

MONGOLIA

GREAT BURKHAN KHALDUN MOUNTAIN AND ITS SURROUNDING SACRED LANDSCAPE

NOMINATION

(Amended text)

2015

Subject: Amended nomination dossier of the “Great Burkhan Khaldun Mountain and its Surrounding Sacred Landscape”

Dear Regina Durighello,

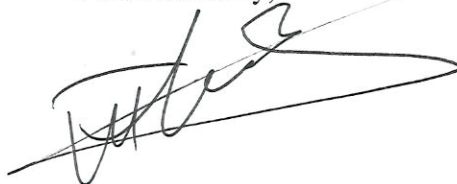
As a result of the discussion over Skype held between ICOMOS and Mongolian professionals on 9 January 2015, and the ICOMOS’s request letter for additional information dated on 26 January 2015, Mongolian professionals amended text of the nomination dossier and prepared new map of the Burkhan Khaldun Mountain.

Herewith, according to the paragraph 148 of the World Heritage Operational Guidelines I would like to submit amended text, new map and additional information prepared by Mongolian professionals, as requested by the ICOMOS.

Please find the attached copy of the amended nomination dossier, new map and additional information.

I take the opportunity to thank you for your cooperation and support in the implementation of the *World Heritage Convention*.

Yours sincerely,



Gundegmaa JARGALSAIKHAN
Secretary-General

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GREAT BURKHAN KHALDUN MOUNTAIN AND ITS SURROUNDING SACRED LANDSCAPE



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Acronyms and Abbreviations:

CRTIWH	Center of Research, Training and Information of World Heritage
FPNCH	Foundation for the Protection of Natural and Cultural Heritage
GBKMSSL	Great Burkhan Khaldun Mountain and its Surrounding Sacred Landscape
GIS	Geographic Information System
IAMAS	Institute of Archaeology, Mongolian Academy of Sciences
ICOMOS	International Council on Monuments and Sites
IUCN	International Union of Conservation of Nature
KKSPA	Khan Khentii Special Protected Area
MNC	Mongolian National Commission
MNC for WH	Mongolian National Committee for World Heritage
MES	Ministry of Education and Science
MCST	Ministry of Culture, Sport and Tourism
MNEGD	Ministry of Nature, Environment and Green Development
MJ	Ministry of Justice
MH	Ministry of Health
MRT	Ministry of Road and Transport
SPA	Special protected Area
SHM	Secret History of the Mongols
UNESCO	United Nations Educational, Scientific and Cultural Organization
Aimag	Province
Soum	Local administration unit sub-ordinate to a province
Bag	Smallest administrative unit sub-ordinate to a soum

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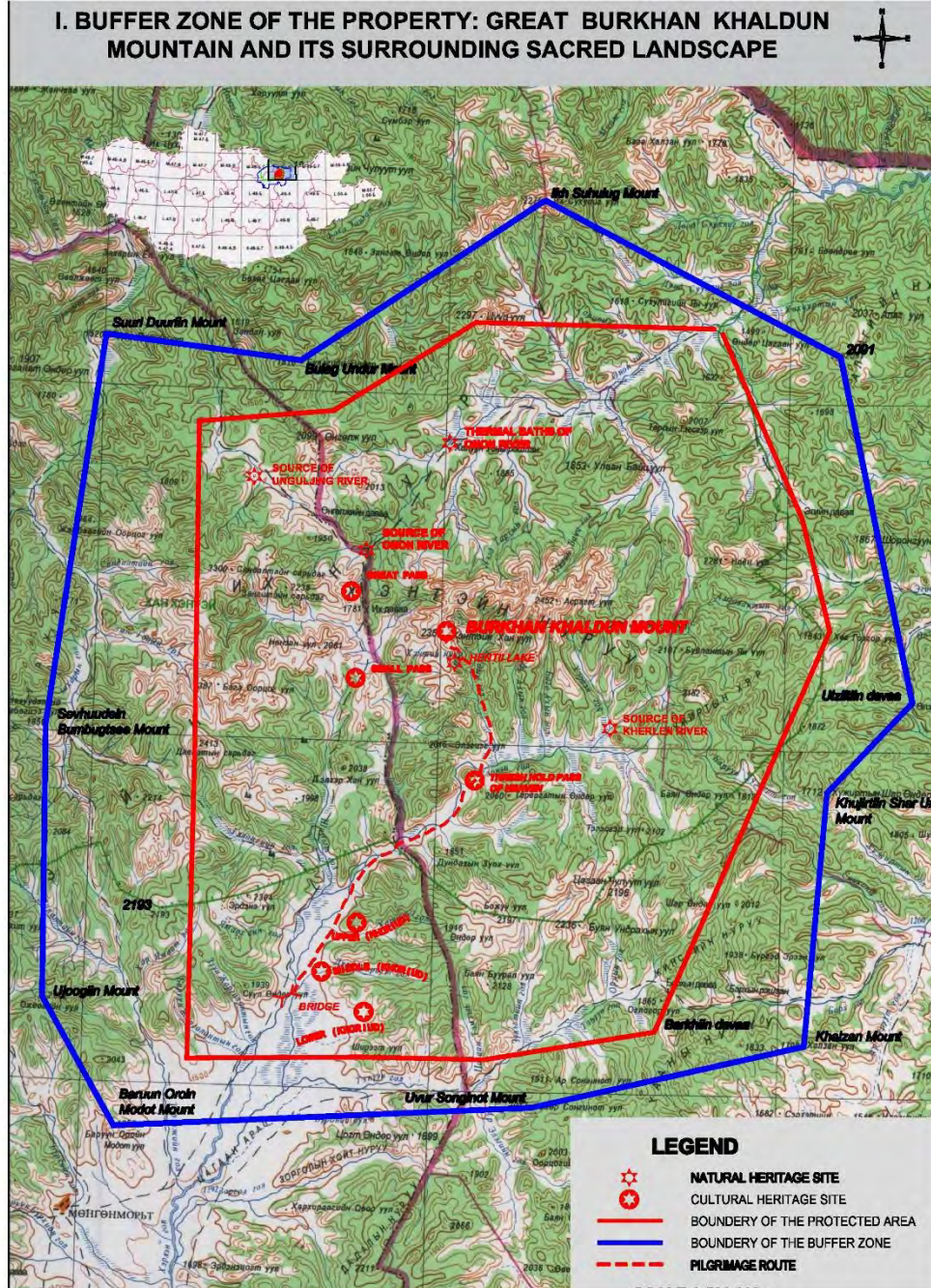
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EXECUTIVE SUMMARY

<i>State Party</i>		
Mongolia		
<i>State, Province or Region</i>		
Mungunmorit soum in Tuv aimag; and Umnudelger soum in Khentii aimag (province)		
<i>Name of Property</i>		
Great Burkhan Khaldun Mountain and its Surrounding Sacred Landscape		
<i>Geographical coordinates to the nearest Second</i>		
Site name	Region (soum)	Coordinates
Great Burkhan Khaldun Mountain	Mungunmorit soum and Umnudelger soum	N-48°45'43"12 E-109°00'33"58
<i>Textual description of the boundary (ies) of the nominated property</i>		
<p>The area of the property “Great Burkhan Khaldun Mountain and its Surrounding Sacred Landscape” covers 443739.20 hectares. The boundaries pass through: Sandaltyn Sardig, Biryagyn Sardig and Ungulj Uul Mountains in the northwest and north; the confluence of Onon-Uvur Nartyn Gol Rivers in the northwest and north; Noyon, Salbartayn Baits, Tarsyn Tegsger, Saikhany Davaa and Buyan Undrakhyn Mountains in the east and northeast; Ereen Modny Uzuur and Khaval Mountain in the south; Shireet Mountain, the Platform 1456 of the Kherlen River in the southwest; and Davaatyn Sardig Mountain in the west.</p>		

A4 size map of the nominated property, showing boundaries and buffer zone (if present)



<p><i>Criteria under which property is nominated (itemize criteria) (see Paragraph 77 of the Operational Guideline)</i></p>
<p>C – (iii) , (iv), (v) and (vi)</p>
<p><i>Draft Statement of Outstanding Universal Value (text should clarify what is considered to be the Outstanding Universal Value embodied by the nominated property)</i></p>
<p><i>A. BRIEF SYNTHESIS</i></p> <p>The nominated cultural property “Great Burkhan Khaldun Mountain and its Surrounding Sacred Landscape” is a cultural landscape located in the region of the Khentii Mountains in northeastern Mongolia. It is an outstanding representative of Mongolia’s nomadic culture and its deeply rooted traditions of sacred mountain and sacred sites worship. The proposed cultural landscape preserves elements of authentic pastoral management practices involving grassland use and seasonal nomadism. The property demonstrates how an evolving sacred and cultural landscape has been preserved through nomadic traditions of sustainable land-use encouraged by shamanic and Buddhist-inspired respect for nature.</p> <p>Burkhan Khaldun and its surrounding sacred landscape have considerable historical value: it was here that Chinggis Khan began the unification of Mongolia’s people and lands. Burkhan Khaldun was designated a state and imperial sacred mountain by Chinggis Khan. Thus the nominated property not only represents the origin of Mongolian nationhood; it is also the cradle of the Mongolian Empire, which profoundly changed Eurasia in the XII-XIV centuries.</p> <p>The significance of Burkhan Khaldun and its surrounding sacred landscape was recognized in the Mongolian epic monument, the “Secret History of the Mongols”, honored by UNESCO in 1990 as a great monument of history and literature.</p> <p><i>B. JUSTIFICATION FOR CRITERIA</i></p> <p>C – iii: The property offers exceptional evidence of and testimony to vital cultural traditions of mountain and nature worship thousands of years old.</p>

- C – iv: Through its archaeological and historical heritages, the nominated property represents the outstanding example of cultural landscape that illustrates major evidence of human history. Specially, its association with the birthplace of Chinggis Khan, Mongolian nationhood and Mongol Empire demonstrates its vital historical significance within Asian and World history.
- C – v: These are outstanding examples of very unique traditional land use which is deeply associated with nomadic pastoralism and culture in Central and East Asia. This cultural landscape preserves some of the last surviving evidence of a traditional pastoral management of grasslands involving mixed flocks in seasonal transhumance. Living practices of this land use are rooted in a profound understanding of the interdependence of human wellbeing and the mother land.
- C – vi: With reference to nominated property, the justification of this criterion (vi) should be considered in conjunction with criterion (iv). The “Great Burkhan Khaldun and its Surrounding Sacred Landscape” clearly, directly and tangibly associates with worldwide known, the historical and literary epic monument of outstanding universal significance – the “Secret History of the Mongols”.

C. STATEMENT OF INTEGRITY

The proposed property is located in one geographical zone characterized by forest-steppe and grassland steppe. Because of the remote character of this region, it has hitherto been relatively un-impacted by industrialism or population pressures. All sacred places and historical and cultural monuments are located at original places. The nominated property represents a microcosm of pre-modern Mongolia: unspoilt and virgin nature, untouched biodiversity and unaltered pasture lands, traditional nomadic pastoralism, and on-going worship of sacred mountains, rivers and *ovoos* shaped by a fusion of ancient shamanic and Buddhist beliefs and practices.

D. STATEMENT OF AUTHENTICITY (FOR NOMINATIONS MADE UNDER CRITERIA (I) TO (VI))

By virtue of their isolation, long-standing worship tradition and present inclusion in a national Special Protected Area, this nominated property has suffered little adverse human impact. Damage has occurred as a result of occasional natural disasters and

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uncontrollable environmental factors, and through communist policies during the 1930s. Otherwise, since 1990 traditional animal husbandry, intangible values, worshipping tradition and rituals, festivals and handicraft have been encouraged. In 1995, the first President of Mongolia decreed support for initiatives to revive traditions of sacred mountain worship.

E. PROTECTION AND MANAGEMENT REQUIREMENTS

The nominated property is protected at both national and *aimag* level by the Constitution of Mongolia (1992) and specific laws and decrees: on “Protection of cultural heritage” (2001), on “Special Protected Areas of Mongolia” (1994), on “Nature and Environmental Protection” (1995), on “Natural plants” (1995), on “Buffer zones of Protected Area” (1997); and the Presidential Decree # 110 (1995). The most extensive protection is afforded by the inclusion of the Burkhan Khaldun and Baldan Bereeven properties in the Khan Khentii SPA in 1992 and 2012. Protection and management of the property is the overall responsibility of the Protection Administration of Khan Khentii SPA, operating under the supervision of the Ministry of Nature and Green Development and working in close cooperation with local stakeholders and organizations, including *aimag* (province), *soum* (subordinate unit to a province) and *bag* (smallest administrative unit subordinate to a *soum*) authorities. However, the specific requirements of this nomination and its concern with natural and outstanding universal cultural values, it is necessary to establish a new Management Administration of protection of the World Heritage Property and to implement the integrated management plan 2015-2020.

Name and contact information of official Local institution / agency

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1. IDENTIFICATION OF THE PROPERTY

1.A Country

Mongolia

1.B Region

Mungunmorit soum of Tuv aimag (province); Tsenkhermandal soum and Umnudelger soum of Khentii aimag

1.C Name of Property

Great Burkhan Khaldun Mountain and its Surrounding Sacred Landscape

1.D Geographical Coordinates to the Nearest Second

ID No	Name of the property	District (Soum)	Coordinates	Nominated Area (ha)	Buffer zone (ha)	Map No
001	Great Burkhan Khaldun Mountain and its Surrounding Sacred Landscape	Mungunmorit soum, Tuv aimag; Umnudelger soum, Khentii aimag	N-48°45'43"12 E-109°00'33"58	443739.20	271651.17	Map #1

1.E Maps and plans: Nominated property and buffer zones

- Map 1: Buffer zone of the property: Great Burkhan Khaldun Mountain and its Surrounding Sacred Landscape
- Map 2: Nominated property: Great Burkhan Khaldun Mountain and its Surrounding Sacred Landscape
- Map 3: Boundary of the Khan Khentii SPA and its buffer zone in relation to the boundaries of nominated property and its buffer zones

1.F Area of nominated property (ha.) and proposed buffer zone

ID No	Name of the component part	Area of nominated property (ha)	Buffer zone (ha)	Total area (ha)
1	Great Burkhan Khaldun Mountain	443739.20	271651.17	715390.37

2. DESCRIPTION

2.A Description of the Property

2.A.I SPECIFIC DESCRIPTION

Location and Natural Values

The Burkhan Khaldun Mountain is one of the mountains of Khentii Mountain Range, located in north-eastern Mongolia. This mountain is situated at N-48°45'43"12 and E-109°00'33"58 in the territory of Umnudelger soum of the Khentii aimag (province). Its distance from Mungunmorit soum is 90 km. Its elevation is 2362 m above sea level, and shape is crescent. The area of the nominated property "Great Burkhan Khaldun Mountain and its Surrounding Sacred Landscape" covers 443,739.20 hectares of land, and its buffer zone covers 271651.17 hectares.

The Burkhan Khaldun Mountain includes a rare combination of natural elements. Its location in the transition zone from Siberian permafrost land forms to great steppe makes this Mountain complex and uniquely rich in ecosystems and biodiversity. Therefore, its unusually rich vegetation, the indigenous animals and the relics of plant species with rare genetic features adapted to these severe climatic conditions. Almost all the populations registered in the Red Data book in Mongolia such as stag, musk, deer, elk live in this area. The fact that the proposed property is a home to many species of plants, birds and fish considered to be endangered not only in our country, but also in the world, is a significant factor in the nomination of these sites. These animal and plant species are described in details in the section of General Description.

The sacred mountain and its surrounding area function as a watershed for two main basins located on the southern edge of the Siberian permafrost. Lake Khentii is situated in an earthquake formed basin on the southwest of the Mountain. Many streams and rivers have their source from the Great Burkhan Khaldun Mountain. For example, the Onon and Kherlen Rivers run from here into the Pacific Ocean through Amur River and the rivers Tuul, Kharaa and Yeruu run northwards through Selenge River toward the Arctic Ocean. These rivers and the water supplies they provide play an important role in conserving and maintaining species, ecosystems and drainage systems of lands far away in the countries of the Far East and North Asia.

