

ACTION
D003.027 Cultural Heritage
Conservation Plan

FINAL REPORT



ISRICM-EU

Innovative Solutions for Refugee
Integration and Crisis Mitigation in
EU Member States



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Action project by



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PREMISES

WORKPLAN AND OBJECTIVES

The project aims at enhancing refugee integration by making **material and immaterial local cultural heritage comprehensible and viable** through

- **Preservation**: action D003.027 Local Cultural Heritage Conservation Plan
- **Participation**: action D003.028 Stakeholder Meeting
- **Digitalisation**: action D003.029 Digitalisation of Cultural Assets
- **Community engagement**: action D003.030 Final Event

This final report tackles action 027, presenting the results emerged because of the local community involvement(Action 028).

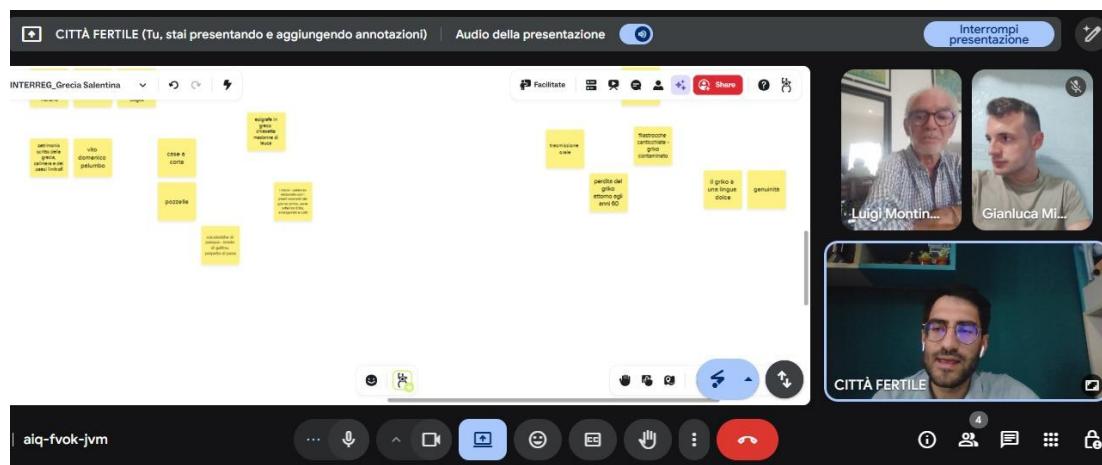
ACTION D003.028 Stakeholder Meeting

Three **community laboratories** held online on July 28th 29th and 30th.

We engaged citizens, associations and local groups in order to develop a **shared vision** about local cultural heritage: which elements are more peculiar? Which ones best symbolise Grecìa Salentina?

We developed a first draft of a **community map**.

ACTION D003.028 Stakeholder Meeting



ACTION D003.027 Conservation plan

A plan embedded in the Community Map: elements about **preservation, valorisation and viability implementation** regarding some of the most acknowledged tangible and intangible cultural evidences in Grecìa.

The maps highlight elements that build up local identity, underlining three thematic spheres that should be enforced and promoted by storytelling actions and the existing assets systematization. The next slides are the final output of these two actions.

Further supporting the concept of cultural contamination, upon which lies the local identity, a final table presents the mapping of some evidences on the Brindisi-Lecce axis, one of the closest hub for cultural exchange and meeting for Grecìa Salentina.

OUTPUT

KALOS IRTATE! 1/

"Kalos Irtate" literally means "Welcome!" in griko: one can find these signs entering the twelve towns that form **Grecìa Salentina City Union**, introducing to the cozy atmosphere and the welcoming nature of its inhabitants.

This document is the result of a **participatory process** that has involved the local community in mapping and prioritizing the tangible and intangible cultural heritage of Grecìa Salentina as part of a broader *ISRICM-EU Project - Innovative Solutions for Refugee Integration and Crisis Mitigation in EU Member States*: it aims at making the local cultural heritage more comprehensible and viable with explicitly trying to help Ukrainian refugees in better integrating in the local environment and, of course, welcoming them.

KALOS IRTATE! 2/

Secondly, this document aims at being both a **Community Map** and a **Conservation Plan**.

On one hand, it represents the territory with its peculiar elements, its history, its system of values and its identity. It has been created with a bottom-up strategy that **enhances the role of local inhabitants** and active citizenship in acknowledging and prioritising some evidences in cultural heritage.

On the other hand it is a Conservation Plan because it highlights relevant elements and presents strategic - even if partial - ideas for the conservation, valorisation and viability implementation of the local assets, encouraging a more sustainable form of tourism and a widespread knowledge of heritage, even for local people.

KALOS IRTATE! 3/

The Map is divided into three tables that tell about distinct but deeply intertwined dimensions that represent local identity. The first one is about the complex relationship between **towns and the surrounding countryside**, where tangible elements talk about the people that have been living in Grecia since always. The second table tackles the profound relationship with **religion**, often contaminated by legends and old customs. The third one is about **everyday life and work** spheres, telling of a time when they used to overlap.

Finally, a fourth table exemplifies some of the most peculiar examples of local heritage.

