



**CRinMA**  
Interreg Europe

**THREE  
MOUNTAIN  
REGIONS THREE  
BORDERLANDS  
COMMON HERITAGE**





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Dear Sir or Madam!

The protection of cultural heritage in the mountain regions is very important for ensuring Europe's cultural diversity and preserving original components of the cultural landscape, local traditions and customs for future generations. That is why it is my great pleasure to present the achievements of the **CRinMA** project – **Cultural Resources in the Mountain Areas** – financed by the Interreg Europe Programme.

Cultural and natural heritage constitutes a crucial resource in mountain areas, not only in regard to its economic or social impact. However, it can also be a strategic element in shaping the future, with its substantial innovative potential essential for maintaining the competitiveness of cross-border territories. Tapping this potential is essential for the highland people, allowing them to explore new paths of sustainable development.

By documenting and sharing good practices in the effective protection of the tangible and intangible cultural heritage in the mountain areas, this publication will take you on a tour of discovery of the rich heritage of three cross-border regions of Europe:

the Carpathians (Polish-Slovak borderland), the Alps (French-Italian borderland) and the mountainous territory of the Gerês-Xurés Park – a transboundary biosphere reserve distinguished by UNESCO (Spanish-Portuguese borderland). At the same time this booklet shows that many of the challenges in the sustainable management and protection of cultural heritage are similar within one geographical area on both sides of the border.

As a cross-border region, we are proud that Małopolska has been the Lead Partner of this transregional project, which has been awarded with the label of European Year of Cultural Heritage 2018. Our region, just like the other project Partners, shows the way by continuously investing in numerous heritage projects boosting economic development and fostering social cohesion for local communities.

Since this booklet can show you only a glimpse of the great variety and active quality of the field of heritage in the project regions, allow me to take this opportunity to invite you all to visit Małopolska and discover our beautiful and hospitable region for yourselves.

**Witold Kozłowski**  
*Marshal of the Małopolska Region*

- 1** Why the CRinMA project? 5
- 2** Culture and nature 8
- 3** Protection and transformation 12
- 4** Locals and tourists 16
- 5** Action Plans and good practices 24

## 1. WHY THE CRinMA PROJECT?

CRinMA supports borderland regions and municipalities in promoting the mountains and highland landscapes of Europe as a common cultural area, and in the effective protection of the shared cultural heritage – in both the tangible and intangible sense, regardless of borders.



# Three mountain regions, three borderlands, a common heritage

When we talk about heritage, we often hear words such as *culture, knowledge, tradition, diversity, a feeling of belonging and identity, respect, dialogue, community, sharing, and communicating with others*. Above all, however, we speak of *love, passion and enthusiasm*. It is these values that give real meaning to the concept of heritage. This passion is to be shared and lived, and ideally it has a positive impact on social development, the economy and education of local communities, cities and entire regions.

This is how we make a difference, with a living heritage. By appreciating and being a part of our own heritage, we better understand the richness, diversity and creativity of others. And this is the basis for intercultural and mutual respect, tolerance and dialogue – real values for understanding common cultural heritage.

During the preparation of the CRinMA project and increasing awareness of the subject matter, we described in a similar way the highland cultural heritage. *Three mountain areas, three borderlands, and a common heritage* are the main ideas around which a joint project of partners from Poland, Slovakia, Italy, France, Spain and Portugal is being carried out. This project is CRinMA – *Cultural Resources in Mountain Areas*. Behind these three concepts lies an extremely

meaningful reality; in addition they are of major strategic and existential significance both for the project partners and for the regions.