Historical and Cultural Values

The Great Burkhan Khaldun Mountain having similar sacred characteristics to other sacred mountains in Mongolia in particular Bogd Khan, Otgontenger, and those others included in Mongolian Tentative List, the Great Burkhan Khaldun Mountain has very specific exceptional additional characteristics and values which are not to be found in any of these other sacred mountains in Mongolia and Asia. In particular:

1. The property “Great Burkhan Khaldun Mountain and its Surrounding Sacred Landscape” is an exceptional evidence of and testimony to a longstanding cultural traditions of mountain and nature worship transmitted for over thousands of years.
2. This mountain is directly associated with and recognised as being not only revered but take on a greater importance by virtue of the fact it is recognised as the “cradle” of Mongolian nationhood and hence the accepted spiritual homeland of the Mongol people. The Great Burkhan Khaldun is therefore not simply one of a range of sacred mountains but a mountain which has far greater national significance and symbolism. The mountain embodies the soul and many of the facets of Mongolia’s heritage and traditional ways of life of nomadic people of Mongolia. None of the other sacred mountains in Mongolia can claim the same role or such a high degree of national identity and sacredness.
3. The sacred mountain has direct associations with the most powerful and influential symbol of the Mongolian nation. These areas are the holy places near which it is believed that Chinggis Khan was born and where he was also probably buried. The sanctity and eminence of the Great Burkhan Khaldun Mountain to Mongolian people is further reinforced by the fact that the mountain was known to be worshipped by Chinggis Khan and proclaimed by Him as sacred. (See the nomination annex). None of the other sacred mountains in Mongolia can claim this status.
4. The Great Burkhan Khaldun Mountain has a considerably wider geographic significance than the other sacred mountains of Mongolia not only because of the outstanding historical values but more importantly the direct associations it has with the manner in which the history of Eurasia evolved. Unlike other sacred mountains in the World, the Great Burkhan Khaldun Mountain and its surrounding areas were the accepted birthplace of the Mongol Empire which subsequently and profoundly changed and shaped Eurasia in the XII-XIV centuries. These traits are

not replicated either in the other sacred mountains of Mongolia or elsewhere in the World.

5. Unlike the other mountains, the Great Burkhan Khaldun Mountain and its Surrounding Sacred Landscape, coupled with the sacred Binder mountain area has an indisputable and authentic literary relationship with world famous historical document, the “Secret History of the Mongols”. This chronicle of Mongolian history has been rightly acclaimed as a literary creation of outstanding universal significance and confirmed as such by UNESCO in 1990.

The Secret history of the Mongols makes reference to and describes in various ways the Burkhan Khaldun twenty seven times. These references in such a prestigious document in themselves provide further testimony to the long standing and unique status and importance of this mountain in Mongolia’s heritage. None of the other sacred mountains in Mongolia can claim these tributes.

6. The component attributes of the proposed property are geographically and socially inextricably linked with each other through their common relationships with the natural features of their respective areas, their tangible and intangible cultural heritage values, their unique historical sense of place, their demonstration of traditional nomadic land use and life styles, and the authenticity of the cultural traditions associated with the worshipping practices of their nomadic people.

According to UNESCO guidelines, a cultural landscape’s boundaries have to include not only contours or natural features, but also cultural heritage values, especially specific intangible cultural expressions associated with the people who live within and around and create this cultural landscape. Concerning the identification and delineation of boundaries of cultural landscape associated with nomadic culture it is difficult in some cases to use the traditional methodological approach based usually on the material, tangible or physical substances of a heritage values and needs to consider the abstract, spiritual or intangible values that mostly characterize traditional nomadic culture and its expressions .

When we identified and delineated the boundaries of the property “Great Burkhan Khaldun and its surrounding sacred landscape” we were particularly concerned that the boundaries of these sacred mountain landscapes should be drawn to insure the full expression of the OUV and the integrity and authenticity of the property. Therefore, we tried to include in the boundaries of the proposed property not only natural features but aspects of the property that reflects tangible and intangible values of OUV. Furthermore, we include only such

attributes and sites (places) with origin and information sources of which are proved and expressed truthfully and credibly in various historical and scientific sources.

For example, the location of the Great Sacred Burkhan Khaldun Mountain is credible and has proved by various sources including early historical texts, archaeology and other evidence. Among the surviving written sources, the “Secret History of the Mongols” is the earliest and primary guidebook.

The Secret History of the Mongols and its contents laid the foundation for some of the fundamental historical works such as “Jami-Ali-Tararikh”, the first universal history compiled by the Persian historian Rashid-al-Din (1247-1318) and Mongol scholar Bolod.Ch, the “Yuan-Shi” (The History of Yuan Dynasty), and many other annals in which main ideas, names of locations, places and sites described in “Secret History of the Mongols” indeed have been reiterated.

“Secret History of the Mongols”, the earliest and primary source alone, describes the exact location of the Burkhan Khaldun in detail as follows:

“... The origin of Chingis Khan is Burte-Chino predestined by the propitious Heaven. His spouse was Gua-Maral. They crossed the Tenggis and settled in the Mount Burkhan Khaldun upstream of the Onon River where Batachigan was born to them (SHM §1)”,

“... When Toguril Khan set out, as he was approaching in the direction of the Burgi Escarpment of the Kerulen River on the Southern side of Burkahn Khaldun (SHM §107)”

Today from the bald and windy plateau on top of Burkhan Khaldun we have checked the lie of the mountains and sources of the Onon River (as described in SHM) flowed just from its northwest side to northeast. Source of the Kherlen River runs due south from its east side (as described in SHM). This vividly proves the right location of the currently nominated Burkhan Khaldun Mountain as Burkhan Khaldun was described in the “Secret History of the Mongols” and many other later historical fundamental sources.

Also, the “Secret History of the Mongols” mentions that while sending a message to Jamuga, Chinggis Khan said: “And do not let anyone settle at the source of the three rivers”. These are three rivers (Onon, Kherlen and Tuul) which run from the Burkhan Khaldun Mountain.

The Burkhan Khaldun Mountain has also been named or honored as Khentii Khan (The King of Khentii Mountain range) by some political and religious reasons since XVII century until XX century. The Burkhan Khaldun and Khentii Khan are one and same sacred mountain. If Khentii Mountain range was the heartland of the Mongols, Burkhan Khaldun (Khentii Khan) was their Olympus. Within this nomination, the Mountain peak which has been accepted as the current focus for pilgrimage is the Burkhan Khaldun, and its sacred character has been understood as applying to the Khentii Mountain range as a whole.

The boundary of the Great Burkhan Khaldun Mountain and its Surrounding Sacred Landscape includes the Sacred Burkhan Khaldun Mountain (Khentii Khan) itself and such natural features as the sources of the Onon and Kherlen rivers, the sacred Onon hot springs, the areas which are a home to rare and endangered animals and plants, main mountains (Ikh Davaa, Sandaltyn Sardig, Ungulg Uul, Tarsyn Tegsreg, Saikhany Davaa, Bayan Undrakh, Baatar Uul, Esgiich Uul, Erdene Uul), lakes, rivers (Onon, Kherlen, Bogd, Ongoljin, Iluur..), and as well as such cultural attributes as the sacred ovoos (cairns), pilgrimage route alone, some burial sites and so on: all these features embody the relationship between the topographical and intangible expression of the values of the site.

To this day, the burial site of Chinggis Khan remains unknown. Nevertheless, Mongolians believe that he was buried within and around of the Burkhan Khaldun Mountain. As a result of long-standing shamanistic worshipping tradition and hallowed belief that Chinggis Khan was buried here, the Great Burkhan Khaldun has three major *ovoo* (i.e. stone cairns erected on the sacred sites) that have become the locus of worship of the mountain and the locus of rituals. There is no other such sacred mountain peaks in this Khentii Mountain Range which has such a symbolic locus of worship. According to shamanistic traditions, stone *ovoo* rather than structures such as temples or stupas are used in mountain worship; for that reason, there are no building structures for the rituals dedicated to Great Burkhan Khaldun Mountain.

There is only one pilgrimage route for worshippers to Burkhan Khaldun, and traditionally they would undertake this route on horseback. The pilgrimage route begins at a small bridge over the Kherlen River and ascends to the Main Ovoo of Heaven on the top of Burkhan Khaldun by Gurvan Khoriud (Three Forbidden Precincts), Uud Mod (Two Trees of Entrance), Bosgo Tengeriin Davaa (The Threshold Pass of Heaven), the watershed of Kherlen River and Sacred Bogd Rivers and at the end reaches the Beliin (Lowest) Ovoo. None of the other sacred peaks in the Khentii Mountain range to which ascends any pilgrimage route along which many symbolic and worshipping attributes and sites are located as in Burkhan Khaldun.

The Gurvan Khoriud or Three Forbidden Precincts are located just southwest of Bosgo Tengeriin Davaa (The Threshold Pass of Heaven) along the pilgrimage route all alone to the Sacred Burkhan Khaldun, and now are called Khoit (North) Khoriud, Dund (Middle) Khoriud and Mukhar (Lower) Khoriud. These places still keep their name Ikh Khoriud (Great Khorig). In the Jami'u't-Tawarikh (Compendium of Chronicles), Rashid-al-Din records that the Chinggis Khan's Ikh Khorig (Great Khorig) which is located at Burkhan Khaldun was protected by the Uriankhai tribe headed by Udachi. Therefore, these people were exempted from any taxes and military campaign. The Ikh Khorig was kept by these thousand Uriankhai people and they settled right on the only way to the Burkhan Khaldun. No one could go through the three lines of guards. Hence this place began to be called Ikh Khorig (Forbidden or restricted place). Today these venerable places are located at places described in the above mentioned historical source and called Khoit Khoriud, Dund Khoriud and Mukhar Khoriud.

The Threshold Pass of Heaven lies 20 km from Burkhan Khaldun and at the confluence of the venerated Bogd and Kherlen rivers. When pilgrims arrive at the Threshold Pass and its large *ovoo*, they dismount, kneel in reverence, and make offerings of milk and cheese. (Because women are not allowed to cross the Pass, they kneel in prayer and offer from here to the Sacred Burkhan Khaldun. It is also strictly forbidden for drunken and poorly behaved people to cross this pass.)

Along the way from the Threshold Pass, the route traverses the watershed of the Kherlen River and Sacred Bogd rivers arriving finally at the enormous Beliin Ovoo of trunks and brushwood littered with tangles of blue silk prayer scarves (*khadag*) and small flags (*dartsag*). At the Beliin (Lower) Ovoo pilgrims perform unique ritual for worshipping the Doloon Burkhan on the eve of the day of venerating and offering to Burkhan Khaldun itself. Next day early morning before the sun rises, pilgrims move to and gather at a place where the Beliin Ovoo worshipping ceremony is to be performed.

From here, the route continues past the Dund (Middle) Ovoo up to the Main Ovoo of Heaven. In front of Dund (Middle) Ovoo – a large Brush Ovoo the pilgrims would ordinarily perform rituals of veneration of this Ovoo. Here, the monks chant Buddhist sutras dedicated to the mountains and Ovoo. In some historical sources it is reported that Kamala (Gamala), a grandson of Khubilai Khan, built a small worshipping temple to conduct an offering designed for Burkhan Khaldun and Chinggis Khan. The ruins of this structure is still exists on the stage of Middle Ovoo from which the researchers still uncover a ceramic roof tiles, some bricks and building remnants. In front of this Ovoo there is an immense Kettle that, it is said was the tea-kettle of this temple which once existed here.

The Main Ovoo of the Heaven is located on the top of the Sacred Burkhan Khaldun. From the valley of the Sacred Bogdyn River is seen, the Sacred Burkhan Khaldun Mountain with what looks like a small black crown on its top. This distinctive crown appears as a black mass of loose black rock about three hundred feet in diameter and over sixty feet high. The level top of the crown is dotted with hundreds of small *ovoos* built by who have come here to follow Chinggis's injunction that this Mountain should be worshipped forever. On the northern edge of the crown is the Main Ovoo of the Heaven, a ten-feet high pile rocks topped by wooden post draped with prayer scarves.

Since 1995 and by order of a Presidential Decree, Burkhan Khaldun Mountain has been worshipped nationally as the state sacred mountain; and special rituals have accordingly been conducted each time. The State rituals for making offerings at the Main Ovoo of Heaven are performed according to special procedures approved by Governmental authority. During the course of these rituals, access to the Main Ovoo of the Heaven is allowed only to a few Governmental officials from the state and from local authorities, designated shamans and some Buddhist lamas (monks).

Although the official ceremonies are recent, they mostly depend upon ancient traditional rites reflecting shamanistic traditions going back long before the rise of the Mongol Empire. From the XVI century onwards, the original shamanistic rituals gave way to Buddhist ones. Therefore, some Buddhist elements of ceremony are also included in the performance order.

❖ *Order of State Ceremony of Worship and offering for heaven of GBKM
in front of the Main Ovoo of Heaven*

- Restoring all the *ovoos*, including the Main Ovoo of Heaven on the top of the mountain.
- Decorating the *ovoos* with *khadag* (ceremonial scarves) and *dartsag* (small flags).
- Arranging the products for offering (including trapeze-cakes, boiled meat, tea, *airag* and milk-vodka).
- Placing the incense and junipers needles on the *ovoo*.
- Chanting the worshipping sutra, created especially for the Sacred Burkhan Khaldun Mountain.
- Proclaiming the Decree to sanctify the Burkhan Khaldun Mountain.
- Offering the sacred things to the Mountain (silk, junipers needles and incense).

- Performing archery exhibition for the Mountain.
- Consecration of a steed horse to the Mountain.
- Offering the libation of milk.
- Tasting the dairy products by attendants for the Mountain.
- Recitation of prayers in reverence and making offerings to the *ovoo*.
- Distribution of the pieces of dairy foods for offering.
- Cleaning the surrounding area.
- At the end of the official ceremony, a festival Naadam that honored the Sacred Mountain is held far below the mountain, including traditional Mongolian sports of horserace, wrestling and archery.

According to Altai Damba, an old man of Tsenkher Mandal *soum* (county) in Khentii aimag who for many years patrolled there, when heavy rain and mud made the pilgrimage route too difficult the worshipping of Burkhan Khaldun and the ritual of offering was held between two Entrance trees by connecting these with rope festooned with the streamers of shamanistic spirits. The local people usually offer libations of milk, dairy products, or the best piece of tea from their home, at their own worshipping *ovoo* or from places where Burkhan Khaldun is visible. This tradition of worshipping from a distance, intended to accommodate those who cannot make the steep ascent to the top of the Mountain, continues today.

Very famous among Mongols, the Sacred Onon Hot Springs are located at the sources of Onon River just northwest of Burkhan Khaldun. Hot springs complex is consisted of at least fourteen different springs spaced out for about two hundred meters along the river bank. Two of the springs, holes in the ground the size of a small cooking pot, are boiling hot. Nine of the springs are enclosed in small log bathhouses. On the door of one of them, there is a carved wooden sign, “Ikh Tsenkher” (Big Blue), and on the other a sign, “Bag Tsenkher” (Little Blue). It is said that these were the favorite baths of Zanabazar, the First Bogd Gegeen of Buddhism in Mongolia, and he himself named them as mentioned.

The springs here are famous for treating diseases and afflictions of the lower body: knee and lower back pain; kidney and liver problems; and the rheumatism and sore muscles in general. It is said the springs can cure 404 different ailments, the number which has a symbolic significance in Tibetan-Mongolian Buddhism. The bathhouses are numbered and there are prescribed series of baths for the treatment of various ailments. These hot springs have also been worshipped by Mongolians since early times.

A few hundred meters from the hot springs, there is a small log Buddhist Temple which had been built recently by local people. The Temple is furnished with items inside for worshipping and offering purposes. Also, there is a huge log and brush *ovoo* on the top of the hill which honors and marks the Onon Hot Springs and is the worshipping place for visitors.

2.A.II GENERAL DESCRIPTION

This cultural property – The Great Burkhan Khaldun Mountain and its Surrounding Sacred Landscape – is a cultural sacred landscape.

❖ ONE. Natural Features and Biodiversity of the Nominated Property and its Natural Values

Natural features and values: according to the physic-geographic province classification, Burkhan Khaldun and its surrounding sacred areas lie in a sub-region located in the central part of Great Khentii boreal coniferous forest region (D. Dash). The areas are specific with their landscapes supporting middle high mountains with moderately flattened rounded tops and slightly steep slopes, valleys of the rivers originated and running down from these mountains in different directions, and forest steppe and steppe valleys continued in the east and south.

Khan Khentii Mountains are located in the area, where vast Central Asian steppe meets permafrost bearing Siberian forest taiga, and support a part of globally important watersheds. The rivers e.g. Tuul, Kharaa, Yeruu and Minj originated from these mountains inflow into the Northern Arctic Ocean while the rivers e.g. Onon and Kherlen inflow into the Pacific Ocean.