INNOVATIVE SOLUTIONS FOR REFUGEE INTEGRATION AND CRISIS
MITIGATION IN EU MEMBER STATES
Actions D003.027 Cultural Heritage Conservation Plan and D003.028 Stakeholder meeting

Kalos Irtate!



A project by:

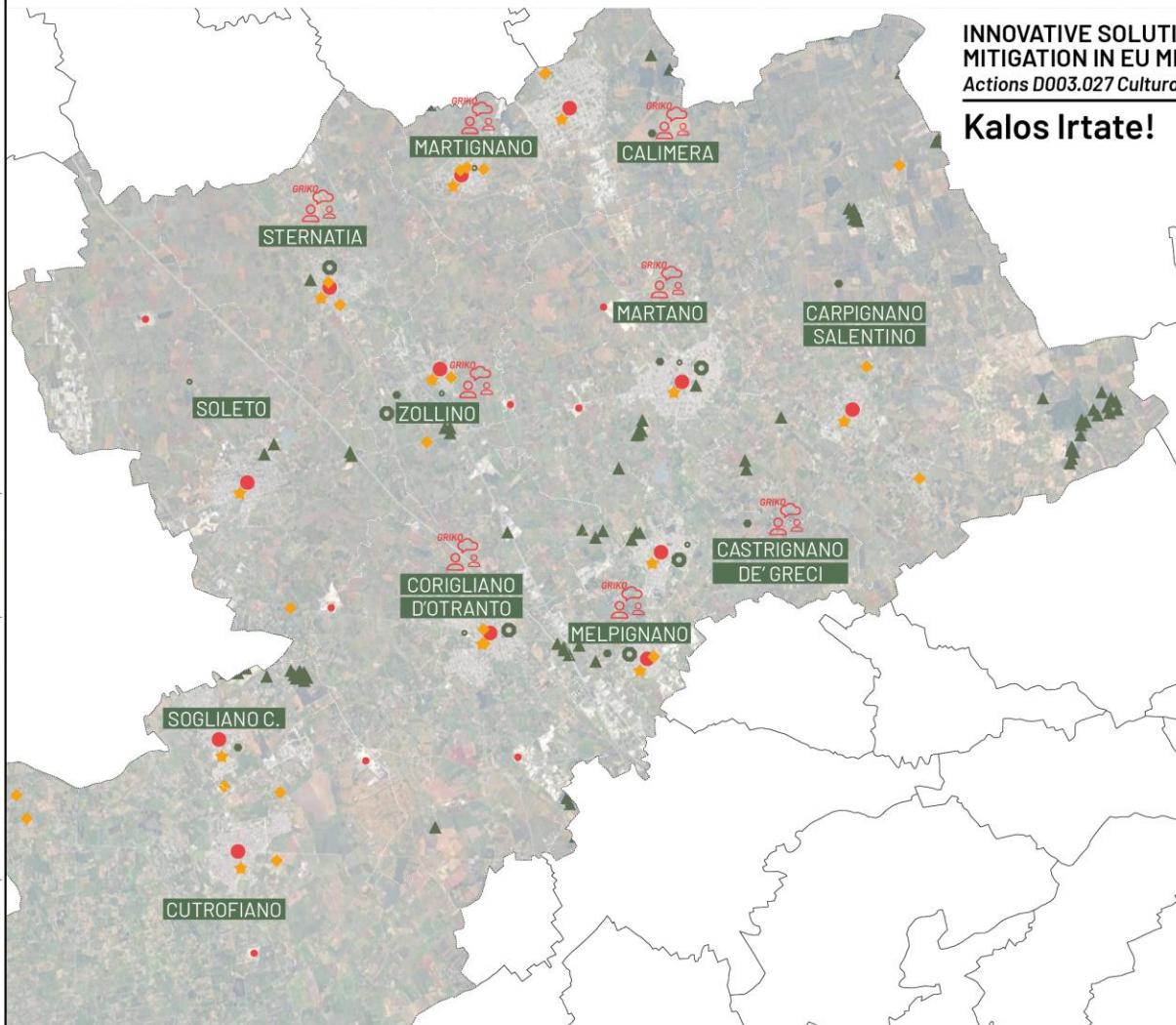


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- Castles, palaces, historical monuments
- Water places and pozzele
- Dolmens, menhirs and archeological findings
- Oak woods and scrubland



