

**SITE NAME:** **Vat Phou and Associated Ancient Settlements  
within the Champasak Cultural Landscape**

**DATE OF INSCRIPTION:** 16<sup>th</sup> December 2001

**STATE PARTY:** LAO PEOPLE'S DEMOCRATIC REPUBLIC

**CRITERIA:** C (iii)(iv)(vi)

**DECISION OF THE WORLD HERITAGE COMMITTEE:**

*Excerpt from the Report of the 25<sup>th</sup> Session of the World Heritage Committee*

The Committee inscribed Vat Phou and Associated Ancient Settlements within the Champasak Cultural Landscape on the World Heritage List under criteria (iii), (iv) and (vi):

**Criterion (iii):** The Temple Complex of Vat Phou bears exceptional testimony to the cultures of south-east Asia, and in particular to the Khmer Empire which dominated the region in the 10th-14th centuries.

**Criterion (iv):** The Vat Phou complex is an outstanding example of the integration of a symbolic landscape of great spiritual significance to its natural surroundings.

**Criterion (vi):** Contrived to express the Hindu version of the relationship between nature and humanity, Vat Phou exhibits a remarkable complex of monuments and other structures over an extensive area between river and mountain, some of outstanding architecture, many containing great works of art, and all expressing intense religious conviction and commitment.

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**BRIEF DESCRIPTIONS**

The Champasak cultural landscape, including the Vat Phou Temple complex, is a remarkably well-preserved planned landscape more than 1,000 years old. It was shaped to express the Hindu vision of the relationship between nature and humanity, using an axis from mountain top to river bank to lay out a geometric pattern of temples, shrines and waterworks extending over some 10 km. Two planned cities on the banks of the Mekong River are also part of the site, as well as Phou Kao mountain. The whole represents a development ranging from the 5th to 15th centuries, mainly associated with the Khmer Empire.

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**1.b State, Province or Region:** Champasak Province

**1.d Exact location:** 14°44' N, 105°42' E



**Nomination of  
VAT PHOU AND ASSOCIATED ANCIENT SETTLEMENTS WITHIN  
THE CHAMPASAK CULTURAL LANDSCAPE**

**for inclusion on the  
UNESCO World Heritage List**



**Lao PDR  
May 2000**



**Convention concerning the protection of the world cultural and natural heritage**

**WORLD HERITAGE LIST**

**NOMINATION FORM**

Under the terms of the Convention concerning the Protection of the World Cultural and Natural Heritage, adopted by the General Conference of UNESCO in 1972, the Intergovernmental Committee for the Protection of the World Cultural and Natural Heritage, called the World Heritage Committee, shall establish, under the title of the World Heritage List, a list of properties forming part of the cultural and natural heritage which it considers as having outstanding universal value in terms of such criteria as it shall have established.

The purpose of this form is to enable States Parties to submit to the World Heritage Committee nominations of properties situated in their territory and suitable for inclusion in the World Heritage List.

The form has been completed in English and is sent in three copies to:

The Secretariat  
World Heritage Committee  
World Heritage Centre  
UNESCO  
7 place de Fontenoy  
75352 Paris 07 SP  
France

UNITED NATIONS EDUCATIONAL SCIENTIFIC AND CULTURAL ORGANIZATION

**Photography courtesy of:**

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## TABLE OF CONTENTS

<b>1</b>	<b>IDENTIFICATION OF PROPERTY.....</b>	<b>8</b>
1.a	Country.....	8
1.b	Province and District.....	9
1.c	Name of Property.....	9
1.d	Exact Location and Geographical Coordinates.....	10
1.e	Boundary of Property.....	11
1.f	Area of Property Proposed for Inscription.....	11
<b>2</b>	<b>JUSTIFICATION FOR INSCRIPTION.....</b>	<b>12</b>
2.a	Statement of Significance.....	12
2.b	Comparative Analysis.....	15
2.c	Authenticity and Integrity.....	16
2.d	Criteria under which Inscription is Proposed.....	19
<b>3</b>	<b>DESCRIPTION.....</b>	<b>22</b>
3.a	Description of Property.....	22
3.b	History and Development.....	39
3.c	Form and Date of Most Recent Records of Property.....	41
3.d	Present State of Conservation.....	42
3.e	Policies and Programmes Related to the Presentation and Promotion of Property.....	49
<b>4</b>	<b>MANAGEMENT.....</b>	<b>50</b>
4.a	Ownership.....	50
4.b	Legal Status.....	50
4.c	Protective Measures and Means of Implementing Them.....	51
4.d	Agency with Management Authority.....	52
4.e	Level at which Management is Exercised.....	52
4.f	Agreed Plans Related to Property.....	52
4.g	Sources and Levels of Finance.....	53
4.h	Sources of Expertise and Training in Conservation and Management Techniques.....	55
4.i	Visitor Facilities and Statistics.....	55
4.j	Property Management Plan and Statement of Objectives.....	57
4.k	Staffing Levels.....	57

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<b>5</b>	<b>FACTORS AFFECTING THE PROPERTY.....</b>	<b>58</b>
5.a	Development Pressures.....	58
5.b	Environmental Pressures.....	59
5.c	Natural Disasters and Preparedness.....	59
5.d	Visitor/Tourism Pressures.....	59
5.e	Number of Inhabitants within Property.....	60
<b>6</b>	<b>MONITORING.....</b>	<b>62</b>
6.a	Key Indicators for Measuring State of Conservation.....	62
6.b	Administrative Arrangements for Monitoring Property.....	63
6.c	Results of Previous Monitoring Exercises.....	63
<b>7</b>	<b>DOCUMENTATION.....</b>	<b>64</b>
7.a	Photographs and Slides.....	64
7.b	Copies of Property Management Plans and Extracts from Other Relevant Plans.....	64
7.c	Bibliography.....	65
7.d	Addresses where Inventory, Records and Archives are Held.....	71
<b>8</b>	<b>SIGNATURE ON BEHALF OF STATE PARTY.....</b>	<b>73</b>
<b>APPENDICES.....</b>		<b>75</b>
I	Figures from the Champasak Heritage Management Plan.....	77
II	Provincial Decree on the Regulations for the Preservation of the Historical Site of Vat Phou and the Areas Related to Vat Phou, No. 38/88.....	99
III	Presidential Decree on the Preservation of Cultural, Historical and Natural Heritage No. 03/PR.....	109

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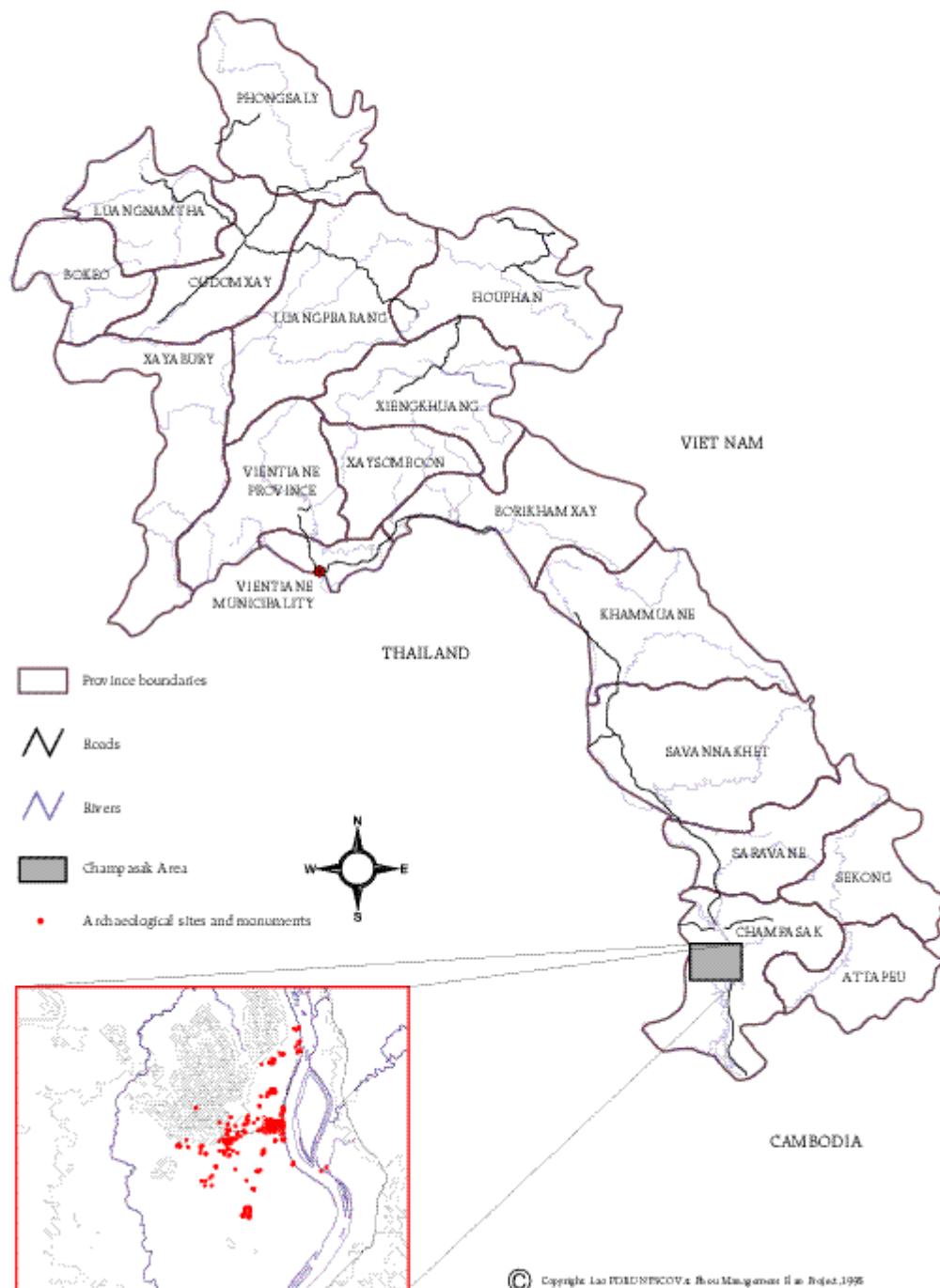
## **1. IDENTIFICATION OF PROPERTY**

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### **1.a Country:**

Lao People's Democratic Republic





Site location map: Champasak Province, Lao PDR

### 1.b Province and District:

The bulk of the site lies within Champasak District. A small part of its northwestern area lies in Phonthong District, while the remains of one temple complex are at Tomo on the east bank of the Mekong River in Pathumphone District. All these districts are within Champasak Province.

### 1.c Name of Property:

Vat Phou and Associated Ancient Settlements within the Champasak Cultural Landscape

## 1.d Exact Location and Geographical Coordinates:

The Champasak Cultural Landscape is an area of 390 square kilometres, centred on the Khmer-period Vat Phou Temple Complex on the west bank of the Mekong River in southern Lao PDR. Its coordinates are:

### A (most northerly point)

Longitude 105° 47' 23"  
Latitude 14° 59' 45"

### B (point at which northern boundary intersects the east bank of the Mekong River)

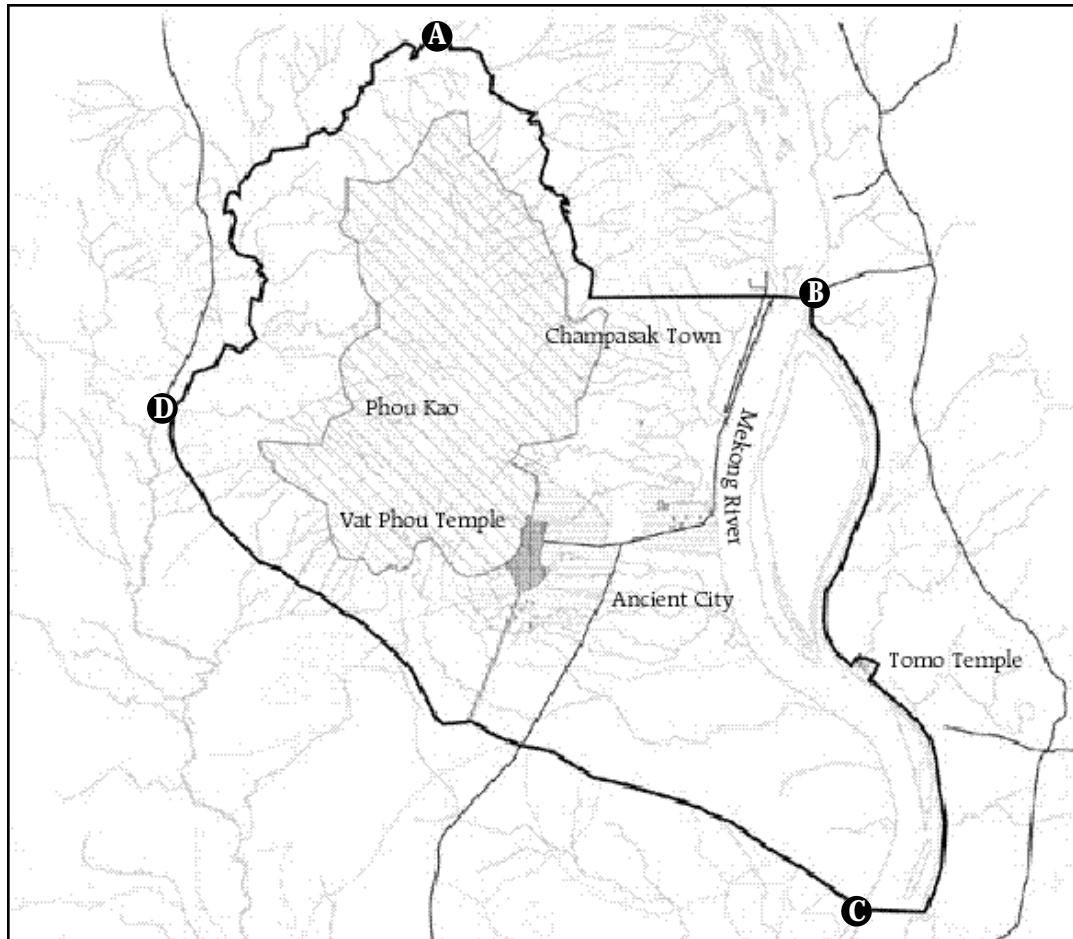
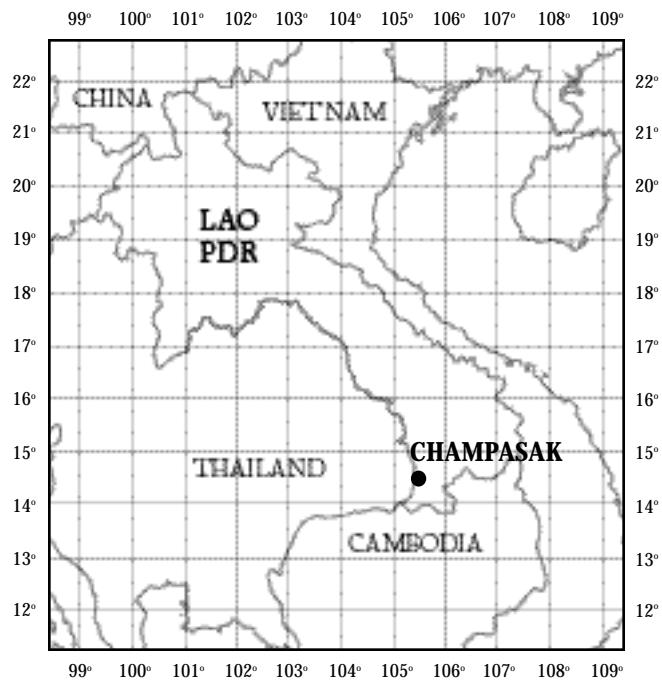
Longitude 105° 54' 10"  
Latitude 14° 55' 20"

### C (point at which southern boundary intersects the west bank of the Mekong River)

Longitude 105° 54' 56"  
Latitude 14° 44' 50"

### D (most westerly point)

Longitude 105° 42' 23"  
Latitude 14° 53' 10"



### **1.e Boundary of Property:**

Maps and plans showing the boundary are presented in Appendix I: Figures from the Champasak Heritage Management Plan.

The Champasak area has long been noted for the existence of the Vat Phou Temple Complex, a major example of both the early and classical period of Khmer architecture. Recent research has demonstrated that Vat Phou is the focal point of a complex cultural landscape centred on the Champasak Plain and taking in Phou Kao Mountain to the west and the Mekong River to the east. Other features include temples, baray (man-made water tank(s)), canals, a road to Angkor and the remains of major settlements, including a planned Ancient City of some 400 hectares on the banks of the Mekong dating from the 5th to 7th centuries (Shrestrapura) and an urban settlement south of Vat Phou (Lingapura) dating from the 9th to 13th century. The distribution of archaeological features within the Champasak Cultural Landscape is indicated in Figure 8 of Appendix I.

The whole of the Champasak Cultural Landscape is proposed for inscription. Within the established Champasak Heritage and Cultural Landscape Protection Zone (Zone 1) are three smaller zones: Zone 2: Sacred Environment Conservation Zone; Zone 3: Archaeological Conservation Zone and Zone 4: Monument Management Zone, with increasing levels of protection and direct management for known concentrations of archaeological sites and monuments or for the conservation of other significant values. As Zone 1 incorporates a large landscape, in which all the main features can be viewed in context, no additional buffer zones are proposed. Maps of the Protection Zones are contained in Figures 12 through 20 of Appendix I.



The view from the Mekong River west to Phou Kao Mountain takes in the whole of the Champasak Cultural Landscape.

### **1.f Area of Property Proposed for Inscription:**

<b>Zone 1:</b> (including areas of Zones 2, 3 and 4) Champasak Heritage and Cultural Landscape Protection Zone	39,000 hectares
<b>Zone 2:</b> Sacred Environment Conservation Zone	9,200 hectares
<b>Zone 3:</b> (including area of Zone 4) Archaeological Research Zone	2,100 hectares
<b>Zone 4:</b> Monument Management Zone	285 hectares

## **2. JUSTIFICATION FOR INSCRIPTION**

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### **2.a Statement of Significance**

The very high significance of this cultural landscape derives from several factors, not least of which is the degree of survival of the archaeological remains and of the overall topography of the Khmer landscape. Because the area is still relatively undeveloped, evidence of the planning and utilization of the landscape over a wide area for a period of nearly a thousand years has survived very well.



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The Devanika Stele, found at what was once the centre of the Ancient City, Shrestrapura, contains one of the oldest Sanskrit inscriptions in Southeast Asia and provides critical data for archaeologists trying to piece together the history of Chenla and the rise of the Khmer Empire. The stele has been dated to the 5th century.

The site is a well preserved archaeological cultural landscape, originally planned by its Khmer occupiers around the 5th – 6th centuries AD as the material representation of their symbolic universe. Spread over nearly 400 square kilometres, the site is focused on the natural features of Phou Kao Mountain and the Mekong River. In addition to numerous monuments, the site also includes one of the earliest known urban settlements in Southeast Asia on the banks of the Mekong River and its 9th-century successor close to the Vat Phou Temple Complex, the most spectacular of the monuments. There is evidence for the articulation of this society through roads and through the control of water using canals and baray, as well as of its economic basis.



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By the end of the 12th century, the entire landscape between Phou Kao Mountain and the east bank of the Mekong River was designed and engineered to create a virtual "heaven on earth" in conformity with Hindu cosmology.





In a masterful use of cultural symbols to reinforce the site's natural sanctity, the baray (foreground), quadrangles (middle) and other components of the Vat Phou Temple Complex are perfectly aligned with the natural linga on Phou Kao Mountain.

Some of the individual buildings are also of major architectural and historical significance. The Vat Phou Temple Complex is one of the major buildings of the pre-Angkorian and Angkorian periods and is an example of a relatively rare form of hilltop Khmer temple planning, developed to take full advantage of the topography of the site on which it is built. Apart from the overall planning, much of its sculpture survives as an example of the high artistic standards and creativity of both the formative and classical periods of Khmer civilization. The other surviving buildings, though more in ruins, are also important survivals of a once great and extensive culture.



The quadrangles are one of the most architecturally significant elements of the Vat Phou Temple Complex.

The Ancient City (now identified as the historic Shrestrapura) is also of outstanding archaeological importance for the understanding of the beginnings of urbanism in the region. It was clearly an important Khmer city but its greatest historical significance falls before its incorporation into the Khmer Empire during the Angkorian period. Probably it was the capital city of Chenla, as evidenced by the inscription on the Devanika Stele. As such, its significance as the cradle of the culture and the birthplace of the state that dominated much of Southeast Asia for several centuries is very high indeed.





Also highly significant for the study of the evolution of ancient urban planning is the evidence for the move of the urban centre in Angkorian times to the area around Hong Nang Sida (believed to be the historic Lingapura) closer to Vat Phou.

Individual parts of the whole are therefore very important. The true significance of the area, however, lies not in the individual parts but in that whole. The evidence of the planning and utilization of the landscape is very clear both in the individual components and in their relationships. It is also clear in the road patterns that were established and in the management and reorganization of the water ways to control flooding and utilize them for irrigation and for the use of the cities. The channelling of the rivers, the development of canals and the construction of baray are clear evidence of the organization of an agricultural landscape to produce a surplus to support the temples and an urban elite. This landscape was continuously modified and changed during the period of its use in response to environmental, economic, social and political change.

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The Ancient City of Shrestrapura is the earliest known and studied example of urban planning in Southeast Asia and has great potential to yield tremendous information about the rise of urbanism in the region and about daily life in the formative period of the Khmer Empire.

Equally significant is the way in which the landscape has been planned to encompass the religious beliefs and symbolic world structure of its rulers. The use of the area is not purely utilitarian but reflects strongly the Hindu view of the world, prevailing from the 5th to 12th centuries AD. Inspired by the natural linga at the peak of Phou Kao Mountain, the Lingaparvata, the rulers of the area planned their world around it and engineered the landscape to conform to a very specific spiritual template. The Lingaparvata provided the focal point of the whole and symbolized Mount Kailasa, the sacred mountain dwelling of the god Shiva. The Mekong River, the other great natural feature of the landscape, represented either the Ganges River or the surrounding Universal Ocean, while the plain between the mountain and the river formed Kurukshetra, the Holy Land. This is clear from the way in which the landscape's features are laid out along the axis drawn from the Lingaparvata through Shiva's Temple at Vat Phou, continuing on through the monuments of the Ancient City and across the Mekong River to Tomo Temple where Shiva's consort Rudrani was enshrined. While this layout draws strongly on classic Hindu cosmology, the classic template has been merged with an earlier Southeast Asian perception of the dualism of mountains and water resulting in a distinctive regional interpretation of that cosmology.

The degree of archaeological survival is very high. This means not just that the Khmer monumental buildings can be seen within the landscape designed to hold them, but also that the archaeological potential survives to provide in the future the evidence for all the elements of the society that supported them. Recent study has underscored the fact that this is the only place where there is currently some chance of understanding the overall articulation of Khmer society. The early date of the sites means that further work should shed light on the origins of Khmer culture.



This is at present the only place in Southeast Asia where such a landscape has been recognized to survive in all its essential parts. It also contains the earliest known urban settlement in Southeast Asia and so is of crucial importance for the understanding of the development of urbanism in the region. The Champasak Cultural Landscape is in fact a very early cultural landscape, demonstrating the beginnings of urbanism in Southeast Asia as well as the way in which the Khmers moulded their landscape to reflect their symbolic universe. As such this cultural landscape is clearly of outstanding universal significance, justifying the nomination by the Government of the Lao PDR of the area and its monuments to be inscribed on UNESCO's World Heritage List.

## 2.b Comparative Analysis

There are a large number of surviving Khmer-period monumental buildings located primarily in present-day Cambodia but spread also through neighbouring countries. Of these, undoubtedly the greatest in terms of architectural magnificence is the complex of Angkor, the capital of the Khmer Empire from the 10th to 14th centuries. Angkor was inscribed as a World Heritage Site in 1992. So far it is the only Khmer site included on the World Heritage List. Because of its magnificence and significance, Angkor has been the subject of a coordinated and continuing international effort to ensure its conservation.

If we compare the remains of Khmer culture found within Lao PDR with those found in Cambodia, particularly in the Angkor area, in terms of architectural preservation and decorative richness, there is no doubt that the Cambodian ones are more impressive and integral. In the wider context, however, the Vat Phou Temple Complex is on a par with the most important Khmer sites found outside modern Cambodia in terms of its plan, decoration and survival. On its own terms, Vat Phou has great significance as the best-preserved example of a rare linear layout of Khmer temples (cf Preah Vihear on the Thai-Cambodian border). It is also significant because of the early date of its foundation, if not of its surviving structures. However, although the Vat Phou Temple Complex contains the best preserved of the monumental buildings of the Champasak area, it is far from intact.

The outstanding significance of the Champasak Cultural Landscape lies in the broader scientific perspective of Khmer culture as a whole. Despite a long tradition of research, data about the process of formation of the Khmer state is largely lacking. This is also true of their economic and territorial organization, throughout their history. The reasons for this are varied and the result of various factors. The astonishing discovery of Angkor itself and the long and complex process of its restoration and conservation has drawn the attention of scholars particularly to epigraphic and art historical studies, which have proved rich and rewarding.



The extent of the cultural landscape as it remains at present is clearly depicted in aerial photographs.



In recent decades environmental and political conditions in Cambodia have inhibited field research in the strict sense of the word. It has not been possible there to carry out the kinds of study which have formed the core of the work in the Champasak Cultural Landscape. As a result, the understanding of the economic and social aspects of Khmer civilization is still based on the interpretation of inscriptions and on the basis of the architectural style of the various temples. No systematic survey or archaeological excavation has been carried out in other areas to clarify fundamental aspects of the society. Similarly the processes of the formation and the evolution of this Empire, active from the 5th to 15th centuries, are little understood.

Southern Lao PDR however has maintained a much more complete inheritance of Khmer culture, showing the entire development from the earliest to the late periods. This legacy has not attracted the attention of art historians to the same extent because they have been more engaged in Angkor since the end of the 19th century. However, because the Lao PDR has not had a civil war lasting for many decades and destroying or restricting access to a vast territory, the archaeological evidence there has survived to a great extent. Because traditional life, particularly in agriculture and building traditions, has so far survived to a great extent in the south of the country, mechanical destruction of that evidence has also been largely avoided.

For these reasons, the Champasak Cultural Landscape is the only known early cultural landscape in Southeast Asia preserving good and relatively undamaged evidence for the beginnings of urbanism and for the ways in which the Khmers engineered their landscape to meet both their practical and their spiritual needs. The particular topography of the area, which must have attracted the focus of interest here in the first place, also makes it particularly easy to demonstrate to scholars and visitors alike, along with the local population, the symbolic constructs which underlay the Khmer use of the landscape.

Here, and so far only here, can be found the necessary evidence for the cities, rural agglomerations, sites specialized in different craft activities, and communication systems (intra- and inter-territorial) in association with the religious buildings which elsewhere are the primary evidence we have of the Khmer culture. The Champasak Cultural Landscape therefore provides unique opportunities for the holistic understanding of the development of Khmer civilisation, as well as the roots of urban life in Southeast Asia.

### 2.c Authenticity and Integrity

The site is composed of a number of elements that need to be considered individually before coming to a conclusion on its overall integrity and authenticity. These elements are:



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The cultural landscape of the Champasak Plain, centred around the Lingaparvata of Phou Kao Mountain, has its origins almost 1,500 years in the past and has retained most of its original characteristics intact.



### **2.c.1 The landscape setting of the whole**

The setting is of the highest importance in understanding its integrity as a planned landscape, since the natural topographic elements of Phou Kao Mountain and the Mekong River are the basic building blocks around which the Khmer expressed in physical terms their spiritual understanding of the world. Both the mountain and the river survive fully and are little altered. The intervening plain is now probably more wooded and less coherent in its appearance than in Khmer times, but preserves its traditional appearance.

The level of authenticity and integrity of this element of the site is therefore still high.

### **2.c.2 The cultural landscape as a whole formed by the association of its various elements and the evidence for deliberate planning**

The various elements of the landscape are preserved as standing structures or buried archaeological sites. Despite damage since their abandonment (see below), the various elements can be clearly distinguished and survive well as archaeological sites or standing ruins. It is relatively easy to see how the various elements were articulated with one another and to understand their relationships.

The level of authenticity and integrity of this element of the site is therefore still high.

### **2.c.3 Buried archaeological sites**

Buried archaeological sites are indicated primarily by pottery scatters or are composed of the areas surrounded by known archaeological features, such as the city ramparts of the two urban settlements. Within the two urban sites the depth of archaeological stratigraphy often does not exceed 0.5m. It is therefore at risk from anything more than the most shallow cultivation. Traditional rice cultivation is not likely to reach this depth but deeper ploughing and the construction of buildings, baray or roads can destroy archaeological deposits. To date, only a small proportion of known or presumed deposits have been so destroyed.



In the area of the Ancient City of Shrestrapura, the eastern and northern edges of the site have been eroded away by the Mekong River and its tributaries but the bulk of the site survives.

As archaeological sites which have been little excavated or exposed, their level of authenticity is very high. Despite the damage to isolated parts of them, their integrity is still high.

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Much of the heritage significance of the Champasak Cultural Landscape is in the buried archaeology, which lies undisturbed beneath the surface of rice paddies. This photo also shows the remnants of an ancient water channel (left).



#### **2.c.4 Archaeological sites surviving as visible earthworks**

The principal sites in this category are the ramparts or town walls of the two urban settlements, roads, particularly that leading south from the area towards Cambodia, canals and baray, and the mounds that have formed over the remains of monumental structures of brick or stone.

The level of survival is high for these archaeological sites. The standing earthworks are mainly covered in vegetation. They have been cut through in places for later roads or tracks, and have also been damaged in places by buildings and by casual destruction. The major damage has been caused by erosion of the second and third walls of the Ancient City of Shrestrapura on its northern side by the Houay Sahoua stream.

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The city walls are one of the major components of the site surviving as visible earthworks. They are often covered with vegetation.



Some stretches of ancient canals were damaged or destroyed by erosion by river channels once management of the drainage system ceased. Elsewhere, they have largely been filled in or silted up, but survive as buried features. Many of the baray are still in use and survive well. Others have been filled in and survive as buried features.

The mounds over remains of monumental structures of brick or stone have been shown by geo-physical survey to contain features which must be surviving structural elements. The only recent excavation into one of these mounds (in 1998) showed that walls could survive to a height of around three metres. Many of the mounds have suffered from casual digging or looting and some have been used as building sites. Most are now covered by trees and scrub and may have suffered from root damage. Overall, damage to these features is not extensive.

As archaeological sites which have been little excavated or exposed, their level of authenticity is very high. Despite the damage to parts of them, their integrity is still high.

#### **2.c.5 Standing structures**

At Vat Phou, most of the buildings survive as ruins standing to their wall tops. Apart from the complex at Vat Phou itself, there are a number of surviving monumental structures including the temples at Hong Nang Sida, Tomo and Thao Tao. None of these is now intact though most survive to their wall tops. At Tomo the principal shrines have been totally demolished.

There has been some work to stabilize the structures, but no large-scale restoration has yet been carried out. They are therefore still entirely authentic with a high level of integrity despite partial collapse.

Since the area was abandoned by the Khmer and used in different ways by their successors, it has been damaged in a number of ways, as shown above. For an essentially archaeological site, this damage is comparatively minor and has not affected the overall integrity of the cultural landscape nor of its component parts. Since so little work has been done, particularly in the conservation of the standing structures, what survives is entirely authentic. It is probably the only major Khmer-period site where the engineering and building techniques of its creators remain unaltered by 19th and 20th century restoration.



## 2.d Criteria under which Inscription is Proposed

Judged against the six criteria established by the World Heritage Committee for evaluating outstanding universal significance for cultural sites (Operational Guidelines for the Implementation of the World Heritage Convention, 1998, paragraph 24), Vat Phou and Associated Ancient Settlements within the Champasak Cultural Landscape meets Criteria i, ii, iii, iv, and vi:

- i. represent a masterpiece of human creative genius:

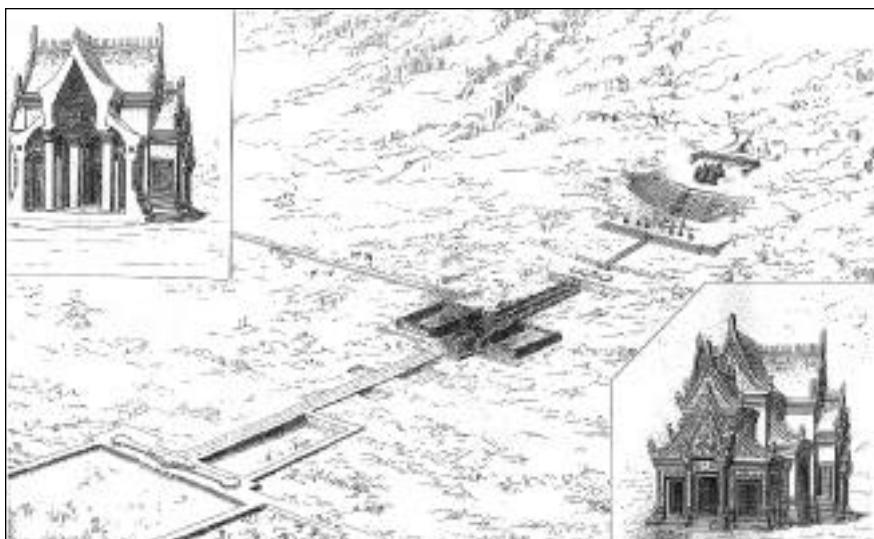
The temple complex of Vat Phou clearly meets this criterion through its integration of its symbolic plan with the natural landscape, and through the very high quality of its artistic work. In their selection of the site the original builders of the shrine showed a high level of creative genius in their use of the sacred spring and its relationship to the Lingaparvata (Phou Kao Mountain) and the Mekong River to provide a focus for the physical manifestation of their spiritual landscape.



This Baphuon-style ornamental carving from the interior frame door of the south quadrangle is one example of the exceptionally fine quality of artwork found throughout the Vat Phou Temple Complex.

Subsequent builders developed this concept to provide a cohesive and striking complex of buildings making full and creative use of the features of the landscape. The rare linear plan used for the Vat Phou Temple Complex was presumably designed for this site to reflect its particular characteristics. It is certainly the earliest use of this type of plan, which means that Vat Phou is the origin of a rare but influential form of Khmer temple plan.

Overall, the Vat Phou Temple Complex is an awe-inspiring statement of the spiritual beliefs and universe of its builders, making full and successful use of its natural environment to create a supreme work of art and spirituality which has continued to inspire worship and admiration down to the present day.



The extent of the planning that went into the building of the Vat Phou Temple Complex is apparent in this drawing, which shows how the elements relate to one another and to the natural landforms.

Drawing by Henri Parmentier



ii. exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town planning or landscape design:

The Champasak Plain clearly demonstrates how the Khmer people planned, engineered and utilized the landscape according to their symbolic beliefs and also to provide the agricultural surplus necessary to support the urban, temple and royal elite at the core of the system. The archaeological evidence shows the extent and intensity to which this landscape was planned and used. The Ancient City is the only example of a Khmer urban settlement of either pre-Angkorian or Angkorian times of which the plan is known in detail and has been studied. As such it too is of the highest importance. The planning of the landscape also demonstrates clearly the interchange between classic Hindu cosmology and local and earlier beliefs about the duality of water and mountains.

iii. bear a unique or at least an exceptional testimony to a cultural tradition or civilization which is living or which has disappeared:



The Khmers created one of the great civilizations of the world, dominating much of Southeast Asia for several centuries and now known primarily through its great monumental buildings. Little is known of the ways in which the Khmer planned their lives around these great buildings or of the economic or social bases of their culture.

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The Vat Phou Temple Complex is just one element of an extensive cultural landscape engineered around two natural features with sacred properties.

Uniquely, the landscape of the Champasak Plain preserves the evidence of many elements of Khmer culture and the way in which they were articulated within the landscape. Because of its early date, moreover, it provides the opportunity to study the origins and growth of Khmer culture. The Champasak area is the only place in which it is possible to obtain an overall view of all aspects of that culture through this entire sweep of time and with details of the social and economic life of the common people as well as the ritual, religious and political aspects of the culture which are also known from and comparable to the sites of Phimai, Muang-Tam, and Phnom Rung in present-day Thailand and Angkor in Cambodia.



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This delicately carved devata, a divine female figure, graces the main entrance of the sanctuary at Vat Phou. Similar figures are found at many other Khmer temples.



iv. be an outstanding example of a type of building or architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history:

The area contains the remains not just of one of the great buildings of Khmer civilization at Vat Phou, but also of the organization of the whole landscape and of urban planning, which cannot be seen elsewhere. Research has now located two successive urban settlements, with clear evidence of defences, public works, industrial production, urban planning and the management of the environment. These are the only Khmer sites of this type so far discovered, while the earlier is the earliest known urban site in Southeast Asia and therefore of crucial significance for the study of the growth of urbanism and trade in this region. The quality of the archaeological evidence makes it possible to see how these urban sites related to and utilized their environment, incorporating the major spiritual centres of Khmer culture in the area.

vi. be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance:

Hinduism is one of the great religions and oldest belief systems in the world. For 2000 years its ideas held sway, gave form to and founded the basis of civilization in Southeast Asia, influencing all aspects of socio-economic and political life. The Champasak area provides evidence of how one of the great Hindu-influenced cultures of the region transformed their homeland, engineering its landscape to

conform to the mental template of the perfect universe prescribed by their belief system. The resulting expression of these ideas in architecture and art were a unique fusion of indigenous nature symbols, religious inspiration and technical prowess which set standards for the following centuries and influenced aesthetic developments throughout the region.



Even today, centuries after its foundation, the temple inspires devotion.

The Champasak Cultural Landscape is a pre-eminent example of a cultural landscape, demonstrating the interaction of man and nature to create a carefully planned and utilized landscape. As such it falls into category (i), as a clearly defined landscape designed and created intentionally by man, as defined in the Operational Guidelines. It is also a continuing landscape, retaining an active social role closely associated with the traditional way of life, and in which the evolutionary process is still in progress, while retaining significant material evidence of its evolution over time. As such, it also falls into category (ii) of cultural landscapes as defined by the Operational Guidelines.



Nineteenth-century temples dotting the plain contribute to the charm of the contemporary visual landscape and are part of the legacy of the evolving cultural landscape.



### **3 DESCRIPTION**

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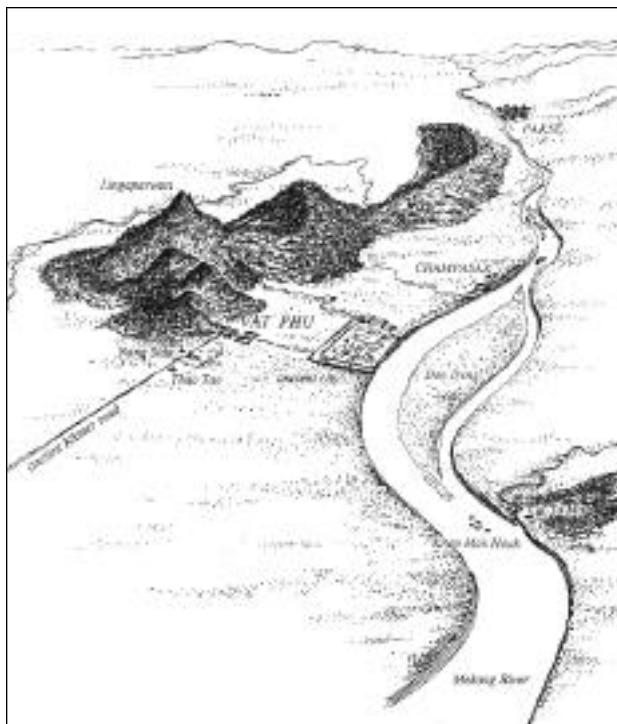
#### **3.a Description of Property**

##### **3.a.1 Introduction**

Champasak District in the Lao PDR lies 500 km south-east of the capital city of Vientiane on the western bank of the Mekong River. It has long been noted for the existence of the Vat Phou Temple Complex, a major example of both early and classic Khmer architecture dating from the 7th to 12th centuries AD. Recent research has demonstrated that Vat Phou is the focal point of a complex cultural landscape centred on the Champasak Plain and taking in the Phou Kao Mountain to the west and the banks of the Mekong River to the east. Other features include temples, baray, water channels, quarries, historic field systems and settlement sites as well as an ancient road to Angkor. There is a planned pre-Angkorian Ancient City of some four hectares on the banks of the Mekong River and a second urban settlement directly to the south of Vat Phou dating from the Angkor period. Figure 8 in Appendix I shows the overall distribution of the archaeological sites within the site.

These features have been laid out in a careful planning of the landscape to reflect its sacred character as perceived by the builders of Vat Phou. The ancient builders used the natural linga of Phou Kao Mountain, with the Vat Phou Temple Complex at its foot, as the focus. Using an axial layout, they planned the other features of the landscape, such as roads, canals, baray, the urban settlements, and many other temples and features, incorporating the whole landscape.

The evidence for this landscape is well preserved, whether as standing ruins, visible earthworks, or buried archaeological sites detectable only by aerial photography, field survey, remote sensing or excavation. The grand concept of the original design and the relatively high degree of survival combine to make the Champasak area one of the great surviving cultural landscapes of the world.



Drawing by Pierre Pichard

**Topography:** The Champasak Cultural Landscape is formed of a number of distinct topographic and land-use subdivisions. The western edge of the area is dominated by the mountain chain running north from Phou Kao Mountain, the most distinctive feature of the landscape. To the east of this is the river floodplain where the bulk of the archaeological sites are found, bound on its eastern edge by the Mekong River itself, the other great natural feature of the landscape. The plain rises towards the base of the mountains and is dissected by numerous watercourses, permanent or seasonal, running off the mountain to the Mekong River in small but steep-sided valleys.

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The mountains to the west and the Mekong River to the east are the most dominant natural features of the Champasak Cultural Landscape. The bulk of the standing monuments and archaeological features are located between these two natural features.

**Landuse:** The mountain zone is largely covered by old forest (probably not primary), while the plain is primarily paddy field, interspersed with secondary or bamboo forest, generally where there has been severe river erosion. Woodland becomes a more dominant feature of the landscape towards the base of the mountains because of the lower availability of water. Landuse at the site is illustrated in Figure 3 in Appendix I.



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Landuse patterns of the Champasak Plain have changed little over time, so that the view from Vat Phou today is much the same as it was centuries ago.

On the east bank of the Mekong River, the landuse is primarily forest with clearings around villages. On the plain west of the river, habitation is also concentrated mainly into villages. These are distributed primarily along the main roads and particularly so along the bank of the Mekong River. The number of villages has not increased in number in recent years, but they are increasing in size. The changing techniques of building means that traditional wood houses are being replaced with brick-concrete buildings with below-grade foundations. Figure 2 in Appendix I shows village distribution and modern settlements within the Champasak Cultural Landscape.

**Geomorphology:** The Champasak Cultural Landscape can be divided into four geomorphologically distinct sectors, illustrated in Figure 4 in Appendix I. The first sector is the Phou Kao Mountain massif to the northwest, rising to an altitude of 1416 m. and made up of stratified meso-cenozoic sequences, characterized mainly by continental sandstones and siltites of fluvial origin. The second sector lies south and southeast of these meso-cenozoic sequences which have been lowered by faults and strongly peneplanated by weathering processes. The third sector, to the east of the Mekong River, consists of an extensive Plio-Pleistocene volcanic area rising to an average height of over 120 metres above sea level, consisting mainly of basaltic lava and pyroclastic rocks overlain by extensive lateritic deposits. The fourth and final sector, the alluvial plain, consists of alluvial deposits, linked to the Mekong River and its tributaries, highly weathered and partially converted to soil. Apart from the Vat Phou Temple Complex, most archaeological sites are on this plain.

There is no doubt that the Mekong River and its numerous tributaries are the main driving force behind the ongoing morphological processes in the area. The level and flow of the Mekong River are subject to seasonal variations depending on rainfall. During the monsoon season (July through October) the river level rises by up to 10-12 metres, overflowing its natural banks and flooding parts of the surrounding plain. The Mekong River tributaries, all characterized by meander-like behaviour, consist of permanent watercourses, with highly variable flow rates, as

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	DESCRIPTION	
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well as seasonal watercourses. During the monsoon season all these tributaries overflow, contributing greatly to the flooding of lower areas some distance inland from the course of the Mekong River.

Over time the fluvial environment develops with the growth of further dune ridges along the eastern, low convex bank and the gradual erosion of the western, high concave bank. The site of the Ancient City, which is situated on the eroding bank of the Mekong River, has partly been affected by these developments.

Examination of the geomorphology of the area near the course of the Mekong River shows that the highest ground levels are found on the narrow strip running along the eroding western banks of the river, with heights exceeding 90 metres above sea level. This is caused by a natural riverbank rising to at least four metres above the surrounding alluvial plain. The east side of the Ancient City is located on an abnormally wider extension of the Mekong River natural bank. This is due to the fusion of the riverbank deposits of the Mekong River and one of its tributaries, the Houay Sahoua River.

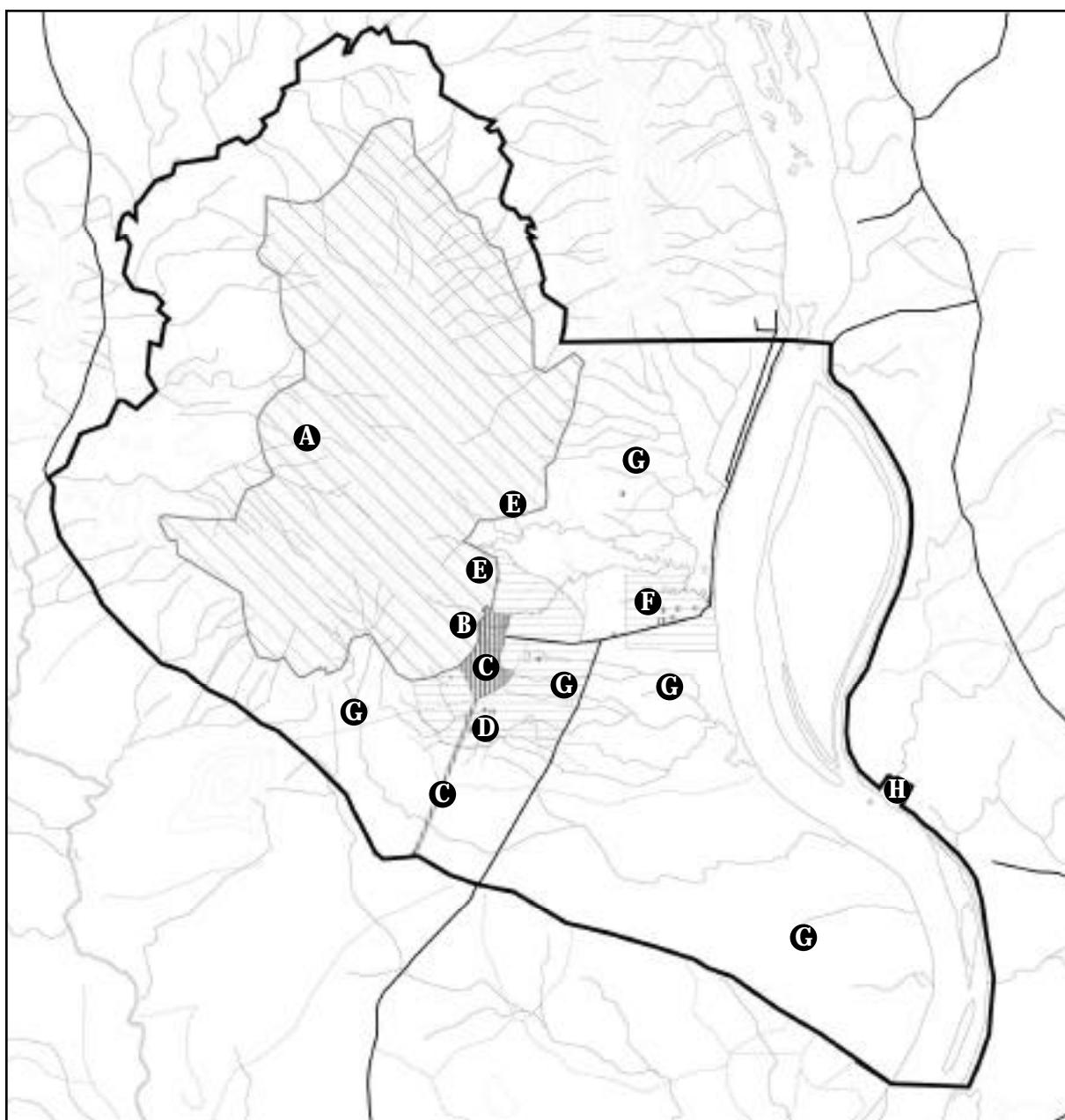


The Houay Sahoua River, seen here during the dry season as it flows into the Mekong around the bend, illustrates the meandering nature of the streams in the Champasak Plain.

### 3.a.2 The Archaeological Sites of the Champasak Cultural Landscape

For ease of reference, the sites are considered in a number of topographical groups working more or less from west to east. They are:

- A Phou Kao Mountain
- B Vat Phou Temple Complex
- C Hong Nang Sida Area South of Vat Phou, including the Ancient Road
- D Thao Tao Temple
- E Temples and Inscriptions to the North of Vat Phou
- F The Ancient City
- G Other Sites on the Champasak Plain
- H Tomo Temple



Locations of the archaeological sites of the Champasak Cultural Landscape



DESCRIPTION



### 3.a.2.A Phou Kao Mountain

From the evidence of inscriptions, Lingaparvata is the Sanskrit name given to Phou Kao Mountain (elevation 1416 m) by the ancient Khmer inhabitants. The mountain peak is a natural linga, some 10 m high and visible from far away. It is thus an aniconic representation of Shiva, god of fertility. In 1997, the remains of the brick foundations of a temple were found on the top of the rock outcrop, with a carved sandstone linga lying at its foot. This finding appears to confirm the identification of Phou Kao Mountain as Lingaparvata, on the slopes of which was built the Hindu religious complex of Vat Phou.

The oldest known written evidence for the Lingaparvata is found in the Devanika inscription (or Stele of Vat Louang Kao, K 365), dated to the second half of the 5th century. An additional ancient reference, a Chinese source dated AD589 (History of Sui), states that a temple dedicated to Shiva Bhadresvara was built on the top of the mountain. The cult of Lingaparvata is confirmed by other inscriptions found in the Vat

Phou area as well as in Cambodia, dated from the 7th to 12th centuries AD.



The natural linga atop Phou Kao Mountain, from a distance (left) and close up (right), was the primary cultural reason for the selection of the Champasak Plain for the construction of the Vat Phou Temple Complex and the subsequent planning and design of the landscape.

### 3.a.2.B Vat Phou Temple Complex

This temple complex is located at the foot of Phou Kao Mountain, overlooking the floodplain of the Mekong River. The shrine itself is built on a natural terrace of Phou Kao Mountain where a freshwater spring gushes out of the rock, just below 200 m above sea level. The temple complex as a whole is laid out on a linear plan stretching out for 1,400 m along an east-west axis, rising up the lower slopes of the mountain from the plain below. The whole was designed to be approached from the east and to impress the worshipper with the sanctity of the place, with the Lingaparvata visible behind the temple itself. This linear axial layout is rare for a pre-Angkorian or Angkorian temple (a concentric layout was more common) and clearly reflects the conscious use of the natural terrain to place maximum focus on the Lingaparvata. Figure 5 of Appendix I contains a site plan of the temple complex.

At the lowest level, oriented east-west, there is a large baray, some 200 m by 600 m, probably built around the 10th to 11th century AD. It is flanked on its western side by an elaborate stone embankment, now crowned incongruously by a ruinous pavilion built in the 1960s. To the west are two further large baray constructed by building up earth dykes to enclose the area, rather than by excavation. One of these two baray, immediately to the north of the first baray, was built around the end of the 11th and the beginning of the 12th century AD. From the stone embankment of the baray to the first terrace runs the processional causeway, flanked by stone pillars used to embellish the ceremonial road.

DESCRIPTION

The temple complex was built on six terraces. The first terrace is over 130 m deep from east to west. The front third is occupied by two large, rectangular stone buildings flanking an esplanade, 44 m wide. Each building is a quadrangle of four galleries around a wide courtyard, with overall dimensions of 62 m by 42 m. Facing each other and parallel to the general axis, the main gallery of each quadrangle opens onto the esplanade through a projecting porch, with very elaborately carved doorways, and is connected to the side galleries by doors located at its extremities. These buildings have been identified in the past as 'palaces'. However, present research suggests that they



might have been used for ceremonial purposes, praying for good fortune, and hosting a number of monks during the ceremonial period. Judging from the stylistic aspects of architecture – the style of Koh Ker – these quadrangular buildings can be dated to the beginning of 11th century AD.



The north, top left, and south, top right, quadrangles are the largest structural elements of the Vat Phou Temple Complex. They stand to the wall top in most sections and feature elaborately carved pediments and lintels.

The western part of the first terrace is an open space rising slightly towards the foot of the second terrace. On the main axis, a walkway is bordered by regularly spaced stone pillars, and by the foundations of former galleries which were covered by a wood-and-tile roof on wood pillars. To the south is a small, isolated, rectangular building in sandstone, with pillared porches at its north and south sides, traditionally called the Nandi Hall, dated to the mid-11th century AD. While its original purpose remains unknown, it may be connected to the old royal road (Ancient Road), of which it very precisely marks the end. This type of rectangular building with a porch at both ends is not very common in Khmer architecture, especially as an isolated structure. Fieldwork in 1998 has shown the existence of a building of similar size symmetrically placed to the north of the axial path, with a further monumental area northwest of it.

Raised about 2 m above the first one by a retaining wall, the second terrace forms a landing on the main axis. This was flanked by two small structures dated to the 13th century AD. One of these is still standing. The headless stone sculptures of two tall guardians are nearby but not in situ.

A flight of stairs between retaining walls gives access to the third terrace, forming the next landing. There is a small stone pavilion to either side of this landing (the north one was mostly built with re-used blocks). On the main axis, a 75 meter-long ramp rises gradually by 15 m, following the natural slope and slightly elevated above the open space on both sides.

This structure, whose original purpose remains a mystery, is known as Nandi Hall because a statue of a bull was found nearby. The bull, Nandi, is the mount of Shiva.



#### DESCRIPTION



The fourth terrace, approximately 20 m wide, is retained by a higher wall. The original stairway to it, composed of three flights between lateral stone banks, is now encased by a later one made of re-used stones. There are six small brick towers, three

on each side of the axial path. Those towers are aligned on a common, north-south axis. A linga was placed in each tower. The style of the linga, together with the stylistic aspects of the towers, indicates that these tower-shrines were built around the 11th century AD.



The six terraces of the Vat Phou Temple Complex are connected by a central walkway and intermittent stairways, symbolizing the pathway through the various worlds from the land of humans to the land of the gods. This physical stairway up the mountain is a metaphor for man's spiritual journey from the mundane to enlightenment.

The fifth terrace is also about 20 m wide but divided into two parts by a flight of stone steps, and slightly raised above the fourth terrace. A stone-paved landing with naga balustrades marks the main axis.



From this fifth terrace rises a series of seven tiers of retaining walls, with a total height of 15 m. They are axially intersected by seven flights of stairs, of eleven steps each, separated by narrow landings.

The central walkway, often partially obscured by blooming champa trees, defines the main east-west axis of the Vat Phou Temple Complex and leads visitors and pilgrims alike up to the main shrine.

The stairs end at a sixth and last terrace located about 75 m above the baray and commanding an impressive view over the whole complex and over the plain to the Mekong River and beyond. The terrace is a rough square of 60 x 60 m, with the main sanctuary (shrine) dedicated to Shiva in its centre. Behind it, at the foot of an overhanging cliff that dramatically closes the whole sequence, is the spring which accounts for the sanctity of this precise site. The stream was channeled so that it flowed through the main sanctuary of the temple itself and over the central representation of Shiva which originally would have been in the sculpted form of a Shiva linga. Therefore, the linga was always kept wet by the holy water coming from the spring.

To the south of the central shrine is a small ruined building, commonly known as the 'library'.

Water flowing from the spring behind the sanctuary is still considered sacred. It was originally channeled through the sanctuary so that it flowed over the principal representation of Shiva.





Although a partial ruin, the main shrine holds great significance for local devotees, who continue a 1500-year-old religious tradition of devotion to the "god who is the mountain".



This carving, located on the upper terrace near the main shrine, probably dates to the 11th century and features the gods of the Hindu trimurti: Brahma, left, Shiva, centre, and Vishnu, right. It exemplifies the fine quality of the carving found at the temple.



#### DESCRIPTION



The western side of the terrace, below the overhanging cliff, was formerly closed by a galleried portico, of which some remains survive. On the north side, this terrace is extended by a natural shelf of the mountain, on which stands a small modern monastery. Farther to the north along the natural shelf, there are several rock carvings of an elephant and a crocodile and other forms, as well as some ancient stone structures, partly crushed at an unknown date by the fall of huge rocks from the cliff above. The remains of the stone structures are tentatively dated to the 7th century AD. The animal carvings are later, and may be post-Khmer.



This elephant is one of several large animal figures carved on rocks on the uppermost terrace of the Vat Phou Temple Complex.

The remains on the uppermost terrace are probably the earliest structures on the site, the main sanctuary succeeding an earlier shrine of the 7th century AD. Recent study of the brick part of the present shrine indicates that it probably dates from the 9th to 10th centuries AD. However, the shrine building is itself of two periods, with the brick rectangular tower at the back being the earliest. It is now fronted by a later antechamber or mandapa. The quality of the carving of this building is very fine and is of the "Baphuon Style", usually dated to the 11th century.

The monumental complex of Vat Phou developed over a long period. The earliest remains found are of the 7th century AD, as noted above, but much of what can now be seen is later. There was major rebuilding in the 11th-12th centuries by the rulers of Angkor, who maintained the site up to the 14th century. The use of the shrine was converted from Hinduism to Buddhism in the 13th century AD and retains an important local religious function to the present day.



The Vat Phou Temple Complex contains a mix of styles of Khmer art and architecture from the Koh Ker and Baphuon periods.

### 3.a.2.C Hong Nang Sida Area South of Vat Phou, including the Ancient Road

The survey of the archaeological remains in the area surrounding Nang Sida Temple was carried out as part of the survey work in the area in 1997. The archaeological features described below reveal the existence of a well-organized settlement dating to the 9th to 13th centuries, a period for which there is little evidence around Champasak besides the well-known Vat Phou ruins. This is probably the Khmer city identified in inscriptions as Lingapura. Figure 6 in Appendix I shows the distribution of archaeological sites in the Hong Nang Sida area, including the well-preserved city walls.

The site, including the Nang Sida Temple, occupies a flat area about 1.5 km south of the smaller baray of Vat Phou Temple. The entire area is enclosed by an earth rampart still standing to the west and south and, partially, on the east side.



Remnants of monumental structures and other features attesting to ancient settlement are found throughout the area. Still in situ, their locations will guide future archaeological investigation of the buried remains.

The western limits of the site are clearly set on the southeastern slope of Phou Kao Mountain. The mountain's flanks were important for the inhabitants of the site, as it was here that they quarried the sandstone (and presumably cut the timber) used for the monuments of their settlement. The quarries are still visible, and some unfinished sandstone blocks lie scattered in small clearings at the foot of the mountain slope. This western portion of the site follows the Ancient Road from Vat Phou to Khmer-period sites farther south (Thao Tao, Ban That, and ultimately those of the northern Cambodian Plain). It is now known that settlements, monuments and additional remnants of organized industrial production such as kilns exist to the south of the Champasak Cultural Landscape. Further research and survey will define their extent more exactly.

To the north, the bed of the Houay San River was the boundary for the survey work done to date. Archaeological remains are in fact found on the ground north of this small river, but the whole area up to the Vat Phou baray has been severely disturbed in the past by mechanical leveling for the construction of barracks for the Lao Army.



#### DESCRIPTION



The distribution of the archaeological remains here roughly corresponds to the contour-line of 95-96 m above sea level. The site appears to take advantage of a location on the uppermost level of the plain. Its inhabitants were thus in the position to manage the flow of water during the rainy season and channel water to fields on the lower levels of the plain.

The site, which can more properly be defined as a city, was built according to a rational plan, and the geometric layout can still be observed. The core area is almost

square in shape. It is further subdivided into four 'quarters' by a right-angled network of canals. The distribution of the archaeological remains inside these 'quarters' does not apparently follow any regular scheme. However, this observed distribution has been heavily biased by post-depositional events, particularly the moving of stones by farmers working the area as paddy fields. Until some stratigraphic investigation is carried out, it is not possible to reach any definite conclusion on the original distribution of the monuments and settlement.



The east and west parts of the site are planned differently. The easternmost portion of the city is occupied by a very large baray, measuring ca.150 m x 400 m, with a long east-west axis. This monumental baray can be related to Nang Sida Temple, located 700 m to the west.

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Nang Sida Temple stands within the collapsed rubble of its roof but closer examination reveals the fine quality of the structure's decorative carving.

The main temple area is surrounded by a wall enclosing also a brick 'library', two minor temples or chapels in the south-western and north-western corners respectively, plus the remains of a possible platform and another building which has been tentatively identified as a gopura. The only building with substantial standing remains is the shrine itself, which survives to its wall tops, though submerged in the rubble of its roof. This area is connected to the embankment of the channel delimiting the west side of the core area by a sandstone road lined by road-stones.

The channel network deserves more comment, as it passes beyond the limits of this site, belonging to a larger network spread over a wider area. Two of the three north-to-south channels seem the most important. The easternmost channel connects the city to the moat surrounding Ban Nong Sa archaeological site, 1 km farther north, while the westernmost channel is much longer, as it probably starts near the baray of Vat Phou and stretches as far south as Thao Tao, and maybe beyond. Another significant feature of this channel is that it runs parallel to the main road previously mentioned, thus providing a supplementary means of transport during the rainy season.

DESCRIPTION



These three carved stones from Nang Sida Temple are decorative rather than narrative. They are typical of the quality of work of the 11th century structures within the Champasak Cultural Landscape and show how particular design elements recur in various combinations.

The Nang Sida Temple is usually dated to the 11th century on the basis of stylistic comparison with monuments in Cambodia and Thailand. The temple has not been studied in detail so far, and in any case such study will only date the building in its present state. No direct evidence is yet available to date the site's minor monuments, nor the ancient canals and baray. At this stage of the study we must be satisfied to attribute the site to a time span of the 9th to 11th centuries.

### 3.a.2.D Thao Tao Temple

This temple is located 300 m east of the Khmer ancient road and about 150 m south of the southern defences of the Angkorian city of Lingapura. Discovered in 1987, the temple is surrounded by a laterite wall, which still stands. On the east side of the enclosure there is a standing entrance, or gopura, in sandstone. The central tower is built in large sandstone blocks. It was probably uncompleted and may have collapsed during construction. Much stone seems to have been reused from older buildings and rebuilt rapidly. A small 'library' can be found in the compound. Figure 20 in Appendix I contains a map of the complex.

Overview (left) and close-up (right) of the central structure at Thao Tao Temple (mid-12th to early-13th century)



The layout of the complex is close to the layout of the so called 'hospitals', or rest houses, founded by King Jayavarman VII (1181-after 1218) at Angkor and elsewhere throughout the ancient Khmer Empire.

A large baray faces the temple on the east side. This monument is one of the latest buildings erected in the Vat Phou area, dating between middle of the 12th and the beginning of the 13th centuries.

### 3.a.2.E Temples and Inscriptions to the North of Vat Phou

#### Tham Lek (the Cave of Inscriptions)

The cave of Tham Lek is located about 700 m north of Vat Phou, on a terrace on the mountainside. This small cave has two inscriptions carved on the roof (K 723, K 724). The two inscriptions are framed by a fine line. The style of writing is pre-Angkorian (7th to 8th century AD).

	DESCRIPTION	

K 723 is composed of four Sanskrit lines and one in Khmer. The Sanskrit text reports the name of the cave, VAKTRAGUHA, the name of the ascetic living there VAKTRASHIVA, and the location of the cave, on a slope of BHADRESVARA (the ancient name of Lingaparvata). The Khmer line invited people not to demolish the "fragile structure".



Four-line inscription in Sanskrit and Khmer in Tam Lek (K723). The lines translate to Vaktraguha, the name of the cave; Vaktrashiva, the name of the ascetic who lived there; bhadresvara, the ancient name for Lingaparvata, i.e. the cave's location; and a plea to preserve the cave.



The second inscription (K 724), framed by a semi-circular line, is composed of one Khmer line only: "It is forbidden to use the cave as a habitation".

Early Khmer inscription K 724 in Tam Lek (7th - 8th century), which translates to "It is forbidden to use the cave as a habitation".

In the middle of the terrace are the remains of a quadrangular structure in the form of a stepped platform of three tiers. This may be related to the "fragile structure" mentioned in the inscription. Near the structure have been found a linga and a rishi (ascetic) carved on a stone.

Many other rock carvings are scattered all around the area, showing the importance of this place.

#### Rock inscription near Houay Kok source

The inscription was carved on the cliff face flanking the Houay Kok. The rock is now collapsed and the inscription difficult to recognise. Inventoried as K 1059, the inscription relates to the kingdom of Jayavarman I.

The inscription is composed of six Sanskrit lines and has for its subject the commemoration of a religious foundation dedicated to Vishnu. After an invocation to Vishnu, the inscription praises a "mahasamanta" in service to the court of King Bhavavarman II (c. 639) and praises also his son, svami of Lingapura during the reign of Jayavarman I (died c. 681). The inscription also reports the foundation of a "vedi" (shrine) to Vishnu Narayana.

#### Vat Oubmong

Vat Oubmong Temple is located about 1.5 km. north of Vat Phou, on the slope of Phou Kao Mountain. It consists of a small brick tower with a sandstone entrance. It is now only partially preserved and surrounded by thick forest.

Vat Oubmong, built on the slope of Phou Kao Mountain itself, may have also been dedicated to Shiva.



The temple was probably dedicated to Shiva, as a linga and a somasutra were found there a few years ago. In 1973, Pierre Lintengre found a Sanskrit inscription engraved on the step of the temple (K 1060) probably relating to the kingdom of Jayavarman II (802-?834/850). Its translation has not been fully published. Few inscriptions have been found relating to this important king, founder of the Khmer Empire in 802 at Mt. Mahendraparvata (Kulen), and builder of its capital Hariharalaya (Roulos), part of the World Heritage Site of Angkor.

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Inscriptions from Vat Oubmong are among the very few known to contain information about King Jayavarman II, founder of the Khmer Empire (802-?834/850).

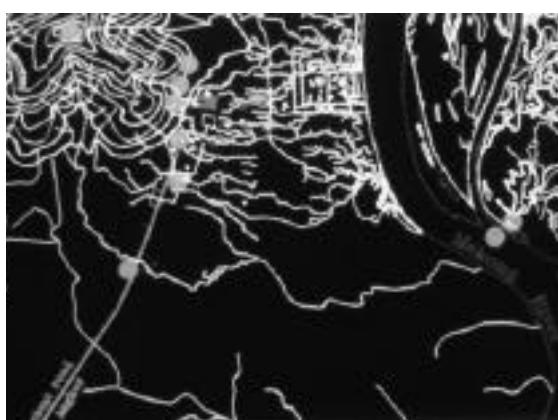


### 3.a.2.F The Ancient City

The site of the Ancient City is located 6.5 km east of Vat Phou, on the alluvial plain, on the right bank of the Mekong River. The archaeological area covers about 400 ha and the city was originally surrounded on the south, west and north sides by rectangular double earth ramparts. These enclose an area 2.4 km by 1.8 km overall. The ramparts are 14 m wide at the base and survive to a height of 6 m where best preserved. They have been largely destroyed on the north side by erosion. The east side of the Ancient City has been heavily eroded by the Mekong River. Figure 7 in Appendix I shows the plan of the Ancient City revealed through archaeological survey work.

The Ancient City was planned in an area with a rich natural network of small and medium-sized rivers and streams, flowing from the Phou Kao range into the Mekong River. The majority are seasonal and exist only during the rainy season. The three

principal rivers, Houay Khen, Houay Sahoua and Houay Phra Non, were in ancient times canalized through the city to supply water and to control flooding. The need for this is demonstrated particularly by the more recent damage to the northern city wall caused by the Houay Sahoua River.




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This computer-generated map shows the flow of the natural network of rivers and streams in and around the Ancient City. In a significant feat of engineering, the builders were able to control seasonal flooding and provide sufficient water for the city's inhabitants. (Lerici Foundation)

The Ancient City is oriented on the cardinal points of the compass and there is evidence of internal divisions. An earth bank divides the city from north to south, while to the east there is a rectangular brick enclosure, perhaps surrounding the oldest core of the Ancient City, within which the Devanika Stele was found.





Lengthy sections of the city wall still survive above ground level but are covered by vegetation.

Inside the Ancient City there are numerous artificial mounds, almost certainly the sites of pre-Angkorian temples, which were built on top of human-made platforms. There are also still numerous ponds and water tanks, some probably associated with religious use, especially where associated with temple sites. Others probably had a domestic purpose.



This general view of the Ancient City, identified as Shrestrapura, shows several of the smaller mounds that may contain archaeological remains.

During the archaeological survey (1993-1996) of the Ancient City numerous remains of brick buildings were found. Many are believed to be religious monuments in view of their orientation, ornamental remains and the presence of ponds or small baray. In other cases, either because of their poor state of conservation, their peculiar location or the absence of the elements mentioned above, the brick remains have been generically denoted as 'structures'. The present state of preservation consists of mounds of brick, varying in shape and dimension, sometimes with pieces of stone architectural features (lintel, column, etc.) lying on them. These are mostly undecorated, too heavy to be stolen easily. The brick mounds have been mapped, and to define better their nature and to evaluate their buried state of preservation there has been systematic geophysical prospection of about 50 brick mounds, as well as some excavation. The presence, distribution and size of the brick structural remains are still quite substantial. Many have probably been destroyed or obliterated by road works or the expansion of the existing villages, to judge by the stories told by the present inhabitants and the scant remains reused in modern dwellings.



More features of the Ancient City of Shrestrapura are buried at Nong Vien, pictured here.

While in some cases it is possible to detect the presence of the remains of the structures (made of durable materials) of ceremonial buildings or urban infrastructure, the same cannot be said for the residential areas which represent the largest gap in Khmer archaeology and in the study of urban development. These were built originally in wood or other perishable materials. It is not only the use of degradable materials which makes it difficult to locate dwellings but also a series of other factors, including intense rice-growing activity which has led to the removal of most of the surface deposit, the erosive action of the rivers within the Ancient City itself, and the scant surface finds of ceramic material, of very poor quality, extremely fragmented and often not in situ.



#### DESCRIPTION



The oldest historical reference related to the Ancient City is found in the Devanika Stele (K 365) dated to the second half of the 5th century AD. The text refers to the founding by King Devanika of a tirtha, or administrative district, called "Kurukshesta", under the protection of Shiva in the form of Lingaparvata. Archaeological investigation has led to the identification of the Ancient City as Shrestrapura, also mentioned in the Devanika inscription. As such the Ancient City is unique as an identified and partially investigated example of early urbanization in Southeast Asia, dating from the 5th to 7th centuries AD.

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The inscriptions on the Devanika Stele provided a major clue to the identification of the Ancient City as Shrestrapura, corroborated through recent archaeological survey work.



The entire area is now mainly given over to the cultivation of rice paddy with small strips of secondary forest and bamboo bushes along the watercourses. Along the right (west) bank of the Mekong River and along the road linking Champasak to Dontalet there are numerous villages with their traditional houses standing on wooden piles and many modern brick buildings.




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Much of the land of the Champasak Plain is under rice cultivation. Traditional cultivation techniques using small, shallow-fallow paddies have left the archaeological deposits undisturbed for centuries.

### 3.a.2.G Other Sites on the Champasak Plain

A rapid, non-intensive catchment-area survey has identified a large number of sites on the alluvial floodplain of the Mekong River outside the main concentrations described above. All need more evaluation and detailed survey before they can be fully characterized but their distribution and density indicate the extent and intensity of past activity in the area. Indications from the field survey reinforce the view that pre-Angkorian activity was mostly concentrated on the riverside and that the Ancient City was the capital Shrestrapura at this period. Later, after the unification of the Khmer Empire, activity moved west across the floodplain closer to Vat Phou with the development of a new urban centre at Hong Nang Sida, referred to as Lingapura.

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Sherds and pottery scatters indicate the likely presence of additional buried remains. Further archaeological work will likely reveal a significant amount of information about the daily life of the Khmer people unobtainable from any other currently known site of comparable early date.




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	DESCRIPTION	

There is a clear need for thorough and systematic evaluation of these sites and of areas not yet surveyed at all. There are also some indications of sites outside the Champasak Heritage and Cultural Landscape Zone to which survey should be extended in due course.

### 3.a.2.H Tomo Temple

Tomo Temple is located on the left (east) bank of the Mekong River, aligned with the Vat Phou Temple Complex. On the basis of research carried out during the joint Lao-UNESCO Project in 1997 and 1998, Tomo could be better defined as a monumental complex, articulated with different types of buildings and embankment structures. Figure 9 in Appendix I contains a site plan of Tomo Temple and related findings.



The complex is oriented on a northwest-southeast axis, stretching along an old bank of the Mekong River for about 700 m. This west side of the monument is now bordered by Houay Thomo, a small tributary of the Mekong River from which the site takes its name.

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The gopura, pictured here, and enclosure wall are both constructed largely of laterite, a strong but relatively lightweight building material frequently used in ancient monuments throughout Southeast Asia.

The monument was planned to be reached directly from the river and there is a well-preserved monumental laterite revetment running along the southwest side of the site. On the same side, there still stands a gopura, again built in laterite blocks and with sandstone door and window frames. Partially standing also is the laterite enclosing wall of the complex. Lintels and sculptured pieces, scattered in the area, can be compared to the Bakheng style. At the centre of the enclosure are the ruins of previous brick sanctuaries (maybe two or three). They have been heavily looted and probably only their foundations are preserved. The landward side is still approached by a processional road flanked by sandstone pillars.



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One of the most interesting features of Tomo Temple is this mukhalinga, a carved linga showing the five faces, or aspects, of Shiva.

Little is known about this monument. Aymonier discovered a Sanskrit inscription during his visit at the end of the 18th century. The inscription (K 362) was moved first to Saigon (1901), then to Phnom Phen and finally to the Albert Sarraut Museum (Hanoi) in 1920. According to epigraphic study, the inscription is related to the kingdom of Yasovarman I (889AD). It reports the foundation of a monastery dedicated to Rudrani, one of the names of Shiva's consort.

DESCRIPTION



Fragments of worked stone are found throughout the area of Tomo Temple. Recent survey work has mapped their exact locations.

Many small brick temples, now collapsed, were present inside the area. The building style is related to beginning of the 11th century but some carvings and sculptures found in the area indicate the existence of earlier buildings.



These worked stones in the Mekong River may have been part of a Khmer-era retaining wall. The site boundary includes this and other similar features.

### 3.b History and Development

The last major developments to the Champasak Cultural Landscape during the Khmer period occurred during the 13th century AD. Following the break-up of the Khmer Empire during that century the power and focus which had maintained and developed the particular character of the landscape, society and economy must have decayed and withered away. The Champasak area ceased to be a province of a major empire and became instead an area that was often in contention with other powers. The effects on the pattern of settlement and the culture of its inhabitants has not been studied but was clearly considerable.

In political terms, the kingdom of Lane Xang, the ancestor state of modern Lao PDR, first emerged in the 14th century, when it was established by Fa Ngum. This state broke up in the 16th century and one of its three successors was the kingdom of Champasak which survived, sometimes under Siamese tutelage, until the area passed into the French colonial empire in 1893. Champasak itself and the surrounding area on the west bank of the Mekong River were only ceded to France by Siam in 1904.

For much of this period, the capital of this kingdom is said to have been established at Vat Luang Kao, within the Ancient City of Shrestrapura, moving from there only in 1771. Thereafter it moved first 8 km north and then to Pakse, only returning to the Champasak area in 1837. When the capital of the successor kingdom was established at Vat Luang Kao, it must have been in an area still full of the remains of Khmer monumental buildings and within the defences of the Ancient City. This raises the interesting possibility that the later kings in some way recognized this place as one of power, and built their own capital in the same place to take advantage of this.

Certainly there was some continuity of use of sites such as Vat Phou itself for worship. Converted to Theravada Buddhism in the 13th century, it remains an important local centre of worship to the present day. The annual Vat Phou Festival also demonstrates the place that the site still holds in the lives of the local community.

In some sense, therefore, the significance of the area perceived by the Khmer population has persisted until now. However, despite this religious and possible symbolic continuity the landscape has undergone radical changes since the end of Khmer power in the 13th century. The practical and



#### DESCRIPTION



political reasons for this are clear. With the end of Khmer power, there would have been no authority to maintain the systems required to keep the landscape in use in the way that it had been used by the Khmers. At the same time, there must have been a loss of the skills necessary to maintain the great buildings and infrastructure of the area. Certainly there is no evidence of any upkeep of any of the monumental buildings since the 13th century.

The practical effects of the loss of the political will and system to maintain the social and economic structure of the Khmer system have been very considerable. An early consequence would have been

the loss of the skills and the organizational will necessary to maintain the systems of water management which made possible the intensive exploitation of the plain and the development of urbanism. Once the structure that had maintained an urban elite in power had gone, the infrastructure necessary to maintain their support system would have decayed rapidly in the face of environmental and social conditions.



This 1952 aerial photo shows how little development there was in the Champasak area at that time.

Without maintenance, the water channels must have been rapidly damaged by flooding, and the process of erosion leading to the uncontrolled and damaging rivers seen today would have been rapid. The loss of control of water would have made it impossible to maintain large populations away from the Mekong River. As a consequence there would have been a shift of the bulk of the settled population to the banks of the river, which still persists today. The collapse of water-management infrastructure may also have led to a fairly major reduction in population. This would also have been reduced by the effect of war and foreign invasion. The apparent reduction of population and the movement of its focus to the banks of the Mekong River is one of the reasons why the remains of the Khmer landscape have survived so well. Once areas had been abandoned they reverted rapidly to secondary forest, which still covered most of the area when the first Europeans arrived in the 19th century.

Similarly, the loss of building skills meant that it was not possible to maintain or alter the great monumental religious buildings of the Khmer. However, many of them clearly retained their religious significance and were therefore not subject to deliberate robbing and destruction. This is not universal but does explain why Vat Phou itself has survived to the present. Other sites have greatly decayed or been looted.



Today, villages within the Ancient City and other parts of the Champasak Cultural Landscape are still quite small. This image shows the market at Dontalet.

The details of these processes are far from clear and their elucidation requires much further research. Nonetheless it is clear that the process by which the Champasak Cultural Landscape has passed to us in its present state is one of benign neglect and natural damage and decay. This is true not just of the landscape as a whole but also of the great monumental buildings. Though their significance was recognized in the last century, the higher priority of other sites within the former French Indochina has meant that they have received little practical conservation or attention. Clearance of forest from the landscape as a whole only began in the 1950's. This has meant that archaeological sites have suffered much less damage than would otherwise have been the case. As a result, the degree of authentic survival of this landscape and its structures is outstanding, despite the decay that is evident.

### **3.c Form and Date of Most Recent Records of Property**

The Champasak Cultural Landscape has benefited from considerable survey work in the last ten years. The major items are:

- A series of technical reports on the conservation of the Vat Phou Temple Complex (1997, 1998) [refer to Annex IV]
- Study of the geomorphology of the Champasak Plain by Carlo Rosa (Lerici Foundation, Italy) (1997)
- Topographical and archaeological survey of the known archaeological sites of the Ancient City, Hong Nang Sida and Thao Tao by Patrizia Zolese (Lerici Foundation) and Thonglith Luangkhoth (Department of Museums and Archaeology, Ministry of Information and Culture) (1999)
- Geophysical survey of the Ancient City by Mauro Cucarzi and Paola Conti (Lerici Foundation) and Samlane Luangaphay and Phonephan Sichanthongthip (Department of Museums and Archaeology, Ministry of Information and Culture) (1997) [refer to VP/MP/5, Annex IV]
- Catchment Area Survey of the Champasak Plain by Professor Masao Nishimura (Waseda University, Japan) and Oudomsy Keosaksith (Department of Museums and Archaeology, Ministry of Information and Culture) (1997 – 1998) [refer to VP/MP/1, Annex IV]
- Inventory of artefacts held at the Champasak Site Management and Training Centre by Dr Laura Giuliano (Lerici Foundation), Dr John Guy (Victoria and Albert Museum, England), and Samlane Luangaphay (Department of Museums and Archaeology, Ministry of Information and Culture) (1997 – 2000)
- Botanical Survey by Francis Engelmann and Jerome Munzinger (1999) [refer to VP/MP/4, Annex IV]
- Fieldwork and excavation in the Ancient City by Marielle Santonini (CNRS and Musee Guimet, France) and Viengkeo Souksavat (Department of Museums and Archaeology, Ministry of Information and Culture) (1991 – 1999)

This information is available in published or forthcoming reports in some cases, in typescript copies held at Champasak Site Management and Training Centre, as well as by the National Inter-Ministerial Co-ordinating Committee for Vat Phou, Ministry of Information and Culture.

The topographical information is held in a Geographical Information System developed by the Lerici Foundation and UNESCO at the Champasak Site Management and Training Centre.



### **3.d Present State of Conservation**

Introduction:

There has been minimal conservation work to any part of the site. Assessments of each part of the site follow, in the same order as described in Section 3.a. Broadly they can be summarized as follows.

The principal need for the archaeological sites is to protect them from damaging development or intensification of agriculture which has caused considerable damage in recent years. In the case of some of the standing earthworks, there is a need to maintain vegetation cover to prevent erosion. There is also a need to control the type of vegetation since deep-penetrating tree roots can cause great damage to archaeological deposits.

Most of the ruins are in a stable state of collapse and unlikely to collapse further. In the long-term there is potential for investigation and improvement. The most immediate need on most sites is to remove trees from the monuments since these will accelerate decay. Once this is done, what is needed is routine maintenance, particularly to control vegetation on them and to prevent the re-establishment of tree growth on them once it has been cleared.

The major exception to this is the Vat Phou Complex itself where most of the major structures are in danger of imminent collapse. Here, routine maintenance will not suffice and it will be necessary to begin major works in the near future. Specific further works are required on some of the other sites and these are listed below. These are all less urgent than the major works at Vat Phou.

There are also particular problems concerned with nature conservation on Phou Kao Mountain and with fluvial erosion along the Mekong River. These are discussed further below.

#### **3.d.A Phou Kao Mountain**

Present State of Conservation:

Phou Kao Mountain retains not only an historical value for its religious symbolism during the Khmer period, but now as in the past, has a well defined environmental and economic role for the whole Champasak area.

The two carvings found at the foot of the natural linga in the 1997 survey have been moved for safekeeping to the archaeological store in Champasak. Since this was the first archaeological survey carried out of the top of Lingaparvata, it is difficult to evaluate any previous loss of material.



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The forested slopes of the mountain range contain many rare plant species that are protected under the Champasak Heritage Management Plan.

	<b>DESCRIPTION</b>	
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The slopes of the range are covered by forest that can be roughly divided into different natural zones with semi-evergreen forest at low altitudes, and deciduous forest and dense humid forest at different higher levels. Remote areas still preserve rare samples of flora, with a number of different liana and other plants that are an interesting index of biodiversity. The difficult access to these areas does not guarantee their preservation.

Important pressures are also threatening the forest around and below the 1000 m contour. These include the demand for new land for cultivation, in response to the growth of the population in recent years, irrigation works, and timber cut for construction or, on a smaller scale, for domestic fuel.

From Phou Kao Mountain flows down a rich network of seasonal streams supplying water for rice cultivation, to support fish production as an integral part of the local diet, and to fill the ponds of villages located far from the Mekong River. Traditional ceremonies are still conducted to protect people leaving to climb the mountain to hunt or to collect wood: modernization will hasten the loss of those traditional ceremonies, the last memories of local cults.

#### Necessary Work:

To prevent the progressive spoliation of the mountain the following actions are proposed:

1. Study of the human pressure on the forest and find new sources for the population.
2. Control of supply and demand for forest products at local, provincial and international levels.
3. Development of controlled cultivation of plants for medical use.
4. Regulation of cut timber and protection of rare species.
5. Prohibition of the planting of imported invasive plants and monocultivation in protected areas.
6. Development of information for and awareness-raising of the population, in particular for the young people through school courses showing the fragility of nature.

#### 3.d.B Vat Phou Temple Complex

Almost all of the buildings described in section 3.a.B are in serious danger from the effects of human and natural pressures.

##### Present State of Conservation:

The processional road between the baray was restored by a former prince of Champasak in the 1960s. Its condition needs to be re-assessed. The bank between the two easternmost large baray has been reshaped and filled to rebuild the road along it. An area to the south of the western baray has been graded for landscaping. A new road and building have been constructed within what is now Zone 4 to the south of the baray.

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The processional road from the baray to the beginning of the stairway is still very clearly marked. The pavilion in the background was built in the 1960s and will be removed to restore the site.



	DESCRIPTION	
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The two quadrangular buildings on the first terrace long ago lost the timber beams which supported the roof and tied the walls together. This has produced a general loss of stability in the buildings, with the likelihood of an imminent collapse of the pediments of the monumental entrances. The laterite walls have been severely eroded at low levels. The internal galleries and the central courtyards are overgrown, and the vegetation is causing damage to the side walls.



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Complete walls of the quadrangles are standing, although some are structurally unsound and need stabilization.

The east pediment of the south building has already collapsed and its laterite walls are in a very poor state of preservation. At the south entrance, temporary wooden shoring has been inserted. The pediments of the north quadrangular building are affected by similar problems, and the east entrance has twisted in a few years' time. The timber shoring cannot support the pressure of the stone blocks much longer.



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The loss of the original drainage system has undermined the foundation of the quadrangles and caused some structural damage to the standing walls. This problem is to be rectified by a rehabilitation of the original Khmer-period drainage system of the site.

The quadrangles generally have considerable problems as well, due to the collapse of the original drainage system. In the rainy season, water now rushes down the terraces, creating underground cavities. The northern side has mostly collapsed through the erosion of soil. The southern quadrangles are in better condition, except for the lower part, where a deep cavity has undermined the sandstone blocks of the retaining wall.



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Improper drainage has also caused upheaval in the terrace paving, a defect which will be corrected with stabilization of the hill slope and repair of the ancient system to channel water away from the temple and into the baray at the foot of the hill.

DESCRIPTION

On the top terrace there are many problems. The shelter at the west side where the spring water was collected is under a fragile sandstone falesia, fractured in many spots. Infiltration of rain water is producing rock collapses. The sanctuary itself was built on uncompacted soil, subject to water erosion. Consequently the foundations have moved, causing major cracks in the side walls. Uncontrolled growth of vegetation on the unroofed top of the building is accelerating the decay of the monument. Vegetation and seasonal deposit affect the sandstone carvings on the rock face

Necessary Work:

Restoration on a large scale will be needed (see Water Management Restoration of Wat Phu Monument Site, Technical Report by Silvio Franzetti, 1998) including restoration of the ancient drainage pattern to take water away from the main structures. In the meantime systematic monitoring of the structures and careful daily maintenance, including clearance of vegetation is essential to minimize further damage.

**3.d.C Hong Nang Sida Area South of Vat Phou, including the Ancient Road**

Present State of Conservation:

The rear part and top of the temple have collapsed. But the foundations and side walls are in good condition. The brick 'library' is partially collapsed, and would need a thorough excavation and cleaning before interventions to stabilize the standing walls. The processional causeway to the temple is in fair condition. Its pillars and paving slabs need to be replaced in their original position.

Sections of the city wall of the urban settlement of Lingapura are still preserved on the western and southern sides of the city, and traces of the water channels dividing different quarters are still visible. Scattered smaller temples are located in the city, but are preserved only as foundations. Archaeological survey has detected clusters of material related to the habitation areas, which in the future could provide a comprehensive picture of the social and economical aspect of Khmer culture, still not fully investigated.

Necessary Work:

In the temple enclosure there needs to be small-scale excavation to clean up superficial buried structures, in order to clarify the planning of the buildings. Otherwise all that is needed for the time being is routine maintenance.

The condition of the ancient road needs to be assessed but ordinary maintenance should suffice.

In the remainder of the urban settlement area, the condition of the surviving city walls needs to be monitored and the vegetation on them needs to be maintained to avoid soil erosion. The sites of the minor temples need to be cleared in due course. Additional research excavation in the residential areas is planned. There needs to be control of modern village expansion, according to the zoning regulations in the Champasak Heritage Management Plan.

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### **3.d.D Thao Tao Temple**

Present State of Conservation:

The laterite enclosure wall is in good condition, as are the gopura and the main shrine. The shrine probably collapsed during its construction but there appears to have been no significant change in its condition in recent years. The 'library' on the east side of the temple is preserved at the foundation layer but the original plan is still recognisable. The entrance to the area has two artificial terraces, quite obliterated by vegetation and recent soil deposits.

Necessary Work:

Ordinary routine maintenance of the site will suffice.

### **3.d.E Temples and Inscriptions to the North of Vat Phou**

Tham Lek (the Cave of Inscriptions)

Present State of Conservation:

The shelter probably still contains archaeological deposits. It is often used by local farmers as a rest place. The inscription could be scratched and the archaeological deposit disturbed by fires. The structure built of natural stones in the centre of the terrace is in a good state of preservation as are the rocks with offering carvings which are scattered around.

Necessary Work:

The shelter needs to be protected from casual damage.

Rock engravings and shrine near Houay Kok source

Being built on solid natural rock these are not in imminent danger. Ordinary cleaning will suffice

Vat Oubmong

Present State of Conservation:

The temple is built on a large natural terrace placed about 200 m above sea level, looking east. The terrace has been reinforced on the slope by four retaining walls, made of large, natural stone. On the flat part, raised on a soil mound, the temple was built on a platform of six to seven courses of sandstone blocks supporting the square brick structure. Still standing at present are the side walls with fake lateral columns, the main entrance of the shrine and the cella. The cella has been looted by treasure hunters, but the linga pedestal is still in situ. In the

1960's, the area was heavily disturbed by a new concrete building, built to house a revered monk. From the entrance of the temple, a long substantial concrete stairway has been built. The stairway incorporates a huge slab containing a Sanskrit inscription. Many ancient bricks were reused to build this structure, no longer used.



The modern concrete stairway (pictured) leading to Vat Oubmong is an intrusion and will be removed. Archeological material incorporated into its construction will be carefully extracted and catalogued.



#### Necessary Work:

The inscription, quite rare because it is related to the kingdom of Jayavarman II (802-?834/850), must be protected. The decayed concrete construction should be demolished with care and under archaeological supervision, and original remains probably contained in it should be recovered. The area as a whole should be rehabilitated by a systematic cleaning under archaeological supervision.

#### 3.d.F The Ancient City

##### Present State of Conservation:

Being located across the main road connecting Champasak with Dontalat and Soukhuma District, there is constant construction of new buildings and improvement of existing ones. There has been severe damage to the parts of the Ancient City along the road and overlooking the Mekong. Erosion by flooding is a major problem in this latter area. The best preserved areas are in the north of the Ancient City though these tend to be flooded annually. Much of the city wall has been flattened by rice farmers, and some brick monuments have been dismantled to make way for new construction.



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Rice paddies and traditional wood homes occupy much of the area of the Ancient City.



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Much of the newer construction, though concrete rather than wood, keeps the scale and massing of traditional housing. This house is located within the Ancient City.

#### Necessary Work:

There needs to be constant monitoring of the areas where buried monuments are still preserved, according to the catalogue presented in technical annexes of the Champasak Heritage Management Plan. Development controls, as set out in the Management Plan (Actions and Policies 13 - 17) need to be actively enforced. The bank of the Mekong needs to be monitored and exposed features recorded each year. Raising awareness of the significance of the Ancient City among the local communities is important.

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### **3.d.G Other Sites on the Champasak Plain**

Present State of Conservation:

These are mostly known only as scatters of pottery and require investigation to determine their significance. Many of them are at risk from cultivation.

Necessary Work:

A programme of fieldwork and evaluation to characterize these sites is the first priority. After that it will be possible to identify what further action is needed.

### **3.d.H Tomo Temple**

Present State of Conservation:

The present path entering to the main sanctuary has been diverted from the route of the original processional road, but it can still be easily detected. The remains of the gopura on the west side of the temple are still visible. The brick sanctuary has collapsed, but appropriate excavation could expose the foundations and maybe some part of the elevation. The brick enclosure wall is partly collapsed, and partly covered by soil deposits and vegetation. The high laterite revetment built to flank the Tomo River is in good condition. A number of sculptures and carved stones are scattered around the enclosure.



Sculptural detail from the gopura at Tomo Temple

	<b>DESCRIPTION</b>	
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#### Necessary Work:

The carved stone, sculptures and naga heads scattered in the area should be recovered and placed in safe storage. The condition of the road needs to be reassessed. There needs to be routine clearance of invasive vegetation and monitoring of the standing gopura. In the long term, excavation to expose the superficially buried structures would clarify the planning of the area.



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Scattered sculpture fragments have been inventoried in situ, but for security reasons, plans call for them to be moved to an appropriate storage facility.

#### **3.e Policies and Programmes Related to the Presentation and Promotion of Property**

Policies for presentation and promotion of the Champasak Cultural Landscape are set out in Chapter 8 of the Management Plan. The Plan implements the policies of the Government of the Lao PDR for the sustainable development of cultural tourism while making pre-eminent the maintenance of the character and integrity of this cultural landscape and its component monuments.

Policies in the Management Plan (Actions 31 to 35) envisage sustainable growth of tourism with improved facilities and housekeeping at the sites currently open, the development of access to new monuments, the further production of educational materials, and the involvement of the local community both as guides and as providers of services to visitors.



#### DESCRIPTION



## **4 MANAGEMENT**

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### **4.a Ownership**

The Government of the Lao PDR, through the provincial and district authorities is the principal landowner of the entire property. The Ministry of Information and Culture, through the Site Management Office, owns all parts of Zone 4 (Monument Management Zone).

The other areas comprising the Champasak Heritage and Cultural Landscape Protection Zone are owned by the Government. This ownership is vested in the Provincial Department of the Ministry of Finance which in turn gives right of ownership to the district section of the Department of Finance.

The central Government has assigned responsibilities to the Ministries as follows:

- Ministry of Finance is responsible for monitoring the use, and the issuing of land titles for land distribution and collecting landuse tax
- Ministry of Agriculture and Forestry is responsible for monitoring the use of agricultural land, water sources, rivers and canals as well as setting rules for the use of this land
- Ministry of Industry and Handicraft is responsible for monitoring the use of the land which contains minerals as well as land with development prospective as industrial site or for hydrological power
- Ministry of Information and Culture is responsible for monitoring the use of land with historical monuments, archaeological sites and cultural landscapes
- Ministry of Communication, Transportation, Post and Construction is responsible for establishing rules for monitoring land designated for new (road and urban) construction.

### **4.b Legal Status**

The Lao PDR ratified the World Heritage Convention in 1987 and, by doing so, recognized its responsibility for the conservation of its national heritage, natural and cultural, as well as of any specific World Heritage Sites. This responsibility has been given a legal basis within the Lao PDR by a series of laws and decrees at national, provincial and district levels either for the national heritage as a whole or for specific aspects or locations.

The Vat Phou area is protected by the Provincial Decree on the Regulations for the Preservation of the Historical Site of Vat Phou and the Areas Related to Vat Phou, No. 38/88 (October 1988). This decree defined a large Protection Zone including not just the temple ruins but also the Ancient City. Within the Protection Zone are three Preservation Areas covering the Vat Phou Temple Complex itself and the temples of Hong Nang Sida and Hong Thao Tao. Within the Protection Zone, exploration and looting are forbidden, as is building on earthworks and the removal of trees from the forest on the Phou Kao Mountain. Special permission is required for irrigation projects affecting earthworks. Within the Preservation Areas, regulation is stricter with prohibition on all building activity, robbing, damage, and introduction of stock. There is a 100-meter buffer zone around each Preservation Area in which all new construction is prohibited and removal of existing houses is encouraged (apart from the village of Ban Nong Sa).