In terms of its climatic parameters, the proposed area is located in the region, where the highest amounts of annual precipitation in Mongolia occur (average annual precipitation is 350- 450mm). It is humid and temperate in summer, it snows relatively high and is warmer in winter, and it is moderately cool and often foggy in spring. Average annual temperature is -3°C ... -4°C , average air temperatures in January are -20°C ... -22°C in mountain ranges and -22°C ... -24°C in major river valleys. Average air temperatures in July, the warmest month a year, are $+12^{\circ}\text{C}$... $+14^{\circ}\text{C}$ in mountain ranges and $+15^{\circ}\text{C}$... $+20^{\circ}\text{C}$ in river valleys and steppe. Due to ongoing global warming, the air temperature has been increased by 2.0 - 2.1°C and precipitation amount has slightly reduced in the region within last about two decades in comparing to the long term averages. According to the further climate change

prediction modeling and re-analysis results, the air temperature is likely to be slightly intensified (to be increased by 2.6⁰C) and precipitation is likely to be increased by 4-8% within the next hundred years.

The proposed area supports mountain tundra, boreal coniferous forest, mountain steppe, meadow steppe, forest steppe, and dry steppe ecosystems and is important for biodiversity conservation of the ecosystems.

According to the soil-geographic province classification, Burkhan Khaldun and its vicinity belongs to the moderately moist northern Khangai-Khentii district that contains vertical soil zoning. The region supports the forest taiga soil, the moistest type of soil in Mongolia.

Researchers define the following main types of dominant landscapes within the proposed Burkhan Khaldun Mountain and its surrounding areas (Sh. Tsegmed, D. Dash): alpine at 1900-2200m a.s.l. and boreal coniferous forest at 1740- 2100 m a.s.l. (Burkhan Khaldun Mountain); meadow steppe around low mountains and moraine hills expanded into river valleys; and swampy meadow along river valleys namely extensive unenclosed areas and moderately flat areas around tributaries.

Non-flat, slightly inclined, and depressed areas and the terraces, where river deposits are made of basic rocks, of river valleys in vicinities of Binder Mountain and Baldan Bereeven temple are distributed by grasses- forbs and *Stipa* steppe dominant vast steppe landscape while the slightly inclined vast areas that are less cut by ravines are distributed by grasses-forbs dry steppe and rolling hills.

Alpine landscape is dominant on tops and upper parts (2100-2400 m a.s.l) of mountains in the vicinity of Burkhan Khaldun Mountain and 70- 80% of them are covered by forests. The parts distributed by turf and peat bearing clayish soils of mountain tundra support pine and larch forests and moss and lichen bearing sub-alpine vegetation. Humus contents of soils in these areas are relatively high or 16.5- 20.0 % in average. Boreal coniferous forest landscape is found in the areas (1900- 2100 m a.s.l) that are partially covered by rocks, dominant by boreal coniferous forest's peaty humus bearing soil, (*Bergenia moench*) bearing pine forests, (*Vaccinium vitis idaea*) bearing pine forests, pine forests and lower slopes of the mountains are distributed by forbs.

Meadow steppe landscape unevenly occurs mostly on low mountains and moraine hills those are expanded into river valleys. In these areas, mountain non-carbonate chernozems are stabilized, larch and spruce forests partially occur, and support diverse vegetation

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containing forbs and grasses. The areas supporting swampy meadow landscape are dominant by swampy permafrost soil, river valleys are entirely covered by poplar stands, and dominant by forbs–sedge communities.

Vicinity of Binder Mountain and Baldan Bereeven temple support grasses – forbs bearing dry steppe and rolling hill landscape and grasses forbs and feather grass - steppe dominant vast steppe landscape. These areas are the most suitable for pastoral animal husbandry and abundant by fine herbous plants used for haymaking. The areas with grasses forbs and feather grass – steppe dominant vast valley landscape are dominant by brown and light brown soils and their vegetation covers contain meadow grass and feather grass.

Biodiversity: according to the natural zone classifications, the proposed Burkhan Khaldun Mountain and its surrounding areas lie in a boreal coniferous forest zone meeting forest steppe and steppe zones (N. Ulziikhutag, D.Dash). These zones are the richest and diverse in biodiversity. According to the research data on plant species and their compositions, there are 1229 species of vascular plants of 389 genera of 85 families (E.Ganbold). Among the plant species recorded, the steppe, forest, meadow, and swampy area plants are dominant.

In the vicinity of Burkhan Khaldun Mountain, there are 28 species included in the Mongolian Red Book, 15 species included in the very rare species list, and 28 species listed in the rare species. Additionally, there are 2 species listed as critically endangered species, 4 species listed as endangered and 8 species listed vulnerable species in the IUCN Red List Category.

❖ List of Rare plants within the Great Burkhan Khaldun Mountain and its surrounding sacred areas

№	Scientific name	English name
1.	Smelovskia bifurcata	Smelovska's bifurcat
2.	Stellaria pulvata	Tees dale Sandwort
3.	Minuartia stricta	Bog stitch worth
4.	Juniperus dahurica	Daurian juniper
5.	Valeriana officinalis	Common valeriana
6.	Gentiana algida	Alpine gentian
7.	Oxalis acetosella	Ladys slover
8.	Tanacetum tanacetoides	Tanacet

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9.	Allium altaicum	Altai onion
10.	Achillea acuminata	Tooth leaved yarrow
11.	Pinus sibirica	Siberian pine
12.	Chelidonium majus	Greater celandine
13.	Achillea asiatica	Asiatic yarrow
14.	Allium Lineare	Line onion
15.	Allium odorum	Sweet onion
16.	Allium anisopodium	Dwarf onion
17.	Allium victorialis	Rooted onion
18.	Bergenia crassitolia	Leather bergenia
19.	Cacalia hastate	Leaved cacalia
20.	Crataegus sanguinea	Red- haw hawt horn
21.	Gentiana barbata	Gentian Barbed
22.	Grossularia acicularis	Needle shaped gooseberry
23.	Gymnadenia conopsea	Fragrant orchid
24.	Iris flavissima	Bunge
25.	Lonicera altaica	Altai honeysuckle
26.	Malus baccata	Crab apple
27.	Polygonum viviparum	Viviparous bistort
28.	Sedum aizoon	Aizoon stone crop

❖ *List of Very Rare plants within the Great Burkhan Khaldun Mountain and its surrounding sacred areas*

	Scientific name	English name
1.	Sambucus manshurica	Manchurian elder
2.	Gentiana macrophylla	Large-leaved gentian
3.	Solidago dahurica	Dahurian goldenrod
4.	Sedum Pallescens	
5.	Rhodiola Rosea	Rose-root
6.	Plantanthera Bifolia	Lesser butterfly
7.	Cypripedium macranthum	Large- flowered
8.	Cypripedium calceolus	European lady-slipper
9.	Lilium martagon	Martagon lily
10.	Lilium pensylvanicum	Daurian lily
11.	Saxifraga hirculus	Marsh saxifrage

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12.	Rhododendron aureum	Golden Rhododendron
13.	Rhododendron Adamsii	Adams Rhododendron
14.	Rhododendron Dahuricum	Daurian rhododendron
15.	Drosera rotundifolia	Round-leaved sundew

According to the fauna's geographical province classifications in Mongolia, surrounding areas of Burkhan Khaldun Mountain lie in Khentii district (Bannikov, 1954). In terms of mammal species, the deserted boreal coniferous forests located in the central part of Khentii Mountain range or upper parts of Onon, Kherlen, Tuul, and Minj River basins or transitional areas are similar to Eurasian boreal coniferous forests. The areas belonging to Khentii district are distributed by over 50 species of 27 genera of six orders including five species of mammals-insectovers, four species of *Hymenoptera*, four species of lacomorphy, 19 species of rodents, 13 species of predators, five species of ungulate, one species of reptile, and 253 species of birds. Researchers define about 40 per cent of fauna species in Mongolia are recorded in the areas.

Currently, there are 8 species included in the very rare species list, 24 species included in rare species list, 24 species included in the Mongolian Red Data Book in the region. Moreover, there are five species of mammals and four species of birds listed in Appendices I and II of Convention on International Trade of Endangered Species (CITES). These findings show the importance of the areas in terms of their biodiversity values.

❖ *List of Rare animals within the Great Burkhan Khaldun Mountain and its surrounding sacred areas*

#	1. Mammals		Mongolian Red Data Book	Mongolian Red List of Mammals, Bird and Fish (IUCN Red List Category Status)	
	English name	Scientific name		Regional assessment	Global assessment
1	Asian particoloured bat	Vespertilio superans	Rare species	Data deficient (DD)	Least concern (LC)
2	Sable	Martes zibellina	Rare species	Vulnerable (VU)	LC
3	Brown bear	Ursus arctos	Rare species	DD	LC

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4	Red deer	Cervus elaphus	Rare species	Critically Endangered (CR)	LC
5	Hoffman's pika	Ochotona hoffmanni		Not evaluated (NA)	VU
6	Eurasian lynx	Lynx lynx		Near Threatened (NT)	NT
7	Pallas's manul	Otocolobus manul		NT	NT
8	Grey wolf	Canis lupus		NT	LC
9	Corsac fox	Vulpes corsac		NT	LC
10	Red fox	Vulpes vulpes		NT	LC
11	Wolverine	Gulo gulo		LC	VU
12	Eurasian otter	Lutra lutra		DD	NT
13	Siberian ibex	Capra sibirica		NT	LC
	2. Birds				
14	Lesser white – fronted Goose	Anser erythropus	Rare species	VU	VU
15	Baigal teal	Anas formosa	Rare species	VU	VU
16	Ferruginous duck	Aythya nyroca	Rare species	VU	NT
17	Eastren imperial eagle	Aquila heliaca	Rare species	VU	VU
18	Asian dowitcher	Limnodromus semipalmotus	Rare species	VU	NT
19	Great bustard	Otis tarda	Rare species	VU	VU
20	Eurasian bittern	Botaurus stellaris	Rare species	NT	LC
21	Greater white-fronted goose	Anser albifrons	Rare species	NT	LC
22	Eurasian Crane	Grus grus	Rare species	NT	LC
23	White-tailed eagle	Haliaeetus albicilla	Rare species	NT	LC
24	Tree pipit	Anthus trivialis	Rare species	NT	LC
25	Yellow-breasted bunting	Emberiza aureola	Rare species	NT	VU
	3. Fish				
26	Taimen	Taimen	Rare species	EN	NE

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27	Siberian sturgeon	Siberian sturgeon	Very rare	CR	VU
	4. Agnathans				
28	Lamprey eel	Lamprey eel	Rare species	DD	LC
	5. Insects				
29	Mongolian blue dragonfly	Mongolian blue dragonfly	Rare species		
30	Apollo	Apollo	Rare species		
31	Tenedius Apollo	Tenedius Apollo	Rare species		
32	Swallowtail	Swallowtail	Rare species		
33	Privet Hawk-moth	Privet Hawk-moth	Rare species		
34	Narrow-bordered Bee	Narrow-bordered Bee	Rare species		
	6. Molluscs				
35	Daurian clam	Dahurinaia dahurika	Rare species		

❖ *List of Very Rare animals of the Great Burkhan Khaldun Mountain and its surrounding sacred areas*

#	1. Mammals		Mongolian Red Data Book	Mongolian Red List of Mammals, Bird and Fish (IUCN Red List Category Status)	
	English name	Scientific name		Regional assessment	Global assessment
1	Musk deer	Moshus moschiferus	Very rare	EN	VU
2	Moose	Alces alces	Very rare	EN	LC
	2. Birds				
3	Siberian white Crane	Grus leucogeranus	Very rare	CR	CR
4	Greater Spotted Eagle	Aquila clanga	Very rare	EN	VU

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5	Palla's fish eagle	Haliaeetus leucoryphus	Very rare	EN	VU
6	Japanese White-naped Crane	Grus vipio	Very rare	VU	VU
7	Hooded Crane	Grus monacha	Very rare	VU	VU
	3. Fish				
8	Amur Sturgeon	Acipenser schrenckii	Very rare	DD	EN

The Institute of Botany under the Mongolian Academy of Sciences defines total forested area of Burkhan Khaldun and its surrounding sacred areas is 430 000 hectares from total forested area in the region. For Burkhan Khaldun and its surrounding areas, 94% of their forested areas are coniferous and 5% are foliage forests in the region.

Burkhan Khaldun and its surrounding sacred areas support the moistest and boreal forest soils and about 40 per cent of fauna species in Mongolia, abundant fresh water resource, permafrost, and diverse flora species. Forests in the areas have high ecological importance for retaining water in rivers, prevention from soil erosion, making climate mild, providing fauna, flora, and micro-organisms with favorable habitats and holding up permafrost.

❖ *TWO. Historical and Cultural Values of the Property*

This property represents an absolutely unique integration of long-standing cultural traditions:

- 1) Mongolian nomadic cultural traditions based on pastoral nomadism;
- 2) The tradition of mountain worship and associated concerns for the natural world specific to herding cultures;
- 3) The integration of shamanic and Lamaistic Buddhist traditions and their concerns for the place of humans in the larger universe;
- 4) Historical values associated with the birthplace of the Mongolian Nation, Great Mongolian State, Mongolian Empire and the Chinggis Khan himself (1162-1227), within the history of Eurasia.

Moreover, the nomination site focuses in one place the fusion of several unique outstanding qualities.

- A vast unforgiving and open landscape of natural beauty, whose outstanding natural and cultural values originated and developed in response to the given extreme natural environment.
- An unspoilt social landscape with its own unique cultural identity and “ethnic signature”
- A retreat of intense divine significance and spiritual inspiration which provides both personal inner comfort and national motivation.
- An unblemished landscape whose unspoilt character has been deliberately maintained as a result of long-standing worship practices, mutually complementary human use with low impact.

These characteristics provide an important context against which this nomination proposal for World Heritage inscription should be considered.

This Cultural property is an exceptionally distinctive if not unique example of a Cultural landscape which reflects the intimate relationship between man and nature, the past and the present, and the physical and symbolic worlds. The area is the most powerful symbol of Mongolia and the supreme emblem of the Mongolian identity. The property is the most sacred of all sites for nomadic people and for every Mongol, making it unique within a world heritage context.

This vast area represents an organically evolved landscape with exceptional material and Associative qualities. This combination of physical and spiritual characteristics have remained authentic for millennia and reflect the continuous settlement and uninterrupted land use practices of generations of likeminded nomadic peoples who have survived and struggled to make a living from these harsh open steppe lands.

In addition, the distinctive character and intensely individual sense of place of the property’s immense open spaces, are further amplified by the deeply embedded but continuing ancient traditions of mountain worship, Shamanic rituals and the spiritual influences of Mongolia’s Lamaistic Buddhism. All of these are ingrained in the lifestyles of those who live in these areas.

It is not surprising given this combination of characteristics that the area was so directly associated with Mongolian and World history and Mongolia’s most revered person who during his reign influenced societies and lives of millions across huge expanses of Eurasia; Chinggis Khan.

Burkhan Khaldun Mountain and its Surrounding Sacred Landscape is inextricably linked to the person and achievements of the Chinggis Khan, founder of the most extensive empire the world has seen. His role in unifying a multitude of disparate tribes and leading his people to a sense of national destiny and identity cannot be minimized. It may be said that the Empire he established and that covered almost all Eurasia began at Burkhan Khaldun Mountain; and its far-flung khanates across Eurasia were linked back to this originating point. Even though the Empire fell within a few hundred years, the power of Chinggis Khan and his successors became an inextricable part of historical and mythic traditions across the Central Asian steppe.

His associations with the Great Burkhan Khaldun Mountain are well documented in historical sources, including the “Secret History of the Mongols” to the extent that it believed these mountains were not only his birthplace and possibly his last resting place, but also an area he venerated throughout his life. A place to which he returned to meditate and seek spiritual solace.

“Great Burkhan Khaldun Mountain and its Surrounding Sacred Landscape” is therefore the cradle of the Mongol nation and the birthplace of the enormous influence that this nation had in shaping the history, identity and nature of civic society across other parts of Central and Western Asia in the past.

Sacred Binder Mountain reaffirms the importance of the ancient mountain cult, joining it to indications of human cultural activity from before the Bronze Age.

The third property, the Baldan Bereeven Monastery, joins to the mountain cult associated with Chinggis Khan the rich religious tradition of Lamaistic Buddhism—a tradition almost wiped out in the twentieth century. Finally, the association of ancient shamanic beliefs with mountain worship and with Buddhist traditions reflects the unique character of this nomination as well as its outstanding and universal values within world culture.

