

The BAYON MASTER PLAN



The Master Plan for the Conservation & Restoration
of the Bayon Complex

バイヨン寺院全域の保存修復のためのマスタープラン

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Japanese Government Team for Safeguarding Angkor
The UNESCO/Japanese Funds-in-Trust for the
Preservation of the World Cultural Heritage

June 2005

Supervisor : NAKAGAWA Takeshi

JSA

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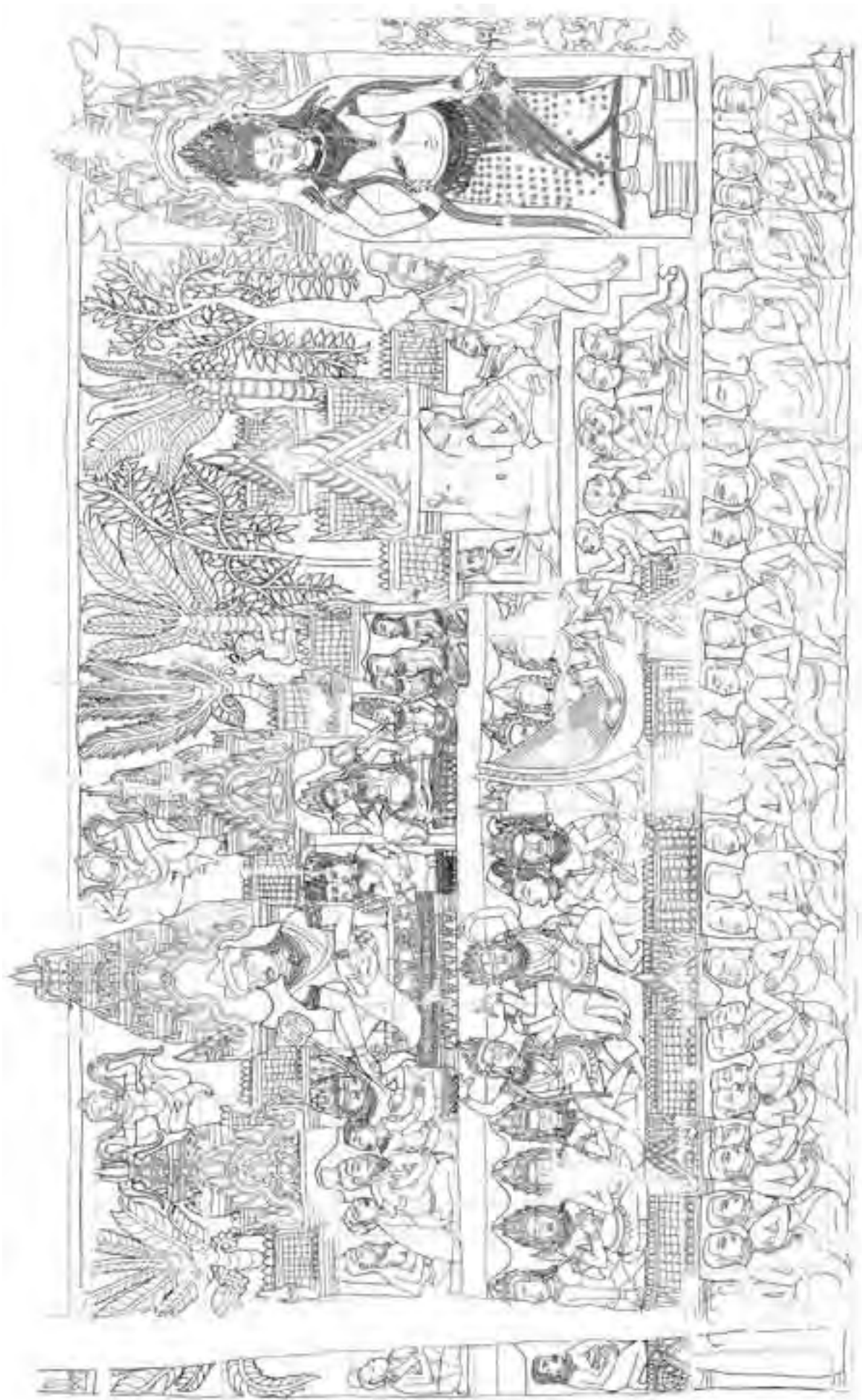
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Pl. I The central tower of the Bayon temple.



Pl. II Overlook of the Bayon temple complex from northeast, 3D archived model.



Pl. III Drawing of the bas-relief of the inner gallery: The king orders his subjects by accepting Rishi's advice.



Pl. IV The faces of the tower, 3D texture-mapped model.
(tower 51 south view, tower 41 north view, tower 35 south view)



Pl. V The face of tower 51, south view.



Foreword & Contribution

Bun Narith

Koichiro Matsuura

Jacques Dumarçay

Ikuo Hirayama

Seiichi Kondo

Foreword for *The Master Plan for the Conservation & Restoration of the Bayon Complex*



It is universally known that the Bayon temple in Angkor is among the wonders of the World Heritage List.

In the framework of the international and multilateral action for the safeguarding and development of Angkor, fully supported by UNESCO, the remarkable initiative taken by the Japanese Government Team for Safeguarding Angkor (JSA), conducted by its Director General, Professor Takeshi Nakagawa of Waseda University, has allowed within a decade the completion of "The Master Plan for the Conservation & Restoration of the BAYON Complex". This exceptional work - probably the most difficult one due to its great complexity - involved many highly qualified experts, adopted a strongly interdisciplinary approach and promoted a global vision of the monument with strict respect of its components and its main historical, cultural as well as religious values.