The full text of the Provincial Decree is contained in Appendix II.

In June 1997, the Decree of the President on the Preservation of Cultural, Historical and Natural Heritage No.03/PR was adopted by the Government of the Lao PDR to provide a national legal framework for heritage preservation. The Decree sets out clearly a framework for the protection of

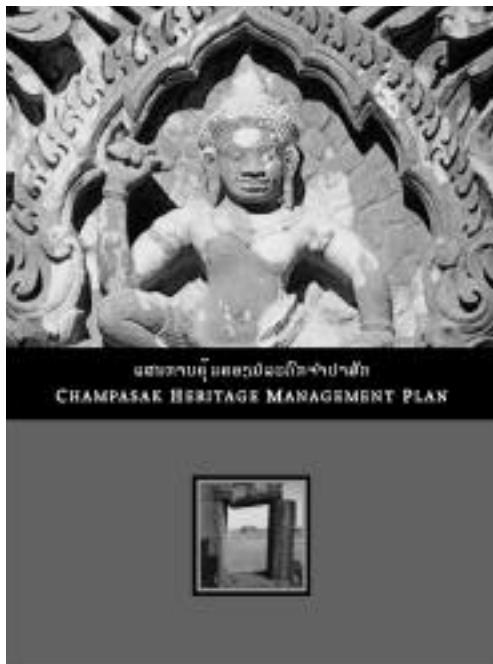


the national heritage, including survey (Article 11), inventory (Article 12), prevention of damage and control of works to archaeological sites and monuments (Articles 13-14), and the regulation of archaeological work, in particular of excavation (Articles 18-27). Responsibility for enforcing the Decree is placed with the Ministry of Information and Culture, its Provincial and District manifestations, and the village administrative authorities (Article 9).

The full text of the Presidential Decree is contained in Appendix III.

The Champasak Heritage Management Plan was officially adopted by the Government of the Lao PDR on 28 September 1998 to operationalize the Presidential Decree. The Management Plan defines the boundaries of the Champasak Heritage and Cultural Landscape Protection Zone and three zones within it (see Section 1 (e)). The Management Plan contains regulations for the management of the entire nominated World Heritage Site and provides actions and policies for the regulation of archaeological

work, conservation and the control of development throughout the designated site. Different levels of protection apply within each zone.



The Champasak Heritage Management Plan guides preservation, research and development within the Champasak Cultural Landscape.

#### **4.c Protective Measures and Means of Implementing Them**

Protective measures are contained within the legislation described within Section 4.b, including the Champasak Heritage Management Plan.

The Government of the Lao PDR has established a National Inter-Ministerial Co-ordinating Committee (NIMCC) to oversee the management of the Champasak Heritage and Cultural Landscape Protection Zone and to co-ordinate the activities of the various government departments at national, provincial and district levels.

The Committee is convened and chaired by the Ministry of Information and Culture. Administrative responsibility is shared at national, provincial and district levels. There is a Village Liaison Committee to develop close links with the local communities. The responsibilities of each level of authority are set out in the Management Plan (Management Plan, Policies and Actions 42-44, 48-49). The arrangements for the implementation of the Plan require review now that it has been in operation for over eighteen months, and may require revision in the light of experience.

#### **4.d Agency with Management Authority**

The Government of the Lao PDR has established a Site Management and Training Centre headed by the Site Manager. The role of the Site Manager is to manage the sites within Zone 4: the Monument Management Zone, operate a system of development control and regulation of archaeological work throughout all zones, and work closely with the local communities. The site manager is responsible for various functions to the District Committee, to the Provincial Heritage Committee and to the NIMCC. His full responsibilities are set out in the Management Plan (Management Plan, Action and Policies 45-46).

The Site Management and Training Centre is not yet fully operational and not yet staffed up to the desired and recommended level. It has not been possible to start training operations. The Centre's management functions are not yet fully functional because of inadequate staffing.

The arrangements for the implementation of the Plan require review now that it has been in operation for over eighteen months, and may require revision in the light of experience.

#### **4.e Level at which Management is Exercised**

Responsibility for the day-to-day management of the property rests with the Site Manager and the staff of the Site Management and Training Centre in accordance with the actions and policies set out in the Management Plan and with the decisions of the NIMCC, the Provincial Heritage Committee, and the District Committee.

Provisions for the staffing and operation of the Site Management and Training Centre are given in the Management Plan (Fig 23) with eight sections carrying out the principal functions (Management Plan, Section 10.4.5). It has not yet been possible to establish the full complement of the Centre or for existing staff to move into the Centre building.

The arrangements for the implementation of the Plan require review now that it has been in operation for over eighteen months, and may require revision in the light of experience.

Title and address of responsible persons:

Site Manager, Site Management and Training Centre, Champasak District, Champasak Province, Lao PDR, Tel/Fax: (856-31) 213-277.

Director General, Department of Museums and Archaeology, Ministry of Information and Culture, and Head, National Inter-Ministerial Co-ordinating Committee for Vat Phou (NIMCC), Ministry of Information and Culture, Vientiane, Lao PDR, Tel. (856-21) 212-423 and 212-895; Fax: (856-21) 212-408 and 212-401.

#### **4.f Agreed Plans Related to Property**

Apart from the Provincial Decree, the Presidential Decree and the Management Plan which provide a legal framework for the protection of the cultural heritage, there are other relevant plans that have a direct influence on the development and conservation of the property.



These are:

- National Master Plan for Tourism for Champasak Province from 1995
- District Education Development Plan from 1996 with provisions from 1996-2000

This plan provides information on the planned construction of school buildings in the area designated as a protection zone under the Champasak Heritage Management Plan.

- Provincial Development Plan for Transportation, Post and Construction with provisions from 1996-2000

This plan provides information on the planned construction of roads as well as urban planning with direct impact on the area designated as protection zone under the Champasak Heritage Management Plan.

A survey for urban planning for Champasak Town located in Zone 1 has been carried out and is currently (May 2000) pending approval.

These plans are available only in Lao language.

#### **4.g Sources and Levels of Finance**

The Government of the Lao PDR has long recognized the importance of Vat Phou and has since 1989 funded a local office to manage it. In addition, it has sought technical and financial support from UNESCO over a number of years. Original proposals for extensive restoration work at Vat Phou, made in 1989, were never followed up because they were too elaborate, too expensive, too interventionist, and focused only on the main temple complex. Since 1989, there has also been the realization of the extent of archaeological remains and the integrity and significance of the cultural landscape as a whole.

Since 1995, Italian and Japanese funding has enabled UNESCO and the Government of the Lao PDR to develop a new approach to the management of the cultural landscape. This has been based on identification of the resource and development of a management database, capacity development so that it can be locally managed, recognition that a successful approach to management must also include sustainable economic development, and a belief that conservation work should be as non-interventionist as possible. The Government has also devoted very considerable resources to the programme through allocation of staff and the provision of infrastructure support.

#### Budget Provisions for the Maintenance and Management of the Property

The budget for the maintenance and management of the Zone 4 site and for the activities of the Site Management and Training Centre is provided mainly by the Province as well as by some funds from the Ministry of Information and Culture. The Centre has in the past benefited from a share of the revenue from Vat Phou; up to 1999 this was ten per cent of takings. This has not happened in 1999 and in 2000 when all the revenues went to the district.



**Table 1: Budget for Maintenance and Management of the Site**

Year	Ministry	Province
1993		4,500,000 kip
1994		4,680,000 kip
1995		4,680,000 kip
1996		4,680,000 kip
1997		4,680,000 kip
1998	10,000,000 kip	4,680,000 kip
1999	10,000,000 kip	6,000,000 kip
2000		650,500,000 kip
In March 2000, US\$1=7,500 kip		

In addition, the Government of the Lao PDR has been able to obtain funding for a number of special projects from UNESCO and other sources.

**Table 2: Funding for Special Projects to 2000**

Year	Donor	Nature of project	Budget
1989 - 1991	UNDP-UNESCO	site protection/ restoration plan	US\$221,000
1991	France	research/excavation	US\$ 60,000
	Italy	research	US\$ 24,000
1992	France	research/excavation	US\$ 70,000
	Italy	research	US\$ 24,000
1993	France	research/excavation	US\$ 65,000
	Italy	research	US\$ 46,000
1994	France	research/excavation	US\$ 65,000
	Italy	research/mapping	US\$ 46,000
1995	France	research/excavation	US\$ 60,000
	Italy	research/mapping	US\$ 46,000
1996 - 1997	UNESCO (Japan Funds-in-Trust)	research/management plan/conservation	US\$379,000
1996 - 1998	UNESCO (Japan Funds-in-Trust)	research/management plan/capacity building	US\$287,000
1996	France	research/excavation	US\$ 50,000
1997	France	research/excavation	US\$ 44,000
1999	France	research/excavation	US\$ 44,000
	Italy	research/training	US\$ 25,000
	UNESCO World Heritage Fund Waseda University, Japan	preparatory assistance	US\$ 13,000
		research/training	US\$ 15,000
2000	Italy	research/training	US\$ 20,000
	Waseda University, Japan	research/training	US\$ 15,000



**Table 3: Funding Being Sought for Special Projects after 2000**

Year	Potential Donor	Nature of project	Budget
2000-2001	Japan Foundation	training	US\$ 24,000
2001-2002	Japan Foundation	training	US\$ 24,000
2002-2005	Italy	conservation	US\$ 4,500,000

It is clear that routine funding is not sufficient to deal with the backlog of conservation work identified in Section 3.d. Progress in this area will be dependent on additional funding from either the Government of the Lao PDR or external sources.

#### **4.h Sources of Expertise and Training in Conservation and Management Techniques**

Considerable external training has been provided in recent years by Japanese, Italian and British experts to staff based in the Ministry of Information and Culture and, to a lesser extent, to staff in the Site Office. It is likely that these sources of training will continue in the future, subject to the availability of external funding. There is a need to direct training at appropriate staff in the Site Management and Training Centre where considerably greater expertise is required. The present levels of training and skills in the Centre are not yet adequate.

#### **4.i Visitor Facilities and Statistics**

At present there is controlled access to Vat Phou. At Vat Phou there are basic facilities (ticket office, toilets, car park) and basic information (initial orientation sign, multilingual leaflet). At Tomo there is a ticket office. Free access to Hong Nang Sida was introduced in 1999.




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The number of visitors to Vat Phou has increased steadily each year, testifying to the continued importance of the site to the local population as well as increased international interest. Proper planning and appropriate measures will ensure that the increased visitation does not damage the site.



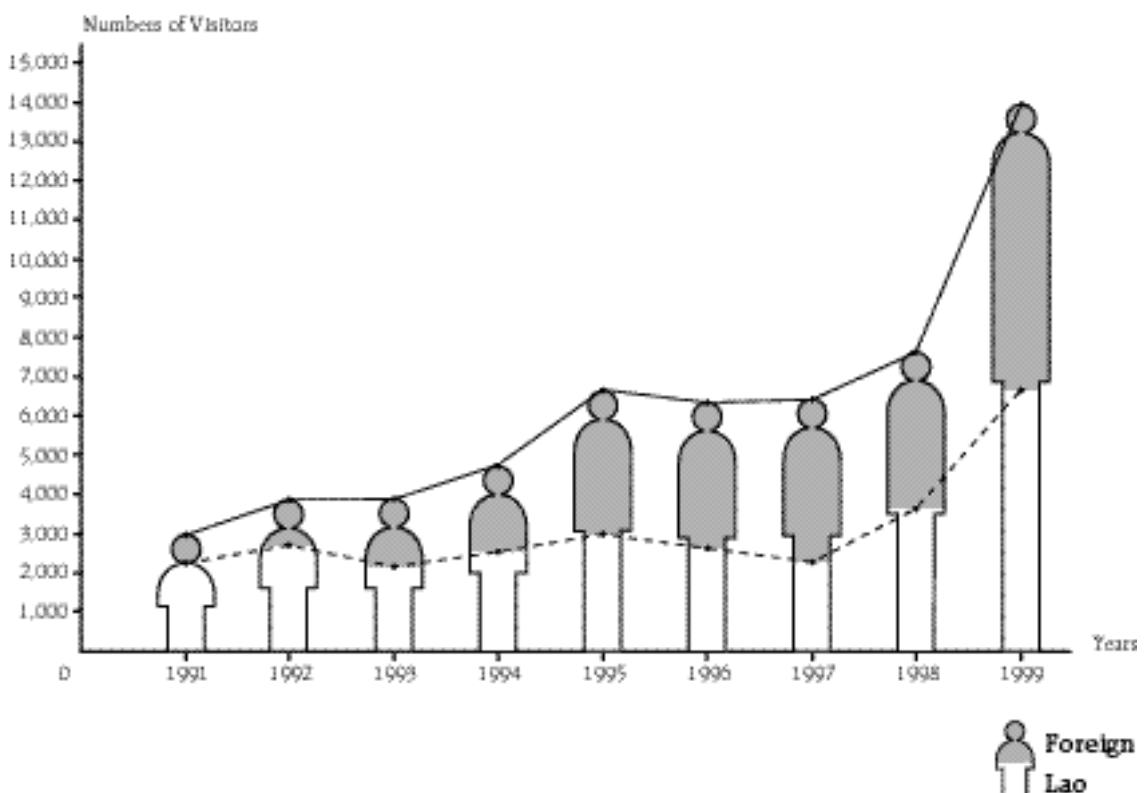
Educational material has been produced for secondary schools in Champasak Province. New facilities have been developed for the annual Vat Phou Festival.

There is one hotel in Champasak. The local population are developing facilities for visitors such as guest houses (six have opened since 1997), restaurants, and taxi services. Major hotels are in Pakse, the provincial capital, some 40 km away. There are also bicycle hire services in Champasak. Visitors can reach Champasak from Pakse or the south by riverboat, public buses, organized tours or by hire car.

**Table 4: Visitor numbers to Vat Phou (fiscal year October – September)**

Year	Total	Lao	Foreign
1991	3,046	2,289	757
1992	3,912	2,717	1,195
1993	3,971	2,159	1,812
1994	4,757	2,550	2,207
1995	6,605	3,092	3,513
1996	6,358	2,635	3,723
1997	6,432	2,282	4,150
1998	7,632	3,662	3,970
1999	13,995	6,673	7,322

During the annual Vat Phou festival, domestic visitors number approximately 100,000 people in the course of the three-day festival. This figure is not included in the above table or graph below.



#### **4.j Property Management Plan and Statement of Objectives**

The Government of the Lao PDR with assistance from UNESCO has prepared the Champasak Heritage Management Plan which was adopted in September 1998 to operationalize the 1997 Decree of the President of the Lao PDR on the Preservation of Cultural, Historical and Natural Heritage.

The objectives of the Management Plan are to guide research, conservation, maintenance and development of the property. The arrangements for the implementation of the Plan require review now that it has been in operation for over eighteen months, and may require revision in the light of experience.

The Management Plan is attached to this nomination as part of Annex II.

#### **4.k Staffing Levels**

<b>Table 5: Staffing Levels</b>				
Site Manager	Control and Monitoring Section	Security, Access and Maintenance Section	Conservation and Construction Section	Administration Section
1 person	1 person	6 persons	1 person	3 persons

## 5 FACTORS AFFECTING THE PROPERTY

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### 5.a Development Pressures

The Government of the Lao PDR is committed to increased prosperity for its people through economic growth. This commitment is implemented through its Economic Policy Frameworks for 1994 at the national level and through development plans at the level of each province. The Champasak area is clearly significant within this policy because of its agricultural potential and its location at a potential nodal point of communications between southern Lao PDR, Thailand, Vietnam and Cambodia. The various improvements to the road network will greatly increase this potential, and also open up the area more to tourism.

Pressures are likely to show themselves in a number of areas and have begun to do so in some cases. It should be noted, too, that infrastructure improvements elsewhere are likely to have an effect on the Champasak District by making it more accessible. Road improvements, for example between Chong Mek/Vang Tao on the Thai-Lao border and Pakse, including a bridge across the Mekong River at Pakse as well as planned road improvements could lead to considerable consequential development pressures around Champasak.

Probably the most significant future large-scale pressure is from agricultural improvement through irrigation schemes. These have the effect of bringing back into cultivation areas which have not been cultivated for many years and of intensifying agriculture where it already exists. The need for larger fields, the construction of the irrigation canals themselves and deeper cultivation will all be damaging to archaeological sites that are directly affected. Cumulatively there will be an effect on the landscape setting of the area as field sizes increase and trees are lost from field banks and divisions and from areas brought back into cultivation.



In the traditional, small-scale agriculture of the Champasak Plain, water buffalos are used to plough rice paddies and pull loads.

Industrial development can have an adverse effect on both the sites themselves and their settings. The effects of small-scale haphazard development, such as brick works, can already be seen in some places. The construction of an industrial zone, if sited within or near the areas of archaeological interest, would cause major damage both to the sites themselves and to their landscape setting.

Increased prosperity and higher expectations for living standards are leading to pressures for new housing types and for more facilities within villages and within Champasak itself. These could lead to considerable changes to the character of the villages and, possibly, to the loss of interesting historic features such as the traditional houses of the area. This would have a cumulative effect on the visual appearance and setting of the various settlements unless carefully managed.

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Villages within the Champasak Cultural Landscape retain much of their traditional appearance in spite of the recent introduction of electricity.



The Management Plan contains policies for development control designed to manage these pressures (Actions and Policies 13 - 17).

### **5.b Environmental Pressures**

There are at present no major environmental pressures from causes such as pollution.

The only major concern here is damage by floods (see Section 5.c) or by excessive groundwater. This is a particular problem at Vat Phou where its builders had gone to considerable trouble to manage the underground and surface flow of water down the steep hillside. The subsequent disruption and decay of the drainage systems established by the builders of the monuments means that water now flows underground beneath them and has washed away much of the consolidated soil and sand on which the foundations are built.

Re-establishing ancient drainage patterns is a high priority at Vat Phou where the artificial terracing of the hillside is particularly vulnerable to water erosion. This need is being taken into account in the development of strategies for the conservation of Vat Phou.

### **5.c Natural Disasters and Preparedness**

The most significant natural cause of damage is erosion during floods. During the monsoon season the Mekong River rises by up to 10-12 metres, overflowing its natural banks and flooding parts of the surrounding plain. The Mekong's tributaries, all characterized by meander-like behaviour, consist of permanent watercourses, with highly variable flow rates, as well as seasonal watercourses. During the monsoon season all of these tributaries overflow, contributing greatly to the flooding of lower areas some distance inland from the course of the Mekong River itself.

As a result of this flooding, fluvial erosion occurs along the banks of the Mekong River in the Ancient City. The northern part of the city has also been heavily eroded by the Houay Sahoua River as it flows to the Mekong River. There is also damage, particularly to buried archaeological sites, from flooding and from water running off the mountains during the rainy season.

There is unlikely to be a solution to this problem other than excavation of threatened areas in advance of destruction. Further study is needed to quantify the scale of the problem.

### **5.d Visitor/Tourism Pressures**

Tourism is already of some significance in the Laotian economy and is likely to become much more so as tourism grows world-wide into the world's major industry, and as the Lao PDR becomes more accessible, particularly since the country has so much to offer to the discerning visitor. The Government's policy, set out in 1996, is to concentrate on group packages and high income tourists and to minimize impacts on the environment and cultural heritage, while promoting ecotourism and incorporating into tourism activities the environment and traditional Lao culture. It is also anticipated that 'Visit Laos Year 1999-2000' will increase tourism.

The current tourist numbers for the Champasak area are comparatively low with 7,600 visitors to Vat Phou in 1998 rising to 14,000 in 1999 (excluding those who came to the Vat Phou Festival in February). The provision for tourists, both at the sites and in terms of accommodation and services, is consequently limited. As yet there are no excessive pressures on the site except at the time of the Vat Phou Festival. There are unlikely to be such pressures in the next few years.



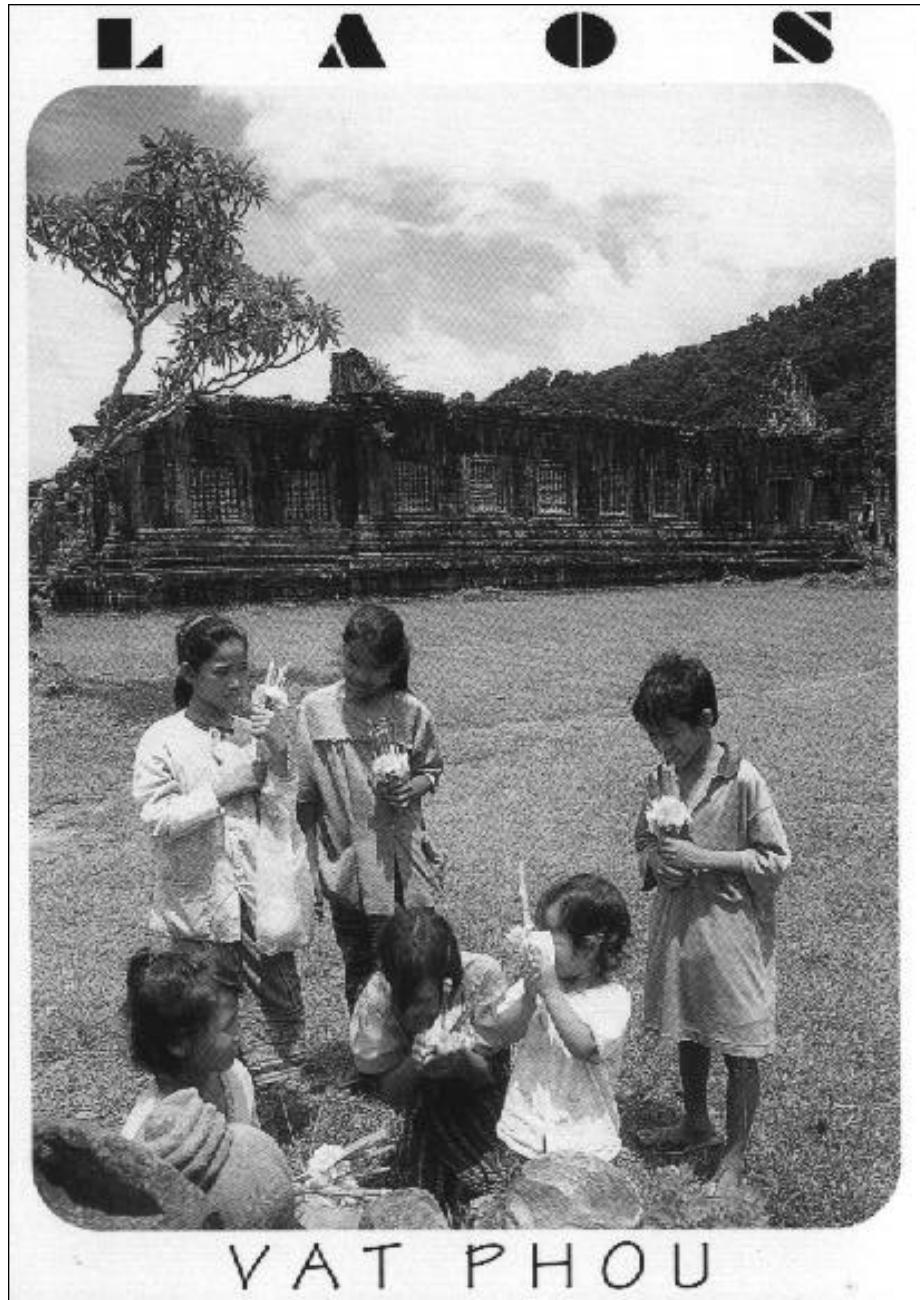
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With up to 100,000 mainly Laotian visitors each year, the Vat Phou Festival testifies to the 1,500-year-old, unbroken tradition of the site.

A particular issue requiring attention is the Vat Phou Festival, held annually during February and embodying the continued sacred and communal role of the site. During the three days of the festival, as many as 100,000 people visit the site, in some cases staying overnight. There are concerns over the safety of visitors as well as the safety of the monument itself which need to be addressed.

### 5.e Number of Inhabitants within Property

There are approximately 27,800 inhabitants in Zones 1 and 3 of the property, living in 55 villages as well as the town of Champasak. There are no permanent inhabitants in either Zone 2 or Zone 4. Figure 2 in Appendix I shows the location of the villages within the site.



VAT PHOU

This postcard, produced by the Laos Tourism Company, testifies to the role Vat Phou plays in the Lao tourism industry.

## **6 MONITORING**

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### **6.a Key Indicators for Measuring State of Conservation**

The Champasak Cultural Landscape contains very diverse elements which need to be monitored in various ways. The recent thorough studies and surveys listed in Section 3.c of this nomination provide the material for an effective baseline. Possible measures include the following:

Standing Structures:

- Number of sites under management
- Number of encroachments on sites
- Number of monuments conserved
- Evidence of collapse of buildings
- Evidence of movement in standing structures
- Size of conservation backlog

Archaeological Sites:

- Number of sites under cultivation/removed from cultivation
- Number of sites cleared of vegetation
- Number of sites suffering visible damage annually, other than ploughing

Landscape and Settlements:

- Number of inventoried traditional buildings surviving in villages
- Number of new buildings permitted
- Number of new buildings built without consent
- Area of land brought under irrigation
- Area of land under cultivation or housing according to aerial photography in 1954, 1981, 1992 and 2000



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The quadrangles of the Vat Phou Temple Complex contain some of the site's most beautiful sculpture but also require some of the most intensive monitoring due to their condition.



## **6.b Administrative Arrangements for Monitoring Property**

The Site Manager is responsible for monitoring and will develop the appropriate methodology. The arrangements for the implementation of the Management Plan require review now that it has been in operation for over eighteen months, and may require revision in the light of experience.

## **6.c Results of Previous Monitoring Exercises**

The studies listed in Section 3.c provide the basis for much of the monitoring to be carried out. It is clear that there are substantial amounts of work to be carried out.



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Traditional wood houses are built on stilts because of the annual flooding of the Mekong River and its tributaries.



## 7 DOCUMENTATION

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Reference

### 7.a Photographs and Slides

Annex I

Set of slides and prints illustrating the nomination site, including aerial photographs, maps, and main features of the site

### 7.b Copies of Property Management Plan and Extracts from Other Relevant Plans

#### (i) Copies of Property Management Plans, Etc

Annex II

Champasak Heritage Management Plan VP/MP/1

Champasak Heritage Management Plan: Action Plan for 1999 VP/MP/2

Champasak Heritage Management Plan: Action Plan for 2000 VP/MP/2

Champasak Heritage Management Plan: Guidance Note No 1:  
What do Visitors want when they visit Vat Phou or other Zone 4 Sites VP/MP/3

Champasak Heritage Management Plan: Guidance Note No 2:  
Site Maintenance VP/MP/3

Champasak Heritage Management Plan: Guidance Note No 3:  
Development Control VP/MP/3

#### (ii) Other Supporting Documents

Annex III

Video: Archaeological Conservation at Vat Phou. Broadcast from CNN Inside Asia, April 1997. CNN Bangkok.

Newspaper and Magazine Articles

On-site Leaflet for Vat Phou

#### (iii) Recently Published Studies and Papers

Annex IV

Catalogue of Sites Located by Catchment Area Survey  
(Masao Nishimura, 1997,1998) VP/PS/1

Capacity Building in Cultural Heritage Management within the  
Context of Assistance for the Preservation of Vat Phou (536/LAO/70):  
Terminal Report (Masao Nishimura, Phakanxay Sikhanxay, 1998) VP/PS/2

The Conservation of Vat Phou Temple (Pierre Pichard, 1997 and 1998) VP/PS/3

Findings, Botanical Mission to Vat Phou, Champasak (Francis  
Engelmann, Jerome Munzinger, 1998) VP/PS/4



Geophysical Prospecting at the Ancient City of Vat Phou  
(Mauro Cucarzi, Paola Conti, 1997)

VP/PS/5

Report on the Restoration of the Vat Phou Monument Site:  
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(Annamaria Cividini, Giancarlo Gioda, 1998)

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## 7.d Address where Inventory, Records and Archives are Held

Champasak Site Management and Training Centre, Champasak District, Champasak Province, Lao PDR, Tel/Fax: (+ 856 31) 213-277

National Inter-Ministerial Co-ordinating Committee for Vat Phou (NIMCC), Department of Museums and Archaeology, Ministry of Information and Culture, P.O.Box 122, Vientiane, Lao PDR. Tel: (+856 21) 212895, Fax: (+856 21) 212 408



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Carved figures from the entrance of the Vat Phou sanctuary showing a dvarapala (temple guardian), left, and a devata (divine figure), right.





**8 SIGNATURE ON BEHALF OF STATE PARTY** \_\_\_\_\_

Signed (on behalf of State Party)

.....

Full Name

.....

Title

.....

Date

.....



**SIGNATURE ON BEHALF  
OF THE STATE PARTY**





17

The quadrangles are one of the most architecturally significant elements of the Vat Phou Temple Complex.  
*(VP/Annex I/17)*



18

This Baphuon-style ornamental carving from the interior frame door of the south quadrangle is just one example of the exceptionally fine quality of artwork found throughout the Vat Phou Temple Complex.  
*(VP/Annex I/18)*



19

The central walkway, often partially obscured by the blooming champa trees that characterize the area, defines the main east-west axis of the Vat Phou Temple Complex and leads visitors and pilgrims alike up to the main shrine. (*VP/Annex I/19*)



20

The different terraces of the Vat Phou Temple Complex are connected by a central walkway and intermittent stairways, symbolizing the pathway through the various worlds from the land of humans to the land of the gods. This physical stairway up the mountain is a metaphor for man's spiritual journey from the mundane to enlightenment. (*VP/Annex I/20*)



35

This carved stone from Nang Sida Temple is typical of the quality of work of the 11th century structures within the Champasak Cultural Landscape. (VP/Annex I/35)



36

The *gopura* at Tomo Temple, pictured here, and enclosure wall are both constructed largely of laterite, a strong but relatively lightweight building material frequently used by Khmer builders. (VP/Annex I/36)

## **APPENDICES**

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**APPENDIX I** Figures from the Champasak Heritage Management Plan

**APPENDIX II** Provincial Decree on the Regulations for the Preservation of the Historical Site of Vat Phou and the Areas Related to Vat Phou, No. 38/88

**APPENDIX III** Presidential Decree on the Preservation of Cultural, Historical and Natural Heritage No. 03/PR



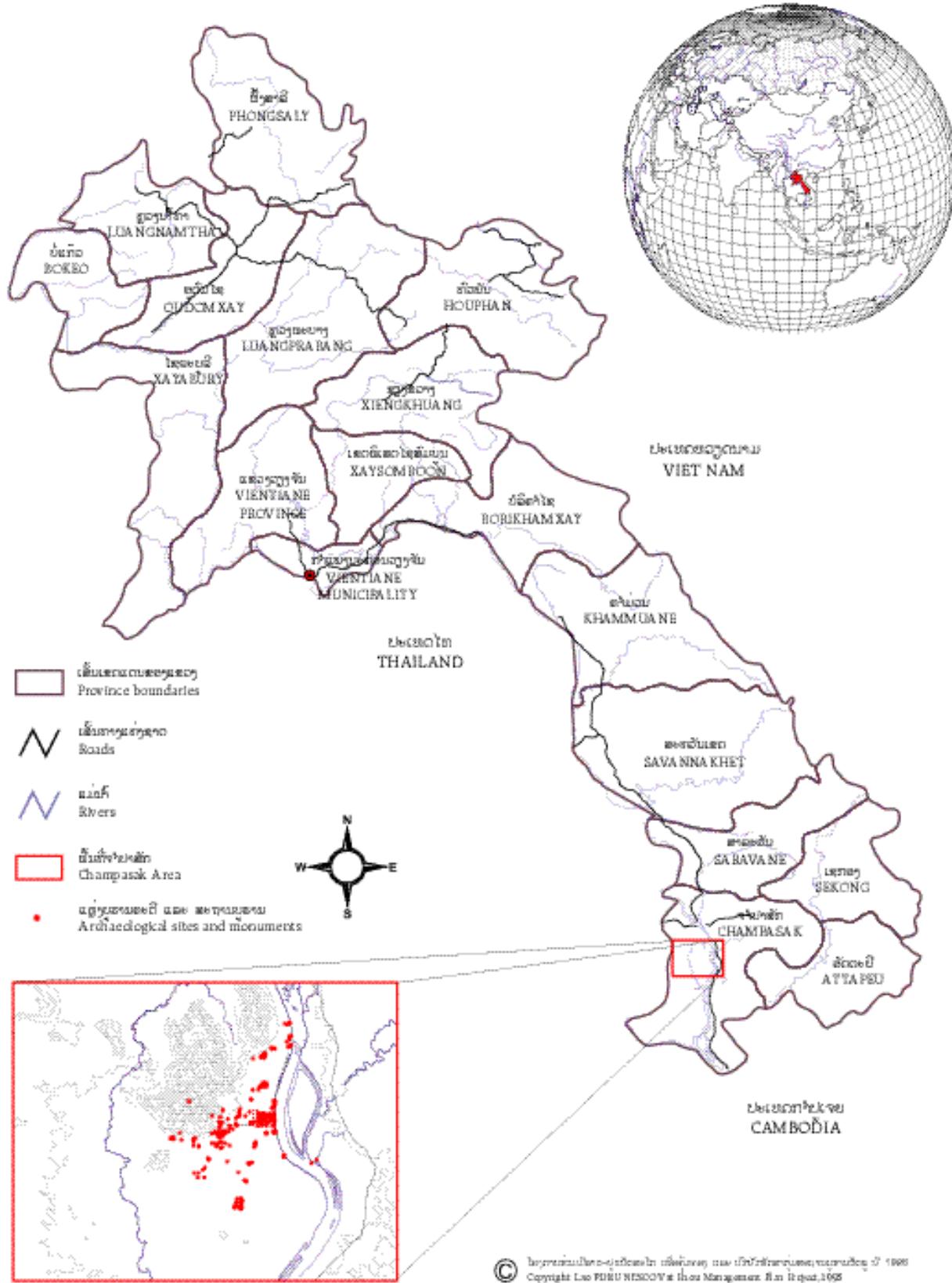


## **FIGURES**

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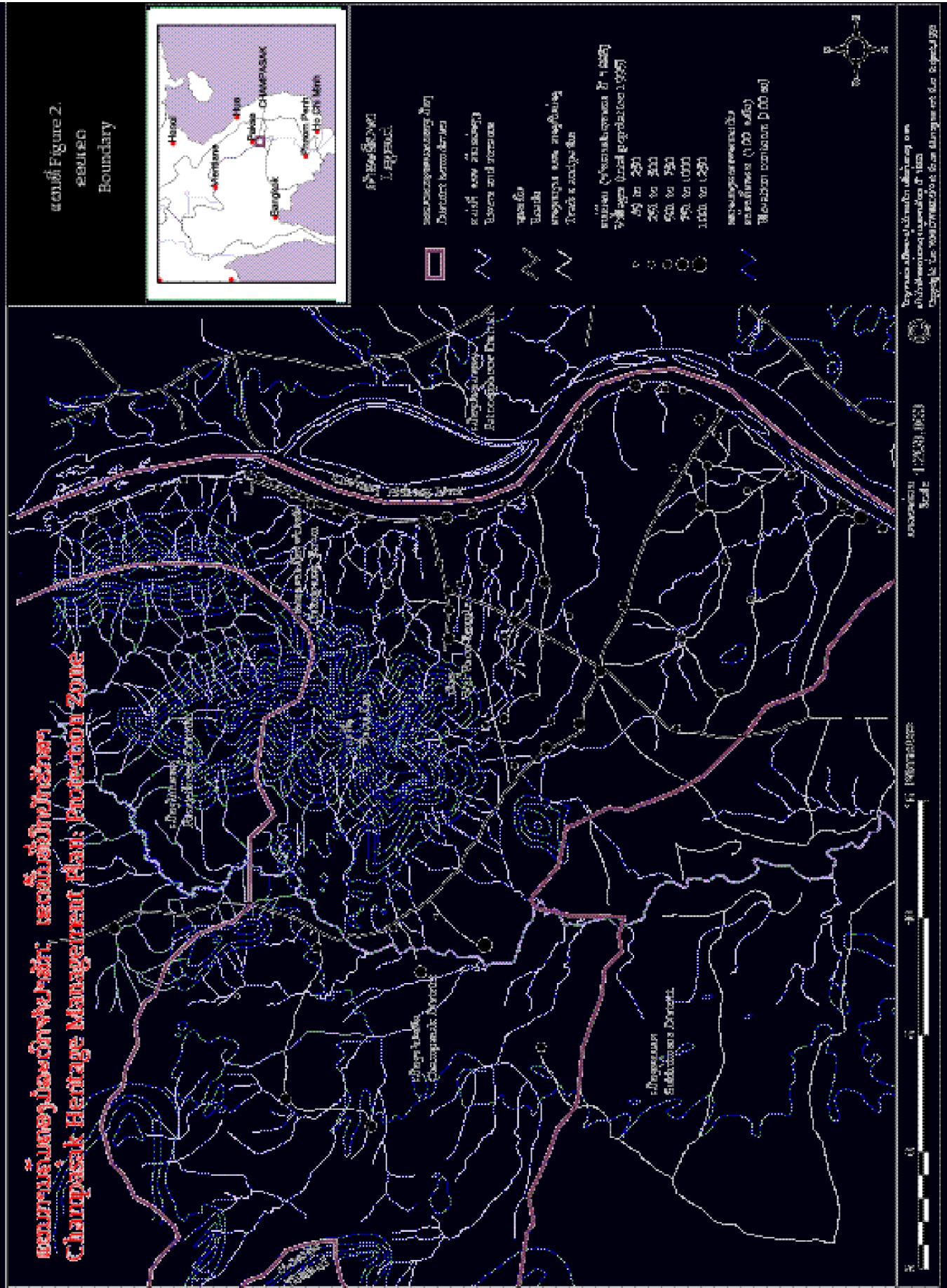
- Fig 1.** Location Map of Champasak Area
- Fig 2.** Map of Champasak Protection Zone Boundary
- Fig 3.** Map of Champasak Protection Zone: Land Use
- Fig 4.** Map of Champasak Protection Zone: Geomorphology
- Fig 5.** Vat Phou Temple Site Plan
- Fig 6.** Map of Vat Phou, Hong Nang Sida and Associated Monuments:  
Distribution of Archaeological Features
- Fig 7.** Map of Ancient City: Distribution of Archaeological Features
- Fig 8.** Map of Champasak Protection Zone:  
Distribution of Archaeological Features
- Fig 9.** Tomo Temple Site Plan
- Fig 10.** The Plan-Making Process
- Fig 11.** The Zoning Concept
- Fig 12.** Map of Champasak Protection Zones
- Fig 13.** Map of Champasak Heritage and Cultural Landscape Protection Zone 1
- Fig 14.** Map of Champasak Heritage and Cultural Landscape Protection Zone 2:  
Sacred Environment Conservation Zone
- Fig 15.** Map of Champasak Heritage and Cultural Landscape Protection Zone 3:  
Archaeological Research Zone
- Fig 16.** Map of Champasak Heritage and Cultural Landscape Protection Zone 4:  
Monument Management Zone
- Fig 17.** Map of Vat Phou, Hong Nang Sida and Associated Monuments:  
Zone 3 and Zone 4 Boundaries
- Fig 18.** Map of Ancient City: Zone 3 and Zone 4 Boundaries
- Fig 19.** Map of Tomo Temple: Zone 3 and Zone 4 Boundaries
- Fig 20.** Map of Thao Tao: Zone 4 Boundaries

ແຜນທີ່ Figure 1. ທີ່ຕັ້ງຂອງເມືອງຈຳປາສັກ  
Vat Phou Champasak Location Map



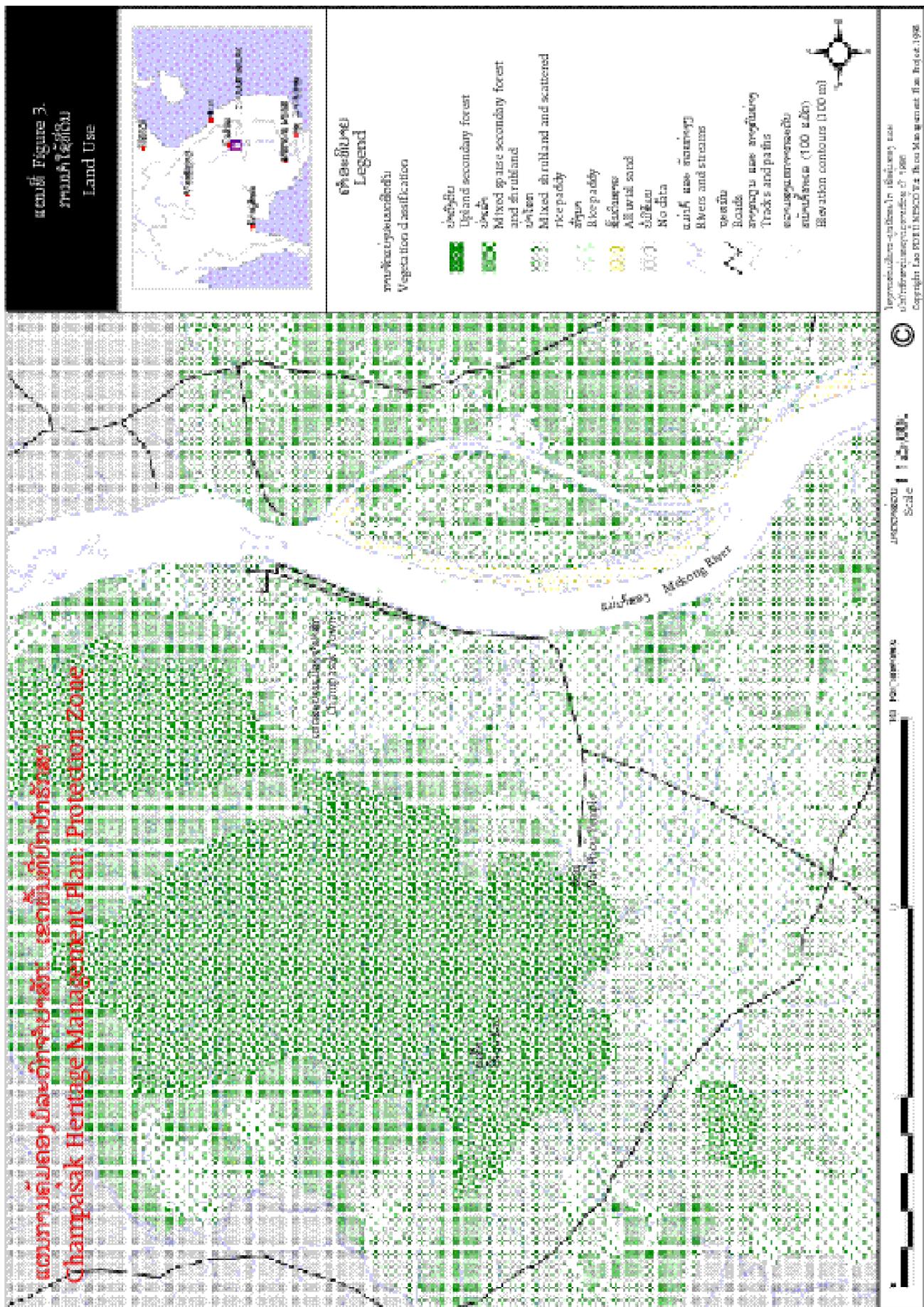
**Champlain Heritage Management Plan: Protection Zone**

Figure 2.  
Boundary  
regions



Chammasak Heritage Management Plan: Protection Zone

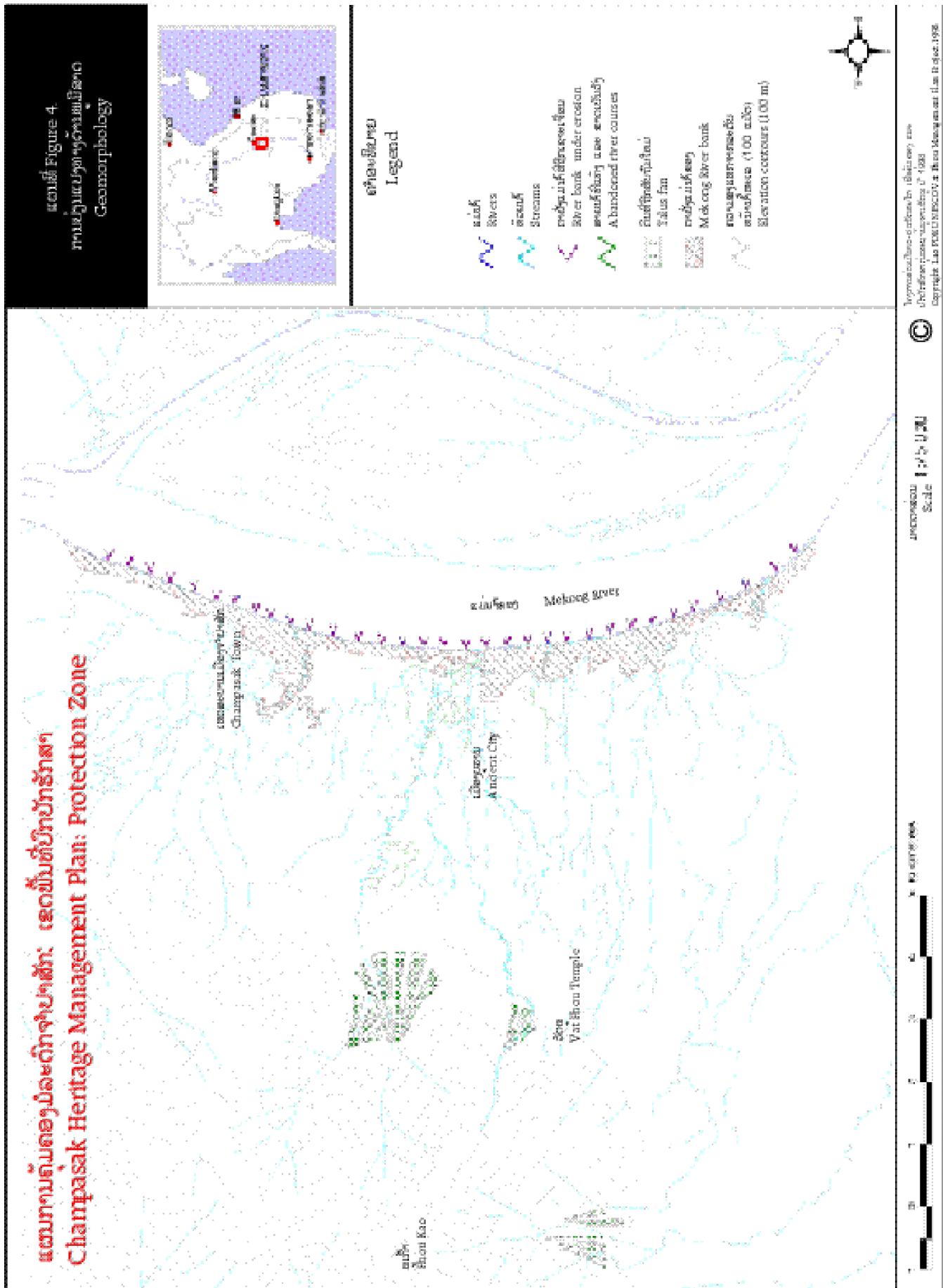
Figure 3.  
Land Use

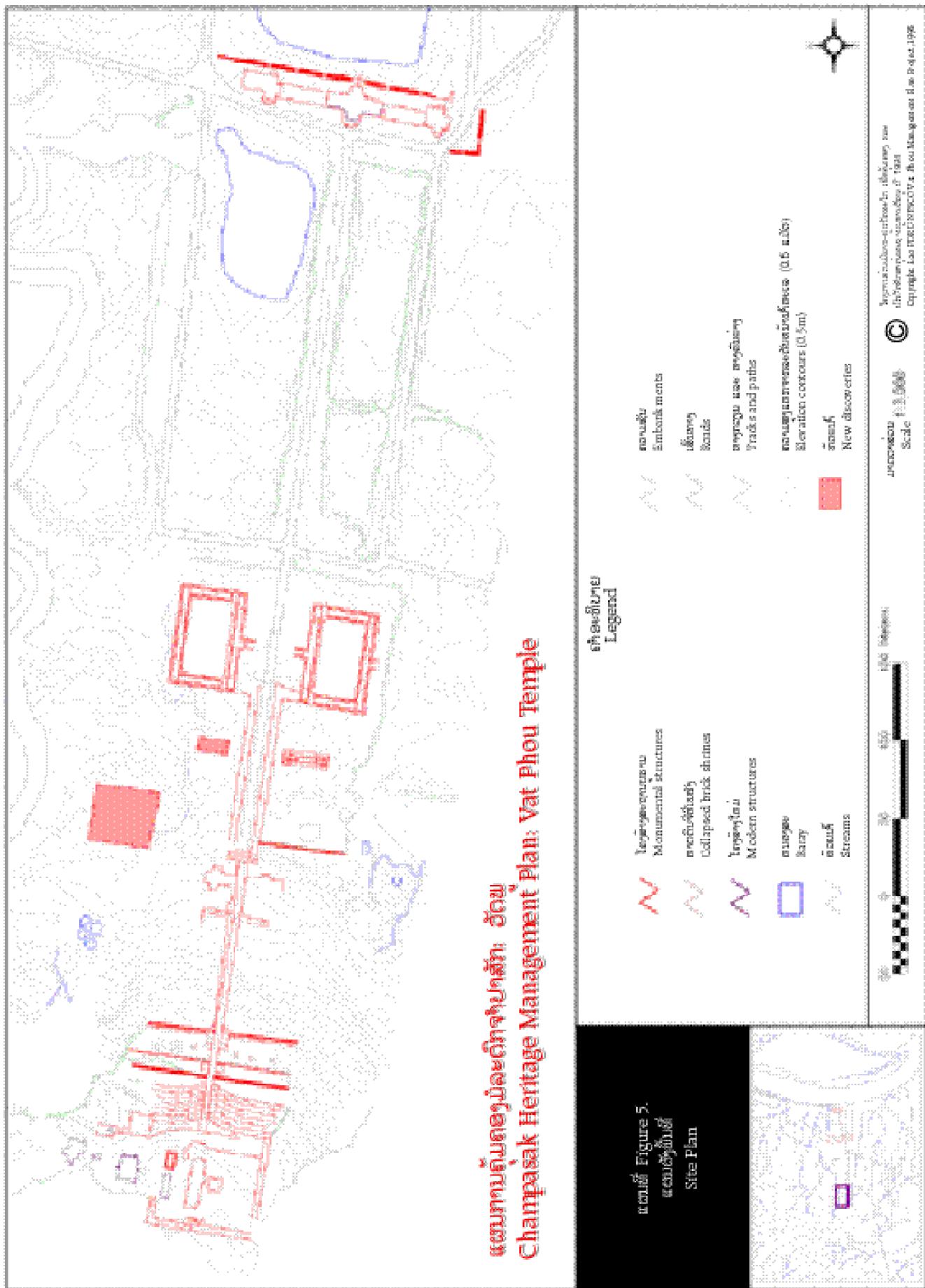


## FIGURES

ចំណាំរាជរាជក្រឹងជាបាត់: [Champasak Heritage Management Plan: Protection Zone](#)

Figure 4. Geomorphology





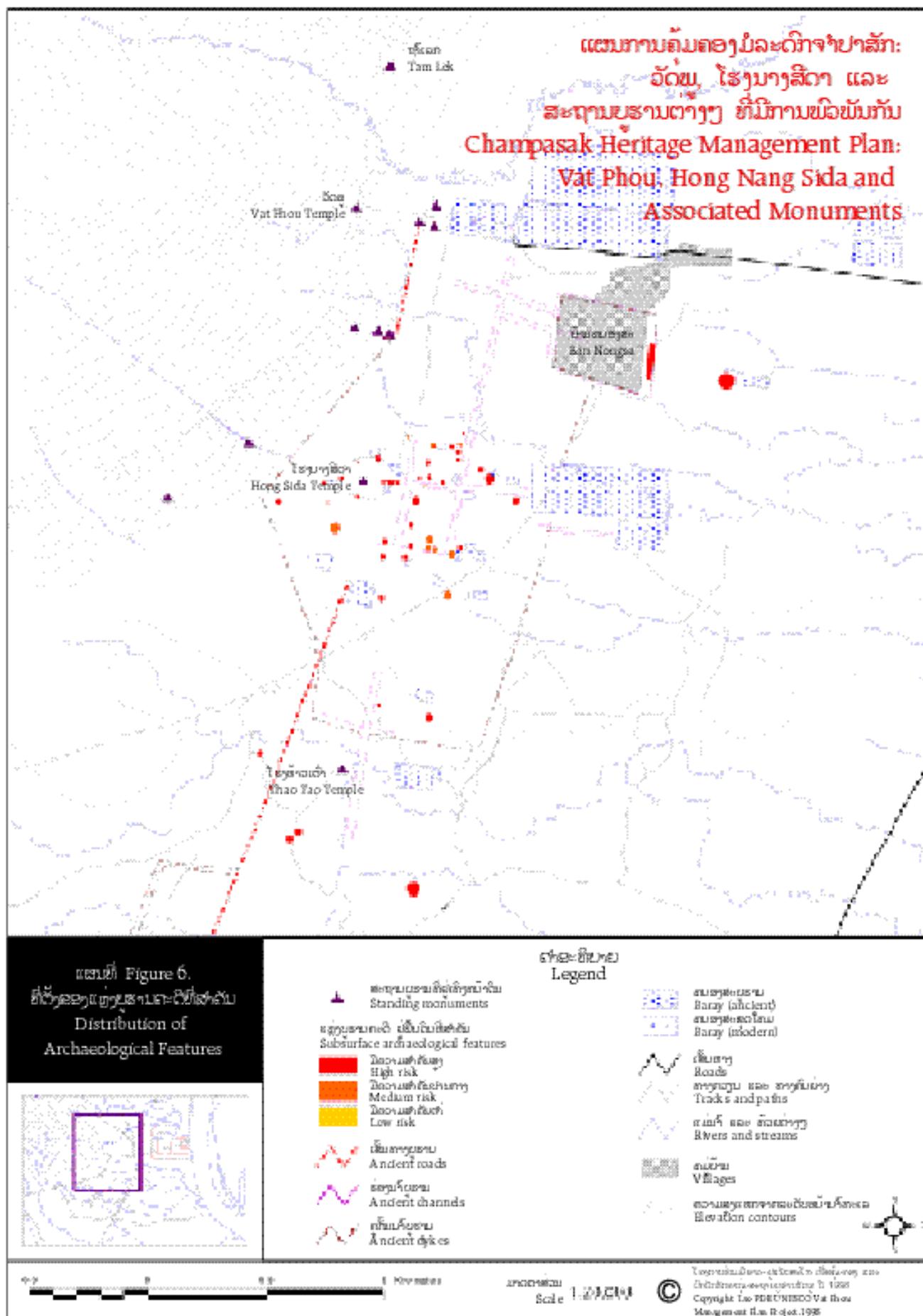
ឧបរមាណក្រុមខេត្តមេដីជាព្យាយោង ចំណុះ Champasak Heritage Management Plan; Vat Phou Temple

Figure 5.  
County  
Site Plan



## FIGURES





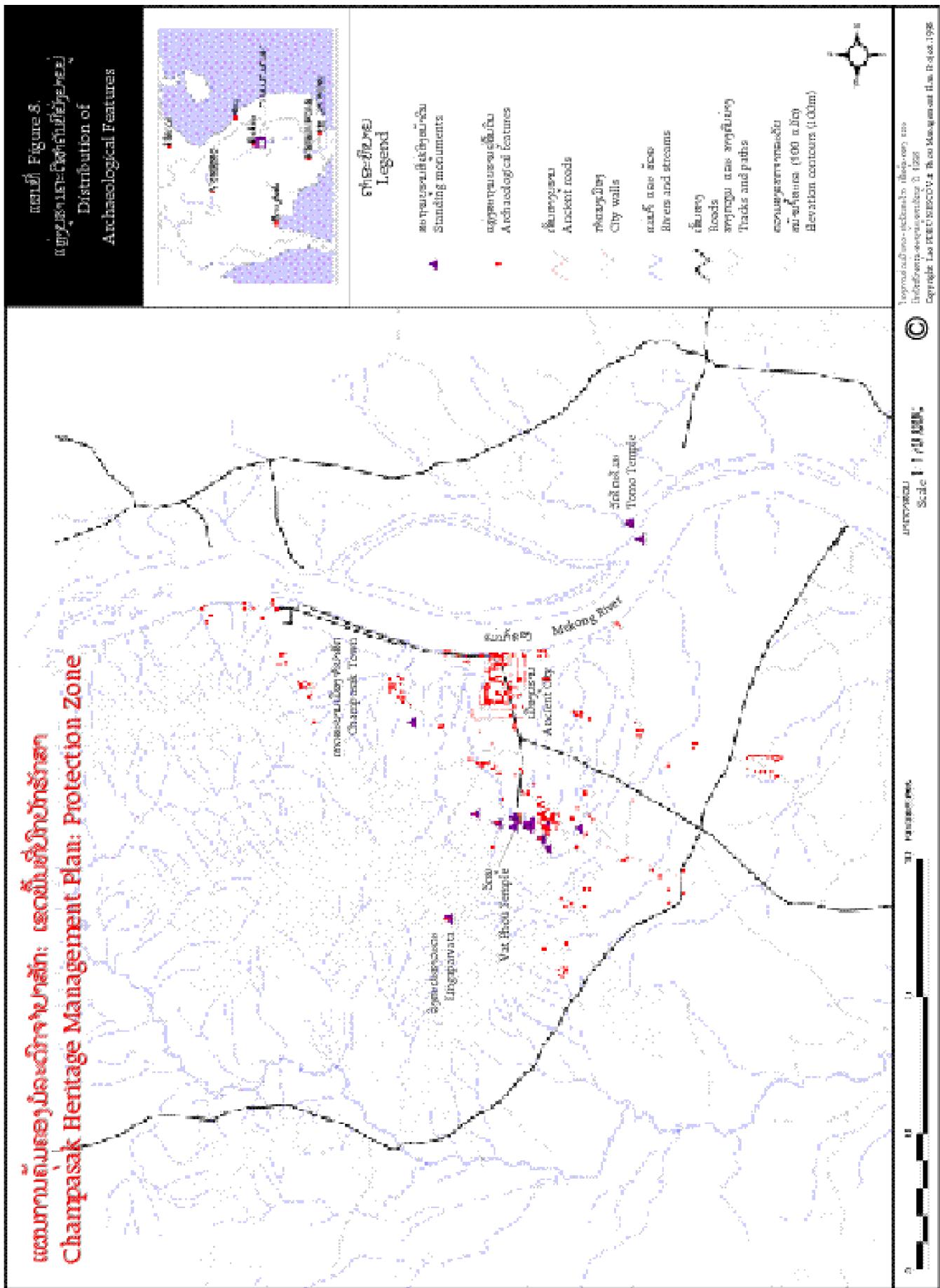
## แผนการอนุรักษ์มหานครโบราณ: เมืองบารา Champasak Heritage Management Plan: Ancient City

ແຜນທີ່ Figure 7.  
ລາຍການໂຄສະນາ ແລະ ດັບຕະຫຼາດ  
Distribution of  
Archaeological Features



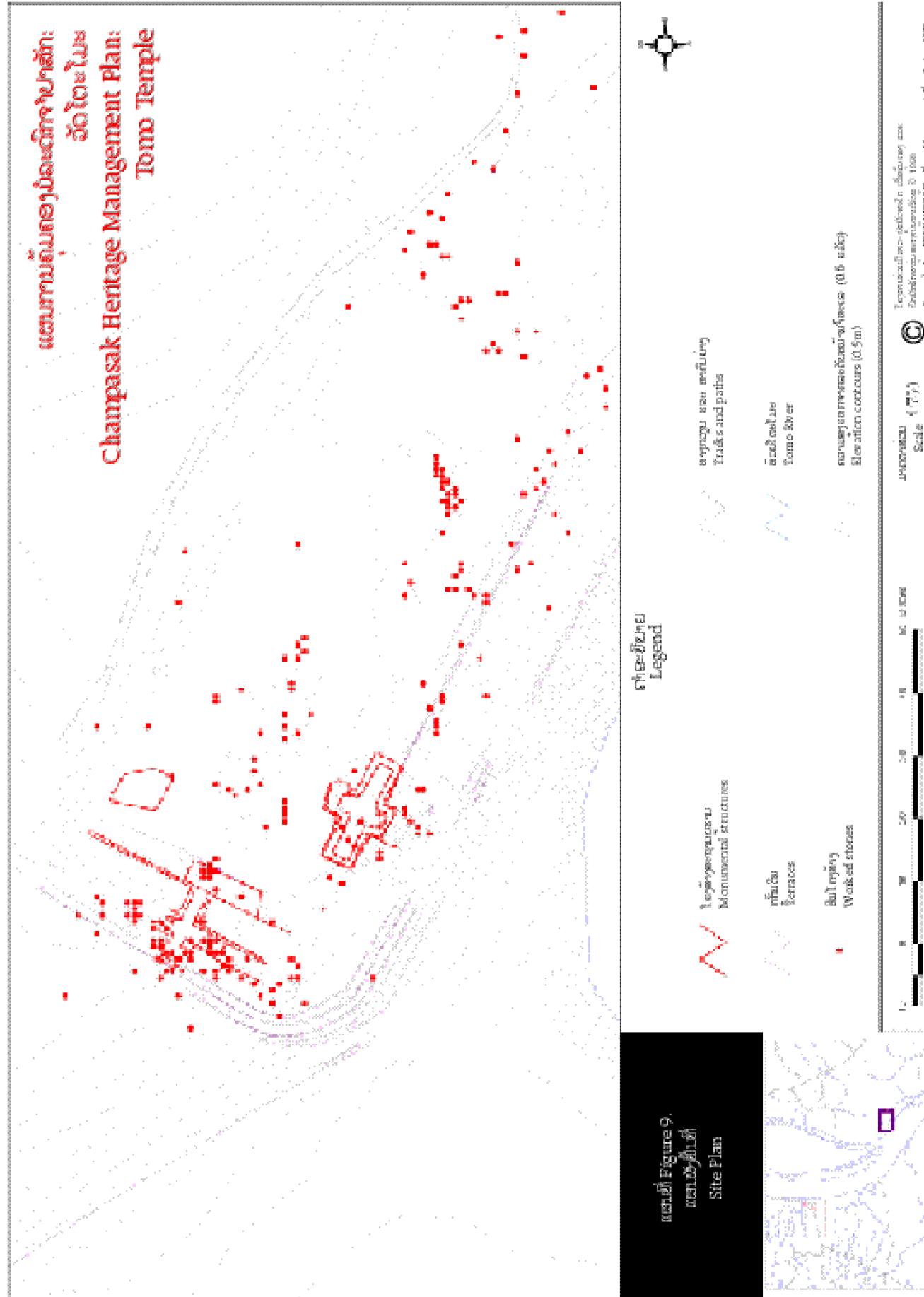
## FIGURES

แผนการดูแลรักษาอนุรักษ์: จังหวัด Champasak Heritage Management Plan: Protection Zone



# ແພດມານັກຄົມອົບເວລີກ ຈະກັບ: ຫັນໄດ້ໄວ້

## Champasak Heritage Management Plan: Tomb Temple



## ຮັບສະແດງ Figure 10. ແຜນລົງທຶນການດໍາເນີນງານ The Plan-Making Process

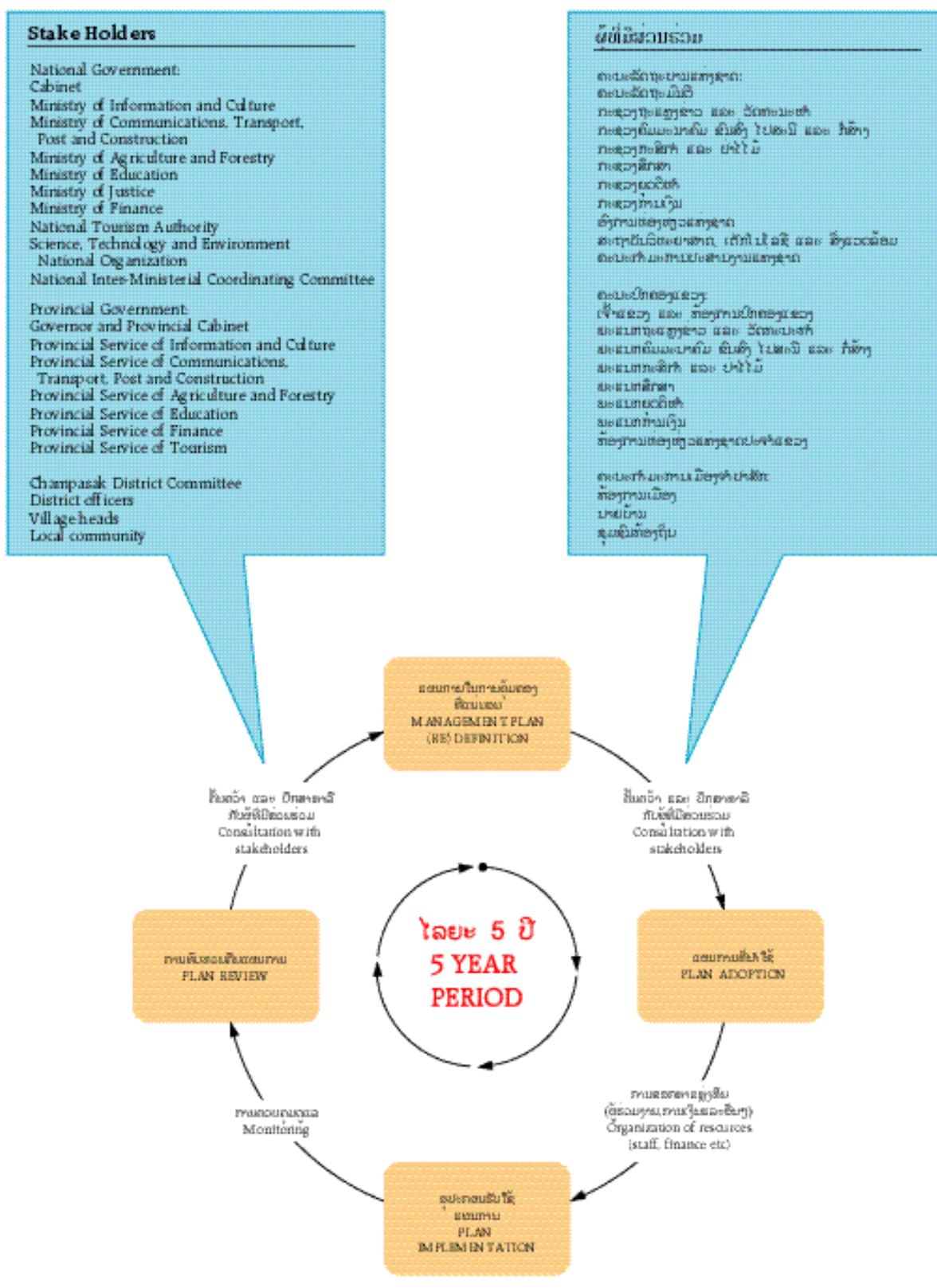
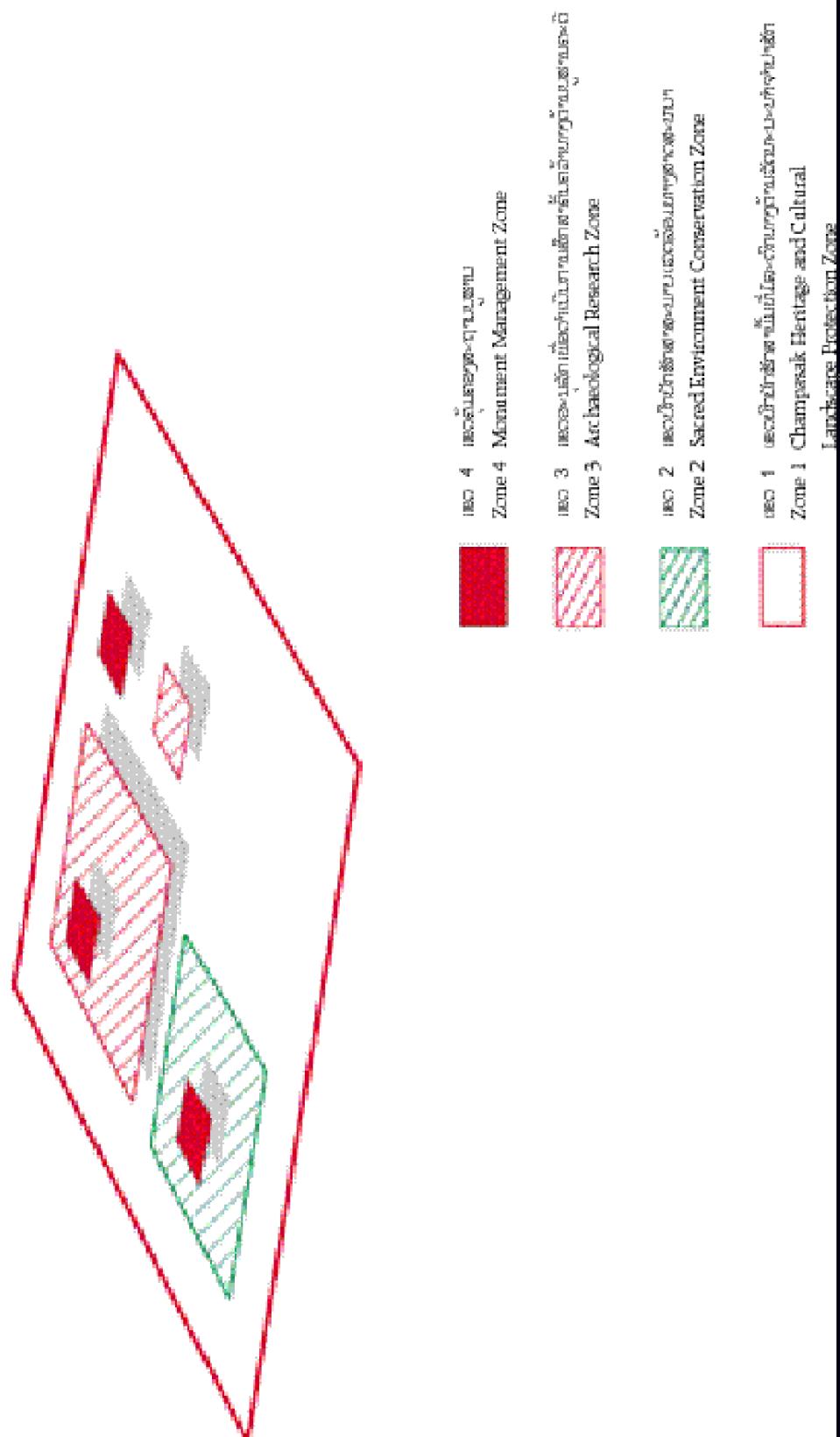


Figure 11. *ແຜນທີ່ມີຄວາມສົງລະເກດ*  
The Zoning Concept

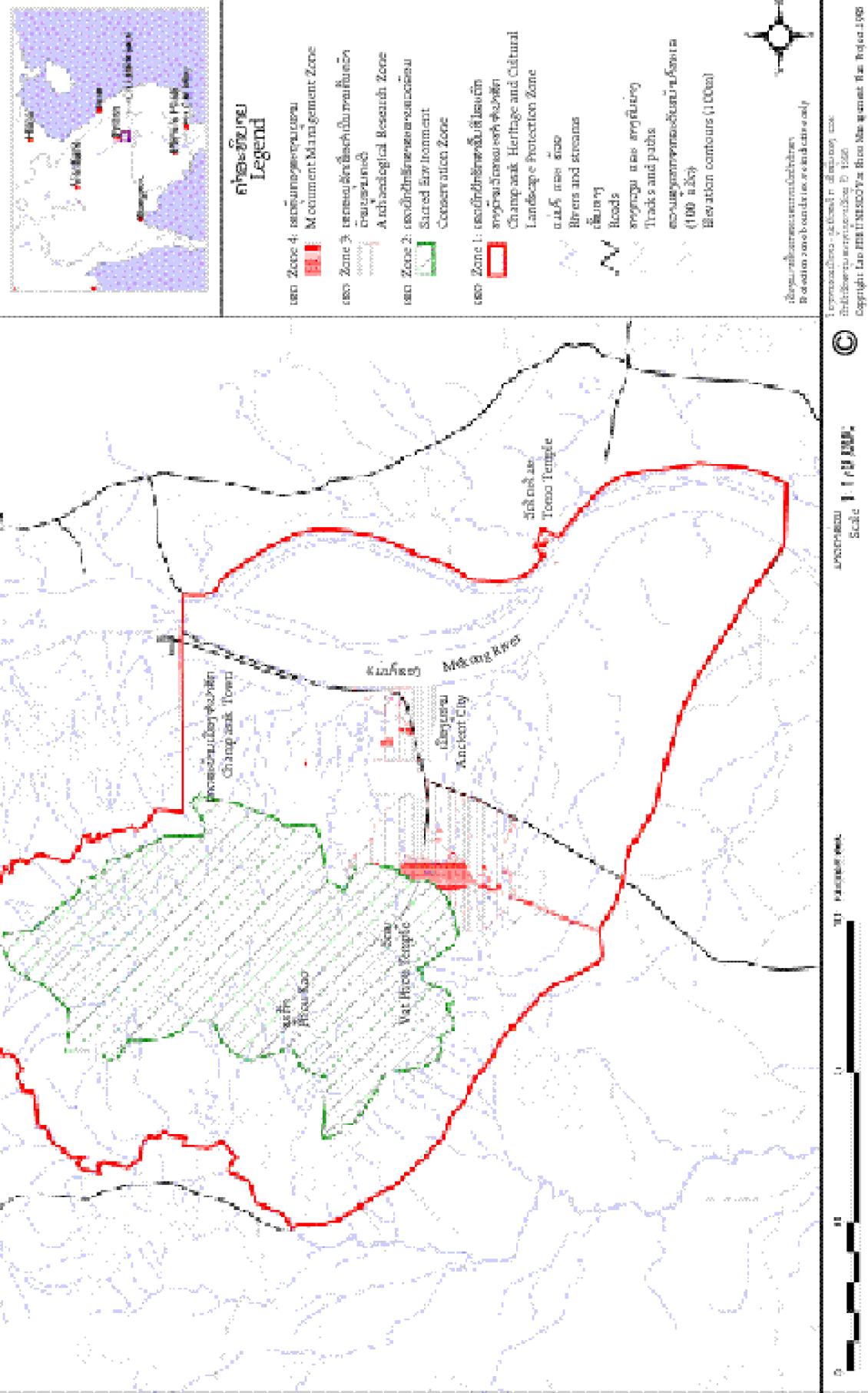


## ແຜນການຄົມຂອງບ່ອນດີການປະເທດ: ເຮັດວຽກຕິປິບປັບສັກ

### Champasak Heritage Management Plan: Protection Zone

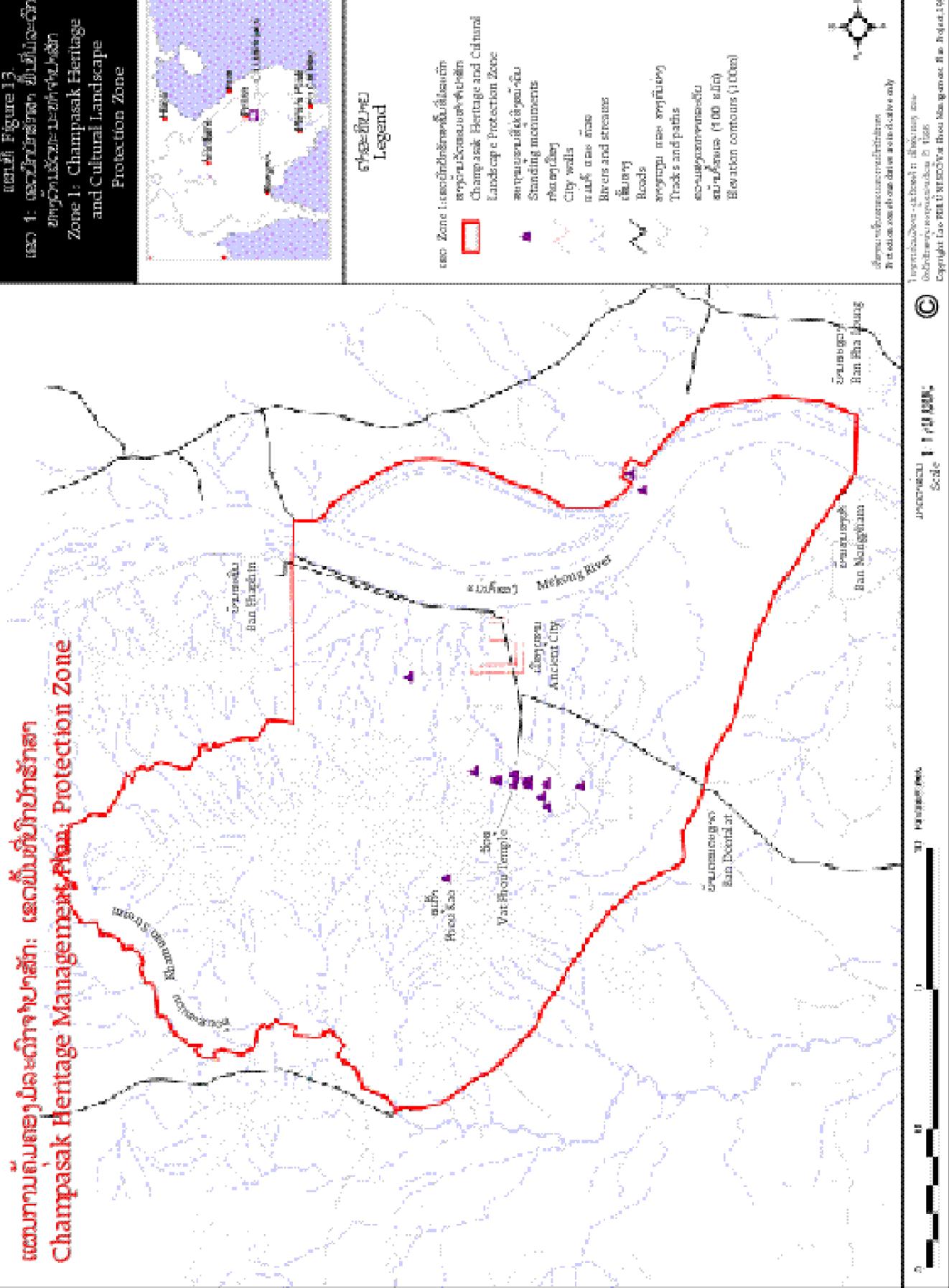
ແຜນການຄົມຂອງບ່ອນດີການປະເທດ: ເຮັດວຽກຕິປິບປັບສັກ  
Figure 12.  
ແຜນການຄົມຂອງບ່ອນດີການປະເທດ: ເຮັດວຽກຕິປິບປັບສັກ

Protection Zones

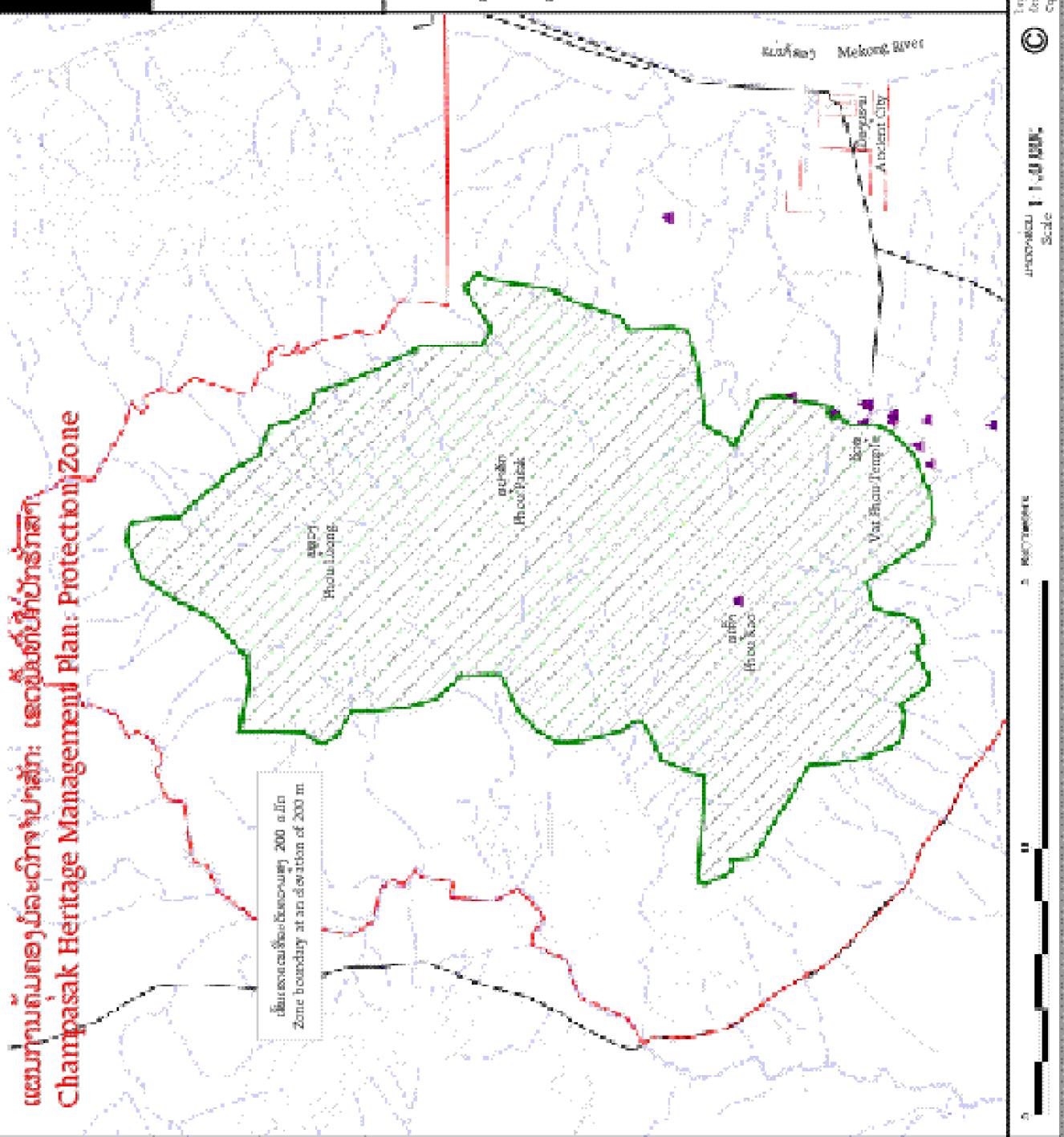


## ແຜນການຄົມຂອງນໍ້າປະເທດ: ເຮັດວຽກປີປັບປຸງ

### Champasak Heritage Management Plan: Protection Zone



## ແພັນງານຄວາມຄອງມືດສອດໃຫຍ່ Champasak Heritage Management Plan: Protection Zone



ເລກສະບັບ 1: ແຜນງານຄວາມຄອງມືດສອດໃຫຍ່

ເຊື້ອ 2: ແຜນງານຄວາມຄອງມືດສອດໃຫຍ່

Zone 2: Sacred Environment

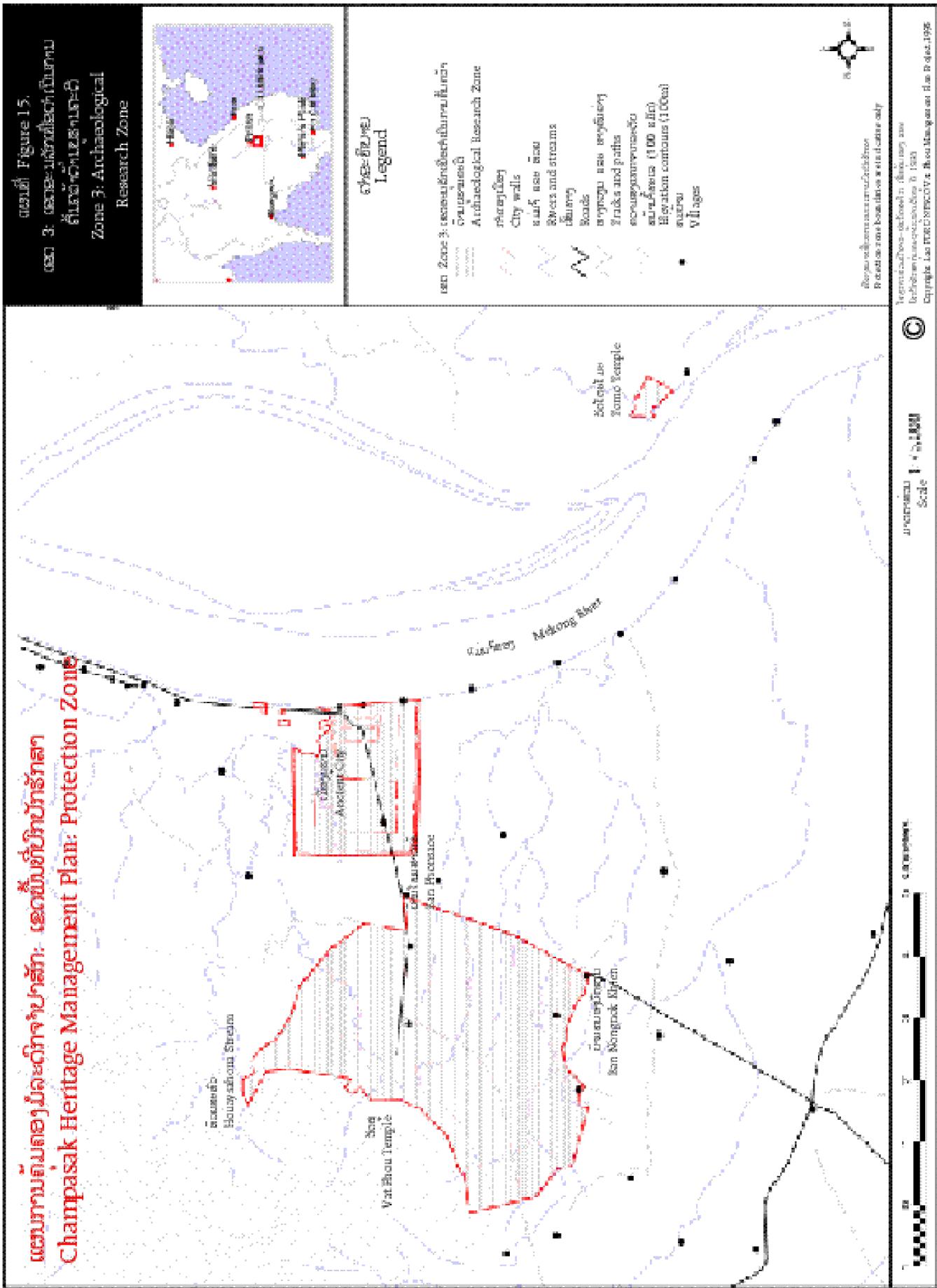
Conservation Zone  
Sacred Environment



### ເລກສະບັບ 1: ແຜນງານຄວາມຄອງມືດສອດໃຫຍ່

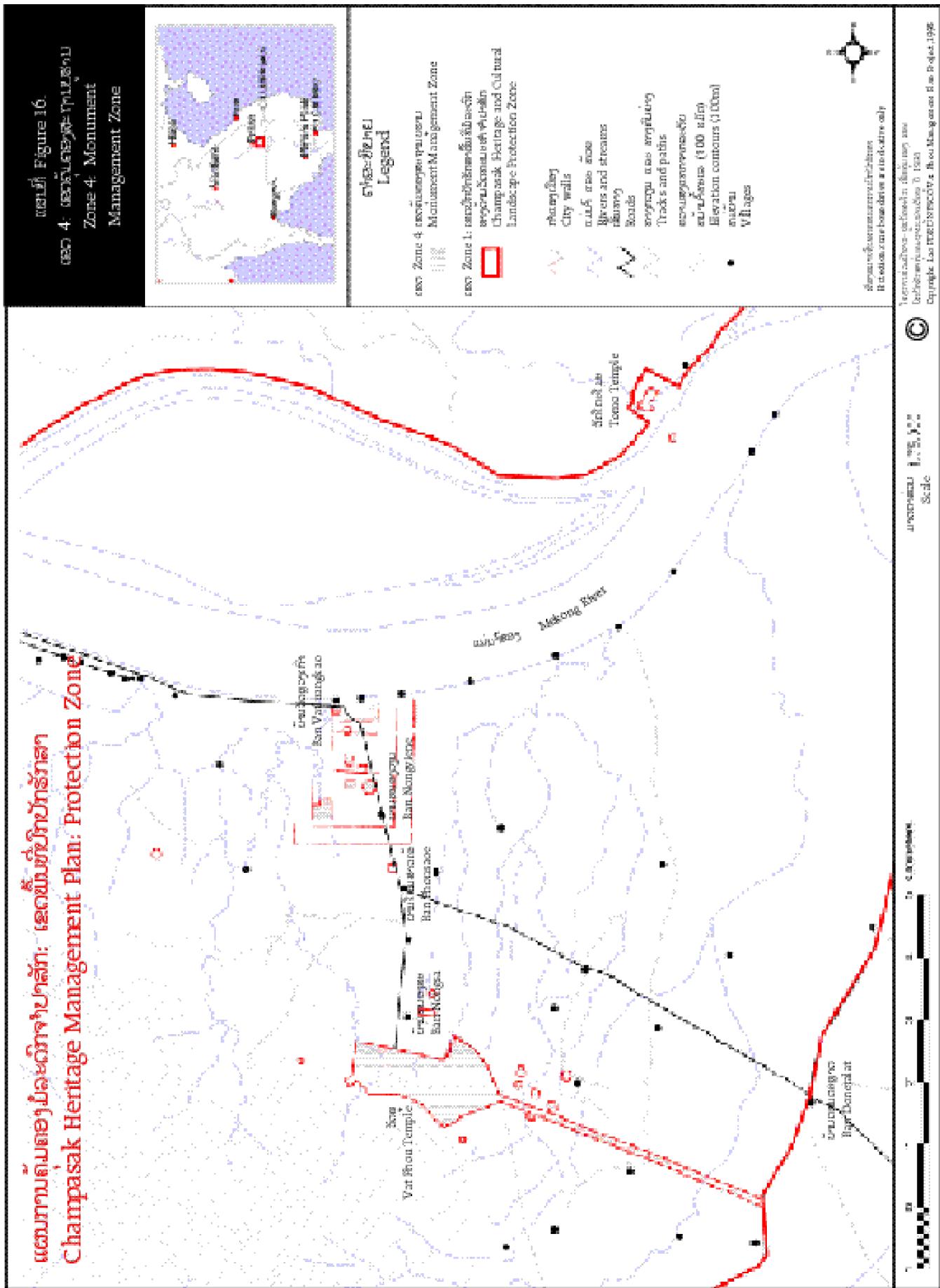
## FIGURES

## ເຄມານັ້ນຄົມຄອງມືລົງທຶນຫານຳກັນ: ເຄີຍຊື່ໃຫ້ບັນຫາຮາສາ Champasak Heritage Management Plan: Protection Zone

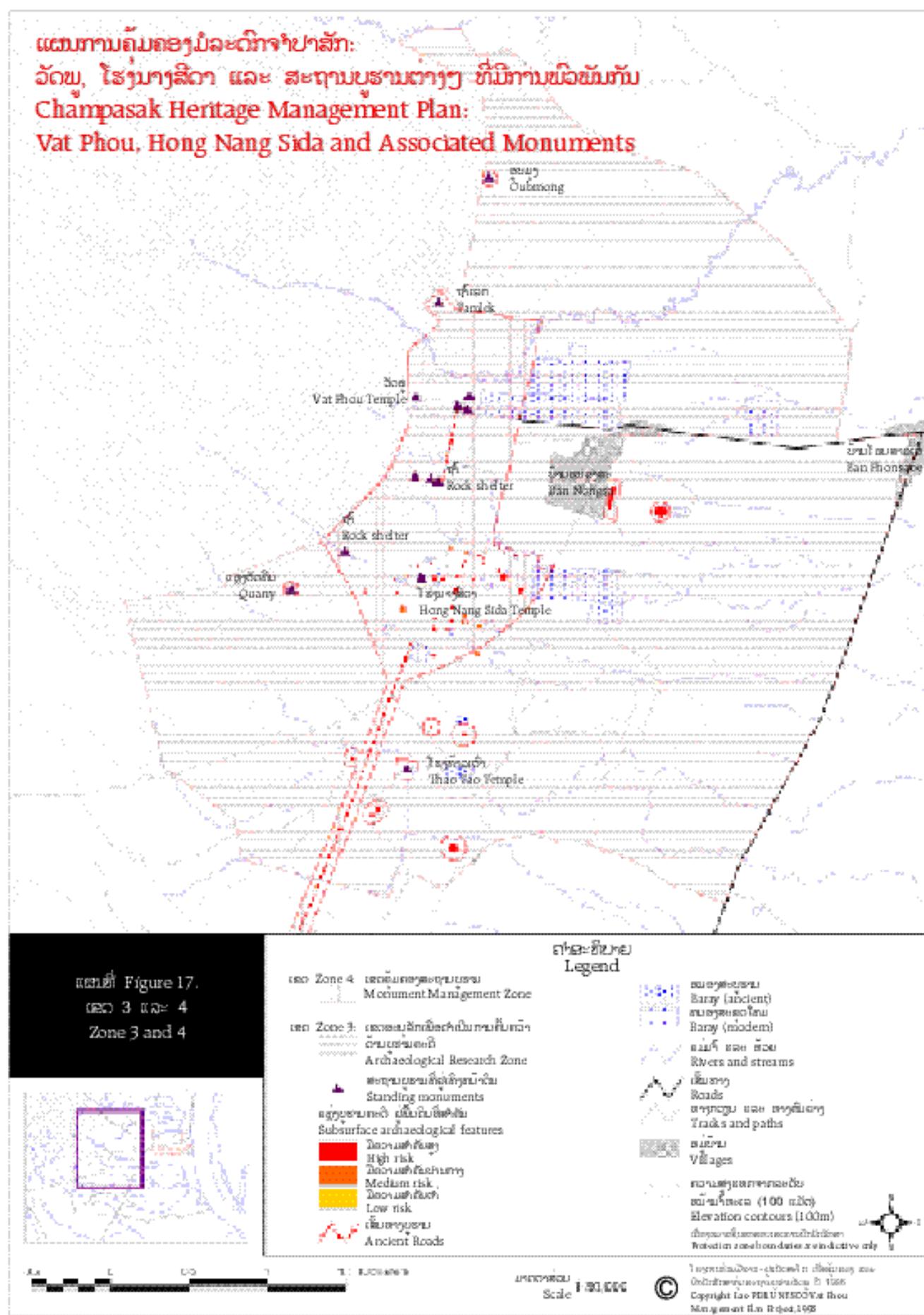


ພວກເຮົາຄົມຕອງມອວຍາຈຳປາສັກ: ແຂວງຫຼິ້ນຫຼັກສຳລາ  
Champasak Heritage Management Plan: Protection Zone

Figure 16  
 (a) 4: 地圖顯示管理範圍  
 Zone 4: Monument  
 Management Zone



ແຜນການຄົມກອງມືລະດິກາໄປລັກ:  
ວັດພູ, ໄຮງນ່າງສີດາ ແລະ ສະຖານບຸຮານຕາງໆ ຫຼືມການໝົວໜັນກັນ  
Champasak Heritage Management Plan:  
Vat Phou, Hong Nang Sida and Associated Monuments

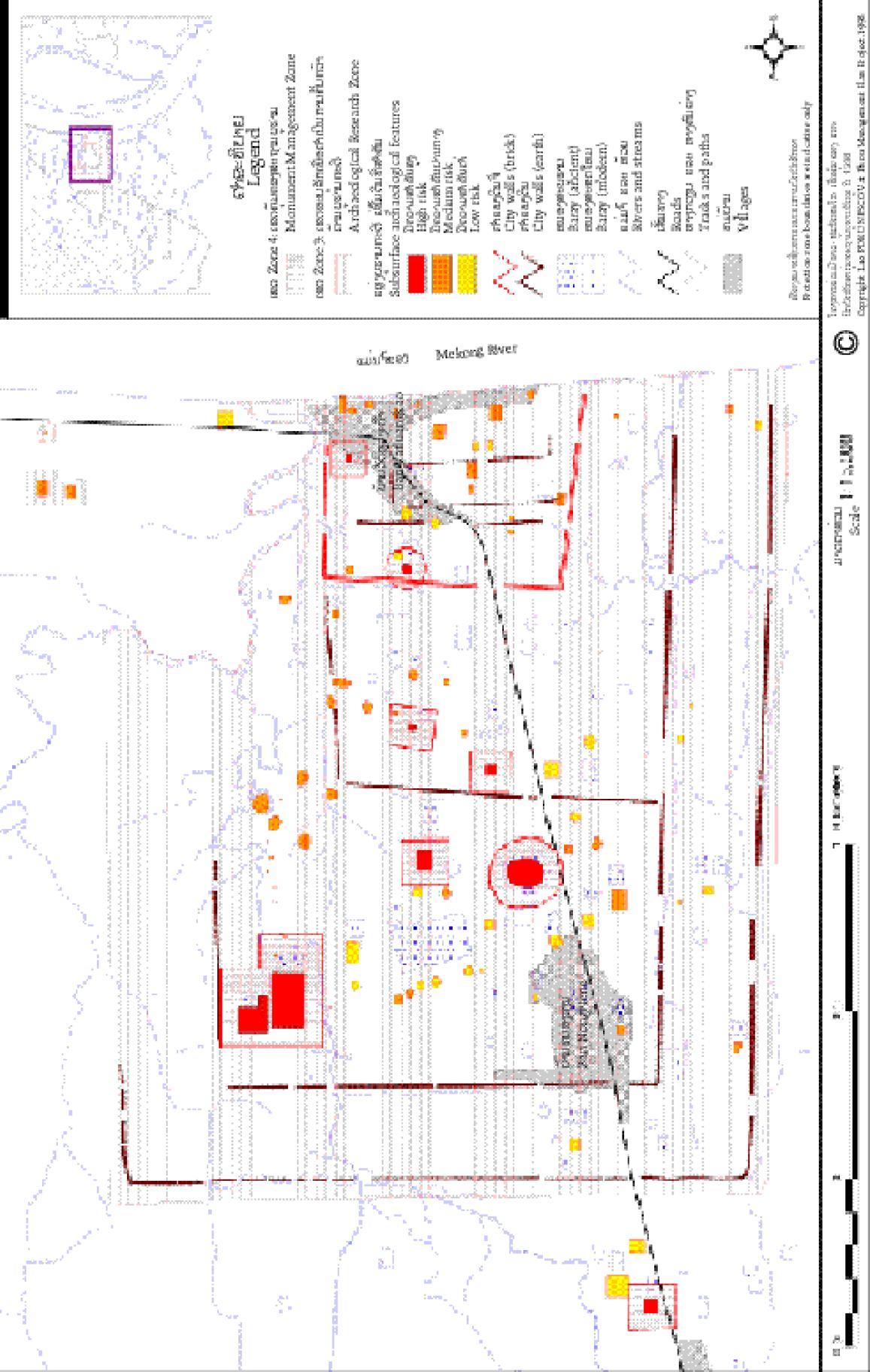


FIGURES

## ແນວດີ ທັງລາຍງານ ແຫ່ງທະບຽນ ຂຳປັບ ຂຳປັບ ຂຳປັບ

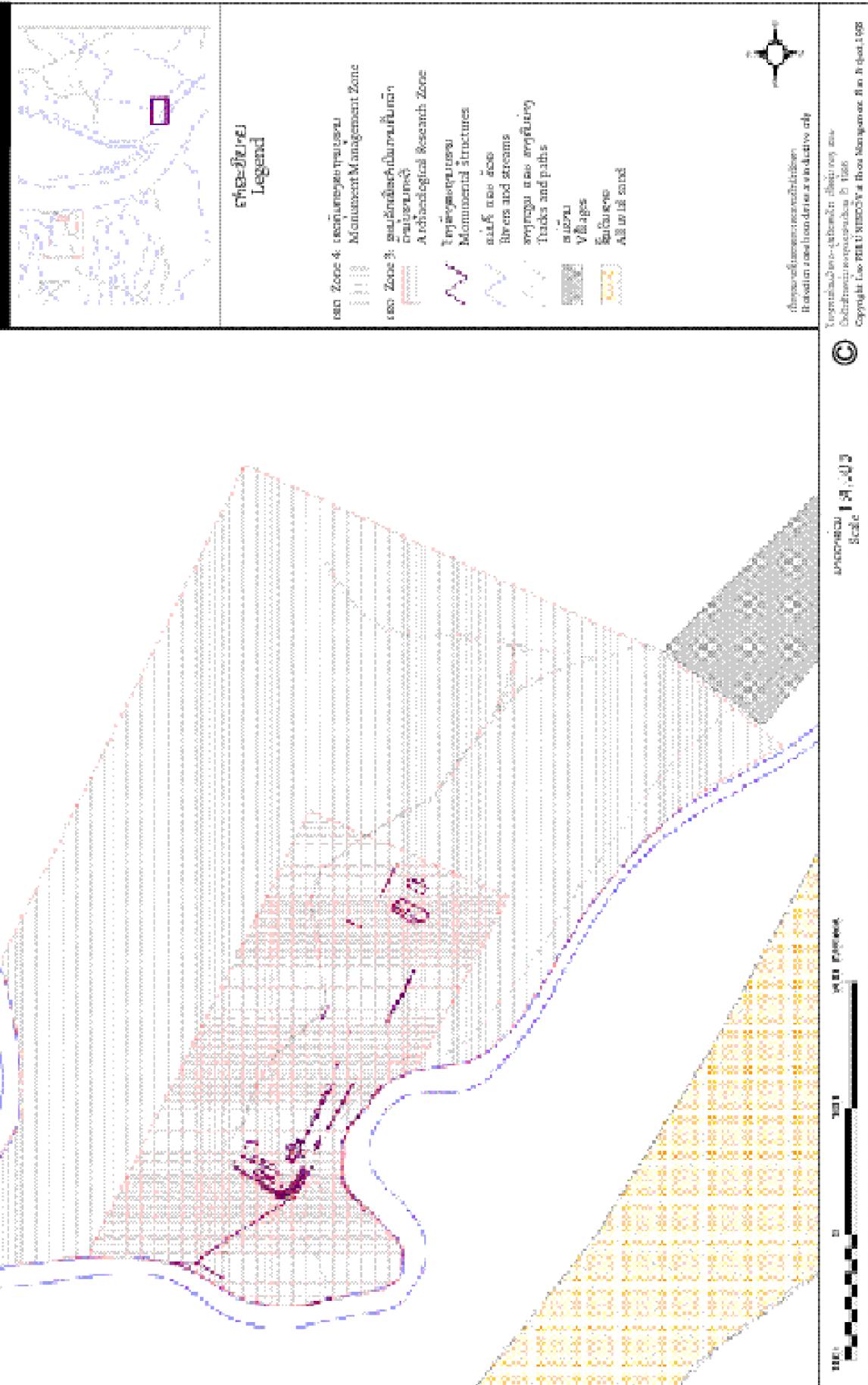
### Champasak Heritage Management Plan: Ancient City

ເຮັດວຽກ  
ເຂດ 3 ເຊື້ອ 4  
Zone 3 and 4



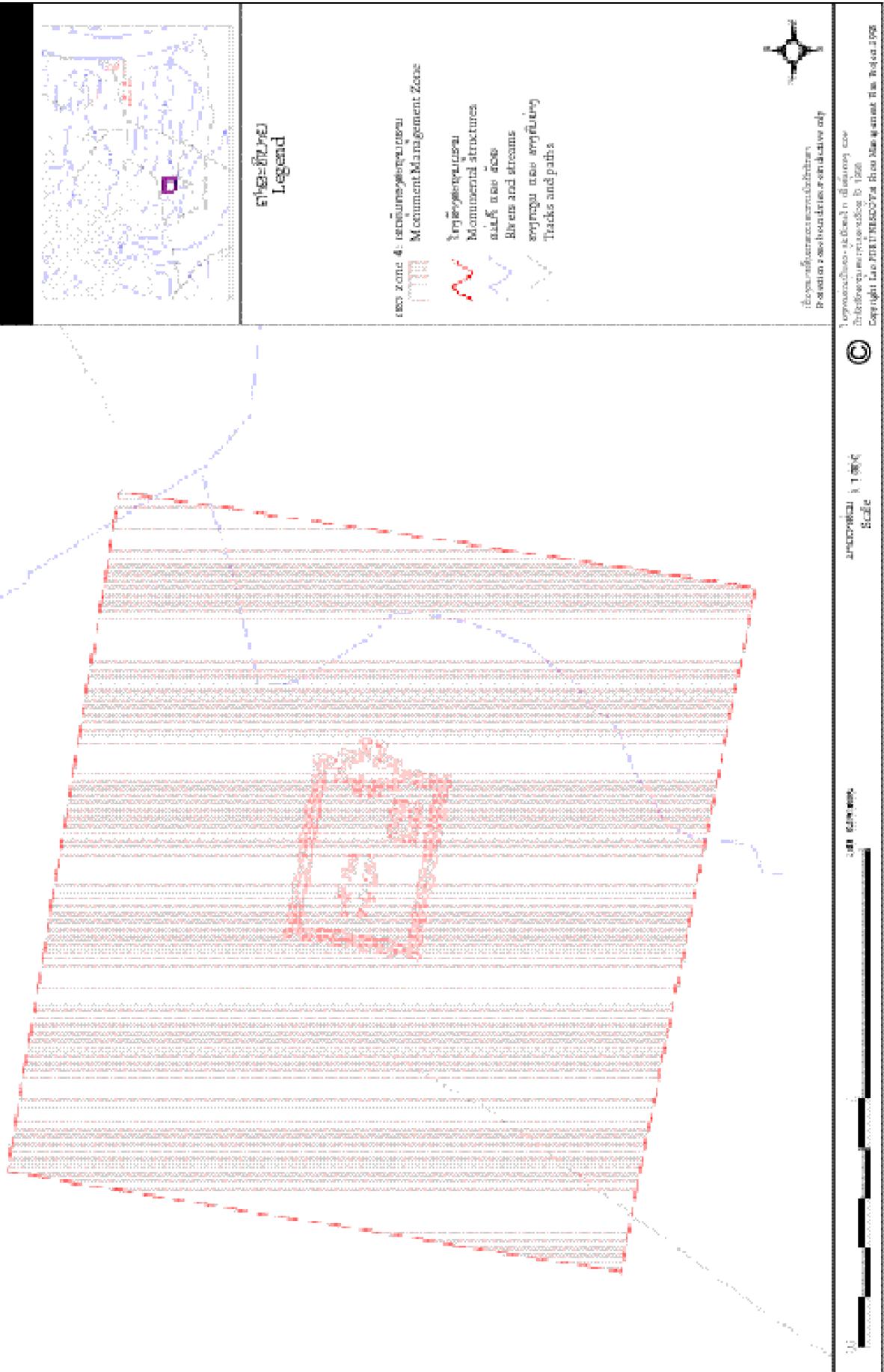
ເມືອງຕົກລົງ ປະຈຸບັນ: ຕົວໄລ້  
Champasak Heritage Management Plan: Tom Temple

Figure 19.  
Zones 3 and 4



## ແຜນການເຖິງໂຄມ ໂພນທີ່ ໄຊງໝາຕີ ທະນາຄັກ Champasak Heritage Management Plan: Thao Tao

ຮັບອະນຸຍາຍ  
ເຂດ 4  
Zone 4



## FIGURES





## **PROVINCIAL DECREE**

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Provincial Decree on the Regulations for the Preservation  
of the Historical Site of Vat Phou and the Areas Related  
to Vat Phou, No. 38/88



**LAO PEOPLE'S DEMOCRATIC REPUBLIC**  
**PEACE INDEPENDENCE DEMOCRACY UNITY AND PROSPERITY**

Champasak Province

No. 38/PG

Provincial Executive Board Committee

**DECREE of the Provincial Executive Board Committee concerning the Rules  
on Preservation and Restoration of Vat Phou Monuments and Associated Sites**

- ◆ Based on the decision of the IV Resolution Meeting of the Central Party Revolutionary Committee concerning the preservation and investigation of various archaeological sites which are considered as the most valuable National Cultural Heritage.
- ◆ In pursuance of an order of the Ministerial Council No. 154/PM dated 8/5/1981 concerning prevention and interdiction of unauthorised excavation of valuable artefacts.
- ◆ Based on the agreement of the Ministerial Council No. 48/MC dated 24/3/1982 concerning the preservation of the National Cultural Heritage of Lao PDR and also in pursuance of the signed contract on the cooperation between the Government of Lao PDR and UNESCO and UNDP No.86/00/1/13 dated 7/8/1987 concerning the preservation of Vat Phou Champasak Monument Project.