The property preserves ancient systems of belief and practice in a form that is absolutely unique within world culture. It creates a kind of crucible of the Eurasian nomadic world in all its facets. For this reason, the property represents a unique addition to the World Heritage program. By preserving and continuing to enhance the property of this nomination, the Mongolian government can ensure the existence of a model of reverence for the land, of appropriate land use practices and of national identity for generations to come, both for Mongolians and for the rest of humankind.

In addition the commonality which binds all natural and cultural values functionally and communally are the nomadic people who live and use this area and the long standing traditions which these people still practice centered on the veneration of these Sacred Mountains and their associated religious features and sites.

The sacred significance of Burkhan Khaldun is well documented and can be demonstrated to have extremely deep roots. Not only have these mountains for thousands of years been the focus of Shamanic worship by the region's early nomadic peoples, their most sacred significance has always been their association with Chinggis Khan the founder of the Mongol Empire and the Mongol State. Since the end of the twelfth century, Chinggis Khan established and personally instigated the worship of Burkhan Khaldun.

With the passing of time, the region including the surrounding of this property remained strongly associated with Chinggis Khan's descendants and their intense traditions of worship for it. Not surprisingly and to elevate the status of this Sacred place still further, State sacrifices and majestic ceremonies became a characteristic trait of the rituals of worship associated with Burkhan Khaldun.

After the seventeenth century, Buddhist rituals of worship, focused on the Baldan Bereeven Monastery, added yet another important and slightly different layer of cultural significance to the identity of this site. The Monastery became, in essence, the epitome and physical embodiment of the intangible cultural values associated with the mountains and their surrounding landscapes.

Because the Burkhan Khaldun Mountain and its adjoining sites collectively preserve and continue to reflect a wealth of traditional systems of belief and traditional practices, this property represents nothing less than the "cradle" not only of Mongolian nomadic culture and mountain worship traditions but the Mongol nation itself.

Through their archaeological remains, the nominated property and the adjacent areas provide important evidence of the nature of human culture back to the Palaeolithic period. The extent and significance of the historical heritage values of this nominated property is considerable and reflected by the extensive number of historic-cultural ancient monuments and sites found within its boundaries and adjacent areas.

In the region of Burkhan Khaldun and its Surrounding Sacred Landscape, there are over 3000 archaeological and cultural vestiges representing different periods of history. 1700 of these belong to the Bronze Age, 505 are from the Hunnu (Xiongnu) period, 400 are from

the Turkic period, 550 belong to the Mongol period and some are from Kidan period.

2.A.III BACKGROUND FOR THE DESCRIPTION

2.A.III.1 Steppe ecology and characteristics of nomadic pastoralism

In order to understand the vitality of Mongolian nomadic culture and traditions and their unique contributions to the world's cultural heritage, one must understand the ecology of Mongolia.

Most of the Mongolian territory is covered by Steppe grasslands, mountain Steppe and desert. Vegetation ranges from rich luxuriant grassland to the desiccated wastelands of the Gobi.

Forestlands in the north of the country occupy only small portion of the country. The Mongolian climate is intensely continental and uncompromising. Summer temperatures in the Steppe region, reach 40° C, and drop to -25 to -35° C in the winter. These extreme temperatures combined with almost continuous strong winds and a short growing season, makes this a severe and inhospitable environment highly unsuited to the development of sedentary agriculture. The climate dominates everything but despite this, nature and man have become highly adapted to life in this area, in ways which are markedly different from other areas of the world.

The basis lifestyles and land use activities of the ethnic groups in these areas have evolved and adapted as a result of generations of acquired skill and experience of nomadic and natural pasture animal husbandry practices. The main skills and traditions of natural pasture are based on the system of transhumance, first developed over 4,000 years ago by nomadic people in Central Asia, including the territory of today's Mongolia.

For thousands of years, the Mongols and their ancestors have lived and moved from place to place within the vast open spaces extending from the Altai Mountain ranges in the west of Mongolia to the foothills of the Khyangan Mountains in the East. Likewise their territories extended from the shores of Lake Baikal in the North of the country to the approaches to the China's Great Wall in the South. This region is part of the vast Eurasian steppe, which stretch for several thousand kilometers from the Danube River in the west, to the Korean peninsula in the east.

Within this extensive open landscape, sedentary and nomadic civilizations have co-existed with each other, practiced subsistence agriculture and maintained their collective cultures

of animal husbandry for many thousands of years. Unlike the rest of the Eurasian steppe regions however, within present-day Mongolia nomadic stockbreeding still remains the dominant economy as it has done for over four thousand years.

As happened thousands of years ago, today individual family or groups of families of nomads still move according to the four seasons¹. This nomadic practice of transhumance serves several purposes and has a series of benefits to both nature and to the nomads.

- It is a sustainable land use, because it provides an effective means of fattening of animals without damaging the overall quality of any specific environment or area though excessive over-grazing by livestock.

In the Steppe and Forest Steppe zones, for instance in the nominated areas, nomads normally winter in one place for a period of three months. During the remaining months, they may regularly move about five or six times in search of suitable pasture.

Unlike many other countries, patterns of nomadic movement in Mongolia traditionally differ in that they take place in two different spatial directions. Within the Steppe grasslands and the Gobi regions, the movement is lateral across or within a given extension of a home territory. In the high mountain regions, patterns of movement are different and take place in a vertical direction, with nomadic people moving from lower to higher pastures and back again. In both cases, the motives for the nomadic movement is the same: the search for fresh pastures and good fodder for the animals. Both patterns of the movement have been practiced in the nominated areas.

- Along with these traditions of transhumance, Mongolian nomads have over the centuries developed highly effective husbandry techniques to care for the five kinds of animals they stock and herd namely their sheep, goats, horses, cattle and camels.

Dictated by the four seasons and need for pasture, once again the Mongolian people have developed sophisticated methods for the breeding, selecting, taming, and training their animals. This is particularly the case for those animals on whom they are dependent for their mobility and transport. Closely associated with inherited knowledge of husbandry,

¹ *D.Tseveendorj., Nomadism and stock-breeding in Mongolia.,In the: Mongoliin archeologiiin sudalгаа (Archaeological Study in Mongolia), Volume III, Ulaanbaatar, 2004; pp-48).*

nomadic people have developed their own knowledge understanding and unique and often alternative ways of medication and the healing of humans and their animals.

Nomadic or pastoral animal husbandry is a type of live biological factory that is converting pasture plants, water and minerals into meat, milk wool, cashmere, skin and hides. Mongolian herders are the managers and workers of this unique factory.

Mongolian nomads have created specific skills and knowledge for nature friendly and waste-less processing technology of animal raw products, manufacturing their animal harnesses, clothing, and their unique housing – ger (Mongolian traditional dwelling), its articles and for many other necessary items.

Given the severity and isolation that nomadic people experience, it is not surprising that these groups of people around Burkhan Khaldun continue to live in ways which reflect the traditional values of their forefathers.

Nomadic people have life style rules, norms and social traditions which reflect their intimate relationship with the earth and dependency on nature coupled with a deep seated sense of national spiritual values. Nomadic people live in accordance with a unique and inherited heritage of folk knowledge of the universe and planets, the influences of the lunar calendar, and an intimate understanding of the harshness and opportunities that environment in which they live imposes on them. The social practices of the nomadic people are continually shaped by the conditions of nomadic life.

2.A.III.2 The cultural expressions of nomadic Pastoralism and its Viability

The value and relevance of the intangible cultural heritage of a nation and of any ethnic group, depends upon a combination of factors and are intensified when all these attributes are found in one specific place.

In certain instances the power of this intangible cultural heritage can symbolize a nation's identity and add a unique contribution to the richness of the world's ethnicity. The distinctive social relationships, age old husbandry traditions and deep rooted spiritual doctrines of nomadic pastoralism is an example such of a set of circumstances.

It was as a result of the domestication of cattle, yak, horses, sheep and goats in the Early Bronze Age (early second millennium BCE), that nomadic people's lifestyles shifted from a hunting dependent society to one practicing transhumant pastoralism. This was

accelerated when the domestication of camels occurred in the Late Bronze Age and more particularly as horse herding and horse riding became more common place. With these changes so the populations of the Mongolian steppe shifted from a place centered life to one characterized by greater movement in search of fresh pastures. This change was further facilitated by the early-middle second millennium BCE as a result of the growth in bronze metalworking and the early forms of trading. As in many other mineral rich countries, the use of metals evolved rapidly as the opportunities created by the forging of iron became more apparent. By the early first millennium BCE the development of iron working technologies and the use of metal for implements, ornaments and weapons became characteristic of life of nomadic people in the territory of today's Mongolia.

The legacy of those nomadic people who lived during these periods in territories which now coincide with modern day Mongolia, Inner Mongolia, Dzungaria and Southern Siberia, have left behind them an enormous range of artefacts which bear testimony to their ways of life. "Stone-slab" graves, "Deer stones" and other material vestiges of these people's existence have all been found in locations which form the core of the nomination area². This once again reveals the area's social importance and the extent of its archaeological significance.

The importance of the nomination area is further reflected through archaeological research studies of Mongolia and adjoining regions which clearly reveal the extent to which steppe cultures and their traditions of stock raising and horse riding originated and evolved in the regions of Central Asia and Southern Siberia.

From these same nomadic horse cultures were born individuals and people who developed military skills and as their prowess increased so did the land they occupied and eventually the nomadic Empires they controlled. Many of these Empires extended well beyond Mongolia's present-day borders.

One of the most important of these early Empires was that of the Hunnu (Xiongnu) which dominated much of the Asian steppe during the late first millennium BCE-early first millennium CE. Their realm is likely to have included the region of Burkhan Khaldun where it is thought these people lived.

Burial remains and religious artifacts from elite Hunnu tombs in this region suggest that even then the Burkhan Khaldun Mountain Region may have been sacred and revered areas

² History of Civilizations of Central Asia., Volume II, UNESCO publication, France, 1996; pp-151).

of the Mongolian steppe. The very famous Hunnu tombs at Duurlig are located in this region.

The materials and artefacts excavated from these tombs clearly confirm that both the tangible associations and intangible cultural value of the Burkhan Khaldun region were recognized and celebrated in those days. These objects demonstrate the early existence of traditional burial customs, spiritual beliefs and sacrificial practices, along with evidence which indicates that traditional practices relating to cattle breeding were also evident.

Those same Hunnu tombs have also revealed significant evidence regarding that civilization's burial practices, sacrificial rituals and even the existence of wheeled vehicles, horse gear and the traditional *ger*, not to mention ethnic furnishings, craftsmanship and the artistic influences and tastes specifically associated with what was clearly a nomadic herding culture.³

After Hunnu, the successive nomadic Empires, including the Sianbe, Jujian, Turkic Empire, Uighur, Kyrgyz, Xidan States also developed their own form of nomadic civilization which again left its own unique cultural imprint in the form of heritage monuments and vestiges.

The most direct descendants of the Hunnu, the Mongolians, continued to develop these specialized nomadic cultural traditions across the Mongolian steppe especially within the region of the three areas of the nominated property.

Under the Mongols and especially during the expansion of the Mongol Empire during the reign of one of the world's most powerful and successful chieftains and founding father of Mongolia; Chinggis Khan, these traditional nomadic cultures were strengthened and became the defining characteristic of what was to be the largest Empire this world has ever known occupying a substantial proportion of Eurasia.

The legacy that nomadic pastoralism and the traditional lifestyle of Mongolian nomadic people has created and which continues today has been the defining factor which has shaped the distinctive character of this area.

³ *Mongol nutag dahi tuukh soyoliin dursgal (Cultural monuments and sites in Mongolia); Duulga uuliin hunnu bulsh (Hunnu tombs at Duulga Mountain), Ulaanbaatar, 1999; pp-147; Xiongnu's First Empire of the steppes., Duurlig's Hunnu Tombs, Ulaanbaatar, 2008*

Herders and local people in this region still practice unique nomadic cultural rituals and festivals such as National Naadam Festival (three manly sports), celebration of Tsagaan Sar (the lunar month celebration), worshipping of sacred sites, new ger (traditional dwelling) warming feasts, wedding ceremonies and so on. Among them, also, there are broadly performed such household rituals and customs related to nomadic pastoralism as wool beating, felt making, milking mares, branding horses and many others. Various religious practices and rites including mountain worshipping traditions are being revived for recent years.

Nomadic herders still live in gers, make and use traditional items and objects such as camel and ox cart, harnesses for riding horse or camel and loading equipment. Food-stuffs made from the production of animals raised by nomads are unique and ecologically hygienic. In addition to it, skin, hide, wood, wool and cashmere are inexhaustible sources of mongolian traditional art and craftsmanship showing a potential to produce many local brands.

Rich intangible cultural heritage of indigenous people from this region includes Mongolian native language itself, and its associated oral elements: proverbs, riddles, ritual poems, tea-libation recitations as well as praise songs, various types of charms, eulogies and so on. Among these people are very popular such traditional folk performing arts as ritual songs, long songs, khoomei (over tone singing), isgeree (whistling), playing morin khuur music (horse headed fiddle), folk dancing art and as well as many interesting traditional Games.

Many different types of traditional crafts belong to these herder people living around nominated cultural landscape and adjoining areas. There are rich crafts of riding and loading equipment, crafts of making ger items and its ornaments, hide, leather and woolen brand crafts, gold, silver and metal works, the carving of wood and bone, the making of national gowns, boots, wrestling tights and jackets and crafts of making various musical instruments.

UNESCO inscribed the following ICH elements onto the World Heritage Lists of Intangible Cultural Heritage: “Traditional Music of the Morin khuur” (horse-headed fiddle) in 2003, “Mongolian Traditional Folk Long Song – Urtiin Duu” in 2005, “Mongolian Traditional Art of Khoomei” and “Mongolian Traditional Festival – Naadam” in 2010, the Mongol Tuuli (Mongolian epic singing), the “Mongolian Traditional Music of the Tsur”, and the “Mongolian Traditional Dance – Bii Biyelgee” in 2009, “Mongolian Ger and Its Associated Rituals and Customs”, and “Mongolian Calligraphy” in 2013. It is clear that these elements of the unique cultural heritage of Mongolia are now highly valued and their contribution to the world cultural heritage is appreciated.

Particularly at the moment when the world is in deep ecological crisis, nomadic culture and worshipping traditions can provide valuable information about the preservation and conservation of the nature without harming it. It is not sheer coincidence that the United Nations is now emphasizing the contribution of the nomadic civilizations to the mutual changes of culture and civilization and to the development of world cultural diversity. It issued a special Resolution in 2006 to commemorate the 800th anniversary of the statehood of the Mongolian nation, the cradle of this wonderful nomadic civilization, and appealed to its member-states to take a part in this commemoration.

2.A.III.3 A unique Place with sacred qualities

The Burkhan Khaldun Mountain and the region which surrounds it, maintains and reflects the deeply rooted and distinctively Mongolian custom of endowing sacred values and meanings on the various elements of nature such as trees, caves, mountains, rivers, lakes and places where nomadic people believe mysterious powers reside.

The recommendations of the UNESCO thematic expert meetings on Asia–Pacific Mountains held in Japan in September 2001, in China in February 2003 and in Tokyo in June 2005 noted that the process of identifying sacred sites and their specific characteristics is complex, as they often include both natural and cultural heritage values that are difficult to quantify.

However, some general indicators or characteristics can be defined, such as:

- The highest point of a sacred site is often considered to be the center of the cosmos of the world, thus representing super power and home to either a deity or deities;
- Sacred places often function as the symbol of the identity of a nation or group of people and indigenous communities;
- Such places because of their isolation and inaccessibility can be sanctuaries for rare or endangered animals and plants;
- Sacred sites are often places of worship and of sacred rituals and practices;
- Sacred sites are often considered places where spirits or ancestors reside;
- Places with close associations with sacred individuals or people for thousands of years;
- Places of inspiration, inner refreshment or transformation; and
- Places of acknowledged pilgrimage.

“Great Burkhan Khaldun Mountain and its Surrounding Sacred Landscape” meets all these indicators and main characteristics of the sacredness of venerated mountains and sites.

Mongols believe that each mountain, stream, river, spring, and lake has its own life and own deity god. This is illustrated by the proverb “*A mountain has a deity and water has a spirit*”. People were buried at high altitudes so as to entrust them to the deity. Creating *ovoos* on the top of mountains and hills and at the juncture of roads was intended to serve the deities. This belief together with Shamanic beliefs was integrated into Buddhist values and practices, later becoming an inseparable part of the religion and the lives of its followers.

Appreciation for mountains, lakes, rivers and forests and their worship in Mongolia and other Central and East Asian countries is known to have existed since ancient times. Prominent Mongolian scholars believe that some 800 sacred sites and venerated mountains exist in Mongolia. Indeed, most of the sacred sites in Mongolia are mountains.