Of course, the MASTER PLAN will give future guidelines for the protection and conservation of the Bayon temple and we are aware that the JSA, in partnership with the APSARA national Authority, will implement soon the restoration of the Southern Library. The fruitful MASTER PLAN, in itself a huge scientific and technical work, is key to the enhancement of the historical and archaeological research on the Bayon complex.

The Cambodian authorities are very pleased to pay a sincere tribute to Professor Nakagawa and to each member of the JSA team. Their active devotion and ambitious plan will contribute to the promotion of the sustainable conservation of Angkor as well as the cultural and tourist development of its area.

Finally, it is a personal pleasure for me to express my gratitude to Japan a donor country to Angkor for more than ten years, who has long expressed its friendship toward the Kingdom of Cambodia.

A handwritten signature in black ink, appearing to read 'Bun Narith', written in a cursive style.

Bun Narith

Director General
APSARA Authority

Foreword for *The Master Plan for the Conservation and Restoration of the Bayon Complex*



One of the most important missions of UNESCO since its inception has been to ensure the safeguarding, preservation and promotion of the world's cultural heritage. It is in order to fulfil this mandate that, since the Paris Peace Agreements signed in 1991, concrete steps have been taken to restore and protect the Angkor site in Cambodia. Following more than a decade of effort by the international community, Angkor, which was listed on both the World Heritage List and the List of World Heritage in Danger in 1992, was removed from the latter at the 28th Session of the World Heritage Committee held in Suzhou (China) in June 2004. The Committee noted that the restoration activities coordinated by UNESCO since 1993 could be regarded as a "success story".

There can be no doubt that the Project for the Conservation and Restoration of the Bayon Complex, implemented by the Japanese Government Team for Safeguarding Angkor (JSA) with financial assistance from the UNESCO/Japanese Funds-in-Trust for the Preservation of the World Cultural Heritage, has made a vital contribution to that success. Phase One (1994-1999) focused on conservation activities and the scientific analysis of such aspects as archaeology, art history, urban planning, structural engineering, geology, petrology, anthropology and preservation work in relation to the Bayon Temple and the Royal Plaza and the restoration of the Northern Library of the Bayon Temple. Phase Two (1999-2005) saw the JSA team continuing its activities at Prasat Suor Prat and taking charge of the restoration of the Northern Library of the second enclosure of the Angkor Wat Temple. In this way, a vast body of scientific and technical knowledge has been collected by and shared among Cambodian and international experts, particularly at the annual Bayon Symposium, which the JSA teams have organized since 1996.

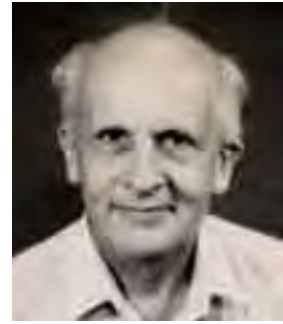
The outcome of these discussions has provided the basis for “*The Master Plan for the Conservation & Restoration of the Bayon Complex*”, and “*The Bayon Charter*”. Following Phase Two of the project, this dossier not only sets out an orientation for future international cooperation in the shape of the Bayon Charter, but also conveys a message from those who have participated in the project concerning the fundamental principles and recommendations for the future conservation and restoration project of the Bayon Complex, which plays a unique role in Khmer history. The document clearly derives its special interest from the manner in which it reflects the philosophy of the work carried out on a daily basis by the JSA teams over the past ten years. On behalf of UNESCO, I should like to express my gratitude to those teams for their outstanding commitment not only to the preservation of cultural heritage but also to capacity-building and the many promotional and educational activities attached to the project. I sincerely hope that the Master Plan, together with its Bayon Charter, will enable us to increase understanding of this monument, which we hold in common trust for the sake of future generations, and to further international cooperation in the years to come.

A handwritten signature in black ink, which appears to read "K. Matsuura". The signature is fluid and cursive, written on a light-colored background.

Koïchiro Matsuura

Director General
UNESCO

The significance of the faces of the Bayon



Japanese Government Team for Safeguarding Angkor has undertaken the restoration of the towers with faces, making this an opportune time to clarify their significance. The Bayon was built in the form of a mandala that probably represented the entire kingdom, each tower featuring a province of the kingdom. In monuments linked to Hinduism dating prior to the 13th century, the towers are composed of rows of tiers with decreasing widths and heights. The perspective seems to increase the size of the building and thus of the monument, as this shape is not simply a monument in itself but the actual image of a building. This is particularly evident in Angkor Wat, where there is an abundance of perspective effects. It seems that the constructed monument is only an image of a bigger temple, echoing an ideal representation of the universe. The use of perspective for this composition gave a mathematic identity to the architecture. The perspective vision is only possible with regular reduction of the dimensions, which makes the acceleration of the decreasing perspective coherent.