- Main churches
- Secondary religious architecture



- Courtyard houses
- Quarries

GRIKO
Towns in which griko
has been spoken





MARTANO

CARPIGNANO
SALENTINO



ZOLLINO



CORIGLIANO
D'OTRANTO

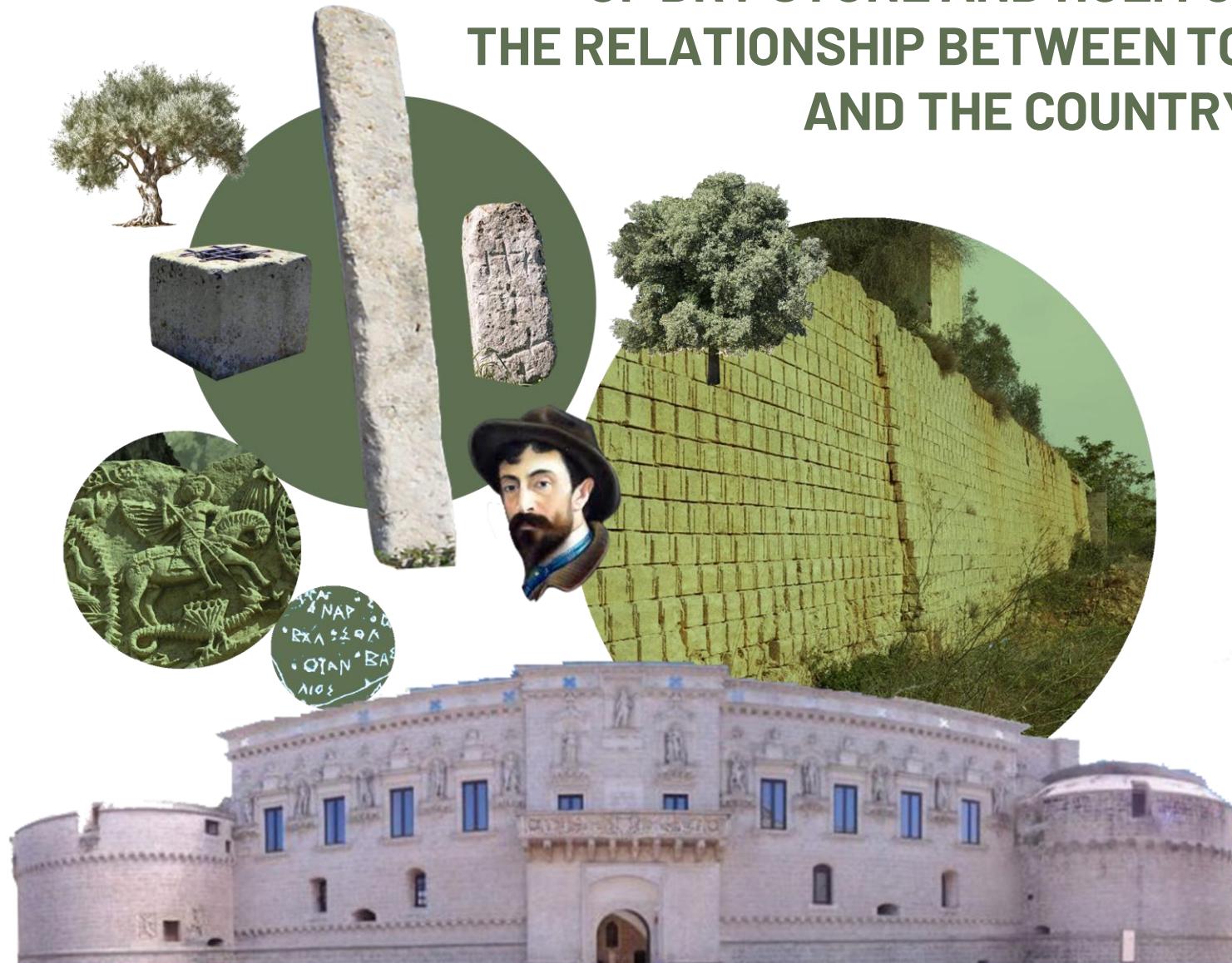


MELPIGNANO



CASTRIGNANO
DE' GRECI

OF DRY STONE AND HOLM OAKS: THE RELATIONSHIP BETWEEN TOWNS AND THE COUNTRYSIDE

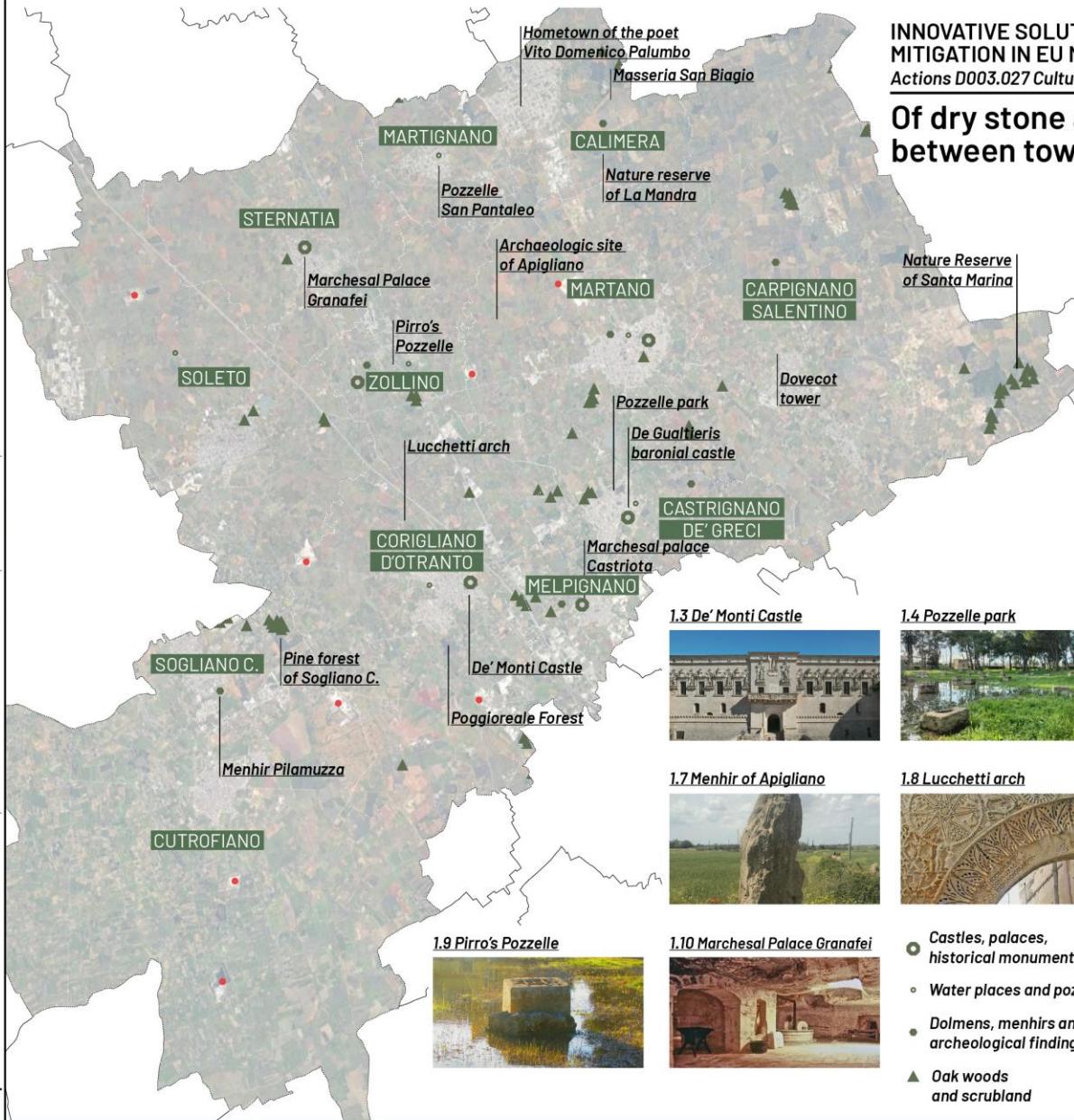


OF DRY STONE AND HOLM OAKS: THE RELATIONSHIP BETWEEN TOWNS AND THE COUNTRYSIDE

One of the first peculiar features in Grecìa Salentina and its people's identity is the relationship between towns and the countryside.

Acknowledged by the legal regional framework, the relationship between these two elements strongly impacts on the urban quality and the landscape production, considering the countryside as a powerful resource for towns and their development.

Somehow, the countryside here in Grecìa has never been an empty surround while life happened in the castle courts or the lively historic palaces; instead, it has been a shrine of historical evidences and the keeper of work practices and ancient traditions.



Of dry stone and holm oaks: the relationship between towns and the countryside

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1.1 De Gualtieris baronial castle