Mongols believe that most of the elevated land in the great Mongolian steppes have spiritual significance. The peaks such as Otgontenger of the Khangai Range, the five peaks of Tavan Bogd at the western edge of the Altai Mountain Range, and the remote peaks of Burkhan Khaldun (Khentii Khan), Binder Mountain and Bogd Khan of the Khentii Mountain Range were individually some of the first areas in Mongolia to be recognized and described as “Sacred”.

Around these mountain areas a well-established body of legends, myths, shamanic beliefs, rituals and religious practices for mountain worship have developed. Their environs also include sacred objects such as *ovoo*, temples, monasteries, stupas, stones, springs, and other such features. Every venerated mountain or hill in Mongolia has an *Ovoo* erected at its peak which serves as a sacrificial site in rituals of Mountain and “Sky worship”.

Worship at these mountains probably began before or at least during the Hunnu period, and this tradition continues to the present day. Chinggis Khan first declared the Great Burkhan Khaldun Mountain as sacred in the 13th century, and it was worshipped constantly by his Empire thereafter.

The law called “Khalkh Joram,” approved in 1709, proclaimed Khentii Khan (Burkhan Khaldun Mountain) and Bogd Khan as “Mountain reserves” very special sacred places to be glorified and honored for the purposes of worship.

Later, during Qing dynasty in 1778, as a result of King Yundendorj's efforts, Bogd Khan, Khentii Khan (Burkhan Khaldun Mountain) and Otgontenger Mountains were also officially declared as mountain reserves, and the decision was taken to worship them every year. By official decree, a Mongolian Legal Document became statutorily instituted, declaring the ceremony of worship of these three mountains. This Declaration stated

“Old regulations from all provinces should be followed when celebrating a worship ceremony of the heaven, the land, old temples, the God of land, the God of plantation”.

In addition, conduct associated with ceremonial procedures, such as the State's participation in the ceremony and expenditure, was clearly set out in this law. Accordingly, it was obligatory that cows, sheep, dairy products and other food used in ceremonies relating to the worship of the Bogdkhan and Burkhan Khaldun Mountains had to be prepared in advance in four Khalkh provinces. One of the Ministers from the Government obliged to attend the Burkhan Khaldun Mountain worship ceremony.

As mentioned previously, the Khentii Khan Mountain range, including Sacred Burkhan Khaldun and Binder Mountain, is believed to be the birthplace of Chinggis Khan and hence assumes even greater significance in the context of the “Khalkh Joram” law.

Since 1990 and the renewal of older Mongolian practices, these national traditions and customs of nature protection in Mongolia and the laws associated with “Khalkh Joram” have been revived and these traditions and customs are now incorporated into State policy.

On 16th May 1995, the first President of Mongolia issued a new Decree “*Supporting initiatives to revive the tradition of worshipping Bogd Khan Khaikhan, Burkhan Khaldun (Khan Khentii), and Otgontenger Mountains*”. The Decree pronounces the State's support for initiatives to revive Mountain worship as described in the original Mongolian Legal Document and as “set out according to the official Decree”.

These traditions have been updated to reflect present day circumstances and ever since the summer of 1995, Otgontenger, Burkhan Khaldun, and Bogdkhan Khaikhan Mountains have been worshipped as State sacred Mountains. Their significance is reflected by the fact that the Mongolian President personally participated in ceremonies at these locations.

Likewise the sanctity of Binder Mountain has also become more important since the Under Geegen Bogd Zavzandamba Zanabazar, the descendant of the Golden Linage of Chinggis

Khan, Mongolia's first Buddhist leader and a most holy person in Mongolia, visited it in order to perform religious ceremonies.

Burkhan Khaldun is acknowledged as being the center of the universe and the most sacred place for worshipping “The Eternal Sky” or “Heaven”.

Together the Burkhan Khaldun Mountain and its surrounding sites are venerated as the most sacred landscape, a place where the ancestors of the Mongols were buried and where their spirits still exist.

It is no surprise therefore that the Sacred Burkhan Khaldun and its surrounding sacred sites are considered to be the spiritual center of the universe and the most sacred places in Mongolia.

2.A.III.4 The spiritual significance of Shamanism and Buddhism in the sacredness of the place

Shamanism is one of the oldest forms of spiritual belief in Mongolia and possibly the world, having been practiced in Mongolia at least since the age of recorded history. In the earliest known stages it was intricately tied to all other aspects of social life and to the tribal organization of Mongolian society.

The areas surrounding the Burkhan Khaldun Mountain is believed to be one of the major sources of its origin and development. Nomads of this area and other vast expanses of the Mongolian steppes, shared a vision of the universe and the world of human experience that was characterized by religious concepts, rituals and magical practices.

Despite efforts to eliminate religions, including Shamanism, during the Communist era, the practice has survived. In addition, Mongolian nomadic customs of worshipping the spirits of mountains and rivers evolved from Shamanist sacrificial rituals, into offering ceremonies through Buddhist elements and practices. Given the relevance of Shamanism to the context of the nominated property, a brief overview of the relevance of Mongolian Shamanism offers a helpful context to understand the spiritual importance and Sacred values of the Burkhan Khaldun Mountain and its surroundings.

Some scholars believe that the initial basis of Shamanism was magic, totemism and fetishism, and that these concerns emerged during an early period of social development⁴. However, the scholars stressed out that the nature of worship and shamanism are different

⁴*Brief History of Mongolian Shamanism*, pp. 8–37

notions. According to other scholars, the earliest form of Shamanism originated during the Mesolithic Period, approximately 12,000-7,000 years ago⁵. Others argue that the most primitive form of Mongolian Shamanism developed in the Bronze Age.

By the establishment of the Hunnu State in 209 BCE, Shamanism played an important role in society. The Hunnu ancestors made Shamanism into the State religion as described in contemporary historical documents:

“In the first month of the year all chiefs gather in the Emperor’s Palace offerings in the fifth month, the Great Council meets at the town Luu to make offerings to the elders, the heavens, the world and the sacred Mountains”⁶.

Ever since the ancestors of Mongolians have followed the Shamanic traditions, including the worship of the sun and the moon and sacrifices to the heavens, the earth, spirits, and their ancestors. These rituals are deep in their meaning, rich in detail and mythic in significance.

Shamanic beliefs are therefore a special form of human religion as well as the highest expression of the “world view” widely found among ancient steppe, forest, and tundra dwelling groups of North Asia⁷ Shamanic ritual is primarily concerned with the mediation between humans and the deities that control the natural world.

However what makes Mongolian Shamanism so important is the fact that the protection of pristine and unblemished nature is fundamental to its integrity and authenticity. Its traditions are exclusively concerned with the worship, respect and protection of the natural environment.

The importance and relevance of the Shaman, a kind of a priest or medium selected by a messenger from the spirit world, must therefore be recognized in this context, as someone who acted as a conduit or bridge between the natural world and the spiritual realm of the gods, demons, and spirits of ancestors.

Any sort of misfortune that a Mongolian person suffered, from hunger and sickness to natural disasters, was seen as devilish mischief caused by malicious demons. Timely offerings, virtuous conduct, and strict observance of taboos would usually be enough to

⁵Purev.O, *Mongolian Shamanism*, Ulaanbaatar, 1999

⁶Mongol Ulsiin Tuukh (*The History of Mongolia.*, Ulaanbaatar, 2003; pp-236-237).

⁷Potapov.L, *Record of History of Altai*, Moscow, 1953.

ensure the benevolent attitude of the ancestral spirits. However, when peace and harmony were disturbed by evil spirits, this was when a Shaman's assistance was required.

The Shaman was protected against supernatural negative forces by the magical properties of the tools of his trade. Their headgear was often decorated with the antlers of deer, which gave speed and versatility. A headdress decorated with eagle feathers gave strength, while owl feathers endowed the power to see at night. To the Shaman's upper garments, metal objects symbolizing armor such as arrow heads, bells, and mirrors were attached. Feathers, symbolizing wings, were also attached to the sleeves of their dress. The Shaman's staff crowned with a horse's head or his drum, the handle of which was also carved in the shape of a horse's head, symbolized his mode of transportation.

Historically Shamanism has had a considerable influence on State policy and in particular social beliefs and activities at the height of the Great Mongol Empire in the 13th century.

“Temujin's accession to the throne took place in 1189, at Lake Khuh of Khar Zurkhen on the Sengur stream, within Mount Gurelch in the upper reaches the rivers Onon and Kherlen, near Burkhan Khaldun. The official title “Chinggis” was conferred on Temujin by the Shaman Khukhchu Teb-Tenger”⁸

Chinggis Khan and his successors believed in the supernatural powers of Tenger (Heaven) and were said to have practiced Shamanic rituals for the worshipping of sacred sites. Indeed, contemporary Mongolian Shamans preserve in legend that Chinggis's second son Tsagaadai and his wife were both Shamans, and continue to worship these two figures.

Chinggis Khan and all Mongols worshiped Tenger as their father and the earth as their mother, considering themselves to be governed by the magic forces of the Eternal Sky, which ruled over the land and people below.

Chinggis Khan is known to have worshiped the Great Burkhan Khaldun Mountain and went to this sacred Mountain to arrange Shamanic rituals for worshipping the Eternal Sky, to make offerings, and to receive supernatural powers and orders from the Eternal Sky.

The Mongols' Shamanic beliefs and practices, in particular the model of their offering rituals for mountains and rivers as practiced at Burkhan Khaldun, extended across the

⁸(1.Juvayuni Ata Malik, 1958, *Tarik-I Tahan-gushai*.English trans. J.A.Boyle, *The Hystory of the World conquerors, Manchester, 2 Volumes.*)

Mongol Empire. In this way, Mongolian Shamanism both enriched the religious traditions of many other regions and was in turn, enriched by new local elements.

However, the significance of Shamanism in Mongolia began to decline in the late 15th century, as an organized campaign was undertaken by the ruling Princes to convert the Mongolians to Buddhism. Since the beginning of the 16th century, the Buddhism of Tibet Gelugpa Sect (yellow) had begun to spread its practice into Mongolia.

The development of very close ties between Altan Khan, the most influential political figure in Mongolia in that period, and the Third Dalai Lama of Tibet laid the foundations for the rapid dissemination of the Yellow Sect of the Tibetan Buddhism, introduction of which is, to great extent, owed to the Mongolian people.

As a result Shamanic rituals became forcibly prohibited. Despite this period many shamanic rituals and ceremonies were deliberately integrated into the emerging body of Mongolian Buddhist teachings and rites. The result was a new religious "face" laid on practices that remained basically Shamanic in character. The phenomenon and establishment of the Baldan Bereeven Monastery in 1777 was conceived with the intention of creating the Temple of Yellow Sect of Tibetan Buddhism, the monks of which were charged with performing the worship practices for five sacred mountains in this region including the Great Burkhan Khaldun and divine Binder Mountain.

Therefore it can be seen that Shamanic rituals and ceremonies have been significantly enriched by Buddhist teachings of benevolence and compassion, by the Buddhist tradition for the veneration of nature, the preservation of organic and inorganic substances, and the prevention of evil behaviors. Despite this symbiotic relationship with Buddhism, Shamanism was almost extinguished during the Communist period, from the 1920s to Mongolia's democratization in the 1990s. More recently it has shown some signs of revival.

Routinely for generations, all Mongolians have followed Shamanic traditions. This is particularly true in the case of the Darkhad and Tsaatan, who settled around Lake Khuvsgul, and also the Uriankhai, who inhabited the southern part of Lake Khuvsgul before migrating to Burkhan Khaldun where they provided service for rulers to keep watch over the three Precincts or Ikh Khoriuds of Great Khans, near the Great Burkhan Khaldun Mountain.

The property therefore represents the place where Shamanism possibly originated and has been the spiritual home of the Mongolian people for over thousand years. The worshipping tradition and practices in nominated property also represents a unique fusion of Shamanism and Mongolian Buddhism.

2.A.III.5 Burkhan Khaldun and its bond with the world's most powerful nomadic ruler: Chinggis Khan

The significance and reverence of Chinggis Khan's associations with the nomination site should not be underestimated. His reason for coming to power was his success in uniting many of the nomadic tribes of northeast Asia. After founding the Mongol Empire, he spearheaded the Mongol invasions that resulted in the conquest of most of Eurasia. His power and influence was uncompromising with his campaigns often characterized by some massacres of the cities and people – especially in the Khwarezmian controlled lands. As a result Chinggis Khan and his Empire acquired a fearsome reputation in local histories as well as worldwide folklore.

He was a genuine product of his time at his best and worst. It is true that the Chinggis Khan conducted conquests, but he initiated and organized great deeds for the development of the world civilization which previous world rulers and powerful Empires did not accomplish.

Since recent time, the historical role of Chinggis Khan in the world history has started to present the positive perspectives, as a great ruler, national hero and a founder of the new world order. The military campaigns of Chinggis Khan originally were “conquering” but eventually shifted into “globalizing” features and he has triggered off a first wave of movements to globalization.

Historian, Jack Weatherford, wrote in his book “Genghis Khan and the Making of the Modern World”: “The Mongol army led by Genghis Khan subjugated more lands and people in twenty five years than the Roman did in four hundred. In nearly every country the Mongols conquered, they brought an unprecedented rise in cultural communication, expanded trade, and a blossoming civilization. ... Chingis Khan abolished torture, granted universal religious freedom, and smashed feudal systems. The startling-true history of how one extraordinary man from remote corner of the World created an Empire that led the World into the modern age”⁹.

⁹ Jack Weatherford. 2004. *Genghis Khan and the Making of the Modern World*.

The power Chinggis Khan had was remarkable as was the special relationship and bond he also had for the Burkhan Khaldun Mountain. The manner in which he viewed this area was entirely differently from the places he conquered. The contrast between his status as a powerful all conquering warlord and his bond with a place where spiritual purity and reverence of the natural world should be venerated.

It is therefore extraordinary that the Burkhan Khaldun Mountain and its surroundings acted as the spiritual refuge for a military commander whose life was dominated by strife, military power and an obsession to conquer. This was a remarkable example of a contrast of human ideologies.

According to the “Secret History of the Mongols”, he proclaimed:

*“I went up Mount Burkhan,
Though I was frightened and ran like an insect,
I was shielded by Mount Burkhan Khaldun,
I will honor Burkhan Khaldun with sacrifices every morning and pray to it every
day: my children and my children’s children shall be mindful of this”.*

Because he had miraculously escaped on Burkhan Khaldun, Temujin began to believe in his own special destiny. He was on his way to becoming Chinggis Khan, the World Conqueror.

It is no surprise therefore that present-day Mongolia and particularly those who continue the traditions of nomadic pastoralism regard him and places associated with him as an iconic figure and the focus of their heritage

When he died in 1227 after defeating the Western Xia, Chinggis Khan was buried in an unmarked grave in an unknown location somewhere in Mongolia. Some believe this burial site was the Burkhan Khaldun Mountain. According to one legend, the funeral escort killed anyone and anything that crossed their path in order to conceal where he was finally buried¹⁰.

Folklore similarly says that a river was diverted over his grave to make it impossible to find. Other tales state that his grave was stampeded over by many horses and that trees

¹⁰This legend is frequently recounted. Weatherford, Jack (2005). *Genghis Khan and the Making of the Modern World*. New York: Crown Publishing. p. [xxi](#). ISBN 978-0-609-61062-6.

were then planted over the site, and the permafrost also played its part in the hiding of the burial site

Following his death, the area near the Burkhan Khaldun became known as the Ikh Khorig, or Great Taboo and about 240 square km area was sealed off by the Mongols and carefully guarded for most of its history, trespassing into it being punishable by death. Only within the last 20 years has the area been open to foreign archaeologists and its significance become more known and understood.

Just as their forebears did in the times of Chinggis Khan, so today's nomadic herdsmen still live a traditional nomadic life style within and around the sacred areas of the Burkhan Khaldun nomination site. They have worshiped the Burkhan Khaldun Mountain region as a holy place where Chinggis Khan was born and probably buried, which was proclaimed by him as Sacred Mountain.

❖ Timeline of Chinggis Khan's Live and Deed

End of VIII Century – The origin of Chinggis khan is Borte-chino (Bluish wolf) predestined by the propitious Heaven. His spouse was Guai-Maral (Fallow doe). They crossed the Tenggis (Sea) and settled in the Mount Burkhan Khaldun upstream of the Onon River where Batachikhan was born to them;

XI Century – Descendant of Batachikhan, Dobun Mergen, married Alan-Goo, whose son Bodonchar was founder of the Borjigin clan in to which Temujin (Chingis khan) was eventually born;

1162 – Temujin was born at Deligun Boldag by Onon River in the three river regions.