When Jayavarman VII began constructing the Bayon, he wanted to show his power, but also the supremacy of Buddhism. He thus aimed to avoid anything that might evoke Hinduism and, as a result, the perspective effects in the architectural expression. These are eliminated from the composition and not only in the general shape of the building. These artifices are also given special treatment in the form of the towers with faces. The towers were composed as a tower built for a temple meant for Hinduism with false floors, but the two lower floors resting on the body of the building are hidden behind the faces. In this way, by reducing the perspective effects to the single angle motifs, the master builder shows the pre-eminence of Buddhism as he hides the factors that make up the originality of architectural Hindu expression. By removing the perspective effects from the central tower in the decor construction and without taking into consideration the visual angle of the spectator, the structure is almost indecipherable from the base of the tower. However, the upper section is decorated with eight towers with faces. In a certain sense, perception was taken into consideration as these towers only feature three faces. That which should have been across from the central tower was left out. It is likely that this omission, which seems to take into account the vision of the building, was only due to economic reasons or technical difficulties, as the space was particularly narrow for this undertaking.

We find ourselves faced with a sort of return to the vision of the building following a natural angle of vision (the omission of the faces of the central tower does not affect the perception of the building).

The monument most likely evolved in line with conquests and following the rhythm of conversions to Buddhism. For example, one of the passage galleries (No. E of the numbering by H. Parmentier) represents a newly attained space with an engraved inscription (inscription K 293/1) on the jamb of the entry door set in the wall of the exterior gallery. When these spaces were completely integrated in the kingdom, the passage galleries were destroyed. The doors opening onto the exterior gallery were walled in with the striking wedge technique. This suggests the desire to provide care-

ful craftsmanship, which wasn't always the case for the Bayon. The space mentioned in the inscription was, in part, shifted to the jamb of a door of the cruciform gallery (southern jamb of the eastern door of Tower 27, inscription K 293/10). This space was first constructed simply as a catstep of the cruciform gallery with a corbel casement as roofing. Then, after levelling the peak of the corbel casement, the builders put up a tower with four faces. The Bayon is not only the image of the kingdom's geography. It also represents its history and the evolution of its change to Buddhism.

The faces of the Bayon do more than express space, as was pointed out several times by P. Mus and B. P. Groslier in particular. There is no difference between the divinity mentioned in the inscription and the place that it represents. The Bayon, unlike the monuments that preceded it, is devoid of ambiguity. It lacks visible artifices. Although the shapes had a political meaning, this meaning was expressed without reference to the gods, but with reference to the contemporary power instead: that of King Jayavarman VII. When this king affirmed his power and decided to spread Buddhism, he gave shape to his aim through the construction of towers with faces in temples that already existed. For example, in Bantay Chmar, or Preah Khan in Kompong Svay, where on this latter temple a tower with faces was added to an already existing building (the Prasat Stung). Its crown was entirely taken apart and replaced with a tower with faces. This was difficult as the width of the original edifice was not easy to change. The faces were thus proportionally widened, which makes them differ significantly from their model.

It was easy to modify the meaning of the faces in the Bayon when, after the death of Jayavarman VII, there was a return to Hinduism. As a result, the Buddhist reliefs of the monument were destroyed, but the faces that took on another meaning were left intact. This was facilitated by the lack of consistency of the Buddhist doctrine in terms of architectural expression. Although to a great extent, anything referring to the mathematic identity of space was suppressed, it was Jayavarman VII who had the enclosure wall of Angkor Thom constructed. This implies a rigorous layout for the 13th century and refers to a representation of the Hindu universe.

Today, the faces of Lokesvara are sometimes linked to architecture. Thus, on the funerary site of Udang, the stupa built to house the ashes of King Sisowath, deceased in 1927, ends with a ridge finial supported by four faces.



Jacques Dumarçay

Architect, Honorary member of
the École Française d'Extrême-Orient

The ruins of Angkor, Cambodia



It was in January, 1970 when I visited Cambodia for the first time. After traveling the Buddhist trail in India for about two weeks, I headed for Phnom Penh. The city of Phnom Penh, as often called *petit* Paris, impressed me as a charming town in European style. It was so hot like summer even in January.

I flew further to Siem Reap. Looking over from the sky, threading zigzag through the spread of tropical jungle, the Mekong River and its branch and lakes were reflecting light. From Siem Reap Airport I proceeded on the road along palm trees to a hotel in front of the Angkor Wat. On the way here and there I saw water buffalo bathing in the ponds and pools.

The Royal Hotel stood straight in front of Angkor Wat. As soon as I arrived at the hotel, I went to the Angkor Wat monuments. The temples were surrounded by moats. I walked on the stone-paved approach to the main temple. The heat reflection from the pavement was so hot that I was drenched with sweat in a matter of short walk.

There stood the magnificent sanctuary of Angkor Wat. I was overwhelmed by the splendid stone structure and completely overpowered by the mighty Angkor Wat. I was also amazed by the massive volume and skillfulness of the bas-reliefs in the galleries.

I kept walking about in Angkor Wat monuments, forgetting all about heat. In the evening in the hotel garden, there was an entertainment of shadowgraph, which was unique to Cambodia. Many foreign guests were enjoying evening cool, watching the show. It was just nothing more than peace.

I stayed there for several days and hired a car with chauffeur to visit Ta Prohm, Angkor Thom and so on. I found the scorched Angkor ruins and the nature by condense jungle made a mysterious harmony. Like Ta Prohm, a stone structure looked as if it were held by trunks of tree or as if it were swallowed by the tree. Appreciating the rigorousness of jungle, I was fascinated by the history of the Angkor ruins and the splendor of art culture, without feeling fatigue.

In those days there was a horrible war going on in the neighboring Vietnam. However, people in Cambodia seemed mild and gentle. It flashed in my mind what would happen to gentle Cambodian, if the war was to spread to this county under such circumstances.