Vat Phou Champasak is an architecturally rich and well-known ancient monument. Vat Phou consisted of palaces, halls and temples that contained sculptures, sandstone carvings and other valuable objects that the ancient people used in the construction of this monument. All these valuable things indicated the ancient people's intelligence and ability. These charming and fascinating handmade sculptures and artefacts gradually became a symbol of the National Culture.

In the old regime, imperialism and the reactionary party had turned this monument area into their own source of income by excavating the valuable artefacts and selling them to other countries. Their

excavation destroyed this historical archaeology. Since the country was established as Lao People's Democratic Republic, the remaining artefacts were stolen by some bad people without consideration for the loss of national heritage. Throughout the past, the Government of the Lao PDR considered this monument area to be the most valuable cultural heritage resource of our nation which we could use to show the world about our ancestors' civilisation and intelligence. All government levels have decided to guide people to protect and maintain this monument in a reasonable condition.

For the convenience of restoration and maintenance of the monument, and with the aim of turning this heritage site into a tourist centre of Champasak province, as well as maintaining this monument for future generations so that they can visit and learn of their ancestors' culture, the Provincial Executive Board Committee has agreed to set up the rules for management and preservation as follows:

#### **GROUP 1: PRESERVATION AREA**

The preservation area is a large area based on the ancient construction plan of the Vat Phou Monument which covers the rice fields, forests, ponds and various hills, all of which are major components of the natural beauty of the Vat Phou heritage site.

At present, the archaeological remains of Vat Phou in the preservation area are the exterior and interior city walls. Inside this area there are various small and big hills which are believed to be the site of the ancient city.

This preservation area has many valuable artefacts and sculptures which are related to the Vat Phou Monument. Therefore, the government declared this area as a preservation area and Article 1 sets out the preservation area as follows:

**Article 1: The preservation area starts from Phou Nak (Nak Mountain) and goes to the Mekong River bank. This covers the following villages: Nongsa, Nongho, Ban Phon, Phon Du, Phon Sao Ae, Thong Than, Nong Vian, Houay Sa Houa, Wat Luang Keo, North Phanom and South Phanon.**



**The boundary of this preservation area is set out as follows:**

**The West:** From the top to the bottom of Phou Nak (Vat Phou Monument is situated on the slope of Phou Nak).

**The East:** From the right bank of the Mekong River, end of Vat Sisoumang boundary, to South Phanom village and ending at the ditch of the south exterior city wall.

**The North:** Along Kok Brook which flows down from Nak Mountain to the bamboo forest at Mr Sing Choum's rice field, where the course of Kok Brook flows by to the north, then along a straight line across the rice field to Phay canal, along Phay canal to the front of the airport and then across the rice field to the junction of Phay canal and Ta Beng canal and along the Nong Vian ditch to Mr Bone and Mr Khamtan's rice field and Mr Luane's rice field (each side of the ditch) and to Mr Khammy's rice field in the triangle along Sanaine ditch to Mr Teum's rice field and then directly to Mr May's rice field, continuing to Kha Lake to Sa Houa Brook and then crossing to Mr Phan and Mr Da's rice fields and then to the Samsa tree (the one on the north) after that crossing Sahoua Brook to Mr Peu's rice field and then crossing Toum Hill and the brush to Vat Sang Oa Temple, crossing Champasak Road to Mr Gnom's house and ending at the boundary of Vat Sisoumang.

**The South:** From the top of Nak Mountain down to Sane Brook and down to the bottom of Nak Mountain then along a straight line down to Nang Sida's hall, along the south of Nang Sida's hall then straight across to Khane canal and Sane Brook, across Mrs Keola and Mrs Nang's rice field down to Sane Brook and then to Sao Ae Road, then across the road to Done Ta Lat, then along the road turning back to I-Kam canal to the straight road and across the rice field, then directly to the exterior city wall (locally called "Middle Wall"). Near this wall is Mr Kai's rice field that connects to Mr Keoleuam's rice field along the Middle Wall to the Mekong River in the South Phanon village.

**Article 2: Restrictions on the use of the preservation area.**

**Paragraph 1:** No unauthorised excavation of gold, silver and artefacts for personal ownership and no selling of artefacts which have been found previously.

**Paragraph 2:** No excavation or destruction to various hills in the village and the forest such as: Sao Ae Hill, Soungh Hill, Dead Elephant Hill, etc.

No destruction of the city wall and the ancient roads such as: Khou kang (Kang path), Khat path, Sanaine path, Nongvian path, and the path from Thao Tau Hall through Nang Sida Hall to Vat Phou Nonetoum, etc.

**Paragraph 3:** No construction of houses, rice mills, storage houses or other kinds of construction on the hills mentioned above. The constructions which existed previously are to be maintained in the same condition and they are not permitted to be expanded or be removed.

In special cases, if the preservation area is part of the expansion plan of an agricultural or irrigation project, then the head of those projects should ask for the permission to use the preservation area from the provincial government or related parties.

**Paragraph 4:** No moving or stealing sculptured stones or non-sculptured stones. If a stone contains ancient carving, then it is not allowed to be destroyed, used to sharpen knives or to be drawn on in any way that will change the image or the style of the stone.

**Paragraph 5:** Any rice field work, travelling, and other activities which do not contradict the restrictions mentioned in the 4 paragraphs above are allowed to be conducted as usual.



### **Article 3: Restrictions on the use of the forest**

**Paragraph 1:** The forest on the slope of Nak Mountain is “the preservation forest”

**Paragraph 2:** No cutting down of trees to build houses. Only the cutting of small trees to clear the land and to maintain the forest in a good condition is permitted. If any organisations, soldiers or the villagers need the wood for building houses then they should send their requests through each government level for approval from the related parties.

**Paragraph 3:** No chopping or peeling off of the bark of a tree which will cause it to die when there is a natural disaster.

**Paragraph 4:** No burning of the trees in the preservation area, as it will cause fire in this area.

### **GROUP 2: PRESERVATION AREA.**

The preservation area is the area where there are the remains of ancient constructions such as temples, halls, and palaces. In addition to these constructions, there are many ancient construction materials lying on the ground which were brought in from somewhere else or which were made at the construction site but had not been used in the construction, or if these materials had been fitted into the temples, as the centuries passed, these construction materials may have fallen down and been buried under the ground. To turn this area into a historical tourist attraction for both locals and foreigners, the preservation area is set out in the following articles:

### **Article 4: The preservation area covers 3 places as follow:**

- ◆ Vat Phou Temple area
- ◆ Nang Sida Palace area
- ◆ Thao Tao Palace area

**(1). Vat Phou Temple area:** Vat Phou has its boundary as follows:

- The West: from the cliff at the back of the temple
- The East: from the foot of the east ditch of the big pond
- The North: Along a line from the cliff along a small brook and then along Nang Sida Palace down to the big pond to the boundary of the east.

**(2). Nang Sida Palace:** This area has a size of 150 x 102 square meters which covers Nang Sida Palace and the pond which makes the right angle on the northwest. Apart from that, there is Sao Sae road 12 meters - 110 meters which started from the east of this land area.

**(3). Thao Tao Palace:** Thao Tao Palace is surrounded by a stone wall enclosing an area of 30 x 25 square meters. The boundary of the Thao Tao Palace preservation area is 20 meters beyond the stone wall to the south and the boundary is 50 meters beyond the stone wall of the other three sides. Therefore, the preservation area of Thao Tao Palace is 150 x 95 square meters.

#### **Article 5: Restrictions on the use of the preservation area**

**Paragraph 1:** No destruction of the stone temples, palaces and ancient artefacts.

**Paragraph 2:** No removal or stealing of the sculpture, stone construction material and other valuable artefacts.

**Paragraph 3:** No excavation for gold and other artefacts.

**Paragraph 4:** No growing rice or cutting down trees.

**Paragraph 5:** No building houses and other kinds of construction in this area.

**Paragraph 6:** No buffaloes, cows, carts, cars and other vehicles allowed in this area.



**Paragraph 7:** For the Vat Phou area, no kind of animal or vehicle is allowed, especially along the Lotus Pole Road (from the platform to the steps of Chao Hall). Visitors' cars are allowed to drive along the upper road of Nong Nokkhao, the lower ditch of the brick pond and the road near the steps of Chao Hall only.

#### **Article 6: Additional restriction**

In a circle extending 100 meters beyond these three preservation areas mentioned above, no building of houses, rice mills, and other kinds of constructions are permitted. The existing houses, rice mills, etc. can be kept, but no expansion or removal is permitted (except in Nongsa village). For the celebration of the Vat Phou Festival, the department of information and culture at the district level should consult and ask for approval from the department of information and culture of the province. The provincial staff will then come to the site to monitor and enforce the restrictions of the preservation area in accordance with Article 6 and then they will allow the celebration of Vat Phou festival until the last day of the festival.

### **GROUP 3: PENALTY FOR PERSONS WHO ARE IN BREACH OF THE RESTRICTIONS.**

#### **Article 7: It is agreed to judge the person in breach of these restrictions as follows:**

- ◆ To educate;
- ◆ To fine; and
- ◆ To jail (long term penalty).

**(1). Education case:** The person who is in breach of the following articles will be educated by the local government:

- Article 3, paragraph 3
- Article 5, paragraphs 4, 5, and 6



**(2). Fine case:** The person who is in breach of the following articles will be fined by the related organisation and local government:

- Article 2, paragraphs 1, 2, and 3.
- Article 3, paragraph 2
- Article 5, paragraph 2
- Article 6

In these two cases mentioned above, if this person still acts in breach of these articles then the local government organisation will present his case to the tribunal for judging.

**(3). Long term punishment case (jailed):** If the person who acts in breach of the following articles is considered to deserve a heavy penalty, then the local government will give the authority to the local tribunal to judge or to jail:

- Article 5, paragraphs 1, 2, and 3
- Article 3, paragraph 4
- Article 2, paragraph 4

**Article 8:** It is agreed to give authority to the related organisation and the local judge, the judge is to consider the penalty according to the suitable criminal law either to fine or to jail, as the judge considers suitable.

**Article 9:** This agreement is valid from the date of signature until it is cancelled by the new agreement of the related organisations. All the local government levels are to implement this decree.

Pakse, 11/10/1988

Provincial Executive Board Committee

Signature and Seal





## **PRESIDENTIAL DECREE**

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Presidential Decree on the Preservation of Cultural,  
Historical and Natural Heritage, No. 03/PR (1997)



**PRESIDENTIAL DECREE**



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## PRESIDENTIAL DECREE

### Table of Contents

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#### **CHAPTER I: GENERAL PROVISIONS**

- Article 1.** Objects of this Presidential Decree
- Article 2.** National Heritage
- Article 3.** Management of the National Heritage
- Article 4.** Citizens' Obligations in the Preservation of the National Heritage

#### **CHAPTER II: CATEGORIES OF NATIONAL HERITAGE**

- Article 5.** Classification of National Heritage
- Article 6.** Immovable National Heritage
- Article 7.** Movable National Heritage
- Article 8.** Natural National Heritage

#### **CHAPTER III: MANAGEMENT OF NATIONAL HERITAGE**

- Article 9.** National Heritage Management Authority
- Article 10.** Authority and Duties of the National Heritage Management Agencies
- Article 11.** Survey
- Article 12.** Inventory of National Heritage
- Article 13.** Removal
- Article 14.** Maintenance
- Article 15.** Prohibition of Destruction to National Heritage
- Article 16.** Transactions of Artifacts of National Heritage Value
- Article 17.** National Heritage Conservation Fund



## **CHAPTER IV: DISCOVERY AND SEARCH OF ARTIFACTS**

- Article 18.** Discovery of Artifacts
- Article 19.** Excavation
- Article 20.** Application for Artifact Excavation
- Article 21.** Excavation Activities
- Article 22.** Ownership of Discoveries
- Article 23.** Removal of Artifacts from the of National Heritage
- Article 24.** Cancellation of Excavation
- Article 25.** Compensation of Incurred from Excavation
- Article 26.** Authority of the Ministry of Information and Culture
- Article 27.** Rehabilitation of Excavated Land

## **CHAPTER V: AWARDS AND SANCTIONS**

- Article 28.** Awards
- Article 29.** Sanctions

## **CHAPTER VI: FINAL PROVISIONS**

- Article 30.** Implementation
- Article 31.** Effective Date



**LAO PEOPLE'S DEMOCRATIC REPUBLIC**  
**PEACE INDEPENDENCE DEMOCRACY UNITY PROSPERITY**

No. 03/PR

Date : .....

**DECREE OF THE PRESIDENT**  
**OF THE LAO PEOPLE'S DEMOCRATIC REPUBLIC**  
**ON THE PRESERVATION OF CULTURAL, HISTORICAL AND NATURAL HERITAGE**

- Pursuant to Article 17, 19 and 53.2 of the Constitution of the Lao PDR;
- Pursuant to the Forestry Law No. 01-96/NA of 11/10/1996;
- Pursuant to the Water and Water Resource Law No. 20-96/NA of 11/10/1996;
- Referring to the proposal of the National Assembly Standing Committee No. 19/NASC of 12 June 1997 on the preservation of the national cultural, historical and natural heritage.

The President of the Lao People's Democratic Republic decrees:

**CHAPTER I: GENERAL PROVISIONS**

**Article 1. Objects of this Presidential Decree**

The Presidential Decree on the Preservation of the Cultural, Historical and Cultural Heritage outlines the regulations and measures for the management, conservation, preservation and use of the national heritage, including for the upgrading of movable and immovable assets with historical or cultural or natural value into national heritage with the view of raising the spirit of patriotism, people's democracy, awareness and ownership of the fine national and ethnic cultures.

**Article 2. National Heritage**

National cultural, historical and natural heritage refers to the public, collective or personal assets holding cultural importance or historical importance and constituting evidence of the Lao country, ancestors and the general origin of the Lao people, including artifacts with historical artistic value and of over fifty (50) years old and natural sites represent the national heritage according to the definition provided by this Presidential Decree.



### **Article 3. Management of the National Heritage**

The Government promotes the management, conservation, preservation and development of the fine national and ethnic cultures, as well as the restoration of historical and archaeological sites representing national historical traces.

### **Article 4. Citizens' Obligations in the Preservation of the National Heritage**

Persons and entities have the obligation to contribute to the management, conservation, preservation and restoration of the national heritage and the national cultural, artistic and cultural values.

## **CHAPTER II: CATEGORIES OF NATIONAL HERITAGE**

### **Article 5. Classification of National Heritage**

The national cultural, historical and natural heritage is classified as follows :

- Immovable national heritage
- Movable national heritage
- Natural national heritage.

### **Article 6. Immovable National Heritage**

The immovable national heritage is composed of artifacts, archaeological ruins, national historical ruins which may not be removed, such as the That Luang Stupa, Phakeo Temple, in Vientiane, Xiengthong Temple in Luang Prabang, the Plain of Jars and others.

### **Article 7. Movable National Heritage**

Movable national heritage is composed of artifacts which may be removed, such as Buddha statues, bronze drums, spears, swords, bracelets, ancient pottery and others.



## **Article 8. Natural National Heritage**

Natural national heritage is comprised of the beautiful environment, including natural sceneries occurring naturally, panoramas of natural sites and constructions, and architectures of high historical, artistic, scientific, technical, ethnological or environmental value and which should be preserved as national heritage, such as Khon Phapheng, Tat Kuangsy waterfalls, Ting Cave in Luang Prabang and others.

## **CHAPTER III: MANAGEMENT OF NATIONAL HERITAGE**

### **Article 9. National Heritage Management Authority**

The national heritage management authority is assigned to the Ministry of Information and Culture, the Province, Municipality and Special Zone Information and Culture Services, the District Information and Culture Offices and Village Administrative Authorities.

To ensure the efficient management, conservation and preservation of the national heritage, an agency may be established to provide consultations or opinions on such activities.

### **Article 10. Authority and Duties of the National Heritage Management Agencies**

The national heritage management agencies have the following authority and duties:

1. Research guidelines, plans and regulations on the management, conservation and preservation of the national cultural, historical and natural heritage.
2. Establish the inventory of immovable, movable assets and natural sites constituting the national heritage or deserving to become a national heritage for their adoption as local, national or world heritage.
3. Bring solutions to issues and differences within their authority and duties.
4. Entertain relationship of cooperation on the management, conservation and preservation of the national heritage with foreign agencies;



5. Mobilize local and foreign sources of funds for use in the management, conservation and preservation of the national heritage;
6. Perform other authorities and duties prescribed by law.

#### **Article 11. Survey**

The survey of national heritage refers to the collation of technical information related to national heritage, such as locations, dimensions, weight, quantity, features and value as basis for the establishment of an inventory to take place every five years.

#### **Article 12. Inventory of National Heritage**

The inventory of the national heritage refers to the recording and listing of the immovable, movable assets, natural sites, historical and revolutionary ruins discovered on the surface of the land, under the ground or water within the territory of the Lao PDR taking place every 5 years.

#### **Article 13. Removal**

Any removal within the country or export of movable assets constituting a national heritage shall require the approval of the Ministry of Information and Culture and any import of cultural materials and artifacts shall similarly require approval from the Ministry of Information and Culture.

#### **Article 14. Maintenance**

Any maintenance, repair or modification to the features of a national heritage, whether immovable, movable or natural, shall require approval from the Ministry of Information and Culture.



## **Article 15. Prohibition of Destruction to National Heritage**

Persons or entities are forbidden to damage artifacts, artistic construction sites, whether immovable, movable or natural, constituting the national heritage, whether by committing an willful offense or out of negligence.

No construction, restaurant or entertainment premise may be established within archaeological or natural sites of national heritage value, except when authorized by the Ministry of Information and Culture.

The use, maintenance or modification of immovable, movable assets or natural sites of national heritage value under the ownership of persons or entities and listed as national heritage shall require approval from and compliance with the regulations outlined by the Ministry of Information and Culture.

## **Article 16. Transactions of Artifacts of National Heritage Value**

Persons or entities are forbidden to sell, purchase or transfer artifacts of national heritage value, except when specifically authorized by the Ministry of Information and Culture.

Persons or entities desiring to sell or transfer owned artifacts reserved as national heritage shall apply to the Ministry of Information and Culture. Such application shall be submitted to the Ministry of Information and Culture one month before the actual sale or transfer of ownership. After the sale or transfer, the Ministry of Information and Culture shall be notified within three months from the sale or transfer.

Where such artifacts are considered as holding important cultural significance, the State shall have the pre-emptive right to purchase them at an appropriate price.

The sale and purchase of ancient artifacts not listed as national heritage shall abide by the regulations specifically outlined by the Ministry of Information and Culture.

## **Article 17. National Heritage Conservation Fund**

To ensure the efficient management, conservation and preservation of national heritage, the Government will establish a National Heritage Conservation Fund. The National Heritage Conservation Fund will be supplied by the national budget, contributions from persons, collective entities, social organizations, international organizations and other sources.

## **CHAPTER IV: DISCOVERY AND SEARCH OF ARTIFACTS**

### **Article 18. Discovery of Artifacts**

Persons or entities discovering artifacts, archaeological sites, ancient historical sites of high historical, artistic and cultural, and archaeological value shall notify the relevant administrative authorities, District Information and Culture Office, or Province, Municipality and Special Zone Information and Culture Services, or the Ministry of Information and Culture within three days from such discovery.

### **Article 19. Excavation**

Persons or entities are forbidden to exploit artifacts or objects of historical artistic, scientific, technical or archaeological value, whether within the land under their own or others' possession, without approval from the Ministry of Information and Culture.

The excavation of artifacts may take place only for the purpose of conducting scientific, historical research or for the conservation and preservation of such artifacts.

### **Article 20. Application for Artifacts Excavation**

Persons or entities desiring to excavate or search for artifacts shall apply to the Ministry of Information and Culture and their application shall clearly indicate the site, importance and time-frame of excavation.

Where such excavation would take place within a land area under the possession of other persons, a certificate of consent from the relevant land owner shall be attached to the application.

### **Article 21. Excavation Activities**

Excavation activities shall unfold in compliance with the conditions and measures outlined by the Ministry of Information and Culture. The licensee shall perform such excavation by himself and assume all responsibilities for such excavation.

During the conduct of excavation activities, the licensee shall report to the Ministry of Information and Culture on a permanent basis.

At their discovery, important artifacts or archaeological sites be well preserved and reported in full to the Ministry of Information and Culture at once for their examination, consideration and purchase.



At the completion of excavation activities, a full report of the results attached with other documents, such as: drawings, pictures and records, shall be made.

Within three years from the excavation's completion, the scientific and historical results of such search shall be made public by the searcher. If the period of three years is exceeded and no publication has yet been made by the searcher, the Ministry of Information and Culture will be entitled to disclose the scientific and historical discoveries resulting from such search.

#### **Article 22. Ownership of Discoveries**

All immovable or movable assets discovered during any search are the ownership of the State. At the search's completion, the searcher shall hand over all discovered objects as well as all relevant documented information to the Ministry of Information and Culture.

Land owners may not own discovered objects, but will be appropriately compensated by the State.

#### **Article 23. Removal of Artifacts from the List of National Heritage**

Immovable, movable assets or natural sites constituting the national heritage, when their national archaeological, artistic, literature or historical value has devalued, may be removed from the list of national heritage by decision of the Government at the proposal of Minister of Information and Culture.

The removal of local heritage from the list will be decided by the Minister of Information and Culture at the proposal of Province, Municipality or Special Zone Information and Culture Services pursuant to coordination and unanimous agreement with the relevant local administrative authorities.

#### **Article 24. Cancellation of Excavation**

The Ministry of Information and Culture may cancel an excavation license and instruct the termination of excavation in any of the following cases:

1. The excavation or preservation of artifacts fail to abide by the technical standards or regulations outlined by the State.



2. The premises authorized for excavation bears utmost importance and necessitate that the excavation be performed by the Ministry of Information and Culture itself.

From the receipt of a notice from the Ministry of Information and Culture for the termination of excavation activities, such activities shall be ceased at once.

#### **Article 25. Compensation of Incurred from Excavation**

Persons or entities whose license is canceled due to the failure to abide by outlined technical standards or regulations as provided under Article 24 hereabove may not claim any compensation or reimbursement of costs incurred in the excavation. Where the licensee's cancellation arises from the importance of the excavation premises, necessitating the Ministry of Information and Culture to perform the search itself, the excavating party will be reimbursed the costs incurred in the excavation but may not claim any compensation.

#### **Article 26. Authority of the Ministry of Information and Culture**

The Ministry of Information and Culture is entitled to organize and perform archaeological excavation throughout the territory of the Lao PDR.

Where an excavation is conducted in a land area possessed by other persons or entities, such excavation may unfold only with the prior consent of the land owner and shall be completed within five years at the latest from its commencement.

#### **Article 27. Rehabilitation of Excavated Land**

Persons or entities, at the completion of archaeological excavation, shall rehabilitate the land to its original conditions such as by filling land, planting trees and others.



## **CHAPTER V: AWARDS AND SANCTIONS**

### **Article 28. Awards**

Persons or entities efficiently managing, conserving and preserving the national cultural, historical and natural heritage will be awarded and benefit from other policies as outlined by the Government.

### **Article 29. Sanctions**

Persons or entities violating the provisions of this Presidential Decree will be warned, educated, fined or subjected to penalties prescribed by law according to the nature of the offense.

## **CHAPTER VI: FINAL PROVISIONS**

### **Article 30. Implementation**

The Government of the Lao People's Democratic Republic shall have the duty to implement this Presidential Decree.

### **Article 31. Effective Date**

This Presidential Decree is effective from the day it is signed by the President of the Lao People's Democratic Republic.

All regulations inconsistent with this Presidential Decree are superseded.

Vientiane, June 20, 1997

President,

Signed and stamped:  
Nouhak Phoumsavan.





ແຜນການຄຸ້ມຄອງມະລະດິກາຈ່າປາສັກ

CHAMPASAK HERITAGE MANAGEMENT PLAN

ພາກທີ I ແລະ ພາກທີ II

PART I AND PART II

ແຜນການຄຸ້ມຄອງມະລະດິກຈຳປາສັກ

CHAMPASAK HERITAGE MANAGEMENT PLAN

The Government of the  
Lao People's Democratic Republic  
Vientiane, Lao PDR 1999  
444 p.

Champasak Heritage Management Plan



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**THE CHAMPASAK HERITAGE AND CULTURAL LANDSCAPE MANAGEMENT PLAN  
WAS ADOPTED BY THE GOVERNMENT OF THE LAO PDR  
ON 28 SEPTEMBER 1998**

**The Plan was supervised by the National Inter-Ministerial Co-ordinating Committee  
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## **LETTER FROM THE MINISTER OF INFORMATION AND CULTURE**

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Lao PDR has a long, rich and splendid cultural heritage, which reflects its civilization and its national history inherited from millennia. This cultural heritage is not only seen in the life-style, in traditional customs and in the diverse activities of the Lao people, but also in innumerable historical and archaeological sites such as buildings, historic cities, city walls and streets, and other constructions.

The Vat Phou historic site, a cultural heritage site situated on the west bank of Mekong River, about 500 km to the south-east of Vientiane municipality, has its origin in the Khom 'Khmer' civilization dating back to the Angkorian era. The Vat Phou site includes many components scattered on the slopes of Phou Kao Mountain and on the Champasak Plain.

Due to the impact of rapid socio-economic development, much of the Lao PDR's cultural heritage has been changed or disappeared over time. The historic cities, the architecture and the traditional local way of life are sadly, step by step, being destroyed by development.

Being conscious of the meaning and importance of the national cultural heritage, the Government of Lao PDR charges the Ministry of Information and Culture, in co-operation with UNESCO in the Asia-Pacific Region, to undertake a study and the collection of necessary information to make a master plan for the protection and the preservation of Vat Phou historic sites.

The present Champasak heritage protection programme is a good example for the protection of many other cultural heritage sites existing in the country. It represents the basic rule that everyone, at home and abroad, on government and private staffs should cordially co-operate.

The master plan has been adopted by the Government of Lao PDR. The Ministry of Information and Culture seizes this opportunity to thank everyone who has participated in the success of the Champasak cultural heritage protection programme, and hopes that UNESCO will consider adding the Champasak cultural sites to the World Heritage List.

Vientiane, 4 Dec 1998

**Minister of Information and Culture**

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## PREFACE

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UNESCO first became involved with the preservation of the monumental complex of Vat Phou in 1987 when the Government of the Lao PDR requested assistance for the preservation of the site. An initial UNESCO/UNDP project conducted between 1987 and 1990 resulted in the delimitation of a protected area around the main temple, the establishment of a site office and the drafting of technical proposals for the restoration of the main monuments.

Subsequent archaeological research on the banks of the Mekong River and in the Champasak Plain surrounding the temple complex has revealed an extensive archaeological and cultural landscape, including the remains of two ancient urban settlements dating from the 5th to the 12th centuries, tentatively identified as the sites of the ancient Khmer cities of Shestrapura and Lingapura. These recent discoveries are evidence that the Champasak Plain was a centre of early urban development in mainland Southeast Asia and the most likely location of the capital of the fabled ancient kingdom of Land Chenla, heretofore known principally from enigmatic stone inscriptions and fragmented accounts written by Chinese travellers of the period.

Environmental and geophysical research has helped to explicate the planning template used by the ancient builders of the site. Settlements, roads, canals, water tanks and temples were all planned in alignment with the peak of Phou Kao Mountain – a natural linga sacred to the god Shiva – which gave the site its natural sanctity. The slopes of Phou Kao Mountain are studded with ancient meditation caves, rock inscriptions and other archaeological evidence that demonstrate the importance the mountain had in the intellectual and spiritual life of the ancient inhabitants of the site.

The sanctity of Phou Kao Mountain is still observed today by the people of Champasak, who continue to respect and preserve the natural environment of this abode of ancient gods, and who celebrate their continued relationship to the past at the annual Vat Phou Festival.

The Mekong River and the riverside temple of Tomo, dedicated to Shiva's consort Rudrani, are also an integral part of the ancient cultural landscape settlement and complete the physical expression of the cosmological template used to plan the site. Today, carved linga placed in the river more than 1,000 years ago continue to sanctify the water as it flows by the site, bringing fertility to the Champasak Plain.

As knowledge has grown of the importance of the archaeological and monumental remains in the Champasak Plain, it has become evident that there is the need to have a detailed, long-term plan for the managed conservation, presentation and sustainable development of this unique archaeological heritage.

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Therefore, in 1996, UNESCO, with support from the governments of Italy and Japan and assisted by experts from Italy, Japan, France, Australia, and the United Kingdom, embarked on a second phase of assistance to the Government of the Lao PDR for the safeguarding of not only the monuments of the Vat Phou temple complex, but of all the associated archaeological remains, relic cultural landscapes and sacred environment components of the Champasak Plain, the banks of the Mekong River and Phou Kao Mountain massif.

Under the guidance of the UNESCO-Lao Project entitled Capacity Building in Cultural Resource Management through the Preparation of a Zoning and Environmental Management Plan for the Preservation of Vat Phou and Associated Archaeological Sites within the Framework for Sustainable Development of Champasak, Lao PDR, extensive hydrological, anthropological, archaeological and environmental research has been conducted to understand the evolution of the ancient Khmer land-use practices which have resulted in one of the best preserved relic cultural landscapes in all of Asia. To integrate the data, a computerized geographical information system (GIS) has been developed for the site and the site office has become a national centre for research and training in archaeology.

The result of this process has been the production of the Champasak Heritage Management Plan which defines the boundaries and sub-zones of the Champasak Heritage and Cultural Landscape Protection Zone and sets forth regulations and an action programme for the safeguarding and development of the Heritage Protection Zones. The Plan is intended as the definitive document to guide national and international researchers, tourism promoters and regional development planners to ensure that the heritage of Champasak is preserved and utilized as the basis for sustainable development of the region.

Throughout the period of field research and data analysis as well as during the writing of the Plan, the Lao Government's National Inter-ministerial Co-ordinating Committee for the Protection of Vat Phou (NIMCC), the Champasak Provincial Heritage Committee and the Champasak Villages Liaison Committee have been extremely supportive and have offered very useful advice and guidance. The Minister of Information and Culture and the President of the Lao People's Democratic Republic have both also given their personal attention to the content and completion of the Plan.

The Champasak Heritage Management Plan was officially adopted by the Government of Lao PDR on 28 September 1998 to operationalize the 1997 Decree of the President of the Lao PDR on the Preservation of Cultural, Historical and Natural Heritage No. 03/PR. As such the Plan has the force of law. The Plan also conforms to the requirements for site management plans as set forth in the Operational Guidelines for the Implementation of the 1972 UNESCO Convention for the Protection of the World Cultural and Natural Heritage, as one of the steps towards the nomination and inscription of Vat Phou and Associated Sites in the Champasak Plain on the UNESCO World Heritage List.

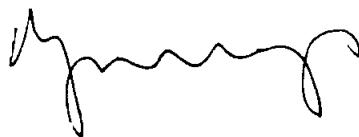
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I would like to add my personal congratulations to the project's national coordinator, Mr. Phakhanxay Sikhanxay and to the rest of the Lao PDR national team for their dedicated hard work over the past four years to ensure that the best possible management plan would be written and that it would reflect the concerns for sustainable development as well as heritage conservation expressed by all stakeholders at the national level as well as at the local level in Champasak. I would also like to thank the project's chief technical advisor, Dr. Patrizia Zolese for her leadership both intellectual and inspirational. Dr. Zolese's technical team from Italy's Fondazione Ing. Carlo Maurilio Lerici, under the directorship of Dr. Mauro Cucarzi, has brought an unprecedented level of sophistication to the archaeological research work of the project and has pioneered non-invasive techniques of archaeological investigation at this site which will surely set new standards for all of Southeast Asia.

I would also like to acknowledge the contributions of Paul Box in establishing the GIS database for the project; Prof. Masao Nishimura of Waseda University for connecting the archaeological database to anthropological realities in the field; Prof. Cliff Ogleby and his students from Melbourne University for their work in surveying the Tomo temple site; Mr. Pierre Pichard for his wise advice concerning the stabilization and consolidation of the standing monuments; Profs. Annamaria Cividini, Giancarlo Cioda, Giulio Ballio and Silvio Franzetti of the Politecnico Di Milano for their geotechnical and hydrological engineering studies which will guide future restoration work on the site; Dr. John Guy of London's Victoria and Albert Museum for assisting with the identification and inventorying of artefacts from the site; and Mr. Francis Engelman for drafting a visitor's guide to the site. A final special thanks goes to Dr. Christopher Young of English Heritage for his work drafting the English version of the Plan itself, and to my two most able assistants within the Office of the UNESCO Regional Advisor for Culture in Asia and the Pacific, Dr. Kumiko Kuribayashi Shimotsuma and Ms. Beatrice Kaldun, without whose hard work to coordinate all inputs the UNESCO-Lao Project could not have been successfully implemented. It is thanks to cooperation and dedication of all members of this large and diverse team that the Champasak Heritage Management Plan has seen the light of day.

It is my hope that the Plan will serve as a useful guide and definitive tool for the government and people of Champasak and the Lao PDR to use in the ambitious and worthy task of preserving for all time and for all people everywhere the unique and beautiful heritage of Vat Phou and the surrounding Champasak Plain.



Richard A. Engelhardt

UNESCO Regional Advisor for Culture  
in Asia and the Pacific

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**THE LAO PEOPLE'S DEMOCRATIC REPUBLIC  
PEACE INDEPENDENCE DEMOCRACY UNITY PROSPERITY**

Prime Minister's Cabinet

No. 2692 / PMC

**NOTES**

**ATT :** H.E Minister of Information and Culture.

**Re :** Request for the approval of Champasak Heritage Management Plan before presenting to UNESCO in consideration on becoming the 2nd World Heritage site in Lao PDR.

With reference to the note No. 386 / CCP dated September 24, 1998 of the Cabinet of Party Central Committee,

The Prime Minister's Cabinet has proposed the above subject to the Government who with consideration gave its "approval".

Therefore, this note has been sent to the concerned organizations for acknowledgement and implementation.

Vientiane 28 September 1998

Minister

of Prime Minister's Cabinet

C.C :

- Party Central Committee 1 copy
- Champasak Province 1 copy
- Archive 6 copies



Saysomphone Phomvihane

## TABLE OF CONTENTS

	Page
<b>INTRODUCTION.....</b>	30
<b>OVERVIEW.....</b>	32
<b>PART I: THE SITE</b>	
	Page
<b>CHAPTER 1: SITE DESCRIPTION AND SIGNIFICANCE.....</b>	40
1.1 Introduction.....	40
1.2 Topography, Land Use and Geomorphology.....	44
1.3 The Archaeological Sites of the Champasak Heritage and Cultural Landscape Protection Zone .....	52
1.4 The Significance of the Cultural Landscape of the Champasak Area.....	80
<b>PART II: THE BACKGROUND</b>	80
	Page
<b>CHAPTER 2: PRESENT SITUATION.....</b>	92
2.1 Present State of Knowledge.....	92
2.2 Development of Protection of the Area.....	96
2.3 The Need for and Role of the Management Plan.....	100
<b>CHAPTER 3: ISSUES.....</b>	104
3.1 Pressures on Standing Structures.....	104
3.2 Pressures on Buried Archaeology.....	108
3.3 Environmental Pressures.....	110
3.4 Future Development Pressures.....	112
3.5 Tourism and Site Development.....	116
3.6 Public Awareness and Understanding.....	120
3.7 Funding, Resources and Capacity Development.....	122

---

### PART III: THE PLAN

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	Page
<b>CHAPTER 4: STATUS, SCOPE AND OBJECTIVES OF THE PLAN.....</b>	<b>126</b>
4.1 Scope and Status of the Plan.....	126
4.2 Long-term Aims.....	132
4.3 Objectives for the First Five Years (1999-2004).....	136
 <b>CHAPTER 5: DATA AND RESEARCH.....</b>	 <b>146</b>
5.1 Introduction.....	146
5.2 The GIS and Database.....	150
5.3 The Research Strategy.....	156
5.4 The Site Manager's Responsibilities for Archaeological Research.....	160
5.5 The Work of External Teams.....	162
 <b>CHAPTER 6: BOUNDARIES, ZONES AND DEVELOPMENT CONTROL.....</b>	 <b>168</b>
6.1 Introduction.....	168
6.2 Zone 1: Champasak Heritage and Cultural Landscape Protection Zone.....	174
6.3 Zone 2: Sacred Environment Conservation Zone.....	184
6.4 Zone 3: Archaeological Research Zone.....	188
6.5 Zone 4: Monument Management Zone.....	196
 <b>CHAPTER 7: CONSERVATION AND ENHANCEMENT.....</b>	 <b>202</b>
7.1 Introduction.....	202
7.2 Recommended Conservation Measures.....	204
7.3 Movable Antiquities.....	210
7.4 Site Maintenance Programmes.....	212
7.5 Site Security.....	214

---

---

	Page
<b>CHAPTER 8: ACCESS AND TOURISM.....</b>	<b>222</b>
8.1 Introduction.....	222
8.2 Sustainable Tourism Development of the Cultural Sites.....	224
8.3 Interpretation, Education and Publication.....	228
8.4 Development of Tourism Infrastructure.....	230
8.5 The Vat Phou Festival.....	232
<b>CHAPTER 9: COMMUNITY AWARENESS AND ECONOMIC DEVELOPMENT.....</b>	<b>236</b>
9.1 Introduction.....	236
9.2 The HATCH Programme.....	240
9.3 Next Steps.....	242
<b>CHAPTER 10: MAKING THINGS HAPPEN.....</b>	<b>248</b>
10.1 Introduction.....	248
10.2 Adoption and Endorsement of the Plan.....	254
10.3 The Roles of the NIMCC, the Provincial Heritage Committee and the District Committee within the Champasak Heritage and Cultural Landscape Protection Zone.....	256
10.4 The Role of the Site Manager and the Site Management and Training Centre.....	268
10.5 The Role of the Local Communities in the Implementation of the Champasak Heritage Management Plan.....	284
10.6 Training and Capacity Development.....	286
10.7 Funding Arrangements.....	288
10.8 Revision of the Plan.....	290

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---

	Page
ACTIONS AND POLICIES.....	294
FIGURES.....	340
PRESIDENTIAL DECREE ON THE PRESERVATION OF CULTURAL, HISTORICAL AND NATURAL HERITAGE, NO. 03/PR (1997).....	368
PROVINCIAL DECREE ON THE REGULATIONS FOR THE PRESERVATION OF THE HISTORICAL SITE OF VAT PHOU AND THE AREAS RELATED TO VAT PHOU, NO. 38/88.....	392
GLOSSARY.....	410
REFERENCES.....	433
TECHNICAL REPORTS.....	435
RELEVANT CONVENTIONS AND RECOMMENDATIONS OF THE UNESCO GENERAL ASSEMBLY.....	437
BIBLIOGRAPHY.....	439

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## LIST OF FIGURES

---

	Page
<b>Fig 1.</b> Location Map of Champasak Area.....	340
<b>Fig 2.</b> Map of Champasak Protection Zone Boundary.....	341
<b>Fig 3.</b> Map of Champasak Protection Zone: Land Use.....	342
<b>Fig 4.</b> Map of Champasak Protection Zone: Geomorphology.....	343
<b>Fig 5.</b> Vat Phou Temple Site Plan.....	344
<b>Fig 6.</b> Map of Vat Phou, Hong Nang Sida and Associated Monuments: Distribution of Archaeological Features.....	345
<b>Fig 7.</b> Map of Ancient City: Distribution of Archaeological Features.....	346
<b>Fig 8.</b> Map of Champasak Protection Zone: Distribution of Archaeological Features.....	347
<b>Fig 9.</b> Tomo Temple Site Plan.....	348
<b>Fig 10.</b> The Plan-Making Process.....	349
<b>Fig 11.</b> The Zoning Concept.....	350
<b>Fig 12.</b> Map of Champasak Heritage and Cultural Landscape Protection Zones .....	351
<b>Fig 13.</b> Map of Champasak Heritage and Cultural Landscape Protection Zone 1 .....	352
<b>Fig 14.</b> Map of Champasak Heritage and Cultural Landscape Protection Zone 2: Sacred Environment Conservation Zone .....	353
<b>Fig 15.</b> Map of Champasak Heritage and Cultural Landscape Protection Zone 3: Archaeological Research Zone.....	354
<b>Fig 16.</b> Map of Champasak Heritage and Cultural Landscape Protection Zone 4: Monument Management Zone.....	355
<b>Fig 17.</b> Map of Vat Phou, Hong Nang Sida and Associated Monument: Zone 3 and Zone 4 Boundaries.....	356
<b>Fig 18.</b> Map of Ancient City: Zone 3 and Zone 4 Boundaries.....	357
<b>Fig 19.</b> Map of Tomo Temple: Zone 3 and Zone 4 Boundaries.....	358
<b>Fig 20.</b> Map of Thao Tao: Zone 4 Boundaries.....	359
<b>Fig 21.</b> Organogram of Structure of Approval and Interrelationship between Government and other Stakeholders.....	360
<b>Fig 22.</b> Flowchart of the Decision-Making Process.....	362
<b>Fig 23.</b> Vat Phou Site Management and Training Centre: Recommended Structure and Staffing.....	364

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## INTRODUCTION

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The Champasak Heritage Management Plan was produced to provide a protection and development framework for the significant and precious Champasak Heritage and Cultural Landscape Protection Zone. The Plan will guide the future management of the site and will support the nomination of the site for inscription as a World Heritage site.

The drafting of the Management Plan was made possible through assistance from UNESCO and went through a number of stages over the course of more than four years with input from foreign experts, the NIMCC, Laotian national staff from the Department of Museums and Archaeology of the Ministry of Information and Culture, the local staff in Champasak as well as informal consultations with officials at district, provincial and national levels and the village heads from the Champasak area.

The third and the final draft of the Champasak Heritage Management Plan was presented to our government on 21 July 1998 and was formally adopted on 28 September 1998. All the regulations within this Champasak Heritage Management Plan are given legal force under the provisions of the 1997 Decree of the President of the Lao People's Democratic Republic on the Preservation of Cultural, Historical and Natural Heritage.

The Champasak Heritage Management Plan presents details about the regulations for the management and development of the site within the organizational structures and responsibilities at all levels and will be a useful tool and model for the safeguarding, management and development of one of our country's most precious heritage sites.



Phakhanxay Sikhanxay

National Project Coordinator for Vat Phou

## OVERVIEW



The ancient monument complex of Vat Phou lies close to the Mekong River in Champasak District in the south-west of the Lao PDR, some 500 km from Vientiane. While the Vat Phou temple is the most famous of the archaeological sites in Champasak, it is only one component of a rich and dense archaeological and cultural landscape extending along both banks of the Mekong River and up to the mountains west of the river. Many of these temple sites and ritual features have long been known. Fieldwork in recent years has revealed that many other archaeological sites survive, including a walled city on the west bank of the Mekong River, another walled area near the Phou Kao Mountain, numerous other settlement sites, and traces of former planned watercourses, roads and field systems as well as industrial features such as quarries and kilns.

This extensive cultural landscape was planned around an axis aligning the mountain peak of Phou Kao with the temple of Vat Phou. The natural linga of Phou Kao Mountain which embued the site with a natural sanctity was clearly the inspiration and stimulus to the ancient builders of the monuments. The Mekong River was also of great sacred and symbolic as well as economic importance. The Vat Phou area is therefore not simply a historic landscape with very high survival of archaeological features, it is also one of the world's great examples of the planning and management of a landscape to reflect the beliefs and concerns of its rulers and inhabitants.

The ancient walled city on the right (west) bank of the Mekong River is one of the earliest known urban settlements in mainland Southeast Asia and the only one of its type to have been extensively investigated. As such, the site provides unique and valuable evidence for the origins of urbanism in the region.

The archaeological sites of the Champasak Plain date principally from the 5th century AD onwards. Their distribution is dense and the quality of survival is high. The standing monuments are of great beauty and importance, while the buried archaeological sites are of equally high importance as a future source of knowledge and research for the benefit of the peoples of the Lao PDR and the world.

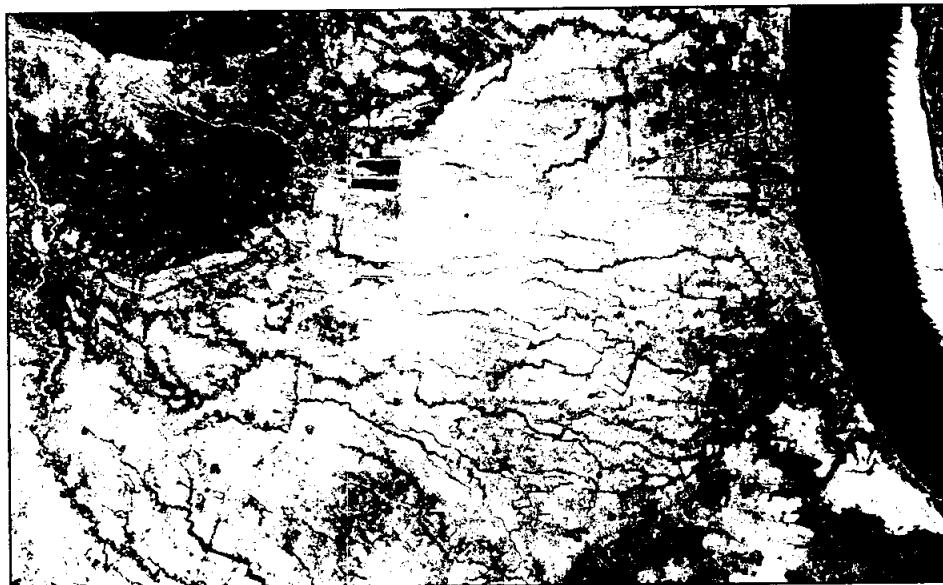
Conservation of the surviving landscape and preservation of the individual archaeological sites and monuments are therefore of immense cultural importance because of their historical associations. the evidence of ancient urban planning on a large scale, and the holiness attributed to the landscape by its planners. Also of significance is the way in which that formality has over time decayed and been adapted into a living and thriving agrarian landscape. While the adaptations reflect the changing needs and priorities of the Laotian people over the centuries, the landscape still preserves the framework of its earlier planning and is dominated by the remains of the great ceremonial sites, which still have a residual sacred role.

The present land use is primarily agricultural throughout the river plain with scattered villages and considerable amounts of woodland surviving, particularly on the mountains. However, the area as a whole is now subject to increasing pressures for change and economic growth which will have adverse effects on the preservation of this significant archaeological landscape if not carefully managed. The standing ruins have decayed and, in some cases, are at risk of major collapse. The quickening pace of development with the onset of road building, irrigation schemes and proposals for localized industrial development places the less obvious archaeological sites, particularly those close to the river, at risk of damage. There are also problems of fluvial erosion from both the Mekong River and its tributaries which criss-cross the landscape.

Another factor is tourism, which is likely to grow substantially in coming decades. If managed sustainably, tourism can be an asset for the management of Vat Phou and its associated archaeological sites and for the charm of the riverine villages, both likely to be attractive to visitors. Income from tourism provides an economic justification for conserving the archaeology. However, if not managed sensitively, tourism, too, is likely to be highly damaging to the long-term future of this landscape and its archaeology.

The archaeology and landscape of the Champasak area are therefore at a turning point. Recognizing its importance, the Government of the Lao PDR have placed Vat Phou on their Tentative List for World Heritage nomination, and, with support from UNESCO, have decided to produce and implement a Management Plan for the area. The purpose of this Plan is to conserve the archaeological sites and their landscape character along with the best of the traditional character of the land use and settlement of the area, within the overall development and economic growth of the region, for future research and for the benefit of the local communities and the wider world.

The Plan introduces controls to prevent activities that would be damaging and policies for using the sites in a sustainable way for economic development of the local communities. The Plan also defines ways to increase public awareness and support for these policies, so that Vat Phou can become an exemplar of site management within Southeast Asia. In creating the Champasak Heritage and Cultural Landscape Protection Zone, the Plan recognizes the importance of using preservation to improve the local economy and local living conditions within the overall needs of conservation. The Plan establishes regulations within the Champasak Heritage and Cultural Landscape Protection Zone for the application of the 1997 Decree of the President of the Lao PDR on the Preservation of Cultural, Historical and Natural Heritage No. 03/PR.



Aerial photograph showing the relationship of the Vat Phou temple complex to the two defining natural landscape features of the Champasak Heritage and Cultural Landscape Protection Zone: Phou Kao Mountain and the Mekong River

ພາບຖ້າຢ່າງອາກາດທີ່ສະແດງໃຫ້ເຫັນການພົວພັນຂອງກຸມສະຖານບຮານວັດພະ ກັບສອງເຂດພື້ນທີ່  
ທຳມະຊາດຂອງເຂດພື້ນທີ່ບັງປັກຮັກສາມໍລະດົກຫາງ  
ດັກວັດທະນະທຳຈຳປາສັກ: ພົງເຕີ່ມ ແລະ ແມ່ນໍ້  
ຂອງ.



## ພາກທີ I: ສະຖານທີ່

### PART I: THE SITE



**CHAPTER 1:**  
**SITE DESCRIPTION AND SIGNIFICANCE**

---

- 1.1 Introduction
- 1.2 Topography, Land Use and Geomorphology
- 1.3 The Archaeological Sites of the Champasak Heritage and Cultural Landscape Protection Zone
- 1.4 The Significance of the Cultural Landscape of the Champasak Area

**ຫົວຂໍ້ຕີ 1:**  
**ຄວາມສຳຄັນ ແລະ ລາຍລະອຽດຂອງສະຖານທີ່**

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- 1.1 ບົດສະເໜີ
- 1.2 ຫຼືຕັ້ງລະອຽດ, ການນຳໃຊ້ເນື້ອຫຸ້ນ ແລະ ການປະກອບສ້າງດ້ານພົມສາດ
- 1.3 ພື້ນທີ່ງດຳເນີນການສຶກສາດ້ານບຸກຄານຄະດີ
- 1.4 ຄວາມສຳຄັນຂອງພື້ນທີ່ມໍລະດົກ  
ທາງວັດທະນະທຳຈຳປາສັກ

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- 1.1 ບົດສະເໜີ
- 1.2 ບົດຕະການ ພັນຍັດ ແລະ ຖະແຫຼງດັບສັງດັນພຸມືສາດ
- 1.3 ພັນຍັດດຳເນີນການສຶກສາດັນບູຮານຄະດີ
- 1.4 ຄວາມສຳຄັນຂອງພັນຍັດທີ່ມໍລະດົກ  
ທາງວັດທະນະທຳຈຳປາສັກ

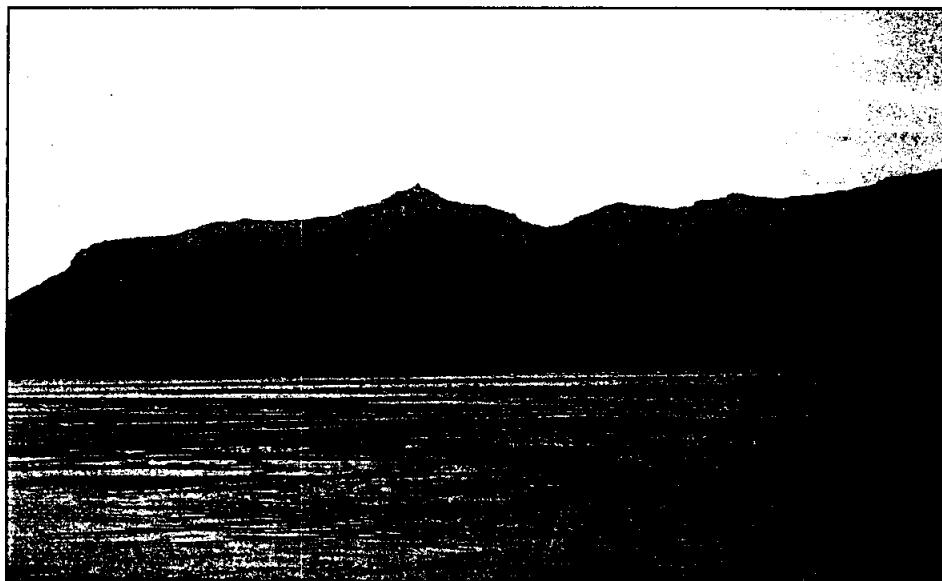
**1. SITE DESCRIPTION AND SIGNIFICANCE****1.1 INTRODUCTION**

- 1.1.1 Champasak District in the Lao PDR lies 500 km south-east of Vientiane on the right (west) bank of the Mekong River (Fig 1). It has long been noted for the existence of the Vat Phou Temple complex, a major example of both early and classical Khmer architecture dating from the 7th to the 12th centuries AD. Recent research has demonstrated that Vat Phou is the focal point of a complex cultural landscape centred on the Champasak Plain and taking in Phou Kao Mountain to the west and the banks of the Mekong River to the east. Other features include temples, water tanks (baray), water channels, quarries, field systems and settlement sites as well as an ancient road to Angkor. The area includes a planned, early Khmer period city (hereafter referred to as the Ancient City) of some four hundred hectares on the right (west) bank of the Mekong River as well as a second urban settlement directly to the south of Vat Phou dating from the Angkor period.
- 1.1.2 These features have been laid out in a careful planning of the landscape to reflect its sacred character as perceived by the builders of Vat Phou. Using the natural linga of Phou Kao Mountain, with the temple of Vat Phou at its foot as the fulcrum, the ancient builders planned the other features of the landscape, such as roads, canals, baray, the Ancient City itself, and many other temples and features on an axial layout, incorporating the whole landscape.
- 1.1.3 The evidence for this landscape is well preserved, whether as standing ruins, visible earthworks, or buried archaeological sites, detectable only by aerial photography, field survey, remote sensing or excavation. The grand concept of the original design and the relatively high degree of survival combine to make the Champasak area one of the great surviving cultural landscapes of the world.



**1.1.4** Over the last few years, the evidence has been systematically studied as the basis for a fuller understanding and better management of the archaeological resources and the cultural landscape. The Champasak Heritage and Cultural Landscape Protection Zone (Fig 2) covers the Champasak Plain, the Phou Kao Mountain massif to the west, and the immediate area around Tomo Temple on the east bank of the Mekong River. Parts of the area have been systematically surveyed to high levels of detail, using a variety of non-destructive techniques, while the rest of the area has been more generally surveyed.

**1.1.5** The whole landscape was planned and utilized from its inception in the 5th century and thereafter not just for practical purposes but in accordance with the symbolic world view of its rulers. They saw the landscape in terms of Hindu cosmology with Phou Kao Mountain as the home of the gods, particularly of Shiva, while the Mekong River represented the River Ganges and the surrounding Universal Ocean. The planned engineering of the plain around the Temple of Vat Phou articulates these beliefs.



The Champasak cultural landscape, from the Mekong River, foreground, to Phou Kao Mountain with its natural stone linga atop

ພັນທີທາງດ້ານວັດທະນະທຳຈຳປາສັກ, ເບິ່ງຈາກແມ່ນຕີຂອງຫາພູເກົາ ທີ່ມີຈອມລົງຄະຫຼິນທຳມະຊາດເປັນຈຸດເດັ່ນ.

## 1.2 TOPOGRAPHY, LAND USE AND GEOMORPHOLOGY

- 1.2.1 **Topography:** the Champasak Heritage and Cultural Landscape Protection Zone is divided into a number of distinct topographic and land use subdivisions. The western edge of the area is dominated by the mountain chain running north from Phou Kao Mountain, the most distinctive feature of the landscape. To the east of this is the river flood plain where the bulk of the archaeological sites are found, bounded on its eastern edge by the Mekong River, the other great natural feature of the landscape. Toward the base of the mountains, the plain rises and is dissected by numerous watercourses, permanent or seasonal, running off the mountain to the Mekong River in small but steep-sided valleys.
- 1.2.2 **Land Use (Fig 3):** the mountain zone is largely covered by old forest (probably not primary) and has not been in use in recent years for slash-and-burn agriculture. The plain is primarily paddy field, interspersed by secondary or bamboo forest, generally where there has been severe river erosion. Woodland becomes a more dominant feature of the landscape towards the base of the mountains because of the lower availability of water. In recent years there have been an increasing number of clay quarries dug and brick factories built in response to growing demand for buildings in more durable materials. The number of ponds for fish farming is also growing. These ponds, as well as several new access roads and some new style houses, have been constructed using bulldozers, which frequently uncover and destroy archaeological deposits in the process.
- 1.2.3 On the east bank of the Mekong River, the land use is primarily forest with clearings around villages.
- 1.2.4 On the plain west of the river, habitation is also concentrated into villages. These are distributed along the main roads and especially along the bank of the Mekong River. The number of villages has not increased in recent years, but the changing techniques of building mean that traditional wood houses built on poles are being replaced with brick and concrete buildings with excavated foundations.



**1.2.5 Geomorphology (Fig. 4):** the Champasak Heritage and Cultural Landscape Protection Zone can be divided into four geomorphologically distinct sectors. The first is the Phou Kao Mountain massif to the north-west, rising to an altitude of 1,416 metres and made up of stratified Meso-Cenozoic sequences, characterized mainly by continental sandstones and siltites of fluvial origin. The second sector lies south and south-east of these Meso-Cenozoic sequences which have been lowered by faults and strongly peneplanated by weathering processes. The third sector, to the east of the Mekong River, consists of an extensive Plio-Pleistocene volcanic area rising to an average height of over 120 metres above sea level, consisting mainly of basaltic lava and pyroclastic rocks overlain by extensive lateritic deposits. The fourth and final sector, the alluvial plain, consists of alluvial deposits, linked to the Mekong River and its tributaries, highly weathered and partially converted to soil.

**1.2.6** There is no doubt that the courses of the Mekong River and of its numerous tributaries are the main driving force behind the ongoing morphological processes in the sector examined. Except for the temple of Vat Phou, located at a height of about 180 metres above sea level, and other lesser sites on the mountain slopes, all the archaeological sites identified are at altitudes varying between 85 and 100 metres above sea level and are located on the alluvial plain of the Mekong River and its tributaries.

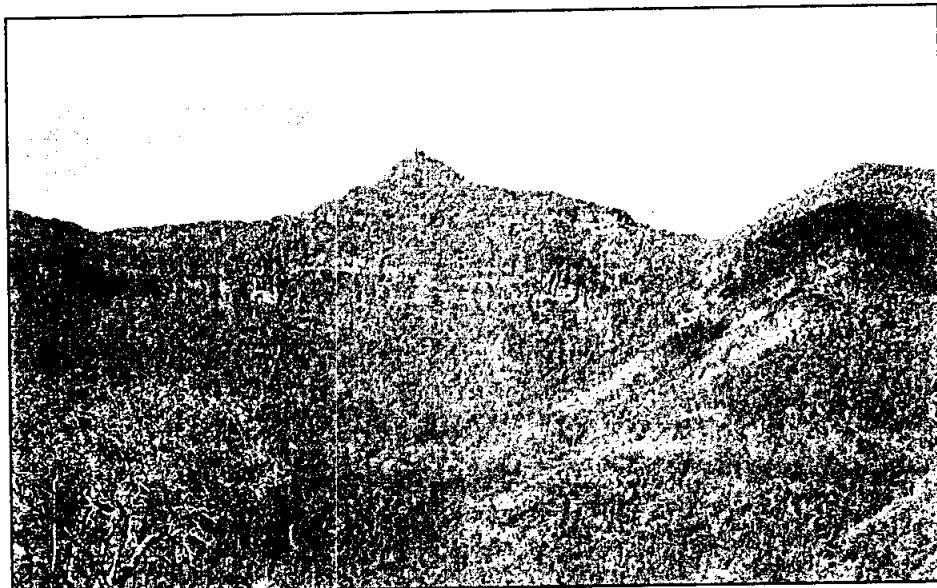
**1.2.7** The level and flow of the Mekong River are subject to seasonal variations depending on rainfall. During the monsoon season the river level rises by 10 to 12 metres, overflowing its natural banks and flooding parts of the surrounding plain. The Mekong tributaries, all characterized by meandering stream beds, are comprised of permanent watercourses, with highly variable flow rates, as well as seasonal watercourses. During the monsoon season all these tributaries overflow, contributing greatly to the flooding of lower areas some distance inland from the course of the Mekong River.



- 1.2.8 Within the Champasak Heritage and Cultural Landscape Protection Zone, the Mekong River displays the asymmetric morphology typical of meander-like models, with low and sandy convex banks to the east, consisting of growing dune ridges, and concave banks to the west, characterized by a steep escarpment formed by erosion of the ancient alluvial deposits. The erosion of the concave escarpment occurs through undermining of the foot of the concave bank by floodwaters, and the consequent collapse of blocks of soil. The eroded material is transported downstream and later deposited on the other side of the river where the flow rate of the river decreases. At the base of the escarpment, natural sandy-silty embankments form at the end of each flooding. These deposits tend gradually to be eroded along with the escarpment, but are replaced by new deposits having the same characteristics. Further away from the banks of the watercourse, flood plain deposits are often only a few millimetres thick, consisting of the finer particles transported by the river. These deposits can accumulate in the course of successive inundations or else be eroded, depending on the conditions prevailing at the time and on the level and flow rate of the watercourse.
- 1.2.9 Over time the fluvial environment developed with the growth of further dune ridges along the left (east), low convex bank and the gradual erosion of the right (west), high concave bank. The site of the Ancient City, which is situated on the eroding bank of the Mekong River, has partly been affected by these developments.
- 1.2.10 Examination of the morphology of the area near the course of the Mekong River shows that the highest ground levels are found on the narrow strip running along the eroding right (west) bank of the river, with heights exceeding 90 metres above sea level. This altitude can be accounted for by the presence of a natural riverbank rising to at least 4 metres above the surrounding alluvial plain.



**1.2.11** The east side of the Ancient City is located on an abnormally wide extension of the Mekong River's natural bank. This extension is due to the fusion of the riverbank deposits of the Mekong River and one of its tributaries, the Sahoua River. South of the Ancient City the natural embankment, although smaller, is still larger than average. Further south, the embankment returns to its normal size with heights greater than 95 metres above sea level corresponding to the increasing altitude of the plain. This increase in height is linked to the penepligate Meso-Cenozoic deposits approaching the surface and ultimately emerging from it. Natural banks exceeding the average height of the alluvial plain are also found in several tributaries on the west side of the Mekong hydrographic system.



Phou Kao Mountain massif, the western edge of the Champasak cultural landscape; the natural stone linga atop gives the mountain its symbolic sanctity

ພົກເຕົາ. ເຮດແດນດ້ານຕາເວັນຕົກຂອງພື້ນທີ່ທາງດ້ານ  
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## **1.3 THE ARCHAEOLOGICAL SITES OF THE CHAMPASAK HERITAGE AND CULTURAL LANDSCAPE PROTECTION ZONE**

**1.3.1** It is convenient first to describe the archaeological remains known in the Champasak Heritage and Cultural Landscape Protection Zone and then to discuss the evidence for planning in the landscape. For ease of reference, the sites are considered in a number of topographical groups working more or less from west to east. They are:

- ◆ Phou Kao Mountain (Sections 1.3.2-1.3.3)
- ◆ Vat Phou Temple site (Sections 1.3.4-1.3.16)
- ◆ Hong Nang Sida area south of the Vat Phou Temple site, including the Ancient Road (Sections 1.3.17-1.3.20)
  - ◆ Other monumental sites along the eastern fringe of Phou Kao Mountain (Sections 1.3.21-1.3.22)
- ◆ The Ancient City (Sections 1.3.23-1.3.29)
- ◆ Other sites on the Champasak Plain (Sections 1.3.30-1.3.31)
- ◆ Tomo Temple (Section 1.3.32)

**1.3.2 Phou Kao Mountain:** based on the evidence from inscriptions, Lingaparvata is the Sanskrit name given to Phou Kao Mountain (1,416 metres) by the ancient Khmer inhabitants. The mountain peak is a natural linga, some 10 metres high and visible from far away. It is an aniconic representation of Shiva, god of fertility. In 1997, the remains of a brick foundation of a temple were found on the top of the rock outcrop, with a carved sandstone linga lying at its foot. This finding appears to confirm the identification of Phou Kao as Lingaparvata. On the slope of Phou Kao Mountain the Hindu religious complex of Vat Phou was built.

**1.3.3** The oldest known written evidence for Lingaparvata is found in the Devanika inscription (or Stele of Vat Louang Kao, K 365), dated to the second half of the 5th century AD. According to a Chinese source (History of Sui), dated AD 589, a temple dedicated to Shiva Bhadresvara was built on the top of the mountain. The cult of Lingaparvata is confirmed by other inscriptions found in the Vat Phou area as well as in Cambodia, dated from the 7th to 12th centuries AD.



Archaeological sites scattered throughout the area provide evidence of early urban planning efforts

ដំបូងនៃការណែនការ និងរាជរាជ្យជាយុទ្ធខាងការនិងការងារ ខាងក្រោមនេះ នឹងបំពេញឡើងត្រូវការងារ និងការរៀបចំ ដើម្បីបង្កើតប្រព័ន្ធនេះ និងការរៀបចំ ដើម្បីបង្កើតប្រព័ន្ធនេះ

**1.3.4 Vat Phou (Fig 5):** this temple complex is located at the foot of Phou Kao Mountain, overlooking the flood plain of the Mekong River. The shrine itself is built on a natural terrace of Phou Kao Mountain where a freshwater spring gushes out of the rock. The temple complex as a whole is laid out on a linear plan stretching 1,400 metres along an east-west axis, rising up the lower slopes of the mountain from the plain below. The complex was designed to be approached from the east and to impress the worshipper with the sanctity of the place, with the Lingaparvata visible behind the temple itself. This axial layout is rare for a Khmer temple (a concentric layout is more common) and reflects the conscious use of the natural terrain to place maximum focus on the Lingaparvata.

**1.3.5** At the lowest level, oriented east-west, there is a large baray, some 200 metres by 600 metres probably built around the 10th to 11th century AD. It is flanked on its western side by an elaborate stone embankment, now crowned incongruously by a ruined pavilion built in the 1960s. To the north are two more large baray constructed by building up earth dykes to enclose the area, not by digging into the ground. One of those baray, immediately to the north of the first baray, was built around the end of the 11th and the beginning of the 12th centuries AD. From the stone embankment of the baray to the first terrace runs the processional causeway, flanked by pyramidal stone pillars.

**1.3.6** The temple complex was built on six terraces. The first terrace, or lowest terrace, is over 130 metres deep from east to west. The front third is occupied by two large, rectangular stone buildings flanking an esplanade, 44 metres wide. Each building is a quadrangle of four galleries around a wide courtyard, with overall dimensions of 62 metres by 42 metres. Facing each other and parallel to the central axis, the main gallery of each quadrangle opens onto the esplanade through a projecting porch, with elaborately carved doorways, and is connected to the other three galleries by doors located at the ends. These buildings have been identified in the past as "palaces". However, present research suggests that they might have been used for ceremonial purposes, praying for good fortune, and hosting of monks during the ceremonial period. Judging from the style of the architecture – the style of Koh Ker – these buildings can be dated to the beginning of the 11th century AD.



- 1.3.7** The western part of the first terrace is open and rises slightly towards the foot of the second, next higher, terrace. On the main axis, a walkway is bordered by regularly spaced stone pillars and by foundations of former galleries which were covered by a timber-frame tiled roof on wood pillars. To the south are the remains of a small, isolated, rectangular, sandstone building with pillared porches at its north and south sides, traditionally called the Nandi Hall and dated to the mid-11th century AD. While its original purpose remains unknown, it may be connected to the old royal road, of which it very precisely marks the end. This type of rectangular building with a porch at both ends is not very common in Khmer architecture, especially as an isolated structure. Fieldwork in 1998 has shown a building of similar size symmetrically placed north of the axial path, and a further monumental area north-west of that.
- 1.3.8** Raised about two metres above the first terrace by a retaining wall, the second terrace forms a landing on the main axis. This landing was flanked by two small structures, which housed the guardian statues known as dvarapala and are dated to the 13th century AD. One complete dvarapala is still standing. Nearby is a complete dvarapala statue. The headless stone sculptures of two additional tall guardian statues together with other fragments are nearby but not in situ.
- 1.3.9** A flight of stairs between retaining walls gives access to the third terrace, which forms the next higher landing. Two small stone pavilions are located at either side of this landing. The north pavilion is built mostly with re-used blocks. On the main axis, a 75-metre long ramp which follows the natural slope rises gradually over 15 metres from the third to fourth terrace. This ramp is slightly elevated above the open space on both sides.
- 1.3.10** The fourth terrace, about 20 metres wide, is retained by a high wall. The original stairway to it, composed of three flights between lateral stone banks, is now encased by a later one made of re-used stones. There are six small brick towers, three on each side of the axial path. The towers are aligned on a common north-south axis and a linga was placed in each tower. The style of both the linga and the tower shrines indicates that they were built around the 11th century AD.



**1.3.11** The fifth terrace is also about 20 metres wide but it is divided into two parts by a flight of stone steps. It is slightly raised above the fourth terrace. A stone-paved landing with naga balustrades marks the main axis.

**1.3.12** From the fifth terrace rises a series of seven tiers of retaining walls, with a total height of 15 metres. They are axially intersected by seven flights of stairs, of eleven steps each, separated by narrow landings.

**1.3.13** The stairs end at a sixth and final terrace located about 75 metres above the baray and commanding an impressive view over the whole complex and over the plain to the Mekong River and beyond. The terrace is a rough square of 60 x 60 metres, with the main sanctuary (shrine) dedicated to Shiva in its centre. Behind the sanctuary, at the foot of an overhanging cliff which dramatically closes the whole sequence, is the spring which accounts for the sanctity of this precise site. The spring water was collected in a basin and channeled so that as it flowed through the main sanctuary of the temple to wet the Shiva linga kept inside the sanctuary. Therefore, the linga was always kept sanctified by the holy water coming from the spring. To the south of the central shrine is a small ruined building, commonly known as the library.

**1.3.14** The western side of the terrace, below the overhanging cliff, was formerly closed by a galleried portico, of which some portions still survive. On the north side, this terrace is extended by a natural shelf of the mountain, on which stands a small modern monastery. Farther to the north along the same natural shelf, there are several rock carvings of an elephant, a crocodile and other forms as well as some ancient stone structures and foundations which were partly crushed at an unknown date by the fall of large rocks from the cliff above. The remains of the stone structures are tentatively dated to the 7th century AD. The date of the animal carvings are yet to be determined and may be later than the classical Khmer period.

**1.3.15** It is commonly thought that the remains on the uppermost terrace are the earliest structures on the site and that the main sanctuary succeeds an earlier shrine of the 7th century AD. Recent study of the brick portions of the present shrine indicates that it probably dates from the 10th - 11th century AD. However, the shrine building is of two periods, with the brick rectangular tower at the back being the earliest (10th century AD). It is fronted by a later (11th century AD) antechamber or mandapa. The quality of the carving of this front building is fine and of the "Baphuon Style" which is usually dated to the 11th century AD.

**1.3.16** The monumental complex of Vat Phou developed over a long period of time. The earliest remains found are from the 7th century AD, as noted above, but much of what survived is later. There was major rebuilding in the 11th and 12th centuries AD, and the site continued to be maintained by the rulers of Angkor until the 14th century AD. The shrines were converted from Hinduism to Buddhism some time after the 13th century AD and have retained an important local religious function to the present day.



The main sanctuary on the uppermost terrace of Vat Phou showing the intricate carving that adorns its exterior surfaces

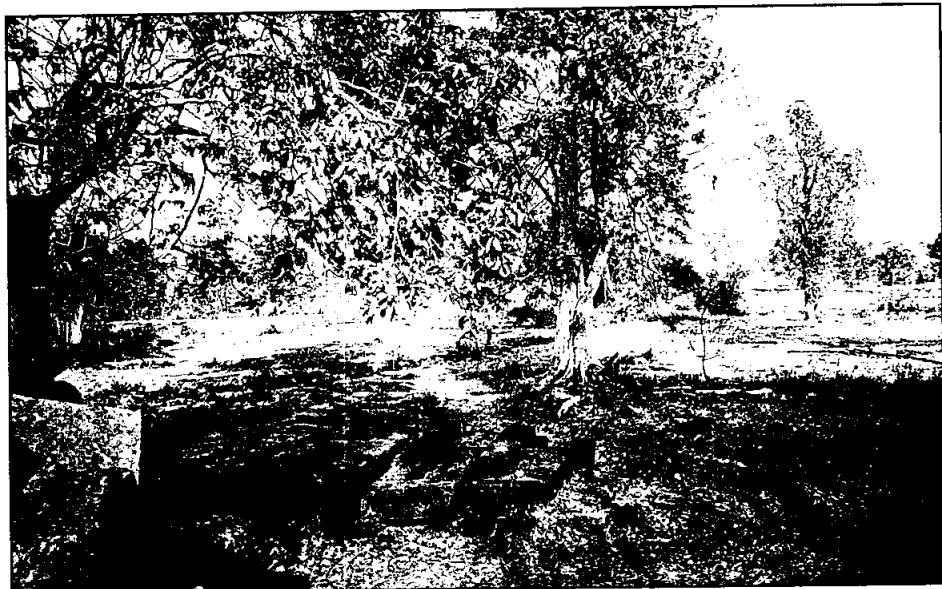
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**1.3.17 Hong Nang Sida and the Ancient Road** (Fig. 6): the area south of Vat Phou is rich in archaeological evidence of the planned use of the area during the occupation of the temple site at Vat Phou. From the Nandi Hall at Vat Phou runs a road which probably ultimately extends over 200 kilometres to Angkor, the capital city of the Khmer Empire. The road is in the form of a causeway, about 14 metres wide at its base and about 2 metres high, flanked for the first kilometre of its length by a drainage channel to collect run-off water from the mountain. The road also provided local access to sites more immediately to the south of Vat Phou. About 1.5 kilometres south of Vat Phou is the area of Hong Nang Sida. The most prominent feature here is Nang Sida Temple. It consists of a central shrine, with entrance hall and sanctuary tower, built around the 11th to the beginning of the 12th century AD. The tower has collapsed, and the base of it is presently buried under the large stones of its superstructure. The decorative sculpture is extensive, though not complete, and is of high quality. The temple and a number of minor buildings are enclosed by a precinct wall. The temple in its present state dates to the 11th century AD, but use of the site as a whole probably falls within the period from the 10th to 14th centuries A.D.

**1.3.18** The Nang Sida Temple is part of a much larger planned layout, still largely visible on the ground. At the core of the layout, to the east of the temple is a square area, delimited by water channels and subdivided by other smaller water channels into four quarters. To the east of this area is a large baray, 600 metres east-west, and 200 metres north-south, while to the west is the temple complex already described. The whole area is bounded on the west by a dyke and on the south and east by an earth bank. This complex has been tentatively identified as the Angkorian city of Lingapura, which succeeded the pre-Angkorian Ancient City identified as Shestrapura on the west bank of the Mekong River.

**1.3.19** The water channels of this complex are in fact part of a network extending over a much wider area, probably from Vat Phou as far south as Thao Tao, and possibly beyond that.

**1.3.20** To the west of the area identified as Lingapura on the lower slopes of the mountain are the remains of ancient stone quarries.



Trace of the Ancient Road visible from Hong Nang Sida: the Ancient Road probably went from Vat Phou all the way to Angkor

នៅកម្រិតខាងលើដំណឹងបាបុរាណ នឹងសាមាត់ឡើងឡើងទៅភ្នំពេញ។ អាតប៉ែនដំណឹងបាបុរាណនេះត្រូវបានគេបង្ហាញឡើងឡើង។

**1.3.21 Other Monumental Sites along the Eastern Fringe of Phou Kao Mountain (Fig 6):** there are a number of monumental sites in this area, all situated on the slightly higher ground at the base of the mountain. They probably mark in some way the perimeter of the sacred mountain, thus 'enshrining' this natural landform. Hong Nang Sida has already been described. One kilometre to the south of it lies Thao Tao Temple which is built largely of re-used stone. It probably dates after the 12th century AD and was never finished. Within its precinct wall are the collapsed shrine itself and a small library, while on the eastern side of the precinct is an entrance or gopura. Thao Tao has tentatively been identified as a 'hospital' or 'rest house for travellers' (lit. 'house with fire').

**1.3.22** To the north of Vat Phou is the Tam Lek Cave. In the cave are two inscriptions. The inscriptions date from the 7th and 8th centuries AD. One is in Sanskrit and Khmer, the other in Khmer only. Approximately one kilometre north of Tam Lek Cave is Oubmong Temple, built of brick and sandstone around the 10th century AD and now partly collapsed. Between Tam Lek and Oubmong, at the source of the Houay Kok River, near a waterfall, is another rock-carved inscription in Sanskrit.



An 8th-century Khmer language inscription within Tam Lek Cave

ແຜນສີລາຈາລຶກພາສາຂະແມໃນສັດຕະວັດທີ 8  
ທີ່ຖົກເລັກ

**1.3.23 The Ancient City** (Fig 7): the remains of the Ancient City, tentatively identified as Shestrapura, are located 6.5 kilometres east of Vat Phou, on the alluvial plain on the right (west) bank of the Mekong River. The archaeological area covers about 400 ha. The city was originally surrounded on the south, west and north sides by a rectangular double earthen wall, about 2.4 km by 1.8 km overall. The wall is 14 metres wide at its base and has survived to a height of 6 metres where it is best preserved. The north wall of the Ancient City has been greatly eroded by the Huay Sahoua River. The eastern side of the Ancient City, along the bank of the Mekong River, has also been heavily damaged by erosion.

**1.3.24** The Ancient City was built in an area with a rich natural network of small and medium-sized rivers and streams flowing from the Phou Kao range into the Mekong River. The majority of these rivers and streams are seasonal and exist only during the rainy season. The three principal rivers, Houay Khen, Houay Sahoua and Houay Phra Non, were in ancient times channelled through the Ancient City to supply water and to control flooding. The need for flood control has been demonstrated particularly by the more recent damage to the northern city wall caused by the Houay Sahoua River. The Ancient City is oriented to the cardinal points of the compass and there is evidence of internal sub-divisions. An earth bank divides the Ancient City from north to south, while to the east there is a rectangular brick enclosure, perhaps surrounding the oldest core of the Ancient City, within which the Devanika stele was found (see Section 1.3.28).

**1.3.25** Inside the Ancient City there are numerous artificial mounds, almost certainly the remains of pre-Angkorian temples, which were built on top of artificial platforms. There are also numerous ponds and baray; some associated with religious use, while others probably served domestic purposes.



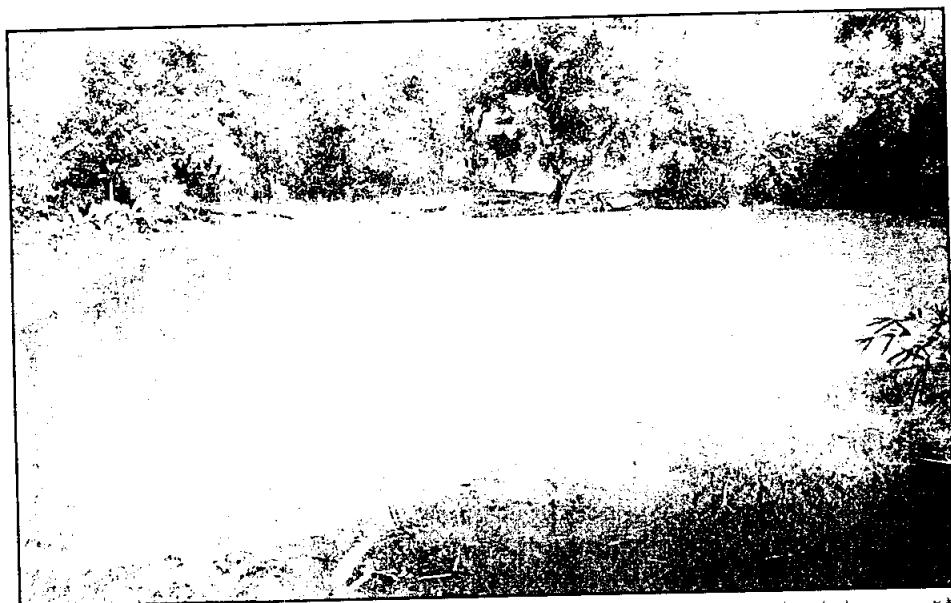
**1.3.26** During the archaeological survey of the Ancient City, numerous remains of brick buildings were found. Many are believed to be religious monuments in view of their orientation, ornamental remains and the presence of ponds or small baray. In other cases, due to their poor state of conservation, their unexpected location or the absence of the elements mentioned above, the brick remains have been generically denoted as "structures". All the brick mound remains have been damaged and heavily looted. The actual state of preservation consists of incoherent mounds of brick, varying in shape and dimension, sometimes with carved stone architectural features (lintels, columns, etc.), mostly undecorated, too heavy and insignificant to be stolen. The brick mounds have been mapped to better understand their distribution within the Khmer urban plan. To evaluate the state of preservation of the still-buried remains, systematic geophysical prospection of about 50 brick mounds was carried out. In addition, some test excavations were conducted on these structures. The distribution and size of the brick structural remains are quite substantial, considering that many of them have probably been destroyed or obliterated by road works or the expansion of the existing villages, judging by the stories told by the present inhabitants and the presence of re-used remains in the modern village dwellings.

**1.3.27** While in some cases it is possible to detect the presence of the remains of structures, ceremonial buildings and urban infrastructure made of durable materials, the same cannot be said for the residential buildings built originally in wood or other perishable materials. This represents the largest gap in Khmer archaeology and in the study of urban development in the region. It is not only the use of degradable materials which makes it difficult to locate dwellings but also a series of accompanying factors, including intense rice-growing activity which has led to the removal of most of the archaeological deposits, the erosive action of the rivers within the Ancient City, and the scant surface finds of ceramic material of very poor quality, extremely fragmented and often not in situ.



**1.3.28** The oldest historical reference related to the Ancient City is found in the Sanskrit stele (K 365) dated to the second half of the 5th century AD. The text of the stele refers to the founding by King Devanika of a *tirtha* (or administrative district) called 'Kurukshestra' under the protection of Shiva in the form of Lingaparvata. Archaeological research has led to the Ancient City being identified as the city of Shresthapura. As such, the Ancient City is a unique example of early urbanism in Southeast Asia dating from the 5th to 7th centuries AD. Other inscriptions found in the area confirm the political importance of the Ancient City, which was probably founded by King Shrestavarman and which served as the capital of the Kingdom of Chenla until the reign of King Mahendravarman in the 7th century AD.

**1.3.29** At present, the entire area of the Champasak Heritage and Cultural Landscape Protection Zone is used for the cultivation of rice paddy interspersed with small strips of remaining secondary forest and bamboo bushes along the watercourses. Along the right (west) bank of the Mekong River and along the road linking the modern town of Champasak to Dontalat there are numerous villages consisting of traditional houses standing on wooden piles as well as a few modern brick buildings.



Ancient public works such as this baray indicate the level of design and planning in the construction of the Ancient City, now identified as Shresthapura

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**1.3.30 Other Sites on the Champasak Plain (Fig 8):** a catchment area survey has identified a large number of sites on the alluvial flood plain of the Mekong River outside the main concentrations described above. All need more evaluation and detailed survey before they can be fully characterized, but their distribution and density indicate the extent and intensity of past activity in the area. Indications from the field survey that has been undertaken reinforce the interpretation that pre-Angkorian activity was concentrated along the riverside and that the Ancient City was the capital at this period. Later, after the unification of the Khmer empire, activity moved west across the flood plain closer to Vat Phou with the development of a new urban centre at Hong Nang Sida, now tentatively identified as the city known from inscriptions as Lingapura.