1170 – Temujn engaged to Borte, the princess of the Hongirad tribe. While still a child, his father Esuqei is killed. Hoelun and her children were abandoned by their clan's people;

1170 – Two widowed queens of Ambaghai Khan, Orbei and Sokhatai were making offerings to the ancestors in Burkhan Khaldun Mountain. Hoelun, mother of Temujin was late in the starting and was not given them share of the sacrificial food;

1177 – Temujin marries Borte. When Three Merghids attacked to his family, and he rode away to the Burkhan Khaldun Mountain. Three times around Mount Burkhan Khaldun they

chased Temujin, but they still could not catch him. Temujin passed 9 days and 9 nights in Mount Burkhan Khaldun and proclaimed:

*I went up Mount Burkhan,
Though I was frightened and ran like an insect,
I was shielded by Mount Burkhan Khaldun.
Every morning I will offer a sacrifice to Mount Burkhan Khaldun
Everyday I will pray to the mountain
Let my children and my children`s children remember this;*

1179 - Temujin wins the war with Three Merghid tribe, captured the chieftain Kha`atai Darmala was sacrificed to Burkhan Khaldun Mountain;

1183 – Second son Tsagaadai was born;

1186 – Third son Ogoodei was born;

1189 – Temujin becomes the Khan of United Mongol at the Blue lake of Mount Khar Zurkhen near Burkhan Khaldun Mountain and is given the title of Chinggis Khan.

1193 – His fourth son Tului was born;

1206 – Chinggis Khan becomes the Great Khan of Great Mongol State along the Onon River in the region of Burkhan Khaldun. This place is located at about 320 kilometers from Burkhan Khaldun Mountain;

1206 – Uigur Mongolian script was made by Chinggis as the official system of writing;

1206 – Mongolia produced coins showing the portrait of a horseman brandishing a sword;

1206 - The Mongolian Empire was initiated and Chinggis Khan started his invasion campaigns;

1207 - The first attack of Mongols on the Tanguts;

1209 - Mongols attack North China and invade the Karachi Empire;

1211 - Chinggis Khan led warriors to invade Eastern Turkistan Khanate;

1218 - Horeism Shaah killed 450 messengers of Chinggis Khan. After hearing this Chinggis Khan cried a lot and told to Burkhan Khaldun Mountain about his decision to attack the Horeism Shaah State, Samarqand and Buhara;

1220 – The construction of Kharakhorum started as the capital of the Great Mongolian Empire on the Order of Chinggis Khan;

1221 – 1223 – Mongolian warriors led by Generals Zebu and Subedei invade Azerbaijan, Georgia and Crimea;

1224 – The Chinggis’s Stone Monument, the oldest known example of Mongolian script was erected;

1225 – 1227 - Military campaigns in Russian and Bulgarian territories along the Volga and Kaman rivers;

1227 - The second attacks on the Tangut Empire are completed with its total invasion. Chinggis Khan passed away. After he died, his body was returned to Mongolia and it is believed that his body was buried somewhere around the Burkhan Khaldun Mountain;

1241 – “The Secret History of the Mongols” was finished to be written between the Doloon Boldog and Silkincheg of Khuduu Aral.

2.A.III.6 *The essential union of sacred sites and biodiversity and nature protection*

❖ *General Significances of Nominated Sacred Sites in Protection of Nature and Environment as a Whole*

Within Mongolia, understanding the role of sacred sites for the conservation of biological and cultural diversity is fundamental. The Mongolian worship of mountains and rivers reflects their ancient and deep understanding of nature on the one hand and their attitude towards natural things and phenomena associated with them on the other hand.

Traditionally, Mongols do not claim to “own” nature or to control natural laws. Rather they have since ancient times always sought to live in ways which to conform to nature and only to seek benefits from it when these are available. This relationship with nature is nowhere more clearly demonstrated by the respect and the origin of worship shown for Burkhan Khaldun Mountain and the Binder Mountain areas. It is one of the many reasons why this nominated property is of outstanding universal value.

These values are reflected by the fact that:

- These Sacred sites have been the places of pristine nature and natural biodiversity undisturbed by significant human influence for thousands of years, thanks to their sacred qualities.
- The two Sacred Mountain are worshipped by people interested only in safeguarding the very natural qualities of this environment which make them sacred and which enable them to act as the bridge between the natural and the spiritual worlds.
- The traditional non-interventionist approach to land uses in the areas means that the protection and conservation of wild biodiversity is assured, because without it the importance, very essence and spiritual meaning of these sites would not exist.
- These mountains embody the heritage of the nation’s past bestowed on those today for the benefit of future generations. They are the living natural and spiritual legacy of the native traditions, customs, sutras, chronicles, history, culture, and traditional knowledge which has been passed down over thousands of years from previous generations.

- They also represent a place which is the focus for Mongolian people's ability to confirm their belief and commitment to the importance of maintaining the equilibrium between ecology and nature protection.
- The mountains and their sacred values provide continual reassurance for the spiritual wellbeing of indigenous nomadic people and local communities.
- These sacred sites foster respect and support for the integrity of the natural world;
- They promote the role of indigenous people and local communities as custodians of their sacred values and holders of the inherited traditional knowledge which is fundamental for the preservation of their biological and cultural status and diversity.
- These sacred Mountains are endowed with significant ecological value not only in a Mongolian context but by virtue of their role in conserving internationally important habitats and specific biodiversity resources for the rest of the world.
- Sacred sites are often the last remaining habitat of rare and endangered animals and plants.
- The Burkhan Khaldun Mountains and their associated Sacred sites also play a unique role in educating the younger generations of Mongolians how to respect and associate with the natural world.

The conservation traditions of sacred sites therefore protect not only the cultural and biological diversity of the area but ensure the continued resilience and interconnections between both social and ecological systems.

❖ *Sacred Sites as a Means of Inculcating Benevolence and Respect for the Natural World*

The existence of Sacred sites such as those forming the basis of this nomination, help to directly preserve those inherited traditions and customs which encourage a benevolent and dutiful attitude towards respect for nature. These traditions are reflected by a variety of routine Mongolian customs, which include

- **Daily offerings to sacred mountain and *ovoos***
Each morning begins early with the woman preparing and offering tea and milk to the sacred mountain and *ovoos*. These become more meaningful and ceremonial during the lunar New Year.

- **The worship of mountains and hills**
One of the most significant and commonly practiced customs which has recently become a State ceremony, is the cult of the mountains and hills.
- **The worshipful respect of soil and water**
When worshipping the soil and water, Mongols address the sacred places using respectful titles such as the Lord Mountain, Queen Mother, Milk of My Bellowed Mother, Bogd Khan, Khanjargalant (King's happiness), Queen Tuul, Golden Mountain. The status of some mountains, lakes, and rivers is so highly acclaimed that they have even been awarded State ranks and decorations.
- **The veneration of trees**
The importance of trees is a further indication of the relationship which Mongolian people have for other living organisms. Residents of the Gobi region for instance worship and praise Tamarisk trees (*Halaxylon ammodendron*).

People in the Khangai region praise birch, Cornelian cherry, juniper, and other bushes. It is also common practice for Mongols to praise single or peculiar trees. Single or peculiar trees were called Udgan Mod (meaning sacred), and people raised them by offerings at their base.

The birch tree was considered to be faithful to man and livestock because it was commonly used for making poles for gers (yurt), saddles, loops etc. Cornelian cherry was used for its scent, and its roots were used for milk and airag (fermented mare's milk) scoops, ceremonial spoons and sweat scrapers for horses.
- **Homage to clean water and springs**
Mongols have always paid homage to clean water and springs and this explains why water is symbolically called the "Wish granting jewel", and rivers, lakes, ponds and springs are routinely protected.
- **The Rights of wild animals**
Mongols only hunt animals during certain seasons and intentionally avoid doing so during their reproductive season. Hunters uphold a tradition of not killing elks during the mating season; young calves, pregnant animals, or those with calves, the leader of a herd, or any unique species.

They also take into account the best time to use the skin and meat, ensuring that all animal products, skin and meat are rationally consumed and nothing wasted.

- **Life style traditions**

The traditional lifestyle of nomadic Mongols includes specific ceremonies to mark the dates when the milking of mares commences, times when the castration of livestock occurs, and ceremonial rituals associated with weddings and childbirth. There are ceremonies and festivals practiced to see off and welcome the seasons and to worship nature.

❖ *Taboos and prohibitions relating to sacred sites*

Just as the rights associated with sacred sites, there are also many taboos associated with them. Many of these Taboos still exist in areas associated with the nominated property. Indeed within this region the status of taboos is still significant and hence it is exactly areas such as the Burkhan Khaldun Mountains which have helped protect a variety of ancient taboos that ensure and enforce strict standards of benevolence and the survival of a respectful attitude towards nature.

The younger generation are taught to respect those restrictions which ensure that nature is maintained in a healthy condition. Such understanding helps them to appreciate and realize the scope and limits of the capacity of nature to replenish itself.

A number of customs again associated with and found in the nomination territory describe and show how the essence of those traditions of taboo and prohibition are maintained.

- **Protecting the homes of rare animals and plants**

Special places where rare animals and plants are found in a pristine natural state are labeled “holy ground”. In such locations it is strictly prohibited to modify the land, chop trees or plants, or hunt in sacred places. People believed from their childhood days that violation of these rules would result in the Lord of Land and Water being furious and bring misfortune, disease and bad luck to all.

- **The naming of Sacred places**

It has long been a Mongol custom not pronounce the names of sacred places situated nearby and to always replace the name with another respectful words such as “High Mountain”, “Khairkhan” (Lord).

- **Disrespect for the reproductive seasons**

During the annual reproductive seasons, particularly in the spring and summer months, it is prohibited to dig for soil, collect seeds, berries, wild onions, or other plants. It is also prohibited to hunt during reproductive and mating season. People believed that any of these actions would adversely affect the flow of water into the rivers.

- **The slaughter of animals**

A strict taboo is also associated with the slaughter animals especially near a river or to allow or pour the blood of an animal that had been killed into it. People believe that these actions would affect the drainage of water into the rivers.

- **The violation of Sacred sites**

It is nationally recognized that it is forbidden and disrespectful to leave ashes or any kind of waste at the sacred sites, or to build houses or gers at the source of rivers and springs.

- **The killing of snakes**

It is taboo for Mongols to kill snakes, not only because of their longevity but because snakes are respected for their unique abilities and their role in nature.

Researchers agree that the ultimate purpose of the traditions of taboo and prohibitions was to instill in individuals a culture which respected and therefore protected nature.

Mongols consider the earth to be synonymous with a human being and hence nothing should be done which would harm its health and productivity. It is for this reason that children are taught not to hurt the roots of the earth or that if they cut growing trees, the trees would shed milky tears and cause a reduction in milk products for mankind.

Similarly Mongols considered birds as “animal of the sky”. Children are educated to protect birds, and not to destroy their nests or kill their young. Some birds are considered to be such sensitive creatures, that people do not even approach their nests or allow their shadow fall on it. Folklore, such as fairytales, legends, songs, prayers, proverbs, and national games were all important means of transmitting these lessons to the people.

From childhood Mongolian people therefore understand that violating the basic rules of nature and life would incur the anger of the Lord of Land and Water, bringing misfortune, disease and bad luck to their community.

With the decline of these traditions in today's modern society, there has regrettably been a decline in the appreciation and value of nature. Special efforts and activities are however being encouraged to reinvigorate and reintroduce these old values and traditions in the younger generations.

2.A.IV THE CONNECTION OF BURKHAN KHALDUN WITH THE "SECRET HISTORY OF THE MONGOLS"

An aspect of this site which makes it particularly unusual if not unique, is the fact that many of its physical, historical, cultural and spiritual values are documented in detail as a literary chronicle acclaimed across the world the "Secret History of the Mongols".

The book is the oldest surviving Mongolian language literary work and has been written for the Mongol Royal family some time after the death of Chinggis Khan by an anonymous author and finished in 1241 in the Khuduu Aral of Kherlen River.

It is of the utmost historical importance as it recounts the emergence of Chinggis Khan and his nation, but also provides a huge amount of information regarding the political events that profoundly impacted China, Russia, Tibet, Korea, and other countries of Central Asia.

As great documentary heritage, The Secret History of the Mongols recounts the events that transpired in Great Burkhan Khaldun Mountain with remarkable detail. While doing so, the book describes the mountain's eco-system; its specific mountain tops, multiple rivers, berries, mushrooms, wildlife, grass heights, spiritual traditions, and its remarkable dense bushes "that even a fat snake could not penetrate". Such descriptions were accompanied by the recounting of the many dramatic escapes of young Temujin (Chinggis Khan's childhood name) from his own uncles and later from the Merghid tribal warriors both of whom were hunting to kill Temujin between his 19 to 21 years of age. Thanks to centuries and centuries of our tradition to worship this sacred mountain, it is evident that all the environmental descriptions of the 13th century Burkhan Khaldun Mountain remain true even today. The great wild nature and beautiful eco-system that once harboured the future unifier of Mongolia for over 12 year, is believed to be the place where Chinggis Khan is resting forever.

The book mentions Burkhan Khaldun twenty-seven times, Mt. Binder and its adjacent Khurkhiin Khondii three times, and Uglugchiin Kherem once.

As a masterpiece of classic literature, *The Secret History* is to Mongolian history as the *Illiad* is to Greek history or as the *Edda* are to Nordic history.

It should be remembered that UNESCO honored the SHM on its 750th anniversary by citing it as “A great monument of eastern history and literature unique in the history by its rich literary language and artistic aesthetics” and decreed that the translation of it should be made around the world.

Not only is *The Secret History* of considerable historical literary significance to Mongolia in its own right, it is also of equal importance to the rest of the world and in terms of its literary status it is of Outstanding Universal Value.

2.B History and Development of the Nominated Property

2.B.I THE GREAT BURKHAN KHALDUN MOUNTAIN

Many international and Mongolian historians and archaeologists have made their own contributions to research on Burkhan Khaldun, the mountain which the Chinggisids have worshiped for hundreds of years. A survey of Deligun Boldaq, the place where Chinggis Khan was born, was initiated in 1928. By the 1960s, it had been extended to the identification of places related to historical events during the period when Chinggis Khan was brought up and established the Mongol Empire.

In 1990-1993 the Mongol-Japanese Expedition – Gurvan Gol – conducted a systematic survey of all archaeological, geological and geographical aspects of at Burkhan Khaldun and its surroundings. As a result, over three thousand monuments and archaeological sites have been documented.

As mentioned in previous section, the relationship of Chinggis Khan to the Great Burkhan Khaldun Mountain is clearly stated in the most important book of the Mongols, the “Secret History of the Mongols”.

SHM is the prime source on the history of the Mongolian nation and on Burkhan Khaldun Mountain. Some researchers say that the blue-grey wolf was a human who lived in the seventh century; if that is the case, it would mean that the name of Burkhan Khaldun already existed 1200 years ago.

In the eleventh and twelfth centuries, the Mongols distinguished between the original Mongols and all others in the land. At that time the original Mongols consisted of over 30 dominant tribes. The Chinggisids, originating from the leading Borjigin clan of the original Mongols, united all tribes in the steppe. According to the “Secret History of the Mongols” (§5-9):

One day Du‘a Soqor went up Burkhan Khaldun with his younger brother Dobun Mergen. Du‘a soqor looked out from the top of Burkhan Khaldun and as he did so, he saw in the distance a band of people on the move who, following the course of the Tunggelik Stream, were coming that way... Qorilartai mergen had fallen out with his people when they banned each other from hunting sable, squirrel, and other wild animals in the Qori-Tumed lands. Because of this ban, they formed the Qorilar clan. Saying that the land of Burkhan Khaldun was good, and that it was a suitable for game hunting, he was now moving into the territory of the Uriangkhai Burqan Bosqagsan and Sinči Bayan, Lords of Burkhan Khaldun.

In the phrase “Uriyangqai Burqan Bosqagsan and Sinči Bayan, Lords of Burkhan Khaldun,” Sinči Bayan is a shaman and forest goddess while Burqan Bolqagsan means that an idol was raised for shamanic worship¹¹. It can be concluded that the Uriangkhai people, a part of the original Mongols, worshipped Burkhan Khaldun. The described event dates from the tenth century, which suggests that Burkhan Khaldun was worshipped over one thousand years ago; although its worship may be considerably more ancient. It is not surprising that the Uriangkhai people were engaged in mountain worship. They are people well known for their shamanic skills from ancient times. It is most probable that the name Uriangkhai comes etymologically from shamanic incantations. The worship of Burkhan Khaldun involved a type of shamanic ritual for sacred mountains and rivers. We learn from the *Secret History*, for example, that at the end of the thirteenth century, after Temujin (the future Chinggis Khan) escaped from Three Merghid people and, fearing for his life, climbed to Burkhan Khaldun, he kneeled down in worship of the mountain and said: “Every morning I will sacrifice to Burkhan Khaldun; every day I will pray to it. The offspring of my offspring shall be mindful of this and do likewise”.