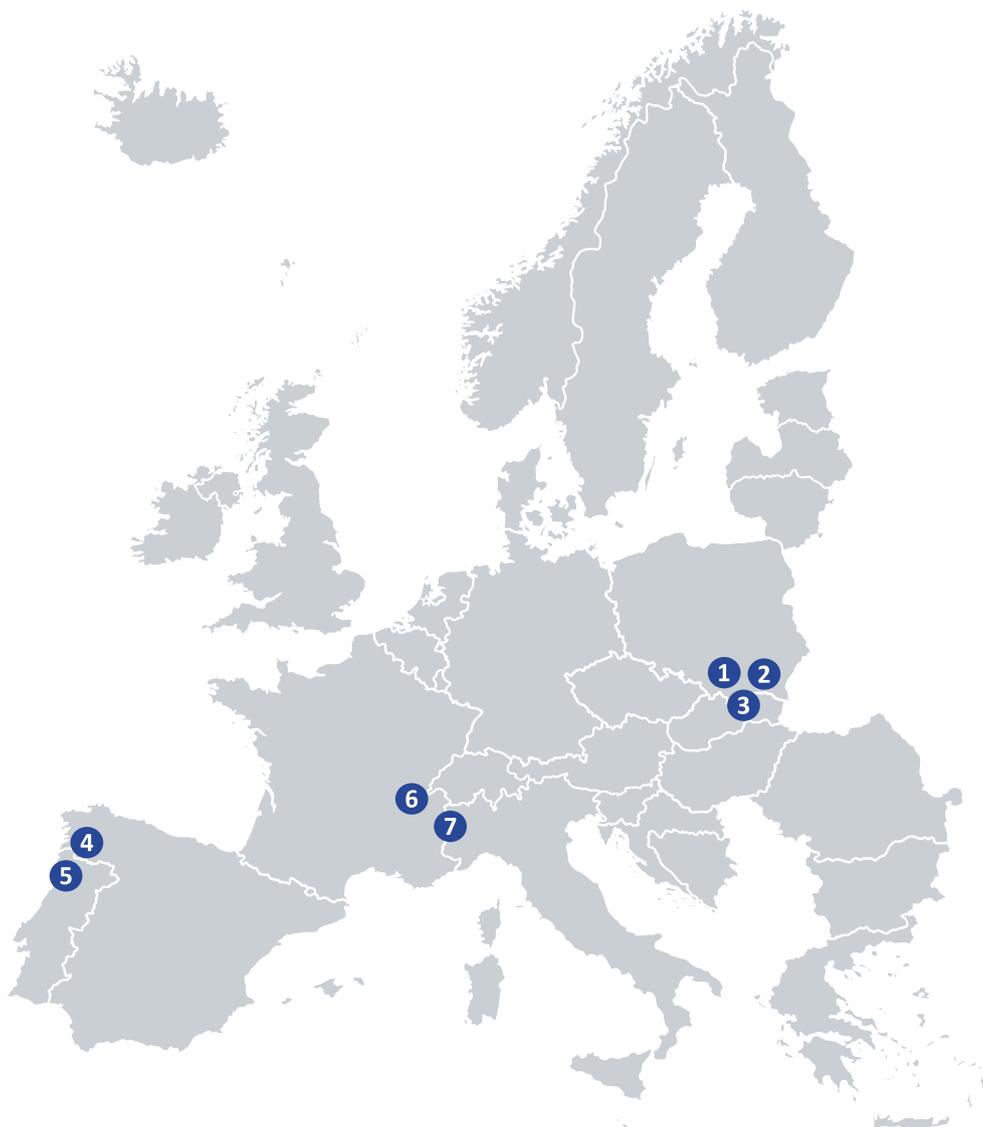
In this publication, we attempt to present selected aspects of sustainable management of the cultural heritage and resources in the mountain areas, and in the light of the good practices identified in the project's individual partner regions.

All *essays and interviews* presented here are an expression of the subjective views of their authors, participants in the CRinMA project.