**1.3.31** There is a need for thorough and systematic evaluation of these sites as well as of nearby areas not yet surveyed. There are also some indications that the ancient settled area may have extended to sites outside the zone currently under protection. Survey work should be extended to these other areas in due course.



Not all archaeological sites are readily apparent, underscoring the need for comprehensive survey work to fully identify the features of the cultural landscape

ສະຖານະການທັງໝາຍດີຂຶ້ນແມ່ນຈະປະກິດໃຫ້ເຫັນຢ່າງງາຍ  
ດາຍ.ສະນັ້ນເພື່ອເຂົ້າໃຈຕຶງສິ່ງທີ່ຢູ່ເຊື້ອງຊ່ອນຍັນນັ້ນ  
ມັນຮຽກຮ້ອງຕ້ອງການໃຫ້ມີຢູ່ການການສໍາຫຼວດ ເພື່ອ  
ຊອກຫາເຄົາກະລຸນາຂອງລົງຈາກ

**1.3.32 Tomo Temple (Fig 9):** Tomo Temple is another massive monument complex located east of the Mekong River and 11 km south-east of Vat Phou. From the inscriptions, it has been dated to at least as early as the 9th century AD, but the style of the sculpture, which is still in situ, suggests a date of the 7th to 8th century AD. These dates indicate that the site was already the subject of worship in the earliest phases of the Khmer settlement of the area. The still-standing monuments were re-built later, around the 11th to 12th century AD, the same time Vat Phou was re-built. The Tomo Temple was built on one of the old eastern terraces of the Mekong River some tens of metres back, flanked by the Tomo River, a tributary of the Mekong River. The religious complex was built on an artificial laterite terrace surrounded by a laterite enclosure wall. The gopura (gateways) are still in good condition. The original temple, which is now completely collapsed, was built from bricks. An excavated baray is associated with the site. An inscription mentions a monastery in this area which was dedicated to Rudrani, the shakti of Shiva (Rudra). The site can therefore be understood as the female counterpart and balance to the Temple of Shiva at Vat Phou and an essential part of the symbolic planning of the landscape.



Tomo Temple has been heavily impacted by vegetation but fortunately has most of its sculpture intact

ពេជ្ជតិចមីមានដែលបានកសិបយ៉ាងខ្ពស់នៅទីនេះ  
បិទបានឈរទៅខ្លួនដីទីនូវបានកសិបយ៉ាងខ្ពស់នៅទីនេះ  
ដើម្បីស្រួល

## **1.4 THE SIGNIFICANCE OF THE CULTURAL LANDSCAPE OF THE CHAMPASAK AREA**

- 1.4.1** The very high significance of the cultural landscape of the Vat Phou - Champasak area derives from several factors, not least of which is the degree of survival of the archaeological remains. Because the area is still relatively undeveloped, it has been possible for evidence of the landscape planning and utilisation of an extensive area to survive for a period of nearly one thousand years.
- 1.4.2** Some of the individual buildings are also of major historical and architectural significance. The sanctuary at the Vat Phou temple complex is one of the major buildings of the pre-Angkorian and Angkorian periods and is an example of a relatively rare form of Khmer hill-top temple planning, developed to take full advantage of the topography of the site on which it was built. Apart from the overall planning, much of its sculpture survives as an example of the high artistic standards and creativity of the Khmer civilization. The other surviving buildings, though in poorer condition, are also important remnants of a once great and extensive culture.
- 1.4.3** The Ancient City is also of outstanding archaeological importance for the understanding of the development of urbanism in the region. It was clearly an important Khmer city, but its greatest historical significance falls before its incorporation into the Khmer empire during the Angkorian period. The Ancient City probably was founded as the capital city of Chenla, an earlier Khmer kingdom, as evidenced by the Devanika stele. As such, it is highly significant as the cradle of the culture and birthplace of the state that dominated much of Southeast Asia for several centuries. Also of great significance for the study of the evolution of ancient urban planning is the evidence for the move of the urban centre in Angkorian times to Hong Nang Sida closer to Vat Phou.



- 1.4.4** Individual parts of the area are very important, but the true significance of the area lies in the whole. The evidence of planning and utilization of the landscape as a whole is very clear both in the individual components and in their relationship to one another. It is also clear in the road patterns that were established and in the management and re-organisation of the waterways to control flooding, to provide irrigation and to supply water to the cities. The channelling of the rivers, the development of canals and the construction of baray is clear evidence of the organisation of an agricultural landscape to produce a surplus to support the temples and an urban elite. The evidence also demonstrates how the landscape was modified during the period of its use in response to environmental, economic, social and political changes.
- 1.4.5** Equally clear is the extent to which the planning of the landscape reflects the religious beliefs and symbolic world view of its rulers. The use of the area is not purely utilitarian but strongly reflects the Hindu view of the world prevailing in the 5th to 12th centuries AD. Inspired by the natural linga at the peak of Phou Kao Mountain, the rulers of the area planned their world around it and engineered the landscape to conform to a very specific spiritual template. The Lingaparvata provided the focal point of the whole and symbolized Mount Kailasha, the sacred mountain dwelling of the god Shiva, while the Mekong River, the other great natural feature of the landscape, represented the Ganges River and the surrounding Universal Ocean. The plain between the mountain and the river formed Kurukshestra, the Holy Land. This is clear from the way in which the site's features are laid out along an axis from the Lingaparvata through Shiva's Temple at Vat Phou. This axis continues on through the monuments of the Ancient City and across the Mekong River to Tomo Temple where Shiva's shakti Rudrani was enshrined. While this layout draws strongly on classic Hindu cosmology, at Champasak the template has been merged with an earlier Southeast Asian perception of the dualism of mountains and water which results in a distinctive regional interpretation of that cosmology.

- 1.4.6** Because of the degree of archaeological survival, and because of the extent of recent study, the Champasak area is the only place in which it is possible to see all the elements that made up the society and economy of Khmer culture during the early (pre-Angkorian) and classical (Angkorian) periods. Here alone the great religious monuments are placed in their social and economic context. As such this cultural landscape is clearly of outstanding universal significance, which justifies the nomination by the Lao Government of the area and its monuments to UNESCO's World Heritage List and makes it imperative that the area is placed under strong protection and conservation management.
- 1.4.7** Judged against the six criteria established by UNESCO for evaluating outstanding universal significance for cultural sites (*Operational Guidelines for the Implementation of the World Heritage Convention*, 1998, para 24), the Champasak cultural landscape meets Criteria i, ii, iii, iv, and vi as follows:
- i. represent a masterpiece of human creative genius: the temple of Vat Phou meets this criterion through its integration of its symbolic plan with the natural landscape, and through the very high quality of its artistic work. It is also the earliest known use of this type of plan.
  - ii. exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town planning or landscape design: the landscape of the Champasak plain demonstrates how the Khmer people planned, engineered and utilized the landscape according to their symbolic beliefs and also to provide the agricultural surplus necessary to support the urban population, religious institutions and royal elites. The archaeological evidence shows the extent and intensity to which this landscape was planned and used. The Ancient City is the only example of a Khmer

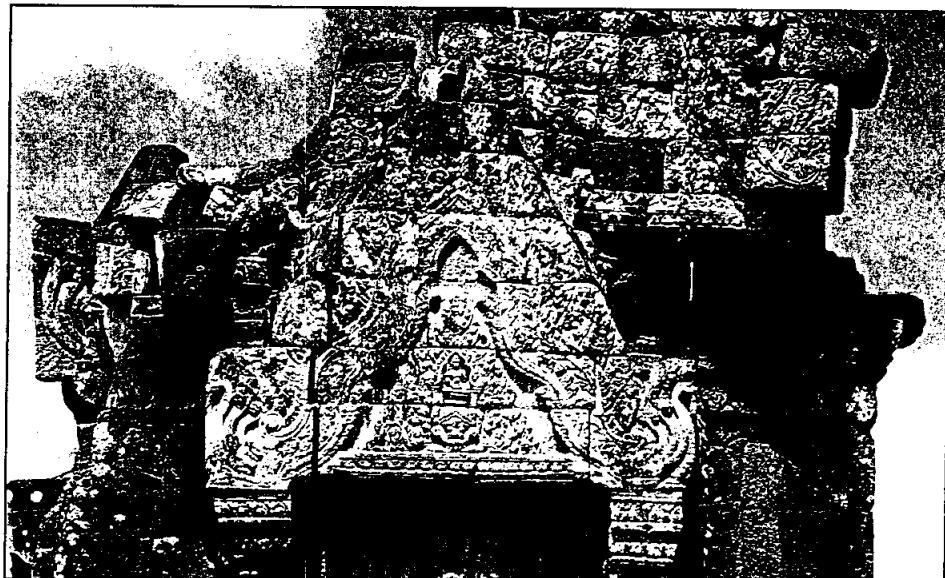


urban settlement from both the early (pre-Angkorian) as well as the classical (Angkorian) periods of which the plan is known in detail and has been studied. As such the Ancient City is also of the highest importance. The planning of the landscape also demonstrates the interchange between classic Hindu cosmology and local and earlier beliefs about the duality of water and mountains.

- iii. bear a unique or at least an exceptional testimony to a cultural tradition or civilization which is living or has disappeared: Khmer culture dominated much of Southeast Asia for at least 800 years. The Champasak area is the only place in which it is possible to obtain an overall view of all aspects of that culture through this entire period of time with details of the social and economic life of the common people as well as the ritual religious and political aspects of the culture. Some of these details are also known from and comparable to the sites of Pimai, Muang-Tam, Phnom Rung and Angkor.
- iv. be an outstanding example of a type of building or architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history: the area contains the remains not just of one of the great buildings of Khmer civilization at Vat Phou, but also of the organisation of the whole landscape and of urban planning, which cannot be seen elsewhere. This is one of the earliest sites in Southeast Asia where there is evidence of urbanism.



vi. be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance: Hinduism is one of the great religions and oldest belief systems in the world. For 2000 years its ideas held sway, gave form to and founded the basis of civilization in Southeast Asia, influencing all aspects of socio-economic and political life. The Champasak area provides evidence of how one of the great Hindu-influenced cultures of the region transformed their homeland, engineering its landscape to conform to the template of the perfect universe prescribed by their belief system. The resulting expression of these ideas in architecture and art were a unique fusion of indigenous natural symbols, religious inspiration and technical prowess which set the standard for the following centuries and influenced aesthetic developments throughout the region.



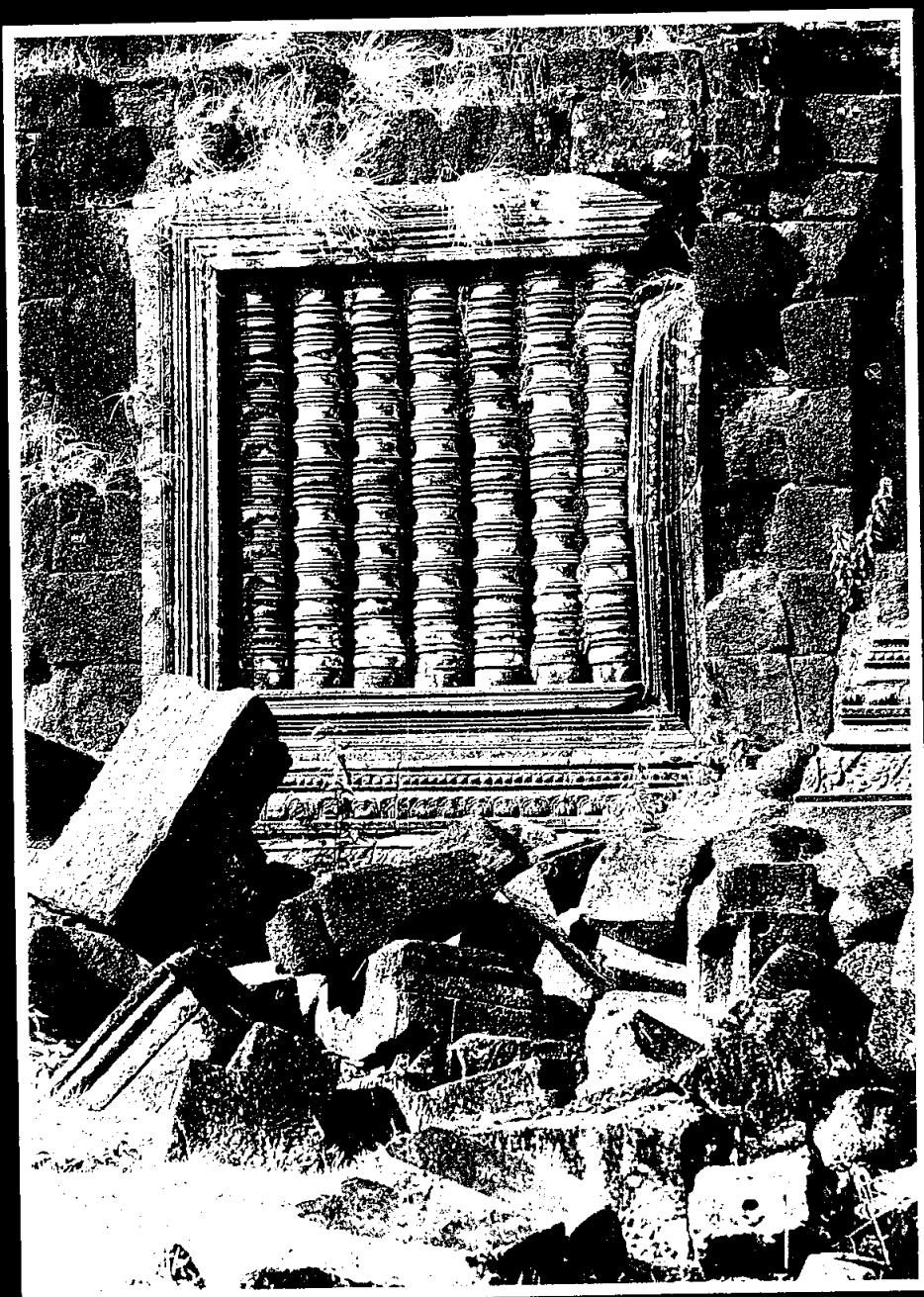
The quality of design and craftsmanship of the structures within the temple complex contribute to the site's significance under the criteria of the World Heritage Convention

ປະສົບທີ່ມີນອງການອອກແບບ ແລະ ຊາງສົມືຂອງ  
ໂຄງລ້າງຂອງກົມວັດໄດ້ເຮັດໃຫ້ເຫັນຄວາມຫມາຍສຳ  
ຄັນຂອງສະຖານທີ່ ພາຍໃຕ້ມາດຖານຂອງກອງປະຊຸມ  
ປິລະດົກໄລກ



## ພາກທີ II: ຄວາມເປັນມາ.

## PART II: THE BACKGROUND



**CHAPTER 2:  
PRESENT SITUATION**

- 2.1 Present State of Knowledge
- 2.2 Development of Protection of the Area
- 2.3 The Need for and Role of the Management Plan

**ទិន្នន័យ ២:  
សម្រាប់ការបង្កើតនូវការគាំទ្រ**

- 2.1 សម្រាប់ការរៀបចំនូវការគាំទ្រ
- 2.2 ការបង្កើតនូវការគាំទ្រដែលមានភាពជាប្រព័ន្ធឌីជីថល
- 2.3 បិទបាត និង ការបង្កើតនូវការគាំទ្រដែលមានភាពជាប្រព័ន្ធឌីជីថល

**CHAPTER 2:**  
**PRESENT SITUATION**

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- 2.1 Present State of Knowledge
- 2.2 Development of Protection of the Area
- 2.3 The Need for and Role of the Management Plan

**ຫົວໜ້າ 2:**  
**ສະຖານະພາບໃນປະຈຸບັນ**

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- 2.1 ສະພາບຄວາມຮັບຮູ້ໃນປະຈຸບັນ.
- 2.2 ການຂະໜາຍພື້ນທີ່ເຊີດປົກກັງກັບ
- 2.3 ບົດບາດ ແລະ ຄວາມຕ້ອງການຂອງແຜນການຄຸມຄອງ

**2. PRESENT POSITION****2.1 PRESENT STATE OF KNOWLEDGE**

**2.1.1** The Vat Phou area has benefited from considerable amounts of study over recent years.

UNESCO first became involved as long ago as 1974 and carried out further projects in 1985/6. As a result draft legislation was prepared. Between 1987 and 1990 a major UNESCO/UNDP project was undertaken on the 'Preservation of Vat Phou'. In consequence, a provincial decree to protect the site came into effect in 1988, and staffing for Vat Phou was introduced in 1989. Proposals for very elaborate and expensive restoration works were, however, never implemented.

**2.1.2** Following review of these proposals and the discovery by the joint French-Italian expedition of the extent of archaeological survival in the area, the Government of the Lao PDR and UNESCO developed joint projects, financed respectively by the Italian and Japanese governments, to improve understanding of the archaeology of the area, to produce proposals for a management plan for the site, and, most importantly, to improve the site management capacities of the Laotian national staff through training and through working with international experts as well as producing a consolidated GIS database of the known archaeology.

**2.1.3** Nonetheless, the level of knowledge still varies across the area. The most intensive work has been in the areas of Vat Phou, Hong Nang Sida and the Ancient City. In these areas, aerial reconnaissance has been backed up and extended by field survey and extensive geophysical research by the Fondazione Ing. Carlo Maurilio Lerici, Politecnico di Milano (the Lerici Foundation). The Lerici Foundation has also carried out work on the basic geology and geomorphology of the area.



**2.1.4** Elsewhere in the Champasak Heritage and Cultural Landscape Protection Zone, survey has been less intensive. Catchment area analysis has shown that numerous sites do exist both to the south of Vat Phou/Hong Nang Sida and along the Mekong River. This survey work needs to be followed up in the future.

**2.1.5** The conservation needs of the standing structures have been studied and proposals made for sustainable work (see References: Technical Reports).

**2.1.6** Work has been carried out on the socio-economic status of the area through the HATCH community outreach programme (see Section 9.2). So far this has consisted mainly of the collection and analysis of census data. More needs to be done. In particular, there is a need to collect much more data on tourism and its effect on the area.

**2.1.7** A solid foundation of knowledge has therefore been established but this needs to be built on. In addition to the points made above, there is a need to conduct an assessment of the natural environmental significance of the Champasak Heritage and Cultural Landscape Protection Zone. An attempt in this direction has been undertaken in co-operation with UNESCO through an initial data collection of ethno-botanic material.



Field work in the Ancient City: detecting archaeological remains below ground with geophysical prospection

ວຽກສະຫນາມໃນເຂດເມືອງບຣານ: ການຄົນທາຮອງ  
ຮອຍບູຮານຄະດີທີ່ຜັງຢູ່ໄຕ້ດິນດ້ວຍການໃຊ້ລະບົບ  
geophysical prospection

## **2.2 DEVELOPMENT OF PROTECTION OF THE AREA**

**2.2.1** The Lao PDR ratified the World Heritage Convention in 1987 and, in doing so, recognized the Government's responsibility for the conservation of the national heritage, natural and cultural, as well as of any specific World Heritage sites. This responsibility has been given a legal basis within the Lao PDR by a series of laws and decrees at national, provincial and district levels either for the national heritage as a whole or for specific aspects or locations.

**2.2.2** Most recently (June 1997), the Decree of the President on the Preservation of Cultural, Historical and Natural Heritage No.03/PR sets out a framework for the protection of the national heritage, including survey (Article 11), inventory (Article 12), prevention of damage and control of works to archaeological sites and monuments (Articles 13-14), and the regulation of archaeological work, in particular of excavation (Articles 18-27). Responsibility for enforcing the Decree is placed with the Ministry of Information and Culture, its Provincial and District manifestations, and the village administrative authorities (Article 9).

**2.2.3** The Vat Phou area is protected by a Provincial Decree of October 1988, No 38/88. This decree defines a large overall Protection Zone extending from just west of Vat Phou to the Mekong River and includes not just the temple ruins but also the Ancient City, recognizing the existence of substantial surviving earthworks. Within the Protection Zone are three Preservation Areas covering the Vat Phou temple complex itself and the temples of Hong Nang Sida and Thao Tao. Within the Protection Zone, excavation and looting are forbidden (Articles 2/1, 2, and 4), as is building on earthworks (Article 2/3) and the removal of trees from the forest on the Phou Kao Mountain (Article 3). Special permission is required for irrigation projects affecting earthworks (Article 2/3). Within the Preservation Areas, regulation is intended to be stricter with prohibition on all building activity (Article 5/5), robbing (Article 5/2), damage (Article 5/1), and introduction of stock (Article 5/6). There is a 100-metre buffer zone around each Preservation Area in which all new construction is prohibited and removal of existing houses is encouraged, apart from the village of Ban Nong Sa.



**2.2.4** The existing Decrees are concerned principally with the protection only of the archaeological sites themselves. There is some recognition that the landscape setting of the sites is also important in the protection of the trees on the mountains around Vat Phou but nothing in the decrees protects the character of the villages or of the remainder of the landscape.

**2.2.5** Enforcement of the Decrees is the responsibility locally of the Museum Office, which is part of the District Information and Culture organization. In addition to its regulatory work, the Office is also responsible for the management, maintenance and conservation of the Vat Phou Temple. Implementation to date has not been effective in all respects, with examples of recent damage within the Champasak Heritage and Cultural Landscape Protection Zone. There is a considerable amount of remaining conservation work to be done at the Vat Phou temple complex in particular, and standards of maintenance throughout the site have been variable.



The temple at Hong Nang Sida illustrates the extent of the conservation work needed in the Champasak Heritage and Cultural Landscape Protection Zone

ສະຖານທຸຽນທີ່ໄຮງໝາງສິດາ ສະແດງໃຫ້ເຫັນລະດົບຂອງ ຄວາມຕ້ອງການໃນວຽກງານການປຶກປັກສາພາຍໃນເຂດັ່ງ ທີ່ປຶກປັກສາມໍລະດົກທາງດ້ານວັດທະນະທໍາຈ່າປາສັກ.



## **2.3 THE NEED FOR AND THE ROLE OF THE MANAGEMENT PLAN**

- 2.3.1** There is a clear need for improved management of the archaeology of the Vat Phou - Champasak area and its landscape setting. Achieving this is complicated since, outside the temple complex at Vat Phou, the landscape is subject to competing and potentially conflicting pressures and influenced by a large number of different interests, both public and private. Damage to the site has occurred. There is a clear need to balance the conservation of the archaeology and its setting with the demands for economic development of the affected area, and with the opportunities provided by the archaeological sites for the economic benefit of the local community through both conservation work and the development of sustainable tourism.
- 2.3.2** There is also a need for more precise and clear definition of objectives and policies, for resources, and for a means of implementing agreed-upon policies through co-operation by a number of agencies, the local community, and private individuals. The preparation of this Management Plan has been the means by which those responsible for the site have examined and analyzed the problems that need to be resolved, developed appropriate solutions and begun to integrate their implementation with the work of other agencies and individuals. The Plan sets out clear policies for an initial five-year period within the context of long-term objectives. It clearly identifies responsibilities for implementation and outlines ways in which this can be achieved. It has been drafted in consultation with all those involved and likely to be affected by it, including the local community, since this is one of the most important ways of achieving the consensus and partnership necessary for successful implementation.
- 2.3.3** The Plan is a guide to action over a fixed period and is intended to promote both the conservation of the cultural landscape described in Section One and the sustainable socio-economic development of the local communities. It does so by setting policies and an action programme for striking the correct balance between conservation, access and tourism, and the economic and other needs of the local community, and for maintaining that balance once it is achieved.

## **CHAPTER 3:**

### **ISSUES**

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- 3.1 Pressures on Standing Structures**
- 3.2 Pressures on Buried Archaeology**
- 3.3 Environmental Pressures**
- 3.4 Future Development Pressures**
- 3.5 Tourism and Site Development**
- 3.6 Public Awareness and Understanding**
- 3.7 Funding, Resources and Capacity Development**

### **ຫົວໜ້າ 3: ປະດັບນັ້ນໜາ**

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- 3.1 ຄວາມກົດດັນຕໍ່ໂຄງລ້າງທີ່ຢັ້ງຄົງຕົວຢ່າງໃນປະຈຸບັນ**
- 3.2 ຄວາມກົດດັນຕໍ່ບຸຮານຄະດີທີ່ຢັ້ງຝ່າຍໆຂຶ້ນດິນ**
- 3.3 ຄວາມກົດດັນຕໍ່ສະພາບແວດລ້ອມ**
- 3.4 ຄວາມກົດດັນຕໍ່ການພັດທະນາໃນອະນາຄົດ**
- 3.5 ການທອງທູງວຸດ ແລະ ການພັດທະນາສະຖານທີ່**
- 3.6 ຄວາມຮັບຮູ້ ແລະ ຄວາມເຫຼື້ອໃຈຂອງປະຊາຊົນ**
- 3.7 ການລົງທຶນ, ແຫ່ງທຶນ ແລະ ຄວາມສາມາດ  
ໃນການພັດທະນາ**

**CHAPTER 3:  
ISSUES**

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**ទីផ្សារ 3:  
បច្ចេកទេសទាំងអស់**

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- 3.1 តាមរឿនតំឡែងដោយពិភពលោកនៃបច្ចុប្បន្ន
- 3.2 តាមរឿនតំបូរាណទំនើសទីបុរាណឱ្យមួយចំណុះដឹង
- 3.3 តាមរឿនតំសម្រាប់រៀបចំនិងរៀបចំ
- 3.4 តាមរឿនតំការងារដែលមានការងារជាពីរ
- 3.5 ការងារប៉ោងហ្វេវ និង ការងារដែលមានការងារជាអ្នកគ្រប់
- 3.6 តាមរឿនតំបុរាណ និង តាមរឿនតំបុរាណដែលមានការងារជាអ្នកគ្រប់
- 3.7 ការងារលើកទីនា ឬខ្លួនបច្ចាត់ និង តាមរឿនតំបុរាណដែលមានការងារជាអ្នកគ្រប់

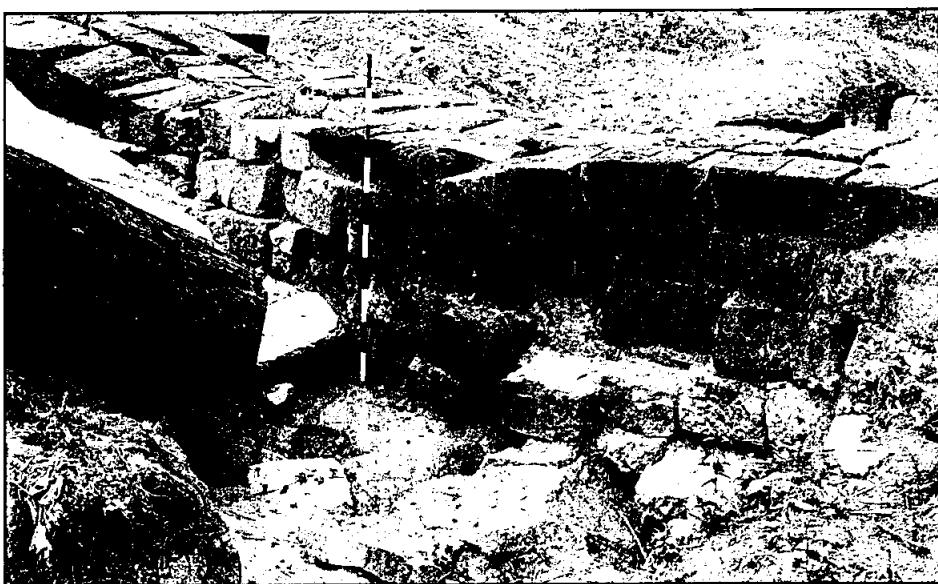


### **3.1 PRESSURES ON STANDING STRUCTURES**

- 3.1.1** The standing structures are clearly suffering from a number of pressures. All are in ruins and some are in danger of imminent collapse. All require regular ongoing maintenance to minimize further decay. They all also will need major conservation work to remedy past damage.
- 3.1.2** There are a number of major causes of the structural problems. The technical reports (see References: Technical Reports) on the conservation of Vat Phou Temple and on the structural engineering issues identified some major structural problems involving foundation failure. A major concern here is the decay over time and the disruption caused by ill-conceived restoration work of the original drainage systems established by the builders of the monuments, which diverted water away from the buildings. Water now flows underground beneath the foundations and has washed away much of the consolidated soil and sand on which they were built. Re-establishing ancient drainage patterns is a high priority, particularly at Vat Phou where the artificial terracing of the hillside is vulnerable to water erosion.
- 3.1.3** There have been structural failures of stones in a number of places, often due to the decay of the timber lintels used by the original builders on a large scale. Elsewhere, the waterlogging of laterite blocks in a structure's lower courses has caused them to decay and be crushed by the weight of the wall above.

**3.1.4** The failure to keep the buildings clear of vegetation is a major problem since trees quickly establish themselves and their roots cause great damage. Uncontrolled vegetation is also a problem at ground level since it often conceals low walls and foundations which are then at risk of casual damage. There is a need for a regular programme to keep the major sites clear of dense vegetation and the buildings free of trees and other woody growths.

**3.1.5** There is also some evidence of damage by visitors, either accidental or deliberate. This needs to be countered by better security and regular patrolling of the sites. Generally, while specific major works of conservation will be needed and will continue over many years, much could be achieved by regular maintenance to slow decay and prevent new damage. This must be a high priority for site management.



Wall of Vat Phou, showing the type of structural damage that results from improper drainage, which undermines the soil supporting the structures

កំណើងខំសង្គម. សម្រាប់ដោយតាមរបាយការងារដែលបាន  
ទទួលឱយ អនុវ័យជាបន្ទិបមាជារាងការនគបាយ  
បានដឹងពីបំភូកចាញ់. ដើម្បីដោបានអេកិនីមិត្តភ័យសាស្ត្រ  
បានអនុវត្ត។

### **3.2 PRESSURES ON BURIED ARCHAEOLOGY**

- 3.2.1** Buried archaeological remains, as well as the visible ancient earthworks also suffer from a large number of pressures, both natural pressures and pressures caused by humans.
- 3.2.2** The most significant natural cause of damage is erosion. Fluvial erosion occurs along the bank of the Mekong River in the Ancient City. The northern part of the Ancient City has also been heavily eroded by the Houay Sahoua River as it flows to the Mekong River. There is also damage from flooding and from water running off the mountains during the rainy season.
- 3.2.3** There are many human-induced threats. There have been a number of occasions on which major development schemes, particularly those concerned with irrigation, have damaged parts of the Ancient City. Irrigation schemes cause damage both through the works themselves and through the subsequent intensification of agricultural use.
- 3.2.4** Sites have also suffered from more haphazard development such as the construction of baray and brick works. Casual damage on a small scale also occurs. In the villages, the change from traditional timber construction to concrete construction with excavated footings and foundations also causes damage to archaeology.
- 3.2.5** Thus far, looting of archaeological sites is not a major problem, though instances have occurred. However, many sites suffer from low-level general degradation, reflecting a lack of interest in them or knowledge that they even exist.

### **3.3 ENVIRONMENTAL PRESSURES**

- 3.3.1** The natural resources of the Vat Phou area, which include fertile arable land on the Mekong flood plain, the dense forests of the sacred Phou Kao Mountain, and the Mekong River, provide valuable economic resources for the inhabitants of Champasak District.
- 3.3.2** Although the Lao PDR currently has one of the highest proportions of intact forest covers in Asia, 47 per cent of the country in 1992 (Department of Forestry Reconnaissance, 1992), this has decreased 23 per cent in the last 50 years. As arable land in the Lao PDR is limited, there is increasing economic pressure to more fully exploit the country's forest resources. As yet, Phou Kao Mountain's 120 square kilometres of dense forest has not been commercially logged and tree felling occurs on a very limited scale. In order to ensure the continued survival of this important natural and cultural resource, measures must be taken to conserve it.
- 3.3.3** To increase the yield of arable land, a process of modernization of agricultural practices is currently underway. New varieties of rice are being developed along with the introduction of mechanized farming equipment. Modernization of rice cultivation could have a potentially serious negative impact on both the visual quality of the Vat Phou cultural landscape and on the sub-surface archaeology of the area. The use of motorized ploughs will cause paddy fields to become amalgamated to form larger fields. The traditional agricultural landscape of small rice paddy with dispersed trees may therefore be lost. In addition, motorized ploughs will disturb archaeological deposits due to their weight and increased plough-shear depth.
- 3.3.4** With economic development and increased local income levels, there is a danger that traditional wooden houses will be replaced by modern concrete constructions. This change will damage the visual quality of the cultural landscape and will cause increased destruction of the archaeological resources, as permanent concrete foundations are required to support the new constructions. There will be a particularly negative effect on the character of the villages which contribute so much to the special character of the area.



### **3.4 FUTURE DEVELOPMENT PRESSURES**

- 3.4.1** The Government of the Lao PDR is committed to increased prosperity through economic growth. This commitment is implemented through the Economic Policy Frameworks for 1994 at the national level and through development plans at the level of each province. The Champasak area is significant within this policy because of its agricultural potential and its location as a potential node of communication between southern Lao PDR, Thailand, Viet Nam and Cambodia. The various improvements to the road network will greatly increase this potential, and also open up the area more to tourism (see section 3.5).
- 3.4.2** Pressures are likely to show themselves in a number of areas and have begun to do so in some cases. It should be noted, too, that infrastructure improvements elsewhere are likely to have an effect on the Champasak District by making it more accessible. Once existing and planned road improvements are implemented, for example between Vangtao (on the Lao side of the border with Thailand) and Pakse, there could be considerable development pressures around Champasak as a consequence.
- 3.4.3** Probably the most significant large-scale pressure in the future will come from agricultural improvement through irrigation schemes. These have the effect of bringing back into cultivation areas which have not been cultivated for many years and of intensifying agriculture where it already exists. The need for larger fields, the construction of the irrigation channels themselves and deeper cultivation will all be damaging to the archaeological sites that are directly affected. Cumulatively there will be a negative effect on the historic landscape as field size increases and trees are lost from field divisions and from areas brought back into cultivation. If logging operations were allowed, the effects on either Phou Kao Mountain or on Don Deng Island would be devastating.



**3.4.4** Industrial development can also have an adverse effect on both the sites themselves and their settings. The effects of small-scale haphazard development, such as brick works, can already be seen in some places. The construction of an industrial zone, if sited within the areas of archaeological interest, would, if permitted, cause major damage both to the sites themselves and to their landscape setting.

**3.4.5** Increased prosperity and higher expectations for living standards will lead to pressures for new housing types and for more facilities within villages and within Champasak town itself. These could lead to considerable changes in the character of the villages and, possibly, to the loss of historically-interesting features such as the traditional houses of the area. These changes would have a cumulative negative effect on the visual appearance and setting of the various settlements if not carefully managed.



Traditional wood housing construction has had minimal impact on the subterranean archaeological resources and contributes to the character of the cultural landscape

ການສ້າງເຮືອນໄມ້ແບບພື້ນເມືອງມີຜົນກະທົບຫັນອຍ  
ທີ່ສຸດຕໍ່ຂຶ້ນພະຍາກອນດ້ານບຮານຄະດີທີ່ຢູ່ໃຕ້ດິນ  
ແລະ ຍັງເປັນການສົ່ງເສີມໃຫ້ແກ່ເອກະລັກຂອ້ງພັນທີ  
ວັດທະນະທຳ.

### **3.5 TOURISM AND SITE DEVELOPMENT**

- 3.5.1** Tourism is already of some significance in the Laotian economy and is likely to become much more important as tourism grows globally into the world's major industry and as the Lao PDR becomes more accessible, particularly since the country has so much to offer to the discerning visitor. The Government's tourism development policy, set out in 1996 (report in *Vientiane Times*, 23-29 August, 1996), is to concentrate on group packages and high income tourists and to minimize impacts on the environment and cultural heritage, while promoting eco-tourism and incorporating into tourism activities related to the environment and traditional Lao culture.
- 3.5.2** The current tourist numbers for the Champasak area are comparatively low, with approximately 7,500 visitors to Vat Phou in 1998 (excluding those domestic visitors who came to the Vat Phou Festival in February). The provision for tourists, both at the sites and in terms of accommodation and services, is consequently limited.
- 3.5.3** Managed sustainably, cultural tourism provides visitors with a rewarding and valuable experience, while they in turn make substantial contributions to the local economy and to employment, as well as to the conservation of the sites and their landscape through the income generated from them.
- 3.5.4** If tourism is not managed with sensitivity, the consequences can be dire. On the sites themselves, there will be damage through erosion resulting from over-visiting, possibly from vandalism, and from the inappropriate provision of services. Off-site, insensitive construction can damage the landscape setting of the archaeology and of the villages, and can introduce elements which are not in accord with the life-style and aspirations of the local population.

**3.5.5** A particular issue requiring attention is the Vat Phou Festival, held annually during February and embodying the continued sacred and communal role of the site. During the three days of the festival, between 7,000 and 10,000 people visit the Vat Phou temple complex, in some cases staying overnight. There are concerns over the safety of visitors as well as the safety of the monument itself which need to be addressed.



The crowds that attend the annual Vat Phou Festival can overwhelm the site and damage the structures if not properly controlled

ដែលិនធីខ្វោមាសុវត្ថិការបន្ទូរដឹង សាមាតុទាចកាយ  
សម្រាប់ និង ហេតុលាយតួយសាច់ដៃ ពុំមាកវាំការ  
គុំកូរប់ខំមុរាប់

### **3.6 PUBLIC AWARENESS AND UNDERSTANDING**

- 3.6.1** It is clear that public understanding of the existence and significance of the archaeology of the Champasak area is crucial for the preservation of the site. Without that understanding and the support of the local population, efforts to conserve the area will not be successful. At present, most people regard only Vat Phou itself and the other standing ruins as being of archaeological and historical importance; they are largely unaware of the significance and extent of the below-ground archaeology and of the integrity and value of the cultural landscape as a whole.
- 3.6.2** The apparent conflict between conservation of the cultural landscape and the opportunities for economic development is one that will need to be addressed. It has to be accepted that conservation will prevent some developments. On the other hand, proper conservation of the site should offer considerable economic benefits to the local communities. The key here must be to work with the local villages and through the village heads to raise understanding of the importance of the cultural resources of the area and the opportunities that the conservation of these resources can bring to the sustainable development of Champasak.



Public information activities such as tours and meetings are needed to educate local communities and visitors alike about the significance of the site

ວຽກງານການໃຫ້ຂໍ້ມູນຂ່າວສານແກ່ສາທາລະນະຊົນຂັ້ນວຽກ  
ການທອງຫງວວ ແລະ ກອງປະຊຸມແມ່ນມີຄວາມຕ້ອງການ  
ໃຫ້ເຕັກການສຶກສາຊຸມຊົນທອງຖິ່ນແລະນັກທອງຫງວເພື່ອໃຫ້  
ເຂົ້າເຈົ້າເຂົ້າໃຈທຶນຄວາມສຳຄັນຂອງສະຖານທີ່



### **3.7 FUNDING, RESOURCES AND CAPACITY DEVELOPMENT**

- 3.7.1** The Government of the Lao PDR has long recognized the importance of Vat Phou (see Section 2.2) and has since 1989 funded a local office to manage it. In addition, the Government has sought technical and financial support from UNESCO over a number of years. Original proposals for extensive restoration work at Vat Phou, made in 1989, were never carried out because they were too elaborate, too expensive, too interventionist and focused only on the main temple complex. Since 1989, there has also been an increasing realisation of the extent of archaeological remains and the integrity and significance of the cultural landscape as a whole.
- 3.7.2** Since 1995, Italian and Japanese funding has enabled UNESCO and the Government of the Lao PDR to develop a new approach to the management of the Champasak cultural landscape. This has been based on (i) identification of the resources and development of a management database, (ii) capacity development so that it can be locally managed, (iii) recognition that a successful approach to management must also include sustainable economic development, and (iv) a belief that conservation work should be as non-interventionist as possible. The Government has also devoted considerable resources to the management programme through the allocation of staff and the provision of infrastructure support.



Preservation work to date has been the result of cooperation between many agencies and donors. continued success will require the same type of cooperation well into the future

ວຽກງານການຄ້ມຄອງໄດ້ກາຍເປັນຜົນຂອງການຮ່ວມມືລະວາງໝາຍງ່າວັງການ ແລະ ຜ້ອປະຖາມ, ຜົນສໍາເລັດອັນດີເນື້ອງນີ້ຈະສົ່ງຜົນໃຫ້ແກງການຮ່ວມມືທີ່ດີໃນອານາຄົດ



ກົມສະຖານບຮານວັດພູຈຳປາລັກເຊິ່ງຢັນແຂວ້ຫີ່ຢ່າງ  
ທີ່ດີຕາເລັນເຖິງສູງໃຫ້ຂອງປະເທດລາວ. ຖຸມອາຄານສະຖານບຮານວັດພູແມ່ຍະສານທີ່ມີຂີ້ສູງ  
ທາງດ້ານບຮານດີມາເປັນເວລານັບພັນປີແລ້ວ. ເປັນອົງປະກອບທີ່ມີແຕ່ງໃຫ້ເຫັນ  
ຄວາມອດີມສົມບັນຮັງນີ້ ແລະ ການຂະຫຍາຍດີວິທາງວັດທະນະທີ່ ຢູ່ລູ່ບະຕາມສອງດັ່ງ  
ແມ່ນກໍຂອງປ່າງຕົນນັ້ນນັ້ນ ນອກນັ້ນຢ້າງປະກອບມີຂາກສະຫຼຸກທີ່ກໍ່ຫຼັງຫາງດານບຸກຄະດີ  
ຂອງເມືອງບຽນສອງແຫງົສ ເມືອງເສດຖາບຸກ ແລະ ເມືອງລົງຄະປຸກ ເຊິ່ງນອນຍຸໃນສັດຍະວັດທີ່  
5 ພາ 12.

ໃນປະຈຸບັນວັດພູ ວັດວາຂອງຮາມ ແລະ ບຮານຄະດີໂຟໃນກໍາປັກກໍາໄວ້ໄຟລະບານບົກປັກຮັກສາ  
ໄດ້ລັດທະບານ ສປປ ລາວ ໃຫ້ກາຍເປັນສ່ວນທີ່ຂອງມັລດີກັບອັນລົກາຍອງຮາດ  
ແຕ່ເຖິງຢ່າງໃດກໍຕາມເປັນສະຫຼັບນັ້ນຈາກການຂອງຫຼັງວ່າ ແລະ ການພັດທະນາແມ່ນຈະມີຜົນກາທີ່ບໍ່  
ໃນໄສລະຍາວດີກໍຕາມບົກປັກຮັກສາສະຖານທີ່, ອາຄານສະຖານບຮານທີ່ວັດທີ່ມີຂາດ ແລະ  
ປະຫວັດສາດ ອັນສ່ວຍງານທີ່ຂໍອ້ມຮອບນັ້ນ, ເພື່ອບັນກັນແກ້ໄຂບັນຫາເຊິ່ງກໍາວລັດຖະບານ  
ສປປ ລາວ ໂດຍໄດ້ຮັບຄວາມຊ່ວຍເຫຼືອຈາກອົງການຍົນຍະໄກຈີ່ໃດກະກຽມແດນການ  
ຄຸ້ມຄອນມີລະວົງຈຳປາລັກສັນເພື່ອປັນແນວຫາງໃຫ້ແກ່ການສື່ບົວດ້ານ ບຸລະນະຮັກສາ ແລະ ພັດທະ  
ນາສະຖານບຮານວັດພູ ພົມດັວຍບັນກາພື້ນຖານຄະດີທີ່ຢູ່ຂໍອ້ມຂ້າງ

ແມ່ນການຄຸ້ມຄອງມັລດີກໍຈາປາລັກສະບັບນີ້ ສຶກຮັບຮອງເຄີຍໆຢ່າງເປັນຫາງການໄດ້ລັດຖະບານ  
ສປປ ລາວ ໃນວັນທີ 28 ສັນຍາ 1998 ເພື່ອເປັນການຈັດຕັ້ງປະຕິບັດໄດ້ຮັງໃຫ້ໄລດັບທັນວັດ  
ຂອງຫາງປະທານປະເທດຫຼັງ ສປປ ລາວ. ກ່ຽວກັບການອ່ານວັດທະນະທີ່ມີຫຼັກສຳວັດທະນະທີ່,  
ປະຫວັດສາດ ແລະ ຫໍາມຊາດແຫ່ງຮາດ. ສະບັບແລະທີ່ 03/ປທ.

The ancient monument complex of Vat Phou lies close to the Mekong River in Champasak Province in the southwest part of the Lao PDR. While the 1,000 year old mountain temple complex is the most well-known of the archaeological sites in Champasak, it is only one component of a rich cultural landscape containing the archaeological remains of two ancient urban settlements dating from the 5th to the 12th centuries.

Today, the mountain, the temples and the archaeology of the Champasak Plain are all protected by the Government of the Lao PDR as part of the country's national heritage. However, tourism and development pressures challenge the preservation of the site. To meet this challenge, the Government of the Lao PDR, with assistance from UNESCO, has prepared this Champasak Heritage Management Plan to guide research, conservation and development at Vat Phou and in the surrounding archaeological landscape.

The Champasak Heritage Management Plan was officially adopted by the Government of Lao PDR on 28 September 1998 to operationalize the 1997 Decree of the President of the Lao PDR on the Preservation of Cultural, Historical and Natural Heritage No. 03/PR.



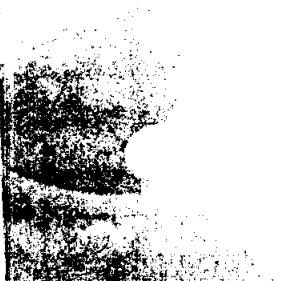


ແຜນການຄຸ້ມຄອງມໍລະດິກຈຳປາສັກ  
CHAMPASAK HERITAGE MANAGEMENT PLAN

ພາກທີ III, ການດຳເນີນງານ ແລະ ນະໂຍບາຍ

PART III, ACTIONS AND POLICIES

ແຜນການຄຸ້ມຄອງມະລະດິກຈຳປາສັກ  
**CHAMPASAK HERITAGE MANAGEMENT PLAN**



The Government of the  
Lao People's Democratic Republic  
Vientiane, Lao PDR 1999  
444 p.

Champasak Heritage Management Plan



Printed with the support and generous contribution of the Government of Italy and UNESCO

Prepared by the Laotian National Inter-Ministerial Co-ordinating Committee for Vat Phou (NIMCC) with support from the Office of the UNESCO Regional Advisor for Culture in Asia and the Pacific

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**THE LAO PEOPLE'S DEMOCRATIC REPUBLIC  
PEACE INDEPENDENCE DEMOCRACY UNITY PROSPERITY**

Prime Minister's Cabinet

No. 2692 / PMC

**NOTES**

ATT : H.E Minister of Information and Culture.

**Re :** Request for the approval of Champasak Heritage Management Plan before presenting to UNESCO in consideration on becoming the 2nd World Heritage site in Lao PDR.

With reference to the note No. 386 / CCP dated September 24, 1998 of the Cabinet of Party Central Committee,

The Prime Minister's Cabinet has proposed the above subject to the Government who with consideration gave its "approval".

Therefore, this note has been sent to the concerned organizations for acknowledgement and implementation.

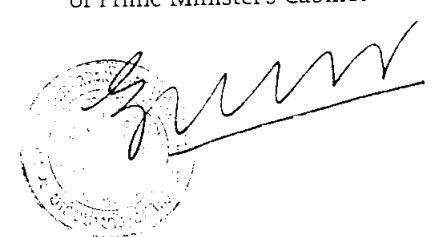
Vientiane 28 September 1998

Minister

of Prime Minister's Cabinet

C.C :

- Party Central Committee 1 copy
- Champasak Province 1 copy
- Archive 6 copies



A handwritten signature in black ink, appearing to read "Say somphone Phomvihane", is placed over a circular official seal. The seal contains Lao text and a small emblem.

Saysomphone Phomvihane

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## TABLE OF CONTENTS

	Page
<b>INTRODUCTION.....</b>	<b>30</b>
<b>OVERVIEW.....</b>	<b>32</b>
<b>PART I: THE SITE</b>	
	Page
<b>CHAPTER 1: SITE DESCRIPTION AND SIGNIFICANCE.....</b>	<b>40</b>
1.1 Introduction.....	40
1.2 Topography, Land Use and Geomorphology.....	44
1.3 The Archaeological Sites of the Champasak Heritage and Cultural Landscape Protection Zone .....	52
1.4 The Significance of the Cultural Landscape of the Champasak Area.....	80
<b>PART II: THE BACKGROUND</b>	
	Page
<b>CHAPTER 2: PRESENT SITUATION.....</b>	<b>92</b>
2.1 Present State of Knowledge.....	92
2.2 Development of Protection of the Area.....	96
2.3 The Need for and Role of the Management Plan.....	100
<b>CHAPTER 3: ISSUES.....</b>	<b>104</b>
3.1 Pressures on Standing Structures.....	104
3.2 Pressures on Buried Archaeology.....	108
3.3 Environmental Pressures.....	110
3.4 Future Development Pressures.....	112
3.5 Tourism and Site Development.....	116
3.6 Public Awareness and Understanding.....	120
3.7 Funding, Resources and Capacity Development.....	122

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## PART III: THE PLAN

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	Page
<b>CHAPTER 4: STATUS, SCOPE AND OBJECTIVES OF THE PLAN.....</b>	<b>126</b>
4.1 Scope and Status of the Plan.....	126
4.2 Long-term Aims.....	132
4.3 Objectives for the First Five Years (1999-2004).....	136
 <b>CHAPTER 5: DATA AND RESEARCH.....</b>	 <b>146</b>
5.1 Introduction.....	146
5.2 The GIS and Database.....	150
5.3 The Research Strategy.....	156
5.4 The Site Manager's Responsibilities for Archaeological Research.....	160
5.5 The Work of External Teams.....	162
 <b>CHAPTER 6: BOUNDARIES, ZONES AND DEVELOPMENT CONTROL.....</b>	 <b>168</b>
6.1 Introduction.....	168
6.2 Zone 1: Champasak Heritage and Cultural Landscape Protection Zone.....	174
6.3 Zone 2: Sacred Environment Conservation Zone.....	184
6.4 Zone 3: Archaeological Research Zone.....	188
6.5 Zone 4: Monument Management Zone.....	196
 <b>CHAPTER 7: CONSERVATION AND ENHANCEMENT.....</b>	 <b>202</b>
7.1 Introduction.....	202
7.2 Recommended Conservation Measures.....	204
7.3 Movable Antiquities.....	210
7.4 Site Maintenance Programmes.....	212
7.5 Site Security.....	214

---

---

	Page
<b>CHAPTER 8: ACCESS AND TOURISM.....</b>	<b>222</b>
8.1 Introduction.....	222
8.2 Sustainable Tourism Development of the Cultural Sites.....	224
8.3 Interpretation, Education and Publication.....	228
8.4 Development of Tourism Infrastructure.....	230
8.5 The Vat Phou Festival.....	232
<b>CHAPTER 9: COMMUNITY AWARENESS AND ECONOMIC DEVELOPMENT.....</b>	<b>236</b>
9.1 Introduction.....	236
9.2 The HATCH Programme.....	240
9.3 Next Steps.....	242
<b>CHAPTER 10: MAKING THINGS HAPPEN.....</b>	<b>248</b>
10.1 Introduction.....	248
10.2 Adoption and Endorsement of the Plan.....	254
10.3 The Roles of the NIMCC, the Provincial Heritage Committee and the District Committee within the Champasak Heritage and Cultural Landscape Protection Zone.....	256
10.4 The Role of the Site Manager and the Site Management and Training Centre.....	268
10.5 The Role of the Local Communities in the Implementation of the Champasak Heritage Management Plan.....	284
10.6 Training and Capacity Development.....	286
10.7 Funding Arrangements.....	288
10.8 Revision of the Plan.....	290

	Page
ACTIONS AND POLICIES.....	294
FIGURES.....	340
PRESIDENTIAL DECREE ON THE PRESERVATION OF CULTURAL, HISTORICAL AND NATURAL HERITAGE, NO. 03/PR (1997).....	368
PROVINCIAL DECREE ON THE REGULATIONS FOR THE PRESERVATION OF THE HISTORICAL SITE OF VAT PHOU AND THE AREAS RELATED TO VAT PHOU, NO. 38/88.....	392
GLOSSARY.....	410
REFERENCES.....	
TECHNICAL REPORTS.....	433
RELEVANT CONVENTIONS AND RECOMMENDATIONS OF THE UNESCO GENERAL ASSEMBLY.....	435
BIBLIOGRAPHY.....	437
	439

## LIST OF FIGURES

	Page
<b>Fig 1.</b> Location Map of Champasak Area.....	340
<b>Fig 2.</b> Map of Champasak Protection Zone Boundary.....	341
<b>Fig 3.</b> Map of Champasak Protection Zone: Land Use.....	342
<b>Fig 4.</b> Map of Champasak Protection Zone: Geomorphology.....	343
<b>Fig 5.</b> Vat Phou Temple Site Plan.....	344
<b>Fig 6.</b> Map of Vat Phou, Hong Nang Sida and Associated Monuments: Distribution of Archaeological Features.....	345
<b>Fig 7.</b> Map of Ancient City: Distribution of Archaeological Features.....	346
<b>Fig 8.</b> Map of Champasak Protection Zone: Distribution of Archaeological Features.....	347
<b>Fig 9.</b> Tomo Temple Site Plan.....	348
<b>Fig 10.</b> The Plan-Making Process.....	349
<b>Fig 11.</b> The Zoning Concept.....	350
<b>Fig 12.</b> Map of Champasak Heritage and Cultural Landscape Protection Zones .....	351
<b>Fig 13.</b> Map of Champasak Heritage and Cultural Landscape Protection Zone 1 .....	352
<b>Fig 14.</b> Map of Champasak Heritage and Cultural Landscape Protection Zone 2: Sacred Environment Conservation Zone .....	353
<b>Fig 15.</b> Map of Champasak Heritage and Cultural Landscape Protection Zone 3: Archaeological Research Zone.....	354
<b>Fig 16.</b> Map of Champasak Heritage and Cultural Landscape Protection Zone 4: Monument Management Zone.....	355
<b>Fig 17.</b> Map of Vat Phou, Hong Nang Sida and Associated Monument: Zone 3 and Zone 4 Boundaries.....	356
<b>Fig 18.</b> Map of Ancient City: Zone 3 and Zone 4 Boundaries.....	357
<b>Fig 19.</b> Map of Tomo Temple: Zone 3 and Zone 4 Boundaries.....	358
<b>Fig 20.</b> Map of Thao Tao: Zone 4 Boundaries.....	359
<b>Fig 21.</b> Organogram of Structure of Approval and Interrelationship between Government and other Stakeholders.....	360
<b>Fig 22.</b> Flowchart of the Decision-Making Process.....	362
<b>Fig 23.</b> Vat Phou Site Management and Training Centre: Recommended Structure and Staffing.....	364

## PART III: THE PLAN

## ພາກທີ III: ແຜນການ.



**CHAPTER 4:**  
**STATUS, SCOPE AND OBJECTIVES OF THE PLAN**

---

- 4.1 Scope and Status of the Plan
- 4.2 Long-term Aims
- 4.3 Objectives for the First Five Years (1999-2004)



**ຫົວໜ້າ 4:**  
**ຂອບເຂດ, ບົດບາດ ແລະ ເປົ້າທມາຍຂອງແຜນການ**

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4.1 ຂອບເຂດ ແລະ ບົດບາດຂອງແຜນການ

4.2 ເປົ້າທມາຍໄລຍະຍາວ

4.3 ເປົ້າທມາຍຂອງແຜນການ 5 ປີ

ຄັ້ງທີ 1 (1999-2004)

**4. STATUS, SCOPE AND OBJECTIVES OF THE PLAN****4.1 SCOPE AND STATUS OF THE PLAN**

4.1.1 This Management Plan has been produced because of the importance of preserving the archaeological and cultural landscape of the Champasak area and in response to the pressures and complex management issues that face it. The Plan is intended to promote both the conservation of the cultural landscape described in Part I and the sustainable socio-economic development of the local communities. It does so by setting out policies for the safeguarding and sympathetic development of the cultural landscape of the Champasak Plain, its environmental setting, and the distinctive settlement character of the area. These policies are intended to work within the context of sustainable economic development of the Champasak Province and District and within national development plans of the Lao PDR.

4.1.2 Because of the extent of the cultural landscape described in Part I, the Plan will affect large numbers of people and will need to reflect the interests of many groups, including the local villages and the district and provincial authorities, as well as central departments. All these are stakeholders who must be involved in the development and implementation of the Plan, since they have the power to enforce decisions which will influence the conservation and use of the area. Other stakeholders include landowners, potential beneficiaries of new economic activities based on heritage conservation and related activities, professional experts, representatives of the religious communities, and potential investors. These individuals and groups must be involved in the appropriate implementation of the Plan.



**4.1.3** The Plan recognizes that policies need to address short-, medium- and long-term objectives in order to be measurable and achievable. Therefore, the Plan sets out long-term aims to be attained over a 30-year period (Section 4.2) and short-term aims to be met within the first five years (Section 4.3). The Actions and Policies section of the Management Plan summarizes these objectives.

**4.1.4** Thorough knowledge and understanding of the Champasak Heritage and Cultural Landscape Protection Zone, both in the past and as it is used now, are essential to effective management and the achievement of the Plan's objectives. Chapter 5 describes the needs of data management and establishes a research policy for the Protection Zone, as well as regulating the involvement of external teams in the area.

**4.1.5** Chapter 6 of the Plan defines the Champasak Heritage and Cultural Landscape Protection Zone (Zone 1) which protects the cultural landscape as a whole, and also defines the regulations for the other zones located within Zone 1. These zones are the Environmental Conservation Zone (Zone 2), the Archaeological Research Zone (Zone 3), and the Monument Management Zone (Zone 4). It introduces differing degrees of protection for the archaeological sites as well as for other distinctive features of the landscape, including those of the natural environment, traditional settlements and buildings and their character and setting. It establishes policies within these zones for:

- ◆ protection of the cultural landscape as a whole
- ◆ protection of buried archaeology
- ◆ protection of settlement character and traditional buildings
- ◆ protection of the natural environment
- ◆ protection and enhancement of the landscape setting
- ◆ control of new development
- ◆ regulation of traditional land use

- 4.1.6** Beyond protection of the archaeological sites and the cultural landscape from damage, there is a need for positive intervention to conserve and maintain the standing ruins and other parts of the Monument Management Zone (Zone 4). These measures are described in Chapter 7, while Chapter 8 deals with the sustainable development of the sites for cultural tourism.
- 4.1.7** Within the overall needs of conservation, the Plan introduces policies for the raising of public awareness and understanding which is essential to its successful implementation, and the sustainable development of tourism and public access, education and enjoyment within a context of sustainable economic development of the local communities. A most important element of the Plan is the positive involvement of the local communities with both the conservation of the area and with sustainable economic development of the heritage for their benefit. This element is covered in Chapter 9.
- 4.1.8** The Management Plan has been officially approved by the Government of the Lao PDR as regulations for implementing the 1997 Decree of the President of the Lao PDR on the Preservation of Cultural, Historical and Natural Heritage No. 03/PR (Article 10.1). The Plan also pays due regard to international conventions and recommendations such as the 1972 UNESCO Convention for the Preservation of the World Culture and Natural Heritage, the relevant Recommendations of the UNESCO General Assembly, and the 1964 ICOMOS International Charter for the Conservation and Restoration of Monuments and Sites (the Venice Charter). Chapter 10 describes how the Plan will be implemented by the National Heritage Management Agencies at national, provincial, district and village levels in accordance with the 1997 Decree of the President of the Lao PDR on the Preservation of Cultural, Historical and Natural Heritage No. 03/PR (Articles 9, 10) under the guidance of the National Inter-Ministerial Co-ordinating Committee for Vat Phou (NIMCC). It also describes the structure and role of the Site Management and Training Centre, led by the Site Manager, which is necessary for the practical implementation of the Plan's Actions and Policies. Finally, it makes provisions for monitoring and revising the Plan at the end of its first five-year period.

## **4.2 LONG-TERM AIMS**

**4.2.1** Based on the principles established above, the long-term aims for the conservation and management of the site are set out below. These aims will guide those implementing the Plan over the long term, approximately 30 years, in achieving the appropriate balance between conservation, access and the interests, economic and otherwise, of the local community.

**4.2.2** The long-term aims are:

1. Management of the cultural landscape in a manner which is accountable and transparent to the national authorities
2. Developing partnership and consensus among all those, public and private, who are in any way stakeholders in the cultural landscape
3. Establishing effective operational linkages between the Site Manager and all other bodies working in the area
4. Identification and promotion of changes beneficial to the cultural landscape and its protection and safeguarding for future generations
5. Maximizing the benefits of long-term management of the cultural landscape
6. Development and transfer of the necessary skills to the local and national community, and development of appropriate employment opportunities
7. Maximizing public and private resources, national and international, for the initial conservation and enhancement of the cultural landscape while developing economically and locally sustainable management systems for the future
8. Stabilizing the environmental pressures on the cultural landscape

9. Retaining, protecting and enhancing the vitality of the living culture and landscape
10. Maintaining and reinforcing the special character of the cultural landscape and enhancing understanding of all aspects of the site, including the sacred aspects
11. Conserving the material remains of the site
12. Seizing available opportunities for freeing the most sensitive parts of the site from inappropriate development
13. Developing greater understanding of the archaeological and historical significance of the cultural landscape
14. Improving public understanding of the value and importance of the cultural landscape, and engaging the support and positive intervention of the local communities for the Plan's objectives
15. Developing the educational value of the site
16. Developing appropriate uses of the site, including traditional festivals and other community activities
17. Continuing improvement of the visual, cultural, educational and aesthetic experience of visitors
18. Improving access to and within the cultural landscape
19. Using the site for the sustainable economic development of the local communities

#### **4.3 OBJECTIVES FOR THE FIRST FIVE YEARS (1999-2004)**

**4.3.1** Within the overall long-term aims, those responsible for the Champasak Heritage and Cultural Landscape Protection Zone have set the following objectives for the first five years:

##### **4.3.2 Regulatory Work on Protected Zones**

- 1.** Clear definition of the zones to be protected and their boundaries
- 2.** Integration of the policies for the protection, enhancement and sustainable development of the Champasak Heritage and Cultural Landscape Protection Zone within national and provincial development plans so that major and potentially damaging developments are located elsewhere
- 3.** Revision of laws and regulations to provide adequate protection for the Champasak Heritage and Cultural Landscape Protection Zone and its sub-zones
- 4.** Application by local authorities and other agencies of agreed policies to protect the cultural landscape, standing monuments and archaeological sites, and inclusion of zonal boundaries in all official maps and plans
- 5.** Production of guidelines for the protection of archaeological sites in other land uses or in private ownership
- 6.** Completion of baseline survey and record of all archaeological sites as a basis for future monitoring
- 7.** Regular inspection to monitor the condition of all archaeological sites, including earth works and those sites that are buried
- 8.** Preparation of an inventory of all movable antiquities within the site with a record of their original sites and current location

9. Relocation of all movable antiquities at risk of theft or damage into secure areas
10. Assessment of likely future damage by fluvial erosion, and taking of appropriate action to minimize that damage
11. Development of management database and GIS
12. Evaluation of archaeological sites of uncertain potential, such as pottery scatters
13. Extension of surveyed areas and adjustment of zone boundaries as necessary
14. Implementation of strategy for archaeological research, excavation and publication
15. Development of an appropriate regulatory system for archaeological work
16. Establishment of appropriate monitoring arrangements to measure the successful implementation of the Plan
17. Obtaining the necessary human, financial, international, and other resources to implement the Plan

#### 4.3.3 Direct Management of Sites which are Open to Public Access

1. Assessment of conservation needs of all standing structures and initiation of work necessary for prevention of collapse
2. Completion of adequate records of all standing structures
3. Establishment of a system of regular structural survey of all standing structures, leading to identification, prioritisation and programming of necessary work

4. Establishment of effective maintenance programmes for all aspects of all Zone 4 sites
5. Establishment of adequate site security
6. Development of capacity of the staff of the Site Management and Training Centre
7. Identification and exploitation of opportunities for sustainable economic development within the Champasak Heritage and Cultural Landscape Protection Zone (Zone 1) for the benefit of the local community
8. Identification and development of appropriate provision for tourism at sites managed for public access
9. Production of appropriate interpretative and educational material and of publications about the site

#### **4.3.4 Coordination**

1. Establishment of effective management systems and protocols for the implementation of the Management Plan for the protection and management of the Champasak Heritage and Cultural Landscape Protection Zone
2. Development of systems for coordination and regular exchange of information with all agencies, offices, bodies and stakeholders involved in the Champasak Heritage and Cultural Landscape Protection Zone
3. Development of training opportunities for the local population to enable them to take advantage of local employment and other economic opportunities provided by the Champasak Heritage and Cultural Landscape Protection Zone

#### **4.3.5 Information and Outreach**

1. Establishment of the Champasak Heritage and Cultural Landscape Protection Zone as an exemplar of site management so that it becomes a model training centre for heritage site management
2. Foster community awareness of the significance of the Champasak Heritage and Cultural Landscape Protection Zone and community acceptance of the Plan objectives
3. Development of tourism infrastructure appropriate to the likely level of tourism over the Plan period
4. Development of training and certification of guides for the sites accessible to the public

**CHAPTER 5:**  
**DATA AND RESEARCH**

---

**PART III**

- 5.1 Introduction
- 5.2 The GIS and Database
- 5.3 The Research Strategy
- 5.4 The Site Manager's Responsibilities for Archaeological Research
- 5.5 The Work of External Teams

ຫົວໜ້າທີ 5:  
ຂໍ້ມູນ ແລະ ການຄົ້ນຄວາ.

**ຫົວໜ້າທີ 5**

- 5.1 ບົດສະເໜີ
- 5.2 ລະບົບຂ່າວສານດ້ານພູມເສາດ (GIS)  
ແລະ ຖານຂໍ້ມູນ
- 5.3 ຍຸດທະສາດການຄົ້ນຄວາ.
- 5.4 ຄວາມຮັບຜິດຊອບຂອງຜູ້ຄົ້ມຄອງວົງວາງສະຫນາມ  
ໃນການຄົ້ນຄວາດ້ານບຸກຄານຄະດີ
- 5.5 ວົງວາງນຂອງທີມງານພາຍນອກ

## 5. DATA AND RESEARCH



### 5.1 INTRODUCTION

5.1.1 Adequate information and understanding about the site and how it was used is essential for proper site management. A complete assessment of the archaeological worth and historical landscape character of the area is a fundamental requirement, but adequate information is also needed on environment, land uses, economic trends, tourism and all other external factors which may affect the conservation values of the area in the future. This information must be easily accessible to all stakeholders and capable of being used for many different purposes. Without appropriate information correct decisions for implementing the Plan cannot be made.

5.1.2 Research into the history and archaeology of the Champasak Heritage and Cultural Landscape Protection Zone area is essential. Research improves our understanding of the past through the testing of existing hypotheses and the gathering of new evidence. Without better and improved knowledge, it is not possible to explain to the people of the Lao PDR and the rest of the world the significance of the Champasak area and the contribution that it has made to the world's heritage. Better understanding of why the site is important also helps the managers to focus their efforts on the most essential tasks.

5.1.3 Much has already been done to learn about the archaeological sites of the Vat Phou area (see Section 2.1). The establishment of a geographical information system (GIS) is well advanced and provides the basis on which to develop a full management database. A large number of sites both above and below ground have been identified. On the basis of their surface appearance and results of geophysical prospection, all sites have been classified in terms of their conservation significance on a numerical scale of 0 (least value) to 5 (highest value). For site management use, these values have been simplified to *low* (0 - 1), *medium* (2 - 3) and *high* (4 - 5) importance. All the above-ground ruins are of high importance.



**5.1.4** Work will continue to be needed in a number of areas. The GIS and its associated database need to be developed into a full management system containing data not just on the archaeological sites, but also on the land use of the area and on economic trends, particularly agriculture and tourism. A research strategy for the area needs to be developed so that our overall understanding of its history and development can be improved and so that any resources for archaeological work are directed towards problem-oriented research. For this purpose, the basic records of the site's various components need to be improved.

**5.1.5** This work will not be a one-time effort. While basic data, for example on the standing masonry of the Vat Phou complex, will need to be collected only once, it will need updating on a regular basis to record any changes in the condition of the site. This is equally true for all other aspects of the database which will need to be updated. Regularly updating the database is one of the ways in which the site managers can measure the progress of their efforts. Over time, as some questions are answered, and new ones are asked, the research strategy also will need to be further developed and updated.



Potential archaeological sites, such as this one, need to be surveyed and assessed and, if significant, incorporated into a regular monitoring programme

បង្ការសម្រាប់បន្ទាន់គ្រប់គ្រងទីលេខ់ដើម្បីអង្គភាព  
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បានចូលឱ្យការងារនៅក្នុងការងារប្រចាំរដ្ឋបាល

## **5.2 THE GIS AND DATABASE**

- 5.2.1** The GIS system and database will be developed through ongoing training for existing and new staff of the Site Management and Training Centre. There will need to be continued development and implementation of procedures for the maintenance and updating of existing archaeological and other GIS data, and continued development of the GIS software to facilitate remote GIS access. Work will also be needed to enhance the archaeological resource database and incorporate the existing inventory of artefacts within the GIS.
- 5.2.2** For all work and for the proper management of the site there must be good basic records which describe each archaeological feature clearly both in text and in illustrations and which can be used to monitor any changes in site condition. The records must be constructed so that the results of monitoring visits can be easily added to the database and integrated into the GIS. Differing levels of recording will be necessary for different levels of survival. Below-ground archaeological sites should be recorded in the GIS, and those records should include any surface indications, such as the extent of pottery scatters, and results of ongoing investigations, whether non-invasive (e.g. geophysical) or invasive (e.g. excavation). Sites located by aerial photography should be plotted in the GIS and checked on the ground for any surface indications.
- 5.2.3** Sites with more substantial remains require additional records. Any earthworks should be the subject of a contour survey, to be linked to the GIS, on which evidence such as pottery scatters and worked stone should be recorded. The elevations of all standing structures should be recorded, preferably by photogrammetry, so that there are stone-by-stone records of wall faces. These records should be linked to detailed plan surveys, and if necessary plans for more than one level of structures should be recorded. These drawings are essential not just for research purposes but also for the specification of conservation work and for interpretative purposes. All such supplementary data must also be included in the GIS database.

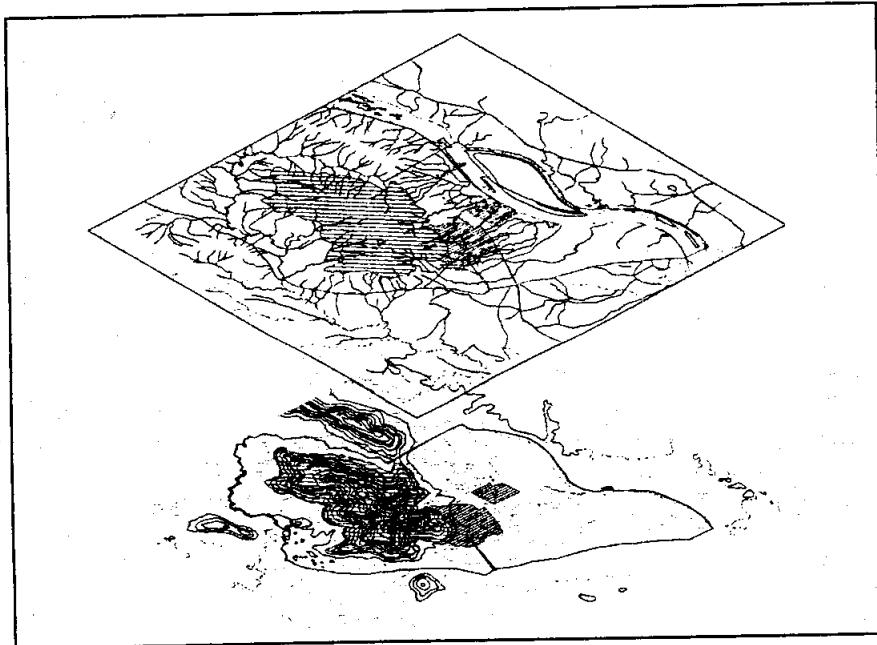
**5.2.4** The database will be extended to include loose artefacts such as carvings which could be at risk. The basic record of these artefacts should contain at least a written description and a drawing or photograph. The museum collections should be fully catalogued. Any new discoveries should be added to the inventory. Whenever the location of the origin of an artefact is known, a record should be made in the GIS database.

**5.2.5** The character of each village is a significant contribution to the cultural heritage of the area. As a first step towards defining this contribution, a photographic inventory, linked to a GIS map base, should be made of significant structures such as temples, traditional houses and any other buildings likely to be more than 50 years old. Since it is intended that controls should apply to these buildings (Section 6.2.6), **owners and occupiers must be notified that these buildings have been included in the inventory.**

**5.2.6** The importance of the archaeology and cultural landscape of the Vat Phou area and the Champasak Plain is set out in Chapter 1. All archaeological sites recorded in the database and classified as of *high* or *medium* importance, together with significant buildings over 50 years old in the villages, are to be included in the Inventory of National Heritage established by the 1997 Decree of the President of the Lao PDR on the Preservation of Cultural, Historical and Natural Heritage No. 03/PR (Articles 11-12).

**5.2.7** Data on other activities in the area will be collected on a regular basis and added to the database. This should be done for all aspects of life likely to be affected by the Plan or to influence the implementation of the Plan. Therefore, data should be collected on land use and economic activity, and, in particular, on tourism. Data on tourism, in addition to quantitative indicators such as numbers, revenue and so forth, should also record visitor satisfaction, visitor perceptions of the site, and how they thought the site might be improved. It is also very important to collect data on the changing attitudes of the local communities to the archaeological sites and to the Plan. In particular, the economic effect of the Plan on the villages should be measured. Once collected this data should both help inform the future implementation of the Plan and enable managers to evaluate their work.

- 5.2.8** It is important that data, from whatever source, is provided regularly and in a consistent manner, preferably in a form compatible with the GIS structure. For the database to be useful not just to the Site Management and Training Centre but also to other agencies, it must be up-to-date.
- 5.2.9** If constructed as recommended, the GIS database will contain a wide range of information which could be of use to other agencies as well as to the Site Manager. The Site Management and Training Centre, therefore, will provide a data service free to other government agencies working within the area, subject to appropriate approval in each case. The Centre will also consider requests for data from other bodies and individuals and respond to them according to the decisions of the NIMCC. Copyright of all data must remain with the Centre and the Centre should make an appropriate charge for the service of providing this data to other agencies, bodies, and institutions.



The GIS database is a powerful tool for presenting and analyzing site information

ຖານຂໍ້ມູນທາງດ້ານ GIS ແມ່ນອປະກອນທີ່ມີຄວາມສາມາດສົງ ໃນການແຜນທຳ ແລະ ວິເຄາະຂໍ້ມູນ

### **5.3 THE RESEARCH STRATEGY**

**5.3.1** To make the most effective use of resources, a clear archaeological research strategy must

be developed and applied by the NIMCC and the Site Manager. The research strategy will need to be developed from the existing broad archaeological data of the survey of the area to establish the overall patterns of ancient land use. The primary research objectives of the

Plan are:

- ◆ improve knowledge of the absolute distribution of archaeological and historical activity within the cultural landscape
- ◆ improve knowledge of the changing patterns of settlement, land use and building types over time through improved dating of sites
- ◆ better characterize the nature of domestic occupation before the post-Angkorian period
- ◆ improve understanding of the development over time of temple plans
- ◆ examine the areas around sacred sites to improve understanding of their context

**5.3.2** The opportunities to pursue these objectives will arise from the response of the Site

Manager to development proposals and chance discoveries, and from planned research conducted by the Site Manager and by external teams. In all cases of salvage work or the assessment of proposals, the Site Manager will need to keep in mind the research objectives. Work will be carried out either by the Site Manager and the staff or by external teams working under the Site Manager's guidance. Work can include some excavation but it is important that as much as possible should be learned from non-invasive survey techniques, including aerial photography, ground survey, photogrammetry and allied techniques, and by geophysical prospection.



**5.3.3** It is important that research should not be restricted to purely archaeological issues, since the Site Management and Training Centre will need to improve knowledge of other aspects of the Champasak Heritage and Cultural Landscape Protection Zone as well. Specific areas for research in the first five years should include:

- ◆ evaluation of the natural environment and its evolution in recent centuries
- ◆ the hydrology of the Champasak Plain
- ◆ the use of Zone 4 and Zone 3 by the local population and by tourists
- ◆ the economic and social benefits of the Plan.

## **5.4 THE SITE MANAGER'S RESPONSIBILITIES FOR ARCHAEOLOGICAL RESEARCH**

- 5.4.1** The Site Manager's primary direct responsibilities as concerns archaeology will be first to respond to development opportunities and chance discoveries, including the conducting of rescue excavations; and second to continue survey work of those sites not yet precisely located or evaluated, including the area around Thao Tao and the sites located in the catchment-area survey, and areas such as the eastern edge of the Phou Kao Mountain massif and the eastern bank of the Mekong River. The Site Manager should also carry out survey in areas adjoining the Champasak Heritage and Cultural Landscape Protection Zone to establish the full extent of the cultural landscape and possible extension of the Protection Zone. The Site Manager should in particular examine the eastern slopes of the Phou Phaphin Mountain.
- 5.4.2** The Site Manager should also be responsible for archaeological work on sites and monuments in advance of restoration work. Specific areas should be carefully examined and small-scale excavations should be undertaken at sites in the inhabited areas of the Ancient City which are at risk from human activity and from environmental erosion.



Archaeological features continue to be discovered; it is therefore important that any and all development or restoration work in the area include an archaeological survey component

ລັກສະນະພື້ເສດຖາງດ້ານບ່ານຄະດີທີ່ຢັງ  
ສືບຕໍ່ພົບເຫັນແມ່ນມີຄວາມສໍາຄັນທີ່ສັດຕໍ່ກັບ  
ທຸກໆງການພັດທະນາ ຫຼື ວິຖານພູລະນະໃນພັນທີ  
ລວມທັງການສໍາງວັດທາງດ້ານບ່ຽນຄະດີ



## **5.5 THE WORK OF EXTERNAL TEAMS**

- 5.5.1** External teams must all work within the agreed Research Strategy being applied by the Site Manager and under his overall supervision so that their projects are an integral part of the research work of the Site Management and Training Centre. External teams must have permission for their work in accordance with the 1997 Decree of the President of the Lao PDR on the Preservation of Cultural, Historical and Natural Heritage No. 03/PR (Articles 19-22, 24-26) and must carry out their work in line with the UNESCO General Conference Recommendation on International Principles Applicable to Archaeological Excavations. If proposals involve conservation work, the work must be in conformity with the Venice and Burra Charters.
- 5.5.2** A detailed proposal for any project must be developed jointly by the Site Manager and the external team and must be submitted, with a Lao translation, for consideration by the NIMCC. The project design must be detailed and the external team must demonstrate their competence by submitting curricula vitae, copies of publications, and any other examples of previous work.
- 5.5.3** If approved, the external team must work within the framework of the Site Management and Training Centre and its operations. All projects must be supervised by a member of the Centre and co-directed by the leader of the external team.
- 5.5.4** All objects found must be inventoried and cleaned and undergo basic conservation before being deposited in the Centre's collection for safekeeping at the end of each season of field-work. The inventory must be signed jointly by the project's Laotian and external co-directors.
- 5.5.5** All site and artefact records, including maps, plans and other drawings, must be produced in formats suitable for input into the GIS database which has been established by the Site Manager. Records must be provided for input at regular and agreed-upon intervals during the fieldwork phase of the project.

**5.5.6** At the end of each season of fieldwork the co-directors of the project must produce a short summary of results. The final report must be produced within three years of the completion of the field phase of the project.

**5.5.7** External teams must declare their full budget and shall pay an agreed percentage, normally not less than five per cent. of that budget to the NIMCC. This payment will be transferred in total to the Site Management and Training Centre Site Office to cover the costs of their work.



Results of archaeological work done by external teams will be a valuable contribution to the knowledge base of the area

ជិនការណែនាំបើងរួចរាល់ការងារការប្រាកំ តារាង  
ដៃវេលាអាជ្ញាមខ្លួន មានការយោងការងារបាយការណ៍សំណើ  
ដីបិទុកតា ឲ្យពេញនូវគោរពរបស់ខ្លួនដូចនេះ

**CHAPTER 6:**  
**BOUNDARIES, ZONES AND DEVELOPMENT CONTROL**

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6.1 Introduction

6.2 Zone 1: Champasak Heritage and Cultural Landscape

Protection Zone

6.3 Zone 2: Sacred Environment Conservation Zone

6.4 Zone 3: Archaeological Research Zone

6.5 Zone 4: Monument Management Zone

**PART III**

**ຫົວໜ້າທີ 6:**  
**ເຂດແດນ ແລະ ຂອບເຂດຄຸມຄອງການພັດທະນາ**

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**ມາກຳທີ III**

- 6.1 ບົດສະເໜີ
- 6.2 ເຂດ 1 : ເຂດປົກປັກຮັກສາຫຸ້ນທີ່ມໍລະດິກ  
ທາງດ້ານວັດທະນະທຳຈຳປາສັກ
- 6.3 ເຂດ 2 : ເຂດປົກປັກຮັກສາສະພາບແວດລ້ອມ  
ທາງສາດສະຫນາ
- 6.4 ເຂດ 3 : ເຂດອະນຸລັກເຟື່ອດຳເນີນການຄົ້ນຄວ້າ  
ດ້ານບຸຮານຄະດີ
- 6.5 ເຂດ 4 : ເຂດຄຸມຄອງສະຖານບຸຮານ

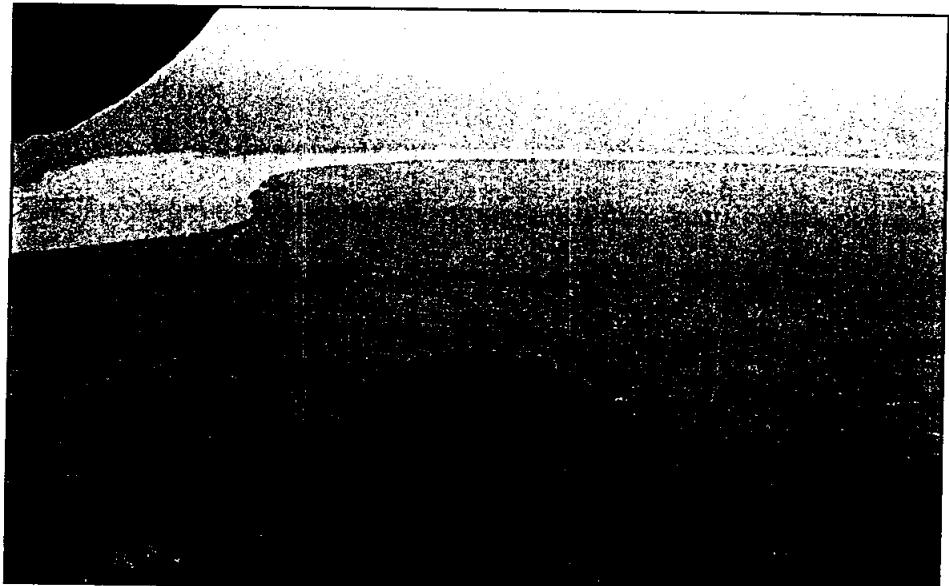


### 6.1 INTRODUCTION

- 6.1.1 The importance of the individual archaeological sites and of their place in an overall landscape of great cultural significance has been stressed in Part I of this Plan, and has already been recognized by the Government and local authorities of the Lao PDR through the placing of Vat Phou on the World Heritage Tentative List, and through the Provincial Decree No. 38/88 on the Regulations for the Preservation of the Historical Site of Vat Phou and the Areas Related to Vat Phou.
- 6.1.2 The Provincial Decree stresses the importance of the archaeological sites and also makes reference to the significance of the landscape through the protection of the mountain forests. The Decree also introduces the concept of zoning with different levels of protection according to the significance of each zone. The 1997 Decree of the President of the Lao PDR on the Preservation of Cultural, Historical and Natural Heritage No. 03/PR (Articles 14, 15) requires that permission be obtained from the Ministry of Information and Culture for most work affecting sites listed as being of national heritage value, and provides for regulations to be established to do this. **This Plan is one such regulatory mechanism of Decree No. 03/PR.**
- 6.1.3 The concept of zoning established by the Provincial Decree is developed in this Plan to provide protection to the elements which make up the cultural landscape of the Champasak area. Different elements need different levels and types of protection. The objectives of the zoning system overall are:
1. to conserve and protect the special character of the cultural landscape around Vat Phou, including
    - (a) Phou Kao Mountain which is in the form of a natural Shiva linga and is the principal embodiment and symbol establishing the natural sanctity of the site

- (b) the Mekong River and its banks from Phaphin Village to the mouth of the Houay Palouang River which is the local embodiment of the River Ganges and complementary to Phou Kao Mountain as the local embodiment of the Himalayan home of the Vedic gods, and is symbolically as well as physically integral to the site
- (c) the landscape of agriculture and settlement around the site and the land use patterns and agricultural engineering techniques developed by the site's ancient inhabitants which make the site a living as well as a historically significant cultural landscape
2. to guide economic development in a way which is compatible with, respects and does not destroy the historic natural environment, cultural landscape, traditional land use patterns, standing monuments and earthworks, or buried archaeological sites.
3. to assist the local population living within and near the Heritage Protection Zone to develop their property and improve their standard of living in ways which respect the special character of the site and do not damage its contents, and whenever possible to do so in ways which enhance the cultural value of the site through promotion of traditional land uses, building styles, garden types, handicrafts and other historically authentic modes. Assistance in the development of a local cultural tourism industry to enhance visitors' understanding, appreciation and respect for the site and the local communities is part of this objective.
4. to protect the above-ground monuments and underground archaeological sites which are of national and international historical significance for research and the education of future generations of Laotians and all the citizens of the world.

**6.1.4** The zoning system is hierarchical with additional protection given where needed (Fig 11). Zone 1 is the Champasak Heritage and Cultural Landscape Protection Zone. It has an area of 390 sq km. Zone 2, with an area of 92 sq km, is the Environment Conservation Zone, centred on Phou Kao Mountain. Zone 3 is the Archaeological Research Zone, with a total area of 21 sq km. Zone 4 is the Monument Management Zone. Its area is 2.85 sq km. The boundaries for all the zones are based on present knowledge and may need to be amended in the future as the result of new research. (Fig12).



The four, hierarchical Management Zones consist of increasingly smaller areas of the cultural landscape with increasingly stringent management policies

ເຂດສື່, ລະດັບຂອງຂອບເຂດການຄົມຄອງ ຫີ່ປະກອບດ້ວຍພັນທີທາງວັດທະນະທຳນັ້ນອໍຢ່າງ ໂດຍມີຫິດທາງນະໂໄຍບາຍໃນການຄົມຄອງທີ່ເຂັ້ມງວດ

## **6.2 ZONE 1: CHAMPASAK HERITAGE AND CULTURAL LANDSCAPE PROTECTION ZONE (FIG 13)**

- 6.2.1** Zone 1 defines the entire area covered by the Management Plan. It includes the archaeological sites and monuments, areas of high archaeological interest and those areas of high environmental and landscape importance for the understanding of Vat Phou. From the ferry landing at Ban Mouang Village, the eastern boundary of the zone runs 100 metres inland of the left (east) bank of the Mekong River until it reaches the Houay Palouang River, except for the area around Tomo Temple where the boundary extends to the east to include Tomo Temple and the land around it. The southern boundary crosses the Mekong River from the mouth of the Houay Palouang River to Ban Nongpham Village and then follows the road through Ban Dontalat Village to Ban Houakhoua Village where the road crosses the Houay Khamouan Stream. The western and northern boundaries follow the Houay Khamouan Stream and the Houay Boung Mai River around the Phou Kao Mountain massif until the saddle in the mountains west of Ban Khamsom Village. From there the boundary runs east across the plain to the ferry landing at Ban Phaphin Village and then across the Mekong River to Ban Mouang Village (Fig 13).
- 6.2.2** In order to achieve the objectives set out in Section 6.1, the primary aim in this zone is to protect the landscape setting of Vat Phou and of the other archaeological sites, and to preserve as much as possible of the symbolic landscape created by the builders of Vat Phou. Much of the field system originates with the Khmer organization of the landscape as an intensive agrarian system intended to feed an urban, non-agricultural population and is of great historical, archaeological and cultural significance in its own right.
- 6.2.3** The predominant character of the landscape, as seen now from Vat Phou, is of fields and woodland formed by individual trees, small groves and trees along the field boundaries. Villages are largely concealed by trees. This landscape would be negatively affected by
- ◆ the major felling of trees for field enlargement or any other purpose
  - ◆ public works such as irrigation, road construction, electrification or provision of other services
  - ◆ the introduction of buildings substantially higher than current practice (up to 12 metres).

**6.2.4** Along the banks of the Mekong River, particularly on Don Deng Island, and along the right (east) bank of the river, it is especially important to preserve the special character of the riverscape, both as a primary part of the symbolic landscape envisioned by the builders of Vat Phou and also as a dominant feature of the cultural landscape today.

**6.2.5** The contribution of the villages to the overall landscape and the significance of traditional and some other buildings within these villages has been discussed earlier (Sections 3.3.4. 3.4.5 and 5.2.5). Special measures are necessary both to protect the overall character of the villages as a whole and the individual buildings of note within them.

**6.2.6** The following controls therefore apply throughout the whole area of the Champasak Heritage and Cultural Landscape Protection Zone:

1. The Champasak Heritage and Cultural Landscape Protection Zone is the area to which the policies and actions set out in the Champasak Heritage and Cultural Landscape Protection Zone Management Plan are applicable.
2. (a) Consent is required for any and all works which may affect the character and integrity of the Champasak Heritage and Cultural Landscape Protection Zone. Consent must be obtained from:
  - ◆ the District Committee, for minor developments including the construction of individual houses and the alteration of buildingsor
  - ◆ the Provincial Heritage Committee, for government works and other major developments (except national irrigation and road schemes)or
  - ◆ the NIMCC, for national irrigation and road schemes.



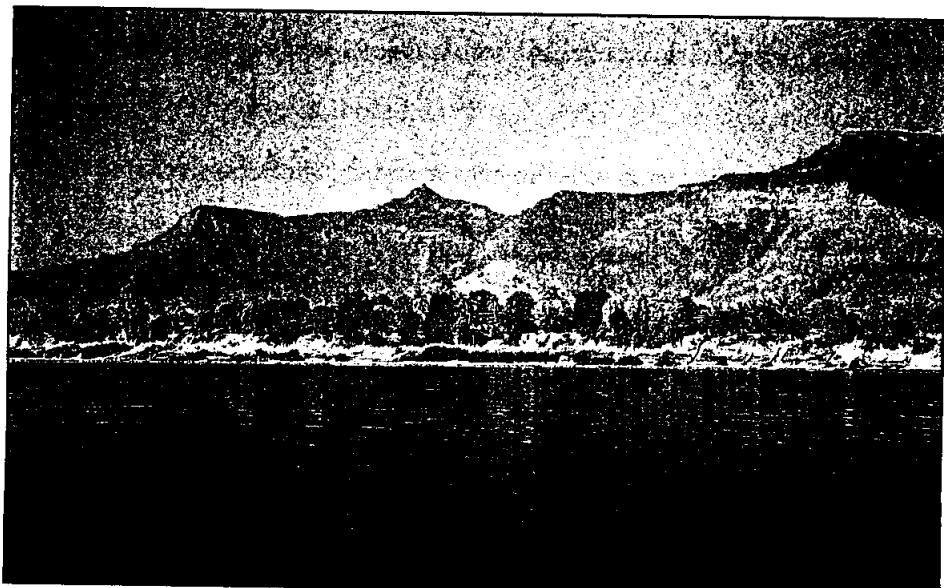
- (b) In each case the application for consent shall be submitted to the Site Manager at least three months in advance of the planned date of the start of work for consideration by the appropriate body.
- (c) The Site Manager shall advise the appropriate body on whether consent should be granted unconditionally, with conditions, or refused.
- (d) If, in the view of the body considering the application and according to the advice of the Site Manager, the proposed works will damage the heritage quality of Zone 1, then consent must be refused.
- (e) Consent is required under this regulation for
- ◆ any enlargement of fields for cultivation
  - ◆ construction of any new building
  - ◆ undertaking any schemes of irrigation, road construction, electrification or similar public works
  - ◆ any alteration or addition to, or demolition of buildings included on the National Inventory (5.2.5)
  - ◆ construction of mines, quarries or fish ponds
  - ◆ any excavation to a depth greater than 0.5 m (to allow normal ploughing to take place) on any land within Zone 1 whether public or private.

3. If consent is granted for any scheme under Section 6.2.6, 2 above, the Site Manager and the management staff must be allowed access if requested
- (a) before construction to carry out necessary archaeological survey, including excavation, for a period of up to three months
- (b) during construction to carry out necessary archaeological recording.
4. If consent is refused, the applicant shall be entitled to request assistance from the Site Manager to alter his designs, if possible, so that they do not have an adverse effect on the landscape.

5. Any person making any discovery of archaeological or historical artefacts, or archaeological sites or monuments must report them to the Site Manager as soon as possible and not more than three days after discovery (as set out in Article 18 of the 1997 Decree of the President of the Lao PDR on the Preservation of Cultural, Historical and Natural Heritage No. 03/PR).
6. All persons national or external proposing to carry out archaeological work must first obtain the consent, in writing, of the NIMCC, having submitted to the Site Manager a written proposal for consideration by the NIMCC, providing all the information requested in Section 5.5. The Site Manager shall advise the NIMCC on every application on whether or not consent should be granted unconditionally, with conditions, or refused.
7. In consideration of any applications for works along the banks of the Mekong River, the appropriate Committee must pay special regard to the need to protect the wooded character of the left (east) bank of the Mekong River, including Don Deng Island, as an essential part of the symbolic landscape and of the present view from Vat Phou.
8. The maximum height of any new building permitted under this regulation shall be 12 metres.
9. In the event of any breach of these regulations, the person, agency or organization responsible will be required, at their own expense, to repair the damage and restore the site to its former condition as far as possible.

**6.2.7** The controls set out above are intended to regulate all work proposed within Zone 1. The National Heritage Agencies should also consider whether they wish to indicate areas adjoining existing villages within Zone 1 but outside the boundaries of Zones 2, 3, and 4, in which they would prefer the building of new houses to be concentrated.

**6.2.8** Within the Champasak Heritage and Cultural Landscape Protection Zone, there are specific zones to which higher levels of protection apply (Zones 2, 3 and 4). These are in addition to the basic controls set out in Section 6.2.6 applicable to the entire Champasak Heritage and Cultural Landscape Protection Zone, which is the total area of the Plan.