Soon after my completion of the trip to Cambodia in peaceful years, they were involved into the war. The newspaper kept reporting about unbelievably cruel deeds by the Pol Pot's regime. I was worried about the Royal Hotel and the people who had taken good care of us. The civil war, which had continued for twenty years, came to end as the opposing power drove the Pol Pot's regime out from Phnom Penh. Eventually, Hun Sen government subdued Phnom Penh.

Around 1991 I was visiting Cambodia in a group of ten odd members, as a good will ambassador and the head of art investigation group. By sheer coincidence, I met the Prime Minister Hun Sen in the airplane. We sat one row back and forth. I understood that the Japanese government had invited him, in secret, for the

treatment of his eyes in Japan. People from the Ministry of Foreign Affairs were attending to him.

We arrived at the Phnom Penh airport via Bangkok. The peaceful, gentle Cambodian town of nearly twenty years before had completely changed. The war devastated the airport facilities and houses and left scars of war all over the place. There were no hotels and we stayed at the government guest house. Then, we went to Siem Reap for the investigation of Angkor Wat. The Royal Hotel, once I had stayed, was burnt down to ashes. We had to stay at an old hotel that barely avoided the fire, but electric power failure was almost all day event. There was no air conditioner. So, we stored water in a bathtub and splashed it on our scorched body, thereby we prevented heatstroke. Fortunately, by intention, the ruins avoided destruction by war. Nevertheless, as they had been neglected of conservation activities for nearly twenty years, they stood in the worst environment. Destruction by nature, such as inclined stone buildings, was observed.

At the mid night, I asked the army guard that I wanted see the ruins of Angkor Wat by the full moon light. I recall that we went to see the ruins escorted by the army under tight security, since there might be still infested with Pol Pot's soldiers. Also with some ruins, we had to approach by the road where possibly land mines were laid or it was close to the forefront of the Pol Pot's army, we conducted our investigation under the guard by the soldiers on a truck. We were under extreme tension until we withdrew from such area.

Food supply was very poor and the living condition was so hard for the people in Cambodia. Yet, when we met the Prime Minister Hun Sen, his first words were to address his strong desire for the conservation of the Angkor ruins by UNESCO, above all by Japan. Gradually, international situation had changed better, and at an early stage Japan and France had started making international cooperation for the conservation and restoration. Especially, JSA has been conducting the projects for over ten years led by Professor Nakagawa of Waseda University, funded by the UNESCO/Japanese Funds-in-Trust for the Preservation of the World Cultural Heritage under the guidance of the Japanese government. It is quite promising that, along with the human resources development for the Cambodian, all the efforts are gradually bearing fruits under the slogan "Reconstruction of Cambodia by the Cambodia."

I keep wishing complete restoration of the Angkor ruins be expected as early as possible.

A handwritten signature in dark ink, appearing to read 'Ikuro Hirayama'.

Ikuro Hirayama

Artist, Japanese style painting
UNESCO Goodwill Ambassador
Chairman of the Foundation for
Cultural Heritage and Art Research

Angkor :

Success and Toward the New Era



First of all, I would like to congratulate on the completion of *the Master Plan for the Conservation and Restoration of the Bayon Complex*. I commend and express my sincere gratitude for those experts who devoted their utmost efforts to this Master Plan and Angkor conservation project for years.

In 1989, the Government of Japan established the UNESCO/Japanese Funds-in-Trust for the Preservation of the World Cultural Heritage to pass the cultural heritage, which is common property of humankind, down to coming generations. By the Funds, Japan has so far assisted conservation and restoration projects in 32 sites throughout the world. Angkor project is a good example of achievements of Japan's cultural diplomacy.

We have been actively contributing to the peace, reconstruction and stability of Cambodia. Believing that the solidarity and the self-confidence of the Cambodian people is indispensable to realize the real reconstruction, along with the progress in the political, economic and social fields, the Government of Japan took the initiative of hosting the Intergovernmental Conference on the Safeguarding and Development of Angkor Site in October 1993. In this Conference, we clearly explained our basic policy on assistance to the Angkor Site. These were (a) extending long-term support, (b) respecting the will of Cambodian Government, (c) fully coordinating with assistance by other countries and organizations, (d) involvement of Cambodian people in restoration efforts, and (e) cooperation from the wide-ranging perspective including regional development.

Furthermore, we also announced several specific projects, such as the conservation and restoration of Angkor Wat and Bayon Temple. In line with it, JSA initiated UNESCO projects in 1994 and completed the restoration work of the Northern Library of Bayon Temple, Northern Library of Angkor Wat, Prasat Suor Prat at the Royal Plaza of Angkor in April 2005. I am confident that, upon the submission of this Master Plan, we have responded our commitment at Tokyo Conference.

Paris Declaration, which was adopted in the Second Intergovernmental Conference for the Safeguarding and Sustainable Development of Angkor Site and its Region held in November 2003, confirms continuous assistance of international community for conservation of Angkor and sustainable development of its region, and it also emphasizes the necessity of further strengthening ownership of Cambodia. The Paris Declaration and the removal of Angkor site from the List World Heritage in Danger in 2004 are both symbolic events for advancing to a new stage of international cooperation to Cambodia.

Finally, I hope this Master Plan enhances the level of conservation and sustainable management of Bayon complex. And I express Japan's intension to continue assistance to Cambodia's efforts in Angkor.