**Photo 1.** Mountain landscapes are a valuable element of Europe's natural and cultural heritage.

# CRinMA partnership – regional locations



①  
The Małopolska  
Region (Poland) –  
Lead Partner



②  
The Podkarpackie  
Region (Poland)



③  
Regional  
Development Agency  
of the Prešov Self-  
government Region  
(Slovakia)



④  
INORDE – Institute of  
Economic Development  
of Ourense Province  
(Spain)



⑤  
Municipality of  
Montalegre (Portugal)



⑥  
European Association  
of Elected  
Representatives from  
Mountain Regions  
AEM (France)



⑦  
UNCEM Piedmont –  
Union of Mountain  
Municipalities  
Piedmontese  
Delegation (Italy)



## 2. CULTURE AND NATURE

Mountainous landscapes embrace the resources of both natural and cultural heritage. However, these elements are still too rarely considered together in the process of appraising the potential of mountain heritage and developing plans for its protection. This is why we have adopted a strategic perspective in the project, proposing an integrated approach that inextricably combines natural and cultural content in the highland landscape and provides the foundation for heritage management policies in these areas.



# The magic of the mountains and the art of living the mountain life

Dalibor MIKULÍK, PhDr., Head of Museum of Stará Ľubovňa Castle, Slovakia

Areas of mountains and foothills occupy a significant part of the European continent. They are also among the most beautiful and most visited “magical” places in the world.

As an expert on history and tourism, I had the unique opportunity to participate in the CRinMA project. The goal of my working team was to explore the specificity of heritage, culture, tradition and history of mountain areas in certain Western and Central European countries. These parts of Europe, seemingly different at first glance, share many common and even similar elements. Despite their different geography and history, I found one rule that held true for all: the relation of Man and the Mountains. This magical relationship has remained virtually unchanged for thousands of years, from the Stone Age to the 21st century.

The mountains are a determinant of the lifestyle of the people who inhabit highland areas and determine many aspects of their daily existence and culture. The people, who over the centuries changed these places in a physical and spiritual sense with their hands and their intellect, created a unique relationship with nature, based on respect and humility. It is no wonder that the results of this unique coexistence of Man and Mountains are admirable.

During my study visits I became aware of the diversity of the different mountain regions. However,

the human element was “the same” in all areas, and the level of creativity and spirituality of the mountain people was always determined by nature and the experience of life in the mountains. I also found many common intersecting themes: historical, ethnographical, economical, agricultural, and so on.



**Photo 2.** Mediaeval Ľubovňa Castle (14th century) in Stará Ľubovňa (Slovak Spiš) with stunning views of the Pieniny and Tatra Mountains stretching along the Slovak-Polish border.

Mountain areas today have also become a place of recreation and tourism. The mountains create a natural base for the tourist economy and related services. They are an attractive space for the development of various forms of adventure tourism, including hiking, cycling, water sports (canoeing, rafting), eco-cultural tourism, wellness & spa and religious tourism, as well as winter tourism (skiing, snowboarding), alpinism and Tatra mountaineering.

# Past and present written in the rocks

Father Toio del Piano, Piedmont, Italy

## How did the unique rock formations in the Alta Langa region form?

Langa stone, Pietra di Langa in Italian, takes its name from the “Alta Langa” (Upper Langhe) region of South Piedmont, featuring beautifully terraced hills, and famed for its fine hazelnuts. The area’s unique geological history is due to the presence of this exclusive sandstone, a sedimentary rock made up of grains of sand and marl. It formed during the Miocene, which stretched from 25 to 5.5 million years ago, when the region was beneath a sea known as the “Golfo Padano”. At a depth of 700-800 meters below the surface, layers of sand and silt deposits (marl) accumulated, while there was also abundant



**Photo 4.** The Langhe Hills with their unique stone terraces, covered in vineyards, are home to some of the best wines in the world (Alta Langa, Piedmont).



**Photo 3.** Father Toio del Piano.

marine fauna represented by numerous species of crustaceans, corals and sea urchins.

The huge pressure growing in the accumulated sediments caused the creation of the Langa sandstone rock plates. Towards the end of the Miocene, the tectonic movements of the African plate towards Europe led to the lifting of the Alps and Apennines. The rock formations were then transformed by watercourse erosion during the Quaternary period into the characteristic rock terraces that we can admire today, for example in the “Alta Langa” region.