Zone 1 covers the entire area addressed by the Management Plan, including the Mekong River and both of its banks

ເຊດ 1 ກວາມເອົາຫຼກພາກສວນຂອງພື້ນທີ່ຂອງແຜນ  
ການຄົມຄອງ, ລວມທັງແມ່ນໜັກຂອງ ແລະ ດັ່ງຕາເວັນ  
ອອກຂອງມັນ

### **6.3 ZONE 2: SACRED ENVIRONMENT CONSERVATION ZONE (FIG 14)**

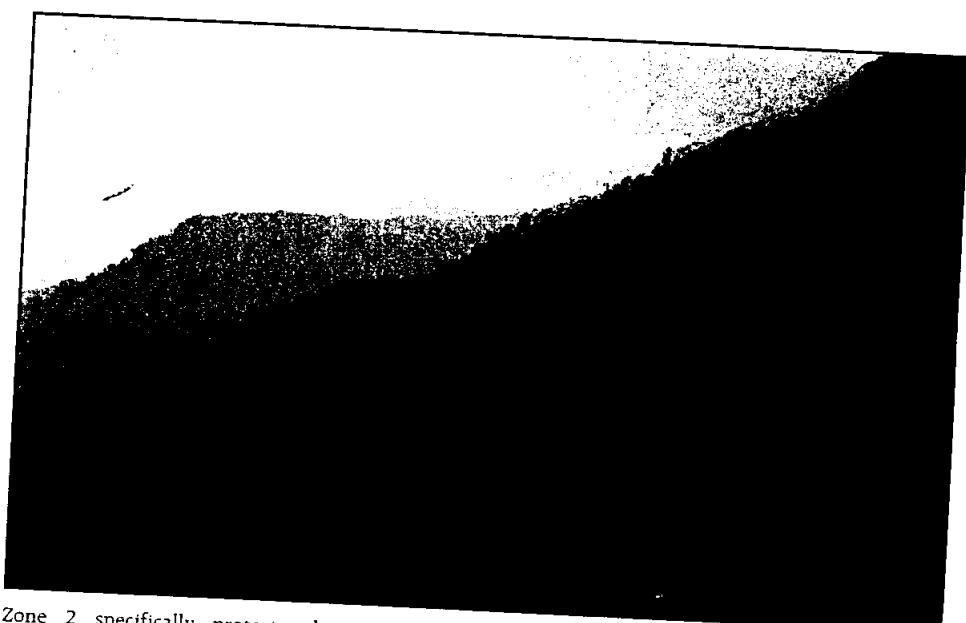
**6.3.1** The importance of Phou Kao Mountain as a natural linga and the source of inspiration for Vat Phou and the whole ancient use of the landscape has been described elsewhere in this Plan. The present wooded character of Phou Kao Mountain and the rest of the massif, crowned by the natural linga, is still of immense importance in conveying the significance of the landscape. Visually, the densely wooded slopes contrast with the more open landscape of the plain below and close the middle and distant views of Vat Phou in a way both beautiful and remote. To determine the mountain's natural environmental significance, a botanical study is required (Section 2.1.7). It is important that the character of the mountain massif be preserved both for its potential natural environmental significance and for its contribution to the sense of the sacred in the landscape.

**6.3.2** The mountain is therefore designated as Zone 2: Sacred Environment Zone. The purpose of the designation is to maintain its wooded character and any environmental significance. The boundary of Zone 2 is the 200 metre above sea level contour at the base of Phou Kao, Phou Pasak, and Phou Louang mountains. Therefore, Zone 2 includes the whole of the Phou Kao mountain massif (see Fig 14).

**6.3.3** The following controls apply in Zone 2:

- 1.** All tree-felling within Zone 2 is prohibited. This is not intended to prevent the traditional collection of branches and small bushes as firewood.
- 2.** All construction of buildings or public works within Zone 2 is prohibited.
- 3.** All cultivation within Zone 2 is prohibited.

4. Any person making any discovery of archaeological or historical artefacts or archaeological sites or monuments must report them to the Site Manager as soon as possible and not more than three days after discovery (as set out in Article 18 of the 1997 Decree of the President of the Lao PDR on the Preservation of Cultural, Historical and Natural Heritage No. 03/PR).
  
5. All persons national or external proposing to carry out archaeological work must first obtain the consent, in writing, of the NIMCC, having submitted to the Site Manager a written proposal for consideration by the NIMCC, providing all the information requested in Section 5.5. The Site Manager shall advise the NIMCC on every application on whether or not consent should be granted unconditionally, with conditions, or refused.
  
6. In the event of any breach of these regulations, the person, agency or organization responsible will be required, at their own expense, to repair the damage and restore the site to its former condition as far as possible.



Zone 2 specifically protects the wooded character of Phou Kao Mountain with its natural linga; restrictions prohibit tree felling, construction and cultivation, but traditional small-scale wood gathering is allowed

ເຂດ 2 ບົກປັກຮັກສາເອກະລັກສະເໜະທາງດັນບໍາໄມ້ຂອງພເຕັ້ງ ພັນຍັງ linga ຫຳມະຊາດໃນນັລວມທີ່ການຄວບຄຸມການຕັດໄມ້. ການກົ່ສ້າງແລະ ການປົກພັງ ໂດຍອະນຸຍາດໃຫ້ແຕກການເກັບທາກງ່າມແຜນບັງເຕີມເຫົ້ານັ້ນ

## **6.4 ZONE 3: ARCHAEOLOGICAL RESEARCH ZONE (FIG 15)**

**6.4.1** Through recent fieldwork, much is known of the archaeology of Zone 1. Much more remains to be discovered, however, and known sites and areas of potential archaeological significance should be protected from damage so that they can be investigated in the future to increase our knowledge of the important archaeology and history of this part of the Lao PDR.

**6.4.2** There are three areas where the known density of archaeological sites is so high that it is likely that significant archaeological remains lie between the known discoveries. These are:

- ◆ the area around Vat Phou Temple and Hong Nang Sida
- ◆ the area around Tomo Temple
- ◆ the Ancient City.

Apart from the known and defined archaeological sites there is a need to safeguard these areas of archaeological potential.

**6.4.3** Outside these three areas, there are a large number of archaeological sites, classified as being of *medium* importance, which also need to be protected for future research and possible preservation (see Section 5.3).

**6.4.4** The three areas described in 6.4.2 and all other archaeological sites of *medium* importance are defined as Zone 3: Archaeological Research Zone (see Fig 15). Appropriate buffer zones, from 5 metres to 100 metres according to the nature of each feature, are delineated (see References: Technical Reports).

**6.4.5** The purpose of the designation of Zone 3 is to allow the opportunity for archaeological investigation and research before any possibly damaging changes are made to these areas of archaeological potential. The continuation of existing land uses for traditional rice agriculture or for grazing or light woodland can be allowed as they will cause no further damage, but any change in land use might result in damage to the archaeology, and therefore any proposed changes must be preceded by the opportunity for investigation and evaluation. Site investigation and evaluation may result in a decision that a particular part of the area is of such importance that it should be preserved without change or be designated as part of the Zone 4: Monument Management Zone (see Section 6.5).

**6.4.6** The following controls apply in Zone 3:

1. (a) Any proposal for any change in land use, including changes in agricultural practice, tree planting, the felling of trees more than 12m high, construction of traditional wooden houses built on poles, or any excavation must be approved by the Provincial Heritage Committee before any work commences.
- (b) Details of the proposal should be submitted by its proposer in writing to the Site Manager not less than three months before the proposed work is intended to begin.
- (c) The Site Manager will assess the potential impact of the proposal on the historic landscape and on the archaeological remains, and will advise the Provincial Heritage Committee on whether consent should be granted unconditionally, with conditions or refused.
- (d) Before advising the Provincial Heritage Committee, the Site Manager may, with the approval of the Committee, carry out archaeological survey, including excavation, to support the proposal evaluation.
- (e) Consent may be granted, with or without conditions, only if the Provincial Heritage Committee, on the advice of the Site Manager, is satisfied that the proposal will cause no damage to the archaeological potential. If the proposal will cause damage to the archaeological potential of the area concerned, permission must be refused or granted only after appropriate archaeological work has been carried out.



### PART III: THE PLAN



(f) After receiving the advice of the Site Manager, following the evaluation, the Provincial Heritage Committee will either

- ◆ *refuse consent* if the assessment is that the proposal will damage the heritage value of the site

or

- ◆ *grant consent* either without conditions or with conditions intended to protect the heritage value of the site

or

- ◆ *agree* that the Site Manager shall within a further twelve-month period carry out further archaeological work, including excavation, before the Committee grants consent to proceed with the proposal.

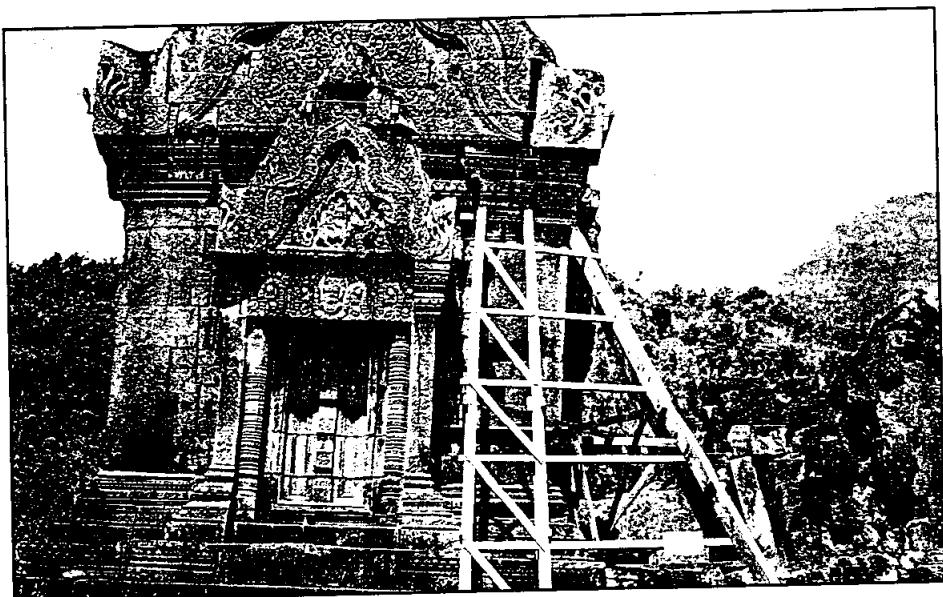
2. If consent is refused, the applicant shall be entitled to request assistance from the Site Manager to alter the proposal, if possible, so that the project does not have an adverse effect on the heritage value of the site.
3. Consent cannot, at any time, be granted for any house or building construction except for wooden ones built in the traditional style on wooden posts. **No concrete floors on grade, or brick or concrete walls may be constructed at any time in any location in Zone 3.**
4. The NIMCC may, at any time, on the advice of the Site Manager, redesignate part of Zone 3 as part of Zone 4 if the NIMCC is satisfied that there is evidence that the site in question is now of *high* rather than *medium* importance. The Site Manager must notify the owner and occupier of the land that the Committee has done so. Compensation may be payable to the owner or occupier.

5. Furthermore, the NIMCC may, at any time, on the advice of the Site Manager, classify as part of Zone 3 sites which are new discoveries, or sites which have been re-assessed if the NIMCC is satisfied that there is evidence showing that they should be classified as medium importance. If there is reason to believe that the site in question will be damaged or destroyed before the next meeting of the NIMCC, the Provincial Heritage Committee may make the designation, subject to confirmation by the NIMCC within six months. The Site Manager must notify the owner and occupier of the land that the designation has been made.
6. Anybody making any discovery of archaeological or historical artefact, or archaeological sites or monuments, must report them to the Site Manager as soon as possible and not more than three days after discovery (as set out in Article 18 of the 1997 Decree of the President of the Law PDR on the Preservation of Cultural, Historical and Natural Heritage No. 03/PP).
7. All persons proposing to carry out archaeological work must first obtain the consent, in writing, of the NIMCC, having submitted to the Site Manager a written proposal for consideration by the NIMCC, providing all the information requested in Section 5.5. The Site Manager shall advise the NIMCC on every application on whether or not consent should be granted unconditionally, with conditions, or refused.
8. In the event of any breach of these regulations, the person, agency or organization responsible will be required, at their own expense, to repair the damage and restore the site to its former condition as far as possible.

## **6.5 ZONE 4: MONUMENT MANAGEMENT ZONE (FIG 16)**

- 6.5.1** The best preserved monuments of the Champasak Heritage and Cultural Landscape Protection Zone, together with those having the highest potential for future research and display for the benefit of the Laotian people and the world at large are designated as part of Zone 4: Monument Management Zone. This zone includes all the standing ruins, for which the area is famous, and those buried archaeological sites which have a *high* importance rating.
- 6.5.2** The purpose of the Zone 4 designation is to allow the Site Manager to manage all these sites in a way that will ensure their continued preservation. Practical policies for doing this are described in Chapter 7. To achieve these objectives, the Site Manager must have **direct control** of the management of these sites.
- 6.5.3** The standing ruins of Vat Phou, Hong Nang Sida, Thao Tao, Oubmong and Tomo Temples, the Lingaparvata, and the Tam Lek Cave, together with the rock carvings in the Mekong River at the mouth of the Tomo River and other rock carvings, and all the earthwork sites of *high* importance are therefore designated as Zone 4: Monument Management Zone (see Fig 16 for general location and Figs 17, 18, 19, and 20 for more detailed information).
- 6.5.4** The following controls apply in Zone 4:
1. All parts of Zone 4 will be managed by the Site Manager.
  2. Compensation may be payable to the owners and occupiers of parts of Zone 4 not currently in the care of the Government of the Lao PDR.
  3. The Site Manager will prepare for approval by the NIMCC and then implement an annual maintenance programme and a programme of essential major conservation works for each part of Zone 4.

4. The Site Manager will prepare for approval by the Provincial Heritage Committee and implement at the appropriate time schemes for public access to, and interpretation of, the various parts of Zone 4.
5. No construction will be allowed within Zone 4 except that needed for the conservation and maintenance of the zone and for security, the provision of public access, interpretation, and staff and visitor facilities.
6. No habitation is allowed in Zone 4, except for the staff of the Site Manager living there to provide security for the zone.
7. No cultivation is allowed within Zone 4.



The standing monuments within Zone 4 receive the highest level of protection, which prohibits most activity but allows for work related to conservation and preservation efforts

ឧាគារមើលយកប្លើយឱ្យត្រួយៗនៃខេត្ត 4 ផ្លូវបែនខេត្ត ប្រាក់ប្រកសាទ់សំខែំ, ដោយមើលឱ្យពេទ្យចាមប្រាក់ប្រកសាទ់ ត្រូវនិងខោះ ឬការឱ្យដោរការងារទាំងអស់ឡើង ក្នុងកំណត់ និង ប្រាក់ប្រកសាទ់ដោយបាន

**CHAPTER 7:  
CONSERVATION AND ENHANCEMENT**

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**CHAPTER 7  
CONSERVATION AND ENHANCEMENT**

- 7.1 Introduction
- 7.2 Recommended Conservation Measures
- 7.3 Movable Antiquities
- 7.4 Site Maintenance Programmes
- 7.5 Site Security

ຫົວຂໍ້ທີ 7:  
ການອ່ານຸລັກ ແລະ ການສົ່ງເສີມ

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**ຫົວຂໍ້ທີ 7  
CONSERVATION AND ENHANCEMENT**

- 7.1 ບົດສະເໜີ
- 7.2 ມາດຕະການໃນການຄຸ້ມຄອງ
- 7.3 ວັດຖຸບຽນທີ່ເຄື່ອນຍ້າຍໄດ້
- 7.4 ລະບົບການບໍາລຸງຮັກສາສະຖານບູຮານ
- 7.5 ການຮັກສາຄວາມປອດໄພຂອງສະຖານທີ່



### 7.1 INTRODUCTION

- 7.1.1 Chapter 6 defines the regulations for activities within the Heritage Protection Zones. This chapter covers the positive actions that the Site Manager must take to improve the conservation and appearance of designated sites and areas.
- 7.1.2 As already noted, archaeological and other features require different approaches to their conservation and management based on their nature and their degree of survival. Accessibility is also a factor that needs to be considered since a site with public access requires a different treatment from a similar site which is not accessible to the public. In this chapter, objectives are set for the conservation of different degrees of survival of archaeological sites, and for their maintenance and security once initial conservation has taken place. The protection of village character is also considered.
- 7.1.3 In a situation where resources are scarce, it is vitally important that they should not be wasted on work that is unnecessary or over-elaborate for the problem that needs resolving. To avoid this, it is necessary to be clear about the objectives of every piece of work and, if necessary, to act first to prevent further decay rather than to repair past damage fully. Solutions also need to be appropriate to the skills available in the area. There is little point in proposing elaborate works which cannot be carried out because neither the equipment nor the professional skills required are available. All conservation work must be carried out in accordance with the principles of the Venice and Burra Charters and the Recommendations of the UNESCO General Conference.
- 7.1.4 In accordance with the stated objective of the Plan to encourage economic development within a sustainable framework and within the imperative need to conserve the archaeological sites and their setting, all conservation work should be planned in such a way as to **maximize local involvement and employment opportunities**.

## 7.2 RECOMMENDED CONSERVATION MEASURES

### *Zone 4: Monument Management Zone*

- 7.2.1** Some of the most difficult and most expensive problems are presented by the standing ruins which are part of Zone 4 (see Section 3.1). Many have suffered from catastrophic collapse and are at risk of further collapse in the near future. Often the problems can be traced back to poor site drainage which has resulted in water undermining the foundations of buildings or to the decay of the laterite blocks of which many of them are built. Other causes of damage include the decay of timber beams used in the original construction and the effects of vegetation, particularly from trees and bushes rooting themselves in the masonry. In some cases, walls or other architectural features have collapsed in a way that would allow reconstruction without difficulty through anastylosis.
- 7.2.2** Full restoration of all the standing ruins would be very expensive. Since it would need to involve extensive underpinning of many of the structures, it would also be very disruptive to the surviving fabric which in many cases would have to be dismantled to allow work to be done on the foundations and then rebuilt. Such work would also destroy any underground archaeological evidence which may exist. Even if funding on the necessary scale were to be available, the work would take many years, during which decay would continue on those buildings not being treated. The repair itself would result in major and possibly unacceptable alterations to the historic fabric because of the degree of intervention required. A more sympathetic approach with less intervention is needed, one that is also economically achievable. Some major work on foundations may be needed in due course, but these will need careful planning and access to major funding. In the meantime, much can be done to improve the condition of the monuments.
- 7.2.3** The most urgent work needed at Vat Phou is to stabilize the terraces, the two palaces and the temple itself. Therefore, the priorities during the first five years (the first period of this Plan) are:
1. Completion of adequate records of the standing structures in plan and elevation as the basis for all future work

2. Removal of some of the major causes of decay by reinstatement of the drainage system at Vat Phou, with appropriate archaeological recording of the work, and by removal of damaging vegetation (trees and other woody growths) from all the ruins by cutting them off (not pulling them out), and then poisoning the roots to prevent regrowth
3. Stabilizing the present state of the palace galleries at Vat Phou by internal shoring and removal of the soil covering their floors to allow the masonry to dry out
4. Restoration of the fallen pediments of the entrances to the two palaces as the most effective way of conserving those elements
5. Stabilization of the foundations of the main sanctuary on the sixth terrace at Vat Phou.

**7.2.4** These works will stabilize the situation and allow time to plan for more restoration in the second five-year period of the Plan. Throughout this period, regular on-site maintenance, and, in particular, regular clearing of damaging vegetation is essential.

**7.2.5** The remaining Zone 4 sites survive primarily as archaeological earthworks. Here the principal causes of damage are vegetation and unauthorized activity by local villagers and agencies. The policy here is to control vegetation with the intention of establishing a grass covering for all the earthworks of Zone 4. In those cases where trees growing from the earthworks are significant contributors to the landscape character, for example at Nong Saphang in the north-west corner of the Ancient City, the trees should be removed eventually. However, they should not be felled immediately but only as they die or become dangerous to the preservation of the archaeological remains. New trees must not be allowed to establish themselves. When trees and bushes are removed, they should be cut off at ground level and their roots poisoned and left to decay since pulling out the roots will cause damage to the underground archaeological remains.

**7.2.6** Damaging activities by local villagers can be prevented through positive management and regular inspection, followed by appropriate action if damage is occurring. Inspection visits could be linked to regular maintenance work such as grass cutting or brush cutting.

***Zone 3: Archaeological Research Zone***

**7.2.7** The purpose of designating Zone 3 is to safeguard the underground archaeological sites within the Zone for future evaluation and investigation and research (Actions and Policies 16). The principal need is to ensure that the current use of the Zone is not altered without consent and the opportunity for re-evaluation. The policy for this Zone is to establish and record the current use and condition of each site through site visits and then to inspect all sites at regular intervals (at least annually). The knowledge that regular inspections will take place is in itself a deterrent to damaging activity by the local villagers, while site inspection visits provide a further opportunity to raise awareness of the significance of the archaeology within the local community.

**7.2.8** The boundaries of both Zone 4 and Zone 3 should be marked on the ground and posted with notices saying that they are protected. This will aid protection and help to raise awareness.

***Villages***

**7.2.9** The significance of the character of the villages and of their surviving traditional buildings has been discussed elsewhere in this Plan, as have the difficulties of controlling development and change (Section 6.2). The Site Manager should monitor the condition and survival of inventoried buildings and should use such visits as an opportunity to further raise awareness of their significance.

## 7.3 MOVABLE ANTIQUITIES

**7.3.1** The artefacts from the various archaeological sites are an important part of the sites' significance. A large number of carved stones from sites within the Champasak Heritage and Cultural Landscape Protection Zone are already in safe storage under the care of the archaeological authorities. Other artefacts are still located in various places, while chance discoveries are made from time to time. Ideally all objects of historic or archaeological value should be in the care of an appropriate authority (a museum, or, in the case of sacred objects still in use, an appropriate religious institution). It is recommended in the Actions and Policies (Item 8) that all artefacts of historic value from the Champasak Heritage and Cultural Landscape Protection Zone should be inventoried as part of the duties of the Site Management and Training Centre. To ensure their continued well-being, their condition will be checked regularly (at least annually), wherever they are located, and any necessary remedial action taken. New finds will, if possible, be placed in the Centre.



Movable antiquities should be inventoried and monitored regularly

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ກວດກາຍໆຖາງບັນບຶກກະຕິ

## **7.4 SITE MAINTENANCE PROGRAMMES**

- 7.4.1** The importance of regular site maintenance has been mentioned several times as an essential part of any successful programme of conservation. Regular site maintenance can control major problems, can prevent small ones from becoming larger, and can indeed prevent many problems from occurring at all. This applies not just to physical maintenance but to all aspects of site management. To be effective it is vital that all maintenance is properly specified and scheduled and that proper records of work are kept to ensure that the necessary work is completed.
- 7.4.2** Particular problems that can be countered by regular maintenance include vegetation control, minor repairs to historic masonry, the upkeep of boundaries, visitor and staff facilities, and the prevention of casual or deliberate damage by visitors. It is particularly important at Vat Phou to prevent the establishment of vegetation on masonry since the growth of trees and bushes causes great damage, and to control ground cover so that low walls or foundations do not become overgrown and saturated with water from the vegetation.
- 7.4.3** Keeping a site clear of litter is also a powerful incentive to visitors to behave responsibly since they can see that the site is well maintained. The presence of regular patrols on site is also of great help in protecting monuments from damage. It is important, too, that casual or accidental damage is repaired as soon as possible.
- 7.4.4** For each part of Zone 4, the Site Manager will draw up a Maintenance Specification Schedule covering the control of vegetation, minor repairs to standing fabric, repairs to boundary fences, staff and visitor facilities, and accidental damage or vandalism. The Specification Schedule will also indicate when or how often each task is to be carried out.
- 7.4.5** It is important that there is adequate staff to carry out the maintenance work and that there is a high level of supervision to ensure high standards of maintenance. There may be opportunities for the use of local volunteers for some tasks.

## 7.5 SITE SECURITY

- 7.5.1** All archaeological sites and monuments are at risk from a number of threats. These include theft, vandalism, and accidental or unwitting damage. In considering site security it is also necessary to think about the safety of visitors, whether tourists or local people, and of site staff, particularly given the dangerous condition of some parts of some of the standing ruins, such as the north and south palaces at Vat Phou. To some degree the security measures to deal with these various problems overlap, but it is helpful first to look at each problem area separately.
- 7.5.2 Theft:** looting of historic sites is now a problem throughout the whole world, as has recently been recognized by the World Heritage Committee, despite the existence of a number of international conventions intended to prevent trade in stolen antiquities. The 1997 Decree of the President of the Lao PDR on the Preservation of Cultural, Historical and Natural Heritage No. 03/PR prohibits the sale or export of items of national heritage without the specific consent of the Ministry of Information and Culture (Articles 13 and 16).
- 7.5.3** As yet, theft and looting are not a problem at Vat Phou but could become so as the sites become better known. Therefore, practical measures must be taken now to enforce the existing legal constraints. Measures will include effective fencing of the most sensitive sites so that access can be controlled and prevented at night, and so that it is not possible to bring vehicles onto the sites. At present this programme probably can be restricted to Vat Phou and Tomo but as other sites are made more accessible (Section 8.2), they too will need to be fenced. Regular inspection of sites is again a useful deterrent. If there is real danger, patrolling at night as well as during the day is recommended.

**7.5.4 Vandalism and accidental damage:** much vandalism and accidental damage occurs through ignorance of the significance of the sites being visited. Therefore, it is helpful to provide tourists with on-site information, such as signs or guide books which explain why the sites are important and how they should be treated. In the case of Vat Phou, tourists should be reminded that they are visiting a sacred shrine which inspires and requires respect. In addition, preventing access when the sites are officially closed and the visible presence of site staff on the site during opening hours are important measures to deter vandalism and theft.

**7.5.5 Safety of visitors and staff:** it is important that the safety of visitors and staff be carefully considered, particularly when areas of the main sites are dangerous, as they are at Vat Phou and other sites within the Champasak Heritage and Cultural Landscape Protection Zone. Educating visitors about risks, which are not always obvious (e.g. snakes, the risk of rock falls from the cliff at Vat Phou), and prohibited activities with the use of signs on site is very helpful. Access to areas which are dangerous must be restricted. On the sites managed for access, currently Vat Phou and Tomo, the presence of staff on site is recommended to ensure visitor safety.

**7.5.6 Festivals:** the Vat Phou Festival (see Section 8.5) raises special problems of security for both visitors and the site. These issues need to be addressed by careful regulation of behaviour, including the prohibition of overnight camping on the site, and increased staff and patrols. The provision of temporary security lighting may also be desirable. The security of the site and the safety of festival-goers are integral parts of the positive management approach to be introduced for the Festival (Action and Policies Item 35).

**7.5.7 The local community:** the local community has a crucial role to play in achieving security for the sites. They utilize the areas around the sites, and will continue to do so, and it is important that they understand what actions might be damaging to the archaeology and monuments. The local population is also present not just near the main staffed sites of

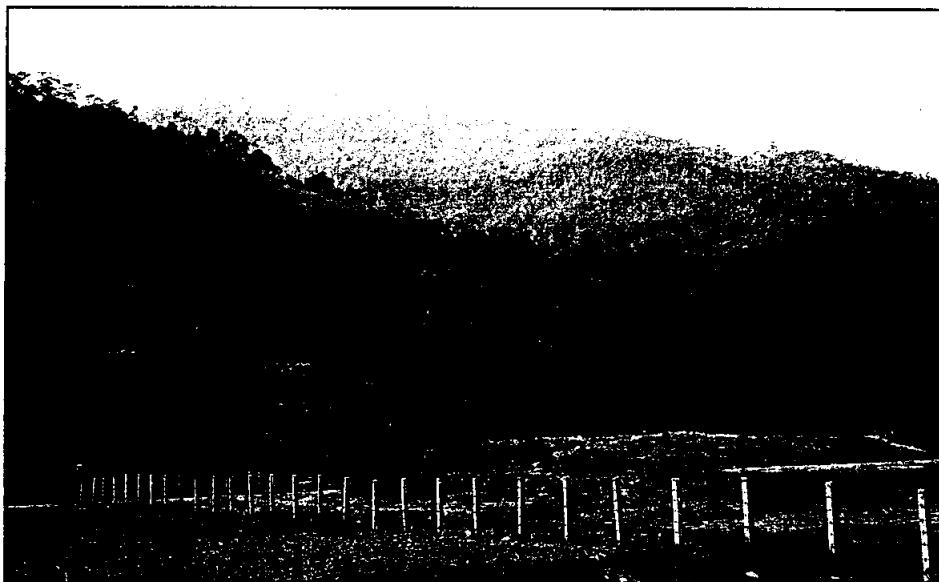
Vat Phou and Tomo but throughout all parts of Zones 3 and 4. If the local population understands the significance of the heritage sites, they are very well-placed to notice damaging activities and to report such damage to the relevant authorities.

**7.5.8 Conclusion:** a number of measures are recommended for combating potential risks to the sites. These include:

- ◆ fencing and controlled access in selected cases
- ◆ regular patrolling, particularly of those sites managed for public access.

A separate assessment of the risks to each part of Zone 4 will be made early in the Plan period to decide on detailed action in each case.

**7.5.9** It is crucial to educate both visitors and the local community about the significance of the sites and to explain what actions will damage them. Enlisting the support of the local community for the preservation of the sites is essential.



Fencing and other increased security measures will help protect the site

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បែនស្តីវិគុណធម្មទៅទំនួលនៃការបិភ័យកកសាស្ត្រ

**CHAPTER 8:  
ACCESS AND TOURISM**

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# **PART III**

- 8.1 Introduction
- 8.2 Sustainable Tourism Development of the Cultural Sites
- 8.3 Interpretation, Education and Publication
- 8.4 Development of Tourism Infrastructure
- 8.5 The Vat Phou Festival

**ຫົວຂໍ້ທີ 8:**  
**ການເຂົ້າເຖິງ ແລະ ການທອງທູກວາ**

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# **ຫຼາຍການທີ III**

- 8.1 ພິດສະເໜີ
- 8.2 ການພັດທະນາດ້ານການທອງທູກວະທານທີ່  
ວັດທະນະທຳ
- 8.3 ການອະທິບາຍ, ການສຶກສາ ແລະ ການພິມເຜີຍແຜ່
- 8.4 ການພັດທະນາໂຄງສ້າງໝັ້ນທານດ້ານການທອງທູກວາ
- 8.5 ການບຸນປະເພີນວັດພູ



## 8.1 INTRODUCTION

- 8.1.1 Tourism is one of the major growth elements of the Laotian economy and will clearly become an ever more important factor at Vat Phou, which is potentially one of the most exciting cultural sites in the country. Government policy targets the sustainable development of cultural tourism and for this it is essential that the integrity and character of the Champasak cultural landscape is maintained. The well-maintained character of the historic landscape surrounding Vat Phou should in itself be an attraction for the high-spending European, American, Australian and Japanese markets which the Government is trying to attract.
- 8.1.2 "Sustainable" means using the resources available to the present generation in ways which leave these resources intact for the future. Developed in this way, tourism can provide income for site maintenance and development and employment opportunities for the local population, as well as enjoyable and educational access for the visitor to an important element of the world's cultural heritage and to the experience of Laotian traditions and life-style. However, if developed unsustainably, tourism will destroy the rare and irreplaceable archaeological resources as well as the character of the area, thereby impoverishing future generations. It is vital that both the sites themselves and the infrastructure to support tourism, such as roads and hotels, are developed in sustainable ways that preserve the essential character of the Champasak Heritage and Cultural Landscape Protection Zone.
- 8.1.3 It is important, too, that tourism be developed in ways which are economically sustainable. There is no point in investing in major developments if there are not enough tourists to provide the income to sustain them. It is also necessary for the tourist sites and facilities, such as hotels, to be developed simultaneously. If this is not done there is the risk that there will be no facilities for use by an increased number of tourists, but it is equally dangerous to develop facilities ahead of market growth, since they will then fail as economic investments. It is far better to develop tourism gradually so that the cultural and environmental impact and economic consequence of each development can be measured before the next step is taken.



## **8.2 SUSTAINABLE TOURISM DEVELOPMENT OF THE CULTURAL SITES**

- 8.2.1** At present the only sites with any visitor facilities are Vat Phou itself and Tomo Temple. Vat Phou has the skeleton of basic provision, with a secure perimeter, staff and a small car park and visitor reception building. At Tomo there is a control point on the road from the village.
- 8.2.2** The first step should be to use the existing facilities effectively. The first thing that visitors to a site will expect is a welcome and basic information about the site. They also look for refreshment outlets and the opportunity to purchase souvenirs, and they also expect that their visit will take place in safe conditions.
- 8.2.3** For a quite small investment, it will be possible to greatly improve the tourist facilities at Vat Phou and at Tomo. The first priority is to establish a high level of housekeeping at the two sites. The entry points are to be staffed at all times the sites are open, visitors are to be welcomed warmly and the sites are to be kept free of litter. Staff must patrol the sites to prevent vandalism and to help visitors. Site staff should be easily identifiable by wearing a uniform or at least a badge. Existing tourist facilities should be augmented by simple interpretation with multi-lingual site graphics in Lao, French, English and Japanese. At the sites, it should be possible to buy guide books, postcards and local souvenirs as well as to get basic refreshments and make use of clean toilet facilities. The possibility of guided tours in several languages could also be investigated.
- 8.2.4** Satisfactory achievement and maintenance of these objectives will make the sites attractive, enjoyable and educational, and an exemplar of site management, capable of dealing with several times the present number of visitors. The consequence of increased numbers will be the need for more maintenance of paths and other areas that become subject to increased pressure. However, the improved standards will make it possible to charge a realistic admission fee to foreign visitors so that they are making a real contribution to the costs of site maintenance and conservation.

**8.2.5** Once this first phase of tourism development has been successfully achieved, the next stage of development will be to introduce access to other parts of Zone 4, the Monument Management Zone. Visitor access can be introduced to Nong Sida Temple and the surrounding area, which could be managed from Vat Phou, either by guided parties or perhaps by self-guiding leaflets and on-site signage. Before tourists are allowed to visit the Nong Sida Temple, however, access to the temple must be made safe.

**8.2.6** The next stage of tourism development should be to introduce visitor access to the more visible parts of the Ancient City. The best area would be the city banks north of Ban Nong Vienne Village and the temple complex at Nong Saphang Village. The temples and baray would need to be made safe for visitors and secure from damage, and there would need to be clearance of undergrowth from the river banks (this should be done in any case as part of the site conservation programme). There would need to be site interpretation and some means of access for visitors, such as using oxcarts from nearby villages. This would also provide employment opportunities for the local community.

**8.2.7** Major investment in new visitor facilities such as a new site museum should only be considered once these basic steps have been achieved, though it is possible that temporary arrangements could be made for the display of a limited number of artefacts by converting existing storage space into exhibition space. These initial steps should be phased over the first five-year period of the Plan.

## **8.3 INTERPRETATION, EDUCATION AND PUBLICATION**

**8.3.1** An essential part of developing the sites for tourism is interpretation in its widest sense.

The purpose of site interpretation is to educate visitors about this potential World Heritage Site so they leave the site with a better understanding of its significance, past and present, and a fuller appreciation of its cultural importance, great beauty and religious power. Site graphics have been mentioned above, but these are only one part of interpretation. It is also necessary to introduce publications which should include a comprehensive guide book to the area and information on the work of the Management Plan. Publications should be produced for both the local population and for tourists since they are another way of raising awareness of the project and the significance of the heritage of the Champasak Plain. Tourist items such as postcards and posters should also be produced. Until visitor numbers have risen considerably it should not be necessary to consider investing in a major new museum or exhibition hall.

**8.3.2** Equally important is education for both the local population and visitors. The former should be dealt with through the HATCH programme (Section 9.2), and consideration should be given in due course to producing educational materials for visiting students and school children, and also to the inclusion of information about Vat Phou in educational materials used in schools.

**8.3.3** One important method of developing visitors' understanding of the cultural landscape and its present-day use is to involve the local communities in interpretation through direct contact with visitors. Local interpreters can provide information on the site and on local uses and traditions which tour agency guides cannot. The Site Manager should work with the local communities through the Village Liaison Committee (Chapter 9) to develop this kind of interpretation. Encouraging visitors to participate in local customs and ceremonies is also a valid form of interpretation and of developing links between the local communities and those who come to visit the site.

## **8.4 DEVELOPMENT OF TOURISM INFRASTRUCTURE**

- 8.4.1** When the number of tourists increases it will be necessary to improve and increase the facilities available for them, including accommodation, food outlets, transport, local guides, and opportunities to buy souvenirs and other local products. All this will need careful planning to ensure that new developments do not adversely affect the character of the site, surrounding villages or the cultural landscape.
- 8.4.2** This is particularly true of accommodation since the construction of large hotels would be very intrusive in the Champasak landscape. Hotels should all be situated at Pakse and there should be a wide range of accommodation available to meet the needs of different types of visitors. Locally it may be possible to provide accommodation on a modest scale in people's homes or through adaptation of some of the redundant buildings in Champasak itself.
- 8.4.3** Food retailing and the production and sale of souvenirs will provide further employment opportunities for the local communities. Visitors tend to wish to take home a souvenir from the places they have been, therefore the development of local crafts could be very rewarding, as would other items, such as plants or local food products, which link directly to local culture and use of the Champasak cultural landscape.



## **8.5 THE VAT PHOU FESTIVAL**

- 8.5.1** As noted above, Vat Phou is the scene of a major festival every February, attended by up to 10,000 visitors over the three days plus of its duration. During Festival time, a major market is established within the boundaries of Zone 4, intensifying the litter problem, and some vandalism and accidental damage to the site tends to occur. People wandering over the site at night are also at risk of personal injury.
- 8.5.2** It is important that the Site Manager take proper responsibility for the management of the festival to prevent damage. The site must remain as clean as possible and visitor safety must be ensured. At the same time, the site management must not be so intrusive that it inhibits those who wish to worship at Vat Phou. It is essential, for example, that commercial activity does not take place within the Monument Management Zone, and that site patrolling is sufficient to prevent accidents. Adequate fire precautions are also needed. A vital task is to clean up the site at the end of the Festival.
- 8.5.3** Extra staffing will be needed during the Festival and there will be other additional costs arising from proper management. The Site Manager must also examine ways in which revenue from the Festival might pay the costs of managing it, and also look for a contribution to the general maintenance of the site. The site manager needs to develop a new approach for managing the Festival in full consultation and partnership with the religious authorities and the local communities concerned.

**CHAPTER 9:**  
**COMMUNITY AWARENESS AND ECONOMIC DEVELOPMENT**

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# PART III

9.1 Introduction

9.2 The HATCH Programme

9.3 Next Steps

ຫົວໜ້າ 9:  
ການສຶກສາມວນຊົນ ແລະ ການພັດທະນາເສດຖະກິດ

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# ມາກີ III

9.1 ບົດສະເໜີ

9.2 ແຜນການສຶກສາຄວາມຮັບຮູ່ກ່ຽວກັບມໍລະດົກ

ໂດຍຜ່ານການຂະຫຍາຍຕົວຂອງຊົມຊົນ

9.3 ຂັ້ນຕອນໃນຕໍ່ໜັ້າ



### 9.1 INTRODUCTION

- 9.1.1 The extensive nature of the archaeological sites of the Champasak Plain and the potential effects on the local communities of the implementation of the Plan have been mentioned many times. Areas of *high* archaeological significance are not restricted just to Vat Phou and a few other temple ruins. Much of the significance of the site lies in the fact that the known temple sites have for the first time been placed within a wide and dense context of settlement sites, roads, baray and water channels which together form a connected and coherent cultural and archaeological landscape stretching over many square kilometres. Earlier sections have also stressed the importance of this archaeological landscape for understanding the importance of a Heritage Protection Zone covering all 390 sq. km and containing smaller zones in which stricter policies apply. The Actions and Policies adopted to implement the protection zones will mean that a number of types of activity will necessarily be forbidden or subject to consent procedures in various parts of the Champasak Heritage and Cultural Landscape Protection Zone.
- 9.1.2 The Champasak Heritage and Cultural Landscape Protection Zone is not an empty landscape but is inhabited and used by approximately 27,800 people living in some 55 villages, as well as in Champasak town itself. It is the activities of these people that will be affected primarily by the implementation of the Plan. Therefore, it is important that the local communities living in and around the protected zones be fully involved in the work of the Plan. The Village Administrative Authorities are, indeed, among the National Heritage Management Agencies established by the 1997 Decree of the President of the Lao PDR on the Preservation of Cultural, Historical and Natural Heritage No. 03/PR (Articles 9, 10).
- 9.1.3 Many opportunities for local economic development will be created by the implementation of the Plan, both in the field of conservation and maintenance and also in supporting a developing tourism industry. For example, a relatively small piece of emergency conservation work at Vat Phou in 1997 employed more than 100 local labourers. Increased tourism

should generate extra employment on the sites themselves and, more significantly, in local enterprises. Possible examples of the types of enterprises that could be established, linked closely to the sustainable development of tourism, could be the development of river trips with local boatmen, the use of distinctive local forms of transport (such as ox carts) to move visitors around and the marketing of handicrafts reflecting the area's cultural heritage. Increased employment will in turn have a beneficial effect on the district and provincial economy as a whole.

- 9.1.4** Therefore, it is vital that the local communities be aware of and understand the reasons for the designation of the Champasak Heritage and Cultural Landscape Protection Zone and understand why it is necessary to restrict their ability to alter their farming practices, develop alternative businesses or build new houses. It is vital also that they are fully aware of and prepared to take advantage of the opportunities brought by the Management Plan, both for economic development and to become positively involved in the care and conservation of their heritage. It is particularly important that the influential stakeholders in the local communities, such as the village heads, sangha and temple committees, schoolteachers, local government officials and business leaders, should understand why the Plan has been developed and what it will achieve for the local communities, as an integral part of the Plan's strategy for the preservation of Champasak's cultural heritage.
- 9.1.5** If the local communities are convinced of the value of conservation of the cultural landscape as a whole, there are many things that they can do to support the purposes of this Plan. The village heads should be involved in monitoring the protected sites. It will also be possible to use local traditions and customs as a force for conservation of both the natural and the cultural environment. There is evidence which should be built upon of great local pride in the heritage, a desire to know more about it, and a wish to be involved in its active conservation.

## **9.2 THE HATCH PROGRAMME**

**9.2.1** NIMCC and UNESCO, recognizing the need for community involvement in the preservation of Vat Phou, established a programme called the Heritage Awareness Through Community Outreach (HATCH) in January 1997. The underlying concept of HATCH is that the restoration, conservation, preservation and sustainable utilisation of the cultural heritage of the Champasak Plain should as far as possible be the responsibility of and carried out by the local communities. Within this concept, HATCH has three objectives:

- 1.** to increase community awareness of the importance of the archaeology and heritage of the Vat Phou area
- 2.** to mobilize and motivate local communities to participate in the conservation and sustainable utilisation of their heritage
- 3.** to introduce to the local communities the Champasak Heritage Management Plan and any other activities to be carried out under the auspices of the NIMCC.

**9.2.2** The intention of HATCH has been both to raise awareness and to develop the capacity of the local community to manage their own heritage. Conservation work to date has been designed to make the maximum effective use of local labour. Temporary exhibitions were displayed at the Vat Phou Festival in 1997 and 1998. These efforts should be continued and augmented.

**9.2.3** In order to make the programme more effective, research has been carried out on the modern local culture of the area. Following the study of the census data, field research was carried out in the villages around Vat Phou, demonstrating among other things the integrated way in which the villagers use all aspects of their cultural and natural environment, including the areas around Vat Phou itself (for example as a source of firewood), and the close and complex socio-economic links between the various villages.

**9.2.4** The central role of the village heads in the life and organisation of each village is also very clear. Any future strategy must make full use of this role.

### **9.3 NEXT STEPS**

**9.3.1** The HATCH Programme has shown what needs to be done to increase community awareness and involvement in heritage conservation. This initiative will be developed in a number of ways.

**9.3.2 Improved Understanding of the Local Communities:** research will continue on the socio-economic structure of the villages within the Champasak Heritage and Cultural Landscape Protection Zone so that the effects of the Management Plan on the villages can be fully understood and the Plan can be developed in ways which will benefit the local community.

**9.3.3 Communication:** communication, in both directions, between the site managers and authorities and the local communities will be fostered and developed. In particular the crucial role of the village heads will be taken into account. The village heads will be kept informed of Plan proposals, and their views will be sought and taken account of on a regular basis. A Village Liaison Committee with a membership of village heads and head teachers has now been established and should be kept fully involved in the implementation of the Plan. Local communities should be informed of all activities undertaken as part of the Plan.

**9.3.4 Positive Action for Conservation:** the village heads have shown a willingness to be involved positively in the conservation of the site. They should play a primary role in the monitoring of protected areas on behalf of the Site Manager. Their assistance should be sought to develop other ways of using local communities and their traditions and customs as forces for conservation.

**9.3.5 Education and Awareness Raising:** general awareness raising will be an important part of the programme. Methods that could be used include exhibitions, films and videos, lectures and site tours. It is important that the methods used are appropriate to the audience. It is also suggested that an education committee of local teachers, monks, well-respected elders of the community and local government officers be established to advise on the best means of raising awareness. Education about the implementation of the Management Plan will not be confined to the classroom but integrated as far as possible into the activities of daily life of the communities in and around the protected area.

**9.3.6 Work Planning:** all those planning work as part of the implementation of the Management Plan will incorporate in their work the maximum involvement of local labour and local resources. This will apply not just to conservation work but also to activities related to wider economic development.

**9.3.7 Sustainable Economic Development:** in addition to matters within its direct responsibility, HATCH intends to appoint a community development expert to work with the local communities to encourage the development of sustainable local tourism-related businesses, drawing on local customs and traditions, of the type described in Section 9.1.3, as well as in the development of restaurants, accommodation and other related businesses.



Planning meetings and heritage awareness programmes will involve community leaders and village heads as well as local citizens

ກອງປະຊຸມວາງແຜນ ແລະ ໂຄງການສ້າງຄວາມຕັ້ງດີຕໍ່  
ມໍລະດົກທີ່ເປັນການປະກອບສ່ວນໃຫ້ບັນດາອິງການຈັດຕັ້ງ  
ຊັມຂຶນ. ນາງບ້ານ ພ້ອມທັງປະຊາຊົນທີ່ຖື່ນ

## CHAPTER 10:

### MAKING THINGS HAPPEN

- 10.1 Introduction
- 10.2 Adoption and Endorsement of the Plan
- 10.3 The Roles of the NIMCC, the Provincial Heritage Committee and the District Committee within the Champasak Heritage and Cultural Landscape Protection Zone
- 10.4 The Role of the Site Manager and the Site Management and Training Centre
- 10.5 The Role of the Local Communities in the Implementation of the Champasak Heritage Management Plan
- 10.6 Training and Capacity Development
- 10.7 Funding Arrangements
- 10.8 Revision of the Plan



### ຫົວໜ້າ 10: ການເສດໃຫ້ປະກິດເນີນເປັນຈີງ



- 10.1 ບົດສະເໜີ
- 10.2 ການຮັບຮອງ ແລະ ການເຊັນຮັບແຜນການ
- 10.3 ພາລະບົດບາດຂອງຄະນະກຳມະການປະສານງານແຫ່ງຊາດ,  
ຄະນະກຳມະການມີລະດົກຂັ້ນແຂວງ ແລະ ຂັ້ນເມືອງໃນເຂດ  
ບົກປັກຮັກສາພັນທຶນທີ່ມີລະດົກທາງດ້ານວັດທະນະທຳຈຳປາສັກ
- 10.4 ພາລະບົດບາດຂອງຜູ້ຄຸມຄອງສະຫນາມ, ສູນກາງ  
ການຄຸ້ມຄອງ ແລະ ເຝັກອົບຮົມ
- 10.5 ພາລະບົດບາດຂອງຊຸມຊົນທ້ອງຖ່ານໃນການປະຕິບັດແຜນການ  
ຄຸ້ມຄອງມີລະດົກຈຳປາສັກ
- 10.6 ການເຝັກອົບຮົມ ແລະ ການພັດທະນາຄວາມສາມາດ
- 10.7 ການຈັດສັນແຫຼງທຶນ
- 10.8 ການທຶນທວນແຜນການ

**10.1 INTRODUCTION**

**10.1.1** Previous chapters have introduced a wide range of policies and actions to achieve the long-term aims of the Plan as set out in Section 4.2, and the specific objectives for the first five years laid out in Section 4.3. An effective means of enforcement and delivery is essential to implement these policies and to achieve the overall objectives of the safeguarding and sympathetic development of the Vat Phou cultural landscape, its environmental setting, and the distinctive settlement character of the area. The policies and actions must also promote a positive commitment of the local communities towards heritage conservation within a framework of sustainable economic development.

**10.1.2** Already a considerable amount has been done to lay the foundation for the success of the Plan. Knowledge of the archaeology of the Champasak Heritage and Cultural Landscape Protection Zone is at a comparatively high level, thanks to the work of French, Italian and Japanese research teams over the last decade. The basic record of the site is accessible and on a GIS database, thus providing an excellent tool for the future management of the area. For nearly ten years there has been a museum office for the district which manages the site at Vat Phou and oversees the archaeology of the area. Since 1996, the Ministry of Information and Culture has devoted considerable numbers of staff to work in the Champasak area under the auspices of the UNESCO-Laotian International Project for the Safeguarding of Vat Phou. Important parts of this project have been the development of the professional capacity of the Lao participants and the raising of public awareness in the local communities, as well as enhancing the archaeological record and carrying out basic studies of other aspects of the Champasak Heritage and Cultural Landscape Protection Zone pertaining especially to its conservation and long-term preservation.



**10.1.3** The Government of the Lao PDR has also put in place a legal framework of protection through the Provincial Decree No. 38/88, for the Preservation of Vat Phou Monuments and Associated Sites, and the 1997 Decree of the President of the Lao PDR on the Preservation of Cultural, Historical and Natural Heritage No. 03/PR. The creation of the National Inter-Ministerial Co-ordinating Committee (NIMCC) in 1996 has provided an excellent vehicle for the Ministry of Information and Culture to direct, manage and co-ordinate the Vat Phou Project.

**10.1.4** All these actions provide an excellent basis for the continued development and implementation of the Management Plan, and the existing institutional and administrative arrangements will be used as the foundation for the future.

**10.1.5** The Plan itself does not set out detailed work programmes. Rather, it introduces general Actions and Policies which must be implemented by those responsible as they set priorities and can obtain resources. Much of what needs to be done is the responsibility of agencies other than the Ministry of Information and Culture, and the responsible officials of these agencies will need to work closely with the staff of the Site Management and Training Centre.

**10.1.6** Among the large number of bodies and individuals involved in or likely to be affected by the implementation of the Management Plan are a comparatively few key players. First and foremost, there is the Ministry of Information and Culture which has the responsibility within the Government of the Lao PDR for the national heritage and its protection. Second, there is the Champasak Provincial Government which is responsible for many activities of the Site Management and Training Centre and in particular for economic planning and development control within Champasak Province. The District authorities and the village heads are also crucial players.

**10.1.7** The Management Plan will have major effects on the area as a whole because Vat Phou is central to the identity of Champasak and its population. The Champasak Heritage and Cultural Landscape Protection Zone covers a considerable part of Champasak District, as well as small parts of two adjoining districts, Phonthong and Pathumphone. It is also potentially central to the economic development strategy of the Province. The management of the Champasak Heritage and Cultural Landscape Protection Zone will be fully integrated into the organs of provincial and district administration, as well as having the benefit of the technical guidance and specialist leadership of the Ministry of Information and Culture. The Actions and Policies set out in the following section of the Plan are intended to achieve this, with guidance and overall direction provided by the Ministry of Information and Culture through the NIMCC and with the management function itself embedded within the Provincial and District Administrations.

**10.1.8 For the Plan to be fully effective, there need to be:**

- ◆ full and effective backing of the Plan's objectives and policies at national, provincial, district and village levels
- ◆ bodies able to make decisions on the implementation of policies at all levels and agencies of government involved in the Champasak Plain
- ◆ an effective management structure with adequate staffing and resources to monitor and oversee all aspects of the Plan
- ◆ adequate training and capacity development for staff at all levels
- ◆ an effective programme of education and awareness raising in the local communities to engage their support for the conservation of the Champasak Heritage and Cultural Landscape Protection Zone
- ◆ revised legal protection and regulations
- ◆ adequate resources.

## 10.2 ADOPTION AND ENDORSEMENT OF THE PLAN (FIG 21)

10.2.1 Following consideration and endorsement by the NIMCC, the Plan has been adopted at the highest level of the Government of the Lao PDR on 28 September 1998 as the Management

Plan for the Champasak Heritage and Cultural Landscape Protection Zone. This Plan is to be implemented under the direction of the Ministry of Information and Culture, and to be given official force through a Ministerial Decree to the Provincial Government, which has executive responsibility for its execution.



Adoption and full implementation of the Management Plan will ensure the continued preservation of all resources associated with the Champasak Heritage and Cultural Landscape Protection Zone

ການຮັບຮອງ ແລະ ວິທີການນໍາໃຊ້ອັນລົບຖ້ວນຂອງແຜນ  
ການຄຸ້ມຄອງຈະເຮັດໃຫ້ວຽກງານການປຶກປັກຮັກສາຂັບ  
ພະຍາກອນຫັງໜີມິດ ຫຼືກ່ຽວໜັນກັບເຂດໝັ້ນທີ່ປຶກປັກຮັກສາ  
ນີ້ລະດົກຫາງດ້ານວັດທະນາທຳຈຳບາສັກ ໃຫ້ໄດ້ຮັບການລືບ  
ຕໍ່ປະຕິບັດ

## **10.3 THE ROLES OF THE NIMCC, THE PROVINCIAL HERITAGE COMMITTEE AND THE DISTRICT COMMITTEE WITHIN THE CHAMPASAK HERITAGE AND CULTURAL LANDSCAPE PROTECTION ZONE (FIG 22)**

**10.3.1** The NIMCC has been assigned the responsibility for the implementation of the Management Plan under the direction of the Ministry of Information and Culture. The NIMCC will carry out this work through the Provincial Administration and the District Office. The Ministry of Information and Culture will review the membership of the NIMCC periodically to ensure that all stakeholders with an interest in the preservation and sustainable development of the Champasak Heritage and Cultural Landscape Protection Zone are represented, particularly the Provincial and District Administrations and the major agencies involved in economic development, including agriculture, and especially irrigation, and any infrastructure works, such as new roads or electrification schemes.

**10.3.2** The main areas of policy and managerial responsibility for implementing the Plan's Actions and Policies in the Champasak Heritage and Cultural Landscape Protection Zone are:

- ◆ *Control and Monitoring*
- ◆ *Archaeology and Survey*
- ◆ *Documentation*
- ◆ *Community and Economic Development*
- ◆ *Security*
- ◆ *Access and Maintenance of the Monument Management Zone*
- ◆ *Conservation and Construction within the Monument Management Zone*
- ◆ *Training*
- ◆ *Office Management.*

Executive responsibility for carrying out agreed policies and for providing professional advice on applications requiring consent rests with the Site Management and Training Centre, headed by the Site Manager as set forth in Chapters 5 and 6. Responsibility for policy, for decision-making on applications for consent for development or other work, and for approving work programmes and budgets rests with the NIMCC, the Provincial Heritage Committee and the District Committee, respectively, as set forth in Chapter 6.

**10.3.3** The NIMCC has considered and agreed to terms of reference which adequately cover its responsibilities and respect the responsibilities of other bodies. Its terms of reference for the implementation of the Champasak Heritage Management Plan within the Champasak Heritage and Cultural Landscape Protection Zone are, on behalf of the Minister of Information and Culture and under his direction, and working through the executive agency of the Provincial Government and the District Office:

1. to safeguard the Champasak Heritage and Cultural Landscape Protection Zone within the framework of sustainable development
2. to liaise with UNESCO and the World Heritage Committee on the possible inscription of the Champasak Heritage and Cultural Landscape Protection Zone on the World Heritage List, and once inscribed, ensure that the heritage values for which the site has been inscribed are conserved in all authenticity and integrity, according to the international standards outlined in the World Heritage Convention, its Operational Guidelines and complementary instruments and recommendations adopted by the UNESCO General Assembly
3. to monitor the implementation of the Management Plan and agree to the work programmes of the Site Manager and the Site Management and Training Centre for implementation within the Champasak Heritage and Cultural Landscape Protection Zone
4. to propose as necessary legal regulations, policy documents and codes of practice to give effect to the Plan
5. to decide on proposals to extend boundaries of Zone 3, advised by the Site Manager, and confirm or reject emergency extensions of Zone 3 made by the Provincial Heritage Committee
6. to decide on proposals to extend boundaries of Zone 4, on the advice of the Site Manager

7. to approve/refuse all national irrigation schemes and major road schemes within the Champasak Heritage and Cultural Landscape Protection Zone, advised by the Site Manager
8. to decide on all proposals for research work, advised by the Site Manager
9. to decide on provision of information from the database in response to requests from non-government bodies
10. to decide on conservation programmes, advised by the Site Manager
11. to oversee the development and fostering of public awareness and support for the conservation of the Champasak Heritage and Cultural Landscape Protection Zone within the overall framework of sustainable development
12. to oversee the socio-economic development of the local communities within the overriding conservation needs of the Champasak Heritage and Cultural Landscape Protection Zone and to maintain close liaison with the heads of the villages within the Champasak Heritage and Cultural Landscape Protection Zone
13. to oversee the development of training programmes and the Site Management and Training Centre (see Section 10.5)
14. to decide on national and international training programmes
15. to decide on major office facilities
16. to approve all budgets, including those for major conservation, restoration and construction projects and to approve budget reallocation, advised by the Site Manager
17. to be responsible for fund-raising

- 18.** to adjudicate on disputes arising from the implementation of the Plan
- 19.** to receive reports from the Provincial Heritage Committee and the District Committee on their activities concerning the Champasak Heritage and Cultural Landscape Protection Zone
- 20.** to receive reports from the Site Manager on the activities and performance of the Site Management and Training Centre
- 21.** to review the Actions and Policies and effectiveness of the Management Plan, and to oversee its updating at the end of its first five years in 2004.
- 10.3.4** The terms of reference of the Provincial Heritage Committee for the implementation of the Champasak Heritage Management Plan within the Champasak Heritage and Cultural Landscape Protection Zone are:
- 1.** to supervise the Site Manager and the Site Management and Training Centre
  - 2.** within the Champasak Heritage and Cultural Landscape Protection Zone to approve or refuse all government and other major schemes for development, advised by the Site Manager, except for national irrigation and road schemes
  - 3.** to decide on planned archaeological salvage work undertaken by the Site Management and Training Centre, advised by the Site Manager
  - 4.** to decide on emergency interim extensions of Zone 3, subject to confirmation by the NIMCC within six months, advised by the Site Manager
  - 5.** to agree to programmes of site marketing and enhancement, advised by the Site Manager

6. to decide on proposals for display, interpretation and visitor facilities, advised by the Site Manager
7. to make decisions on income-generating projects, advised by the Site Manager
8. to agree to training programmes for the staff of the Site Management and Training Centre, advised by the Site Manager
9. to perform the audit function for the Site Manager and the Site Management and Training Centre
10. to make decisions on proposals for minor improvements or alterations to office facilities
11. to appoint the Site Manager
12. to appoint all other professional and technical staff in consultation with the Site Manager
13. to receive reports from the District Committee with regard to its activities to implement the Champasak Heritage Management Plan within the Champasak Heritage and Cultural Landscape Protection Zone
14. to receive reports from the Site Manager on the activities and performance of the Site Management and Training Centre

**10.3.5** The terms of reference of the District Committee for the implementation of the Champasak Heritage Management Plan within the Champasak Heritage and Cultural Landscape Protection Zone should be:

1. to approve or refuse minor developments up to and including individual building consents and building alterations, advised by the Site Manager
2. to agree to proposals for educational work, advised by the Site Manager
3. to agree to proposals for local liaison, advised by the Site Manager
4. to agree to proposals for awareness raising, advised by the Site Manager
5. to receive reports from the Site Manager on the activities and performance of the Site Management and Training Centre

## **10.4 THE ROLE OF THE SITE MANAGER AND OF THE SITE MANAGEMENT AND TRAINING CENTRE (FIG 23)**

**10.4.1** To ensure unified management of the implementation of the Champasak Heritage Management Plan within the Champasak Heritage and Cultural Landscape Protection Zone there is a Site Manager at the senior level within the Provincial Government. The main functions of the Site Manager within the Heritage Protection Zone are:

- ◆ to manage agreed to programmes of work
- ◆ to be responsible for the delivery of programmes of work
- ◆ to advise the decision-making bodies on policy and other issues arising during the implementation of the Plan.

**10.4.2** The Site Manager will be supported by the Site Management and Training Centre and its staff. The broad functional areas of their work within the Champasak Heritage and Cultural Landscape Protection Zone will be:

### ***Control and Monitoring***

1. to advise on proposals for works or changes within the Champasak Heritage and Cultural Landscape Protection Zone which require consent under the zoning system proposed by the Plan
2. to advise on proposals for works proposed for Zone 3: Archaeological Research Zone
3. to monitor, in coordination with the village heads, the condition of sites within Zone 3: Archaeological Research Zone, and the effect of changes within the Champasak Heritage and Cultural Landscape Protection Zone

### ***Archaeology and Survey***

4. to undertake archaeological fieldwork of all types, including excavation, whether rescue work or planned research
5. to catalogue, inventory and curate archaeological finds

6. to advise the NIMCC on any proposals for archaeological research
7. to manage externally funded and staffed research projects
8. to monitor the effectiveness of the Plan in protecting the archaeology of the Champasak Heritage and Cultural Landscape Protection Zone and fulfilling the research objectives of the Plan
9. to provide archaeological services for other sections

*Documentation*

10. to maintain and update the GIS and management database

11. to provide documentation services for other sections

12. to maintain a Site Management and Training Centre Library

13. to provide site maps to other sections

*Community and Economic Development*

14. to develop income-generating projects within the local community

15. to undertake site marketing and enhancement

16. to act as a focal point for the HATCH programme and to work closely with the Village Liaison Committee to raise public awareness and to foster local support for the Plan by developing a positive commitment among the local communities for the conservation of the Champasak Heritage and Cultural Landscape Protection Zone

17. to develop heritage education within the community

***Security, Access and Maintenance***

18. to manage all aspects of Zone 4: Monument Management Zone
19. to provide maintenance and security services, particularly at Vat Phou and Tomo
20. to manage visitors and visitor facilities

***Conservation and Construction***

21. to coordinate and manage major projects for improved conservation of Zone 4: Monument Management Zone, and for development of associated facilities (e.g. offices, storage, museums and displays)
22. to prepare project proposals for external or Government funding

***Training***

23. to develop and implement staff training courses and activities

***Office, staff management and financial control***

24. to prepare annual work programmes for implementation of the Plan and budget bids, and to assume financial and managerial responsibility for spending agreed budgets and achieving programme goals
25. to provide, as necessary, offices, equipment and vehicles
26. to administer and manage the Site Management and Training Centre

**10.4.3** In the implementation of the Champasak Heritage Management Plan within the Champasak Heritage and Cultural Landscape Protection Zone, the Site Manager's principal objectives are:

1. to ensure heritage conservation

2. to conserve and upgrade the cultural landscape and environment
3. to encourage and facilitate research
4. to educate future generations
5. to develop sustainable cultural tourism
6. to promote socio-economic development of the local communities
7. to encourage community involvement in positive actions to conserve the cultural landscape of the Champasak Heritage and Cultural Landscape Protection Zone. The Site Manager will do this through the management of agreed programmes of work, assuming responsibility for the delivery of agreed programmes, and advising the appropriate policy-making and decision-making bodies on the implementation of the Champasak Heritage Management Plan within the Champasak Heritage and Cultural Landscape Protection Zone.

**10.4.4** The Site Manager must be an appropriately trained and qualified professional. The **principal duties** of the Site Manager will be:

1. to advise all other levels on proposals for development received
2. to advise potential developers on how schemes can, if possible, be amended to be acceptable
3. to supervise monitoring of the protected area
4. to report infringements of the provisions of the Plan to the NIMCC, the Provincial Heritage Committee and the District Committee

5. to manage all archaeological work within the Champasak Heritage and Cultural Landscape Protection Zone including museum collections, survey and excavation
6. to decide on instant salvage work in response to unpredicted discoveries
7. to advise all other levels on all archaeological work
8. to manage the GIS database
9. to manage the agreed-upon community and liaison schemes
10. to make all decisions on day-to-day maintenance and management of programmes
11. to prepare maintenance schedules and specifications for all Zone 4 sites
12. to manage visitor facilities and visitor services
13. to coordinate with the Village Liaison Committee
14. to develop proposals and funding packages for major projects
15. to execute agreed-upon and funded projects
16. to manage staff and offices of the Site Management and Training Centre
17. to prepare budgets
18. to manage and monitor expenditures
19. to purchase equipment within agreed budgets

20. to employ manual and clerical staff
21. to prepare and present reports on the implementation of the Champasak Heritage Management Plan within the Champasak Heritage and Cultural Landscape Protection Zone to the NIMCC, the Provincial Heritage Committee and the District Committee
22. to function as secretariat of the NIMCC
23. to attend meetings of the NIMCC, the Provincial Heritage Committee and the District Committee when matters relating to the implementation of the Champasak Heritage Management Plan within the Champasak Heritage and Cultural Landscape Protection Zone are under consideration.

**10.4.5** The principal functions of each section of the Site Management and Training Centre are:

- 1. Control and Monitoring Section:** the main functions of this section are the control of development of all types and the regular field checking of the condition of archaeological sites. The main expertise needed will be archaeological. This section requires an archaeologist as supervisor and an assistant archaeologist to cope with the likely workload. They will need to work closely with the village heads in monitoring sites
- 2. Archaeology and Survey Section:** this section provides archaeological advice throughout the Centre and is responsible for the development of a research policy, consideration of research applications submitted by others, and the conduct of archaeological fieldwork, including excavation. The section is also responsible for the cataloguing and curating of archaeological finds

- 3. Documentation Section:** this section's primary responsibility is the upkeep of the GIS and database. It will also provide documentation services, including maps, throughout the Centre.
- 4. Community and Economic Development Section:** this section develops all aspects of HATCH, with particular focus on community awareness and support and on sustainable economic development. It is also responsible for site marketing and enhancing those parts of Zone 4 managed for public access.
- 5. Security, Access and Maintenance Section:** this section is responsible for all aspects of the general management, maintenance and security of the sites in Zone 4, and for services to the public at those sites open to the public. The manager of the Security, Access and Maintenance Section should be based on site since the primary responsibility is to establish and maintain very high standards of care for both the site itself and for visitors at Vat Phou and at Tomo. Both sites will need ticket office staff and security guards to help look after visitors. The manager of the Security, Access and Maintenance Section will also be responsible for day-to-day maintenance such as litter collection, grass cutting, vegetation control on the standing ruins and general repairs of modern structures such as fences and visitor facilities. For these tasks, a maintenance team is necessary to work throughout Zone 4.
- 6. Conservation and Construction Section:** major projects of conservation or of site development are the responsibility of a separate section. This allows the site management team to concentrate on their primary responsibility of managing the sites to a very high standard. The manager of the Conservation and Construction Section needs not just to plan and execute projects but also to prepare proposals for funding and be able to explain and argue his case with international donors and agencies. Since the bulk of the projects in the first five years are concerned with structural conservation, the manager should be a conservation architect or structural engineer.

7. **Training Section:** good and continued training will be essential to the success of the implementation of the Management Plan and it is recommended that a training officer be appointed to develop a programme of training and management.

8. **Office and Staff Management, Budgeting and Financial Control Section:** on the assumption that, apart from the staff of the site management team, all staff will be based in one location in Champasak, the Office Manager should also be responsible for the provision of services to all the other teams. In addition to a clerk and a cleaner, vehicles and drivers will be needed.

**10.4.6 Equipment and Accommodation:** apart from the Security, Access and Maintenance Team, who need a base in the present accommodation at Vat Phou, all staff should be based at one central location in Champasak, which should also contain the museum storage facilities. When the training centre is developed, it should also be in this central location. The offices will need furniture, an adequate number of computers, and, as soon as is practical, telephone and fax connections. It is likely that the team as a whole will need at least two vehicles, in addition to the one based in Vat Phou.

**10.4.7** The total number of staff proposed is 53. Of these, 15 are professionals who will require appropriate technical qualifications. The remaining posts can be filled locally. To do so would be an early indication of the opportunities provided for the local community by the Management Plan. While this staffing is a substantial increase of the present provision on the site, the increase is not so marked in comparison with the staff from Vientiane allocated to the project during the period of preparation of the Management Plan. The staffing proposed is far from excessive in terms of the workload and responsibilities which the team will be expected to take on under the Actions and Policies of this Plan for the management of a potential World Heritage Site.

## **10.5 THE ROLE OF THE LOCAL COMMUNITIES IN THE IMPLEMENTATION OF THE CHAMPASAK HERITAGE MANAGEMENT PLAN**

**10.5.1** The Village Administrative Authorities are included among the bodies responsible for the national heritage in the 1997 Decree of the President of the Lao PDR on the Preservation of Cultural, Historical and Natural Heritage No. 03/PR (Articles 9 and 10) and should therefore take an active part in the implementation of the Champasak Heritage Management Plan within the Champasak Heritage and Cultural Landscape Protection Zone. Village heads have shown some interest in carrying out monitoring work. They therefore will be invited to monitor protected areas on behalf of the Site Management and Training Centre and to report any infringements to the Site Manager.

**10.5.2** A Village Liaison Committee has now been established and will need to decide its terms of reference. These should include close liaison with the Site Manager and the Site Management and Training Centre and overseeing of the development of the HATCH programme and advising on its content. The Village Liason Committee will also be a suitable forum for establishing and agreeing upon methods and frequency for the monitoring work to be carried out by the village heads. The Committee should also advise on ways in which local customs and traditions can be used to promote positive conservation and to develop tourism-related businesses in a sustainable way.

## **10.6 TRAINING AND CAPACITY DEVELOPMENT**

**10.6.1** The importance of training of the site staff has already been stressed. What has already been achieved at Vat Phou and what is proposed in this Plan will make the management of this site exemplary within Southeast Asia and farther afield. There is an opportunity to use the expertise being developed at Vat Phou for the training of staff working within the whole of Lao PDR and also across the broader region. The Site Management and Training Centre can provide this training. The training programme would be managed by the Training Officer and Trainer, and other staff of the Centre would contribute to training programmes as appropriate, along with visiting experts. The training function should be planned to be self-funding and should make some financial contribution to the implementation of the Management Plan through paying for staff time.



On-site training will improve the management capability of site staff from throughout Lao PDR

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## **10.7 FUNDING ARRANGEMENTS**

**10.7.1** The costs of implementing the Plan are considerable but are justified by the importance of the site and the potential contribution which it can make to the Laotian economy at the national, provincial and district levels. There are also opportunities for raising revenue directly from the operation and management of the site.

**10.7.2** Expenditures fall into two main areas. There are first the basic operating costs of the Plan, including staff, office expenses and the cost of carrying out basic maintenance and upkeep, and the other continuing activities of the Centre, such as development control and site monitoring. This overall cost should not vary much from year to year and will be met by an annual budgetary allocation from the Ministry of Information and Culture. The Ministry should seek to offset as much as possible of this cost through charging realistic admission prices at Vat Phou and Tomo and through taking opportunities to sell souvenirs, guide books, postcards and refreshments to visitors.

**10.7.3** It is also suggested that the Ministry of Information and Culture should examine the possibility of a tourist tax on tourist facilities, such as hotels, restaurants and guesthouses, within Champasak Province, the proceeds of which should go to the implementation of the Plan.

**10.7.4** The second area of expenditure will be major projects of conservation or other works. These will be one-time projects and the total expenditure will vary from year to year. The Site Manager will need to seek funds from the Ministry of Information and Culture for these projects, but it will also be very important to look for funding from external sources, which will be an important part of the Site Manger's role.

## 10.8 REVISION OF THE PLAN

**10.8.1** The Plan sets out policies for a period of five years (1999 - 2004). At the end of that time the Plan will need to be formally reviewed and Actions and Policies agreed upon for a further five-year period within the overall long-term objectives (Section 4.2). Responsibility for that revision will rest with the NIMCC, advised by the Site Manager. For the duration of this Plan, the Site Manager will keep its implementation under regular review and report to the NIMCC on the effectiveness or otherwise of its policies.



The NIMCC's ongoing responsibility for the Management Plan includes monitoring its implementation and coordinating its revision at the five-year mark

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## ACTIONS AND POLICIES

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## ACTIONS AND POLICIES

### STATUS, SCOPE AND OBJECTIVES OF THE PLAN **Chapter 4**

1. The implementation of the Management Plan is the responsibility of the Ministry of Information and Culture working with the other National Heritage Management Agencies at provincial, district and village levels, under the authority of the 1997 Decree of the President of the Lao PDR on the Preservation of Cultural, Historical and Natural Heritage No. 03/PR (Section 4.1.8).
2. The long-term aims set out in Section 4.2.2 will guide the implementation and development of the Plan.
3. The objectives set out in Section 4.3 are the targets for the first five years of the Plan.

### DATA AND RESEARCH **Chapter 5**

4. The existing GIS will be developed into a full management database containing data on all aspects of the site (including the local economy and the attitudes of the local population) and will be regularly updated (Section 5.2).
5. The Site Management and Training Centre will provide a data service free to other government agencies working within the Champasak Heritage and Cultural Landscape Protection Zone subject to appropriate approval. The Centre will respond to requests for data from other bodies and individuals according to the decisions of the NIMCC. Copyright in all data must remain with the Centre and the Centre should make an appropriate charge for its services (Section 5.2.9).
6. Appropriate basic records will be prepared and regularly updated for all archaeological sites and monuments (Sections 5.2.2, 5.2.4).

7. A programme of field survey will be carried out to identify further archaeological sites which will be recorded in the GIS (Sections 5.2.2-5.2.3).
8. Artefacts, whether in the museum collection or situated within the Champasak Heritage and Cultural Landscape Protection Zone, will be adequately catalogued (Section 5.2.4).
9. A basic photographic inventory of significant buildings within the Champasak Heritage and Cultural Landscape Protection Zone will be prepared and updated regularly, and the owners and occupiers of the buildings will be notified that their property has been included in the inventory (Section 5.2.5).
10. All archaeological sites recorded in the database and classified as of *medium* importance or above, together with significant buildings over 50 years old in the villages, will be included in the Inventory of National Heritage established by the 1997 Decree of the President of the Lao PDR on the Preservation of Cultural, Historical and Natural Heritage No. 03/PR (Articles 11-12 and Section 5.2.6).
11. The Research Strategy for the Champasak Heritage and Cultural Landscape Protection Zone will have as its primary objectives:
  - ARCHAEOLOGY**
    - (11.1) improve knowledge of the absolute distribution of archaeological and historical activity within the cultural landscape
    - (11.2) improve knowledge of the changing patterns of settlement, land use and building types over time through improved dating of sites
    - (11.3) better characterize the nature of domestic occupation before the post-Angkorian period
    - (11.4) improve understanding of the development over time of temple plans



- (11.5) examine the areas around sacred sites to improve understanding of their context (Section 5.3.1).

#### ***OTHER AREAS***

- (11.6) evaluate the natural environment of the Champasak Heritage and Cultural Landscape Protection Zone and its evolution in recent centuries

- (11.7) study the hydrology and history of erosion on the Champasak Plain and along the banks of the Mekong River

- (11.8) improve knowledge of the traditional uses of Zones 3 and 4 by the local population

- (11.9) evaluate the social and economic benefits of the Plan to the local population (Section 5.3.3).

12. All work carried out by external teams must have prior approval by the NIMCC, and be carried out in accordance with the relevant international conventions and recommendations, the laws and regulations of the Lao PDR, and in particular Articles 19-22 and 24 of the 1997 Decree of the President of the Lao PDR on the Preservation of Cultural, Historical and Natural Heritage No. 03/PR, the provisions set out in Section 5.5 of the Plan, and any special conditions imposed by the NIMCC (Section 5.5.1).

#### **BOUNDARIES, ZONES AND DEVELOPMENT CONTROL    Chapter 6**

13. Zone 1: The Champasak Heritage and Cultural Landscape Protection Zone (Figure 13) shall be the area within which this Management Plan will apply (Section 6.2).

14. The following controls will therefore apply through the whole area of the Champasak Heritage and Cultural Landscape Protection Zone (Section 6.2.6):

(14.1) The Champasak Heritage and Cultural Landscape Protection Zone is the area to which the Actions and Policies set out in the Management Plan apply.

(14.2) (a) Consent is required for any works which may affect the character and integrity of the Champasak Heritage and Cultural Landscape Protection Zone. Consent must be obtained from

- ◆ the District Committee, for minor developments including the construction of individual houses and the alteration of buildings

or

- ◆ the Provincial Heritage Committee, for government works and other major developments (except national irrigation and road schemes)

or

- ◆ the NIMCC, for national irrigation and road schemes.

(b) In each case the application for consent shall be submitted to the Site Manager at least three months in advance of the planned date of the start of work for consideration by the appropriate body.

(c) The Site Manager shall advise the appropriate body on whether consent should be granted unconditionally, with conditions, or refused.

(d) If, in the view of the body considering the application and according to the advice of the Site Manager, the works proposed will damage the heritage quality of Zone 1, consent must be refused.

(e) Consent is required under this regulation for

- ◆ any enlargement of fields for cultivation
- ◆ construction of any new building
- ◆ undertaking any schemes of irrigation, road construction, electrification or similar public works
- ◆ any alteration or addition to, or demolition of buildings included on the National Inventory (Section 5.2.5)

- ◆ mines, quarries, fish ponds
  - ◆ any excavation of a depth greater than 0.5m (to allow normal ploughing to take place) on any land within Zone 1 whether public or private.
- (14.3) If consent is granted for any scheme under Section 6.2.6, 2 above, the Site Manager and his staff must be allowed access, if requested:
- (a) before construction to carry out necessary archaeological survey, including excavation, for a period of up to three months
  - (b) during construction to carry out necessary archaeological recording.
- (14.4) If consent is refused, the applicant shall be entitled to request assistance from the Site Manager to alter his proposals, if this is possible, so that they do not have an adverse effect on the landscape.
- (14.5) Anybody making any discovery of archaeological or historical artefacts, or archaeological sites or monuments must report them to the Site Manager as soon as possible and not more than three days after discovery (as set out in Article 18 of the 1997 Decree of the President of the Lao PDR on the Preservation of Cultural, Historical and Natural Heritage No. 03/PR).
- (14.6) All persons proposing to carry out archaeological work must first obtain the consent, in writing, of the NIMCC, having submitted to the Site Manager a written proposal for consideration by the NIMCC, providing all the information requested in Section 5.5. The Site Manager shall advise the NIMCC on every application on whether or not consent should be granted unconditionally, with conditions, or refused.
- (14.7) In consideration of any applications for works along the banks of the Mekong River, the appropriate Committee must pay special regard to the need to protect the wooded character of the eastern bank of the river, including Don Deng Island, as an essential part of the symbolic landscape and of the present view from Vat Phou.

(14.8) The maximum height of any new building permitted under this regulation shall be 12 metres.

(14.9) In the event of any breach of these regulations, the person responsible will be required to repair the damage and restore the site to its former condition as far as possible.

15. The Phou Kao Mountain massif is designated as **Zone 2: Sacred Environment Zone** (refer to Figure 14). The following controls apply in Zone 2 (Section 6.3.3):

(15.1) All tree-felling within Zone 2 is prohibited. This is not intended to prevent the traditional collection of branches and small bushes as firewood.

(15.2) All construction of buildings or public works within Zone 2 is prohibited.

(15.3) All cultivation within Zone 2 is prohibited.

(15.4) Anybody making any discovery of archaeological or historical artefacts, or archaeological sites or monuments must report them to the Site Manager as soon as possible and not more than three days after discovery (as set out in Article 18 of the 1997 Decree of the President of the Lao PDR on the Preservation of Cultural, Historical and Natural Heritage No. 03/PR).

(15.5) All persons proposing to carry out archaeological work must first obtain the consent, in writing, of the NIMCC, having submitted to the Site Manager a written proposal for consideration by the NIMCC, providing all the information requested in Section 5.5. The Site Manager shall advise the NIMCC on every application on whether or not consent should be granted unconditionally, with conditions, or refused.

(15.6) In the event of any breach of these regulations, the person responsible will be required to repair the damage and restore the site to its former condition as far as possible.

**16.** Areas of particular archaeological importance are designated as **Zone 3: Archaeological Research Zone** (refer to Figure 15). The following controls apply in Zone 3 (Section 6.4.6):

- (16.1) (a) Any proposal for any change in land use, including changes in agricultural practice, for tree planting, the felling of trees more than 12m high, for construction of traditional wooden houses built on poles, or for any excavation into the ground must be approved by the Provincial Heritage Committee before any work commences.
- (b) Details of the proposal should be submitted by its proposer in writing to the Site Manager not less than three months before the work is intended to begin.
- (c) The Site Manager will assess the potential impact of the proposal on the historic landscape and on the archaeological remains, and will advise the Provincial Heritage Committee on whether consent should be granted unconditionally, with conditions or refused.
- (d) Before advising the Provincial Heritage Committee, the Site Manager may, with the approval of the Committee, carry out archaeological survey, including excavation, to support the evaluation.
- (e) Consent may be granted, with or without conditions, only if the Provincial Heritage Committee, on the advice of the Site Manager, is satisfied that the proposal will cause no damage to the archaeological potential. If the proposal will cause damage to the archaeological potential of the area concerned, permission must be refused or granted only after appropriate archaeological work has been carried out.
- (f) After receiving the advice of the Site Manager, following an evaluation, the Provincial Heritage Committee will either:
- ◆ refuse consent if the assessment is that the proposal will damage the heritage value of the site
- or
- ◆ grant consent either without conditions or with conditions intended to protect the heritage value of the site
- or
- ◆ agree that the Site Manager shall within a further twelve-month period carry out further archaeological work, including excavation, before the Committee grants consent to proceed with the proposal.

- (16.2) If consent is refused, the applicant shall be entitled to request assistance from the Site Manager to alter the proposal, if this is possible, so that the proposal does not have an adverse effect on the heritage value of the site.
- (16.3) Consent will not, at any time, be granted for any houses except for wooden ones built in the traditional style on wooden posts. No concrete floors on grade, or brick or concrete walls may be constructed at any time.
- (16.4) The NIMCC may, at any time, on the advice of the Site Manager redesignate part of Zone 3 as part of Zone 4 if the Committee is satisfied that there is evidence that the site in question is now of *high* rather than *medium* importance. The Site Manager must notify the owner and occupier of the land that the Committee has done so. Compensation may be payable to the owner or occupier.
- (16.5) The NIMCC may at any time, on the advice of the Site Manager, classify as part of Zone 3 sites which are new discoveries, or sites which have been re-assessed if the Committee is satisfied that there is evidence showing that they should be classified as of *medium* importance. If there is reason to believe that the site in question will be damaged or destroyed before the next meeting of the NIMCC, the Provincial Heritage Committee may make the designation, subject to confirmation by the NIMCC within six months. The Site Manager must notify the owner and occupier of the land that the designation has been made.
- (16.6) Anybody making any discovery of archaeological or historical artefacts, or archaeological sites or monuments must report them to the Site Manager as soon as possible and not more than three days after discovery (as set out in Article 18 of the 1997 Decree of the President of the Lao PDR on the Preservation of Cultural, Historical and Natural Heritage No. 03/PR).

(16.7) All persons proposing to carry out archaeological work must first obtain the consent in writing of the NIMCC, having submitted to the Site Manager a written proposal for consideration by the NIMCC, providing all the information requested in Section 5.5. The Site Manager shall advise the NIMCC on every application on whether or not consent should be granted unconditionally, with conditions, or refused.

(16.8) In the event of any breach of these regulations, the person responsible will be required to repair the damage and restore the site to its former condition as far as possible.

17. Standing ruins and the most important earthwork sites are designated as **Zone 4: Monument Management Zone** to ensure their continued preservation for the benefit of the peoples of the Lao PDR and the world. The following controls apply in Zone 4 (Section 6.5.4):

(17.1) All parts of Zone 4 will be managed by the Site Manager.

(17.2) Compensation may be payable to the owners and occupiers of parts of Zone 4 not currently in the care of the state.

(17.3) The Site Manager will prepare for approval by the NIMCC and then implement an annual maintenance programme and a programme of essential major conservation works for each part of Zone 4.

(17.4) The Site Manager will prepare for approval by the Provincial Heritage Committee and implement at the appropriate time schemes for public access to, and interpretation of, the various parts of Zone 4.

(17.5) No construction will be allowed within Zone 4 except that needed for the conservation and maintenance of the Zone, security, the provision of public access, interpretation, and staff and visitor facilities.

(17.6) No habitation is allowed in Zone 4, except for the staff of the Site Manager living there to provide security for the Zone.

(17.7) No cultivation is allowed within Zone 4.

(17.8) Anybody making any discovery of archaeological or historical artefacts, or archaeological sites or monuments must report them to the Site Manager as soon as possible and not more than three days after discovery (as set out in Article 18 of the 1997 Decree of the President of the Lao PDR on the Preservation of Cultural, Historical and Natural Heritage No. 03/PR).

(17.9) All persons proposing to carry out archaeological work must first obtain the consent, in writing, of the NIMCC, having submitted to the Site Manager a written proposal for consideration by the NIMCC, providing all the information requested in Section 5.5. The Site Manager shall advise the NIMCC on every application on whether or not consent should be granted unconditionally, with conditions, or refused.

(17.10) In the event of any breach of these regulations, the person responsible will be required to repair the damage and restore the site to its former condition as far as possible.

## CONSERVATION AND ENHANCEMENT Chapter 7

18. As far as possible, all work programmes will be designed to make the maximum efficient and effective use of local labour (Section 7.1.4).

19. Over the first five years of the Plan the priorities for the conservation of standing ruins will be (Sections 7.2.3-7.2.4):

(19.1) Completion of adequate records of the standing structures in plan and elevation as the basis for all future work.

- (19.2) Removal of some of the major causes of decay by reinstatement of the drainage system at Vat Phou, with appropriate archaeological recording of the work, and by removal of damaging vegetation (trees and other woody growths) from all the ruins by cutting them off (not pulling them out), and then poisoning the roots to prevent regrowth.
- (19.3) Stabilizing the present state of the palace galleries at Vat Phou by internal shoring and removal of the soil covering their floors to allow the masonry to dry out.
- (19.4) Restoration of the fallen pediments of the entrances to the two palaces as the most effective way of conserving those elements.
- (19.5) Stabilization of the foundations of the Sanctuary at Vat Phou by micro-piling (recommended by engineers in February 1998), which will avoid dismantling the structure, followed by regular and continuing maintenance.
20. Earthworks in Zone 4 will have damaging vegetation removed (trees contributing to landscape character to be kept for their natural lives) and will be returned ultimately to grass cover with adequate and continuing maintenance (Section 7.2.5).
21. All parts of Zone 4 will be regularly inspected to prevent damaging activities and to raise awareness of their significance (Section 7.2.6).
22. All parts of Zone 3: Archaeological Research Zone, after an initial baseline survey to establish current condition, will be regularly inspected (at least annually) to prevent damaging activities and to raise awareness of their significance (Section 7.2.7).
23. To aid protection and raise awareness, the boundaries of all parts of both Zone 3 and Zone 4 will be marked on the ground and posted with notices saying that they are protected (Section 7.2.8).

- 24.** Inventoried buildings in villages will be monitored on a regular basis to check their condition and to raise awareness of their significance (Section 7.2.9).
- 25.** Movable antiquities that have been inventoried will be inspected at least annually and any necessary remedial work carried out, and new finds, if possible, will be placed in the museum collection (Section 7.3.1).
- 26.** The Site Manager will draw up a Maintenance Specification covering the control of vegetation, minor repairs to standing fabric, repairs to boundary fences, staff and visitor facilities, and accidental damage or vandalism. The Specification will schedule when or how often each task is to be carried out (Section 7.4.4).
- 27.** All parts of Zone 4 will be assessed for risk of looting, vandalism, accidental damage and public safety, and appropriate measures taken, including fencing, restricted access and warning signs, and regular patrols by staff (Section 7.5.8).
- 28.** Visitors and the local community will be educated about the risks to the sites so that they are aware of what is and what is not acceptable (Section 7.5.5).
- 29.** The support of the local community will be enlisted in helping to monitor the safety of the sites (Section 7.5.9).
- 30.** Safety aspects will be an important part of the planning and management of the Vat Phou Festival (Section 7.5.6).

## **ACCESS AND TOURISM**   **Chapter 8**

- 31.** All developments for tourism should be sustainable environmentally, culturally and economically (Section 8.1).

**32.** Over the first five years the site developments will be carried out in the following phases:

(32.1) Introduction of high standards of housekeeping at Vat Phou and Tomo with simple multi-lingual site graphics, and sales points for guide books, postcards, local souvenirs and refreshments, and possibly guided tours; raise admission prices for tourists to reflect improved services.

(32.2) Extend access to Nang Sida Temple by guided tours or self-guided leaflets, operated from Vat Phou.

(32.3) Extend access to the Nong Saphang area of the Ancient City with guided tours (Sections 8.2.3-8.2.6).

**33.** Preparation of education packs for use on site and in schools should be considered (Section 8.3.2).

**34.** The local communities should be actively involved with visitors both as local interpreters and through the sustainable development of small-scale accommodation, food retailing, and souvenir production and retailing within the Champasak Heritage and Cultural Landscape Protection Zone, reflecting the cultural values of the area and the local population. (Sections 8.3.3, 8.4).

**35.** A positive management programme for the Vat Phou Festival should be developed in partnership with the religious authorities and the local communities (Section 8.5.3).

## COMMUNITY AWARENESS AND ECONOMIC DEVELOPMENT Chapter 9

**36.** The existing HATCH Programme will be developed as a means of raising the awareness and involvement of the local communities in the Vat Phou Project (Section 9.3.1).

37. Working through the Village Liaison Committee and directly with the local communities, the HATCH Programme will concentrate on the involvement of the local communities, particularly village heads, in the positive conservation of the site; on education and awareness-raising; improving two-way communication with the local communities; and the identification of opportunities for economic involvement (Sections 9.3.3 - 9.3.5).
38. All those implementing parts of the Management Plan will take account of the effects of their actions on the local communities and design their work programmes to make the maximum effective use of local people and resources (Section 9.3.6).
39. A community development expert will be appointed to the site management team to advise local communities on the most effective ways of developing sustainable economic activities within the Champasak Heritage and Cultural Landscape Protection Zone (Section 9.3.7).
40. Research on the socio-economic systems and structure of the local communities should continue (Section 9.3.2).

## MAKING THINGS HAPPEN Chapter 10

41. The Plan has been adopted at the highest level of government as the Management Plan for the Champasak Heritage and Cultural Landscape Protection Zone, to be implemented by the NIMCC under the direction of the Ministry of Information and Culture and working through the Provincial and District authorities and specifically with the Provincial Heritage Committee and the District Committee (Sections 10.2, 10.3).
42. The terms of reference of the NIMCC for the implementation of the Champasak Heritage Management Plan within the Champasak Heritage and Cultural Landscape Protection Zone are on behalf of the Ministry of Information and Culture and under its direction, and working through the executive agency of the Provincial Government and the District Office (Section 10.3.3).

- (42.1) to safeguard the Champasak Heritage and Cultural Landscape Protection Zone within the framework of sustainable development
- (42.2) to liaise with UNESCO and the World Heritage Committee on the possible inscription of the Champasak Heritage and Cultural Landscape Protection Zone on the World Heritage List, and once inscribed, ensure that the heritage values for which the site has been inscribed are conserved in all authenticity and integrity, according to the international standards outlined in the World Heritage Convention, its Operational Guidelines and complementary instruments, and Recommendations adopted by the UNESCO General Assembly
- (42.3) to monitor the implementation of the Management Plan and agree to the work programmes of the Site Management and Training Centre for its implementation within the Champasak Heritage and Cultural Landscape Protection Zone
- (42.4) to propose as necessary legal regulations, policy documents and codes of practice to give effect to the Plan
- (42.5) to decide on proposals to extend boundaries of Zone 3, advised by the Site Manager and to confirm or reject emergency extensions of Zone 3 made by the Provincial Heritage Committee
- (42.6) to decide on proposals to extend boundaries of Zone 4, advised by the Site Manager
- (42.7) to approve/refuse all national irrigation schemes and major roads schemes within the Champasak Heritage and Cultural Landscape Protection Zone, advised by the Site Manager
- (42.8) to decide on all proposals for research work, advised by the Site Manager

(42.9) to decide on provision of information from the database in response to requests from non-government bodies

(42.10) to decide on conservation programmes, advised by the Site Manager

(42.11) to oversee the development and fostering of public awareness and support for the conservation of the Champasak Heritage and Cultural Landscape Protection Zone within the overall framework of sustainable development

(42.12) to oversee the socio-economic development of the local communities within the overriding conservation needs of the Champasak Heritage and Cultural Landscape Protection Zone and to maintain close liaison with the heads of the villages within the Heritage Protection Zone

(42.13) to oversee the development of training programmes and a training centre

(42.14) to decide on national and international training programmes

(42.15) to decide on large office facilities

(42.16) to approve all budgets, including those for major conservation, restoration and construction projects, advised by the Site Manager, and to approve reallocation of budgets

(42.17) to be responsible for fund-raising

(42.18) to adjudicate on disputes arising from the implementation of the Plan

(42.19) to receive reports from the Provincial Heritage Committee and the District Committee on their activities concerning the Champasak Heritage and Cultural Landscape Protection Zone

(42.20) to receive reports from the Site Manager on the activities and performance of the Site Management and Training Centre

(42.21) to review the conclusions, Actions and Policies and effectiveness of the Management Plan, and to oversee its updating at the end of its first five years.

43. The terms of reference of the Provincial Heritage Committee for the implementation of the Champasak Heritage Management Plan within the Champasak Heritage and Cultural Landscape Protection Zone are (Section 10.3.4):

(43.1) to supervise the Site Manager and the Site Management and Training Centre

(43.2) to approve or refuse all government and other major schemes for development within the Champasak Heritage and Cultural Landscape Protection Zone, advised by the Site Manager, except for national irrigation and road schemes

(43.3) to decide on planned archaeological salvage work undertaken by the Site Management and Training Centre, advised by the Site Manager

(43.4) to decide on emergency interim extensions of Zone 3, subject to confirmation by the NIMCC within six months, advised by the Site Manager

(43.5) to agree to programmes of site marketing and enhancement, advised by the Site Manager

(43.6) to decide on proposals for display, interpretation and visitor facilities, advised by the Site Manager

(43.7) to make decisions on income-generating projects, advised by the Site Manager

(43.8) to agree to training programmes for staff of the Site Management and Training Centre, advised by the Site Manager

(43.9) to perform the audit function for the Site Manager, and the Site Management and Training Centre

(43.10) to make decisions on proposals for minor improvements or alterations to office facilities

(43.11) to appoint the Site Manager

(43.12) to appoint all other professional and technical staff in consultation with the Site Manager

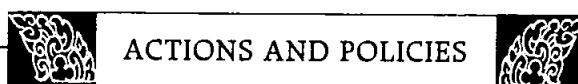
(43.13) to receive reports from the District Committee with regard to its activities to implement the Champasak Heritage Management Plan within the Champasak Heritage and Cultural Landscape Protection Zone

(43.14) to receive reports from the Site Manager on the activities and performance of the Site Management and Training Centre.

44. The terms of reference of the **District Committee** for the implementation of the Champasak Heritage Management Plan within the Champasak Heritage and Cultural Landscape Protection Zone should be (Section 10.3.5):

(44.1) to approve or refuse minor developments up to and including individual building consents and building alterations, advised by the Site Manager

(44.2) to agree to proposals for educational work, advised by the Site Manager



(44.3) to agree to proposals for local liaison, advised by the Site Manager

(44.4) to agree to proposals for awareness raising, advised by the Site Manager

(44.5) to receive reports from the Site Manager on the activities and performance of the Site Management and Training Centre.

45. To ensure unified management of the implementation of the Champasak Heritage Management Plan within the Champasak Heritage and Cultural Landscape Protection Zone, there are a Site Manager and an appropriately staffed Site Management and Training Centre with sections for Control and Monitoring; Archaeology and Survey; Documentation; Community and Economic Development; Security, Access and Maintenance; Conservation and Construction; Training; and Office Management. (Section 10.4.1-10.4.2)

46. In the implementation of the Champasak Heritage Management Plan within the Champasak Heritage and Cultural Landscape Protection Zone, the principal objectives of the Site Manager are to (Section 10.4.3);

(46.1) ensure heritage conservation

(46.2) conserve and upgrade the cultural landscape and environment

(46.3) encourage and facilitate research

(46.4) educate future generations

(46.5) develop sustainable cultural tourism

(46.6) promote socio-economic development of the local communities

- (46.7) encourage community involvement in positive actions to conserve the cultural landscape of the Champasak Heritage and Cultural Landscape Protection Zone.

The Site Manager will meet these objectives through the management of agreed-upon programmes of work, responsibility for delivery of agreed-upon programmes, and advice to the appropriate policy-making and decision-making bodies on the implementation of the Champasak Heritage Management Plan within the Champasak Heritage and Cultural Landscape Protection Zone.