A handwritten signature in black ink, appearing to read 'Seichi Kondo', written in a cursive style.

Seichi Kondo

Director General
Public Diplomacy Department
Ministry of Foreign Affairs, Japan

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Introduction

Chapter 1

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Chapter 3

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Main Discourse

Chapter 1

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- 3.1-2 **TSUCHIYA Takeshi** (*ditto*)
3.3 **NAKAGAWA Takeshi** (*ditto*)
3.4 **SHIMODA Ichita** (*ditto*)
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Final Conclusion

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バイヨン寺院全域の保存修復のためのマスタープラン

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第3章

- 3.1-2 土屋武（前出）
- 3.3 中川武（前出）
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- 11 赤澤泰（前出）
- 12 赤澤泰（前出）
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土屋武（前出）

Abbreviations

Organization

ACO	Angkor Conservation Office
APSARA	Authority for the Protection and Management of Angkor and the Region of Siem Reap
ASI	Archaeological Survey of India
EFEO	École Française d' Extrême-Orient
GACP	German Apsara Conservation Project
ICCROM	International Centre for the Study of the Preservation and Restoration of Cultural Property
ICOMOS	International Council on Monuments and Sites
JICE	Japan International Cooperation Center
JSA	Japanese Government Team for Safeguarding Angkor
JST	Japan Science and Technology Agency
PKZ	The Ateliers for Conservation of Cultural Property
UNESCO	United Nations Educational, Scientific and Cultural Organization

Publication

ARJSA	Annual Report on the Technical Survey of Angkor Monuments
BCAI	Bulletin de la Commission archéologique de l'Indochine
BEFEO	Bulletin de l' École Française d' Extrême-Orient, Hanoi and Paris
PEFEO	Publications de l' École Française d' Extrême-Orient
RCA	Rapports de la Conservation d'Angkor

Others

ICC	International Coordinating Committee for the Safeguarding and Development of the Historic Site of Angkor
ZEMP	UNESCO Zoning and Environmental Management Plan for Angkor

The Bayon Charter

"The Bayon Charter" is a succinct summary of the fundamental principle from "The Master Plan for the Conservation and Restoration of the Bayon Complex." Through the total 9 rounds of the Bayon Symposium we had several discussions on the framework of the Bayon Master Plan as well as methods for the conservation and restoration of the Bayon and Angkor monuments. The discussions were repeated on the outcome of the preceding symposium and up to 10 years activities by the Japanese Government Team for Safeguarding Angkor (JSA), each time JSA having made recap of the Symposium. In this context, authors of the Charter are all those participated in the Symposium, all experts and young Cambodian generation worked together for the Angkor, world authorities on the conservation and restoration, APSARA (Authority for the Protection and Management of Angkor and the Region of Siem Reap) and the UNESCO Secretariat, all of whom have concurred the Charter to become a meaningful document. On representing such intention, this Charter is drafted by Prof. NAKAGAWA Takeshi, Dr. MIZOGUCHI Akinori, EGUCHI Chinami and KOIWA Masaki of JSA.

The Bayon Charter

Preamble

The Bayon Charter succeeds the spirit of restoration of the cultural heritages stated in “The Venice Charter”(1964) and “Nara Document on Authenticity”(1994). It presents the guide for the practical conservation activities for the Bayon temple and the monuments of the Angkor area having the Bayon temple at their centre.

The conservation activities for Bayon are put forward recognizing not only the cultural value it uniquely holds, but also the crisis for which urgent protection is required. The conservation activity is to be based on the contribution not only to the unique value arising from the Angkor region and the Khmer ethnic nation, but also to the comprehensive global value of great diversity.

We shall find today's significance of the conservation of the Asian world heritage through the conservation and restoration activities at Bayon.

The Charter is based on the experience and outcome of the conservation activity so far by the Japanese Government Team for Safeguarding Angkor (JSA). It is drawn up (June 2005), also including items suggested by the international experts who have participated in the discussions at the 1st to 9th Bayon Symposium (Aug. 1996- Dec. 2004), the international conferences which were held under the sponsorship of JSA and the auspices of APSARA (Authority for the Protection and Management of Angkor and the Region of Siem Reap), where UNESCO served as secretariat.

[Characteristics of the Bayon temple]

Chapter 1

The Bayon temple, located in the centre of the historical city Angkor Thom, was established by Jayavarman VII originally as a Mahayana Buddhism, although in the later days it was changed to another religious sect and extended and modified in its size and formation. The temple has a complicated layout mainly consisting of upper terrace on which the buildings such as the central tower are placed, the surrounding middle terrace composed of the cruciform corridor and the inner gallery, and the lower terrace where the outer gallery is placed outside of the northern and southern libraries or the like. The sculpture of the 173 giant deity faces, originally planned for the 181 faces on the 52 towers, and bas-reliefs on the walls, expressing vividly of the life of ordinary citizens of those days, stories of Siva and Visnu, Jayavarman VII, present spectacular unfolding picture stories. This is a unique characteristic of the design composition of Bayon not only in the Khmer but also in world architectural history. In aggregate, they praise the magnificent intention of the establishment of Bayon, namely the glory of the sacred temple protected by the gods and the sacred city of Angkor Thom. The distinctive attributes of Bayon that add a page to human spiritual history lie in this very expression of supreme creativity.