## How has the local Langa stone been used over the centuries?

In its natural state, Langa Stone is mostly mixed with the soil. Digging it out of the ground was therefore essential for a field to be fit for cultivation, but also



**Photo 5.** CRinMA project participants during a study visit to the Alta Langa region, where they learned how local stone has been used from Roman times to the present day.

for obtaining the building material. The stone was also sourced from streams and quarry cliffs. When people started to cultivate the land during the Neolithic, stones were an obstacle to agriculture, but later they learned to use them to build terraces.



Stone became an easily available material, useful for building houses, walls, arches, streets, bridges, castles, and churches. To this very day dry stone walls or steps and terraced fields are part of the typical landscape. Traditional local architecture is therefore a unique combination of the simplicity of natural stone and the building techniques developed over the centuries.

### **What role does tourism play in the region?**

Today Langa Stone is a valued building material, entirely natural and aesthetically pleasing, but also exclusive due to the traditional construction methods. It has also become a tourist attraction, bringing in visitors for stone architecture culture trails formed as part of the 11 eco-museums in the region, including in the Bormida, Uzzone and Belbo valleys. Numerous buildings of unique value here have kept their beauty, standing unaltered for many centuries.



**Photos 6 and 7.** Over the centuries, Langhe stone became a universal raw material, useful for building houses, farm buildings and churches, as well as for paving streets and demarcating terraces with plots used to this day for vineyards and fruit trees.

### 3. PROTECTION AND TRANSFORMATION

The protection of natural values and the transmission of cultural heritage from one generation to the next are important factors in the life and activity of people in mountain areas. Young people, in particular, can bring new creative quality to local traditions and customs as well as to the rich repository of heritage. The balance between preserving this heritage and its creative transformation is the key to maintaining the long-term appeal and quality of living the mountain life.



# Sheep grazing management will help preserve biodiversity in the Carpathians

Marcin Guzik, BEng, PhD, Director of the Landscape Parks Complex of the Małopolska Region, Poland

Shepherding has been part of the Carpathian landscape for hundreds of years. Highland pastures, forest glades, shepherds' huts – we cannot imagine hiking in the Tatras, Gorce Mountains or the Beskid Sądecki without them.



**Photo 8.** The shepherding of livestock on open pastures in the Carpathian Mountains is a unique form of agricultural activity, not only in terms of animal husbandry but also on account of preserving traditional methods.

The difficult conditions prevailing in these areas fostered the development of pastoralism rather than cultivation of the land. The specificity of sheep grazing, in particular its migratory nature, enabled the shepherds to adapt to plant growth and to move in search of the best food resources. The presence

of large predators (including wolves and lynxes) also had an impact on the method of pastoral farming. The daily herding of the sheep meant that predators did not get used to regular grazing grounds, and caused little damage in the herd.

Extensive sheep grazing on highland pastures made it possible for plants to create new combinations and a mosaic of species that had adapted to these new habitats. Mountain meadows, which are seminatural plant communities, are full of endemic species, meaning those that occur in one strictly specified place. These areas are specific habitats for animals, which have thereby gained space for feeding and



**Photo 9.** The rich vegetation eaten by the animals on the Podhale meadows contributes hugely to the aroma of the milk, and therefore the quality of the cheese. Ethereal oils present in many endemic plant species find their way into the milk, giving the cheese a natural "seasoning".





# Technological transformation of cultural spaces – the Barroso Eco-museum

The Barroso Eco-museum is an innovative project that merges new technologies with the cultural heritage of the people of the Barroso region (Municipality of Montalegre, Portugal).

The old rules of museum-visiting are broken in this ethnographic interpretative centre, and a new concept is introduced: “Exhibit. Please touch”.

In the space of an hour, the visitor can take a unique sensorial journey and discover our local identity. It is designed to encourage visitors to make further trips in the region in search of places they’d like to find out more about.

“Come and see a world that is changing...”, and a world which thanks to *Displax* technology can survive – on interactive touchboards and vision walls.