1.2 Pozzelle San Pantaleo



1.3 De' Monti Castle



1.4 Pozzelle park



1.5 Menhir Pilamorra



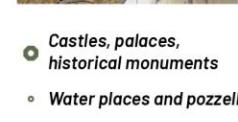
1.6 Dovecote tower



1.7 Menhir of Apigliano

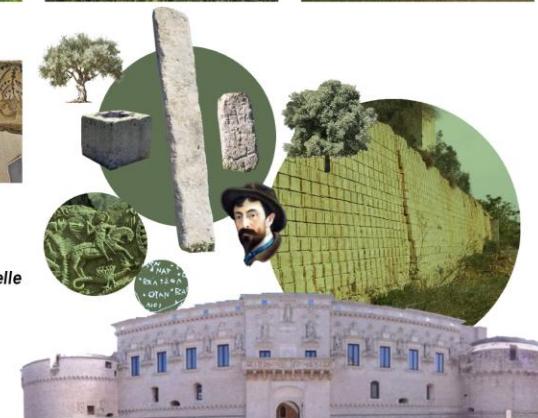


1.8 Lucchetti arch



Castles, palaces, historical monuments

- Water places and pozze
- Dolmens, menhirs and archeological findings
- ▲ Oak woods and scrubland



OF PATRON SAINTS, HOLY WORDS AND ANCIENT CUSTOMS



OF PATRON SAINTS, HOLY WORDS AND ANCIENT CUSTOMS

Religion has a relevant part in building up local identity, not just seen as faith or beliefs. Religious architecture is in fact one of the most precious evidences that tell the story of this territory and of the different people that inhabited this land, especially with eastern and Byzantine elements.

The relationship between the local community and religion is also enshrined in rituals and traditions that have been lived, pursued and protected since the dawn of time, often mixed up with more worldly or pagan elements. From the ancient songs about the Passion of Christ in *griko* to the good will, thankfulness and fertility rituals, every tradition has its own place in the calendar and is recreated every year.