The ceremony was probably initiated as a simple offering for sacred Mountains but became official for the Mongol Empire when the Great Mongol Khans, including Chinggis Khan were, as it is believe, buried near Burkhan Khaldun. Only five years after the death of

¹¹(Gaadamba, Sh. *Some Problems of The Secret History of the Mongols*, Ulaanbaatar, 1990, pp.76-77

Chinggis Khan, a Song imperial ambassador named Peng Ta-Ya arrived in Mongolia and noted:

*“Burials of the Mongols are not raised on the face of the earth. Their bodies are buried and the earth trampled by horses so that the burial is invisible. Arrows had been put into the ground in the diameter of 30 li around the burial of Temujin. It has been protected constantly by guards on horseback.”*¹²

Another Chinese traveler, Siu Ting, arrived in Mongolia three years after the visit of Peng Ta-ya and wrote:

I saw the burial of Temujin. His burial was situated near to the river Lu-Kou-Ho. It was surrounded by mountains and rivers (same sources as above).

Lu-Kou-Ho is the Chinese name of the Kherlen River. That is why researchers consider these two eye-witnesses who visited just after the death of Chinggis Khan to be reliable. There is other information that Chinggis Khan was laid to rest along the headwaters of the Kherlen River adjacent to the Burkhan Khaldun. This is indicated in the *Jami al-tawarikh* or *Compendium of Chronicles* written in the year 1307–1312 by the well-known Mongolian historian Bolad Chingsan in collaboration with the Persian chronicler Rashid al-Din:

*During Chinggis Khan’s time there was a hazara commander of the left wing from the Forest Uriangkhai named Udači. Since Chinggis Khan’s time his sons and their hazara have kept watch over the precinct or ghoruq in which Chinggis Khan’s magnificent bones were laid to rest in the locality of Burkhan Khaldun, and they don’t go out on campaign. They have maintained the custom until now. Of Chinggis Khan’s sons, the magnificent bones of Tolui khan, Menggu qa’an, Qubilai qa’an’s sons and his offspring’s have also been laid to rest in that place. It is reported that when Chinggis Khan reached that place, an extremely lush tree was growing in the plain... they made his ghoruq (precinct) in that very place under that tree. They say that in that very year so many trees sprang up in that plain that it became a forest so thick that it is absolutely impossible to recognize the original tree, no one knows which it is.”*¹³

¹²Khereed J.Bayasakh., *Ikh Mongol UlsiinTuukhend Kholbogdokh Khyatad Khoyor Survalj Bichig (Two Chinese written sources related to the history of Great Mongol State), Ulaanbaatar. 2005. pp-3-4)*

¹³(Rashid al-Din., *Jamial-Tawarikh., Compendium of Chronicles) Russ.Trans.Sbornic Letopicei., Volume I, pt.1, Moscow; pp-195*

In some historical sources it is reported that Kamala (Gamala), a grandson of Khubilai Khan built a worshipping structure to conduct an offering designed for Burkhan Khaldun and painted it with various decorations. There exists until now what seems to be a ruin of the structure near the Middle Ovoo on the slope of Burkhan Khaldun.

From the end of the seventeenth century official protection began to weaken. Official ritualistic performances were interrupted several times at Burkhan Khaldun because of historical events, as when the sovereignty of Mongolia was transferred to the newly established Ching dynasty after fierce protests and wars. (Nonetheless, Burkhan Khaldun's traditional rituals and offerings were continued by local inhabitants). The official ritual at Burkhan Khaldun was restored at the beginning of the eighteenth century by the Qing Dynasty after the subjugation and administrative re-structuring of all the Mongols. However, the ancient rituals for ancestors were prohibited lost and only offerings for mountains and Ovoos were allowed.

The third phase of the Burkhan Khaldun ritual tradition began from that time, but now the performance was called the Offering of Khan Khentii Range. From then on, the Qing imperial resident at Yeke Khuree of Outer Mongolia, in collaboration with the Tushiyetu Khan, the Setsen Khan and the Yeke Shabi, performed twice a year or in spring and autumn an offering for Burkhan Khaldun. For every performance the Qing ruler sent special incense. In addition, a consecrated herd of horses was offered for the Khan Khentii Range performance by the administrations of Tushiyetu Khan, the Setsen Khan, the Yeke Shabi and ordinary participants. There was a rule that foods to be used for ritual performances were supplied from this herd.

At present, no one resides within the protected area of Burkhan Khaldun for a distance of 50-60 km, sometimes up to 80 km. This traditionally protected zone is recommended for a World Heritage Site. The size of this zone indicates that Burkhan Khaldun came to be, from ancient time on, an officially reserved site for offering and sacrifice. Because of the thirteenth century establishment of Ikh Khoriud (Great Forbidden Precincts) where Great Khans were to be buried, and also because of its geographical situation—remote and difficult to reach—the site was scarcely populated. This does not mean that offering ceremonies to Burkhan Khaldun were not performed. Regularly, at a certain season, a small number of people conduct both shamanistic and Buddhist rituals at the Middle Ovoo; and local citizens residing around it perform their own offerings at other mountains and *Ovoo* where Burkhan Khaldun can be seen from a distance. In fact all Mongolians, especially ones who live in the region, may conduct ritual ceremonies in the direction of Burkhan Khaldun such as milk sprinkling, praying and chanting special mantras.

For political and ideological reasons, the offering to Burkhan Khaldun was again interrupted between the 1920s and 1990. Since 1990, when Mongolia began to transition to a new path of development and democracy and began the process of political, economic and cultural reforms, the traditional offering to Burkhan Khaldun is being restored. At present, even the President, Parliamentary members and Ministers of the Republic of Mongolia have participated actively in the ceremony for the offering of Burkhan Khaldun. Therefore, it can be said that Mongolia has begun the fourth phase of the Offering of Burkhan Khaldun, marked by initiatives of both government and citizens of Mongolia to pass on the most fundamental traditions of their ancient histories and cultures. The reinvigoration of these rituals reaffirms a national identity and cultural tradition that had been deeply shaken during the Socialist period.

3. JUSTIFICATION FOR INSCRIPTION

3.1 Justification

3.1.A BRIEF SYNTHESIS

The nominated cultural property “Great Burkhan Khaldun Mountain and its Surrounding Sacred Landscape” is a cultural landscape.

This is an outstanding representative of deeply rooted traditions of the worship of sacred mountains and sacred sites. And Burkhan Khaldun belongs at the center of national identity by its association with Chingghis Khan and with the great Mongol Empire. To the best of our knowledge, this constellation of cultural elements represents a unique cultural heritage, of truly universal cultural significance.

The property offers an outstanding example of how an evolving sacred and cultural landscape has been preserved through the sustainable land-use practices of low impact but high and sensitive stewardship, nomadic pastoralism, encouraged by the shamanic and Buddhist spiritual relationship to and respect for nature.

This synergistic relationship between a particular form of nomadic culture and specific religious traditions has resulted in the creation of a profound social harmony with the natural landscape of the vast Eurasian steppes.

The nominated property represents an outstanding example of cultural landscape deeply embedded in some of the most important events of human history.

Perhaps the most historically and culturally distinctive aspect of Burkhan Khaldun Mountain is its relationship to the founder of the Mongol nation, Chinggis Khan. Burkhan Khaldun is associated with the birth of Chinggis Khan and with his unification of the Mongol tribes. It is considered to be the most sacred mountain in Mongolia because it was first officially designated as a state and imperial sacred mountain by Chinggis Khan himself. It was here at this mountain that Chinggis Khan attained supreme insight and began his drive to national unity and status of empire. Since that period, Burkhan Khaldun Mountain has not only represented the idea of Mongolian nationhood; it has been understood as the cradle of the Mongolian Empire. In this respect, the mountain must be seen as having been at the center of events that profoundly changed Asia and Europe between the twelfth and fourteenth centuries.

The Burkhan Khaldun Mountain is a magnificent, stately mountain, an important area of biodiversity and natural balance of regional and global ecosystems. By virtue of a deep and longstanding tradition of the worship of natural sacred places, a rich biodiversity has been preserved at Burkhan Khaldun and within its surrounding sacred landscape. These natural and cultural features need to be protected and encouraged, managed and monitored so that they may be preserved for future generations.

The significance of the “Great Burkhan Khaldun and its Surrounding Sacred Landscape” was recognized in the great Mongolian epic, the “Secret History of the Mongols”. It should be remembered that on the 750th anniversary of the appearance of the “Secret History of the Mongols” (1990), UNESCO honored the work by citing it as “A great monument of eastern history and literature, unique in the history by its rich literary language and artistic aesthetics” and decreed that its translation should be made available around the world (see Annex VI). Binder Mountain, which is located in this region, is also associated with important historical events: it became designated as sacred in the 1690s by one of Mongolia’s and Buddhism’s most important leaders—the Under Gegeen Bogd Zavzandamba Zanabazar, the first Buddhist leader in Mongolia and one of the most holy and cultured persons in Buddhism.

The proposed property has most of the main specific characteristics identifying sacred sites given in the paragraph of 2.A.III.3 of the nomination. By virtue of longstanding worshipping practices, its isolated settings within the nomadic pastoral environment, the absence until the presence of any significant commercial development and its inclusion in a national special protected area, has suffered little human impact.

3.1.B CRITERIA UNDER WHICH INSCRIPTION IS PROPOSED

“Great Burkhan Khaldun Mountain and its Surrounding Sacred Landscape” meets the following criteria for inclusion in World Heritage listing: C (iii), (iv), (v) and (vi).

Criterion (C-iii): “A world cultural heritage property must bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared.

The proposed property offers exceptional evidence of and testimony to a cultural tradition of worshipping mountains and other natural sites. While mountain worship still exists in

many cultures, the specific practices and rituals associated with the nominated property continues with a vitality that has disappeared in most other parts of Asia. The tradition and practices of the nominated property, inclusive of all the sacred sites and associated monuments, represent an absolutely unique fusion of traditional mountain worship, shamanism and Lamaistic Buddhism. This unique integration of world cultures occurred, moreover, in a region of the Central Asian steppe belt where nomadic pastoralism and nomadic life style and culture still exist. The association, here, of mountain worship with the great historical figure, Chinggis Khan, adds to the unique significance of human values represented by the property.

Criterion (C-iv): (The property) should be an outstanding example of a landscape that illustrates (a) significant stage (s) in human history.

The nominated property clearly meets this criterion. Its close association with the birthplace of Chinggis Khan, with the origination of Mongolian Nation and the Great Mongol State, and with the beginnings of the Mongol Empire demonstrate a unique significance within Eurasian and World history—a significance that had a profound impact in XIII-XIV centuries across the Eurasian steppe and on all the great settled nations framing the steppe.

Criterion (C-v): (The property) should “be an outstanding example of a traditional human settlement, land use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change”

This criterion, also, is fully met by the proposed property. The nominated property preserves some of the surviving evidence of real pastoral management regime of the grasslands, with herdsmen moving their mixed flocks in seasonal patterns of transhumance. These patterns have now become more vulnerable under the adverse impact of development of modern technology, a globalized economy and irreversible environmental changes. While a distinctively Mongolian pastoral nomadic way of life continues to exist in many parts of the country, it is particularly well preserved around the area of the nominated property precisely because of the sacred nature of much of the land and its relative isolation from population centers and free location from development.

Criterion (C-vi): The property should “be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance.

With reference to the proposed property, the justification of this criterion (vi) should be considered in conjunction with criterion (iv).

Sacred Burkhan Khaldun and its surrounding sacred landscape is directly and tangibly associated with the epic historical monument the “Secret History of the Mongols”. This monument records the history of the origin of the Mongols, Chinggis Khan’s rise to power, his unification of Mongol tribes and the beginning of Mongol Empire. The *Secret History* is to Mongolian history as the *Illiad* is to Greek history or as the *Edda* are to Nordic history. Not only is this book of great historical significance, it is also of considerable literary merit. In this respect the *Secret History* is itself of outstanding universal significance.

3.1.C STATEMENT OF INTEGRITY

The proposed property, “Great Burkhan Khaldun and its Surrounding Sacred Landscape”, is located within a zone which is characterized by forest-steppe and grassland steppe. Because of the remote character of this region, it has hitherto been relatively un-impacted by urbanization and modern industrialization. Traditions of nature worship have assured the preservation of a considerable number of species that are endangered and threatened or have been negatively impacted in other parts of the Eurasian steppe. The nominated property is not impacted by any major transportation arterials. To the present, it has had little tourist development; what exists has primarily served Mongolians who come to Burkhan Khaldun for their own private rituals of worship.

The nominated property represents a microcosm of pre-modern Mongolia. Within the boundaries of its component parties and their buffer zones it includes all the elements (tangible and intangible) necessary to express its outstanding universal values (OUV), including unaltered pasture lands where nomadic herdsman still live and practice traditional land use and the life style and rich intangible heritage values of nomadic pastoralism, sacred mountains, rivers and *ovoo*, a pilgrimage route, archaeological and cultural monuments, sites and vestiges which are described in greater detail in other sections of this nomination. In other words, the nominated property, presents a complex cultural landscape in which each component part plays a particular historical and cultural role and adds distinctive features to ensure the complete representation of its OUV.

The integrity of this unique set of circumstances will be ensured in following associated ways:

1. Through a combination of the absolute and irrefutable protective legal measures and the emotional recognition this huge area has as an “unchallengeable” and indisputable national sanctuary of iconic spiritual status.
2. Through the continuation of the low intensity of land use and minimal impact that the traditional transhumance practices of nomadic pastoralism have on the character of the area thereby ensuring that the protection of the distinctively unspoilt natural characteristics of the area.
3. Public recognition and state policy which has strong commitment for the protective management of the sanctity of the site. Effectively the nomadic herdsman act as the custodians of a national honour and an immense legacy of national pride.

These key defining characteristics will ensure that the integrity of the values of this globally invaluable organically evolving cultural landscape which have changed little for over millennia will be protected in the future.

3.1.D STATEMENT OF AUTHENTICITY (FOR NOMINATIONS MADE UNDER CRITERIA (I) TO (VI))

Within the Proposed Property pastureland, sacred mountains and sacred sites, historical and cultural heritage monuments and sites are in a good state of preservation. In addition, the traditional pastoral management of the grassland with its specific form of seasonal transhumance continues in the present as it has in the past. This is also true that the oral traditions, various rituals and festivals, traditional forms of handicraft, the performing arts, folk knowledge and techniques associated with animal husbandry are continuously practiced within the nomadic households.

By virtue of longstanding worshipping practices, their isolated settings within the nomadic pastoral environment, its inclusion later in a national Special Protected Area, the nominated property has suffered little human adverse impact over the years until now. The only exceptions have arisen as the result of occasional natural disasters and uncontrollable environmental factors and as a result of consequences of the 1930’s communist victimization of national and religious cultural traditions.

Since 1990, a new time of social development, it has become possible to revive national cultural and religious traditions in Mongolia. In 1995, the first President of Mongolia decreed support for initiatives to revive traditional sacred mountain worship with the original rituals, adjusting these traditions to present day cultural and religious contexts. According to these recommendations, the Order of the State Ceremony of Worship and Offering for Heaven of Great Burkhan Khaldun Mountain was elaborated and has been performed in traditional forms. Today, the rituals and ceremonies dedicated to other sacred mountains and sites are performed in accordance with those of Burkhan Khaldun, with slight local variations.

3.1.E PROTECTION AND MANAGEMENT REQUIREMENTS

Presently, the Great Burkhan Khaldun Mountain and its surrounding sacred landscape are protected at both national and aimag (province) level by national laws, decrees and regulations. National laws include the Constitution of Mongolia (1992), law of Mongolia on protection of cultural heritage (2001), Law on the “Special Protected Areas of Mongolia” (1994) and the Presidential Decree # 110, 16 may 1995, and so on.