David Teixeira,  
Director of the Barroso Eco-museum



**Photos 11 and 12.** The digital transformation of the cultural heritage proposed by the Barosso Eco-museum is further proof of how increasingly keen we are on using virtual reality. Visiting the museum becomes an interactive adventure. Source: [www.edigma.com](http://www.edigma.com)

## 4. LOCALS AND TOURISTS

Every year, more and more tourists are eager to visit the mountains, exploring the wide range of attractions provided by the natural and cultural heritage. Maintaining a balance between the protection of this heritage and sustainable forms of tourism is key to ensuring the prosperity of these areas and the communities living there. The concept of sustainable tourism is based on achieving harmony between the needs of tourists, the environment, the cultural landscape and the local communities.





# The Wallachian Culture Trail boosts regional tourism in the Carpathians

The Wallachian Culture Trail is a cultural tourism route that presents the natural values of the Carpathians and the cultural heritage of the Wallachian settlers. The trail's main objective is to develop and promote sustainable tourism in the Carpathian Mountains, in the Polish-Slovak borderlands. In addition, the route is a way to enrich the range of services available to tourists in the Carpathian local communities, based on their own, frequently untapped, human and landscape capital. The idea behind the trail reflects the community of the Carpathian highlanders through nomenclature and heritage, as manifested in the system of village settlement, the spread of the fields, and the glades along with huts, as well as through the contemporary implementation of cooperative, communal activities, relating back to the way in which the Wallachian hut – or “szałas” – was organised: that of shared hus-

bandry. Affiliation with the Wallachian Culture Trail teaches respect for the work and achievements of past generations, and draws attention to the cultural heritage of the Carpathian arc. The route opens up new, shared opportunities for local communities, which – taking Wallachian culture as their basis – can put together their own selection of tourism services, for example via the revival of pastoral farming, cheese production, handicraft workshops and local Wallachian events.

Culture routes result in the deglomeration of tourism in time and space, thereby stimulating new areas in the region and leading to a prolonging of the tourist season as well as an increase in the number of off-season visits.

For more information see the website: [szlakwoloski.eu/](http://szlakwoloski.eu/)



**Photo 13.** The sheep transhumance and other shepherd events organised on the Wallachian Culture Trail are major tourist attractions, and already have a loyal group of followers.



**Photo 14.** A shepherd's hut – an educational chalet in Łąpsze Wyżne (Polish Spiš) with a selection of exhibits on the shepherding tradition.

# Dilemmas of sustainable development of agriculture and tourism in the protected areas



**Photo 15.** The Serra da Peneda-Gerês Mountains are the northernmost area of Portugal. They are home to the Peneda-Gerês National Park, a UNESCO biosphere reserve.

An interesting initiative in this subject is a project developed in the protected area of the Peneda-Gerês National Park, and more specifically on the beautiful Mourela Plateau in the municipality of Montalegre, in northern Portugal. The landscape is unusual as it depends directly on the interaction between natural and human factors.

The relationship between the ecological breeding of cattle (contributing to an improvement in the usage of grassland) and traditional farming has resulted in this region's very special agrarian heritage. However, the migration of small-time farmers coupled with an ageing population poses a serious threat to its preservation.

This project aims to address these threats by launching awareness-raising campaigns and via training activities.

Within the project, local farmers and shepherds in the region have been educated in traditional agrarian techniques, while the traditional method of breeding livestock with common grazing on the pastures has also been restored in the region.

An interpretation centre has also been established to serve the Park's visitors, and in particular to attract field trips from the local schools. The centre includes exhibits describing the cultural landscape and the significance of its preservation for future generations.

The development of ecotourism to the Mourela Plateau was also a priority and to this end the project team developed five interpretive paths that lead



visitors through the park and allow them to see good conservation practices, which are explained in the interpretation centre at first hand. This focus on tourism, and in particular eco-tourism and organised school visits, has brought new opportunities for the local community and has generated new jobs. This in turn has benefited the local economy.