Of Patron Saints, Holy words and ancient customs

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2.1 Church of San Biagio



2.2 Church of San Lorenzo



2.3 Convent of Agostiniani



2.4 Byzantine church of S.S.



2.5 Rural church of San Vito



2.6 Crypt of San Giovanni B.



2.7 Crypt of Santa Marina

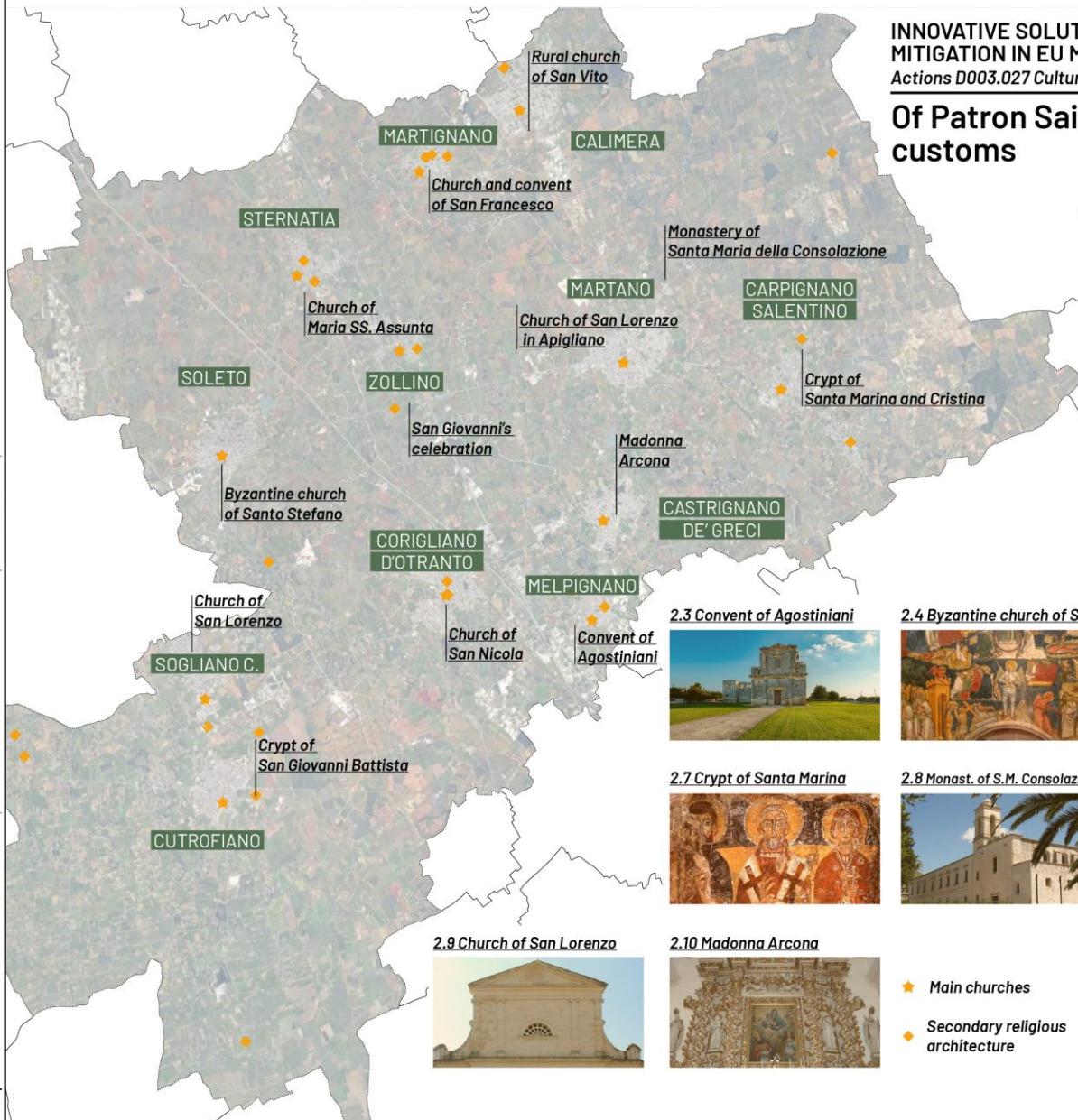


2.8 Monast. of S.M. Consolazione



★ Main churches

◆ Secondary religious architecture



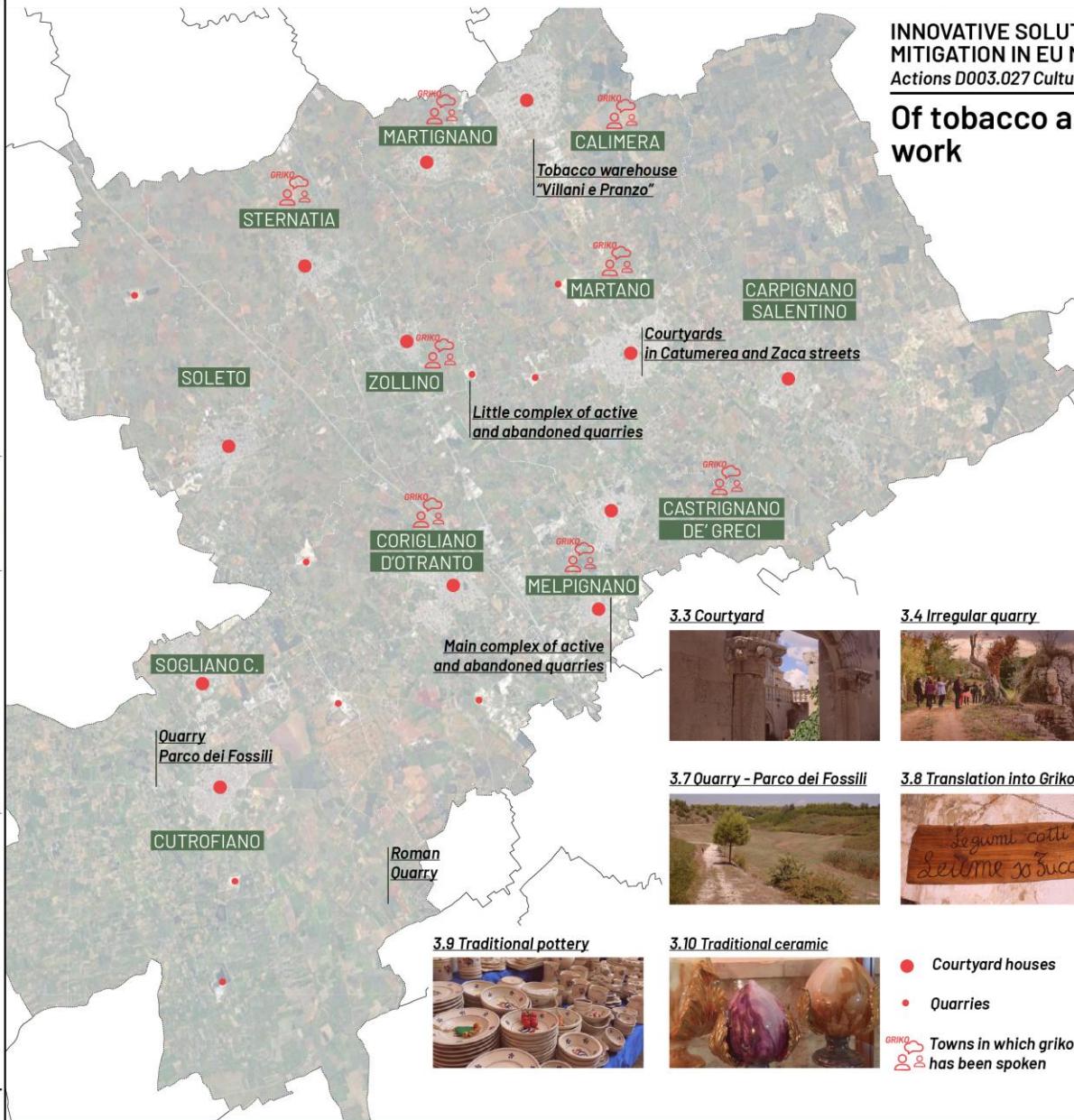
OF TOBACCO AND QUARRIES: LIFE AND WORK, LIFE IS WORK



OF TOBACCO AND QUARRIES: LIFE AND WORK, LIFE IS WORK

There has been a time when life and work spheres used to coincide, a cultural element that has been widespread everywhere in Southern Italy. Especially here in Grecìa, people used to work in tobacco fields and quarries from which the local tuff stone, *pietra leccese*, was extracted.

Families were numerous and they often lived all together in courtyard houses, with many children considered as workforce. Each town used to have its own dialect, even though the most widespread spoken language was *griko*, the ancient dialect similar to Classic Greek. Over time, *griko* has been replaced by local dialects and, only recently, local town halls and associations have been working to restore it as a common heritage and a significant element constituting local identity.



Of tobacco and quarries: life and work, life is work

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3.1 Tobacco warehouse



3.2 Typical courtyard



3.3 Courtyard



3.4 Irregular quarry



3.5 Contemporary works



3.6 Underground quarry



3.7 Quarry - Parco dei Fossili



3.8 Translation into Griko



● Courtyard houses

● Quarries

Towns in which griko has been spoken



FOCUS ON STRATEGIC ELEMENTS