The deterioration and collapse of the monument, however, are considerable in its present state, and in spite of the fact it is one of the monuments which face most impending crisis, because of increased tourists as well, its restoration and conservation are becoming technically extremely difficult.

Bayon is not only one of the two great Angkor monuments standing abreast Angkor Wat, but also it is the temple representing the Khmer architecture in the context of neither of the monuments is indispensable if the Khmer traditional spirit is to be preserved. The conservation of Bayon pilots the conservation activities of the entire Khmer monuments and becomes experiences of extreme importance for the conservation activities of cultural heritage in the whole of Asia. We must endeavor to value the existence of Bayon as a monument and the magnitude of inheriting the monument in human history, including the religious significance that lives on in the heart of the Cambodian people.

[Conservation and Restoration]

Chapter 2

It is necessary, based on the academic and scientific studies of the wide-ranging fields, to grasp accurately the current condition of the Bayon temple and to specify the cause of deterioration where it is observed, through the continuous maintenance and administrative activities. Moreover, academic empirical research on the value of not only Bayon but also all related monuments is essential.

Chapter 3

The most important and prioritized part for conservation and restoration in the Bayon temple shall be identified through the academic researches. With respect to the Bayon temple, stabilizing the central tower and its preservation as well as conservation and restoration of the bas-relief are urgent tasks. The establishment of a system for controlling the structural deterioration extended over the entire temple complex is required.

Chapter 4

Along with the standardization of the restoration techniques, the establishment of a consensus of the technical level, with ethics considered, shall be required. For instance, utmost effort must be made for the conservation by attempting reuse of all original elements with repair. For the selection of the restoration method, the appropriateness must be verified and the actual restoration works shall be carried out by a skilled contractor.

The range for the reconstruction of monuments for parts where the original state is completely lost, shall be limited only when assured ground is present resulting from an investigation, and the purpose of the action shall be limited only for the protection of the building and the original element as well as improvement of historical value of the monument and the conservation of the traditional principle. To this end, a sufficient detailed documentation of the present situation and a verification of the prospect for restoration works shall be required, and the restoration must be carried out in view of traditional construction techniques.

The new material and applied method required to retain the present situation shall be studied carefully in accordance to the principle stated above.

Chapter 5

Whatever restoration work it may be, upon its completion, a monitoring system shall be established and a continuous observation shall be required. This will not only contribute for the discovery of the problems of the monument concerned, but will become a useful guide to reviewing and examining the restoration method.

[Environmental Preservation]

Chapter 6

The hydraulic system of Bayon is a form of the traditional principle of Khmer who attach great importance to the hydraulic circulation, which should be regarded as the expression of a strong will to environmental harmonization principle. This principle which is embodied not only at Bayon but also in the Angkor monuments should be not only inherited to posterity but also positively passed on to the world, and a restoration method shall be so selected that enables the conservation of this characteristic. To this end, administration and maintenance shall be required based on the continuous monitoring of the natural environment, such as the water, forests and weather in and around Bayon.

Chapter 7

As we consider the significance of the existence of Bayon and other Angkor monuments in the Khmer culture, the religious and ethnical customs still observed in the Angkor area and inland Cambodia are important subjects that should be preserved. Also the physical burden to various monuments and influences on the surrounding environment resulting from opening Bayon to tourism shall be carefully considered and coordinated. The continuous monitoring of social and cultural environment of this nature is preferred.

Chapter 8

In order to maintain the harmonious landscape for the whole Angkor area containing numerous monuments, a system that grasps and regulates every construction and demolition activity in this area shall be required. The conservation project for each monument must establish consensus on the restoration plan with regard to preservation of the entire landscape. Simultaneously, careful consideration must be given to the appearance of the construction site.

Chapter 9

The Bayon temple belongs to the continuous line of relationship of Angkor Thom and the Angkor monuments, not only in the architectural style, artistic style and structural technique, but also in historical, cultural and social value. By taking note of this close relation and carrying out the preservation projects comprehensively, we are able to find a way to enhancing the possibility of the preservation of the entire community. This means the protection of the historical infrastructure such as the hydraulic system that is still functioning in all fields, and leads to protect traditional social customs that originate from the natural features of the region. Consequently, it will form the background for the protection of the cultural heritage.

[The International Cooperative System for the Human Resources Development]

Chapter 10

Every country that has been engaged or plans to be engaged in the restoration project in the Angkor area shall consider international cooperation as a basic principle aimed at encouraging Cambodians to assume the conservation and restoration activity for Bayon and the Angkor monuments. In practice, each country should aggressively support the development of Cambodian experts engaged in the conservation activities, such as by providing a training program. The training should aim to develop talented people who acquire the restoration techniques and restoration planning skill while understanding the international value of the Angkor monuments and maintaining their keen interest. The support should include the establishment of the social status of these talented people. Furthermore, the conservation and restoration activities in the Angkor area shall be put forward in cooperation with APSARA, and any organization which carries out restoration activities should exchange information and guidelines, endeavor to interchange personnel, attempt to communalize the principle, and to standardize the techniques. Human resource development open to and by international exchange is one of the characteristics of Angkor.

Chapter 11

Further unification of the method for conservation and restoration and its development must be aimed in various occasions, such as concrete investigation or study for the restoration, open forum on deciding fundamental policies and technical method, presentation of actual examples as more effectual references on restoration techniques, and recording all these processes and making it open to the public. This must be strongly recognized as a vital part of conservation and restoration activities as a whole. To facilitate this, the documentation centre must be improved further.