**47. The Site Manager's principal duties** will be (Section 10.4.4):

- (47.1) to advise all other levels on proposals for development received
- (47.2) to advise potential developers on how proposals can, if possible, be amended to be acceptable
- (47.3) to supervise monitoring of the protected area
- (47.4) to report any infringements of the provisions of the Plan to the NIMCC, the Provincial Heritage Committee and the District Committee
- (47.5) to manage all archaeological work within the Champasak Heritage and Cultural Landscape Protection Zone including museum collections, survey and excavation
- (47.6) to decide on instant salvage work in response to unpredicted discoveries
- (47.7) to advise all other levels on all archaeological work
- (47.8) to manage the GIS database
- (47.9) to manage agreed-upon community and liaison schemes

(47.10) to decide on day-to-day maintenance and management of programmes

(47.11) to prepare maintenance schedules and specifications for all Zone 4 sites

(47.12) to manage visitor facilities and visitor services

(47.13) to coordinate with the Village Liaison Committee

(47.14) to develop proposals and funding packages for major projects

(47.15) to execute agreed-upon and funded projects

(47.16) to manage staff and offices of the Site Management and Training Centre

(47.17) to prepare budgets

(47.18) to manage and monitor expenditures

(47.19) to purchase equipment within agreed-upon budgets

(47.20) to employ the necessary manual and clerical staff

(47.21) to present reports on the implementation of the Champasak Heritage Management Plan within the Champasak Heritage and Cultural Landscape Protection Zone to the NIMCC, the Provincial Heritage Committee and the District Committee

(47.22) to act as secretariat of the NIMCC

(47.23) to attend meetings of the NIMCC, the Provincial Heritage Committee and the District Committee when matters relating to the implementation of the Champasak

Heritage Management Plan within the Champasak Heritage and Cultural Landscape Protection Zone are under consideration. The Site Manager must be an appropriately trained and qualified professional.

48. The village heads should play a prominent role in monitoring the condition of the Champasak Heritage and Cultural Landscape Protection Zone (Section 10.5.1).
49. The Village Liaison Committee should include in its terms of reference close liaison with the Site Manager and the Site Management and Training Centre, overseeing the development of the HATCH programme, establishing and agreeing to methods and frequency for the monitoring work to be carried out by the village heads, and advising on the use of local customs and traditions to promote positive conservation and to develop tourism-related businesses in a sustainable way (Section 10.5.2).
50. The expertise developed in the Champasak Heritage and Cultural Landscape Protection Zone should be used as the basis for developing training services in archaeological research and archaeological site management for Lao PDR, Southeast Asia and further afield (Section 10.6).
51. Funding of basic running costs should be met by the Ministry of Information and Culture, defrayed as much as possible by revenue from the sites (Section 10.7.2).
52. The Ministry of Information and Culture should introduce a tourist tax in Champasak Province and devote its proceeds to the implementation of the Management Plan (Section 10.7.3)
53. Major projects should be funded by special allocations from the Ministry of Information and Culture or from external funding sources (Section 10.7.4).
54. The NIMCC should be responsible for the formal review and renewal of the Plan at the end of its five-year life. The Site Manager should keep its effectiveness under regular review and report on this to the NIMCC (Section 10.8).

## FIGURES

**Fig 1.** Location Map of Champasak Area

**Fig 2.** Map of Champasak Protection Zone Boundary

**Fig 3.** Map of Champasak Protection Zone: Land Use

**Fig 4.** Map of Champasak Protection Zone: Geomorphology

**Fig 5.** Vat Phou Temple Site Plan

**Fig 6.** Map of Vat Phou, Hong Nang Sida and Associated Monuments: Distribution of Archaeological Features

**Fig 7.** Map of Ancient City: Distribution of Archaeological Features

**Fig 8.** Map of Champasak Protection Zone: Distribution of Archaeological Features

**Fig 9.** Tomo Temple Site Plan

**Fig 10.** The Plan-Making Process

**Fig 11.** The Zoning Concept

**Fig 12.** Map of Champasak Protection Zones

**Fig 13.** Map of Champasak Heritage and Cultural Landscape Protection Zone 1

**Fig 14.** Map of Champasak Heritage and Cultural Landscape Protection Zone 2: Sacred Environment Conservation Zone

**Fig 15.** Map of Champasak Heritage and Cultural Landscape Protection Zone 3: Archaeological Research Zone

**Fig 16.** Map of Champasak Heritage and Cultural Landscape Protection Zone 4: Monument Management Zone

**Fig 17.** Map of Vat Phou, Hong Nang Sida and Associated Monuments: Zone 3 and Zone 4 Boundaries

**Fig 18.** Map of Ancient City: Zone 3 and Zone 4 Boundaries

**Fig 19.** Map of Tomo Temple: Zone 3 and Zone 4 Boundaries

**Fig 20.** Map of Thao Tao: Zone 4 Boundaries

**Fig 21.** Organogram of Structure of Approval and Interrelationship between Government and other Stakeholders

**Fig 22.** Flowchart of the Decision-Making Process

**Fig 23.** Vat Phou Site Management and Training Centre: Recommended Structure and Staffing

ຮູບສະແດງ 1. ແຜນທີ່ສະແດງເຂດທີ່ຕັ້ງຂອງຈຳປາສັກຢູ່ ສປປ ລາວ

ຮູບສະແດງ 2. ແຜນທີ່ສະແດງຂອບເຂດພື້ນທີ່ປົກປັກຮັກສາຈຳປາສັກ

ຮູບສະແດງ 3. ແຜນທີ່ສະແດງຂອບເຂດພື້ນທີ່ປົກປັກຮັກສາຈຳປາສັກ: ການນຳໃຊ້ເນື້ອທີ່

ຮູບສະແດງ 4. ແຜນທີ່ສະແດງຂອບເຂດພື້ນທີ່ປົກປັກຮັກສາຈຳປາສັກ: ການປົງປັງແງ່ງດ້ານໝີສາດ

ຮູບສະແດງ 5. ແຜນທີ່ເຂດວັດພູ

ຮູບສະແດງ 6. ແຜນທີ່ເຂດວັດພູ, ໂຮງນາງສິດາ ແລະ ສະຖານບຸຮານຕ່າງໆ: ຫຼັງຂອງແຫ່ງບຸຮານຄະດີທີ່ສຳຄັນ.

ຮູບສະແດງ 7. ແຜນທີ່ເມືອງບຸຮານ: ຫຼັງຂອງແຫ່ງບຸຮານຄະດີທີ່ສຳຄັນ.

ຮູບສະແດງ 8. ແຜນທີ່ສະແດງຂອບເຂດພື້ນທີ່ປົກປັກຮັກສາຈຳປາສັກ: ຫຼັງຂອງແຫ່ງບຸຮານຄະດີທີ່ສຳຄັນ.

ຮູບສະແດງ 9. ແຜນທີ່ເຂດວັດໂຕະໂມະ

ຮູບສະແດງ 10. ແບວດທີ່ການດຳເນີນງານ

ຮູບສະແດງ 11. ແມວຄວາມຄິດໃນການຈັດແບ່ງເຂດ

ຮູບສະແດງ 12. ແຜນທີ່ສະແດງຂອບເຂດພື້ນທີ່ປົກປັກຮັກສາຈຳປາສັກ

ຮູບສະແດງ 13. ແຜນທີ່ຂອບເຂດພື້ນທີ່ປົກປັກສາມໍລະດົກທາງດ້ານ

ວັດທະນະທຳຈຳປາສັກ ເຂດ 1

ຮູບສະແດງ 14. ແຜນທີ່ຂອບເຂດພື້ນທີ່ປົກປັກຮັກສາມໍລະດົກທາງດ້ານ

ວັດທະນະທຳຈຳປາສັກ ເຂດ 2: ເຂດປົກປັກຮັກສາ

ສະພາບແວດລ້ອມທາງສາດສະໜາມ

ຮູບສະແດງ 15. ແຜນທີ່ຂອບເຂດພື້ນທີ່ປົກປັກສາມໍລະດົກທາງດ້ານ

ວັດທະນະທຳຈຳປາສັກ ເຂດ 3: ອະນຸລັກເໝືອດຳເນີນການ

ຄື່ນຄວ້າດ້ານບຸຮານຄະດີ

ຮູບສະແດງ 16. ແຜນທີ່ຂອບເຂດພື້ນທີ່ປົກປັກຮັກສາມໍລະດົກທາງດ້ານ

ວັດທະນະທຳຈຳປາສັກ ເຂດ 4: ເຂດຄຸ້ມຄອງສະຖານບຸຮານ

ຮູບສະແດງ 17. ແຜນທີ່ເຂດວັດພູ, ໂຮງນາງສິດາ ແລະ ສະຖານບຸຮານຕ່າງໆ

ທີ່ມີການພົວພັນກັນ: ຂອບເຂດຂອງເຂດ 3 ແລະ ເຂດ 4

ຮູບສະແດງ 18. ແຜນທີ່ເມືອງບຸຮານ: ຂອບເຂດຂອງເຂດ 3 ແລະ ເຂດ 4

ຮູບສະແດງ 19. ແຜນທີ່ວັດໂຕະໂມະ: ຂອບເຂດຂອງເຂດ 3 ແລະ ເຂດ 4

ຮູບສະແດງ 20. ແຜນທີ່ໂຮງໝາວເຕົ່າ: ເຂດ 4 ຂອງໂຮງໝາວເຕົ່າ

ຮູບສະແດງ 21. ໂຄງຮາງລວມສະແດງເຖິງຂັ້ນຕອນໃນການອະນຸລັກ ແລະ

ການພົວພັນລະຫວ່າງລັດຖະບານ ກັບພາກສ່ວນອື່ນງ

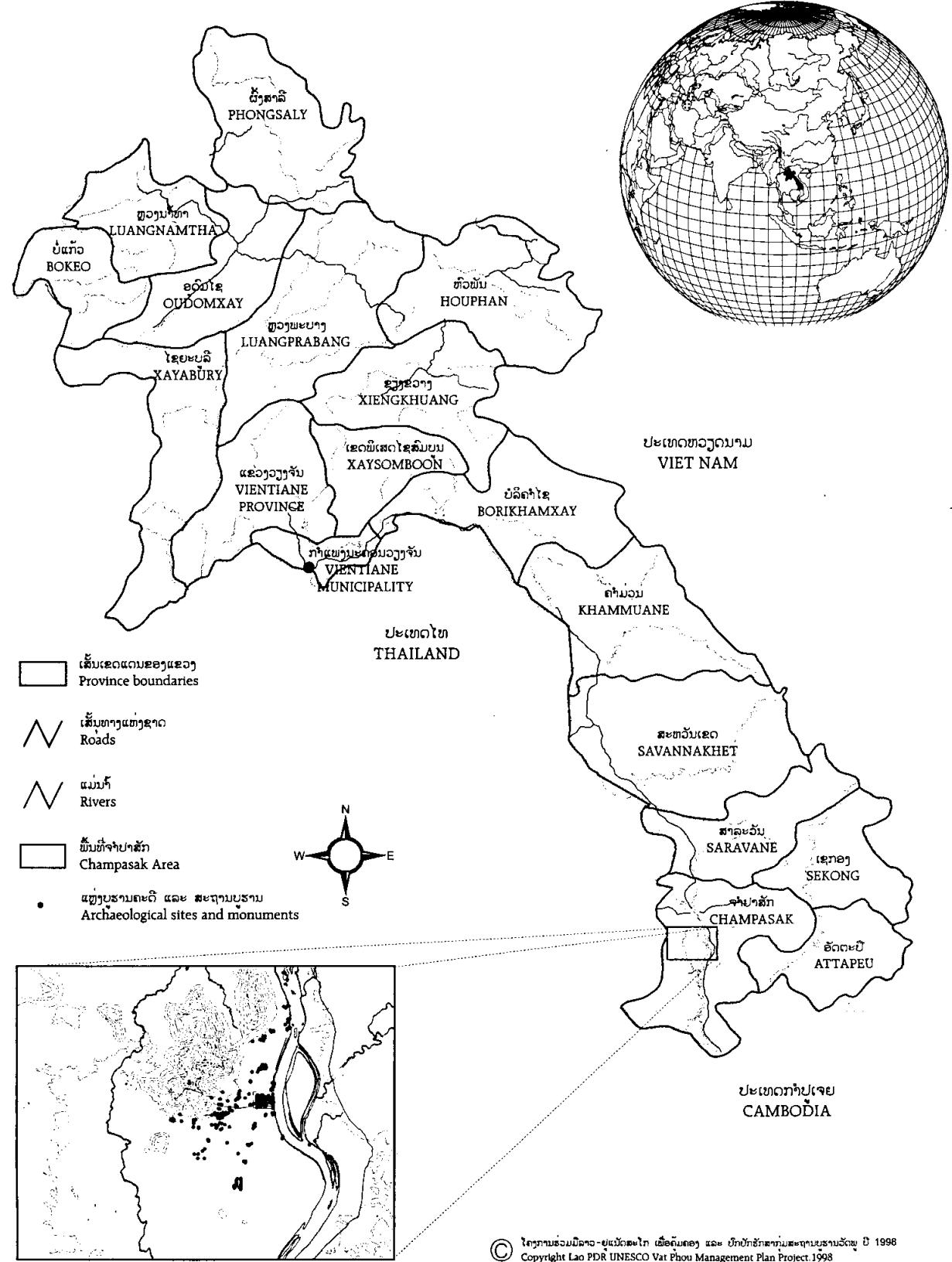
ຮູບສະແດງ 22. ໂຄງຮາງແບວດທີ່ການດຳເນີນການຕັດສິນບັນຫາ

ຮູບສະແດງ 23. ໂຄງຮາງການຈັດຕັ້ງຂອງສຸນກາງການຄຸ້ມຄອງ

ສະຖານບຸຮານ ແລະ ເຟິກອົບຮົມ

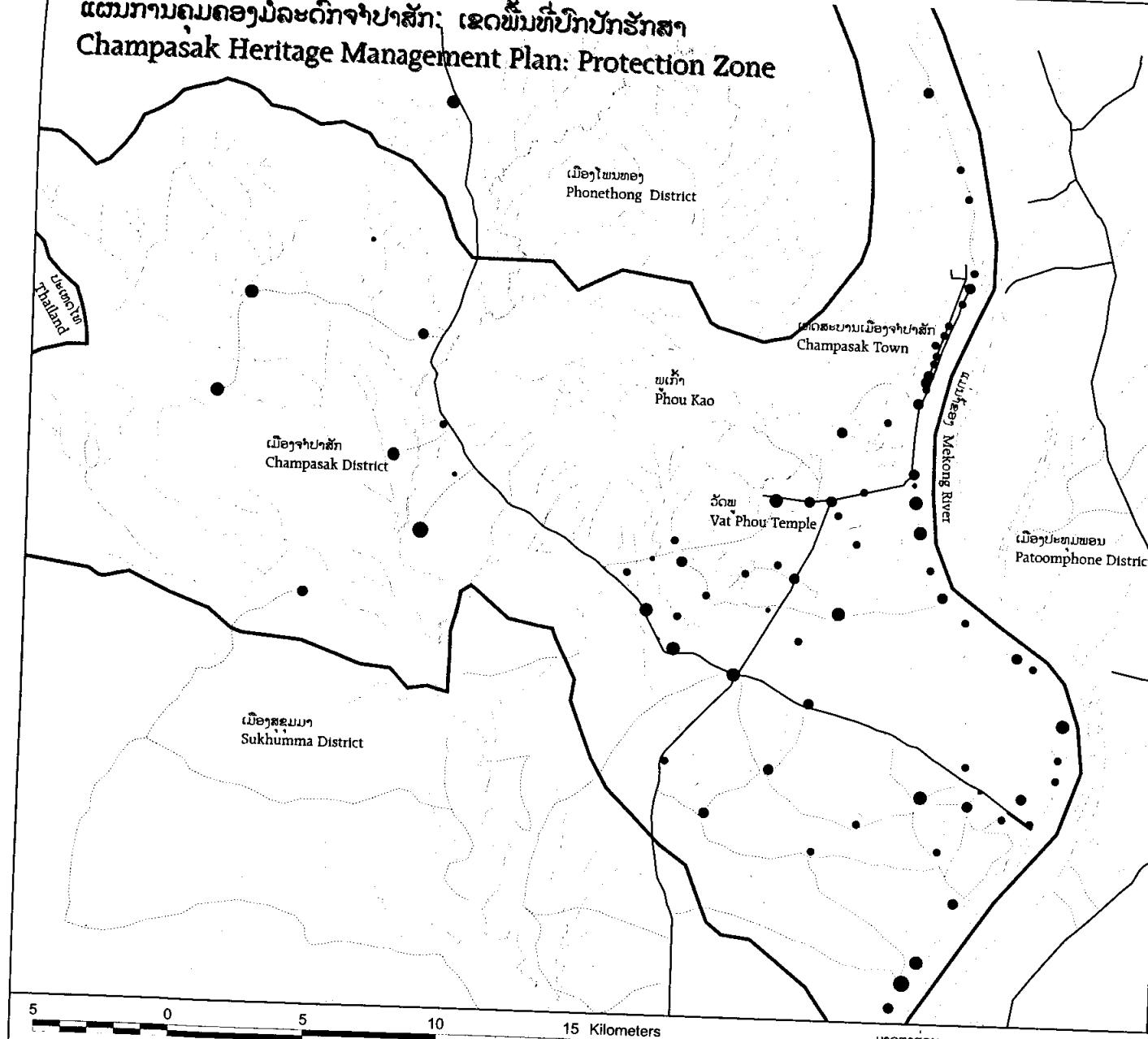
Fig 1.	Location Map of Champasak Area	ຮູບສະແດງ 1.	ແຜນທີ່ສະແດງເຂດທີ່ຕັ້ງຂອງຈຳປາສັກຢູ່ສປປ ລາວ
Fig 2.	Map of Champasak Protection Zone Boundary	ຮູບສະແດງ 2.	ແຜນທີ່ສະແດງຂອບເຂດພື້ນທີ່ບົກບັກຮັກສາຈຳປາສັກ
Fig 3.	Map of Champasak Protection Zone: Land Use	ຮູບສະແດງ 3.	ແຜນທີ່ສະແດງຂອບເຂດພື້ນທີ່ບົກບັກຮັກສາຈຳປາສັກ: ການມຳໃຊ້ເນື້ອທີ່
Fig 4.	Map of Champasak Protection Zone: Geomorphology	ຮູບສະແດງ 4.	ແຜນທີ່ສະແດງຂອບເຂດພື້ນທີ່ບົກບັກຮັກສາຈຳປາສັກ: ການປັງແປງດໍານິມີສາດ
Fig 5.	Vat Phou Temple Site Plan	ຮູບສະແດງ 5.	ແຜນທີ່ເຂດວັດພູ
Fig 6.	Map of Vat Phou, Hong Nang Sida and Associated Monuments: Distribution of Archaeological Features	ຮູບສະແດງ 6.	ແຜນທີ່ເຂດວັດພູ, ໂຮງນາງສຶດາ ແລະ ສະຖານ ບຸຮານຕາງໆ: ທີ່ຕັ້ງຂອງແຫຼ່ງບຸຮານຄະດີທີ່ສໍາຄັນ.
Fig 7.	Map of Ancient City: Distribution of Archaeological Features	ຮູບສະແດງ 7.	ແຜນທີ່ເມືອງບຸຮານ: ທີ່ຕັ້ງຂອງແຫຼ່ງບຸຮານຄະດີທີ່ສໍາຄັນ.
Fig 8.	Map of Champasak Protection Zone: Distribution of Archaeological Features	ຮູບສະແດງ 8.	ແຜນທີ່ສະແດງຂອບເຂດພື້ນທີ່ບົກບັກຮັກສາຈຳປາສັກ: ທີ່ຕັ້ງຂອງແຫຼ່ງບຸຮານຄະດີທີ່ສໍາຄັນ.
Fig 9.	Tomo Temple Site Plan	ຮູບສະແດງ 9.	ແຜນທີ່ເຂດວັດໂຕະໂມະ
Fig 10.	The Plan-Making Process	ຮູບສະແດງ 10.	ແບບວິທີການດຳເນີນງານ
Fig 11.	The Zoning Concept	ຮູບສະແດງ 11.	ແນວຄວາມຄົດໃນການຈັດແບ່ງເຂດ
Fig 12.	Map of Champasak Protection Zones	ຮູບສະແດງ 12.	ແຜນທີ່ສະແດງຂອບເຂດພື້ນທີ່ບົກບັກຮັກສາຈຳປາສັກ
Fig 13.	Map of Champasak Heritage and Cultural Landscape Protection Zone 1	ຮູບສະແດງ 13.	ແຜນທີ່ຂອບເຂດພື້ນທີ່ບົກບັກສາມໍລະດົກທາງດ້ານ ວັດທະນະທຳຈຳປາສັກ ແຂດ1
Fig 14.	Map of Champasak Heritage and Cultural Landscape Protection Zone 2: Sacred Environment Conservation Zone	ຮູບສະແດງ 14.	ແຜນທີ່ຂອບເຂດພື້ນທີ່ບົກບັກສາມໍລະດົກທາງດ້ານ ວັດທະນະທຳຈຳປາສັກ ແຂດ 2: ເຂດບົກບັກສາ ສະພາບແວດລ້ອມທາງສາດສະຫນາ
Fig 15.	Map of Champasak Heritage and Cultural Landscape Protection Zone 3: Archaeological Research Zone	ຮູບສະແດງ 15.	ແຜນທີ່ຂອບເຂດພື້ນທີ່ບົກບັກສາມໍລະດົກທາງດ້ານ ວັດທະນະທຳຈຳປາສັກ ແຂດ 3: ອະນຸລັກເພື່ອຕຳເນີນການ ຄົ້ນຄວ້າດ້ານບຸຮານຄະດີ
Fig 16.	Map of Champasak Heritage and Cultural Landscape Protection Zone 4: Monument Management Zone	ຮູບສະແດງ 16.	ແຜນທີ່ຂອບເຂດພື້ນທີ່ບົກບັກສາມໍລະດົກທາງດ້ານ ວັດທະນະທຳຈຳປາສັກ ແຂດ 4: ເຂດຄຸມຄອງສະຖານບຸຮານ
Fig 17.	Map of Vat Phou, Hong Nang Sida and Associated Monuments: Zone 3 and Zone 4 Boundaries	ຮູບສະແດງ 17.	ແຜນທີ່ເຂດວັດພູ, ໂຮງນາງສຶດາ ແລະ ສະຖານບຸຮານຕາງໆ ທີ່ມີການພິວພັນກັນ: ຂອບເຂດຂອງເຂດ 3 ແລະ ແຂດ 4
Fig 18.	Map of Ancient City: Zone 3 and Zone 4 Boundaries	ຮູບສະແດງ 18.	ແຜນທີ່ເມືອງບຸຮານ: ຂອບເຂດຂອງເຂດ 3 ແລະ ແຂດ 4
Fig 19.	Map of Tomo Temple: Zone 3 and Zone 4 Boundaries	ຮູບສະແດງ 19.	ແຜນທີ່ວັດໂຕະໂມະ: ຂອບເຂດຂອງເຂດ 3 ແລະ ແຂດ 4
Fig 20.	Map of Thao Tao: Zone 4 Boundaries	ຮູບສະແດງ 20.	ແຜນທີ່ໄຮງໜ້າວເຕົກ: ແຂດ 4 ຂອງໄຮງໜ້າວເຕົກ
Fig 21.	Organogram of Structure of Approval and Interrelationship between Government and other Stakeholders	ຮູບສະແດງ 21.	ໂຄງຮາງລວມສະແດງເຖິງຂັ້ນຕອນໃນການອະນຸລັກ ແລະ ການພິ້ນລະຫວ່າງລັດຖະບານ ກັບພາກສ່ວນອື່ນງ
Fig 22.	Flowchart of the Decision-Making Process	ຮູບສະແດງ 22.	ໂຄງຮາງແບບວິທີການດຳເນີນການຕັດສິນບັນຫາ
Fig 23.	Vat Phou Site Management and Training Centre: Recommended Structure and Staffing	ຮູບສະແດງ 23.	ໂຄງຮາງການຈັດຕັ້ງຂອງສູນກາງການຄຸ້ມຄອງ ສະຖານບຸຮານ ແລະ ເປົ້ອຍຮົມ

ແຜນທີ່ Figure 1. ຫຼັກຂອງເມືອງຈຳປາສັກ  
Vat Phou Champasak Location Map

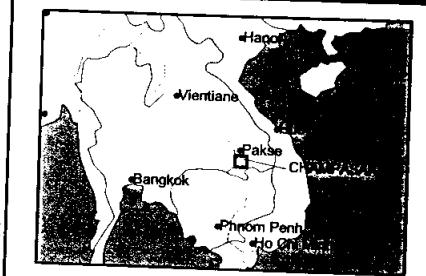


## FIGURES

ແຜນການຄົມຄອງມ່ລະດົກຈຳປາສັກ; ແຂວງທີ່ບົກປັກຮັກສາ  
Champasak Heritage Management Plan: Protection Zone



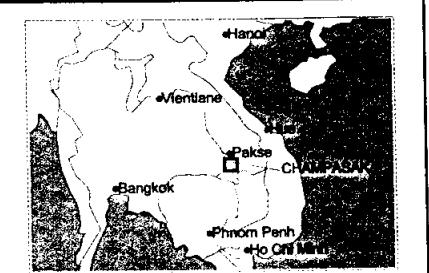
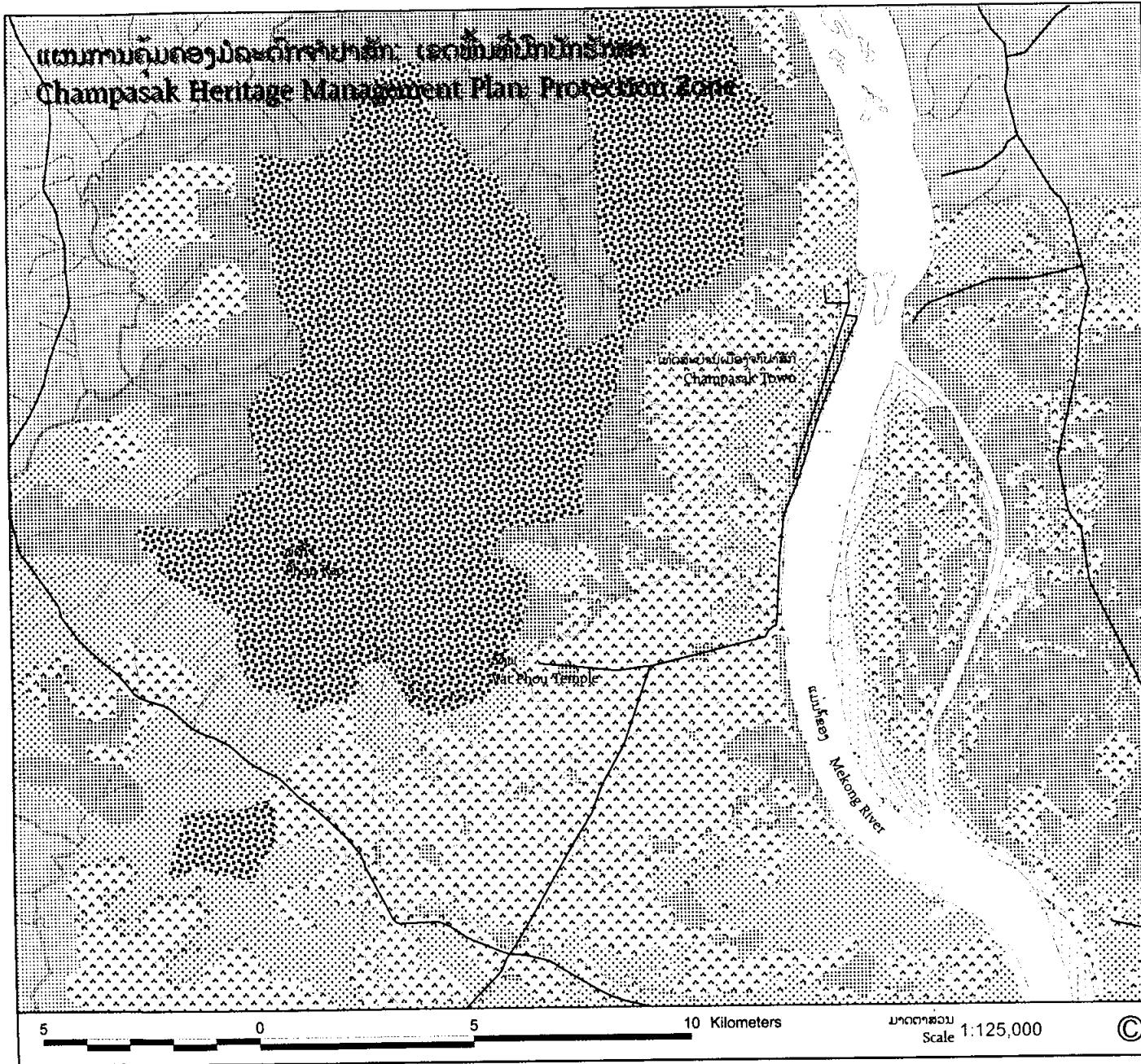
ແຜນທີ່ Figure 2.  
ຂອບເຂດ  
Boundary



ຄໍາອະທິບາຍ  
Legend

- ຂອບເຂດຕາຍແຕ່ລອງເມືອງ  
District boundaries
- ມັນໜີ ແລະ ສ້າງຕາງໆ  
Rivers and streams
- ຖະນົນ  
Roads
- ຫາງກວຽນ ແລະ ຫາງຄືນ່າງ  
Tracks and paths
- ສະບັບນາມ (ຈໍານວນປະຊາກອນ ປີ 1995)  
Villages (total population 1995)
  - 89 to 250
  - 251 to 500
  - 501 to 750
  - 751 to 1000
  - 1001 to 1250
- ຄວາມສັງເກດຈາກລະດັບ  
ຫັນກົງທະເລ (100 ແມັດ)  
Elevation contours (100 m)



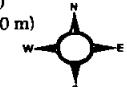


ແຜນທີ່ Figure 3.  
ການນຳໃຊ້ທີ່ດິມ  
Land Use

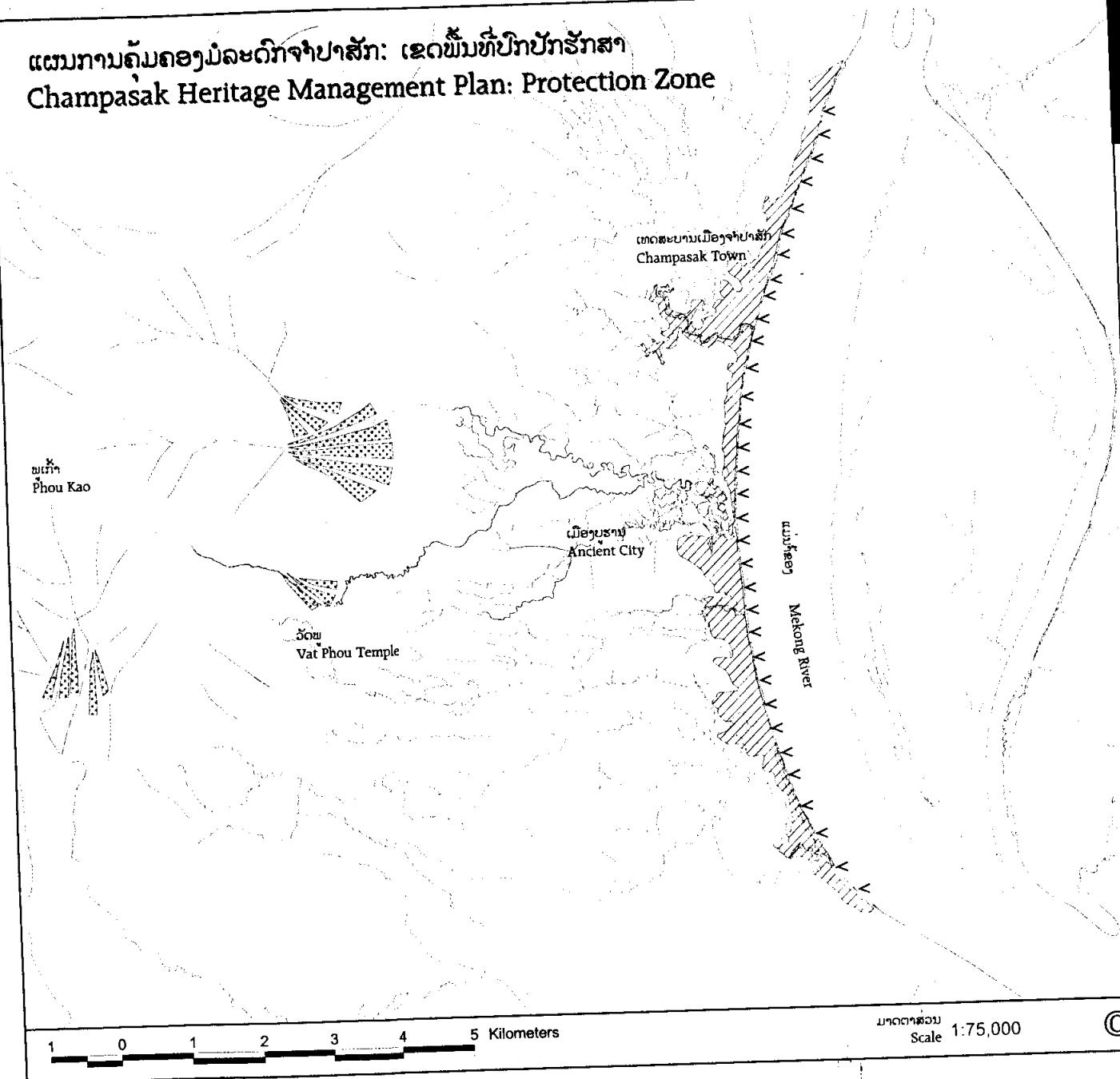
ຄໍາອະທິບາຍ  
Legend

ການຈັດແບງປະເມີນພື້ນໜັນ  
Vegetation classification

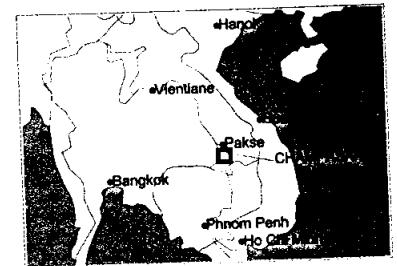
- ປ່າຕົກດິບ  
Upland secondary forest
- ປ່າເນົາ  
Mixed sparse secondary forest and shrubland
- ບ່າໄໂລ  
Mixed shrubland and scattered rice paddy
- ທ່ານໝາ  
Rice paddy
- ຂົນຕົນຫາຍ  
Alluvial sand
- ດົບເສັ້ນ  
No data
- ແນນີ້ ແລະ ທັບຕ່າງໆ  
Rivers and streams
- ຖະໜົນ  
Roads
- ທາງກາວງູນ ແລະ ທາງຄົນຍ່າງ  
Tracks and paths



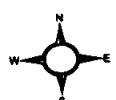
ແຜນການຄົ້ມຄອງມໍລະດົກຈຳປາສັກ: ແຂດໜຶ່ງທີ່ບົກປັກຮັກສາ  
Champasak Heritage Management Plan: Protection Zone



ແຜນທີ່ Figure 4.  
ການປັງແປງຫາງດ້ານພົມສາດ  
Geomorphology

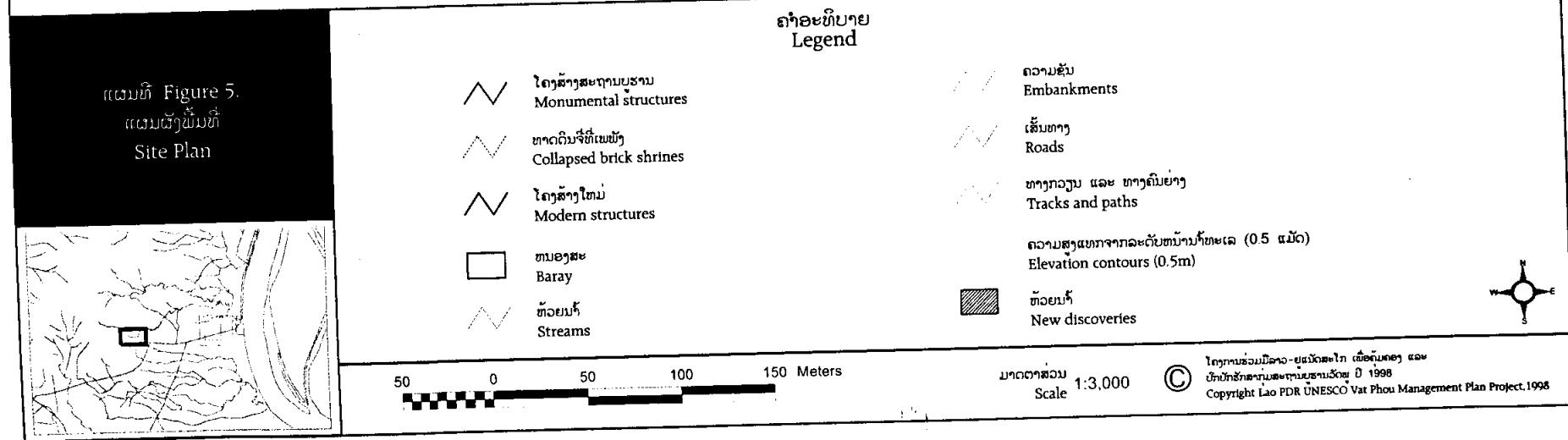


ລາຍລະອຽດ  
Legend

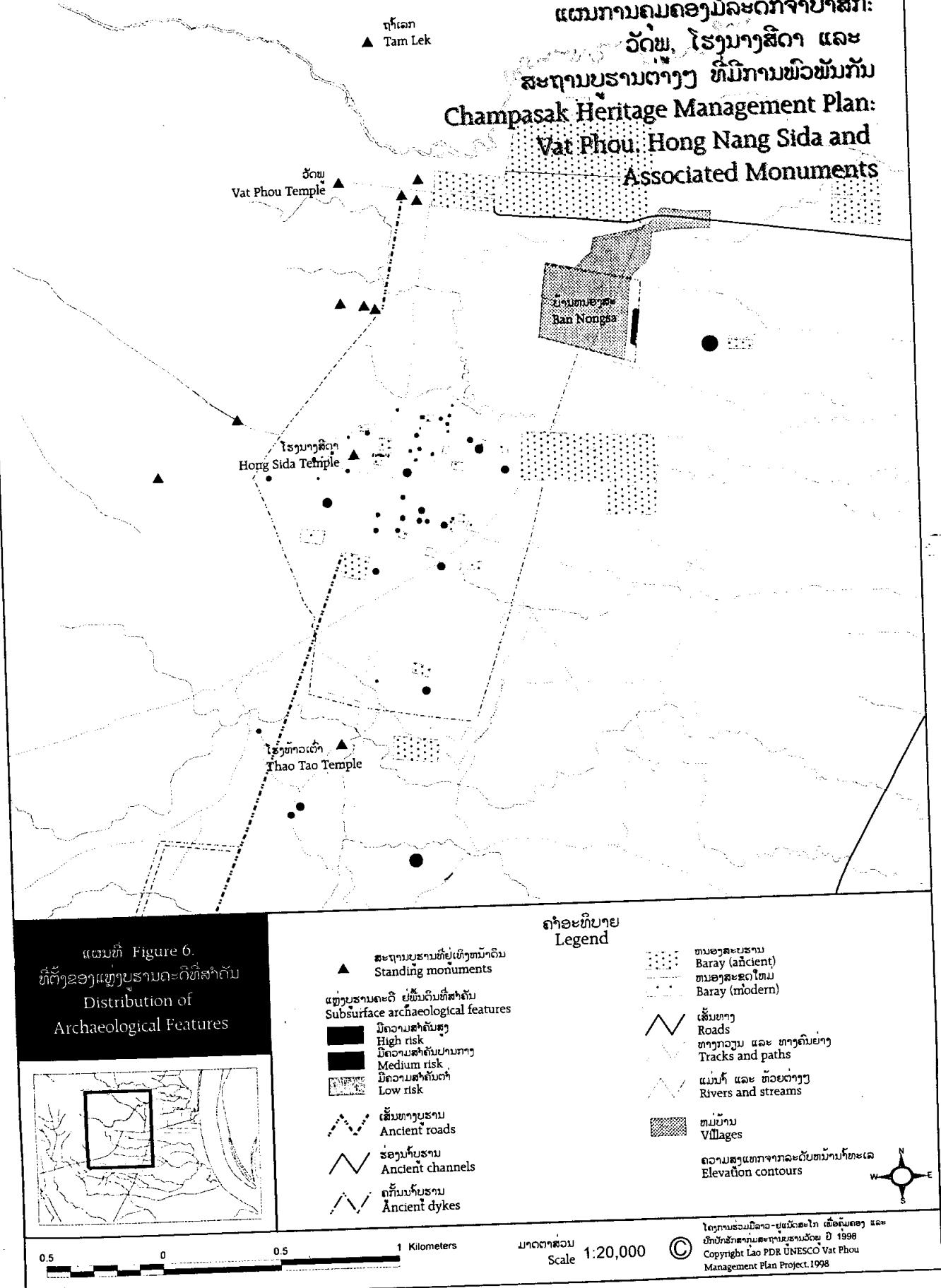


ແຜນການຄົ້ມຄອງມືລະດົກຈຳປາສັກ: ວັດພູ  
Champasak Heritage Management Plan: Vat Phou Temple

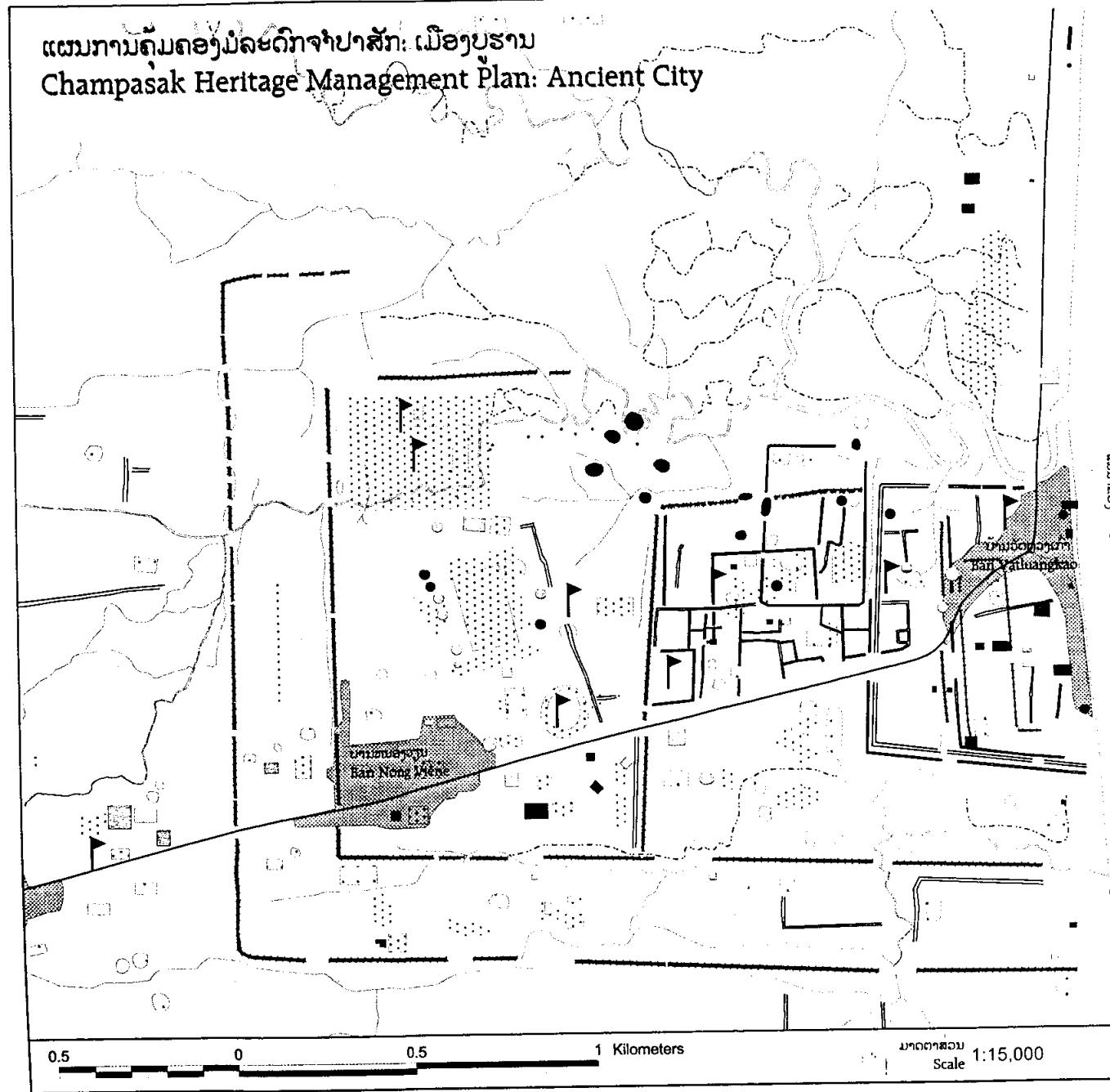
ແຜນທີ່ Figure 5.  
ແຜນຜັງພື້ນທີ່  
Site Plan



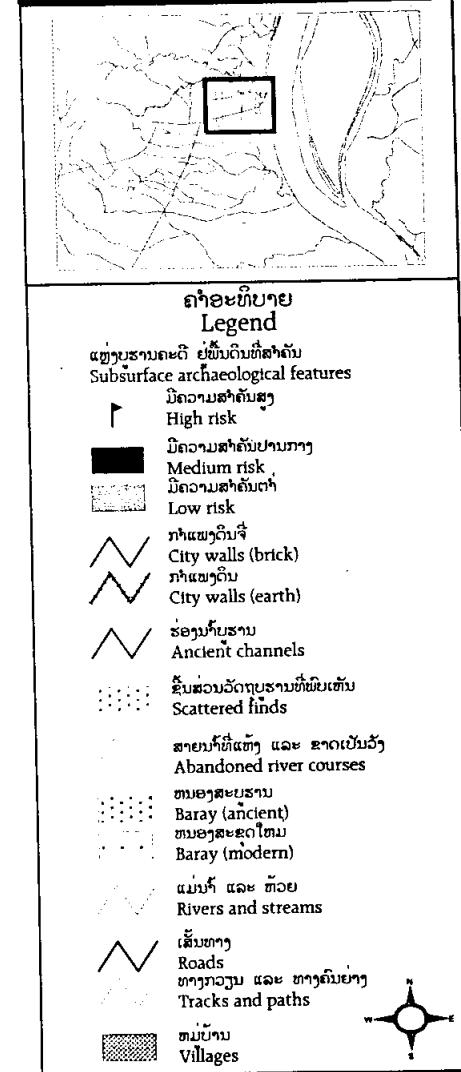
ແຜນການຄົ້ມຄອງມະລະດິກຈຳປາສັກ:  
ວັດພູ, ໂຮງນາງສີດາ ແລະ  
ສະຖານບຣານຕາງງ ທີ່ມີການພົວພັນກັນ  
**Champasak Heritage Management Plan:  
Vat Phou, Hong Nang Sida and  
Associated Monuments**



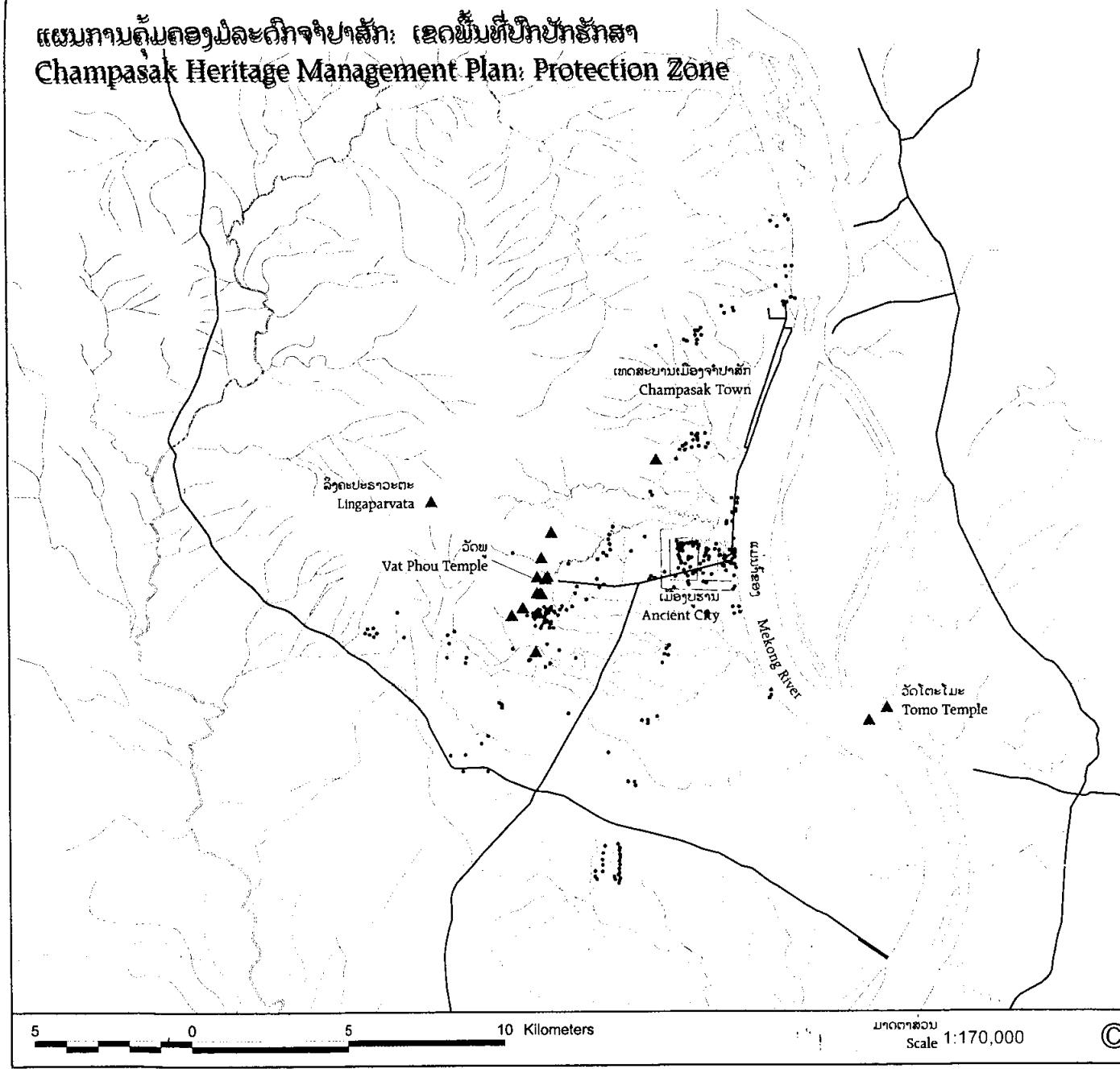
## FIGURES



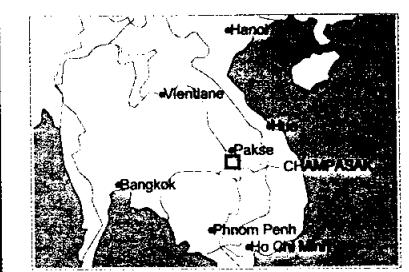
ແຜນທີ່ Figure 7.  
ແຫ່ງບຽນຄະດີສຳຄັນທີ່ຢູ່ຍາຍຸ  
Distribution of  
Archaeological Features



ແຜນການຄົ້ນຄອງມໍລະດີໃຈໃປສັກ: ເຂດພື້ນທີ່ປຶກບັກຮັກສາ  
Champasak Heritage Management Plan: Protection Zone

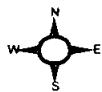


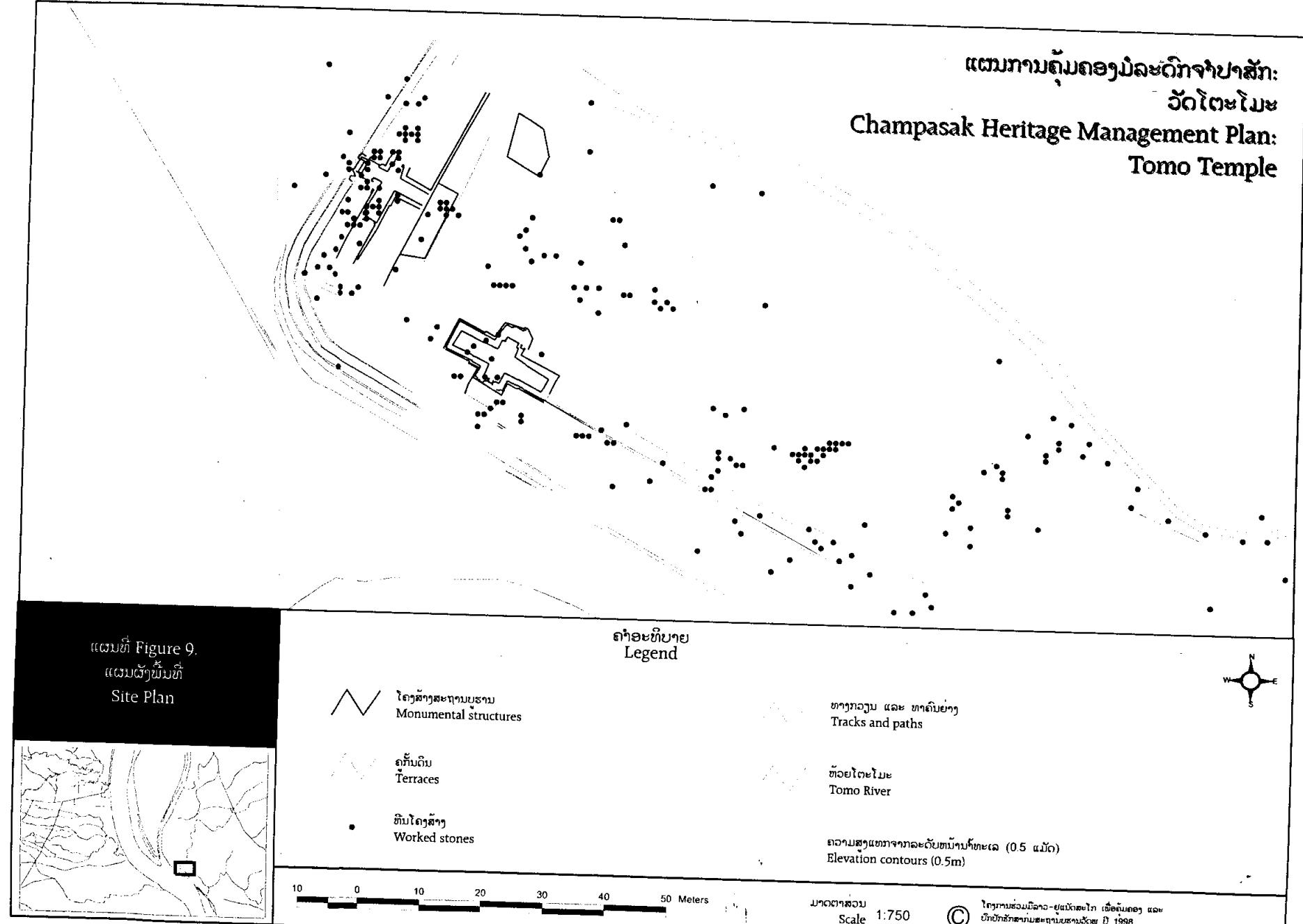
ແຜນທີ່ Figure 8.  
ແຫ່ງນິບານຄະດີສຳຄັນທີ່ຍັງຢາຍ  
Distribution of  
Archaeological Features



ຄ່າອະທິບາຍ  
Legend

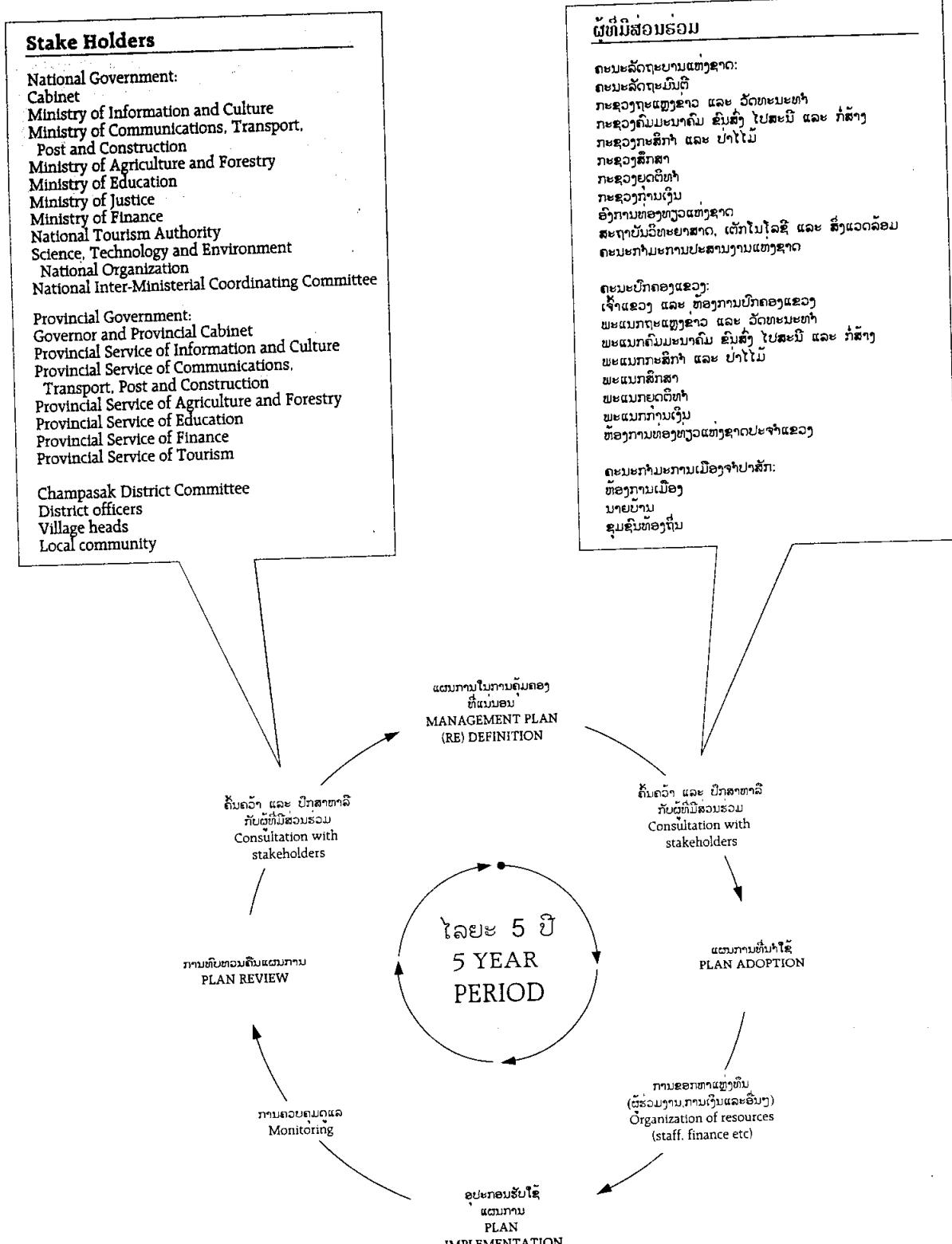
- ▲ ສະຖານະຮານທີ່ເຫັນຫຼັກ  
Standing monuments
- ແຫ່ງນິບານນຳການເຫັນດີນ  
Archaeological features
- ເສັນຫາງຽນ  
Ancient roads
- ກາຍເມືອງ  
City walls
- ແມ່ນ້ຳ ແລະ ຫ້ວຍ  
Rivers and streams
- ເສັນຫາ  
Roads
- ທາງກວາງ ແລະ ທາງຄົນຫ່າງ  
Tracks and paths
- ຄວາມສັງເຫກຈາກລະດັບ  
ຫນັກທີ່ໜະເລ (100 ພັດ)  
Elevation contours (100m)



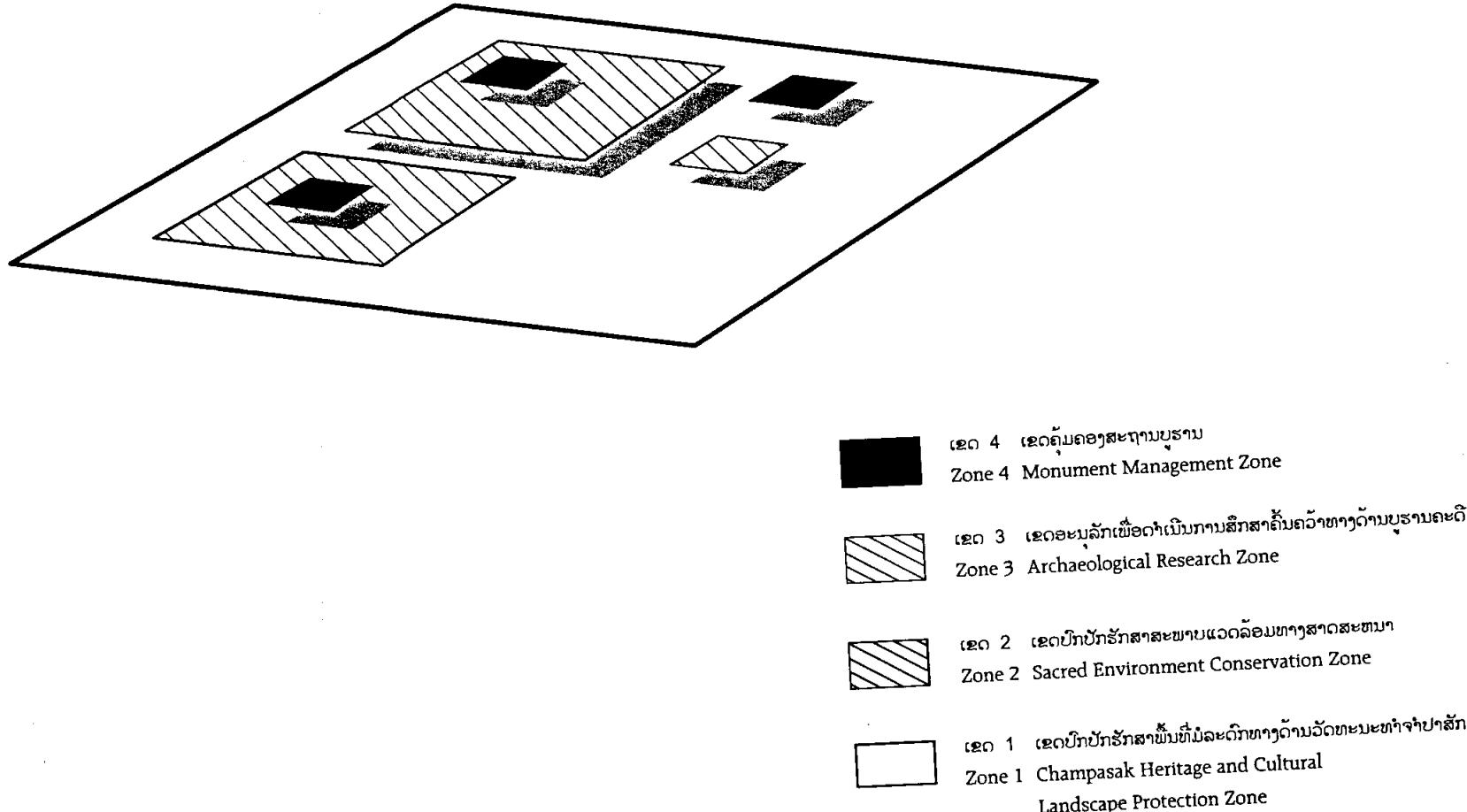


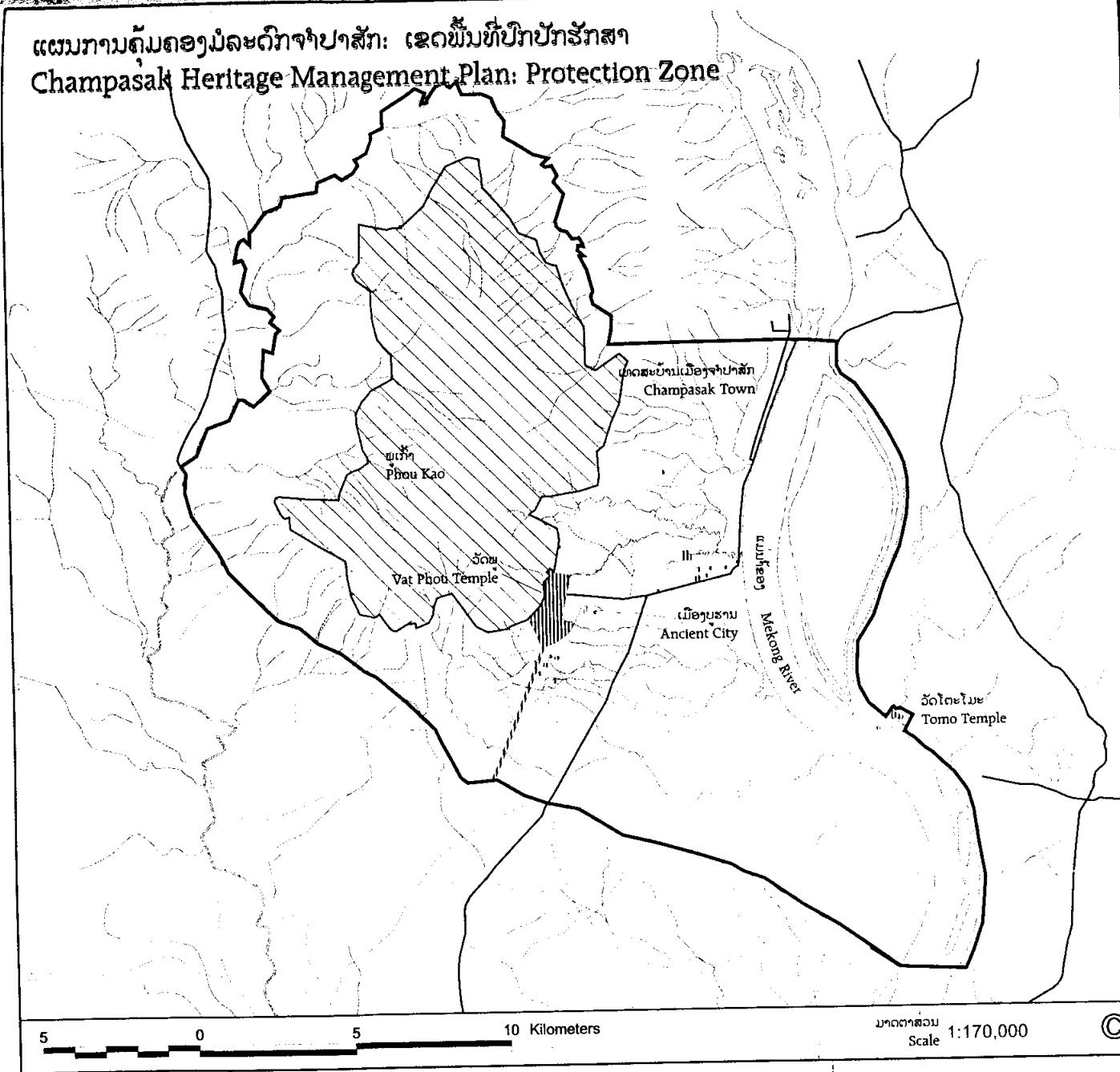
ຮບສະແດງ Figure 10. ແບບວິທີການຕຳມັນງານ

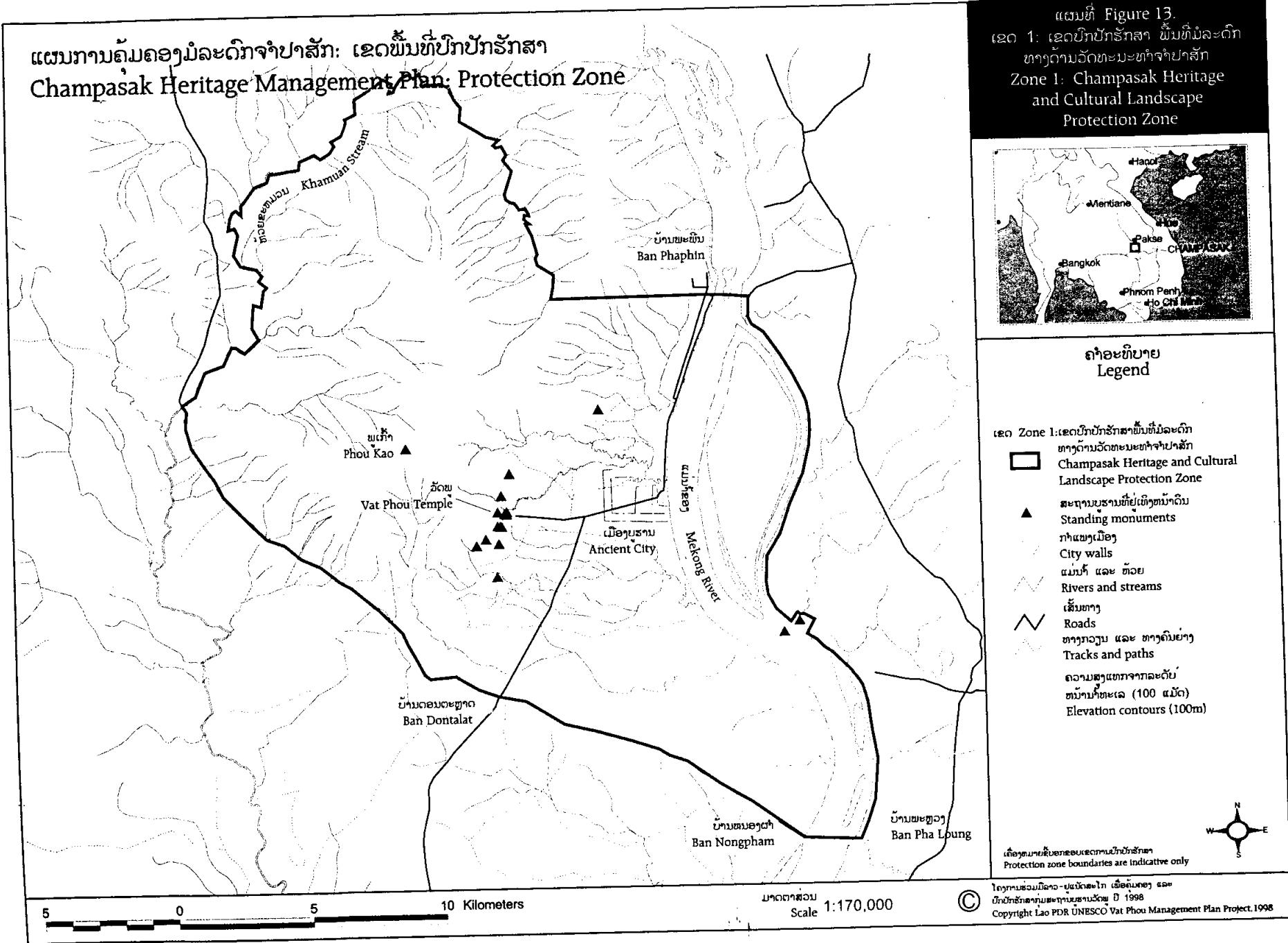
## The Plan-Making Process



ຮບສະແດງ Figure 11. ແນວຄວາມຄິດໃນການຈັດແບ່ງເຂດ  
The Zoning Concept

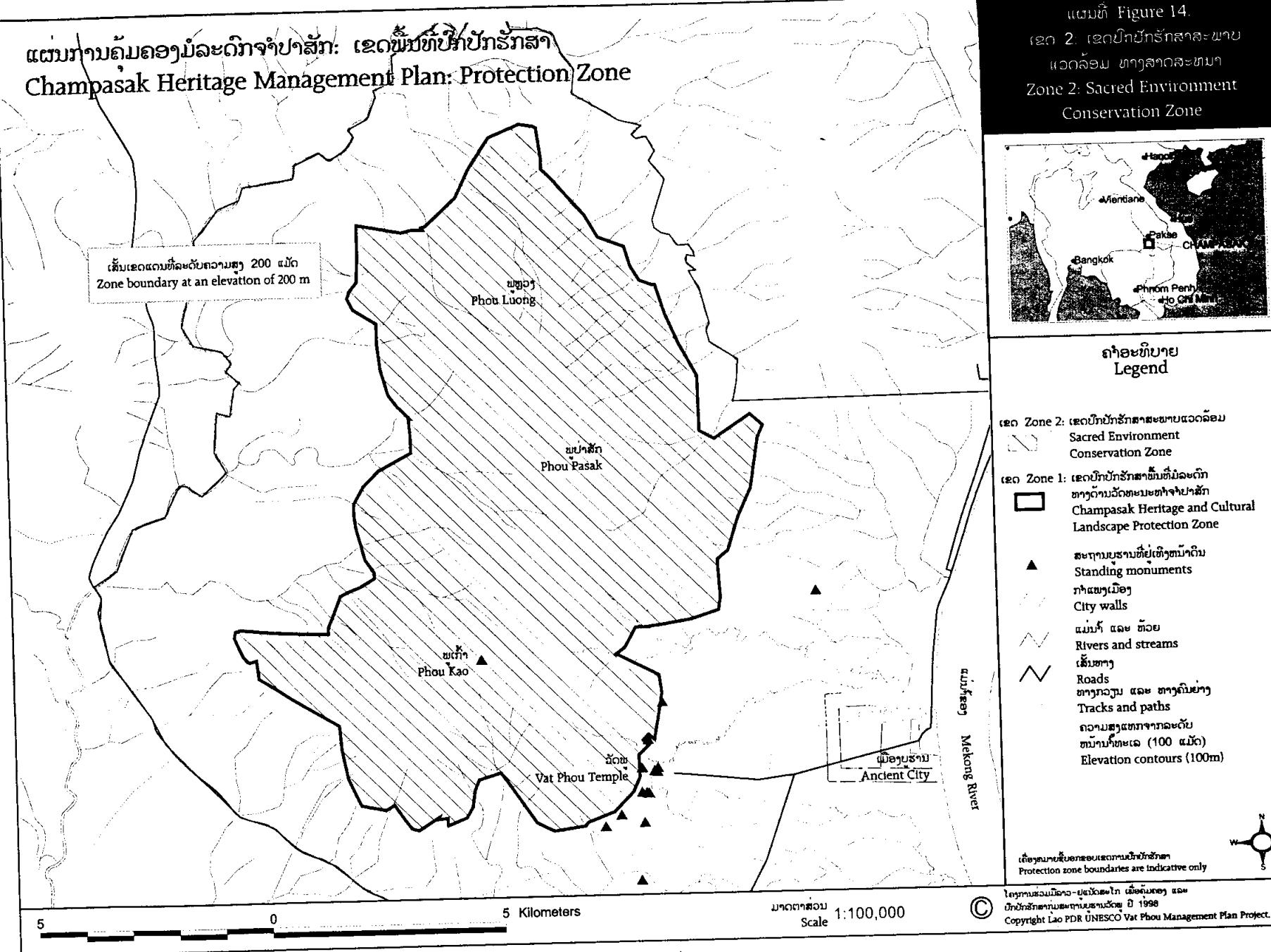


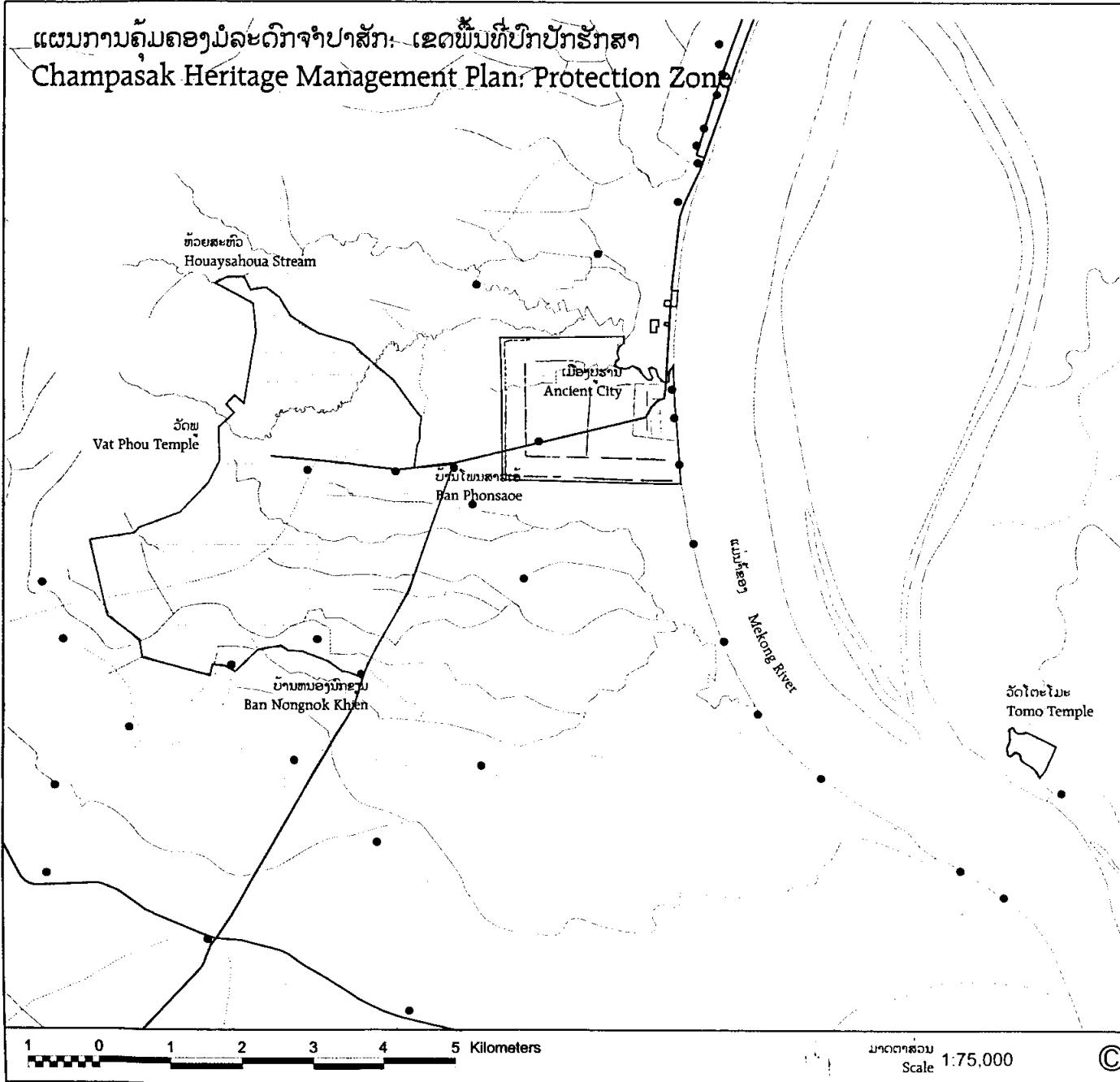




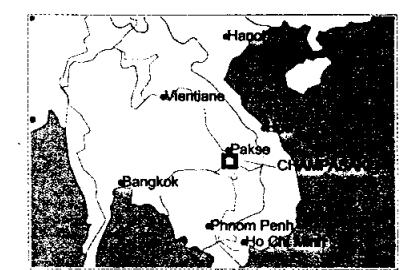
ແນວທີ່ Figure 14.

ເຂດ 2: ເຂດບົກລັກສາລະພາບ  
ແວດລ້ອມ ພາງລາດສະຫນາ  
Zone 2: Sacred Environment  
Conservation Zone





ແຜນທີ Figure 15.  
ເຂດ 3: ເຂດອນລັກເພື່ອດຳເນີນການ  
ຄົ້ມຄວ້າດ້ານຮຽນຄະດີ  
Zone 3: Archaeological  
Research Zone



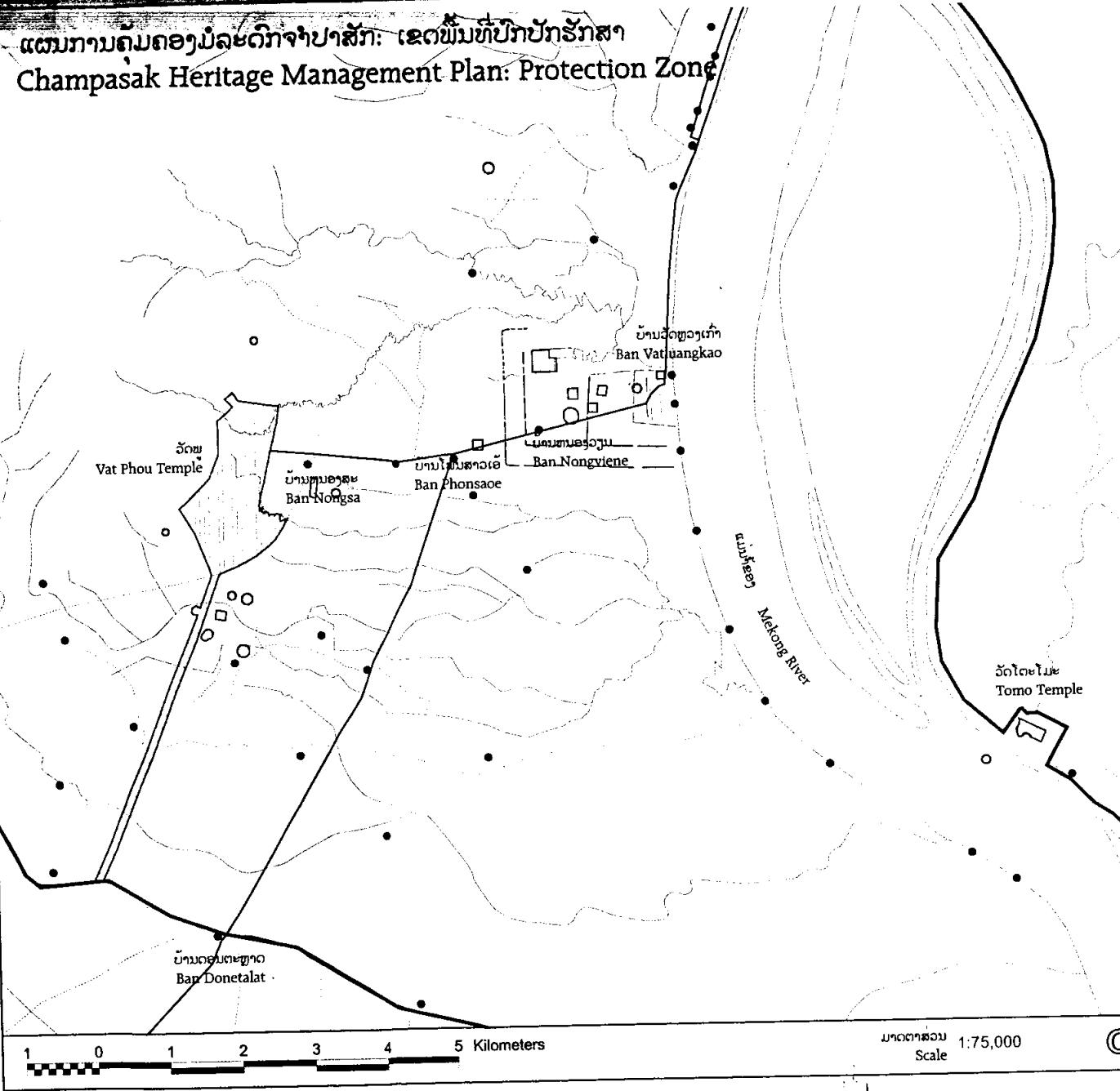
ຄໍາອະທິບາຍ  
Legend

ເຂດ 3: ເຂດອນລັກເພື່ອດຳເນີນການຄົ້ມຄວ້າ  
ດ້ານຮຽນຄະດີ  
Archaeological Research Zone

- City walls
- Rivers and streams
- Roads
- Tracks and paths
- Elevation contours (100m)
- Villages

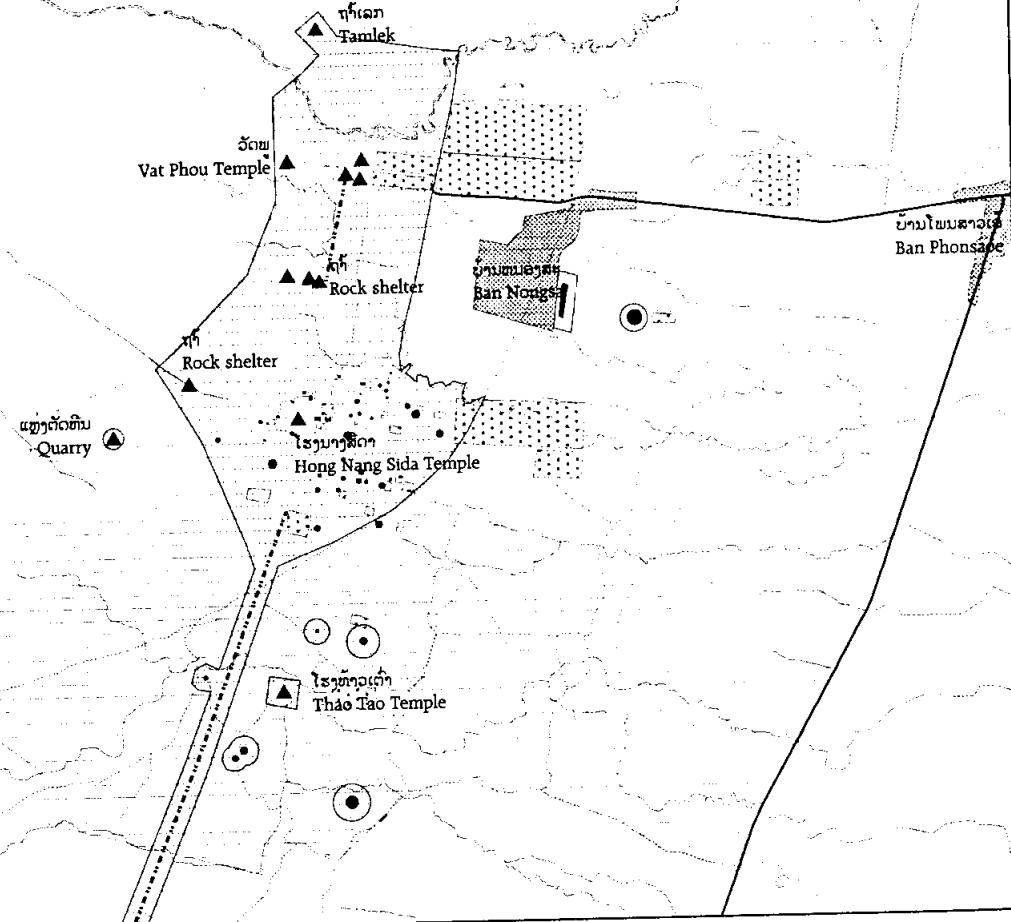


ແຜນການຄຸ້ມຄອງມະລະດິກາຈຳປາສັກ: ເຂດພື້ນທີ່ບົກບັກຮັກສາ  
Champasak Heritage Management Plan: Protection Zone



ແຜນການຄົ້ມຄອງປະດີກາຈຳປາສັກ:  
ວັດພູ, ໂຮງນ່າງສິດາ ແລະ ສະຖານບຽນຕາງໆ ຫຼືມິການພິວເຕັນກັນ  
Champasak Heritage Management Plan:  
Vat Phou, Hong Nang Sida and Associated Monuments

ອຸມມາ  
Oubmong



ແຜນທີ່ Figure 17.  
ຂອງ 3 ແລະ 4  
Zone 3 and 4

- ເຊດ Zone 4: ເຂດຄົ້ມຄອງສະຖານບຽນ  
Monument Management Zone
- ເຊດ Zone 3: ເຂດຂະຫຼັກເພື່ອດໍາເນີນການຄົ້ມຄວ້າ  
Archaeological Research Zone
- ສະຖານບຽນທີ່ຢູ່ທີ່ງໜັກເບີນ  
Standing monuments
- ແກ່ງທະນາຄາດ ຍັ້ນດີນທີ່ສຳຄັນ  
Subsurface archaeological features
- ມີຄວາມຄົ້ມຄວ້າ  
High risk
  - ມີຄວາມຄົ້ມຄວ້າປົກກາງ  
Medium risk
  - ມີຄວາມຄົ້ມຄວ້າ  
Low risk
- ເສັ້ນຫາງບານ  
Ancient Roads

ຄໍາອະທິບາຍ  
Legend

- ຫນອງສະບຽນ  
Baray (ancient)  
ຫນອງສະບຽນໃຫຍ່  
Baray (modern)
- ແມ່ນິ້ງ ແລະ ອ້າວຍ  
Rivers and streams
- ເລັກຫາງ  
Roads
- ທາງກວານ ແລະ ທາງເນີນຍ່າງ  
Tracks and paths
- ທານບ້ານ  
Villages

ຄວາມສູງແຫຍງຈາກລະດັບ  
ຫນມານຫຼາຍເລ (100 ພັດ)  
Elevation contours (100m)

ເຕັກພາບທີ່ບັນຍາຂອງອານຸຄະນະວິທີປັກສອກ  
Protection zone boundaries are indicative only

0.5 0 0.5 1 Kilometers

ມາດຕະລາວ  
Scale 1:30,000

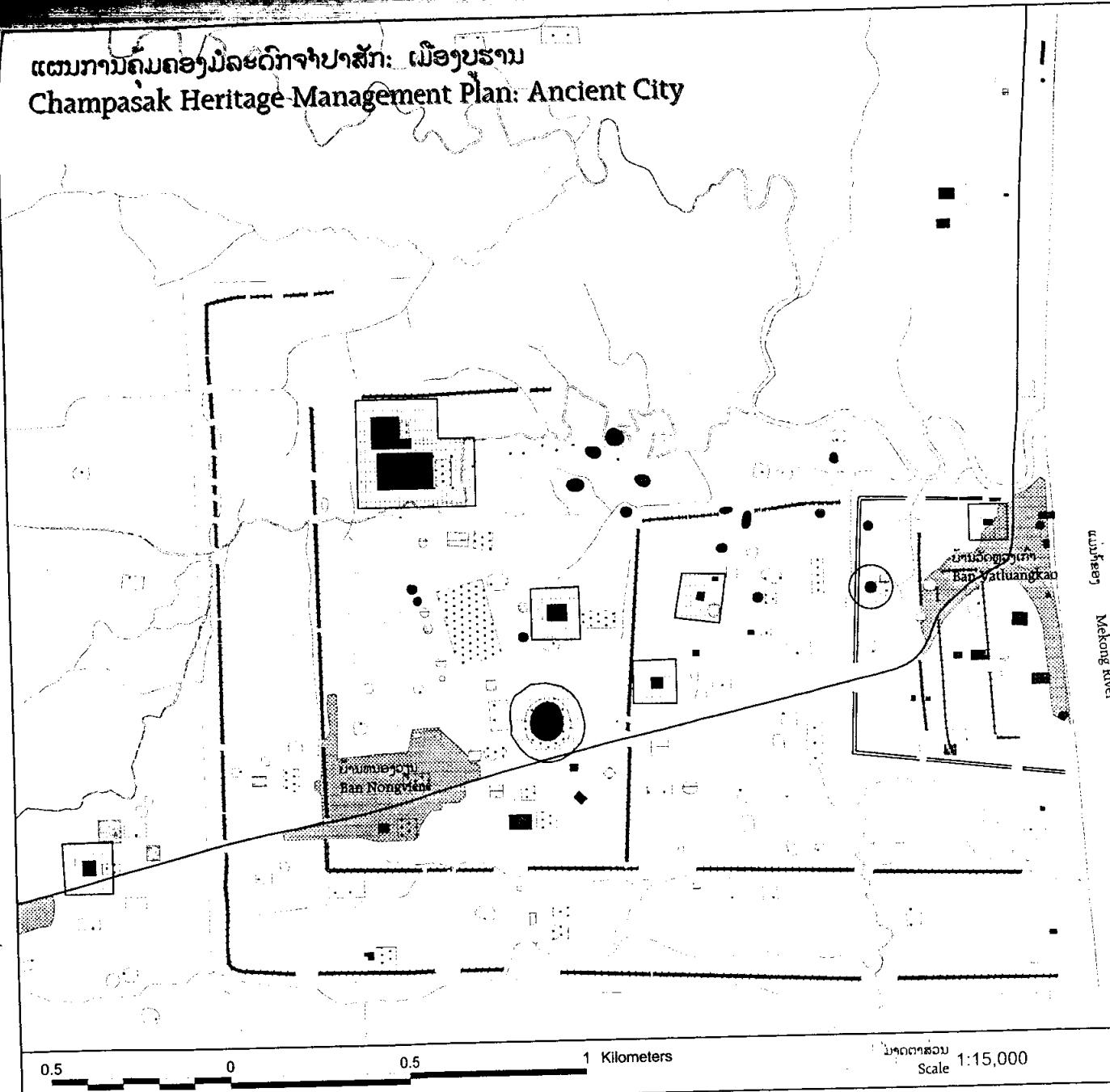


ໄອງການພົມມືລາ-ລູມນິໂຕສາໄກ ເພື່ອບໍລິຫານ  
ບັນຍາຂອງອານຸຄະນະວິທີປັກສອກ ປີ 1998  
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Management Plan Project.1998

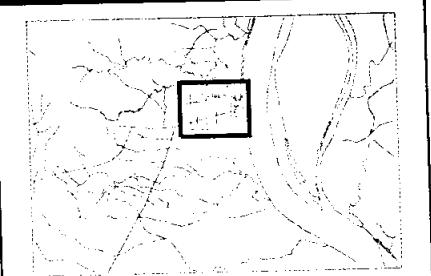
ແຜນການຄຸມຄອງມະລະດົກຈາປາສັກ: ເມືອງບຽນ  
Champasak Heritage Management Plan: Ancient City

ເມືອງບຽນ

357



ແຜນທີ່ Figure 18.  
ເຂດ 3 ແລະ 4  
Zone 3 and 4



ຄໍາອະທິບາຍ  
Legend

ເຂດ Zone 4: ເຂດຄົມຄອງຈະຖານບຽນ  
Monument Management Zone

ເຂດ Zone 3: ເຂດຍຸລັກເພື່ອດໍາເນີນການຄົນຄວາ  
ດັນບຽນຄົນຄວາ  
Archaeological Research Zone

ແຫຼ່ງຮານຄົນຄວາ ຢື່ນຕິ່ນທີ່ສຳຄັນ  
Subsurface archaeological features

ນີ້ຄວາມຕິ່ນທີ່  
High risk  
ນີ້ຄວາມຕິ່ນການກາງ  
Medium risk  
ນີ້ຄວາມຕິ່ນຫຼັກ  
Low risk

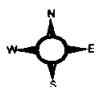
ກໍາແມງດົນນີ້  
City walls (brick)  
ກໍາແມງດົນ  
City walls (earth)

ບາຣາຍແບຣນ  
Baray (ancient)  
ບາຣາຍແຫຼ່ງໄຕເມ  
Baray (modern)

ແນ່ນໜີ ແລະ ຫ້ວຍ  
Rivers and streams  
ເລີນຫາງ  
Roads

ທາງກວນ ແລະ ທາງຄົນຍ່າງ  
Tracks and paths  
ສະບັບນ  
Villages

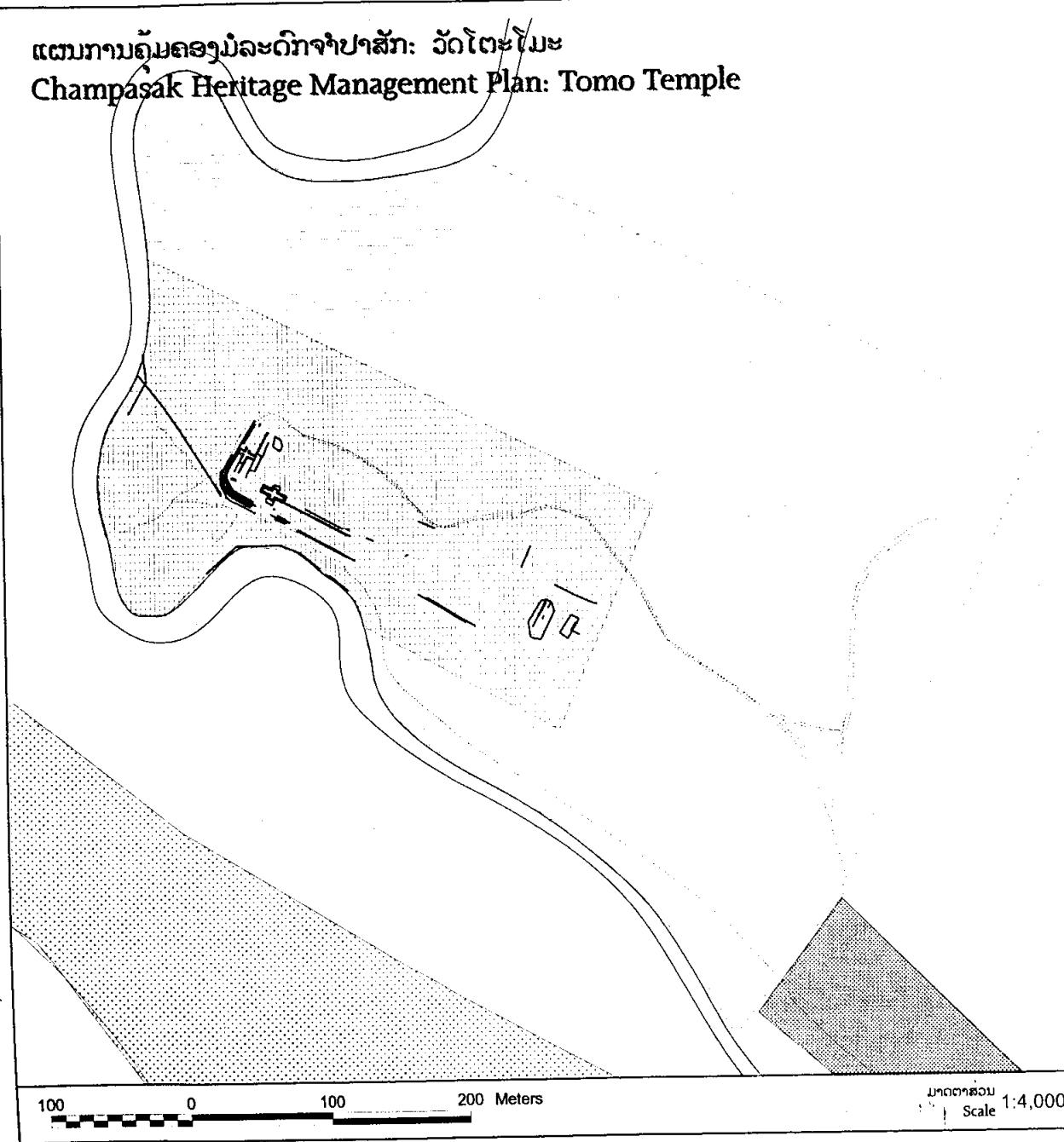
ເຊື່ອງນາມເຂົ້າກອບເຂດການນິກັນຄັດ  
Protection zone boundaries are indicative only



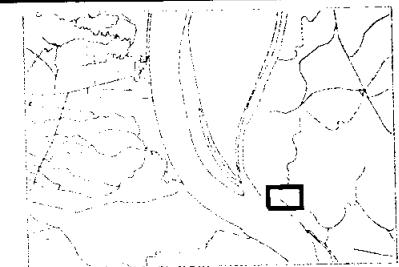
ນັດຕາລວມ  
Scale 1:15,000



ໂສງການສ່ວນເມືອງ-ບໍລິສັດໄກ ເພື່ອມະນູນ ແລະ  
ມີປັດທະການສະຖານທານຮານຮັດ ປີ 1998  
Copyright Lao PDR UNESCO Vat Phou Management Plan Project, 1998



ແຜນທີ Figure 19.  
ເຊດ 3 ແລະ ເຊດ 4  
Zone 3 and 4



ຄໍາອະທິບາຍ  
Legend

ເຊດ Zone 4: ເຂດຄຸ້ມຄອງສະຖານທິການ  
Monument Management Zone

ເຊດ Zone 3: ອະນຸລັກເພື່ອຕໍ່ເປີນການຄຸ້ມຄົວ  
ດ້ານບໍ່ຮັບຄວດ  
Archaeological Research Zone

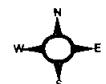
ໂຄງສ້າງສະຖານທິການ  
Monumental structures

ແມ່ນໍ້າ ແລະ ຫ້ວຍ  
Rivers and streams

ຫາງກວຽງ ແລະ ຫາງຄົນຍ່າງ  
Tracks and paths

ບະບານ  
Villages

ສັນດີນຊາຍ  
Alluvial sand

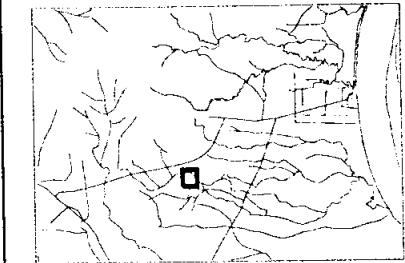


ແຜນການຄົມຄອງມໍລະດົກຈຳປາສັກ: ໄຮງທ້າວເຕົ່າ  
Champasak Heritage Management Plan: Thao Tao

ແຜນທີ່ Figure 20.