The last table is about some of the most relevant and acknowledged evidences in the local cultural heritage.

Directly emerged from the process of mapping and prioritising local assets, these elements are presented because of the role they play in the creation of the local identity: these are elements that should be better promoted and valorised, in order to raise awareness and better communicate local heritage, in the development of a clear branding image of a whole territory.


1. HOLM-OAK-WOOD
Calimera, Carpignano Salentino, Martignano

Located next to Calimera, Carpignano, Martignano and Melendugno, a holm-oak-wood is one of the most peculiar evidences of the natural heritage in Grecia Salentina. The wood and the sheep-tracks are kept viable thanks to local associations and one of the most relevant subjects in terms of preservation and valorisation, the Natural History Museum in Calimera.


3. MENHIR PILAMUZZA
Sogliano Cavour

Menhir Pilamuzza is just one of the many archaeological evidences one can find just roaming in the countryside. Unfortunately and often not well preserved, these prehistoric works should at least be made more viable and intelligible, raising awareness towards how much time has passed since Grecia Salentina has been inhabited.


7. CANTI DI PASSIONE
Castrignano, Corigliano, Calimera, Martano, Martignano, Melpignano, Zollino, Sternatia, Soletto

Canti di Passione is the itinerant showcase held in Grecia Salentina the week before Palm Sunday. It features songs and poems in griko that tell the story of Jesus Christ's life and death. Joining the many and peculiar rituals that brighten up the Holy Week in Southern Italy, Canti di Passione is establishing itself as one of the most identifying elements of Grecia Salentina local culture.