Chapter 12

Not only the restored monuments but also the conservation and restoration experience and the techniques accumulated during the process must be respected as having common cultural value among humanity. Cambodian experts who have sufficient experience of the conservation and restoration works at Angkor shall assume the important responsibility for the future activity and be expected to convey and spread the Khmer tradition. These experts will become precious existence not only for the cultural restoration in other Asian regions, but also for hosting people from Asia. Namely, for the study and the human resource development in training technician and actual restoration projects and further as a location, Angkor will become a major centre in Asia concerning the field of the conservation and restoration of the cultural heritage.

バイヨン憲章

「バイヨン憲章」は「バイヨン寺院全域の保存修復のためのマスタープラン」の基本理念に相当する内容が簡潔にまとめられたものである。延べ9回にわたるバイヨンシンポジウムにおいて、バイヨンマスタープランの枠組みとバイヨン及びアンコール遺跡の保存修復の方法について議論が重ねられてきた。それらの成果とアンコールでの日本国政府アンコール遺跡救済チーム (JSA) の10年間の活動をもとに、JSAがまとめ作業を行い、再びバイヨンシンポジウムでの討論に付すことを繰り返してきた。その意味で、バイヨンシンポジウムに参加した、アンコールで働く全ての専門家とカンボジアの若い世代、そして保存修復分野の世界的な権威者の方々、APSARA(Authority for the Protection and Management of Angkor and the Region of Siem Reap) と UNESCO 事務局がバイヨン憲章の作者であるとともに、それが有意義なものとなることを願った人々でもある。本憲章の起草は JSA の中川武、溝口明則、江口千奈美、小岩正樹が担当した。

バイヨン憲章

前文

バイヨン憲章は、「ベニス憲章」(1964年)および「オーセンティシティに関する奈良ドキュメント」(1994年)にて述べられた文化的遺産に対する保存の精神を受け継ぎ、バイヨン寺院およびそれを中心とするアンコール地域の遺跡を対象とした保存活動の実践に供する指針を提示するものである。

バイヨン寺院の保存活動は、遺跡が独自にもつ文化的価値のみならず、保護活動が緊急に必要とされる危機的な状況下にあるものとして進められる。その保存活動はアンコール地域とクメール民族に根ざした独自の価値のみならず、多様性を内包する世界の総体的な価値への貢献に基づくものでもある。

バイヨン寺院の保存修復活動を通じ、我々はアジアの世界遺産保存の今日的な意義を見いだすであろう。

本憲章は、日本国政府アンコール遺跡救済チーム (JSA) によるこれまでの保存活動の経験と成果に基づくとともに、JSA が主催し、APSARA(Authority for the Protection and Management of Angkor and the Region of Siem Reap) の領導と UNESCO 事務局による国際会議であるバイヨンシンポジウムの第 1 回から第 9 回 (1996 年 8 月～ 2004 年 12 月) にわたる議論を通じて、参加した各国専門家より提言された項目を受け起草された。(2005 年 6 月)

【バイヨン寺院の特質】

第 1 条

バイヨン寺院は古都アンコール・トムの中心に位置し、後に宗派および規模形態の増改変を経るものの、大乘系仏教の宗旨のもとにジャヤバルマン VII 世により建立された。伽藍は複雑な平面形態をなし、中央塔をはじめとした伽藍中枢の遺構群を載せる上部テラス、その周囲をかこむ十字回廊および内回廊によって構成される中間テラス、そして南北経蔵等の外側に外回廊がめぐる下部テラスからなる。一方、52 基の塔に計画された 181 面の内、現存 173 面の巨大な尊顔彫刻と当時の庶民生活の生き生きとした描写、そしてシヴァとビシュヌ神、ジャヤバルマン VII 世の物語が壁面の浮彫り装飾等によって壮大な一大絵巻として表現されている。これは、クメールのみならず世界の建築史上稀有なバイヨンの意匠構成上の特徴であって、それらが一体となって、バイヨン寺院建立の意図、すなわち、神々に守護された神聖寺院の霊力と神聖都市アンコール・トムの栄光を謳い上げている。この卓越した創造力の発露にこそ、人類の精神史上の一頁を飾るバイヨンの特質がある。

しかし、現在遺跡の劣化崩壊は著しく、観光客が集中することもある。最も危機に直面した遺跡の一つであるにも関わらず、その修復保存が技術的に極めて困難なものとなっている。バイヨンはアンコール・ワットと並ぶアンコール遺跡の双璧であるだけでなく、どちらか一方が欠けても、クメールの伝統精神を維持することが不可能となるような、クメール建築を代表する寺院である。この遺構の保存はクメール遺跡全体の保存活動にとって指標となる存在であり、アジア全域の文化財保全活動にとっても、きわめて重要な経験となる。カンボジア国民の心中に今なお生きる信仰の意義も含めて、バイヨンが遺跡として現存し、それが後世へと継承されることの人類史的意義を推し量ることにこそ、努力が払われるべきである。

【保存修復】

第 2 条

広範囲な分野における学術的科学的調査研究を基礎として、継続的な維持管理活動によってバイヨン寺院の現況把握が正確になされ、劣化している箇所についてはその原因が示される必要がある。またバイヨンだけでなく関連遺跡の価値に関係するすべての学際的な実証研究も不可欠である。