The project has been awarded a prestigious award in the area of cultural heritage: European Heritage Awards / Europa Nostra Awards 2016.

As the jury was pleased to note: “The project aims to encourage people to return as inhabitants of remote rural areas as a precondition for successful preservation and conservation. The importance of populating the area is emphasised and the focus is placed on the revitalisation of traditional skills and building competency to help achieve the preservation of these rural assets”.

For more project details see: <http://www.europeanheritageawards.eu/winners/sustainable-development-mourela-plateau-peneda-geres-national-park/>



**Photo 16.** When hiking in the Peneda-Gerês Park there's a chance of meeting some rare animals – the local long-horned Barrosão cattle, bred only in this region.



**Photo 17.** The Peneda-Gerês Park was established 40 years ago to protect endemic species of flora and fauna for educational and scientific purposes, as well as for tourism. The protected zone is open to visitors all year long.

# Why Troy in the Carpathian Mountains?

“Carpathian Troy” is located in Trzcinica near Jasło, in the Podkarpackie region of south-eastern Poland. The place is of special historical and cultural value, constituting a unique example of archaeological tourism in the Carpathian Mountains. An archaeological open-air museum was established here in 2009, covering a site with an area of 8 hectares. It features over 150 meters of reconstructed defensive walls, eighteen huts, and two gates leading into the “gord” (Slavic fortified wooden settlement).

The site in Trzcinica, known as “Carpathian Troy”, became famous following large-scale archaeological research carried out in the 1990s. More than 160,000 historical artefacts – regarded as examples of ancient art and craft – have been discovered at the site. It was found that the settlement in Trzcinica dated back to the beginnings of Early Bronze Age (2,000 B.C.), thus making it one of the oldest in Poland and in this part of Europe. Trzcinica’s similarity to the mythological Troy is mainly of a chronological



**Photo 18.** The Carpathian Troy Open-Air Museum was established at the site where one of the oldest gords in Poland had been discovered. Its origins date back to the Early Bronze Age.



*Photo 19. Carpathian Troy is a unique combination of the traditional form of open-air museum and a modern museum facility. The complex consists of the gord's grounds and the archaeological park situated at the foot of the hill.*

nature, as the fortified settlement in Trzcinica was founded in more or less the same period as the settlements erected by the Mycenaeans in Greece.

Through the ages, different cultures and groups of people lived here: for example the Transcarpathian Otomani-Füzesabony culture, dated to 1650-1350 B.C., was also discovered at the site. The Otomani people were excellent engineers, constructing the system of fortifications. It was a quite highly developed civilisation, displaying strong Mediterranean influences, especially of Anatolian-Balkan provenience. Hence a comparison to Anatolian Troy does

not necessarily have to be considered just a slogan used in marketing. Over two thousand years after the fall of "Carpathian Troy", the area was settled by Slavic tribes. In the second half of the 8th century A.D. they erected a fortified settlement here; the gord's remains were known by the locals as the "Royal Walls".

Due to the chronology and importance of the discovery, as well as the distinct southern European influence, this site was named "Carpathian Troy". It is also giving a new, surprising perspective for a history of the Carpathian region.

# Magical cultural heritage on a mediaeval pilgrims way

Pilgrims making their way in the Middle Ages to the tomb of St. James in Santiago de Compostela had to be prepared for great danger, as well as traps and temptations lurking in every corner. Alongside the thieves and bandits plaguing the route, they also had to look out for hungry wild animals.

On the last 100 km of the St. James' trail, called the Camino de Santiago, which leads through the land of Galicia, dangerous "meigas", or Galician witches, lay in wait for them. They led their lives on the foggy peaks of the mountains and in the wet forests of Galicia, which made it easy for them to hide from people.

The witches chose Galicia as their abode to harass and tempt tired wanderers just before the end of the "camino". They assumed a variety of guises. Some, like Slavic water nymphs, lived near the rivers and hypnotized those coming for water with their singing. Others read from cards and told people's future. But the worst were those who wandered into human households and kidnapped children. All of these witches were in league with the forces of darkness.