2. VITO DOMENICO PALUMBO
Calimera

Born in Calimera in 1854, Vito Domenico Palumbo was a poet and a scholar. Engaged in the first local peasant struggles, to him we owe a wide written-heritage about songs and poems in Griko. His works have actually had a great impact in the definition of the local identity: not everyone knows that he is the author of one of the most common local traditional songs, Kali Nifta.


4. POZZELLE
Zollino, Corigliano, Martano, Castrignano

Pozzelle witness the old way with which usable water was harvested. These round underground structures made of dry stones collected rainwater, naturally filtered it and stored it. Pozzelle are no longer used, but restoring this ancient method could be a powerful and innovative solution to tackle two of the longstanding problems of this territory, the lack of natural water sources and the dry climate, especially in a time of climate emergency.


8. GRIKO
Castrignano, Corigliano, Calimera, Martano, Martignano, Melpignano, Zollino, Sternatia, Soletto

Griko was spoken in most of Grecia Salentina, originated from a long contact between Ancient Greek and Latin languages and cultures: this constant contamination is one of the main leitmotivs in local culture. It entered a slow process of extinction in the 1950s, when it stopped being taught and native speakers were too elderly. Officially included in the Unesco Red Book of Endangered Languages in 1999, many associations try and keep this dialect alive.

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Focus on strategic elements

Some of the most relevant and acknowledged evidences in the local cultural heritage. Directly emerged from the process of mapping and prioritising local assets, these elements are presented because of the role they play in the creation of the local identity: these are elements that should be better promoted and valorised, in order to raise awareness and better communicate local heritage, in the development of a clear branding image of a whole territory.


5. SANTO STEFANO
Soleto

Located in the historic centre of Soleto, this church is one of the most important and complete evidences of late Gothic art here in Apulia. Perhaps the personal chapel of Raimondello Del Balzo Orsini, feudal lord of Soleto, its stunning frescoes have been studied for years, representing one of the most expressive mixtures of Western and Eastern cultures.


9. COURTYARD HOUSES
Melpignano, Martano, Corigliano

Courtyard houses have been a typical dwelling in Salento and especially in Grecia Salentina: little rooms opened around a common court, often shared with relatives or work colleagues. These houses are still visible in many historic centres, even if they lost their original sharing feature and their sense of community: in a time in which life and work spheres coincided, it was the space where escaping the alienation of rural work was possible.


6. APIGLIANO
Martano, Zollino

Apigliano was a Byzantine village built between the towns of Martano and Zollino. Inhabited for several centuries, it has been abandoned, forgotten and later re-discovered. Today, Apigliano is an archaeological site with an ancient cemetery, a deconsecrated chapel and two distinct former farmhouses.