ເຂດ 4

Zone 4

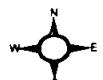


ຄ່າອະຫິບາຍ  
Legend

ເຂດ zone 4: ເຂດຄົມຄອງສະຖານທານ  
Monument Management Zone

- ~~~~~ ໄຮງທ້າງສະຖານທານ  
Monumental structures
- ~~~~~ ພູມໜີ ແລະ ສ້າວ  
Rivers and streams
- ~~~~~ ທາງກວຽນ ແລະ ທາງເລີນຍາງ  
Tracks and paths

ເຊື້ອມມາຕີ່ປະໂຫຍດຂອບເຂດຕານທີ່ບໍ່ກັບກຳ  
Protection zone boundaries are indicative only



ໄລຍການຂອງມືລົງ - ປະເທດລາວ - ເມືອງທຶນ ແລະ  
ບໍລິການຄ່າຄວາມສະຫງຼານທານທະນາທີ່  
Copyright Lao PDR UNESCO Vat Phou Management Plan Project, 1998

Figure 21. Structure of Approval and Interrelationship between Government and other Stakeholders

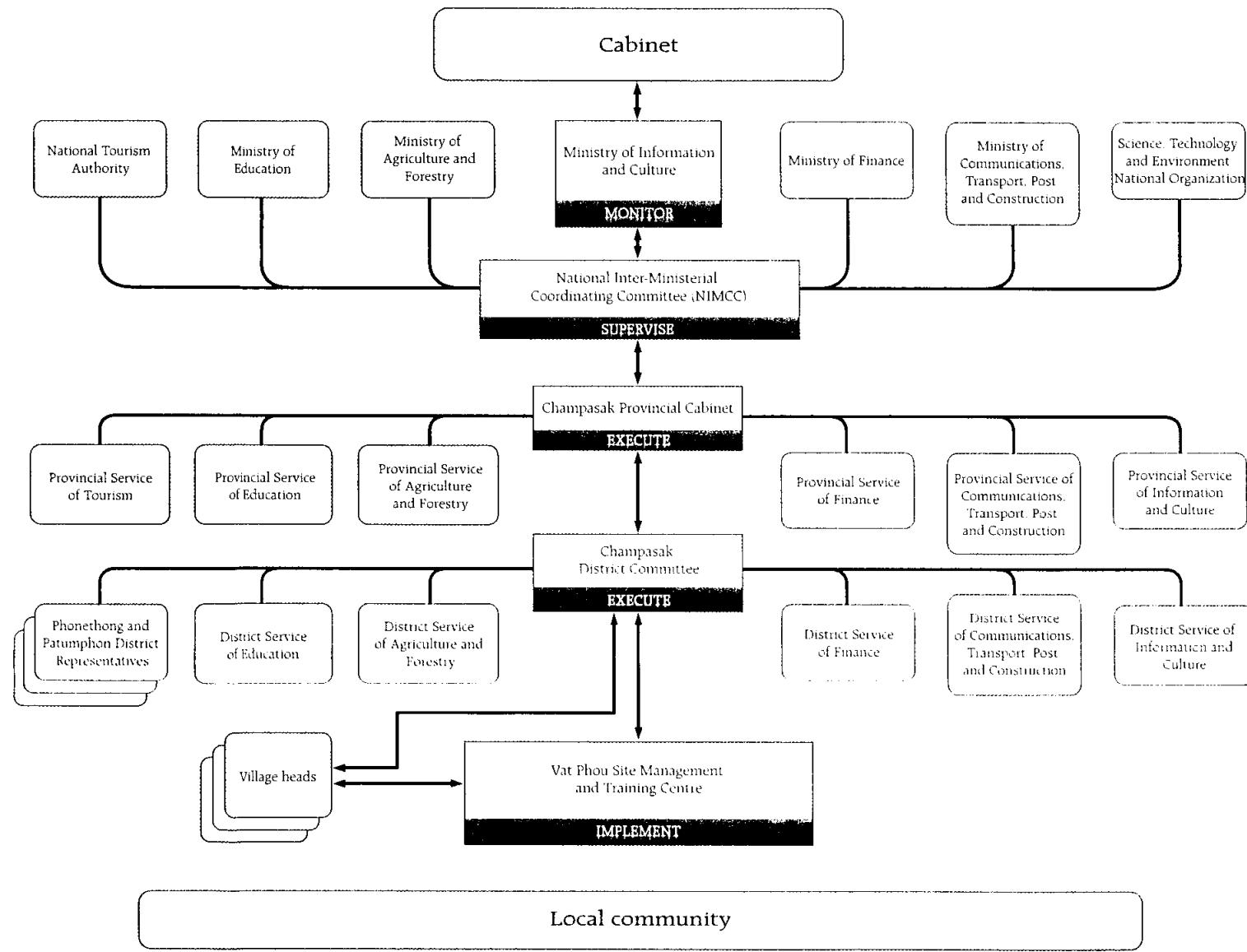


Figure 22. Flowchart of the Decision-Making Process

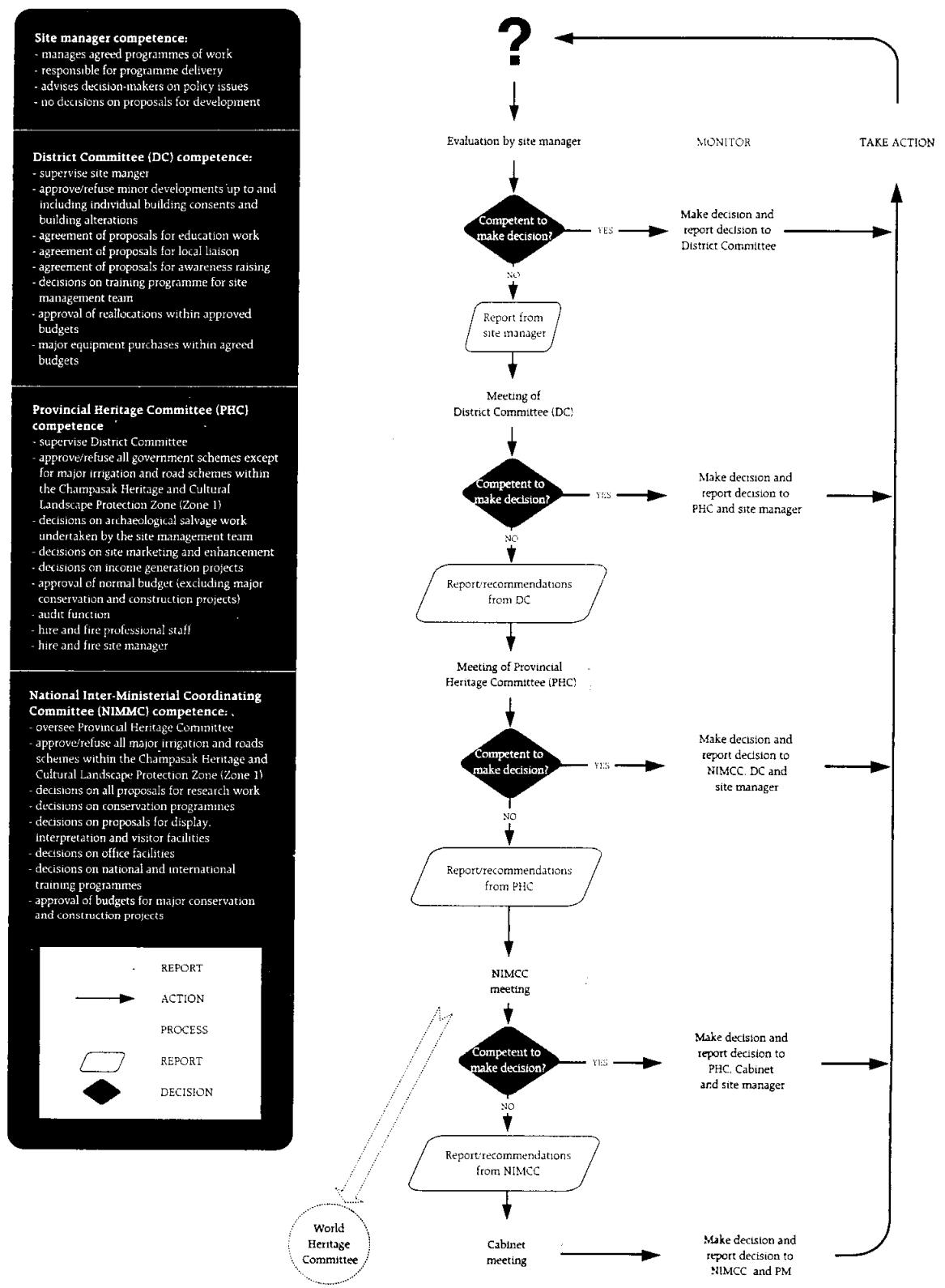
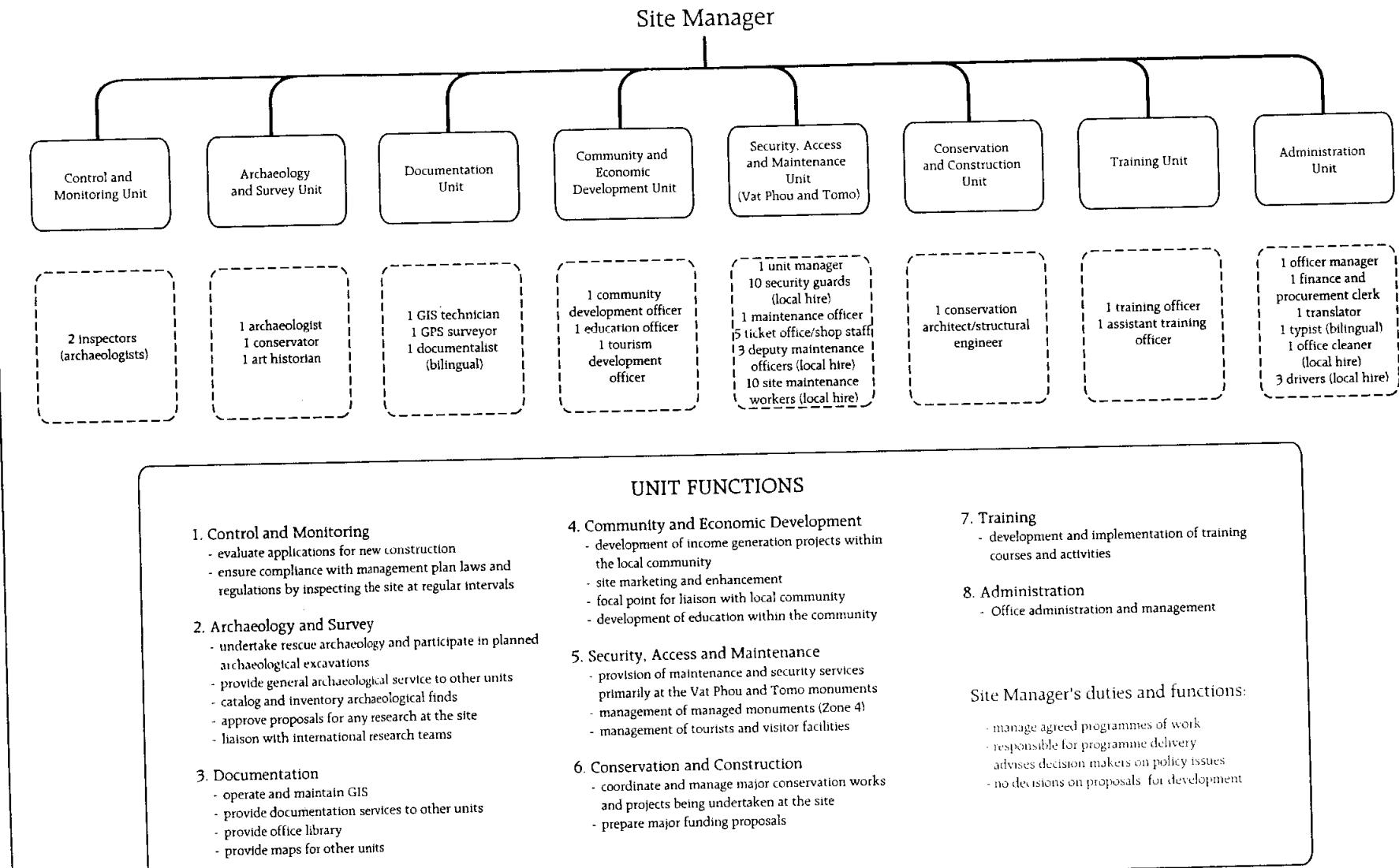


Figure 23. Vat Phou Site Management and Training Centre: Recommended Structure and Staffing



PRESIDENTIAL DECREE

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Presidential Decree on the Preservation of Cultural,  
Historical and Natural Heritage, No. 03/PR (1997)

ລັດຖະບົນຍັດ

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ລັດຖະບົນຍັດຂອງປະທານປະເທດເຫຼົາ ສປປ ລາວ  
ກ່ຽວກັບການອະນຸລັກນຳລະດົກວັດທະນະທຳ, ປະຫວັດສາດ  
ແລະ ທຳມະຊາດເຫຼົາດ ເລກທີ 03/ປປ (1997)

PRESIDENTIAL DECREE

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Presidential Decree on the Preservation of Cultural,  
Historical and Natural Heritage, No. 03/PR (1997)

ລັດຖະບົນຍັດ

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ລັດຖະບົນຍັດຂອງປະທານປະເທດແຫ່ງ ສປປ ລາວ  
ກຽວກັບການອະນຸລັກມໍລະດິກວັດທະນະທຳ, ປະຫວັດສາດ  
ແລະ ທຳມະຊາດແຫ່ງຊາດ ເລກທີ 03/ປປ (1997)

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# PRESIDENTIAL DECREE

## Table of Contents

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### **CHAPTER I: GENERAL PROVISIONS**

- Article 1.** Objects of this Presidential Decree
- Article 2.** National Heritage
- Article 3.** Management of the National Heritage
- Article 4.** Citizens' Obligations in the Preservation of the National Heritage

### **CHAPTER II: CATEGORIES OF NATIONAL HERITAGE**

- Article 5.** Classification of National Heritage
- Article 6.** Immovable National Heritage
- Article 7.** Movable National Heritage
- Article 8.** Natural National Heritage

### **CHAPTER III: MANAGEMENT OF NATIONAL HERITAGE**

- Article 9.** National Heritage Management Authority
- Article 10.** Authority and Duties of the National Heritage Management Agencies
- Article 11.** Survey
- Article 12.** Inventory of National Heritage
- Article 13.** Removal
- Article 14.** Maintenance
- Article 15.** Prohibition of Destruction to National Heritage
- Article 16.** Transactions of Artifacts of National Heritage Value
- Article 17.** National Heritage Conservation Fund

### **CHAPTER IV: DISCOVERY AND SEARCH OF ARTIFACTS**

- Article 18.** Discovery of Artifacts
- Article 19.** Excavation
- Article 20.** Application for Artifact Excavation



- Article 21.** Excavation Activities
- Article 22.** Ownership of Discoveries
- Article 23.** Removal of Artifacts from the of National Heritage
- Article 24.** Cancellation of Excavation
- Article 25.** Compensation of Incurred from Excavation
- Article 26.** Authority of the Ministry of Information and Culture
- Article 27.** Rehabilitation of Excavated Land

## **CHAPTER V: AWARDS AND SANCTIONS**

- Article 28.** Awards
- Article 29.** Sanctions

## **CHAPTER VI: FINAL PROVISIONS**

- Article 30.** Implementation
- Article 31.** Effective Date

**LAO PEOPLE'S DEMOCRATIC REPUBLIC**  
**PEACE INDEPENDENCE DEMOCRACY UNITY PROSPERITY**

No. 03/PR

Date : .....

**DECREE OF THE PRESIDENT**  
**OF THE LAO PEOPLE'S DEMOCRATIC REPUBLIC**  
**ON THE PRESERVATION OF CULTURAL, HISTORICAL AND NATURAL HERITAGE**

- Pursuant to Article 17, 19 and 53.2 of the Constitution of the Lao PDR;
- Pursuant to the Forestry Law No. 01-96/NA of 11/10/1996;
- Pursuant to the Water and Water Resource Law No. 20-96/NA of 11/10/1996;
- Referring to the proposal of the National Assembly Standing Committee No. 19/NASC of 12 June 1997 on the preservation of the national cultural, historical and natural heritage.

The President of the Lao People's Democratic Republic decrees:

**CHAPTER I: GENERAL PROVISIONS**

**Article 1. Objects of this Presidential Decree**

The Presidential Decree on the Preservation of the Cultural, Historical and Cultural Heritage outlines the regulations and measures for the management, conservation, preservation and use of the national heritage, including for the upgrading of movable and immovable assets with historical or cultural or natural value into national heritage with the view of raising the spirit of patriotism, people's democracy, awareness and ownership of the fine national and ethnic cultures.

**Article 2. National Heritage**

National cultural, historical and natural heritage refers to the public, collective or personal assets holding cultural importance or historical importance and constituting evidence of the Lao country, ancestors and the general origin of the Lao people, including artifacts with historical artistic value and of over fifty (50) years old and natural sites represent the national heritage according to the definition provided by this Presidential Decree.

### **Article 3. Management of the National Heritage**

The Government promotes the management, conservation, preservation and development of the fine national and ethnic cultures, as well as the restoration of historical and archaeological sites representing national historical traces.

### **Article 4. Citizens' Obligations in the Preservation of the National Heritage**

Persons and entities have the obligation to contribute to the management, conservation, preservation and restoration of the national heritage and the national cultural, artistic and cultural values.

## **CHAPTER II: CATEGORIES OF NATIONAL HERITAGE**

### **Article 5. Classification of National Heritage**

The national cultural, historical and natural heritage is classified as follows :

- Immovable national heritage
- Movable national heritage
- Natural national heritage.

### **Article 6. Immovable National Heritage**

The immovable national heritage is composed of artifacts, archaeological ruins, national historical ruins which may not be removed, such as the That Luang Stupa, Phakeo Temple, in Vientiane, Xiengthong Temple in Luang Prabang, the Plain of Jars and others.

### **Article 7. Movable National Heritage**

Movable national heritage is composed of artifacts which may be removed, such as Buddha statues, bronze drums, spears, swords, bracelets, ancient pottery and others.



## **Article 8. Natural National Heritage**

Natural national heritage is comprised of the beautiful environment, including natural sceneries occurring naturally, panoramas of natural sites and constructions, and architectures of high historical, artistic, scientific, technical, ethnological or environmental value and which should be preserved as national heritage, such as Khon Phapheng, Tat Kuangsy waterfalls, Ting Cave in Luang Prabang and others.

## **CHAPTER III: MANAGEMENT OF NATIONAL HERITAGE**

### **Article 9. National Heritage Management Authority**

The national heritage management authority is assigned to the Ministry of Information and Culture, the Province, Municipality and Special Zone Information and Culture Services, the District Information and Culture Offices and Village Administrative Authorities.

To ensure the efficient management, conservation and preservation of the national heritage, an agency may be established to provide consultations or opinions on such activities.

### **Article 10. Authority and Duties of the National Heritage Management Agencies**

The national heritage management agencies have the following authority and duties:

1. Research guidelines, plans and regulations on the management, conservation and preservation of the national cultural, historical and natural heritage.
2. Establish the inventory of immovable, movable assets and natural sites constituting the national heritage or deserving to become a national heritage for their adoption as local, national or world heritage.
3. Bring solutions to issues and differences within their authority and duties.
4. Entertain relationship of cooperation on the management, conservation and preservation of the national heritage with foreign agencies;



5. Mobilize local and foreign sources of funds for use in the management, conservation and preservation of the national heritage;
  
6. Perform other authorities and duties prescribed by law.

#### **Article 11. Survey**

The survey of national heritage refers to the collation of technical information related to national heritage, such as locations, dimensions, weight, quantity, features and value as basis for the establishment of an inventory to take place every five years.

#### **Article 12. Inventory of National Heritage**

The inventory of the national heritage refers to the recording and listing of the immovable, movable assets, natural sites, historical and revolutionary ruins discovered on the surface of the land, under the ground or water within the territory of the Lao PDR taking place every 5 years.

#### **Article 13. Removal**

Any removal within the country or export of movable assets constituting a national heritage shall require the approval of the Ministry of Information and Culture and any import of cultural materials and artifacts shall similarly require approval from the Ministry of Information and Culture.

#### **Article 14. Maintenance**

Any maintenance, repair or modification to the features of a national heritage, whether immovable, movable or natural, shall require approval from the Ministry of Information and Culture.

### **Article 15. Prohibition of Destruction to National Heritage**

Persons or entities are forbidden to damage artifacts, artistic construction sites, whether immovable, movable or natural, constituting the national heritage, whether by committing an willful offense or out of negligence.

No construction, restaurant or entertainment premise may be established within archaeological or natural sites of national heritage value, except when authorized by the Ministry of Information and Culture.

The use, maintenance or modification of immovable, movable assets or natural sites of national heritage value under the ownership of persons or entities and listed as national heritage shall require approval from and compliance with the regulations outlined by the Ministry of Information and Culture.

### **Article 16. Transactions of Artifacts of National Heritage Value**

Persons or entities are forbidden to sell, purchase or transfer artifacts of national heritage value, except when specifically authorized by the Ministry of Information and Culture.

Persons or entities desiring to sell or transfer owned artifacts reserved as national heritage shall apply to the Ministry of Information and Culture. Such application shall be submitted to the Ministry of Information and Culture one month before the actual sale or transfer of ownership. After the sale or transfer, the Ministry of Information and Culture shall be notified within three months from the sale or transfer.

Where such artifacts are considered as holding important cultural significance, the State shall have the pre-emptive right to purchase them at an appropriate price.

The sale and purchase of ancient artifacts not listed as national heritage shall abide by the regulations specifically outlined by the Ministry of Information and Culture.

### **Article 17. National Heritage Conservation Fund**

To ensure the efficient management, conservation and preservation of national heritage, the Government will establish a National Heritage Conservation Fund. The National Heritage Conservation Fund will be supplied by the national budget, contributions from persons, collective entities, social organizations, international organizations and other sources.



## **CHAPTER IV: DISCOVERY AND SEARCH OF ARTIFACTS**

### **Article 18. Discovery of Artifacts**

Persons or entities discovering artifacts, archaeological sites, ancient historical sites of high historical, artistic and cultural, and archaeological value shall notify the relevant administrative authorities, District Information and Culture Office, or Province, Municipality and Special Zone Information and Culture Services, or the Ministry of Information and Culture within three days from such discovery.

### **Article 19. Excavation**

Persons or entities are forbidden to exploit artifacts or objects of historical artistic, scientific, technical or archaeological value, whether within the land under their own or others' possession, without approval from the Ministry of Information and Culture.

The excavation of artifacts may take place only for the purpose of conducting scientific, historical research or for the conservation and preservation of such artifacts.

### **Article 20. Application for Artifacts Excavation**

Persons or entities desiring to excavate or search for artifacts shall apply to the Ministry of Information and Culture and their application shall clearly indicate the site, importance and time-frame of excavation.

Where such excavation would take place within a land area under the possession of other persons, a certificate of consent from the relevant land owner shall be attached to the application.

### **Article 21. Excavation Activities**

Excavation activities shall unfold in compliance with the conditions and measures outlined by the Ministry of Information and Culture. The licensee shall perform such excavation by himself and assume all responsibilities for such excavation.

During the conduct of excavation activities, the licensee shall report to the Ministry of Information and Culture on a permanent basis.

At their discovery, important artifacts or archaeological sites be well preserved and reported in full to the Ministry of Information and Culture at once for their examination, consideration and purchase.

At the completion of excavation activities, a full report of the results attached with other documents, such as: drawings, pictures and records, shall be made.

Within three years from the excavation's completion, the scientific and historical results of such search shall be made public by the searcher. If the period of three years is exceeded and no publication has yet been made by the searcher, the Ministry of Information and Culture will be entitled to disclose the scientific and historical discoveries resulting from such search.

#### **Article 22. Ownership of Discoveries**

All immovable or movable assets discovered during any search are the ownership of the State. At the search's completion, the searcher shall hand over all discovered objects as well as all relevant documented information to the Ministry of Information and Culture.

Land owners may not own discovered objects, but will be appropriately compensated by the State.

#### **Article 23. Removal of Artifacts from the List of National Heritage**

Immovable, movable assets or natural sites constituting the national heritage, when their national archaeological, artistic, literature or historical value has devalued, may be removed from the list of national heritage by decision of the Government at the proposal of Minister of Information and Culture.

The removal of local heritage from the list will be decided by the Minister of Information and Culture at the proposal of Province, Municipality or Special Zone Information and Culture Services pursuant to coordination and unanimous agreement with the relevant local administrative authorities.

#### **Article 24. Cancellation of Excavation**

The Ministry of Information and Culture may cancel an excavation license and instruct the termination of excavation in any of the following cases:

1. The excavation or preservation of artifacts fail to abide by the technical standards or regulations outlined by the State.



2. The premises authorized for excavation bears utmost importance and necessitate that the excavation be performed by the Ministry of Information and Culture itself.

From the receipt of a notice from the Ministry of Information and Culture for the termination of excavation activities, such activities shall be ceased at once.

#### **Article 25. Compensation of Incurred from Excavation**

Persons or entities whose license is canceled due to the failure to abide by outlined technical standards or regulations as provided under Article 24 hereabove may not claim any compensation or reimbursement of costs incurred in the excavation. Where the licensee's cancellation arises from the importance of the excavation premises, necessitating the Ministry of Information and Culture to perform the search itself, the excavating party will be reimbursed the costs incurred in the excavation but may not claim any compensation.

#### **Article 26. Authority of the Ministry of Information and Culture**

The Ministry of Information and Culture is entitled to organize and perform archaeological excavation throughout the territory of the Lao PDR.

Where an excavation is conducted in a land area possessed by other persons or entities, such excavation may unfold only with the prior consent of the land owner and shall be completed within five years at the latest from its commencement.

#### **Article 27. Rehabilitation of Excavated Land**

Persons or entities, at the completion of archaeological excavation, shall rehabilitate the land to its original conditions such as by filling land, planting trees and others.



## **CHAPTER V: AWARDS AND SANCTIONS**

### **Article 28. Awards**

Persons or entities efficiently managing, conserving and preserving the national cultural, historical and natural heritage will be awarded and benefit from other policies as outlined by the Government.

### **Article 29. Sanctions**

Persons or entities violating the provisions of this Presidential Decree will be warned, educated, fined or subjected to penalties prescribed by law according to the nature of the offense.

## **CHAPTER VI: FINAL PROVISIONS**

### **Article 30. Implementation**

The Government of the Lao People's Democratic Republic shall have the duty to implement this Presidential Decree.

### **Article 31. Effective Date**

This Presidential Decree is effective from the day it is signed by the President of the Lao People's Democratic Republic.

All regulations inconsistent with this Presidential Decree are superseded.

Vientiane, June 20, 1997

President,

Signed and stamped:  
Nouhak Phoumsavan.

PROVINCIAL DECREE

Provincial Decree on the Regulations for the Preservation  
of the Historical Site of Vat Phou and the Areas Related  
to Vat Phou, No. 38/88

ມະຕິດີກລົງຂອງແຂວງກັບການຄຸ້ມຄອງ

ມະຕິດີກລົງຂອງແຂວງກັບການຄຸ້ມຄອງ ແລະ ປຶກປັກຮັກສາ  
ສະຖານະຮູ້ຈານວັດໝໍພ້ອມດ້ວຍພື້ນທີ່ ເລກທີ 38/88

**PROVINCIAL DECREE**

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Provincial Decree on the Regulations for the Preservation  
of the Historical Site of Vat Phou and the Areas Related  
to Vat Phou, No. 38/88

**ມະຕິຕິກລົງຂອງແຂວງ**

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ຂະຖານບຸການວັດພູພ້ອມດ້ວຍພັນທີ ເລກທີ 38/88

**LAO PEOPLE'S DEMOCRATIC REPUBLIC**  
**PEACE INDEPENDENCE DEMOCRACY UNITY AND PROSPERITY**

No. 38/PG

Champasak Province

Provincial Executive Board Committee

**DECREE of the Provincial Executive Board Committee concerning the Rules  
on Preservation and Restoration of Vat Phou Monuments and Associated Sites**

- ◆ Based on the decision of the IV Resolution Meeting of the Central Party Revolutionary Committee concerning the preservation and investigation of various archaeological sites which are considered as the most valuable National Cultural Heritage.
- ◆ In pursuance of an order of the Ministerial Council No. 154/PM dated 8/5/1981 concerning prevention and interdiction of unauthorised excavation of valuable artefacts.
- ◆ Based on the agreement of the Ministerial Council No. 48/MC dated 24/3/1982 concerning the preservation of the National Cultural Heritage of Lao PDR and also in pursuance of the signed contract on the cooperation between the Government of Lao PDR and UNESCO and UNDP No.86/00/1/13 dated 7/8/1987 concerning the preservation of Vat Phou Champasak Monument Project.

Vat Phou Champasak is an architecturally rich and well-known ancient monument. Vat Phou consisted of palaces, halls and temples that contained sculptures, sandstone carvings and other valuable objects that the ancient people used in the construction of this monument. All these valuable things indicated the ancient people's intelligence and ability. These charming and fascinating handmade sculptures and artefacts gradually became a symbol of the National Culture.

In the old regime, imperialism and the reactionary party had turned this monument area into their own source of income by excavating the valuable artefacts and selling them to other countries. Their

excavation destroyed this historical archaeology. Since the country was established as Lao People's Democratic Republic, the remaining artefacts were stolen by some bad people without consideration for the loss of national heritage. Throughout the past, the Government of the Lao PDR considered this monument area to be the most valuable cultural heritage resource of our nation which we could use to show the world about our ancestors' civilisation and intelligence. All government levels have decided to guide people to protect and maintain this monument in a reasonable condition.

For the convenience of restoration and maintenance of the monument, and with the aim of turning this heritage site into a tourist centre of Champasak province, as well as maintaining this monument for future generations so that they can visit and learn of their ancestors' culture, the Provincial Executive Board Committee has agreed to set up the rules for management and preservation as follows:

#### **GROUP 1: PRESERVATION AREA**

The preservation area is a large area based on the ancient construction plan of the Vat Phou Monument which covers the rice fields, forests, ponds and various hills, all of which are major components of the natural beauty of the Vat Phou heritage site.

At present, the archaeological remains of Vat Phou in the preservation area are the exterior and interior city walls. Inside this area there are various small and big hills which are believed to be the site of the ancient city.

This preservation area has many valuable artefacts and sculptures which are related to the Vat Phou Monument. Therefore, the government declared this area as a preservation area and Article 1 sets out the preservation area as follows:

**Article 1: The preservation area starts from Phou Nak (Nak Mountain) and goes to the Mekong River bank. This covers the following villages: Nongsa, Nongho, Ban Phon, Phon Du, Phon Sao Ae, Thong Than, Nong Vian, Houay Sa Houa, Wat Luang Keo, North Phanom and South Phanon.**

**The boundary of this preservation area is set out as follows:**

**The West:** From the top to the bottom of Phou Nak (Vat Phou Monument is situated on the slope of Phou Nak).

**The East:** From the right bank of the Mekong River, end of Vat Sisoumang boundary, to South Phanom village and ending at the ditch of the south exterior city wall.

**The North:** Along Kok Brook which flows down from Nak Mountain to the bamboo forest at Mr Sing Choum's rice field, where the course of Kok Brook flows by to the north, then along a straight line across the rice field to Phay canal, along Phay canal to the front of the airport and then across the rice field to the junction of Phay canal and Ta Beng canal and along the Nong Vian ditch to Mr Bone and Mr Khamtan's rice field and Mr Luane's rice field (each side of the ditch) and to Mr Khammy's rice field in the triangle along Sanaine ditch to Mr Teum's rice field and then directly to Mr May's rice field, continuing to Kha Lake to Sa Houa Brook and then crossing to Mr Phan and Mr Da's rice fields and then to the Samsa tree (the one on the north) after that crossing Sahoua Brook to Mr Peu's rice field and then crossing Toum Hill and the brush to Vat Sang Oa Temple, crossing Champasak Road to Mr Gnom's house and ending at the boundary of Vat Sisoumang.

**The South:** From the top of Nak Mountain down to Sane Brook and down to the bottom of Nak Mountain then along a straight line down to Nang Sida's hall, along the south of Nang Sida's hall then straight across to Khane canal and Sane Brook, across Mrs Keola and Mrs Nang's rice field down to Sane Brook and then to Sao Ae Road, then across the road to Done Ta Lat, then along the road turning back to I-Kam canal to the straight road and across the rice field, then directly to the exterior city wall (locally called "Middle Wall"). Near this wall is Mr Kai's rice field that connects to Mr Keoleuam's rice field along the Middle Wall to the Mekong River in the South Phanon village.



**Article 2: Restrictions on the use of the preservation area.**

**Paragraph 1:** No unauthorised excavation of gold, silver and artefacts for personal ownership and no selling of artefacts which have been found previously.

**Paragraph 2:** No excavation or destruction to various hills in the village and the forest such as: Sao Ae Hill, Soungh Hill, Dead Elephant Hill, etc.

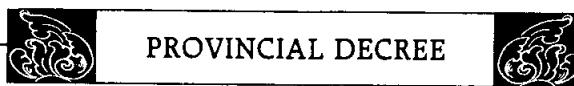
No destruction of the city wall and the ancient roads such as: Khou kang (Kang path), Khat path, Sanaine path, Nongvian path, and the path from Thao Tau Hall through Nang Sida Hall to Vat Phou Nonetoum, etc.

**Paragraph 3:** No construction of houses, rice mills, storage houses or other kinds of construction on the hills mentioned above. The constructions which existed previously are to be maintained in the same condition and they are not permitted to be expanded or be removed.

In special cases, if the preservation area is part of the expansion plan of an agricultural or irrigation project, then the head of those projects should ask for the permission to use the preservation area from the provincial government or related parties.

**Paragraph 4:** No moving or stealing sculptured stones or non-sculptured stones. If a stone contains ancient carving, then it is not allowed to be destroyed, used to sharpen knives or to be drawn on in any way that will change the image or the style of the stone.

**Paragraph 5:** Any rice field work, travelling, and other activities which do not contradict the restrictions mentioned in the 4 paragraphs above are allowed to be conducted as usual.



### **Article 3: Restrictions on the use of the forest**

**Paragraph 1:** The forest on the slope of Nak Mountain is "the preservation forest"

**Paragraph 2:** No cutting down of trees to build houses. Only the cutting of small trees to clear the land and to maintain the forest in a good condition is permitted. If any organisations, soldiers or the villagers need the wood for building houses then they should send their requests through each government level for approval from the related parties.

**Paragraph 3:** No chopping or peeling off of the bark of a tree which will cause it to die when there is a natural disaster.

**Paragraph 4:** No burning of the trees in the preservation area. as it will cause fire in this area.

### **GROUP 2: PRESERVATION AREA.**

The preservation area is the area where there are the remains of ancient constructions such as temples, halls, and palaces. In addition to these constructions, there are many ancient construction materials lying on the ground which were brought in from somewhere else or which were made at the construction site but had not been used in the construction, or if these materials had been fitted into the temples. as the centuries passed, these construction materials may have fallen down and been buried under the ground. To turn this area into a historical tourist attraction for both locals and foreigners, the preservation area is set out in the following articles:

### **Article 4: The preservation area covers 3 places as follow:**

- ◆ Vat Phou Temple area
- ◆ Nang Sida Palace area
- ◆ Thao Tao Palace area



(1). **Vat Phou Temple area:** Vat Phou has its boundary as follows:

- The West: from the cliff at the back of the temple
- The East: from the foot of the east ditch of the big pond
- The North: Along a line from the cliff along a small brook and then along Nang Sida Palace down to the big pond to the boundary of the east.

(2). **Nang Sida Palace:** This area has a size of 150 x 102 square meters which covers Nang Sida Palace and the pond which makes the right angle on the northwest. Apart from that, there is Sao Sae road 12 meters - 110 meters which started from the east of this land area.

(3). **Thao Tao Palace:** Thao Tao Palace is surrounded by a stone wall enclosing an area of 30 x 25 square meters. The boundary of the Thao Tao Palace preservation area is 20 meters beyond the stone wall to the south and the boundary is 50 meters beyond the stone wall of the other three sides. Therefore, the preservation area of Thao Tao Palace is 150 x 95 square meters.

#### **Article 5: Restrictions on the use of the preservation area**

**Paragraph 1:** No destruction of the stone temples, palaces and ancient artefacts.

**Paragraph 2:** No removal or stealing of the sculpture, stone construction material and other valuable artefacts.

**Paragraph 3:** No excavation for gold and other artefacts.

**Paragraph 4:** No growing rice or cutting down trees.

**Paragraph 5:** No building houses and other kinds of construction in this area.

**Paragraph 6:** No buffaloes, cows, carts, cars and other vehicles allowed in this area.



**Paragraph 7:** For the Vat Phou area, no kind of animal or vehicle is allowed, especially along the Lotus Pole Road (from the platform to the steps of Chao Hall). Visitors' cars are allowed to drive along the upper road of Nong Nokkha, the lower ditch of the brick pond and the road near the steps of Chao Hall only.

#### **Article 6: Additional restriction**

In a circle extending 100 meters beyond these three preservation areas mentioned above, no building of houses, rice mills, and other kinds of constructions are permitted. The existing houses, rice mills, etc. can be kept, but no expansion or removal is permitted (except in Nongsa village). For the celebration of the Vat Phou Festival, the department of information and culture at the district level should consult and ask for approval from the department of information and culture of the province. The provincial staff will then come to the site to monitor and enforce the restrictions of the preservation area in accordance with Article 6 and then they will allow the celebration of Vat Phou festival until the last day of the festival.

#### **GROUP 3: PENALTY FOR PERSONS WHO ARE IN BREACH OF THE RESTRICTIONS.**

##### **Article 7: It is agreed to judge the person in breach of these restrictions as follows:**

- ◆ To educate;
- ◆ To fine; and
- ◆ To jail (long term penalty).

(1). **Education case:** The person who is in breach of the following articles will be educated by the local government:

- Article 3, paragraph 3
- Article 5, paragraphs 4, 5, and 6

**(2). Fine case:** The person who is in breach of the following articles will be fined by the related organisation and local government:

- Article 2, paragraphs 1, 2, and 3.
- Article 3, paragraph 2
- Article 5, paragraph 2
- Article 6

In these two cases mentioned above, if this person still acts in breach of these articles then the local government organisation will present his case to the tribunal for judging.

**(3). Long term punishment case (jailed):** If the person who acts in breach of the following articles is considered to deserve a heavy penalty, then the local government will give the authority to the local tribunal to judge or to jail:

- Article 5, paragraphs 1, 2, and 3
- Article 3, paragraph 4
- Article 2, paragraph 4

**Article 8:** It is agreed to give authority to the related organisation and the local judge, the judge is to consider the penalty according to the suitable criminal law either to fine or to jail, as the judge considers suitable.

**Article 9:** This agreement is valid from the date of signature until it is cancelled by the new agreement of the related organisations. All the local government levels are to implement this decree.

Pakse, 11/10/1988

Provincial Executive Board Committee

Signature and Seal

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## GLOSSARY

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**anastylosis:** A process for monument stabilization and restoration in which a structure is (usually completely) dismantled in a systematic way that will allow, after stabilization of foundations and other work to strengthen the structure is completed, for the exact reconstruction of the structure, with each structural element returned to its original position. This technique was pioneered and has been widely applied to stone monuments in Southeast Asia, particularly in Java (Indonesia) at Borobudur and at Angkor in Cambodia.

**aniconic:** A physical representation of a deity which does not rely a human or other conventionally-accepted portraiture as a depiction for the god. Within the Champasak Heritage and Cultural Landscape Protection Zone, the Phou Kao Mountain is an *aniconic* representation of the Hindu god Shiva.

**Baphuon style:** One of several, chronologically-ordered styles of Khmer art which are based on and named after principal monuments built in the capital city, Angkor. These classifications have general – although not absolute – applicability throughout the Khmer Empire as temporal markers of art style and techniques in monument construction. The Baphuon style dates from the middle of the 11th century AD and is characterized architecturally by a massive single central tower raised on a high platform base which is accessed by a long bridge, stairway or walkway. This architectural form is meant to represent a temple-mountain, usually Mt. Kailasha, the mountain retreat of the Hindu god Shiva. The figurative art style of the Baphuon is characterized by high-relief carving with rich vegetative motifs interspersed with pictorial medallions, and is found particularly on doorframes and on over-sized triangular pediments with flying wings on which scenes from Indian mythology are carved. The Baphuon style was admired and emulated by the builders who undertook the renovation of several buildings at Vat Phou during the 11th century.

**baray:** The Khmer-language term for a water tank or reservoir, usually (but not always) associated with a Hindu religious complex, structure or other features which may be either ritual or practical or both.



## GLOSSARY



**basaltic lava:** A dark-coloured, commonly effusive volcanic rock. Basaltic lava is typical of shield volcanoes like Mt. Etna in Italy and Mauna Loa, on the island of Hawai'i, and, within the Champasak Heritage and Cultural Landscape Protection Zone, of the area to the east of the Mekong River.

**Bhadreshvara:** The honourific name (vocable) under which the god Shiva was known and worshipped in ancient times in the Champasak region.

**Bhavavarman:** According to inscriptions, a Funanaise prince and warrior married to a princess of Chenla. He became king of Chenla during the second half of the 6th century AD and thus established the sovereignty of Chenla over Funan. Bhavavarman's capital city was evidently at or near the ancient city of Shresthrapura which is today in the Champasak Heritage and Cultural Landscape Protection Zone. As his name indicates, King Bhavavarman was a devotee of the god Shiva.

**Burra Charter:** A standard-setting charter for the Conservation of Places of Cultural Significance adopted in 1981 by the Australian chapter of the International Council on Monuments and Sites (ICOMOS).

**catchment area survey:** In archaeology, the examination, usually by a sampling methodology, for evidence of human use of the entire geographic area presumed to have been exploited by a community or group of people. A catchment area is considerably larger than the area settled and built upon by the same group of people and usually conforms to various geographic features or constraints, such as mountains, rivers or seacoasts.

**Chenla:** The name given by Chinese sources to a loose and constantly shifting confederation of ancient kingdoms located along the middle reaches of the Mekong River during the 2nd - 9th centuries AD. This confederation, at least in its earliest stages, was apparently centred in or near the Champasak Plain. Archaeologists identify Chenla as the earliest of the Khmer kingdoms, and precursor to the Khmer Empire of Angkor.

**Devanika:** Name of a king mentioned in the Sanskrit language inscription of "Vat Loung Kau" (K 365). found within the Champasak Heritage and Cultural Landscape Protection Zone and dated to the second half of the 5th century AD. King Devanika was the founder of a "tirtha", dedicated to the Hindu *trimurti* (trinity) of gods – Shiva, Brahma and Vishnu – which was located on the right (west) side of the Mekong River, where later the city of Shresthapura was built. Some scholars (Coedès and Dupont) identified Devanika as a Cham king known by the Chinese historians as Fan Chen tch'eng.

**dvarapala:** Dvarapala are mythological temple guardians, representations of whom are typically placed on the side of entries and doorways of Hindu temples. Within the Champasak Heritage and Cultural Landscape Protection Zone, one of a pair of two free-standing stone sculptures of dvarapala dating to the 13th century is still standing on the second terrace of the Vat Phou Temple complex, although not in its original position. It continues to be worshipped by the local inhabitants who believe it to be the representation of King Kammantha, the legendary founder of Champasak. In addition, there are a pair of dvarapala carved in relief at the entrance of the main sanctuary of Vat Phou. These date to the 11th century AD. There are also fragments of other dvarapala statues scattered on the ground of the Vat Phou Temple complex.

**Geographic Information System (GIS):** A set of computer-based tools for collecting, organizing, displaying and analysing spatial (i.e. map) information and data of related attributes in textual, numeric or graphical format. Widely used in the environment sciences, GIS is also a powerful tool for the management of cultural resources, whereby archaeological and other cultural features are related to their textual social and natural environments. In the Management Plan for the Champasak Heritage and Cultural Landscape Protection Zone, GIS has been used to map and to integrate the management of the various archaeological, social and natural features of the cultural landscape.

**geomorphology:** The study of the physical features of the earth; of the arrangement and form of the earth's crust; and of the relation between the physical features on the surface and the geological structures beneath.

## GLOSSARY

**geophysical prospecting:** In archaeology, geophysical prospecting is a method of taking measurements of underground physical features over an area with the objective of mapping and learning about various physical properties of the buried cultural remains within their stratigraphic context. The most common techniques are: resistivity measurements, magnetic measurements and geo-radar. Geophysical prospecting is a non-destructive method of studying archaeology because it does not involve excavation which can destroy the context of the buried features. Geophysical prospecting has been used extensively within the Champasak Heritage and Cultural Landscape Protection Zone to identify still-buried features and to determine the extent of the area which needs to be protected for future archaeological research.

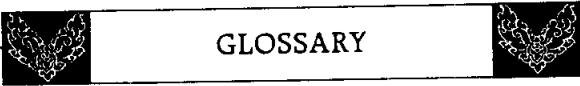
**gopura:** A term applied in Khmer architecture for the elaborately carved gateway(s) leading into temple compounds and sanctury enclosures.

**HATCH:** The acronym for Heritage Awareness Through Community Outreach, a programme established to involve the local inhabitants of Champasak in activities to preserve and develop the Champasak Heritage and Cultural Landscape Protection Zone.

**Kailasha:** According to Hindu belief, the mountain retreat of the Hindu god Shiva when he was a young ascetic. In the Champasak Heritage and Cultural Landscape Protection Zone, Phou Kao Mountain is associated with the mythological Mt. Kailasha.

**Khmer:** The name of a culture group which emerged in the 2nd - 5th centuries AD in mainland Southeast Asia, apparently in the vicinity of the confluence of the Mekong and Mun rivers near present day Champasak and elsewhere along the lower middle reaches of the Mekong River. The name of this culture derives from that of the language spoken by its members, who presumably shared a common ethnic origin. By the 9th century, the various "kindgoms" established by the Khmer were amalgamated into one unified political structure, referred to as the Khmer Empire, with its capital city (usually) located at or in the vicinity of Angkor on the northeast shore of the Tonle Sap Lake in present-day Cambodia.

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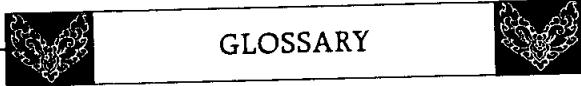
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**Koh Ker style:** One of several, chronologically-ordered styles of Khmer art, which are based on and named after principal monuments built in the capital city. These classifications have general – although not absolute – applicability through the Khmer Empire as temporal markers of art style and techniques in monument construction. The Koh Ker style, which takes its name from the site of the capital city of the time, Koh Ker, located near Angkor, dates from the early middle of the 10th century AD and is characterized architecturally by an elongated, increasingly hierarchical layout of concentric or nearly-concentric enclosures often located on a slope and incorporating the summit of the hill as the apex of the monument itself. The major renovation of Vat Phou which was undertaken in the 10th and 11th centuries was based on the typical Koh Ker style architectural layout.

**Kurukshesstra:** In the Indian epic, the Mahabharata, Kurukshesstra refers to a "holy land". Kurukshesstra was the name given by King Devanika to the tirtha founded on the right (west) side of the Mekong River where later the city of Shrestrapura was built.

**laterite:** A soil type of sedimentary formation, predominantly composed of heavily weathered clay minerals and rich in iron. Lateritic soils tend to be ancient soils with long exposure to water leaching, typical of tropical monsoon environments, during which process the softer kaolinite clay minerals are washed away, giving the soil a porous, vesicular appearance. When exposed to air for extended periods, lateritic soils harden and can be cut into blocks for building purposes. Because of the long crystalline structure of iron, which gives it its typically reddish colour, laterite is a very strong, if brittle, building material, which because of its porosity is also relatively lightweight. Laterite was used extensively throughout Southeast Asia for monumental construction before, during and after the Khmer Empire period. In the Champasak Heritage and Cultural Landscape Protection Zone most ancient constructions have a large proportion of laterite in their bases, cores and walls.

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**linga:** The stylized representation of a phallus, believed to embody the essence and power of the Hindu god Shiva. A natural feature such as a mountain, a hill, a rock or even an ice formation may also be so interpreted and venerated as the embodiment of the god. Shiva-linga are usually the central cult images associated with the Hindu religion, particularly the worship of the protective and procreative powers embodied by Shiva. In the Champasak Heritage and Cultural Landscape Protection Zone, numerous Shiva-linga have been found in temple sites, in the Mekong River and on Phou Kao Mountain, which itself is interpreted as a natural Shiva-linga.

**Lingaparvata:** [*linga = symbol of Shiva; parvata = mountain*] A naturally-occurring mountain, hill or peak resembling a linga and worshiped as the god Shiva, especially Phou Kao Mountain within the Champasak Heritage and Cultural Landscape Protection Zone, which is interpreted as the earthly manifestation of Shiva and also, therefore, home of his devotees, many of whom emulate Shiva in his role as a mountain-dwelling ascetic. The Champasak Lingaparvata was a principal site for the worship of the cult of Shiva during the Khmer Empire, and the ancient settlement of Lingapura derived its name from its proximity to the Lingaparvata.

**Lingapura:** [*linga = symbol of Shiva; pura = city*] Ancient settlement dating from the 9th - 13th centuries AD, known from numerous Khmer inscriptions of the Angkor Period. Archaeological remains which have been identified as belonging to Lingapura are located at the foot of Phou Kao Mountain, 1.5 km to the south of the Vat Phou temple complex, within the Champasak Heritage and Cultural Landscape Protection Zone.

**lintel:** In architecture, a single block of stone spanning an entrance or doorway supported on either side by an upright pillar. Usually, in the case of Khmer monuments, lintels are richly carved with nature motifs, representations of various gods and heroes and/or scenes from traditional stories and myths. Art historians consider the decoration and iconography of lintels to be definitive in dating a Khmer monument and identifying its specific function.

**Mahendravarman:** According to inscriptions, warrior brother of King Bhavavarman and king of Chenla in his own right during the first half of the 7th century AD. Known as Shitrasena before his coronation when he took the name Mahendravarman. Mahendravarman extended the territory of Chenla into the Mun River Valley (in present-day northeast Thailand) where he established several hill-top linga, sacred to Shiva, to commemorate his victories. After Isanavarman's death, Mahendravarman moved the capital of Chenla from Shrestrapura (Champasak) down river to Sambor Prei Kuk (in present-day Cambodia).

**mandapa:** A term applied in Khmer architecture to an antechamber, a pavilion or porch in front of the main sanctuary of a temple.

**Mekong:** The Laotian (and Thai) name given to the river which flows through the Champasak Heritage and Cultural Landscape Protection Zone. Translated, the name means Mother Ganges thereby associating the Mekong River with the Ganges River in India and with the heavenly river Ganges (Ganga) of Hindu mythology.

**Meso-Cenozoic:** A composite term denoting two subsequent eras of geologic time. The Mesozoic Era, from 225 to 65 million years ago, is informally called the "age of reptiles". The Cenozoic Era, the latest era of geologic time, from 65 million years ago to the present, is informally called "age of mammals". Rock formations of the Meso-Cenozoic are characteristically continental sandstones and/or fluvial siltites. The Phou Khao Mountain massif is such a typical formation.

**Nandi:** [also spelled Nandin] In Hindu mythology, each god is associated with an animal, called the god's *vehicle*. Nandi, which means "the bull", is Shiva's vehicle. A sculpted image of Nandi, usually in a posture of worship or respect, is almost always found in front of a temple dedicated to Shiva. Sometimes this image of Nandi is in a separate building, which in the Champasak Heritage and Cultural Landscape Protection Zone is called Nandi Hall.

**NIMCC:** National Inter-Ministerial Co-ordinating Committee for Vat Phou. The NIMCC is comprised of members from different ministries relevant to the preservation and development of the site, such as the Ministry of Information and Culture, the Ministry of Finance, the Ministry of Agriculture and Forestry, the Ministry of Education, the Ministry of Communication, Transport, Post and Construction and the National Tourism Authority.

**pediment:** In architecture, the decorative triangular vertical face above a lintel, portico or other entrance.

**peneplane:** A low, nearly featureless, gently undulating land surface of considerable area, which presumably has been produced by the processes of long-continued, mass-wasting sheetwash and stream erosion almost to base level in the penultimate stage of a humid, fluvial geomorphic cycle. The Champasak Plain shows characteristics typical of a peneplane.

**photogrammetry:** A photographic technique used to produce accurate measured drawings of architectural and archaeological features. Using this technique, detailed and complete photographic documentation of a structure or set of features is compiled and corrected for visual distortion. From these photographs, detailed and accurate measurements are taken to correct architectural drawings produced by traditional methods of survey. Using this method, complete, detailed and technically accurate documentation of a structure or complex of features may be assembled and used to guide accurate restoration and/or anastylosis.

**Phou Kao:** The principal mountain of the Champasak Plain, identified with the mythological Mt. Kailasha, retreat of the Hindu god Shiva. In front of and on the slopes of Phou Kao Mountain are found most of the major monuments and other archaeological features associated with the ancient settlement of the area.

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**Plio-Pleistocene:** A composite term including two subsequent epochs of geologic time: the Pliocene Epoch, from 5 to 1.8 million years ago, and the Pleistocene Epoch, from 1.8 million years to 10,000 years ago. Rock formations of the Plio-Pleistocene are found to the east of the Mekong River and consist of basaltic lava overlain with laterite deposits.

**pyroclastic rocks:** Solid material of whatever size (from ashes to blocks), explosively ejected from a volcanic vent. The basaltic lava of the area to the east of the Mekong River are typical pyroclastic rocks.

**Rudrani:** The *shakti*, or one of the many female forms of the Hindu god Shiva, sometimes referred to as his "wife" or "consort". Within the Champasak Heritage and Cultural Landscape Protection Zone, at Tomo Temple, an inscription was found dated to 889 AD which refers to a monastery that was dedicated to Rudrani.

**sangha:** The community of Buddhist monks.

**Sanskrit:** An ancient Indian language and script, often used throughout South and Southeast Asia for Hindu or Buddhist religious writing and inscriptions on stone, and used during the Khmer Empire for official and historical texts. Numerous stone inscriptions in Sanskrit of both religious and official content have been found in the Champasak Heritage and Cultural Landscape Protection Zone.

**shakti:** The Sanskrit-language term for the female form of a Hindu god; also referred to as the god's "wife" or "consort". Rudrani is the *shakti* of Shiva.

**Shiva:** [also spelled Siva] One of the oldest and most important of the Hindu gods, associated with natural forces of both destruction and creation. Along with Brahma and Vishnu, Shiva forms part of the central *trimurti* (trinity) of Hindu gods where he embodies the active, ever-changing elements of the universe and the non-ending, all-encompassing circle of life, death and rebirth. Shiva has many honorific names (vocables) and takes many forms including that of Rudra (Bhava), God of Winds; and Parvata, Lord of the Mountain, both of which had special significance for the ancient inhabitants of the Champasak Plain and apparently had cults devoted to them at Phou Kao Mountain prior to and during the Khmer Empire. However, it is as Bhadreshvara that Shiva was principally known during ancient times in the Champasak area and it is to Shiva in this form that the main sanctuary at Vat Phou is dedicated. Shiva is also represented in various female forms, called *shakti*, thereby completing the god's embodiment of all the forces of nature. In the Champasak Heritage and Cultural Landscape Protection Zone, Tomo Temple is dedicated to Shiva's *shakti*, Rudrani.

**Shrestrapura:** [lit. The City of King Shrestravarman, alt. Shrestra = Shvara = *Shiva* + *pura* = city] The earliest known ancient settlement within the Champasak Heritage and Cultural Landscape Protection Zone dating from the 5th to the 7th centuries AD. The ruins of this ancient settlement are located along the banks of the Mekong River and have been identified as the ancient capital of the early Khmer kingdom known as Chenla.

**Shrestravarman:** (also spelled: Sreshthavarman) According to inscriptions, the founder of the first ruling dynasty of Chenla, who reigned sometime in or before the 5th century AD and whose name was taken as the name of the capital city Shrestrapura (lit. City of King Shrestravarman), the archaeological remains of which are located in the Champasak Heritage and Cultural Landscape Protection Zone. Shrestravarman is reputed to be the son of Shrutavarman, the first King of Kambuja (Cambodia). The long-lived dynasty founded by Shrestravarman was replaced by Bhavavarman in the 6th century AD.



**stele:** A stone slab bearing inscriptions, typically in the case of the ancient Khmer Empire, set upright near a monumental structure and containing information about the structure's builder, financer(s), purpose and date of construction. The Devanika stele, containing a date equivalent to the second half of the 5th century AD, is the oldest written reference to human settlement found in the Champasak Heritage and Cultural Landscape Protection Zone.

**tirtha:** Sanskrit-language term used to indicate a holy place assumed to be frequented by divinities. According to the Indian epic, the Mahabharata, tirtha are always in some important way connected to sources of water: they can be paths toward rivers, ponds or particular localities along a river.

**Tomo:** A sanctuary situated on the left (east) bank of the Mekong River known under different local names including "Tomo" or "Thamo", from the small tributary river, Huei Tomo, which flanks the site, and "Oumoung" (meaning an underground cave). According to an inscription dated 889 AD, the temple was built during the reign of King Yasovarman who dedicated the temple monastery to Rudrani, a *shakti* of Shiva. The temple underwent various reconstructions and additions up until the 13th century AD.

**vat:** [Also spelled wat] General term in the Laotian (and Thai) languages for a Buddhist temple compound. From the Pali/Sanskrit term *vatthu*.

**Vat Phou:** [vat = temple; phou = mountain, lit. Mountain Temple] Common name for the major religious structure in the Champasak Heritage and Cultural Landscape Protection Zone, located at the foot of Phou Kao Mountain.

**Venice Charter:** The common name for the International Charter for the Conservation and Restoration of Monuments and Sites, adopted in 1964, which sets generally accepted international standards for the conservation of monuments.

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11. Vat Phou GIS - Data Dictionary (Paul Box, 1998)
12. Water Management: Restoration of Vat Phou Monument Site (Silvio Franzetti, 1998)

The Technical Reports are available from the following institutions:

- ◆ Champasak Site Management and Training Centre, Champasak, Lao PDR, Tel./Fax: (856-31) 213277
- ◆ National Interministerial Co-ordinating Committee for Vat Phou (NIMCC), Department of Museums and Archaeology, Ministry of Information and Culture, P.O. Box 122, Vientiane, Lao PDR, Tel.: (856-21) 212895, Fax: (856-21) 212408
- ◆ Office of the UNESCO Regional Advisor for Culture in Asia and the Pacific, UNESCO Principal Regional Office for Asia and the Pacific, 920 Sukhumvit Road, Bangkok 10110, Thailand, Tel.: (66-2) 391-0577, Fax: (66-2) 391-0866, E-Mail: [culture.asia-pacific@unesco.org](mailto:culture.asia-pacific@unesco.org) or [uhbgk@unesco.org](mailto:uhbgk@unesco.org)

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## RELEVANT CONVENTIONS AND RECOMMENDATIONS OF THE UNESCO GENERAL ASSEMBLY

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**Conventions:**

Convention for the Protection of Cultural Property in the Event of Armed Conflict (The Hague Convention, 1954)

Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property (1970)

Convention Concerning the Protection of the World Cultural and Natural Heritage (1972)

**Recommendations:**

Recommendation on International Principles Applicable to Archaeological Excavations (1956)

Recommendation Concerning the Safeguarding of the Beauty and Character of Landscapes and Sites (1962)

Recommendation Concerning the Preservation of Cultural Property Endangered by Public or Private Works (1968)

Recommendation Concerning the Protection at the National Level of the Cultural and Natural Heritage (1972)

Recommendation Concerning the Safeguarding and Contemporary Role of Historic Areas (1976)

**Copies of the conventions and recommendations are available from:**

- ◆ Office of the UNESCO Regional Advisor for Culture in Asia and the Pacific, UNESCO Principal Regional Office for Asia and the Pacific, 920 Sukhumvit Road, Bangkok 10110, Thailand. Tel.: (66-2) 391-0577, Fax: (66-2) 391-0866, E-Mail: [culture.asia-pacific@unesco.org](mailto:culture.asia-pacific@unesco.org) or [uhbgk@unesco.org](mailto:uhbgk@unesco.org)
- ◆ International Standard Section (NOI), Sector for Culture, UNESCO Paris, Tel.: (33-1) 45 68 44 40. Fax: (33-1) 68 45 55 96, E-Mail: [l.prott@unesco.org](mailto:l.prott@unesco.org)
- ◆ UNESCO Website: [www.unesco.org/general/eng/legal/cltheritage/index.html](http://www.unesco.org/general/eng/legal/cltheritage/index.html) or for conventions only: [www.unesco.org/whc/](http://www.unesco.org/whc/)



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ກົມສະຖານທິການວັດພະບາສັກຕັ້ງຢູ່ໄກກັບແນນກົຂອງໃນແຂວງຈຳປາສັກເຊິ່ງເປັນແຂວຫຼີ່ຍ້າງ  
ທີດວາເວັນຕົກສູງໄດ້ຂອງປະເທດລາວ ກົມອຄານສະຖານທິການວັດພະແນນສະຖານທິກົງມືຂຶ້ນສູງ  
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ໃນປະຈຸບັນຫຼຸງ, ວັດວາອາຮາມ ແລະ ປຽນຄອບເຍື່ອໃນຈຳປາສັກເຊິ່ງໄດ້ສັບການບົກວັນກັກສາ  
ໂດຍລັດຖະບານ ສ.ປ.ປ.ລາວ ໃຫ້ກາຍເປັນສ່ວນຫົນນີ້ຂອງມະລະດົກອັນລັດຄາຂອງຄາດ.  
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The ancient monument complex of Vat Phou lies close to the Mekong River in Champasak Province in the southwest part of the Lao PDR. While the 1,000 year old mountain temple complex is the most well-known of the archaeological sites in Champasak, it is only one component of a rich cultural landscape containing the archaeological remains of two ancient urban settlements dating from the 5th to the 12th centuries.

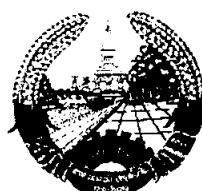
Today, the mountain, the temples and the archaeology of the Champasak Plain are all protected by the Government of the Lao PDR as part of the country's national heritage. However, tourism and development pressures challenge the preservation of the site. To meet this challenge, the Government of the Lao PDR, with assistance from UNESCO, has prepared this Champasak Heritage Management Plan to guide research, conservation and development at Vat Phou and in the surrounding archaeological landscape.

The Champasak Heritage Management Plan was officially adopted by the Government of Lao PDR on 28 September 1998 to operationalize the 1997 Decree of the President of the Lao PDR on the Preservation of Cultural, Historical and Natural Heritage No. 03/PR.



**Nomination of**  
**VAT PHOU AND ASSOCIATED ANCIENT SETTLEMENTS WITHIN**  
**THE CHAMPASAK CULTURAL LANDSCAPE**

ANNEX II: VP/MP/3  
**Champasak Heritage Management Plan:**  
**Guidance Notes 1, 2 and 3**  
Christopher Young



**Lao PDR**  
**May 2000**

# CHAMPASAK HERITAGE MANAGEMENT PLAN

## GUIDANCE NOTE 1

### WHAT DO VISITORS WANT WHEN THEY VISIT VAT PHOU OR OTHER ZONE 4 SITES?

#### 1. INTRODUCTION

1.1 Visitors to a site are important. The site is important because people value it and come to see it. They will learn about an ancient culture through their visit. They will also learn about the kindness and welcome of the people of present-day Laos. Visitors help to pay the bills to maintain the site through buying tickets, guides, refreshments and souvenirs. The cheapest and most effective way of getting more visitors is for people who come here to go home and tell their families and friends what a wonderful time they had here in Laos and at Vat Phou.

1.2 It is possible to give visitors a good experience of the site without spending a lot of money. A few simple things, described below, will have a very good effect on visitors to Vat Phou and other Zone 4 sites. They are intended for use with present facilities and can be done in 1999.

1.3 Please note that the texts for signs are examples only. You will need more signs, particularly at the site, to give information about it.

#### 2. ENTRY AND WELCOME

2.1 If they are in a strange place, visitors need to see easily how they get to a site.

Do this by clear sign posting on roads and footpaths to, for example,



2.2 When they get there, visitors need to be able to recognize the entrance easily. They need to be welcomed and want to be told politely where to go and what to do. They will want information about the site. Often they will want to use the toilets.

Help them by having an obvious entrance with a notice by it. This notice should name the site, say what it is, and have basic information on times at which the site opens and closes, and on the facilities it offers. For example,

Welcome  
to  
**VAT PHOU**  
**ANCIENT TEMPLE**  
**Open Every Day from 8.00 to 16.30**

**Ticket Price**

Lao	Kip 300
Others	Kip 2000
Monks, Students, Children	Free

**Refreshments Guidebooks Souvenirs Toilets**

2.3 Close to it, tell visitors about how they should behave on site, and why (this is important, as people are more likely to behave in a particular way if they understand why). For example,

**This Site is a National Monument**  
**Please treat it with care**

**Do not light fires**  
**Do not dig holes**  
**Do not remove stones from the ruins**  
**Do not take anything away from the site**  
**Put rubbish in the rubbish bins**

**Parts of this site are dangerous and awaiting repair.**  
**Please take care and do not climb on the walls,**  
**or enter areas which you are asked not to.**

**This site is still a place of worship.**  
**Please respect its character**

**WARNING**  
**Beware of snakes**

2.4 Remember to keep all signs, of whatever sort, as short as possible, because long signs do not get read. This is particularly so when the signs also have to be bilingual. In two languages, even a short message will take up a lot of space.

2.5 Also by the entrance, tell people what the site is with a plan or birds-eye view and a short written text, preferably no more than 50 - 100 words, certainly no more than 100. This gives them some idea of what they are going to see and do.

For example,

### **VAT PHOU ANCIENT TEMPLE**

**Vat Phou is a Khmer Hindu temple, first built in the sixth century, long before the Khmers came to Angkor. The present buildings date from the eleventh to thirteenth centuries.**

**The Temple was built on the side of the sacred mountain and aligned on its peak and the River Mekong.**

**The mountain and the Temple were the focus of a carefully planned and heavily settled landscape on the banks of the Mekong**

This text is 78 words, including the heading. It is not intended to tell visitors everything about the site. They will have forgotten by the time they have climbed to the top, and anyway you want to sell them a guide leaflet.

2.6 Also consider whether to put in the car park a sign to tell visitors what other sites can be visited in the area (e.g. Tomo) and possibly where there are hotels, restaurants and so on.

### **3. VISITOR FACILITIES**

3.1 Facilities for visitors do not need to be elaborate or complicated. Simple facilities can be very acceptable, provided they are clean, efficient and open when they say they will be. What is being offered also needs to be very clear. Staff need to be welcoming and helpful. So, label facilities clearly. Put a big sign on the front of the Sala, saying

**Ticket Sales, Souvenirs, Refreshments, Toilets**

3.2 If you have goods to sell, pile them up so they look as if you welcome visitors buying them. Make the price clear. Always ask visitors, particularly foreigners, if they want to buy a guide leaflet when they buy their ticket

3.3 Train staff on site to greet visitors, and to ask them if there is anything they want, particularly in the Sala. It would also be good if staff were recognizable to visitors, perhaps by wearing a uniform or a special badge. Train staff to give information about other sites, such as Tomo. It would be helpful if anything could be done to train the staff in the Sala to speak a foreign language.

#### **3.4 SALES**

Visitors like to buy things as souvenirs or for information. This gives them pleasure. It gives you income for the site.

You now have the guide leaflet and a postcard. More postcards would be good now, and posters sell well in some places.

It would help enormously to have some souvenirs made locally. Possibilities I have seen at the Champasak Hotel are basketwork and wood carving. Textiles would sell also. This is something to try now through HATCH. Buy in small quantities, until you know how well things will sell. With quite small numbers of visitors, it is important not to buy too much stock at once.

In the future, when you have more visitors, souvenirs related to the site should sell. These could be almost anything (pencils, badges, pens, T-shirts etc) which have a distinctive image and the name of the site on them. The design on the front of the leaflet might be good for this.

Most people buy guidebooks or leaflets as they enter a site, but they buy souvenirs when they leave. It is important to encourage them back into the shop as they leave the site. The best way is to make the entry and exit to the site pass through the shop. At Vat Phou this is not possible with the present building. However, nearly everyone will want a cold drink after climbing to the Sanctuary, so make the sign for 'Refreshments' a big one. The time that they take to drink their drink will give them a chance to look at what is for sale.

### 3.5 REFRESHMENTS

These can be simple also. Mostly, visitors will want a cold drink, which you sell already. The area where you sell them and visitors can sit needs to be tidy and clean and welcoming. The posters up there now are a good idea but they need to be changed regularly because they fade quickly. Given the number of foreign visitors, posters in English or French as well as Lao would be good.

### 3.6 TOILETS

Toilets are very important to people away from home. Clean toilets make a very good impression on overseas visitors.

## 4. ON THE SITE

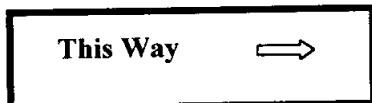
4.1 On the site visitors want to enjoy themselves. To do that, most want to be told where they can go, what it is that they are looking at. They want to feel safe and comfortable at the same time as being excited by what they are looking at and being in a new place. Most visitors will not want to see too many notices because they think that they spoil the look of the site and get into photographs. On the other hand, visitors want information and notices can supply it.

4.2 You want visitors to know where they can go and where they cannot. You want them to know what is dangerous and what might damage the site. Also you want to tell them about the site. You will have given some of this information in the signs at the Entrance, but you will need to repeat it since people will not remember it. At Vat Phou, the route up to the Sanctuary is clear for most of the way, but signs are needed at the back of the first terrace where the ancient steps are too steep.

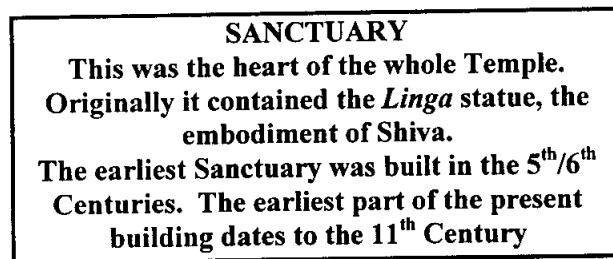
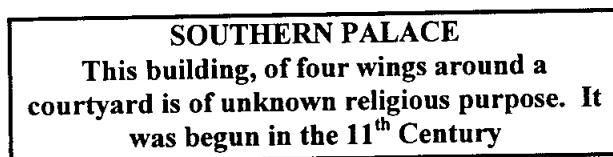
4.3 One very effective way is for guides to take visitors round the site which could help create local employment. This could be tried through HATCH on the basis that you would train the guides and that they would collect an agreed fee from visitors. Even then, many visitors do not like guided parties, and there needs to be some way of giving people information even if they are on their own.

4.4 The simplest and cheapest way to do this is with carefully placed notices. Keep them short and place them so that they can be easily seen, but do not get too much in the way of photographs. Use separate notices to tell people what they can and cannot do from those that tell them about the site. Mixing these two sorts of information does not work.

4.5 For example, for warning or informative signs



4.6 Think where visitors will need information about the site. Obviously the main buildings will need signs. For example,



Signs will be needed elsewhere also, perhaps on the terraces. Remember, too, that many visitors would like information about non-archaeological aspects of the site, such as its plants and trees (e.g. the Champa trees).

4.7 Most visitors will behave very well, particularly if given simple guidance as suggested above. A few will behave badly, either because they think it is acceptable behaviour (e.g. people will drop rubbish if there is a lot of rubbish on the ground), or because they think that nobody cares about the site.

4.8 Avoid this by keeping the site looking tidy and clear of rubbish. This means that litter should be collected several times each day from the places where people drop it. Broken signs should be replaced rapidly. An untidy site encourages people to behave badly. Extra effort will be needed during and after special events such as the Vat Phou Festival. Make every effort to get the organisers to do the extra work for you, but under your control, to make sure that it is done properly.

4.9 A high standard of general maintenance is also important. Visitors are more likely to care for the site if its own staff care for it as well. This maintenance does not need to be expensive. It does need to be regular. Apart from clearing litter, it should include cutting vegetation, sweeping up leaves, etc. from the main paths, minor repairs to signs and buildings and so on.

4.10 It also helps if staff patrol the site frequently. They should be identifiable by wearing a uniform or badge. They will deter bad behaviour by their presence. They can also deal more quickly with emergencies and can help visitors who want help. The site workers can do some of this while doing their other work on the site. It is important though that they can be recognised easily, through badges or distinctive clothing such as workers overalls.

4.11 It is important to give visitor safety a high priority. You should check the site regularly for hazards for visitors and take action to deal with them. This could be removing the danger or warning visitors about it. It is important too to train your staff to think about risks to visitors also since they are the people who are on site every day.

## 5. UNSTAFFED SITES

5.1 Sites without permanent staff require a slightly different approach. For these you will be entirely dependent on signs and good maintenance. It is important that they are checked on at least a daily basis for litter, damage and for visitor safety.

5.2 If the site is being opened for the first time, first make a careful check of what needs doing to it.

1. Does it need to be cleaned of vegetation?
2. Are any parts dangerous for visitors? If so, can they be repaired, or can you close them off with a barrier
3. Do any parts of the site need any other works?
4. Does the site need to be fenced?
5. What signs will be needed, to guide people there, to tell them how to behave on site, to tell them about the site?

**In addition to any work on the site itself, anything that is being disturbed or moved will need to be recorded first by photography or drawing or written description and the records will need to be included in Site Office and added to the GIS.**

6. What recording will be needed?

Is there more than one solution to these questions? If there is, pick the one which interferes least with the site.

5.3 Once you have decided what you want to achieve, make a list of what needs doing. Then work out a logical order for doing the work. For example,

1. Mark the boundaries or fence the site. When you dig holes, these need to be recorded by an archaeologist.
2. Record the site photographically, paying particular attention to buildings.
3. Clear the vegetation from the buildings and from the site in general.
4. Record the site again photographically; if buildings on it have not been drawn previously, they will need to be measured and have elevations drawn at this stage.
5. If they have been recorded, the records should be checked against the present state of the buildings and any changes noted.
6. Review the next stages of your work programme now you can see the full size of the problem (you may need to do more or less).
7. Do any conservation work which is necessary. Record what you have done by photograph, drawing or text.
8. Put in any visitor safety measures such as barriers, paths, safety fences. If you need to disturb the ground for putting in posts or laying a path, first check with your archaeologist that this will not damage anything known to be important. In any case the archaeologist must record any disturbance of the ground.
9. Put up your signs, including those elsewhere which will show visitors how to find the site. If you need to disturb the ground for putting in posts first check with your archaeologist that this will not damage anything known to be important. In any case, the archaeologist must record any disturbance of the ground.
10. Open the site.

5.4 After initial clearance of the site, make sure that it is maintained to a high standard on a regular basis. Produce a maintenance schedule (see Guidance Note 2). It is important that the site is visited at least once daily to check that it is safe, that it has not been damaged, and that there have been no accidents to visitors. Any damage should be repaired as soon as possible. On that visit, the staff should collect any litter.

5.5 It is important that any damage to fences or signs should also be repaired as soon as possible.

5.6 Warn visitors of risks through the welcome notice to the site which should also say when it is open. For example,

Welcome  
to  
**HONG NANG SIDA TEMPLE**  
**Open Every Day**  
**From 8.00 to 16.30**  
**Entry to this Site is Free**

**This Site is a National Monument**

**Please treat it with care**

**Do not light fires**

**Do not dig holes**

**Do not remove stones from the ruins**

**Do not take anything away from the site**

**WARNING**

**Parts of this site are dangerous and awaiting  
repair**

**Please do not enter the Sanctuary building**

**Please do not leave the paths around the site  
as mines have been found in the area**

5.7 Provide basic information about the site's history and significance. For example,

**HONG NANG SIDA TEMPLE**

**This Temple dates to the early 12<sup>th</sup> Century.**

**It is close to a probable Angkorian urban  
settlement to the east. It is linked to this by a  
paved road which can be followed for several  
hundred metres.**

**The Temple took the form of a central shrine,  
with sanctuary tower and entrance porch.**

**The building has collapsed. It was enclosed  
by a precinct wall, within which there are  
traces of a number of other buildings.**

Dr Christopher Young  
19<sup>th</sup> October, 1998

## **CHAMPASAK HERITAGE MANAGEMENT PLAN GUIDANCE NOTE 2**

### **SITE MAINTENANCE**

#### **1. INTRODUCTION**

1.1 Maintenance is not an exciting activity. It is time consuming and repetitive. It is, however, the core of effective management of a site such as Vat Phou and the other Zone 4 sites. Without effective maintenance, sites will decay more rapidly and will be lost under vegetation, thus damaging their archaeological and historical significance. They will also be less attractive to visitors.

1.2 Maintenance work will not repair major damage that has already occurred. It will not solve the big conservation problems which there are now at Vat Phou and Hong Nang Sida, but it will prevent them from getting worse. Repairs will have to be the subject of special projects for which funds will need to be obtained. This Guidance Note does not deal with the planning and carrying out of major repairs.

1.3 Maintenance is the day-to-day housekeeping of the site and the carrying out of repetitive activities like vegetation control.

1.4 Effective maintenance will:

- Keep the site in its present state and slow down the rate of decay
- Carry out minor repairs in a timely manner and prevent small problems from becoming big and expensive ones
- Keep the site tidy and under control
- Include all activities from picking up rubbish to cutting vegetation or repairing and replacing signs.

1.5 Effective maintenance will be planned and carefully managed. To do this:

- All parts of the site must be carefully examined and necessary work identified.
- The frequency of each job must be defined. Does it need to be done two times each day, one time each day, one time each week, one or two times each month, or at various times during the year?
- A list of jobs and their frequency must be drawn up and tasks given to people to carry out. An important part of the job of the Site Manager is to make sure both that the jobs are properly defined, and that they are done when they should be.

#### **2. PLANNING MAINTENANCE WORK**

2.1 In planning work for the Zone 4 sites of the Champasak Heritage and Cultural Landscape Protection Zone, the wet season influences very strongly what needs to be done when. From April to October, there is a lot of rain and the vegetation grows fast. There are few visitors. From October to April, there is little or no rain, the vegetation will not grow fast and the visitors

will come. In February, there is the Vat Phou Festival when many thousands of people come to the site.

2.2 This means that from April to October, work will be concentrated on controlling vegetation. In October, work will be needed to get the site ready for the main period of visiting. From October to February, site maintenance work will be concentrated on keeping the site tidy and dealing with visitors. This may also be the time at which to carry out major tasks such as the clearance of trees, or the first-time clearance of vegetation and poisoning of tree and bush roots at sites like Hong Nang Sida or Nang Saphang. You are likely to spend most of February dealing with setting up the Vat Phou Festival and cleaning up after it. In April, at the end of the main visitor season, the main job will be to put the site in good order for the rainy season.

2.3 In order to work out what jobs need doing, split the site up into its different parts, such as the Sala, the fences, the ruins, the vegetation, and think about each part:

- What jobs need doing?
- How often does it need to be done?
- Who will do it?
- What equipment or tools are needed to do it?

2.4 This is the best way of defining the work that needs to be done. To organise the work, it is best to create a schedule that lists tasks by when they need to be done.

2.5 Part 3 of this Guidance Note shows how you might define the jobs that need doing, and Part 4 is an example of a simple Maintenance Schedule for those jobs.

#### 2.6 PLEASE NOTE:

**THE EXAMPLES GIVEN IN PARTS 3 AND 4 ARE ONLY THAT. YOU WILL NEED TO DECIDE WHAT OTHER JOBS NEED TO BE ADDED TO THE LISTS**

**REMEMBER, IF ANY JOB DISTURBS HISTORIC RUINS OR BUILDINGS IN ANY WAY, OR DISTURBS THE GROUND WITHIN ZONE 4, THE WORK WILL NEED TO BE WATCHED AND RECORDED BY AN ARCHAEOLOGIST.**  
**Most maintenance work should not need this, but think about it in each case.**

### 3. PLANNING THE JOB LIST

3.1 Make a separate job list for each area under your control, e.g. Vat Phou, Tomo, and Hong Nang Sida (when it is taken over and has had its first clearance). You also need to make job lists for the Site Office in Champasak and for the Lao/UNESCO Project building. It is important that these places are maintained as well. The following paragraphs suggest what might work at Vat Phou.

3.2 Different parts of the site/ types of work at Vat Phou are:

- Historic ruins and buildings (e.g. the 'Palaces', the Nandin Hall, the brick stupas, the Sanctuary, the spring buildings and screen walls, stairways and road between the *baray*, terrace walls)
- Non-Historic buildings and structures (e.g. the Sala, fences and gates, water tanks and pipelines, car park, paths, the Buddhist monastery buildings on the top terrace)
- Signs (including any signposts off the site)
- Housekeeping (e.g. general cleaning, rubbish collection)
- Safety and Security (e.g. site patrols, vandalism checks and repairs of damage)
- Grounds maintenance (e.g. vegetation clearance and control, except for the historic buildings, grass cutting, maintenance of paths)

Some of these are particular parts of the site with specific needs. Others, such as safety, are particular types of activity which need to happen all over the site.

3.3 The types and frequency of work which needs to be carried out for each of the categories listed in 3.2 include the following tasks. You need to think of any others that should be added and check that the frequency is correct.

#### **HISTORIC RUINS AND BUILDINGS**

(e.g. the 'Palaces', the Nandin Hall, the brick stupas, the Sanctuary, the spring buildings and screen walls, stairways and road between the *barays*, terrace walls)

##### **Daily Tasks:**

- Check each structure for damage and vandalism; if there is any, report it to the Site Manager.
- Check safety of each structure.
- Check safety barriers.
- Check safety of shoring in 'Palaces' and Sanctuary.

##### **Annual Tasks:**

- In October, cut back all bushes on ruins and buildings and poison their roots.

#### **NON-HISTORIC BUILDINGS AND STRUCTURES**

(e.g. the Sala, fences and gates, water tanks and pipelines, car park, paths, the Buddhist monastery buildings on the top terrace)

##### **Daily Tasks:**

- Unlock the gates in the morning.
- Check buildings, fences and gates to see that they are undamaged. If there is any damage, repair immediately.
- Clean Sala thoroughly each morning, midday and evening.
- Keep tables and benches in Sala clean throughout the day.
- Wash floors of Sala at end of each day.
- Clean toilets thoroughly each morning, midday and evening.
- Lock the gates at night.

##### **Annual Tasks:**

- In April, check buildings carefully and carry out any necessary repairs before wet season.

- In October, check buildings carefully and repair any damage at end of wet season. Repaint the buildings, particularly the Sala.

## **SIGNS**

(including any signposts off the site)

### **Daily Tasks:**

- Check the signs for any damage and repair or replace any damaged signs at once.

### **Weekly Tasks:**

- Check signposts leading to the site for damage and repair or replace any damaged signs at once.

### **Annual Tasks:**

- In February, consider what additional signs you need for the Festival and put them up.
- In April, think about how visitors have used the site, and consider whether any new signs are needed.
- In October, at the end of the rainy season, repaint all signs, and put up new ones.

## **HOUSEKEEPING**

(e.g. general cleaning, rubbish collection)

### **Daily Tasks:**

- Clear up rubbish from those parts of the site most used by visitors (e.g. paths and stairs, the top terrace) in the morning, at midday, and in the evening.
- Empty rubbish bins.

### **Weekly Tasks:**

- Clear rubbish from the whole site
- Clear leaves (particularly of the Champa trees) as they fall and remove from site.
- Clear fallen branches from main parts of site

### **Annual Tasks:**

- In February, during the Festival, clear rubbish from site during the festival. After the Festival, carry out thorough cleaning of the whole site.

## **SAFETY AND SECURITY**

(e.g. site patrols, vandalism checks and repairs of damage)

### **Daily Tasks:**

- Check the site daily as outlined above.
- Repair any damage as soon as possible.

### **Annual Tasks:**

- In February, think what extra security and safety measures are needed for the Festival.
- In April, check the whole site for minor damage and wear and tear and repair any damage found.
- In October, after rains, check the whole site for minor damage and wear and tear and repair any damage found.

## **GROUNDS MAINTENANCE**

(e.g. vegetation clearance and control, except for the historic buildings, grass cutting, maintenance of paths)

Divide the site into **short grass areas**, **long grass areas**, and the **fringes**. **Short grass areas** are those areas where there are historic buildings or ruins, or other archaeological features (e.g. mounds over buried buildings, low walls, or scattered stones) which it is important not to allow to become overgrown. **Short grass areas** should also include areas on the main visitor route since this gives the site a pleasing appearance and makes the way round clearer to visitors. They will need to be cut two times in each month during the wet season, and one time each month during the dry season.

At Vat Phou, the **short grass areas** are the car park, the roadway from the Sala to the site, the central ceremonial road between the *barays*, the areas in front of and between the North and South 'Palaces', the courtyards inside the 'Palaces', the Nandin Hall and the building platform opposite to it, the full width of the path and stairs up to the Sanctuary, the whole of the terrace with the brick stupas, and the whole of the Sanctuary terrace.

**Long grass areas** are areas which need to look reasonably tidy and where bushes and trees should not be allowed to become established. They will need to be cut two times during each rainy season, and one time during the dry season.

At Vat Phou, the **long grass areas** are the two *baray*, the rice fields recently included within the boundary fence, the areas behind the two 'Palaces', and the remaining terraces.

The **fringes** are the outer edges of the site, where there are well-established trees. The **fringe areas** should be cut once each year during the dry season to keep the vegetation under control. Mature trees and bushes should be left untouched.

When any area is cut, it is important to remove the grass and other cuttings from the site.

### **Annual Tasks:**

- In April, review grounds maintenance and decide if any changes are needed (e.g. changes to the boundaries of short grass and long grass areas, removal of areas of bushes, banana plantations, trees etc, changes in path surfaces). Also decide whether any new equipment is needed. Two industrial strimmers would greatly aid grass cutting on the terraces.
- In October, repair or replace path and car park surfaces as necessary.
- In November, cut down any trees that need to be felled.

## **4. MAKING THE WORK SCHEDULE**

4.1 When you have made your job list, organise it according to how often jobs need doing. This has been done in 4.2 for the Job List set out in 3.3.

4.2 Task Frequency

### **Daily Tasks**

- Check each historic structure for damage and vandalism; if there is any, report it to the Site Manager.

- Check safety of each historic structure.
- Check safety barriers.
- Check safety of shoring in 'Palaces' and Sanctuary.
- Unlock the gates in the morning.
- Check buildings, fences and gates to see that they are undamaged. If there is any damage, repair immediately.
- Clean Sala thoroughly each morning, midday and evening.
- Keep tables and benches in Sala clean throughout the day.
- Wash floors of Sala at end of each day.
- Clean toilets thoroughly each morning, midday and evening.
- Lock the gates at night.
- Check the signs for any damage and repair or replace any damaged signs at once.
- Clear up rubbish from those parts of the site most used by visitors (e.g. paths and stairs, the top terrace) in the morning, at midday, and in the evening.
- Empty the rubbish bins.

#### **Weekly Tasks**

- Check signposts leading to the site for damage and repair or replace any damaged signs at once.
- Clear rubbish from the whole site.
- Clear leaves (particularly of the Champa trees) as they fall and also any fallen branches and remove from site.

#### **Seasonal Tasks**

- 2 x monthly in wet season, 1 x monthly in dry season: cut all short grass areas
- 2x wet season, 1 x dry season: cut all long grass areas
- 1 x dry season: cut all fringe areas

#### **Annual Tasks**

*In February:*

- Think what extra security and safety measures are needed for the Festival.
- Consider what additional signs you need for the Festival and put them up.
- During Festival, clear rubbish from site during festival. After Festival, carry out thorough cleaning of whole site.

*In April:*

- Check building carefully and carry out any necessary repairs before wet season.
- Think about how visitors have used the site, and consider whether any new signs are needed.
- Check the whole site for minor damage and wear and tear and repair any found.
- Review grounds maintenance and decide if any changes are needed (e.g. changes to the boundaries of short grass and long grass areas, removal of areas of bushes, banana plantations, trees etc, changes in path surfaces). Also decide whether any new equipment is needed.

*In October:*

- Cut back all bushes on ruins and buildings and poison their roots.
- Check Sala and monastery buildings carefully and repair any damage at end of wet season.

- Re-paint the buildings, particularly the Sala.
- At end of rainy season repaint all signs, and put up new ones.
- After rains, check whole site for minor damage and wear and tear and repair any found.
- Repair or replace path and car park surfaces as necessary.

*In November:*

Cut down any trees that need to be felled.

4.3 Once this has been done, it is possible to reorganise the items of work into different types of work. From the list above, it is possible to identify the following areas:

**REVIEW AND PLANNING:** These are tasks which the Site Manager should undertake at various stages of the year to decide what extra or different needs to be done. These tasks are:

*In February:*

- Think what extra security and safety measures are needed for the Festival.
- Consider what additional signs you need for the Festival and put them up.

*In April:*

- Review grounds maintenance and decide if any changes are needed (e.g. changes to the boundaries of short grass and long grass areas, removal of areas of bushes, banana plantations, trees etc, changes in path surfaces). Also decide whether any new equipment is needed.
- Think about how visitors have used the site, and consider whether any new signs are needed.

To this needs to be added a full review of the Maintenance Schedule every year before presenting the Schedule for the following year to NIMCC

**SECURITY AND MONITORING:** These jobs are nearly all daily. While they appear numerous, they can be dealt with by patrols round the whole site when it opens in the morning, in the middle of the day, and when it closes in the evening. They could be combined with general patrolling during the day to look after visitors.

*Daily:*

- Unlock the gates in the morning.
- Check buildings, fences and gates to see that they are undamaged. If there is any damage, repair immediately.
- Check each historic structure for damage and vandalism; if there is any, report it to the Site Manager.
- Check safety of each historic structure.
- Check safety barriers.
- Check safety of shoring in 'Palaces' and Sanctuary.
- Check the signs for any damage and repair or replace any damaged signs at once.
- Lock the gates at night.

*Weekly:*

- Check signposts leading to the site for damage; repair or replace any damaged signs at once.

**CLEANING:** These tasks are again mostly daily tasks.

*Daily:*

- Clean Sala thoroughly each morning, midday and evening.
- Keep tables and benches in Sala clean throughout the day.
- Wash floors of Sala at end of each day.
- Clean toilets thoroughly each morning, midday and evening.
- Clear up rubbish from those parts of the site most used by visitors (e.g. paths and stairs, the top terrace) in the morning, at midday, and in the evening.
- Empty the rubbish bins.

*Weekly:*

- Clear rubbish from the whole site

*Annually in February:*

- During the Festival, clear rubbish from site during festival. After the Festival, carry out thorough cleaning of whole site.

## **GROUNDS MAINTENANCE:**

*Weekly:*

- Clear leaves (particularly of the Champa trees) as they fall and also any fallen branches and remove from site.

*2 x Month in wet season, 1 x month in dry season:*

- Cut all **short grass areas**.

*2x wet season, 1 x dry season:*

- Cut all **long grass areas**.

*Annually:*

- In October: Cut back all bushes on ruins and buildings and poison their roots.
- In November: Cut down any trees that need to be felled.

*1 x dry season:*

- Cut all fringes.

## **OTHER MAINTENANCE:**

*In April:*

- Check Sala carefully and carry out any necessary repairs before wet season.
- Check whole site for minor damage and wear and tear, and repair any that there is.

*In October:*

- At end of rainy season repaint all signs, and put up new ones.
- After rains, check whole site for minor damage and wear and tear and repair any found.
- Repair or replace path and car park surfaces as necessary.
- Check Sala carefully and repair any damage at end of wet season. Re-paint the building.

4.4 It is clear that there are peaks of work during the year, in February, because of the Festival, in April, at the end of the visitor season and the beginning of the wet weather, and in October when the wet weather ends and the visitors return. Much more time is needed for grass cutting during the wet weather than in the dry season. This means that during the dry season you are more likely to have time to do major work such as the initial clearance of vegetation at Hong Nang Sida, or the marking of the boundaries of Zones 3 and 4.

4.5 The job lists in 4.3 can now be used as the basis for a work schedule for the workers at Vat Phou. There are certain basic tasks, Security and Cleaning for example, which will take roughly the same time each day. Others will vary according to the time of year. For the grass cutting, by far the biggest task, divide the site up into manageable areas which can be done in a day or so. When you have worked it out, it helps to set out all the tasks on a chart spread over the year and showing who will do them.

**Dr Christopher Young**  
**19<sup>th</sup> October, 1998**

## **CHAMPASAK HERITAGE MANAGEMENT PLAN GUIDANCE NOTE 3**

### **DEVELOPMENT CONTROL**

#### **1. INTRODUCTION**

1.1 The Management Plan creates a system of development control within the Champasak Heritage and Cultural Landscape Protection Zone, with increasing levels of control for the smaller Zones 2, 3, and 4 within it. This Guidance Note covers how to deal with applications to carry out works within the Heritage Zone. It does not deal with the handling of applications for permission to carry out archaeological work, or with the Site Manager's direct management responsibilities in Zone 4.

1.2 When using this system, it is important to remember why it has been created. The objectives stated in the Management Plan are:

1. to conserve and protect the special character of the cultural landscape around Vat Phou, including:
  - (a) Phou Kao Mountain which, being in the form of a natural Shiva lingam is the principal embodiment and symbol of the natural sanctity of the site, and therefore gives the site its sanctity;
  - (b) the Mekong River and its banks from B. Phaphin to the mouth of the Houay Palouang, as the local embodiment of the River Ganges and complementary to Phou Kao as the local embodiment of the Himalayan home of the Vedic gods, and so symbolically as well as physically integral to the site;
  - (c) the landscape of agriculture and settlement around the site, preserving land use patterns and agricultural engineering techniques, developed by the site's ancient inhabitants and making the site a living as well as a relic cultural landscape.
2. to guide economic development so that it takes place in a way which is compatible with, respects and does not destroy the historic natural environment, cultural landscape, traditional land use patterns, standing monuments and earthworks or buried archaeological sites.
3. to assist the local population living within and near the Heritage Protection Zone to develop their property and improve their standard of living in ways which respect the special character of the site and do not damage its contents, and whenever possible to do so in ways which enhance the cultural value of the site through promotion of traditional land uses, building styles, garden types, handicrafts and other historically authentic modes. Assistance in the development of a local cultural tourism industry to enhance visitors' understanding, appreciation and respect for the site and the local communities is part of this objective.
4. to protect the above ground monuments and underground archaeological sites which are of national and international historical significance, for research and the education of future generations of Laotians and all the citizens of the world.

*(from Champasak Heritage Management Plan, Section 6.1.3)*

1.3 It is important to implement the system in a way that is in sympathy with the administrative systems and practices of the Lao PDR at national, provincial and district levels. The application of the system should also have due regard to the legitimate aspirations of those who live within the Champasak Heritage and Cultural Landscape Protection Zone. It is important that, as far as possible, the objectives of the system should be supported by those who are affected by it.

1.4 Essentially the three primary objectives of the zoning and development control system are to protect archaeological sites, whether visible ruins or buried, to conserve the special character of the landscape of the area, and to promote the sustainable development of the local community within those limits.

## 2. RAISING AWARENESS

2.1 For any system of planning control to work, it is essential that those likely to propose development at whatever level and that those who live in the Zones are aware that the system exists, and is effective. They also need to be aware of why the system exists. An essential part of the Site Manager's role, therefore is to increase awareness of:

- The importance of individual archaeological sites, whether they are visible ruins or buried sites
- The significance of the cultural landscape as a whole
- The existence and purpose of the Management Plan
- What development is and is not permitted
- How to get advice
- How to get permission to do something
- The need to report any chance archaeological discoveries to the Site Manager within 3 days

2.2 For the local community, the Site Manager should do this through meetings of the Village Heads for the whole area, meetings with the Village Heads, the Sangha, and the elders of each group of villages, and meetings with all the villagers. After initial contact has been made, meetings should be repeated once each year. For the villages in Zone 3, the meetings will probably need to be more frequent.

2.3 These meetings should be occasions at which the Site Manager explains what he is doing. They should also be times when the local community can explain its own concerns. They will provide an opportunity for involving the local community in watching and protecting sites in its area.

2.4 Alongside these meetings, a major objective of HATCH activities should be raising awareness of the Management Plan and its purposes. These activities should be aimed at the whole community, including the schools at all levels.