Old Celtic legends in which meigas have an important role are popular in Galicia, especially where the witches made a pact with the devil in exchange



*Photo 20. "Meigas", or Galician witches, were not as evil as the "brujas" known throughout Spain – they were also witch-doctors and healers.  
Source: [www.es.wikipedia.org](http://www.es.wikipedia.org)*

for their special powers. They were even described in verse by prominent Galician poets, such as Rozalia Castro.

Through their fear of the meigas, people started devising various magical ways to protect themselves from danger. Some of these traditions have survived to the present day, including the preparation of complex potions (queimada galega) and the performance of rituals to ward off evil spirits, often with the participation of an invited monk

# Biscuit de Savoie – traditional Savoy sponge cake recipe



**1. Prepare fluffy yolk mass:** First, heat the oven to 220°C, and then measure 130 g of sugar, adding the grated zest of one lemon. Mix thoroughly for the sugar to absorb as much lemon flavour as possible. Separate the egg whites from the yolks. Cream the yolks with the mixture of sugar and lemon zest into a smooth, fluffy mass (approximately 10 minutes).

**2. Prepare the perfect whipped egg-white mixture:** add a few drops of lemon juice and a pinch of salt to the separated egg whites. Gradually whip the whites, and once the foam clearly begins to form, add one tablespoon of sugar three times (3x15 g), but do not stop whipping. Whip until you obtain a stiff and shiny egg-white foam. Add a little of the whipped egg whites to the yolk mass and mix it with a spatula. Add 1/3 of the sifted flour and “Maïzena”, then gradually add alternately the whipped whites and flour to the mixture, stirring constantly. At the end add the rest of the whipped egg whites and mix everything gently with a spatula.

**3. Prepare the baking tin, bake and cool the cake:** in the meantime prepare a baking tin, grease it with butter and sprinkle it with a small amount of flour to prevent the mixture from sticking to the baking tin. Put the cake mixture into the baking tin, smoothen its surface and put it in the oven, pre-heated to 220°C. First, bake for approximately 6 minutes, then reduce the temperature to 130°C and bake for another 20-25 minutes. Take the cake out of the oven and leave to cool. Before serving sprinkle the cake with icing sugar.

## INGREDIENTS:

- 6 eggs
- 150 g flour (prepare a mixture of standard flour with cornflour, called “Maïzena” by the French, at a ratio of 3:1)
- 130 g sugar + zest of 1 lemon
- 45 g sugar
- a few drops of lemon juice
- pinch of salt
- 20 g icing sugar
- 20 g butter for the baking tin

**Savoy** is a mountainous region covered with fir trees, and one of the most popular skiing destinations in France. In winter life is focused mainly in the region of **Mont Blanc**, the centre of alpinism, and Chamonix, the oldest ski resort in Europe where the first Winter Olympic Games were held. Apart from ideal conditions for skiing, this region is famous for its exquisite cuisine, which is simple and inexpensive. Local delicacies, specialities and various traditional dishes of the regional cuisine constitute great cultural wealth and a genuine part of **France’s culinary heritage**. This cuisine has been handed down from one generation to the next in the mountainous land of Savoy. *We recommend the recipe for Biscuit de Savoie, a light and delicate lemon sponge cake...*

## 5. ACTION PLANS AND GOOD PRACTICES IN THE THREE MOUNTAINOUS BORDER REGIONS

The partners of the project jointly drew up three Action Plans – separately for each mountainous border region (Polish-Slovak, Portuguese-Spanish and Italian-French). These plans identify initiatives that aim to support shared cross-border projects and undertakings implemented in mountainous areas. They constitute a solid basis for further joint activities that were defined by the project's partners and stakeholders.



A number of good practices have also been identified within the CRinMA project: ideas, solutions, and initiatives that can be implemented in other regions. The full list of such practices is available on the website: <https://www.interreurope.eu/crinma/good-practices/>.





# CULTURAL RESOURCES IN THE MOUNTAIN AREAS