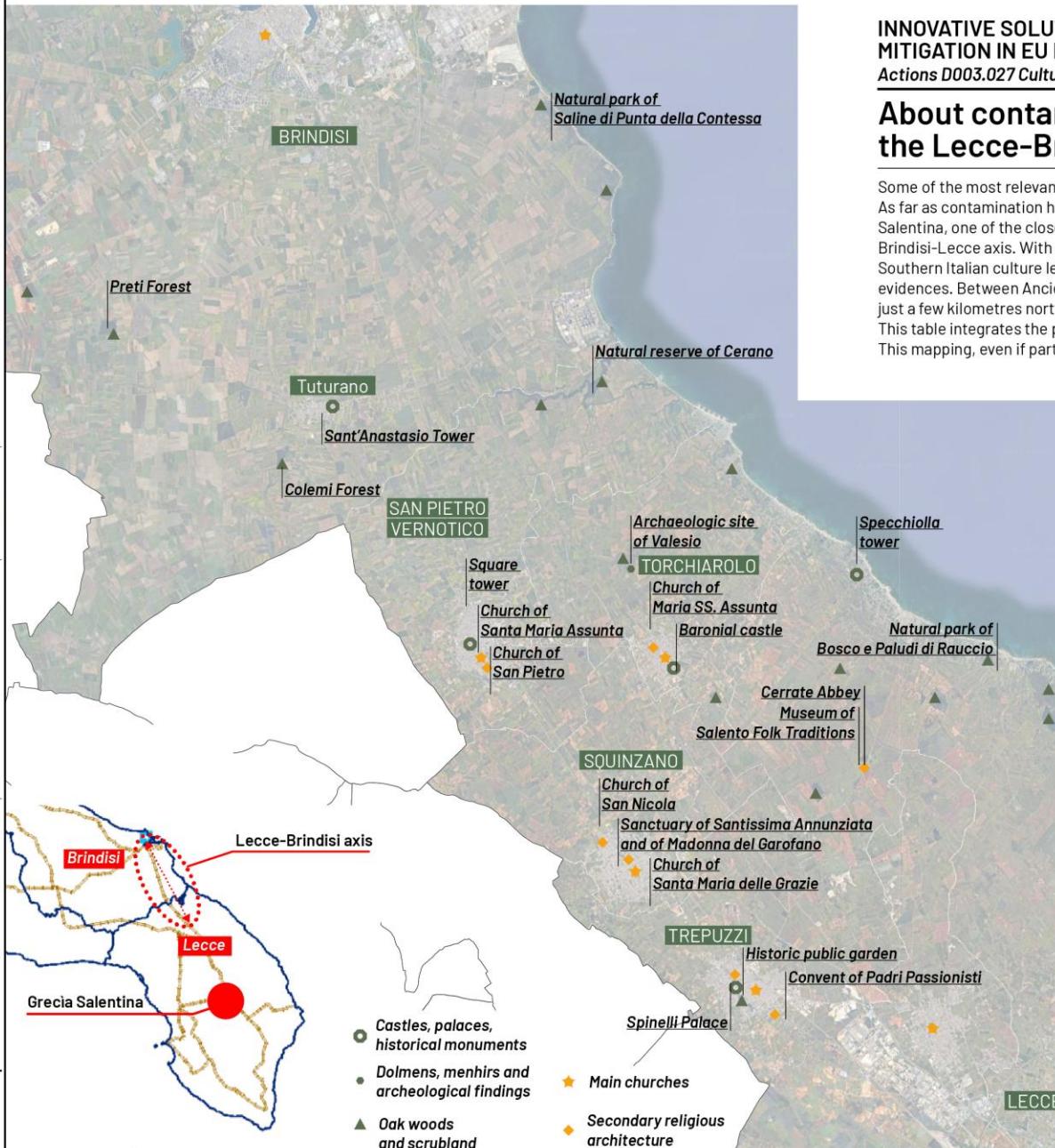

10. QUARRIES
Cutrofiano, Melpignano

Walking by the historic centres one will notice the typical yellowish colour of houses and palaces: the local tuff stone was extracted from quarries spread through the countryside. Used until the late 1900s, most of them are now abandoned, leaving huge sinkholes in the landscape. Nevertheless, quarries are a historic and speleological heritage, telling the story of one of the most relevant local industries and offering an opportunity for renaturalisation and regeneration.

ABOUT CONTAMINATION: FIRST OUTLINES IN MAPPING THE LECCE-BRINDISI AXIS

As far as contamination has deeply impacted the development of a local identity about Grecìa Salentina, one of the closest and most immediate hub for exchange and cultural meeting is the Brindisi-Lecce axis. With slight differences between two territories, anyway always following the Southern Italian culture leitmotivs, this path is extremely rich in natural, historical and archaeological evidences. Between Ancient Roman ruins and Messapians findings, a different landscape opens up just a few kilometres north of the home of griko.

This table integrates the previous ones, indeed supporting the idea of cultural contamination. This mapping, even if partial, has been carried out thanks to inspections on site.



INNOVATIVE SOLUTIONS FOR REFUGEE INTEGRATION AND CRISIS MITIGATION IN EU MEMBER STATES

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About contamination: first outlines in mapping the Lecce-Brindisi axis

Some of the most relevant and acknowledged evidences in the local cultural heritage.

As far as contamination has deeply impacted the development of a local identity about Grecia Salentina, one of the closest and most immediate hub for exchange and cultural meeting is the Brindisi-Lecce axis. With slight differences between two territories, anyway always following the Southern Italian culture leitmotivs, this path is extremely rich in natural, historical and archaeological evidences. Between Ancient Roman ruins and Messapians findings, a different landscape opens up just a few kilometres north of the home of grikò.

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This mapping, even if partial, has been carried out thanks to inspections on site.

5.1 Domenico Modugno



5.2 Typical vineyards



5.3 Cerrate Abbey



5.4 Saline di Punta della Contessa



5.5 Natural reserve of Cerano



5.6 Spinelli Palace



5.7 Sanctuary of SS. Annunziata



5.8 Baronial Castle of Torchiarolo



5.9 Sant'Anastasio tower



5.10 Historic public garden



CONCLUSIONS AND NEXT STEPS

CONCLUSIONS AND NEXT STEPS 1/

This document aims at presenting and describing part of a whole and more complex local identity aiming at welcoming Ukrainian refugees by making **local heritage more viable and comprehensible**: in the depiction of the territory, its history and its culture lies the will to spread knowledge about these valuable assets, by telling the story of the place in which these people are seeking shelter.

Grecìa Salentina has always been a welcoming land, hosting different people and building up its identity especially thanks to **cultural contamination** with the East: this process has indeed never stopped and still continues nowadays. The Community Maps and this Conservation Plan are a way to systematize and cluster some evidences in order to make them clearer, especially considering the active role the local community have been playing in their creation.

CONCLUSIONS AND NEXT STEPS 2/

Understanding the complexity of a whole local identity system, this work wants to propose new inputs for future follow up and local development actions.

It would in fact be interesting to explore the relationships and the role **third-sector associations** play, systematizing their actions around a well defined managing structure. At the same time, the analysis about everyday life and rural work spheres could implement a **courtyard houses restoring process**, especially intended in their community-based sense. The hypothetic recovery and requalification of **pozzelle** also becomes urgent.

Eventually, from a more contemporary point of view, a relevant role is still played by **castles and historical palaces**, now intended as attractors and lively cultural centres.

CONCLUSIONS AND NEXT STEPS 3/

Regarding ISRICM project, this work will continue by digitalizing these assets and further involving local community, enforcing the participatory processes that have been held recently.

Grecìa Salentina is in fact working on the constitution of ***Ecomuseo delle Pozzelle e del Paesaggio rurale***: an innovative tool that pursues a balance between sustainable development and the protection of local identity and cultural landscape, useful for building a sense of place and referring to a community-based management of the local heritage.

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PROJECT CONSORTIUM