第3条

学術的調査研究を通じてバイヨン寺院内での最優先かつ最重要保存修復活動箇所を特定する。バイヨン寺院の場合、中央塔の安定化と恒久的保存、そして浅浮雕彫刻の保存修復が緊急課題である。寺院全域を視野に入れた構造的劣化のコントロールシステムの構築が必要である。

第4条

修復技術は標準化を図ると同時に倫理性を配慮した技術的レベルでのコンセンサスを確立する必要がある。例えば全ての古材は修復の上、再利用を試みるなど、できるだけ保存に努めるべきである。修復方法の選定にあたっては、その妥当性を十分に検証し、修復活動は熟練した技術をもつ施工組織によって遂行されなければならない。

完全に失われてしまった遺跡各部の復原は、考証の結果、確実な根拠が示される場合に限定し、構築物と古材の保護および遺跡の歴史的価値の向上と伝統的理念の保存を目的とする範囲に留めるべきである。その場合、十分に詳細な現状の記録と修復工事の見通しの検証を行い、伝統的構築技術の踏襲を目指すべきである。

現状を維持するため、あらたに加えられる補強の方法と材料は、上記の理念を踏まえ、注意深く検討されるべきである。

第5条

どのような修復工事であれ、修復後、モニタリングシステムを確立し、継続的観測を行うよう努めるべきである。この作業は当該遺構の問題点の発見に寄与するばかりか、修復方法の反省的検討を行う上で有用な指針になりうる。

【環境保全】

第6条

バイヨン寺院の水利構造は、水の循環系を重要視するクメールの伝統的理念の一環であり、環境調和思想の強固な主張として受け止めるべきである。バイヨン寺院だけでなくアンコール遺跡が体現している環境調和思想は後世への継承だけでなく積極的に世界へ向けて発信されるべきであり、この特質の保存を可能とする修復方法を図るべきである。そのためにはバイヨン内外において、水、森、気象を始めとする、自然環境の継続的なモニタリングとその観測に基づく管理、整備が求められる。

第7条

クメール文化におけるバイヨン寺院とその他のアンコール遺跡の存在意義の重要性を考慮し、アンコール地域、およびカンボジア国内でいまなお生きる宗教的な民俗慣習も保全されるべき重要な対象である。またバイヨン寺院のツーリズムへの公開に付随する遺跡各所への物理的な負荷や周辺環境への影響を十分に配慮し、調整する必要がある。こうした社会的文化的環境の継続的なモニタリングが望まれる。

第8条

多くの遺跡を含むアンコール地域全体が調和した景観を保ち続けるためには、この地域内で行われるあらゆる構築、破壊行為を把握し統制するシステムが必要である。また、個々の遺跡修復事業は、全域の景観保全を十分に留意して、相互に修復方針に関してコンセンサスを図る必要がある。同時に、各所に現われる工事現場の景観についても、注意深い配慮が求められる。

第9条

バイヨン寺院は建築様式、美術様式、その構築技術のみならず、歴史的、文化的、社会的価値においてアンコール・トムおよびアンコール遺跡群の連続的関係に帰属する。この緊密な関係に注目し総合的に保全事業を進めていくことによって、地域環境の全体的な保全の可能性を高める道が開かれる。これは、いまなお各方面で機能し続けている水利網に代表される歴史的な都市基盤を保護することであり、風土に根ざした伝統的な生活習慣を守ることに繋がる。そしてこのことが結果的に文化遺産の保護のための背景となるであろう。

【人材養成のための国際協調体制】

第10条

アンコール地域の修復事業に関わるか、あるいは今後関わりを持つ各国は、カンボジア人自らが、バイヨン寺院及びアンコール遺跡の保存修復活動を担っていくためにできる国際協力を考えることが原則である。また保存活動に従事するカンボジア人専門家の養成を、各国は研修制度をもうけるなどして積極的に支援するべきである。アンコール遺跡の国際的な価値を理解し、意欲を持続しながら、現場の修復技能や修復計画技術を持つ人材を養成し、彼らの社会的地位の確立を目指すべきである。また、アンコール地域での保存修復活動は、APSARA との協調体制のもとで進められるべきであり、修復活動を行う団体は情報や指針の交換、人材の交流に努め、理念の共有化、技術の標準化を図るべきである。国際交流による開かれた人材養成がアンコールの特質である。

第11条

修復活動における具体的な調査、研究、基本方針や技法の決定のための公開討議、修復技術に関連して、できるだけ有効な参考例となり得る実例の提示、すべてのプロセスの記録と公開、これらの契機を通じて保存修復手法のさらなる統一と発展が目指されるべきである。これは、保存修復活動の一環として強く認識されなければならない。また、これらの活動を支えるためにもさらなるドキュメンテーションセンターの充実が必要である。

第12条

修復された遺跡のみならず、その過程で蓄積された保存修復の経験と技術もまた、人類に共通する文化的価値として尊重されるべきである。アンコール遺跡での保存修復活動を十分に経験したカンボジア人専門家は、将来の活動において重要な責務を演じ、クメールの伝統の伝達と普及を積極的に進めることが期待される。これらの人材は、他のアジア地域の文化財修復事業にとって貴重な存在となるだけでなく、アジアからの人々を受け入れる存在にもなるであろう。すなわち、研究と技術者養成および実際の修復事業における人材面において、さらに場所としてもアンコールは文化遺産の保存修復の分野に関する、アジアの一大センターとなるであろう。