2.5 The Site Manager should also work with all parts of National, Provincial and District authorities to raise awareness of the Plan and gain their support for its objectives. He should in particular aim to work closely with those parts of administrative structure able to bring forward proposals, such as irrigation or roads, for development within the Heritage Zone. He should, if possible, establish regular meetings with them at which their proposals and their effects can be discussed from the early planning stages.

### **3. ADMINISTRATIVE SYSTEMS**

3.1 The Site Manager must establish systems through which he learns of development proposals, consults with others on the correct response, makes recommendations to the body which will decide on the application (see Annex for details), and tells the applicant what decision has been taken. These will have to be established within existing systems at District and Provincial level and will have to conform to what is appropriate for local circumstances.

3.2 The Site Manager will also need to set up within his own office the systems he needs to keep track of applications and to give appropriate advice. At the least, these internal systems will need to enable him to:

- Keep track of individual applications by giving them a unique reference number, possibly related to the GIS
- Check that each application, on receipt, contains all the necessary information (name of developer; name of landowner and occupier (if different); location of application site; present use of application site; proposed future use; scale plan and elevations of any proposed constructions; materials to be used in building; plan and depth of foundations; provision of services (water, electricity, drainage); routes for bringing in services)
- Assess each application against the criteria for the Zone in which it falls (see Section 4 below), by checking it against known archaeological sites and significant buildings and by consulting the relevant experts in his office or elsewhere
- Record any actions taken, such as requests for more information, archaeological investigation, discussions with applicant or other bodies, any changes to the proposals
- Record the advice given to the relevant Committee for its decision, and what that decision is
- Record the application and decision on the GIS as part of the documentation of the Cultural Heritage Zone.

3.3 The Site Manager's objective must be to build all this into the GIS as soon as possible. In the meantime he may need to have a system based on maps and paper records. He will in any case need to maintain an up-to-date security copy of the records.

### **4. DECIDING ON APPLICATIONS**

4.1 Decisions on applications are not taken by the Site Manager. They are taken by the relevant Committee at District or Provincial level, or by NIMCC. The Site Manager must advise the Committee on each application. It is vital that these Committees should have the best possible advice on each application from him.

4.2 This means that each application must be judged against the criteria set out in the Plan. The overall objectives are set out in the Management Plan (see above para 1.2 for quotation). The Plan then defined the criteria for decisions on each Zone differently according to its special nature.

### **Zone 1: Champasak Heritage and Cultural Landscape Protection Zone**

4.3 The primary aim of **Zone 1** is to protect the landscape setting of Vat Phou and of the other archaeological sites, and to preserve as much as possible of the symbolic landscape of their builders. Much of the field system originates with the Khmer organization of the landscape as an intensive agrarian system intended to feed an urban, non-agricultural population and is significant in its own right. The predominant character of the landscape is of fields and woodland formed by individual trees, small groves and trees along field boundaries. Villages are largely concealed by trees. Along the banks of the Mekong River, particularly on Don Deng Island, and along the eastern bank, it is especially important to preserve the special character of the River, both as a primary part of the symbolic landscape of the builders of Vat Phou, and also as a dominant feature of the landscape today.

4.4 Major changes would be caused either by the major felling of trees, for field enlargement or any other purpose, by public works such as irrigation, road construction, electrification or provision of other services, or by the introduction of buildings substantially higher than current practice (up to 12 metres).

4.5 In advising on applications for Zone 1, therefore, the Site Manager will need first to check whether the application site affects a known archaeological site or is in an area with high archaeological potential. Whether or not direct impact on archaeology is an issue, he will then need to judge the effect of the application, if constructed, on the landscape character of the Zone. He will need to consider in detail its impact on the features of the landscape singled out as significant in para 4.3 above. If, in his view, the impact is not bad, he should recommend that consent is given. It may be necessary to impose conditions for consent to be given. The most common will be the absolute prohibition on buildings more than 12 metres high, and the need to allow access for archaeological investigation in advance of, or during construction. The detailed regulations for Zone 1 are set out in the Annex to this Note.

### **Zone 2: Sacred Environment Conservation Zone**

4.6 There should be no applications for development of any sort within **Zone 2** since the Management Plan contains an absolute ban on development within it, in order to preserve its wooded character and any environmental significance which the Zone may have. The detailed regulations for Zone 2 are set out in the Annex to this Note.

### **Zone 3: Archaeological Research Zone**

4.7 **Zone 3** has been designated because of the density of archaeological sites within its parts, and because of their importance. The purpose of its designation is, in addition to the reasons for conserving Zone 1, to allow the opportunity for archaeological investigation and research before any potentially damaging changes are made to these areas of archaeological potential.

4.8 Existing landuses for traditional rice agriculture or for grazing or light woodland can be allowed as they will cause no further damage, but any changes in land use might result in damage to the archaeology, and must therefore be preceded by the opportunity for investigation and evaluation, which may result in a decision that the particular part of the Zone is of such importance that it should be preserved without change or be designated as part of the Zone 4: Monument Management Zone.

4.9 In providing advice on applications within Zone 3, the Site Manager will need to use the same criteria for judging the impact on the landscape setting that he does in Zone 1. The archaeological criteria are stronger than in Zone 1 because of the known archaeological value of Zone 3 areas. The Site Manager will need therefore to pay particular attention to the archaeological potential. The Site Manager may wish to carry out archaeological work before he advises the appropriate Committee on an application.

4.10 Consent without archaeological investigation can only be recommended if the Site Manager is convinced that the proposal will cause **no** damage to the archaeological potential of the area (e.g. if it does not disturb the ground or the site is known to have been disturbed previously). Otherwise consent can only be recommended subject to conditions which will protect archaeological significance.

4.11 The only houses for which consent can be granted are those of traditional design built on wooden posts.

4.12 The detailed regulations for Zone 3 are set out in the Annex to this Note.

#### **Zone 4: Monument Management Zone**

4.13 There should be no applications for development of any sort within **Zone 4** since the Management Plan contains an absolute ban on development within it, in order to preserve its archaeological significance. The detailed regulations for Zone 4 are set out in the Annex to this Note.

### **5. ADVICE**

5.1 The Management Plan stresses the need for the Site Manager to provide advice. By the regulations for Zones 3 and 4, he must, if asked, advise applicants to whom consent has been refused, as to how their designs might be altered to become acceptable.

5.2 Generally, it is good practice to offer advice to applicants while they are still considering their plans. This gives the Site Manager the opportunity to influence their designs and to educate them as to what is acceptable. Advance discussion will be particularly useful in the case of big schemes. It will also be of great help to applicants for small schemes.

Dr Christopher Young  
19<sup>th</sup> October, 1998

## ANNEX

### **EXTRACT FROM THE CHAMPASAK HERITAGE MANAGEMENT PLAN, 1998**

#### **REGULATIONS FOR CONTROLS SET OUT IN CHAPTER 6**

(paragraph references are those used in the Management Plan)

##### **Zone 1: Champasak Heritage and Cultural Landscape Protection Zone:**

- 6.2.6 1. The Champasak Heritage and Cultural Landscape Protection Zone is the area to which the policies and actions set out in the Champasak Heritage and Cultural Landscape Protection Zone Management Plan.
2. (a) Consent is required for any works which may affect the character and integrity of the Champasak Heritage and Cultural Landscape Protection Zone. Consent must be obtained from
1. the District Committee for minor developments including the construction of individual houses and the alteration of buildings  
or
  2. the Provincial Heritage Committee for government works and other major developments (except national irrigation and road schemes)  
or
  3. the NIMCC for national irrigation and road schemes.
- (b) in each case the application for consent shall be submitted to the Site Manager at least three months in advance of the planned date of the start of work for consideration by the appropriate body
- (c) the Site Manager shall advise the appropriate body on whether consent should be granted unconditionally, with conditions, or refused.
- (d) if, in the view of the body considering the application and according to the advice of the Site Manager, the works proposed will damage the heritage quality of Zone 1, consent must be refused.
- (e) consent is required under this regulation for
1. Any enlargement of fields for cultivation
  2. Construction of any new building
  3. Undertaking any schemes of irrigation, road construction, electrification or similar public works
  4. Any alteration or addition to, or demolition of buildings included on the National Inventory (5.2.5)
  5. mines, quarries, fish ponds,
  6. Any excavation of a depth greater than 0.5m (to allow normal ploughing to take place)
- on any land within Zone 1 whether public or private.

3. If consent is granted for any scheme under Section 6.2.6, 2 above, the Site Manager and his staff must be allowed access, if requested by him/her,
  - (a) before construction to carry out necessary archaeological survey, including excavation, for a period of up to three months.
  - (b) during construction to carry out necessary archaeological recording.
4. If consent is refused, the applicant shall be entitled to request assistance from the Site Manager to alter his designs, if this is possible, so that they do not have an adverse effect on the landscape.
5. Anybody making any discovery of archaeological or historical artifacts, or archaeological sites or monuments must report them to the Site Manager as soon as possible and not more than three days after discovery (as set out in Article 18 of the 1997 Presidential Decree No. 03/PR).
5. All persons proposing to carry out archaeological work must first obtain the consent, in writing, of the NIMCC, having submitted to the Site Manager a written proposal for consideration by NIMCC, providing all the information requested in Section 5.5. The Site Manager shall advise NIMCC on every application on whether or not consent should be granted unconditionally, with conditions, or refused.
6. In consideration of any applications for works along the banks of the Mekong, the appropriate Committee must pay special regard to the need to protect the wooded character of the eastern bank of the river, including Don Deng Island, as an essential part of the symbolic landscape and of the present view from Vat Phou.
7. The maximum height of any new building permitted under this regulation shall be 12 metres.
8. In the event of any breach of these regulations, the person responsible will be required to repair the damage and restore the site to its former condition as far as possible.

### **Zone 2: Sacred Environment Zone:**

#### **6.3.3 The following controls apply in Zone 2:**

1. All tree-felling within Zone 2 is prohibited. This is not intended to prevent the traditional collection of branches and small bushes as firewood.
2. All construction of buildings or public works within Zone 2 is prohibited.
3. All cultivation within Zone 2 is prohibited.
4. Anybody making any discovery of archaeological or historical artifacts, or archaeological sites or monuments must report them to the Site Manager as soon as possible and not more than three days after discovery (as set out in Article 18 of the 1997 Presidential Decree No. 03/PR).

5. All persons proposing to carry out archaeological work must first obtain the consent, in writing, of the NIMCC, having submitted to the Site Manager a written proposal for consideration by NIMCC, providing all the information requested in Section 5.5. The Site Manager shall advise NIMCC on every application on whether or not consent should be granted unconditionally, with conditions, or refused.
6. In the event of any breach of these regulations, the person responsible will be required to repair the damage and restore the site to its former condition as far as possible.

### **Zone 3: Archaeological Research Zone**

6.4.6 The following controls apply in Zone 3:

1. (a) Any proposal for any change in landuse, including changes in agricultural practice, for tree planting, for the felling of trees more than 12m high, for construction of traditional wooden houses built on poles, or for any excavation into the ground must be approved by the Provincial Heritage Committee before any work commences.  
 (b) Details of the proposal should be submitted by its proposer in writing to the Site Manager not less than three months before s/he intends to carry out the work.  
 (c) The Site Manager will assess the potential impact of the proposal on the historic landscape and on the archaeological remains, and will advise the Provincial Heritage Committee on whether consent should be granted unconditionally, with conditions or refused.  
 (d) Before advising the Provincial Heritage Committee, the Site Manager may, with the approval of the Committee, carry out archaeological survey, including excavation, to inform his/her evaluation.  
 (e) Consent may be granted, with or without conditions, only if the Provincial Heritage Committee, on the advice of the Site Manager, is satisfied that the proposal will cause no damage to the archaeological potential. If the proposal will cause damage to the archaeological potential of the area concerned, permission must be refused or granted only after appropriate archaeological work has been carried out.  
 (f) After receiving the advice of the Site Manager, following his evaluation, the Provincial Heritage Committee will either:
1. refuse consent if the assessment is that the proposal will damage the heritage value of the site  
 or
  2. grant consent either without conditions or with conditions intended to protect the heritage value of the site  
 or
  3. agree that the Site Manager shall within a further twelve-month period carry out further archaeological work, including excavation, before the Committee grants consent to proceed with the proposal.

3. If consent is refused, the applicant shall be entitled to request assistance from the Site Manager to alter the designs, if this is possible, so that the proposal does not have an adverse effect on the heritage value of the site.
4. Consent will not at any time be granted for any houses except for wooden ones built in traditional style on wooden posts. No concrete floors at ground level or walls in brick or concrete may be constructed at any time.
5. NIMCC may, at any time, on the advice of the Site Manager redesignate part of Zone 3 as part of Zone 4 if the Committee is satisfied that there is evidence that the site in question is now of high rather than medium importance. The Site Manager must notify the owner and occupier of the land that the Committee has done so. Compensation may be payable to the owner or occupier.
6. NIMCC may at any time, on the advice of the Site Manager, classify as part of Zone 3 sites which are new discoveries, or sites which have been re-assessed if the Committee is satisfied that there is evidence showing that they should be classified as of medium importance. If there is reason to believe that the site in question will be damaged or destroyed before the next meeting of the NIMCC, the Provincial Heritage Committee may make the designation, subject to confirmation by NIMCC within six months. The Site Manager must notify the owner and occupier of the land that the designation has been made.
7. Anybody making any discovery of archaeological or historical artifacts, or archaeological sites or monuments must report them to the Site Manager as soon as possible and not more than three days after discovery (as set out in Article 18 of the 1997 Presidential Decree No. 03/PR).
8. All persons proposing to carry out archaeological work must first obtain the consent, in writing, of the NIMCC, having submitted to the Site Manager a written proposal for consideration by NIMCC, providing all the information requested in Section 5.5. The Site Manager shall advise NIMCC on every application on whether or not consent should be granted unconditionally, with conditions, or refused.
9. In the event of any breach of these regulations, the person responsible will be required to repair the damage and restore the site to its former condition as far as possible.

#### **Zone 4: Monument Management Zone**

- 6.5.1 The best preserved monuments of the Champasak Heritage and Cultural Landscape Protection Zone, together with those having the highest potential for future research and display for the benefit of the Laotian people and the world at large will be designated as part of Zone 4 Monument Management Zone. This Zone will include all the standing ruins, for which the area is famous, and those buried archaeological sites which have a high importance rating.
- 6.5.2 The purpose of the Zone 4 designation is to allow the Site Manager to manage all these sites in a way that will ensure their continued preservation. Practical policies for doing

this are described in Chapter 7. To achieve these objectives, the Site Manager must have direct control of the management of these sites.

6.5.3 The standing ruins of Vat Phou, Hong Nang Sida, Thao Tao, Oubmong and Tomo Temples, the Lingaparvata, and the Tam Lek Cave, together with the rock carvings in the Mekong River at the mouth of the Tomo River and other rock carvings, and all the earthwork sites of high importance (listed in Annex 6.1) are therefore designated as Zone 4: Monument Protection Zone (see Fig 6.6 for general location and Figs 6.7, 6.8, 6.9, and 6.10 for more detailed information).

6.5.4 The following controls apply in Zone 4: Monument Management Zone:

1. All parts of Zone 4 will be managed by the Site Manager.
2. Compensation may be payable to the owners and occupiers of Parts of Zone 4 not currently in the care of the state.
3. The Site Manager will prepare for approval by NIMCC and then implement an annual maintenance programme, and a programme of essential major conservation works for each part of Zone 4.
4. The Site Manager will prepare for approval by the Provincial Heritage Committee and implement at the appropriate time schemes for public access to, and interpretation of, the various parts of Zone 4.
5. No construction will be allowed within Zone 4 except that needed for the conservation and maintenance of the Zone, and for security, the provision of public access, interpretation, and staff and visitor facilities.
6. No habitation is allowed in Zone 4, except for the staff of the Site Manager living there to provide security for the Zone.
7. No cultivation is allowed within Zone 4.



The nominated site, *Vat Phou and Associated Ancient Settlements within the Champasak Cultural Landscape*, is the location of the oldest evidence of urban settlement in Southeast Asia. Dating back more than 1500 years, the site was the capital of the fabled kingdom of Chenla, the precursor of the Ancient Khmer Empire. The 390 sq km site is noted for the Vat Phou Temple Complex dedicated to Shiva and other Hindu gods; an impressive hydrological control system consisting of reservoirs, water tanks and canals; industrial heritage in the form of ceramic kilns and stone and clay quarries; plus the archaeological remains of the two ancient cities of Shrestrapura and Lingapura. Located along the banks of the Mekong River in the extreme southwest of Lao PDR, the site is a carefully engineered relic cultural landscape planned around the natural Shiva linga of the Phou Kao Mountain at its sacred centre.

Today, as in the ancient past, the site of Vat Phou – mythical birthplace and earthly home of Lord Shiva – continues to inspire reverence among the people of the Lao PDR and throughout Southeast Asia. The grand concept of the original design and the high degree of survival and integrity of the many original features of the site make the Champasak Cultural Landscape one of the great surviving historical cultural landscapes of Asia and the world. As the earliest known urban settlement site in the region, *Vat Phou and Associated Ancient Settlements within the Champasak Cultural Landscape* offers key insights into the processes of urbanization, regionalism and globalization which have for the past two thousand years been an inescapable part of the destiny of the nations of Southeast Asia.

A cultural treasure valued by every Laotian, the People and the Government of the Lao PDR are proud to preserve and protect this ancient and sacred site for future generations of all the world's peoples.



**Nomination of**  
**VAT PHOU AND ASSOCIATED ANCIENT SETTLEMENTS WITHIN**  
**THE CHAMPASAK CULTURAL LANDSCAPE**

ANNEX II: VP/MP/2  
**Champasak Heritage Management Plan:**  
**Action Plan for 1999 and Draft Action Plan for 2000**  
Christopher Young



**Lao PDR**  
**May 2000**

# CHAMPASAK HERITAGE MANAGEMENT PLAN

## ACTION PLAN FOR 1999

### 1 INTRODUCTION

- 1.1 The Champasak Heritage Management Plan sets out a plan for the conservation and sustainable development of the Champasak Heritage and Cultural Landscape Protection Zone over a five-year period within a forward view of 30 years. The Plan also establishes a Site Management and Training Centre at Champasak, which will manage the site. It will also be developed as a Centre of Excellence to provide training services within Laos and also the wider region.
- 1.2 Implementation of the Management Plan is the responsibility of the Site Manager and staff of the Site Management and Training Centre. The Management Plan recommends a staff of 53 people to meet all the functions of the Plan (Fig 1). At present, there is a staff of nine, including four site workers (Fig 2). During 1999, that number is expected to double to 18, with the recruitment of two architects, a community development officer, and six further site workers (Fig 3). This will not be sufficient to implement all recommendations of the Plan immediately. There is also a considerable lack of some of the specialists required, particularly archaeologists. There will also be a need for the staff to be trained since many of them will be new and lacking experience in what is required.
- 1.3 The staff of the Centre will be able to use the expertise of staff from the Ministry of Information and Culture in Vientiane, who have been part of the Lao/UNESCO project. The time which they can give to Champasak will be relatively limited because there are other calls on them. Their role in 1999 will therefore be restricted to advice and to training of the Site team. It is also possible that there will be training by external experts, providing that applications for funding are successful.
- 1.4 An important part of the whole project is to involve the local community, both to support the conservation of the Site and to identify ways in which they may draw economic benefit from the Management Plan. A start has been made on this through the HATCH programme and meetings with the village heads. This needs to be developed both as an important resource for the Site and also for the benefit and engagement of the local community.
- 1.5 In addition to the shortage of staff, the income available to the Site Manager and his team is also limited. It will be important during 1999 to look for ways in which the revenue from the Site can be increased.

## 2 PRIORITIES FOR 1999

- 2.1 The objectives for the Site Manager and his team have to be set in the context of the background described above. This means that it is important to think carefully about what it is most important and urgent to achieve, and also what can be achieved within the constraints on staff and income. It is important also that the year is used to lay a good foundation of expertise and achievement for the future.
- 2.2 It is recommended therefore that the priorities for the year should be:
1. **Training** – it is vital that staff of the Centre should rapidly acquire the skills that they need so that they can become proficient in all aspects of site management.
  2. **HATCH** – it is essential that the local community are very quickly made aware of the Plan and its implications, both opportunities and restraints. HATCH provides the opportunity to do this, as well as to gain their support in monitoring the condition of the Site, and to find opportunities for sustainable economic development. The recruitment of a community development officer would be particularly welcome.
  3. **Development Control** – the Plan introduces the concept of development control to protect the archaeological sites, historic structures and their characteristic landscape. It is important that this should begin to be introduced as soon as possible.
  4. **Maintenance of Zone 4 Sites** – to prevent further deterioration and to improve the situation within available resources. It is recognised that no major conservation project is likely during 1999 but it is hoped to improve greatly the standards of maintenance and housekeeping which will slow down the rate of decay.
  5. **Improvement of the Visitor Experience** – to increase income from the Site and to mark 'Visit Laos Year, 1999'.
- 2.3 Section 3 of this Action Plan sets out detailed proposals for the work of the Site Manager and his team in 1999. It also proposes various actions, mainly training, for those staff from the Ministry of Information and Culture who have previously been involved in the project. Work has been planned in accordance with the 53 Actions and Policies summarised at the end of the Management Plan and is listed under those headings.

**3 1999 WORK PROGRAMME****3.1 DATA AND RESEARCH (see Management Plan Chapter 5)****Action 4**

1. Site staff will be trained by Ministry staff to use the GIS system.
2. Once trained, Site staff will input remaining data from the surveys already completed.

**Action 5**

1. Once trained, Site staff will provide information to others as requested.
2. Site staff will actively tell others about the types of information available.

**Actions 6 and 7**

1. Ministry staff will provide training to Site staff during the year

**Action 8**

1. After training by Ministry staff, the Site staff will complete the inventory of artefacts whether in the museum collection or elsewhere in the Champasak Heritage and Cultural Landscape Protection Zone.

**Action 9**

1. The photographic inventory of significant buildings will begin later in 1999 when it is possible to second a newly-trained architect from Vientiane to train the Site staff.

**Action 10**

1. Site staff will collect the necessary data for contribution to the Inventory of National Heritage.

**Action 11**

1. The Research Policy is an integral part of the Management Plan and is therefore in force. The Site staff will have no capacity to carry out research in 1999, because of their other commitments.

**Action 12**

1. Applications by external bodies to carry out work will be processed by the Site Manager who will advise the NIMCC on whether or not approval should be given. Decisions on applications will be made by NIMCC.

**3.2 BOUNDARIES, ZONES AND DEVELOPMENT CONTROLS**  
(see Management Plan Chapter 6)**Actions 13, 14, 15, 16**

1. The zonal boundaries and development controls are an integral part of the Management Plan and therefore in force.
2. The Site Manager will put in place systems during 1999 to implement these controls.
3. The Site Manager will ensure that other bodies and, through HATCH, the local communities are fully aware of the zonal boundaries and the system of development control.

**Action 17**

1. The Site Manager will for the eighth meeting of NIMCC produce proposals for taking into care Hong Nang Sida Temple and Nong Saphang in the Ancient City, and will implement these during 1999.
2. The Site Manager will draw up an annual maintenance programme for approval by NIMCC at its eighth meeting. Unless major funding is secured there is no prospect of carrying out major conservation works. (see **Action 26**)
3. The Site Manager will produce proposals for approval by the Provincial Heritage Committee for access to Hong Nang Sida to be implemented in 1999.

**3.3 CONSERVATION AND ENHANCEMENT**  
(see Management Plan Chapter 7)**Action 19**

1. Ministry staff will train Site staff to make records of the standing structures in plan and elevation, so that work on completing the records can start.
2. Site staff will remove trees and bushes from all ruins without disturbing their roots, which will be poisoned to prevent re-growth.
3. Site staff, with advice from Ministry staff, will carry out temporary shoring within the 'Palace' galleries and the Sanctuary at Vat Phou.

**Action 20**

1. Site staff will clear trees from standing earthworks at Vat Phou, Tomo, Hong Nang Sida, Nong Saphang. Trees will be cut off at ground level and the stumps poisoned and left to rot.

**Action 21**

1. Regular inspections of all Zone 4 sites will be carried out.

**Action 22**

1. All parts of Zone 3 will be inspected by Site staff during 1999.
2. Through HATCH, the local community will be invited to keep watch on Zone 3 sites in their areas.

**Action 23**

1. Site staff will mark the boundaries of Zones 3 and 4 with permanent markers.

**Action 24**

1. Regular monitoring of significant buildings within the Heritage Zone is not possible until the Inventory is completed (see **Action 9**).

**Action 25**

1. All portable antiquities will be inspected as part of the process of creating their Inventory (see **Action 8**).

**Action 26**

1. The Site Manager will prepare a Maintenance Specification for sites within Zone 4.

**Action 27**

1. Risk assessments will be carried out and appropriate action taken, within available resources.
2. Staff will patrol Vat Phou, Tomo, and, when opened, Hong Nang Sida, at regular intervals.

**Action 28**

1. Site notices will be put up, containing information for visitors and local residents about risks to sites.
2. Local communities will be warned through HATCH about risks to the sites.

**Action 29**

1. Gaining community support for monitoring sites will be achieved through HATCH.

**Action 30**

1. See **Action 35**

**3.4 ACCESS AND TOURISM (see Management Plan Chapter 8)****Action 32**

1. A high standard of housekeeping is being established at Vat Phou and will be at Tomo, once staff are appointed there.
2. A simple leaflet on Vat Phou and associated sites is now available in French, English and Lao.
3. A full brochure will be published if funding can be obtained.
4. Post cards are now available at Vat Phou.
5. Subject to approval of proposals by the Provincial Heritage Committee, Hong Nang Sida will be made accessible by a signed trail during 1999.
6. Proposals for increasing the admission price for foreign visitors will brought to the eighth meeting of NIMCC.

**Action 34**

1. The possibilities of developing local retailing and manufacturing opportunities will be looked at by HATCH.

**Action 35**

1. The Site Manager will develop a more positive management regime for the Vat Phou Festival in partnership with the religious authorities and with the local communities, including cleaning up after it.

**3.5 COMMUNITY AWARENESS AND ECONOMIC DEVELOPMENT  
(see Management Plan Chapter 9)****Actions 36, 37, 38**

1. HATCH will be the major vehicle for involving the local communities.
2. The principal means of contact with local communities will be through regular meetings of the village heads.
3. Principal objectives for HATCH in 1999 will be explaining the Management Plan and the HATCH programme to the local community, encouraging local communities to act as guardians for their local sites, and identifying sustainable economic opportunities for local involvement.

**Action 39**

1. It is hoped a community development officer will be appointed during 1999.

**Action 40**

No action is possible in 1999 unless additional funding is forthcoming.

**3.6 MAKING THINGS HAPPEN (see Management Plan Chapter 10)****Actions 42, 43, 44**

1. The terms of reference for NIMCC, the Provincial Heritage Committee and the District Committee are an integral part of the Management Plan and have therefore been adopted.

**Action 45**

1. The Site Manager has been appointed, and the Site Management and Training Centre will be established in 1999. It will not be able to achieve its full potential without additional funding and staff.

**Action 46**

1. The objectives and principal duties of the Site Manager were established as an integral part of the Management Plan.

**Actions 47, 48**

1. The Site Manager will work closely with the village heads and through HATCH.

**Action 49**

1. No development of training services will be possible in 1999 without additional resources.

**Action 50**

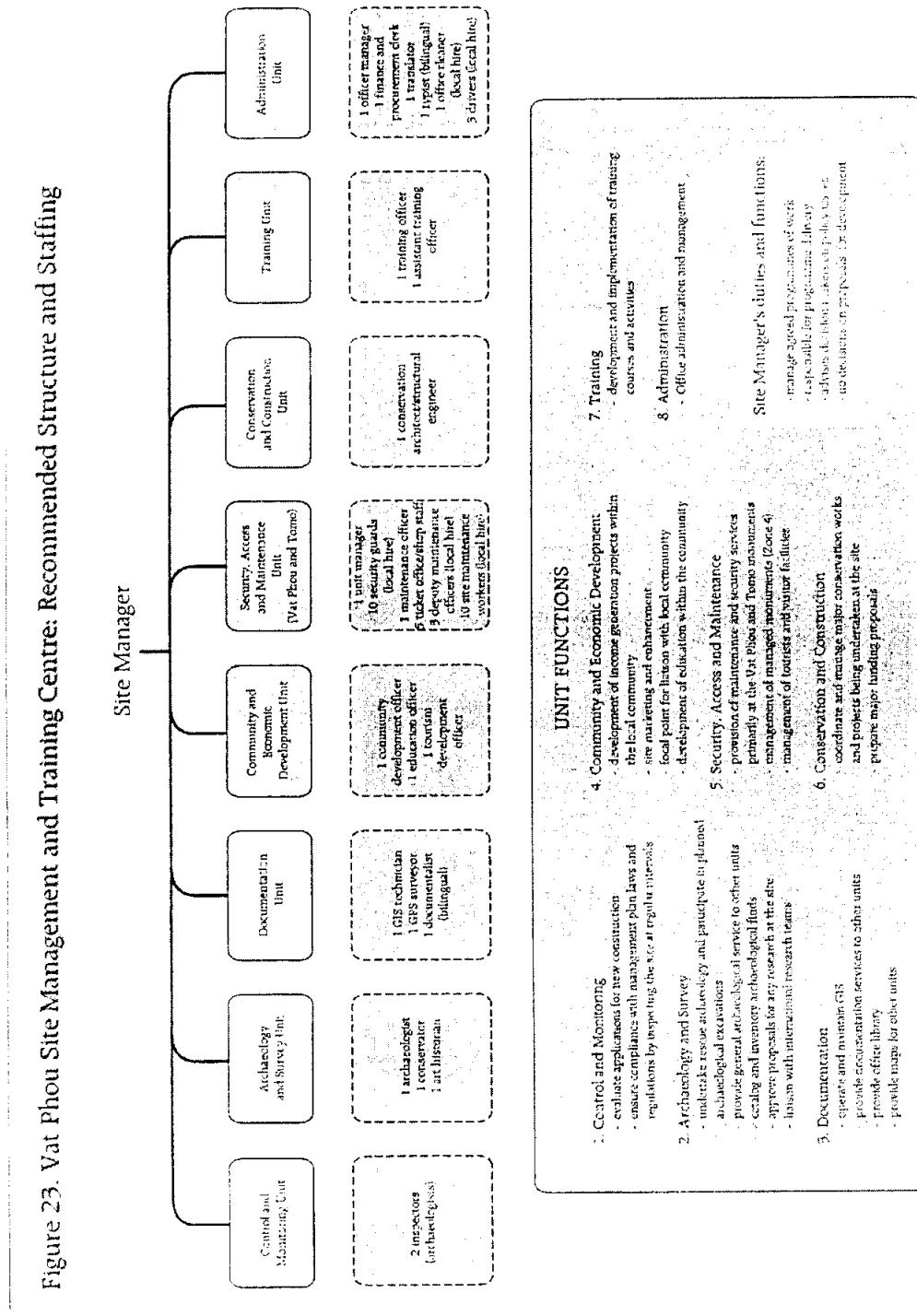
1. The Site Manager will seek to increase revenue from the sites through increased admission prices for foreign tourists and through increased sales at sites.

# Champasak Heritage Management Plan Action Plan for 1999

Figure 1

*(from Management Plan in Figure 23)*

Figure 23. Vat Phou Site Management and Training Centre: Recommended Structure and Staffing



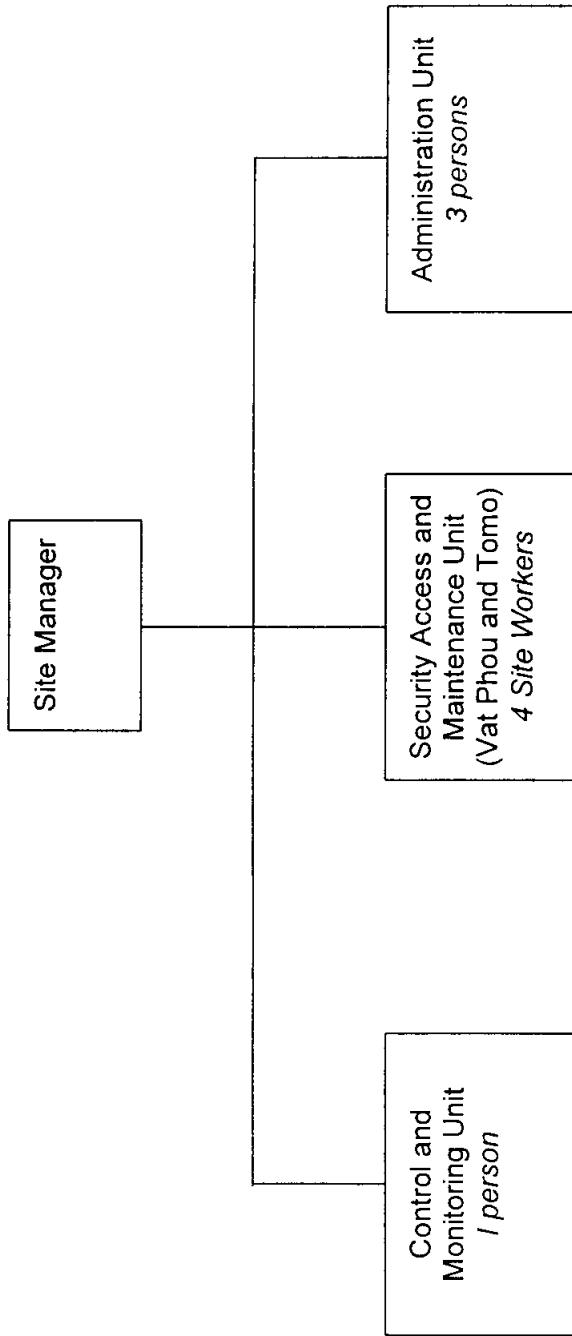
## Champasak Heritage Management Plan Action Plan for 1999

Figure 2  
*(from Management Plan Figure 23)*

Champasak Heritage Management Plan

Action Plan 1999 Draft 3

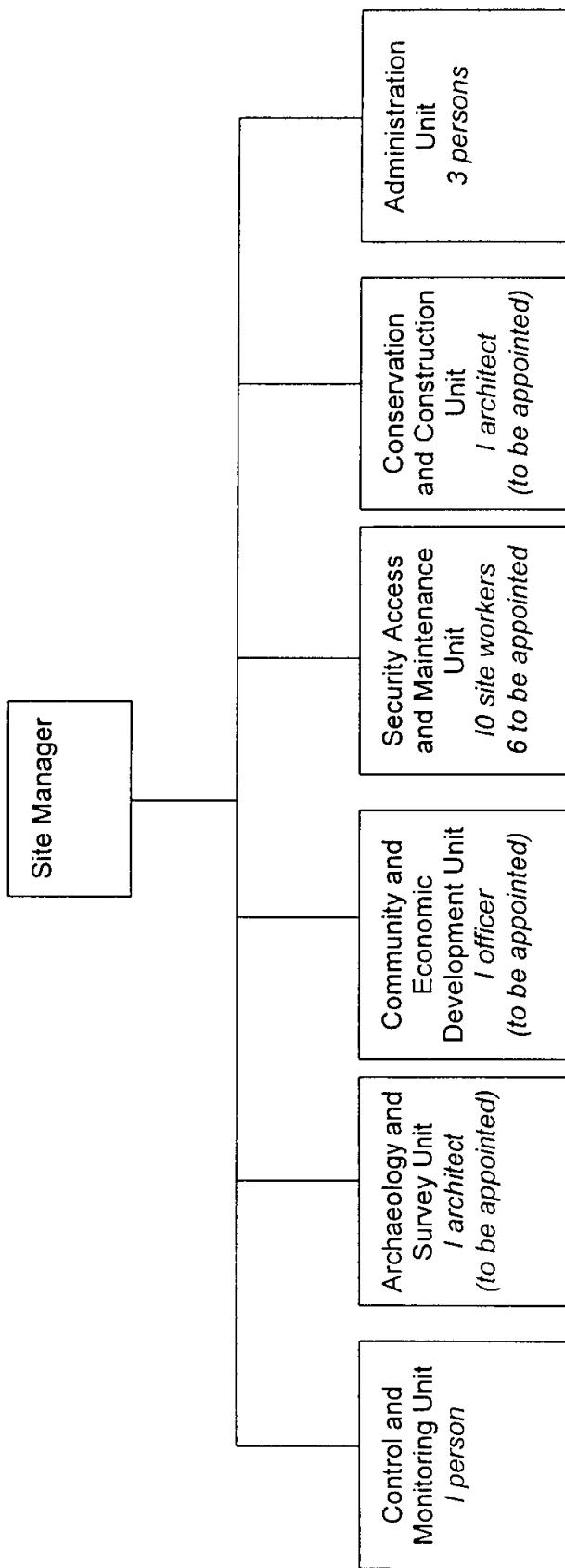
Vat Phou Site Management and Training Centre  
Present Structure and Staffing, October 1998



### Champasak Heritage Management Plan Action Plan for 1999

**Figure 3**  
*(from Management Plan Figure 23)*

**Vat Phou Site Management and Training Centre  
 Possible Structure and Staffing, October 1999**



# CHAMPASAK HERITAGE MANAGEMENT PLAN

## DRAFT ACTION PLAN FOR 2000

### 1 INTRODUCTION

- 1.1 The Champasak Heritage Management Plan sets out a plan for the conservation and sustainable development of the Champasak Heritage and Cultural Landscape Protection Zone over a five-year period within a forward view of 30 years. The Plan also establishes a Site Management and Training Centre at Champasak, which will manage the site. The Plan was approved by the Government of the Lao PDR in September 1998 to operationalise the 1997 Presidential Decree on the Preservation of Cultural, Historical and Natural Heritage No. 03/97.
- 1.2 The Management Plan established the National Interministerial Co-ordinating Committee as the controlling authority for the Champasak Heritage and Cultural Landscape. Responsibilities for decisions on a wide variety of matters rest at either national, provincial or district level. This part of the system is not fully operational.
- 1.3 Implementation of decisions and policies is the responsibility of the Site Manager and staff of the Site Management and Training Centre. At present, there is a staff of ten, including four site workers. This is not sufficient to implement all recommendations of the Plan. There is a considerable lack of some of the specialists required, particularly archaeologists. There is a need for the staff to be trained since many of them lack relevant experience and skills.
- 1.4 The staff of the Centre should be able to use the expertise of staff from the Ministry of Information and Culture in Vientiane. The time they can give to Champasak is limited because of other calls on them. In 2000, budgetary restrictions mean that they cannot carry out any training of the Site team.
- 1.5 An important part of the whole project is involving the local community to support the conservation of the Site and to identify ways in which they may draw economic benefit from the Management Plan. A start has been made on this through the HATCH programme and meetings with the village heads.
- 1.6 In addition to the shortage of staff, the income available to the Site Manager and his team is also limited. It will be important during 2000 to look for ways in which the revenue from the Site can be increased.

## 2 PRIORITIES FOR 2000

- 2.1 The Action Plan needs to take account of, and try to resolve these concerns. 2000 is also the year in which the Government of the Lao PDR is nominating the Champasak Heritage and Cultural Landscape as a World Heritage Site. It is important that there be clear progress towards the implementation of key objectives of the Management Plan.
- 2.2 A detailed work programme, related to the Actions and Policies contained in the Champasak Heritage Management Plan, is set out in Section 3 of this Action Plan. Deliberately, the work programme does not attempt to implement every Action and Policy in the Management Plan. The work programme identifies the lead body for each item and indicates which are dependent on gaining extra resources.
- 2.3 The objectives of the Work Programme are to:
1. Complete the nomination of the Champasak Heritage and Cultural Landscape to become a World Heritage Site
  2. Review the management arrangements for the implementation of the Plan and the safeguarding of the Champasak Heritage and Cultural Landscape
  3. Resolve the position of the Site Manager
  4. Resolve the location of Site Management Office
  5. Review staffing of Site Management and Training Centre
  6. Carry out basic training for site staff
  7. Continue the maintenance of the Zone 4 sites of Vat Phou, Tomo and Hong Nang Sida
  8. Mark the boundaries of Zone 4 sites and of Zone 3 areas
  9. Work with village heads to raise awareness of the Champasak Heritage and Cultural Landscape
  10. Improve control of development, particularly in the Ancient City
  11. Improve funding position
- 2.4 Much of this will not be achieved without some additional funding. The most urgent priorities for funding are training site staff, the purchase of grass-cutting machinery, the marking of site boundaries and the recruitment of extra staff for the Site Management and Training Centre.
- 2.5 Even more essential than additional funding is collaboration by all the parties involved at national, provincial and district levels to ensure that the various ambiguities in the management systems are resolved and that clear arrangements are put in hand to implement the Management Plan. This needs to be done within the next few months.

### **3 2000 WORK PROGRAMME**

#### **3.1 DATA AND RESEARCH** (*see Management Plan Chapter 5*)

##### **Action 4**

1. Site Management staff will be trained by Ministry staff to use the GIS system.  
*This is dependent on additional budget being available.*

##### **Action 12**

1. Applications by external bodies to carry out work will be processed by the Ministry of Information and Culture.

#### **3.2 BOUNDARIES, ZONES AND DEVELOPMENT CONTROLS**

*(see Management Plan Chapter 6)*

##### **Actions 13, 14, 15, 16**

1. The zonal boundaries and development controls are an integral part of the Management Plan and therefore in force.
2. The Site Manager will ensure that other bodies and, through HATCH, the local communities are fully aware of the zonal boundaries and the system of development control.
3. The Site Manager will monitor developments particularly in Zone 3.

#### **3.3 CONSERVATION AND ENHANCEMENT** (*see Management Plan Chapter 7*)

##### **Action 19**

1. Site staff will remove trees and bushes from all ruins without disturbing their roots, which will be poisoned to prevent re-growth.
2. Site staff, with advice from the Ministry of Information and Culture, will carry out temporary shoring within the 'Palace' galleries and the Sanctuary at Vat Phou.

##### **Action 20**

1. Site staff will clear trees from standing earthworks at Vat Phou, Tomo, Hong Nang Sida, Nong Saphang. Trees will be cut off at ground level and the stumps poisoned and left to rot.

##### **Action 21**

1. Regular inspections of all Zone 4 sites will be carried out.

##### **Action 22**

1. All parts of Zone 3 will be inspected by Site staff during 2000.

2. Through HATCH, the local community will be invited to keep watch on Zone 3 sites in their areas.

**Action 23**

1. The Site Manager, with advice from the Ministry of Information and Culture, will during 2000 mark the boundaries of Zone 4 sites and Zone 3 areas.  
*This is dependent on additional budget being available.*

**Action 25**

1. All portable antiquities not yet in the store will be inspected at least once during the year.

**Action 26**

1. The Site Manager will prepare a Maintenance Specification for sites within Zone 4.
2. The Site Manager will acquire grass cutting machinery (2 strimmers) to improve efficiency.

*This is dependent on additional budget being available.*

**Action 27**

1. Staff will patrol Vat Phou, Tomo, and, when opened, Hong Nang Sida, at regular intervals.

**Action 29**

1. Gaining community support for monitoring sites will be achieved through HATCH.

### **3.4 ACCESS AND TOURISM (see Management Plan Chapter 8)**

**Action 32**

1. A high standard of housekeeping is being established at Vat Phou and will be at Tomo and Hong Nang Sida, once staff are appointed there.

*Appointment of additional staff is dependent on additional budget being available.*

2. The Site Manager will reprint the simple leaflet on Vat Phou and associated sites in Lao, French, and English .

*This is dependent on additional budget being available.*

3. Post cards are now available at Vat Phou.

4. Subject to approval of proposals by the Provincial Heritage Committee, Hong Nang Sida will be made accessible by a signed trail during 2000.

*This is dependent on additional budget being available.*

5. Subject to approval by the Province the admission price for foreign visitors will be raised to 5,000 kip, and that for Lao nationals reduced to 500 kip.

**Action 35**

1. The Site Manager will develop a more positive management regime for the Vat Phou Festival in partnership with the religious authorities and with the local communities, including cleaning up after it.

**3.5 COMMUNITY AWARENESS AND ECONOMIC DEVELOPMENT**

*(see Management Plan Chapter 9)*

**Actions 36, 37, 38**

1. HATCH will be the major vehicle for involving the local communities.
2. The principal means of contact with local communities will be through regular meetings of the village heads.
3. Principal objectives for HATCH in 2000 will be explaining the Management Plan and the HATCH programme to the local community, encouraging local communities to act as guardians for their local sites, and identifying sustainable economic opportunities for local involvement.

*This is dependent on the appointment of a community development officer, for which additional budget is required.*

**Actions 39**

1. It is hoped that a community development officer will be appointed during 2000.  
*This is dependent on additional budget being available.*

**Action 40**

1. This work will only continue if additional external funding is available.

**3.6 MAKING THINGS HAPPEN** *(see Management Plan Chapter 10)***Actions 42, 43, 44**

1. The effectiveness of the implementation of the Management Plan will be reviewed during 2000. This review will include the effectiveness of the roles of NIMCC, the Provincial Heritage Committee and the District Committee. This review will be led by the Ministry of Information and Culture.
2. Complete the Nomination of the Champasak Heritage and Cultural Landscape, as World Heritage Site and submit it to the World Heritage Centre of UNESCO by the deadline of 1<sup>st</sup> July. This process will be led by the Ministry of Information and Culture.

**Action 45**

1. The role and functions of the Site Manager should be confirmed by the Ministry of Information and Culture.

2. During 2000, the Site Manager and his staff will move into the premises of the Site Management and Training Centre.

**Action 46**

1. The objectives and principal duties of the Site Manager were established as an integral part of the Management Plan. These should be reviewed and revised as necessary as part of the overall review of the implementation of the Management Plan.

**Actions 47, 48**

1. The Site Manager will work closely with the Village Headmen and through HATCH.

**Action 50**

1. The Site Manager will seek to increase revenue from the sites through increased admission prices for foreign tourists and through increased sales at the sites. (see **Action 32**)

2. Funding arrangements for the implementation of the Management Plan should form part of the review of the effectiveness of the implementation of the Management Plan.



The nominated site, *Vat Phou and Associated Ancient Settlements within the Champasak Cultural Landscape*, is the location of the oldest evidence of urban settlement in Southeast Asia. Dating back more than 1500 years, the site was the capital of the fabled kingdom of Chenla, the precursor of the Ancient Khmer Empire. The 390 sq km site is noted for the Vat Phou Temple Complex dedicated to Shiva and other Hindu gods; an impressive hydrological control system consisting of reservoirs, water tanks and canals; industrial heritage in the form of ceramic kilns and stone and clay quarries; plus the archaeological remains of the two ancient cities of Shrestrapura and Lingapura. Located along the banks of the Mekong River in the extreme southwest of Lao PDR, the site is a carefully engineered relic cultural landscape planned around the natural Shiva linga of the Phou Kao Mountain at its sacred centre.

Today, as in the ancient past, the site of Vat Phou – mythical birthplace and earthly home of Lord Shiva – continues to inspire reverence among the people of the Lao PDR and throughout Southeast Asia. The grand concept of the original design and the high degree of survival and integrity of the many original features of the site make the Champasak Cultural Landscape one of the great surviving historical cultural landscapes of Asia and the world. As the earliest known urban settlement site in the region, *Vat Phou and Associated Ancient Settlements within the Champasak Cultural Landscape* offers key insights into the processes of urbanization, regionalism and globalization which have for the past two thousand years been an inescapable part of the destiny of the nations of Southeast Asia.

A cultural treasure valued by every Laotian, the People and the Government of the Lao PDR are proud to preserve and protect this ancient and sacred site for future generations of all the world's peoples.



## Vat Phou (Laos)

### No 481rev

#### Identification

Nomination	Vat Phou and Associated Ancient Settlements within the Champasak Cultural Landscape
Location	(mainly) Champasak District, (entirely) Champasak Province
State Party	Lao People's Democratic Republic
Date	29 June 2000

#### Justification by State Party

The site was planned during the second half of the 1st millennium AD to represent on the ground the Khmer symbolic universe, itself the Hindu view of the world. It is focused on, to the west, the natural features of Phou Kao Mountain and, on the east, the Mekong River, used to represent respectively the sacred mountain dwelling of the god Shiva and the Ganges River or the Universal Ocean. The plain between, containing the main extent of temples and associated works, formed Kurukshetra, the Holy Land.

The degree of survival of the overall topography of the Khmer landscape (*c* AD 600 onwards), and of many archaeological remains above and below ground, has resulted in the continued existence of evidence of the planning and utilization of the landscape over some 400km<sup>2</sup> during nearly a thousand years (*c* 5th–15th centuries AD). This is the only place in south-east Asia where such a landscape has been recognized to survive in all its essential parts.

Some of the individual buildings are of major architectural and historical significance. The Vat Phou Temple Complex itself is one of the major buildings of the pre-Angkorian and Angkorian periods, and is an example of a relatively rare form of hilltop Khmer temple planning. Much of its sculpture exemplifies high artistic standards and creativity of both the formative and classical periods of Khmer civilization.

The nominated property includes Shrestrapura, one of the earliest known urban settlements in south-east Asia, and its 9th century successor. Early social organization is evidenced by road systems and water management. The city is significant as the cradle of the culture and birthplace of the state of Chenla, which dominated much of south-east Asia for several centuries before its incorporation into the Khmer Empire. The archaeological potential of the urban sites, including the area around Hong Nang Sida which became the urban centre in Angkorian times, is very high.

Overall, the Champasak landscape is a very early cultural landscape, demonstrating the beginnings of urbanism in south-east Asia as well as the way in which the Khmers moulded their landscape to reflect their symbolic universe.

**Note** The State Party does not make any proposals in the nomination dossier concerning the criteria under which it considers this 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 *site*. It is a *cultural landscape* as defined in paragraph 39 of the *Operational Guidelines for the Implementation of the World Heritage Convention*.

#### History and Description

##### History

The nomination dossier provides no history of the site before its abandonment in the 13th century. The origins of the site nevertheless lie before AD 600, at least at the city of Shrestrapura, where archaeological research has produced evidence of pre-Angkorian times (up to *c* AD 900). The development of the site as a whole, however, was intimately bound up with the origin, development, and zenith of the Khmer Empire between the 7th and 12th centuries. A new line of kings probably centred in the Champasak region expanded its authority from its capital at Isanapura from the 10th century onwards until it encompassed not only most of modern Cambodia but also considerable parts of what is now eastern Thailand. The *floruit* of the elaborate landscape at Vat Phou probably occurred during these centuries. Its historical significance lies in its role as an imperial centre and its demonstration of Indian rather than Chinese influence in the clear evidence of Hindu religious belief.

The last major developments to the Champasak cultural landscape were in the 13th century, just before the collapse of the Khmer Empire. There is no evidence of any maintenance of the monumental buildings since then, although various other occupations and events have occurred on the site. Vat Phou itself, in contrast to what it represented in the first millennium, was converted to Theravada Buddhism and remains a local centre of worship today. Essentially, however, the area reverted to secondary forest, which covered most of it when the first European arrived in the 19th century. An annual Vat Phou Festival demonstrates the continuing place of the site in the lives of the local community.

##### Description

Champasak District lies 500km south-east of the capital, Vientiane, on the west bank of the Mekong River. It contains the Vat Phou temple complex, a major example of both early and classic Khmer architecture of the 7th–12th centuries AD. Recent research has shown that this complex is the focal point of a sophisticated cultural landscape centred on the Champasak Plain, taking in the Phou Kao (mountain) to the west and the banks of the Mekong River to the east. Between them are temples, shrines, water tanks, water channels,

quarries, historic field systems, settlement sites, and an ancient road to Angkor. A planned pre-Angkorian ancient city (4 ha) on the banks of the Mekong appears to have been replaced as the urban centre by another planned city immediately south of Vat Phou itself in the Angkor period. A probably contemporary road leads southwards from it, past quarries and other industrial works.

Many of these features exist in a carefully planned landscape laid out to reflect its sacred character as perceived by the builders of Vat Phou. The terraced Temple Complex lies at the foot of Phou Kao, stretching west-east to a freshwater spring on a rock terrace where the shrine was built. An axial line from the natural *linga* (phallic-like point) on the mountain summit through the shrine was used as the basis for the layout of the temple complex: it is 1400m long, with lakes as well as buildings to either side, bisected by an axial processional way. The use of a natural mountain-top eye-catcher (elevation 1416m) and the relatively high degree of survival of landscape and its structural components assist present-day appreciation of the grand concept of the original design of what was always intended to be what would now be known as a cultural landscape. Much of it continues in use now as shallow paddy-fields for rice.

## **Management and Protection**

### *Legal status*

The Government, through the provincial and district authorities, is the principal landowner of the entire property.

The Vat Phou area is protected by the Provincial Decree on the Regulations for the Preservation of the Historical Site of Vat Phou and the Areas related to Vat Phou No 38/88 (October 1988). This defined a large Protection Zone, not just the main monuments; within it are three Preservation Areas, essentially the three main temple complexes. A national legal framework for heritage preservation was adopted by a Presidential Decree of June 1997.

Other plans have a direct bearing on the status and management of the site: eg the National Master Plan for Tourism for Champasak Province 1995 and the Provincial Development Plan for Transportation, Post and Construction 1996–2000.

### *Management*

Management responsibility is currently distributed through five different Ministries: Finance (land title and tax collection), Agriculture and Forestry (land-use), Industry and Handicrafts (industrial development and minerals), Information and Culture (monitoring of historic landscape), and Communication, Transportation, Post, and Construction (road and urban development). The Government has established a National Inter-Ministerial Co-ordinating Committee to oversee the management of the Protection Zone and to co-ordinate the activities of the various Government Departments at national, provincial, and district levels.

The Champasak Heritage Management Plan was officially adopted by the Government in September

1998 to put the 1997 Presidential Decree into effect. The Plan defines the boundaries of the Protection Zone and the three Areas within it, and contains regulations for the management of the entire nominated World Heritage site. These cover archaeological work, conservation, and development control.

The Plan implements the policies of the Government for the sustainable development of cultural tourism while making pre-eminent the maintenance of the character and integrity of this cultural landscape and its component monuments. Policies for presentation of the Champasak Cultural Landscape are set out in Chapter 8 of the Plan. Development controls as set out in the Management Plan need to be actively enforced, especially in the ancient city of Shrestrapura.

Policies in the Management Plan envisage sustainable growth of tourism with improved facilities and housekeeping at the sites currently open, plus the development of access to new monuments, the further production of educational materials, and the involvement of the local communities both as guides and as providers of services to visitors. Currently a staff of twelve look after the site. A Site Management and Training Centre is being set up, handicapped by inadequate staffing, training, and skills.

A local site management office has been funded by central Government since 1989. Since 1995, Italian and Japanese funding has enabled UNESCO and the Government to develop a new, more holistic, and non-interventionist approach to the management of the cultural landscape (as evidenced in the voluminous professional and academic annexes to the nomination). Otherwise, funding comes mainly from the Provincial Government (with site revenue going to the District). At the time of the nomination, external funding of some US\$ 5 million was being sought for training and conservation in 2000–2005. Meanwhile visitor numbers have more than doubled since 1997 to 14,000 (7322 of them foreigners); this figure does not take account of the c 100,000 who arrive during the three-day Vat Phou festival.

Overall, management now needs to learn to work more closely with the Plan, perhaps revising it after nearly two years' experience. Systematic monitoring using the site's good existing database is essential, while dealing with the main factors affecting the site: development pressures, environmental pressures (mainly flooding, run-off, and erosion), visitor/tourism pressures including those of the Festival each February, and the growing population with higher lifestyle expectations within the Protected Zone itself (no permanent inhabitants live in Zones 2 or 4 but almost 28,000 live in Zones 1 and 3).

## **Conservation and Authenticity**

### *Conservation history*

There has been minimal conservation work to any part of the site. The process by which the Champasak landscape has survived in its present state is essentially one of benign neglect and natural damage and decay. Water is now in some sense the most serious problem, for the original drainage system no longer works and in the rainy season water cascades

down the terraces and causes erosion both there and elsewhere through the site. The central processional road was restored in the 1960s, when a large pavilion was also built. Some stone robbing has occurred but, largely because of the site's little-known existence and difficulty of access until recently, looting has been minimal. Perhaps the worst damage is at Tomo Temple, where the principal brick shrines have been almost totally demolished. The site has also been spared the sort of archaeological work which has damaged so many sites in the name of excavation but provided scant information. The clearance of forest only began in the 1950s, but now there is a great need for regular maintenance to stop regrowth and further root damage. The lack of modern threats has continued until the present but now the situation is changing. The basically non-damaging nature of traditional agriculture (shallow paddy-fields) is changing under pressures to intensify and has recently caused considerable damage. The main road through the Ancient City is attracting constant new building and improvement of existing ones.

A good site conservation assessment has been carried out. As a result, the great and urgent need now has been identified as at the Vat Phou Temple Complex itself, where most of the major structures are in danger of imminent collapse. Repair of the ancient water system is also a high priority.

#### *Authenticity*

Evaluation of authenticity involves in this case five main elements:

##### 1. The landscape setting of the whole

The river and the mountain, the frame of the man-made complex, remain in place and little altered; the plain in between is probably more wooded and less coherent in appearance than it was a thousand years ago. Overall, however, authenticity in this respect is high.

##### 2. The association of the various elements and the evidence for deliberate planning

The various elements comprising the landscape survive well as archaeological sites or standing ruins. It is therefore relatively easy to see how the elements were articulated with one another and to understand their relationships. The axial arrangement of structures in relation to the Lingaparvata of Phou Kao is clearly visible.

##### 3. Buried archaeological sites

The general depth of archaeological stratigraphy is no more than 0.5m in the urban sites, but neither natural nor human disturbance has so far been significant. The archaeological integrity is therefore high.

##### 4. Archaeological sites surviving as visible earthworks

Of former structures now earthworks, the most notable are the ramparts around the two cities. Some damage has been caused by cuts through them (eg for modern roads), but the most serious damage has been erosion of the second and third walls of the Ancient City by a stream. Other upstanding earthworks include the roads, canals, and *baray* (reservoir), and mounds where buildings or other structures have collapsed and become overgrown. Again erosion, and some robbing and

digging, have affected these features but generally they are in good condition.

#### **5. Standing structures**

While no ancient buildings are now intact, most survive to the tops of their walls. No large-scale restoration has occurred. The standing structures are therefore still entirely authentic with a high level of integrity despite partial collapse.

Most of the present population live away from the main archaeological complexes. Many of the inhabited houses are traditional in form, but developmental pressures are mounting. Nevertheless, overall, with little vegetational or other natural changes and almost no archaeological or restorative activity, the integrity and authenticity of the site of this nomination are remarkably high.

#### **Evaluation**

##### *Action by ICOMOS*

An ICOMOS expert mission visited the property in February 2001.

##### *Qualities*

The site is remarkably well preserved, although now in great need of careful conservation and firm management. It promises a great time-depth of considerable research interest, from within the first half of the 1st millennium AD, bearing on at least one of the main issues, urban origins, concerning developments in south-east Asia. It exhibits a remarkable spread of monuments and other structures over an extensive area between river and mountain, some of outstanding architecture, many containing great works of art, notably sculpture. Above all, the whole was created within a geometric framework linking such man-made works with natural phenomena, notably the distinctive pointed summit of Phou Kao. This landscape planning on the grand scale in the second half of the 1st millennium AD was carried out not merely to make a pleasure garden but to express a relationship between the gods, nature, and humanity as believed in Hindu religion. The sanctity of the mountain is still observed today by the people of Champasak, who continue to respect and preserve the natural environment of this mountain abode of ancient gods, whilst across the Mekong the riverside temple of Tomo continues to bear witness to the cosmological template used to plan the site.

##### *Comparative analysis*

Many Khmer-period monumental buildings survive, primarily in Cambodia but also in other countries. In terms of architectural magnificence, and also of its significance in terms of its spatial composition, the complex at Angkor, the capital of the Khmer Empire from the 10th to 14th centuries AD, is without peer. Indeed, the Khmer culture is in general better represented in Cambodia than in Lao. Angkor was justifiably inscribed on the World Heritage List in 1992, and continues to be the subject of much international attention.

The Vat Phou Temple Complex, however, is on a par with the most important Khmer sites found outside modern Cambodia in terms of its plan, decoration, and survival. It is also one of the major building complexes of the pre-Angkorian and Angkorian periods.

The Champasak cultural landscape is the only known early cultural landscape in south-east Asia, preserving both good and relatively undamaged evidence for the beginnings of urbanism and for the ways in which the Khmers engineered their landscape to meet both their practical and spiritual needs. The particular topography of the area makes it relatively easy to demonstrate to local people, visitors, and scholars the symbolic constructs which underlay the Khmer use of the landscape. This is the only known landscape of its sort to survive in all its essential parts. As a rare linear layout of Khmer temples, it can be compared, for example, with Preah Vihear on the Thai-Cambodian border. It is also an example of a relatively rare form of hilltop Khmer temple planning.

Only at this property has evidence so far been found for cities, rural agglomerations, sites specializing in different craft activities, and communications systems, all associated with water-management structures and religious buildings to provide a basis for an overall understanding of the development of Khmer civilization.

In terms of historical significance and monumental importance, Vat Phou can be compared directly with two other sites emerging in mid-millennium as belonging essentially to the pre-Angkorian phase. The major ruins are regarded as being at Phnom Da near Angkor Borei in the Mekong delta and Sambor Prei Kuk. At both there is much stone sculpture representing a rich pantheon of Hindu deities with hardly any evidence of Buddhism. It needs to be borne in mind that irrigation was a well known and widespread phenomenon in south-east Asia in the early centuries AD, and probably began much earlier. Particularly was this true of areas like Cambodia that are subject to heavy seasonal rains and long dry periods, weather which made water-storage and distribution essential for successful rice-growing. Elaborate though the systems at Vat Phou are, they can be appreciated within a regional context in which they are representative rather than exceptional. Similarly, although recent research has undoubtedly given Shrestrapura a place in the debate about urban origins in south-east Asia, it has not diminished the significance, actual or, like Shrestrapura, potential, of other early cities in the region. Oc-éo, for example, to the south of Vat Phou lay in a lowland area west of the delta of the Mekong and Bassac Rivers where access to the sea and other settlements was by canals in a system described as "the outstanding urban feature ... to an extent [not] found elsewhere in south-east Asian settlements." Canal-based irrigation was also developing elsewhere in the world in the 1st millennium AD. In the North American south-west, for example, the economy of the desert-living Hohokam was almost exclusively agricultural by AD 500 because their irrigation system was ambitious from the outset.

The Champasak cultural landscape as a whole can be viewed in wider perspectives. Considerable significance is attached in the nomination to the fact that the urban centre shifted westwards from Shrestrapura on the bank

of the Mekong to Hong Nang Sida south of Vat Phou temple itself. Undoubtedly this adds considerably to the interest of the property overall and the case is well made that the archaeological potential of two successive but adjacent rather than superimposed cities will bear significantly on regional issues of state formation and urban development. But "settlement shuffle" is a common phenomenon, archaeologically well recorded around the world and not least with cities such as Delhi, and, among current nominations, Samarkand.

In a global perspective, the nominated property overall also shares many features in common with some principal sites of different but contemporary cultures developing in those centuries perceived in Western scholarship as Early Medieval. In western Europe itself, for example, great religious complexes, also involving alignments, as at Cologne (Germany), Chartres (France), and Canterbury (England), were developing. A close parallel in terms, not of architectural form but of state formation, water management, and road network within a core area containing built, religious complexes closely allied to natural phenomena, is at the World Heritage site of Chaco in New Mexico (USA), part of a civilization flourishing and fading at about the same time as that of the Khmer.

#### *ICOMOS recommendations for future action*

Within the site's management programme urgent attention must be given to the stabilization of ancient standing buildings and other structures, and a particular effort made to bring the hydrological situation under control, both in preventing flash floods and the undercutting of buildings and in restoring the ancient system of water management as far as possible.

ICOMOS believes that inscription would reflect international endorsement of the stated objectives of the Champasak Heritage Management Plan which comes as an integral part of the nomination and already has the force of law at national level. ICOMOS therefore expects the practical implementation of that Plan should inscription occur.

#### **Brief description**

The Champasak cultural landscape, including the Vat Phou Temple Complex, contains a remarkably well preserved planned landscape more than a thousand years old. It was contrived to express the Hindu version of the relationship between Nature and humanity, using an axis from mountain top to river bank to lay out a geometric pattern of temples, shrines and water-works related over some 10km. The site also contains two successive early planned cities between the banks of the Mekong and Phou Kao, the whole representing a development over nearly a thousand years from the 5th to 15th centuries AD associated above all with the Khmer Empire.

#### **Statement of Significance**

The outstanding significance of the Champasak cultural landscape lies in the broad scientific perspective of the powerful Khmer culture of the 10th–14th centuries AD as a whole. In particular, the

Temple Complex of Vat Phou represents a masterpiece of human creative genius for the high quality of its artistic work and the integration of its symbolic plan with the natural landscape to create a physical manifestation of a Hindu mental template of the perfect universe. The resulting expression of these ideas, not only on the ground but also in architecture and art was a unique fusion of indigenous nature symbols, religious inspiration, and technical prowess.

#### **ICOMOS Recommendation**

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

***Criterion iii*** The Temple Complex of Vat Phou bears exceptional testimony to the cultures of south-east Asia, and in particular to the Khmer Empire which dominated the region in the 10th–14th centuries.

***Criterion iv*** The Vat Phou complex is an outstanding example of the integration of a symbolic landscape of great spiritual significance to its natural surroundings.

***Criterion vi*** Contrived to express the Hindu version of the relationship between nature and humanity, Vat Phou exhibits a remarkable complex of monuments and other structures over an extensive area between river and mountain, some of outstanding architecture, many containing great works of art, and all expressing intense religious conviction and commitment.

#### **Bureau Recommendation**

That Vat Phou and associated ancient settlements within the Champasak Cultural Landscape be inscribed on the World Heritage List on the basis of *criteria iii, iv, and vi*.

ICOMOS, September 2001

## Vat Phou (Laos)

No 481rev

### Identification

Bien proposé	Vat Phou et les anciens établissements associés du paysage culturel de Champassak
Lieu	(principalement) District de Champassak, (entièrement) Province de Champassak
État Partie	République démocratique populaire Lao
Date	29 juin 2000

### Justification émanant de l'État partie

Le site fut aménagé au cours de la seconde moitié du Ier millénaire de notre ère pour représenter sur terre l'univers symbolique khmer, lui-même épousant une vision hindoue du monde. Il s'adosse à l'ouest sur la montagne Phou Kao, monument naturel, et s'étend à l'est jusqu'au fleuve Mékong, qui représentent respectivement la montagne sacrée, résidence du Dieu Shiva et le Gange ou Océan universel. Dans la plaine, qui représente Kurukshestra, la Terre Sainte, étaient bâtis les principaux temples et ouvrages.

Le degré de survie de la topographie du paysage khmer (depuis 600 après J.C.) et des nombreux vestiges archéologiques, visibles et enfouis, révèle l'organisation de l'espace et l'utilisation du paysage, sur une superficie d'environ 400 km<sup>2</sup> telles qu'elles ont été pratiquées pendant près de mille ans (du Ve au XVe siècle environ). C'est le seul site en Asie du sud-est qui ait conservé un paysage globalement intact.

Certains des édifices sont d'une très grande valeur architecturale et historique. L'ensemble du temple de Vat Phou est lui-même un des principaux édifices datant des périodes pré-angkorienne et angkorienne. De plus, par rapport au style architectural des temples khmers, il est un exemple d'une relative rareté par son emplacement au sommet d'une colline. Une grande partie de sa statuaire illustre la grande valeur artistique et créative de l'art et de la civilisation khmers des périodes de formation et classique.

Le bien proposé comprend Shrestapura, l'une des premières cités planifiées en Asie du sud-est, et sa voisine fondée au IXe siècle. L'ancienne organisation sociale est signalée par le réseau des voies de communication et les aménagements hydrauliques. La cité revêt une importance particulière en tant que berceau de la culture

et lieu de naissance de l'État de Chenla qui domina une grande partie du sud-est asiatique pendant plusieurs siècles avant son incorporation à l'empire khmer. Les sites urbains, y compris la zone entourant Hong Nang Sida qui devint le centre urbain à l'époque angkorienne, ont un fort potentiel archéologique.

Globalement, Champassak est un paysage culturel très ancien qui illustre les débuts de l'urbanisme dans le sud-est asiatique ainsi que la manière dont les Khmers aménageaient leur paysage, miroir de leur univers symbolique.

[**Remarque** L'État partie ne fait aucune proposition dans le dossier de proposition d'inscription concernant les critères au titre desquels il considère que le bien doit être inscrit sur la Liste du patrimoine mondial.]

### Catégorie de bien

En termes de catégories de biens culturels telles qu'elles sont définies à l'article premier de la Convention du patrimoine mondial de 1972, le bien proposé est un *site*. C'est aussi un *paysage culturel* selon le paragraphe 39 des *Orientations devant guider la mise en oeuvre de la Convention du patrimoine mondial*.

### Histoire et description

#### Histoire

Le dossier de proposition d'inscription ne fournit aucune information sur l'histoire du site avant son abandon au XIIIe siècle. Les origines du site remontent néanmoins à une date antérieure à 600 après J.-C., au moins pour la cité de Shrestapura, où des fouilles archéologiques ont livré des vestiges des époques pré-angkoraines (jusque vers 900 après J.-C.). Le développement du site fut cependant intimement lié à la naissance, à l'essor et à l'apogée de l'empire khmer, entre les VIIe et XIIe siècles. Une nouvelle dynastie royale, probablement centrée sur la région du Champassak, étendit son autorité, depuis sa capitale Isanapura à partir du Xe siècle, jusqu'à englober non seulement le Cambodge actuel mais aussi une grande partie de l'est de la Thaïlande actuelle. Le paysage complexe de Vat Phou atteignit probablement son apogée à cette époque. Sa valeur historique repose sur son rôle de centre impérial et sur les preuves matérielles de l'influence indienne - plutôt que chinoise - révélée par les croyances religieuses hindoues.

Les derniers grands développements du paysage culturel de Champassak datent du XIIIe siècle, juste avant l'effondrement de l'empire khmer. Il n'y a aucune trace d'entretien des édifices monumetaux depuis lors, bien que d'autres emplois et d'autres événements aient marqué le site. Le temple de Vat Phou, contrairement à ce qu'il avait représenté pendant près de mille ans, fut transformé en temple dédié au Bouddhisme Theravada et demeure aujourd'hui un lieu de culte. Dans l'ensemble, la zone a été envahie par la forêt qui couvrait la plus grande partie du site lorsque le premier européen visita le site au XIXe siècle. Le festival annuel de Vat Phou montre la place qu'occupe actuellement ce lieu dans la vie de la communauté locale.

## Description

Le district de Champassak est situé à 500 km au sud-est de la capitale, Vientiane, sur la rive ouest du Mékong. Il comporte l'ensemble du temple de Vat Phou, un exemple représentatif majeur de l'architecture primitive et classique khmère des VIIe au XIIe siècles. Des recherches récentes ont montré que ce temple est au centre d'un paysage culturel complexe centré sur la plaine du Champassak et embrassant la montagne Phou Kao à l'ouest et les rives du Mékong à l'est. Dans ce paysage sont disposés des temples, des lieux saints, des réservoirs d'eau, des canaux, des carrières, une organisation traditionnelle des champs, des cités et une ancienne route qui menait à Angkor. Une cité antique pré-angkorienne, planifiée (4 ha) sur les rives du Mékong, semble avoir été détrônée par une autre cité planifiée et juxtaposée, immédiatement au sud de Vat Phou, à la période d'Angkor. Une route probablement contemporaine conduit à Angkor, au sud, en passant devant des carrières et d'autres sites d'exploitation.

On est en présence d'un paysage soigneusement planifié par les bâtisseurs de Vat Phou pour refléter le caractère sacré du site. Le temple en terrasse de Vat Phou est situé au pied de la montagne Phou Kao sur un axe est-ouest s'étendant jusqu'à une source d'eau fraîche sur une terrasse aménagée dans la roche où le sanctuaire fut bâti. Un axe partant du *lingua* (site naturel phallique), au sommet de la montagne, traverse le sanctuaire et organise l'espace : long de 1400 m, il est bordé de lacs et d'édifices construits de part et d'autre de la voie processionnelle. L'utilisation du sommet de la montagne (1416 m de haut) comme point d'attraction et l'état de survie relativement grand du paysage et de ses composantes structurelles et éléments constitutifs permettent d'apprécier la réalisation grandiose du concept d'origine que l'on qualifierait aujourd'hui de paysage culturel, et dont une bonne partie est actuellement dévolue à la culture du riz.

## Gestion et protection

### Statut juridique

Le gouvernement, au travers des autorités de la province et du district, est le principal propriétaire du bien.

La zone de Vat Phou est protégée par le décret provincial sur la réglementation pour la préservation du site historique de Vat Phou et la zone associée (No 38/88, octobre 1988). Ce décret définit une grande zone de protection qui ne se limite pas seulement aux principaux monuments et dans laquelle se trouvent trois zones de préservations qui concernent les trois principaux temples. Un cadre juridique national pour la préservation du patrimoine a été adopté par un décret présidentiel de juin 1997.

D'autres plans ont un effet direct sur le statut et la gestion du site, par exemple le plan directeur national de tourisme pour la province de Champassak de 1995 et le plan de développement provincial des transports, de la poste et de la construction (1996–2000).

## Gestion

La responsabilité de la gestion est actuellement répartie entre cinq ministères : finances (foncier et perception des impôts), agriculture et forêts (utilisation des sols), industrie et artisanat (développement industriel et activité minière), information et culture (contrôle des paysages historiques) et communication, transport, poste et construction (route et développement urbain). Le gouvernement a créé un comité national de coordination interministériel chargé de contrôler la gestion de la zone de protection et de coordonner les activités des différents ministères au niveau national, provincial et du district.

Le plan de gestion du patrimoine de Champassak a été officiellement adopté par le gouvernement en septembre 1998 afin de mettre en application le décret présidentiel de 1997. Ce plan définit les limites de la zone de protection et des trois zones qu'il comporte. Il est assorti de réglementations pour la gestion du site proposé pour inscription sur la Liste du patrimoine mondial. Ces réglementations couvrent les fouilles archéologiques, la conservation et le contrôle du développement.

Le plan met en œuvre les politiques du gouvernement pour le développement durable du tourisme culturel et place au premier rang de ses préoccupations la préservation du caractère et de l'intégrité de ce paysage culturel et des monuments qui le composent. Les politiques de présentation du paysage culturel de Champassak sont définies au chapitre 8 du plan. Le contrôle du développement tel qu'il est défini dans le plan de gestion, doit être activement mis en œuvre, en particulier dans l'ancienne cité de Shrestrapura.

Les politiques définies dans le plan de gestion prévoient le développement durable du tourisme, l'amélioration des structures d'accès et l'entretien quotidien des sites actuellement ouverts aux visiteurs, ainsi que l'aménagement d'accès à de nouveaux monuments, la production de matériels éducatifs et la participation des communautés locales en tant que guides et fournisseurs de services aux visiteurs. Actuellement, un effectif de douze personnes s'occupe du site. Un centre de formation et de gestion du site est en cours de création, retardé par le manque de personnel qualifié, le manque de formation et de compétence.

Un bureau local de gestion du site est financé par le gouvernement central depuis 1989. Depuis 1995, des financements italiens et japonais ont permis à l'UNESCO et au gouvernement de développer une nouvelle approche plus globale et non interventionniste de la gestion du patrimoine culturel (comme le montre les annexes volumineuses professionnelles et pédagogiques jointes à la proposition d'inscription). Par ailleurs, le financement provient essentiellement du gouvernement provincial (les recettes des sites étant versées au district). Au moment où la proposition d'inscription est formulée, un financement extérieur d'environ 5 millions USD est recherché pour la formation du personnel et la préservation du bien pour la période 2000–2005. Entre-temps, le nombre de visiteurs a plus que doublé depuis 1997 et s'élève à 14 000 (dont 7322 touristes étrangers). Ce chiffre ne tient pas compte des quelque 100 000 personnes qui viennent à l'occasion des trois jours que dure le festival de Vat Phou.

D'un point de vue général, la gestion doit suivre plus précisément le plan et éventuellement le réviser au bout de deux ans de fonctionnement. Il est prévu un contrôle des principaux facteurs qui affectent le site, à savoir les pressions liées au développement et au tourisme, sans oublier le Festival qui a lieu chaque année en février, celles liées à l'évolution démographique, avec une population en pleine croissance dans la zone protégée, et dont le mode de vie est en pleine mutation (pas d'habitants dans les zones 2 et 4 mais près de 28 000 habitants dans les zones 1 et 3), et celles qui s'exercent sur l'environnement (inondations et érosion).

## Conservation et authenticité

### *Historique de la conservation*

Les travaux de conservation réalisés à ce jour sont réduits au minimum. Le paysage de Champassak est parvenu dans son état actuel par simple abandon, usure et dommages naturels. L'eau est actuellement le problème le plus sérieux car le système de drainage d'origine ne fonctionne plus et pendant la saison des pluies, l'eau dévale les terrasses et occasionne des dommages en divers endroit du site. La route processionnelle centrale a été restaurée dans les années 1960 au moment de la construction d'un grand pavillon. Quelques vols de pierres ont été perpétrés. Heureusement, surtout en raison de la méconnaissance du lieu et de la difficulté d'accès jusque très récemment, les vols ont été minimes. Les plus graves dommages concernent probablement le temple de Tomo où les principaux sanctuaires en brique ont été presque entièrement détruits. Le site n'a pas connu les types de fouilles archéologiques qui ont endommagé tant de sites sans fournir beaucoup d'informations. Le dégagement de la forêt n'a commencé que dans les années 1950, mais il y a actuellement grand besoin d'un entretien régulier pour éviter la repousse des racines qui endommagent les vestiges. L'absence de menaces liées au monde moderne a prédominé jusqu'à présent, mais la situation commence à changer. L'agriculture traditionnelle ne constituait aucun danger pour l'environnement (rizières peu profondes) mais, sous la pression du développement, les méthodes agricoles modernes ont fait leur apparition et ont récemment causé des dommages considérables. La route principale qui traverse la cité antique attire la construction de nouveaux bâtiments et l'amélioration des bâtiments existants.

Une bonne évaluation de l'état de conservation du site a été réalisée. À cette occasion, on a identifié le besoin de conforter d'urgence les structures principales du temple de Vat Phou qui menace ruine. La réfection de l'ancien système hydraulique est aussi une priorité.

### *Authenticité*

L'évaluation de l'authenticité engage dans le cas présent cinq éléments principaux :

#### 1. Le paysage considéré dans son ensemble

Le fleuve et la montagne, le cadre dans lequel l'homme a bâti des temples, sont quasiment intacts ; la plaine entre

les deux est probablement plus boisée et d'aspect moins cohérent qu'elle ne l'était il y a mille ans. Globalement cependant, l'authenticité est grande.

#### 2. L'association de divers éléments et la preuve d'une volonté de planification

Les différents éléments composant le paysage survivent bien en tant que sites archéologiques ou vestiges. Il est donc relativement facile de comprendre l'articulation des éléments entre eux. L'organisation des structures selon un axe défini par rapport au Lingaparvata de la montagne Phou Kao est évidente.

#### 3. Les sites archéologiques enfouis

Le niveau archéologique se trouve à moins de 0,5 m dans le site urbain, et aucune intervention humaine ni événement naturel n'a perturbé cette strate, de sorte que l'intégrité archéologique est forte.

#### 4. Les vestiges archéologiques visibles sous l'aspect d'ouvrages de terre

Parmi les anciennes structures, aujourd'hui identifiables en tant qu'ouvrages de terre, les plus remarquables sont les remparts élevés autour des deux cités. Quelques saignées ont été pratiquées pour le passage des routes, mais les dommages les plus graves ont été causés aux deuxième et troisième murs d'enceinte de la cité ancienne par un cours d'eau. Il existe d'autres ouvrages de terre - routes, canaux et réservoirs d'eau (*baray*) - et des mottes signalant l'effondrement d'édifices ou d'autres structures. Là encore, l'érosion, et quelques vols et fouilles sauvages, ont affecté ces vestiges, dont l'état de préservation et l'intérêt archéologique demeurent bons.

#### 5. Structures et vestiges

Il existe peu de constructions intactes qui nous soient parvenues, la plupart des vestiges sont des murs dépourvus de toit. Il n'y a eu aucune grande campagne de restauration. Les structures encore debout sont donc entièrement authentiques avec un haut degré d'intégrité malgré des effondrements partiels.

La plus grande partie de la population vit à l'écart des principaux complexes archéologiques. L'habitat est généralement de forme traditionnelle, mais la pression du développement commence à se faire sentir. Néanmoins, compte tenu du peu de changements intervenus dans la végétation ou d'autres facteurs naturels, et une activité archéologique ou de restauration pratiquement inexistante, l'intégrité et l'authenticité du site proposé pour inscription sont remarquablement élevés.

## Évaluation

### *Action de l'ICOMOS*

Une mission d'expertise de l'ICOMOS a visité le bien en février 2001.

## *Caractéristiques*

Le site est remarquablement bien préservé, bien qu'il ait grand besoin de travaux de restauration soignés et d'une gestion efficace. Les recherches promettent de fournir des éléments très anciens remontant à la première moitié du premier millénaire de notre ère, et intéressant au moins un sujet, celui du développement des premières villes en Asie du sud-est. Le site possède un remarquable ensemble de monuments et d'autres structures sur une zone étendue située entre le fleuve et la montagne. Certains édifices offrent une architecture remarquable, beaucoup contiennent des œuvres d'art magnifiques, notamment des sculptures. Surtout, l'ensemble a été conçu selon une trame géométrique reliant les ouvrages construits par l'homme avec les éléments naturels du site, en particulier le sommet en pointe de la montagne de Phou Kao. Cette organisation du paysage à grande échelle au cours de la seconde moitié du Ier millénaire de notre ère ne relève pas seulement du jardin d'agrément mais exprime la relation entre les Dieux, la nature et l'homme, comme dans l'Hindouisme. Les habitants du Champassak révèrent toujours la sainteté de la montagne, demeure des anciens Dieux. Ils respectent et pré servent l'environnement naturel de cette montagne. De l'autre côté du Mékong, le temple de Tomo reflète toujours le plan cosmologique d'origine.

## *Analyse comparative*

Il subsiste de nombreux édifices monumentaux de la période khmère, d'abord au Cambodge mais aussi dans d'autres pays. Du point de vue de la magnificence architecturale et de la composition spatiale, le complexe d'Angkor, capitale de l'empire khmer du Xe au XIVe siècle de notre ère, est sans pareil. Bien entendu, la culture khmère est mieux représentée au Cambodge qu'au Laos. L'inscription d'Angkor sur la liste du patrimoine mondial en 1992 est pleinement justifiée, et le temple d'Angkor continue d'être l'objet de beaucoup d'attention internationale.

L'ensemble du temple de Vat Phou soutient toutefois la comparaison avec les sites khmers les plus importants situés hors du Cambodge actuel, du point de vue du plan, du décor et de l'état de préservation. C'est aussi l'un des principaux édifices des périodes pré-angkorienne et angkorienne.

Le paysage culturel du Champassak est le seul et le plus ancien paysage culturel connu en Asie du sud-est qui ait conservé des vestiges relativement peu endommagés des premiers temps de l'urbanisme et de la manière dont les Khmers aménageaient leur paysage en fonction de leurs besoins pratiques et spirituels. La topographie particulière de la zone permet de montrer relativement facilement aux habitants, aux visiteurs et aux écoliers l'utilisation symbolique du paysage par les Khmers. C'est le seul paysage de ce type qui ait survécu dans ses principales structures. Cette rare disposition linéaire parmi les temples khmers peut être comparée au temple de Preah Vihear sur la frontière thaïlandaise-cambodgienne. Vat Phou est aussi un exemple relativement rare de temple érigé au sommet d'une colline.

Ce bien est le seul qui témoigne de l'existence de villes et d'agglomérations rurales, avec leurs zones spécialisées

dans les différentes activités artisanales, leur système de communication, les ouvrages hydrauliques, les systèmes de gestion de l'eau, les bâtiments religieux, et qui permettent d'avoir une compréhension globale du développement de la civilisation khmère.

Par sa valeur historique et l'importance de ses édifices, Vat Phou peut être comparé à deux sites apparus au milieu du premier millénaire et de style essentiellement pré-angkorien. Il s'agit des vestiges de Phnom Da près de Angkor Borei dans le delta du Mékong et de Sambor Prei Kuk. Ces deux temples possèdent de nombreuses sculptures représentant le riche panthéon des dieux Hindous avec très peu de références au bouddhisme. Il faut se rappeler que les techniques d'irrigation étaient très répandues et bien connues dans le sud-est asiatique dans les premiers siècles de notre ère, et probablement en des temps plus anciens. C'est particulièrement vrai de régions comme le Cambodge. Le climat rend indispensable le stockage de l'eau pendant la saison des pluies et sa redistribution pour la culture du riz pendant la saison sèche. Les systèmes sophistiqués mis en œuvre à Vat Phou doivent être replacés dans le contexte régional dans lequel ils ont valeur d'exemple et non pas d'exception. De même, bien que les dernières recherches aient indéniablement accordé à Shrestrapura une place de choix dans le débat sur les origines urbaines dans le sud-est asiatique, cela ne diminue en rien l'importance réelle ou potentielle d'autres villes anciennes de la région. Océo, par exemple, au sud de Vat Phou, fut bâtie dans les basses terres à l'ouest du delta du Mékong et du Bassac ; l'accès à la mer et aux villes voisines se faisait par un réseau de canaux décrit comme « une caractéristique urbanistique d'exception, d'une ampleur inconnue des autres établissements dans le sud-est asiatique ». L'irrigation par le creusement de canaux se développa ailleurs dans le monde au premier millénaire de notre ère. Dans le sud-ouest de l'Amérique du Nord, par exemple, l'économie des Hohokam qui vivaient dans le désert était essentiellement basée sur l'agriculture vers l'an 500 de notre ère parce qu'ils possédaient un système d'irrigation ambitieux dès l'origine.

Le paysage culturel de Champassak dans sa totalité doit être considéré dans une plus large perspective. Dans cette proposition d'inscription il est d'une extrême importance que le centre urbain se soit déplacé vers l'ouest de Shrestrapura sur les rives du Mékong à Hong Nang Sida, au sud du temple de Vat Phou lui-même. Cela ajoute indéniablement de l'intérêt au bien dans son ensemble et il est évident que le potentiel archéologique de deux villes successives, implantées l'une à côté de l'autre et non pas l'une au-dessus de l'autre, apporteront un éclairage nouveau sur la formation des États et l'évolution des premières villes dans l'Asie du sud-est. Le changement d'implantation est un phénomène courant, très ancien et bien connu dans le monde, ne serait-ce que les exemples de Delhi et, parmi les biens proposés pour inscription, de Samarkand.

Le bien proposé pour inscription partage aussi de nombreuses caractéristiques avec certains grands sites appartenant à des cultures différentes mais contemporaines de ce que l'on appelle en Occident le haut Moyen Âge. En Europe occidentale, par exemple, se développèrent de grands complexes religieux, faisant également appel aux aménagements linéaires, comme à

Cologne (Allemagne), Chartres (France) et Canterbury (Angleterre). Il existe un parallèle entre ces cultures, non pas sur le style architectural mais sur la formation des États, la gestion de l'eau et la construction de réseaux routiers dans une zone centrale comprenant des édifices religieux étroitement liés à des caractéristiques naturelles. C'est le cas de Chaco au Nouveau Mexique (États-Unis), inscrit sur la Liste du patrimoine mondial, qui appartient à une civilisation qui s'est épanouie et éteinte à peu près au même moment que la civilisation khmère.

#### *Recommandations de l'ICOMOS pour des actions futures*

L'ICOMOS recommande qu'au sein du programme de gestion du site, une attention particulière soit accordée à la stabilisation des anciens monuments et autres structures et qu'un effort particulier soit fait afin de contrôler la situation hydrologique, à la fois en prévenant les inondations soudaines et le sapement des édifices et en restaurant l'ancien système hydraulique le plus rapidement possible.

L'ICOMOS pense que l'inscription du bien reflèterait l'approbation internationale des objectifs exposés dans le plan de gestion du patrimoine de Champassak qui fait partie intégrante de la proposition d'inscription et qui a déjà force de loi au niveau national. L'ICOMOS s'attend donc à la mise en œuvre pratique de ce plan si l'inscription devait avoir lieu.

#### **Brève description**

Le paysage culturel de Champassak, y compris l'ensemble du temple de Vat Phou, représente une zone de paysage planifiée datant de plus de mille ans et remarquablement bien conservée. Il a été façonné de manière à exprimer la vision hindoue de la relation entre la nature et l'humanité, selon un axe compris entre le sommet de la montagne et les rives du fleuve dans un entrelacs géométrique de temples, de sanctuaires et d'ouvrages hydrauliques sur quelque 10 km. Le site contient aussi deux villes anciennes successives construites sur les rives du Mékong et la montagne de Phou Kao, l'ensemble représentant un processus d'aménagement s'étendant sur plus de mille ans, du Ve au XVe siècle, associé surtout à l'empire khmer.

#### **Déclaration de valeur**

La valeur extraordinaire du paysage culturel de Champassak repose sur l'intérêt scientifique que recèle la puissante culture khmère, du Xe au XIVe siècles de notre ère. En particulier, l'ensemble du temple de Vat Phou représente un chef-d'œuvre du génie créateur humain par la haute qualité du travail artistique et l'intégration du plan symbolique dans le paysage naturel pour créer une manifestation physique de la représentation mentale hindoue de l'univers parfait. L'expression de ces idées, non seulement dans la conception mais aussi en architecture et dans l'art, aboutit à une fusion unique des symboles de la nature indigène, de l'inspiration religieuse et de la prouesse technique.

#### **Recommandation de l'ICOMOS**

Que ce bien soit inscrit sur la Liste du patrimoine mondial sur la base des *critères iii, iv et vi* :

**Critère iii** L'ensemble du temple de Vat Phou est un témoignage exceptionnel des cultures d'Asie du sud-est, et en particulier de l'empire khmer qui domina la région du Xe au XIVe siècle.

**Critère iv** L'ensemble de Vat Phou illustre remarquablement l'intégration d'un paysage symbolique d'une grande valeur spirituelle dans son environnement naturel.

**Critère vi** Illustration de l'interprétation hindoue de la relation entre la nature et l'humanité, Vat Phou se targue d'un remarquable ensemble de monuments et autres structures disséminées sur une vaste superficie entre fleuve et montagne, certains dotés d'une architecture exceptionnelle, beaucoup abritant de magnifiques œuvres d'art, et exprimant tous une conviction et un engagement religieux intenses.

#### **Recommandation du Bureau**

Que Vat Phou et les anciens établissements associés du paysage culturel de Champassak soient inscrits sur la Liste du patrimoine mondial sur la base des *critères iii, iv et vi*.

ICOMOS, septembre 2001