The most extensive national protection and management are afforded by the establishment of the Khan Khentii National Special Protected Area in 1992 by decision of the Government of Mongolia. By the laws of Mongolia the nominated “Great Burkhan Khaldun Mountain and its surroundings sacred landscape” was included in the boundaries of this Special Protected Area and its buffer zone in 1992 and in 2012 respectively. The “Great Sacred Burkhan Khaldun” was included in the Tentative List of Mongolia for World Heritage designation by decision of the Government; Great Burkhan Khaldun Mountain was proclaimed as “The Sacred Mountain of National Pride” by Government’s resolution in 2013; these actions have greatly enhanced the inspiration and efforts at national level for protection and appreciation of this nominated property.

In 1995 the President of Mongolia issued Decree #110: “On the support of initiatives to revive the traditions of worshipping... Burkhan Khaldun Mountain” by which Burkhan Khaldun was declared to be a state-worshipped Sacred Mountain and to retain the highest status of state protection. Following this, on 23 April 2004, the President of Mongolia issued Decree # 57: “On the Order of official ceremony of offering for Heaven of the state-worshipped sacred Mountains” including the Burkhan Khaldun mountain. Accompanying this Decree, the Order #121 was approved by the Minister of Nature, Environment and Tourism on 3 May 2010: “The regulations to be followed by the public during official

ceremony of Worshipping Sacred Mountain within the Special Protected Areas.”

The Protection Administration of the Khan Khentii SPA, established by the decision of the Government of Mongolia in 1992, is in charge of nature and environment protection and management of this area. The Protection Administration operates under the supervision of the MNEGD and carries out various protection and management activities according to the Management Plan of the Khan Khentii SPA. The Protection Administration also actively works in close cooperation with various local stakeholders and organizations, including local authorities of aimag, soum and local communities. For example, the Governors of Umnudelger soum and Batshireet soum, territories of which are included in the buffer zone of the Khan Khentii SPA, have approved and started to implement the management plans for the buffer zone of this protected area.

However, with the specific requirements of this nomination and its concern with natural and outstanding universal cultural values, it is necessary to establish a new Management Administration for the protection and management of world heritage property as a whole and to implement the integrated management plan 2015-2020 which was elaborated with participation of stakeholders at all levels of intervention. The attached integrated management plan for the entire property and surrounding areas includes both the natural and cultural OUV and should ensure the harmonization of management of all component parts to meet one set of shared objectives for preserving OUV.

3.2 Comparative Analysis

Mountains are creations of nature possessing various physical attributes. Over the years, some of mountains became understood as sacred places, which are the “combined works of nature and of man” and cultural landscapes of the highest order.

The specific indicators and general characteristics of sacred mountains were articulated in the recommendations of the UNESCO thematic expert meeting on Asia-Pacific Mountains held in Japan in Sept. 2001. (UNESCO thematic expert meeting on Asia-Pacific Mountain. Final Report. 2001, pp. 260-261. Tokyo.)

It is important to consider how the Great Burkhan Khaldun Mountain and its surrounding sacred landscape compares with other sacred mountains which are included in the WHL and also with sacred mountains within the same geographical zone and cultural group,

namely within the grassland steppe zone of Eurasia where ancient nomadic pastoralism and nomadic life style and culture have been developed.

On a global level, the nominated property can be firstly compared with sacred mountains that were already inscribed in the WHL, which are considered and known as most sacred. These are listed under natural or cultural criteria, and sometimes as mixed property examples including:

- Mt. Athos /Greece/ (C-I, II, IV, VI), (N-VII)
- Tongariro /New Zealand/(C-I, VI) (N-VII, VIII)
- Machu Picchu /Peru/ (C-I, III,) (N-VII, IX)
- Mt. Kenya /Kenya/ (N-VII, IX)
- Kilimanjaro /Tanzania/ (N-VII)
- Taishan/ China/ (C-I-VI) (N-IX)
- Mt. Emei (C-IV, VI) (N-VII)
- Huang Shan / China /(C-II), (N-IX, X)
- Mt. Wuyi / China/ (C-III, VI),(N-IX,X)
- Sacred Kii Mountain Range /Japan/ (C-II, III, IV, VI)
- Sulaiman-Too Sacred Mountain /Kyrgyzstan/ (C-III, VI)

In addition to these sacred mountains, there are some very famous and well known such as Mt. Khailas (Tibet), Fujiyama (Japan), Mt. Everest (Sagarmatha) (Nepal), Utgon Tenger (Mongolia), and others. Many of these mountains clearly embrace certain characteristics of the sacredness.

Comparing the “Great Burkhan Khaldun Mountain and its Surrounding Sacred Landscape” with other sacred or worshipped mountains listed above, there are several similar characteristics. The proposed Burkhan Khaldun Mountain and its sacred surroundings should be compared to sacred Taishan (China) Mt Athos (Greece) and Sacred Fujiyama (Japan). All of them reflect persistent and unique traditions of worshipping sacred mountains over the past several hundred years, in different natural environment and cultural contexts. All these sacred mountains represent national identity and the spiritual homeland of those nations and countries and civilizations within which they are located.

Taishan is a symbol of Chinese nation and ancient civilization and the spiritual homeland of China. Mt. Fuji is the most symbolic mountain for the Japanese nation and culture and spiritual homeland of Japan. Burkhan Khaldun is a cradle place of the origins of Mongolian

nation and the symbol and spiritual homeland of Mongolia, and also a cradle and epitome of Mongolian nomadic civilization.

All these mountains have exceptional religious cultural significance in connection with a worship practices and ritual ceremonies. Taishan is associated with Confucianism founded by Confucius in this area while Fujiyama is associated with Shintoism, the principal religion for Japanese people. Mt. Athos is associated with the Christian world and Burkhan Khaldun is deeply associated with native shamanistic beliefs and later Mongolian Buddhism. Some of them, for example Taishan, were the site of Imperial worship of Heaven and offering sacrifice for successive dynasties. Taishan is the sacred place where 84 monarchs both before and after the Qin Dynasty came in person to undertake state ceremonies. The emperor's worship to heaven, the civil sacrifice of common people makes the Taishan a mountain of Chinese culture and a mountain of the monarch.

Regarding sacred Burkhan Khaldun Mountain, Chinggis Khan himself had designated it officially as the *state and imperial sacred mountain* that would be worshipped nationally and forever, so this tradition has been transmitted for successive Khan-rulers of the Mongol Empire since then. As a result Burkhan Khaldun Mountain is probably one of the oldest sacred Mountain officially declared by Khans and Rulers as a sacred imperial (state) mountain.

Comparative analysis with other sacred mountains on the Tentative Lists

Firstly it is noted that very few sacred mountains are included in the Tentative List. Notwithstanding this the Great Burkhan Khaldun Mountain and its surrounding sacred landscape can be compared with the following properties in other countries on Tentative Lists namely:

- The Hua Shan Scenic Area in China
- Mount Gerizim and the Samaritans in Palestine
- The Four Sacred Mountains as an Extension of Mt. Taishan also in China

Hua Shan, in Shaanxi province, China, has been a center of Taoist worship since the late eastern Han Dynasty. It is famous for its geological features and for its rich diversity of vegetation and cultural relics.

The Samaritans on Mount Gerizim represent the smallest ethnic community in the world, bound together by their own religious belief Samaritanism an ancient Abrahamic religion.

The Samaritans claim Mount Gerizim as the most holy place of their faith and have worshipped at and protected this mountain for thousands of years.

The Four Sacred Mountains joined to Taishan, in central Shandong Province, symbolize territorial unification in the era of Chinese agricultural civilization going back, at least, to the rule of Qin Shihuang Di (219 BCE).

The Great Burkhan Khaldun and Sacred Binder Mountains represent a parallel set of concerns for a totally different cultural tradition. While the other properties refer primarily to settled agricultural traditions (in the case of the Chinese properties) or to a tradition of Abrahamic monotheism, in the case of Mount Gerizim, the Mongolian property testifies to a nomadic civilization that lived fluidly within a vast steppe and were united by this central originating place. In addition, the Mongolian property refers to totally different religious traditions – Shamanism and Buddhism.

Comparative analysis with other sacred mountains in Mongolia

As mentioned previously comparison with other sacred mountains in Mongolia, highlights the fact that whilst the Burkhan Khaldun and Binder mountains have similar sacred characteristics with other sacred mountains in Mongolia, for instance Bogd Khan, Otgontenger and those mentioned in the first Tentative List (TL) they have very specific exceptional and unique additional features and values which are not to be found in any of above mentioned other sacred mountains in Mongolia. In particular:

- Burkhan Khaldun and Binder mountains are the cradle of Mongolian nationhood and the historical spiritual homeland of the Mongol people; Burkhan Khaldun is a national symbol and the totem mountain of Mongolia.
- Burkhan Khaldun and Binder Mountain have outstanding historical values associated with the history of Eurasia. These sacred mountains and their surrounding areas are the birthplace of the Mongol Empire which profoundly reshaped Eurasia in the XII-XIV centuries. There are no exact analogues to these mountains either here in Mongolia or in anywhere in the world.
- Chinggis Khan, the founder of the Mongol nation and Empire, is more closely associated with the nominated property than with any other sacred sites in Mongolia or elsewhere in Eurasia.

- “Great Burkhan Khaldun and its Surrounding Sacred Landscape” including the sacred Binder mountain area has a uniquely close association with the “Secret History of the Mongols”, recognized as a unique cultural heritage by UNESCO since 1990. There is no other such sacred mountain in Mongolia.

Comparing the sacred Burkhan Khaldun and its surrounding sacred landscape with other sacred Mountains of the world, we note some distinctive features and differences:

- The power, influence and defining relevance of this property spreads over and has a defining impact on a massive area of land (504,833.95 ha). This is an enormous area and much greater than any other of the Sacred Mountains included in the comparative analysis. This characteristic and the scale of the influence of the area should be considered as property’s global significance.
- This sacred property is internationally now becoming a rarer and more unique commodity. The nomination site is even more rare in that it has not been commercialized or influenced at all by modern day development pressures and still retains the same pristine and unspoilt qualities and values as it did when Chinggis Khan immortalized it at the end of the 12th Century nearly 1000 years ago. None of the other Sacred Mountain sites listed in the comparative analysis reflect or can claim the consistently this degree of integrity over such a long period of time.
- The Burkhan Khaldun and its surrounding sacred landscape includes a distinctive natural combination of grassland nomadic culture with a longstanding shamanistic and religious tradition. From this have developed customs inculcating benevolence and respect towards nature and sacred sites; these, in turn, are interconnected via tangible and intangible threads of spiritual and ancestral trails, cultural references and religious beliefs infused with a profound sense of piety and sanctity.
- In comparison to Burkhan Khaldun, most other sacred mountains and their sacred surroundings have evolved within an agrarian landscape with connections to urban, settled societies and links with international trade routes. In the case of Sulaiman-Too does not practice the nomadic pastoralism such as in and around the Burkhan Khaldun Mountain area. The steppe region surrounding the Sacred Burkhan Khaldun and Binder Mountain are still an essential resource for nomadic pastoralism and nomadic culture.

- Many sacred mountains such as Athos, Taishan, Emei, Wuyi, Fuji and Kii are surrounded by greater population densities, many temples and monasteries constructed within and around. With greater proximity to villages and settlements these mountains are visited on a daily basis by a great number of devotees. By contrast, the worship ceremonies at Burkhan Khaldun are conducted only at specific times. Therefore, one does not see daily worship pilgrimage to sacred Burkhan Khaldun and Binder Mountains.
- Most nomads come by horse to worship Burkhan Khaldun, providing their offerings and saying prayers. Other people worship at a distance, where the mountain is visible, from their localities or households. In that case they make a libation by pouring or sprinkling milk, tea or other dairy products. The female head of any household conducts milk libation for the Burkhan Khaldun Mountain every morning. We have no information that there are such ritual libations performed for sacred mountains in other countries.
- Although sacred mountains in other countries are worshiped (and with the possible exception of Taishan in the imperial period), there are no specific orders or measures taken from the Emperor or Central Government to conduct the worship. This, of course, is not the case in Mongolia, either during the Mongol period or now.
- Chinggis Khan declared a ‘Great Khorig’ or Forbidden Precinct around Burkhan Khaldun, the perimeter of which has been well guarded by specific devoted people from certain ethnic tribe (individuals with Darkhad ethnicity). As far as we know, there is no similar situation with other sacred mountains in the world.
- No other sacred mountains are surrounded by historical facts similar to those of Burkhan Khaldun, where a whole tribe or ethnic group and finally a nation was considered to originate at that place. Given the succeeding impact of the Mongol Empire on the history of Asia and Europe in the XII-XIV centuries, Burkhan Khaldun enjoys a unique status among sacred mountains.
- No other sacred mountain is directly and tangibly associated with historical and literary work of outstanding universal significance, while as the Burkhan Khaldun has so close link with worldwide famous documentary heritage, “The Secret History of the Mongols”, which represents the historical and literary creation of outstanding universal significance.

- It is certain that the rituals practiced during worship ceremonies for Burkhan Khaldun are unique among mountain ceremonies in other places of the world. These include specific ceremonies for the worship of Tenger, the shooting of a special bow, libation with milk, the consecration of a horse to an Ovoo, the recitation of prayers and sutras; and, when the worshippers have descended from the mountain, the participation in the three national games of racing, wrestling and archery.
- Burkhan Khaldun and its surrounding sacred landscape offers a too clear record of the deliberate Communist destruction of national traditions, culture, and religious practices. The ideologically driven Stalinist destruction of religious buildings and monasteries proved to be a great tragedy for the Mongols. During that period of the 1930s and 1940s, many priceless aspects of national culture were destroyed, limited or fell into oblivion. But since 1990 Mongolia has opened to the world and embarked on a new path of development. Mongolian national culture, traditions and religions practices have begun to revive. The proposed sacred sites have become a witness to the survival and reanimation of Mongolian traditional culture in all its ramifications.

In historical and cultural area within Eurasia we can find only one sacred mountain on the World Heritage List that could be compared to the Proposed Property. This is the Sulaiman-Too Sacred Mountain in Kyrgyzstan. In the area including Mongolia and Inner Mongolia, distinguished primarily by grassland steppes, there are many sacred mountains but none that can be compared with Burkhan Khaldun Mountain in terms of the clear antiquity of its worship, the established reasons for its status, and in terms of the outstanding universal values and global significances detailed above (3.1.b).

The Sulaiman-Too Sacred Mountain (C-iii, vi) is inscribed in the World Heritage List as a representative of a most complete picture of a sacred mountain of Central Asia. In terms of worshipping tradition and practices the Sulaiman-Too and Burkhan Khaldun Mountain both have strong traditions of worship spanning several millennia, both include many ancient cult sites interconnected by pilgrimage paths and both have had a profound effect over much of Central Asia. But Sulaiman-Too and its sacred landscape and related cultural sites reflect the fusion of ancient religious beliefs with Islam, while Burkhan Khaldun Mountain and its sacred landscape represents the fusion of shamanism, rooted in the ancient tradition of nature worshipping practices of nomadic people, and Buddhism

introduced from Tibet.

But comparing The Great Burkhan Khaldun Mountain and its Surrounding Sacred Landscape with the Sulaiman-Too, one can see many more unique sacred features of Sacred Burkhan Khaldun than the Sacred Sulaiman-Too, which are highlighted just above in the comparative analysis on global level.

Indeed as highlighted throughout this nomination dossier, the Sacred Burkhan Khaldun property has additional values which are not to be found in any of its counterparts elsewhere in the world

Although some sacred landscapes inscribed in the World Heritage List have similar features of outstanding universal value, there are no exact analogues to those offered by the Sacred Burkhan Khaldun and its surrounding sacred landscape.

3.3 Proposed Statement of Outstanding Universal Value

A. BRIEF SYNTHESIS

The nominated cultural property “Great Burkhan Khaldun Mountain and its Surrounding Sacred Landscapes” is a cultural landscape located in the region of the Khentii Mountains in northeastern Mongolia. It is an outstanding representatives of Mongolia’s nomadic culture and its deeply rooted traditions of sacred mountain and sacred sites worship. The proposed cultural landscape preserves elements of authentic pastoral management practices involving grassland use and seasonal nomadism. The property demonstrates how an evolving sacred and cultural landscape has been preserved through nomadic traditions of sustainable land-use encouraged by shamanic and Buddhist-inspired respect for nature.

Burkhan Khaldun and its surrounding sacred landscape have considerable historical value: it was here that Chinggis Khan began the unification of Mongolia’s people and lands. Burkhan Khaldun was designated a state and imperial sacred mountain by Chinggis Khan. Thus the nominated property not only represents the origin of Mongolian nationhood; it is also the cradle of the Mongolian Empire, which profoundly changed Eurasia in the XII-XIV centuries.

The significance of Burkhan Khaldun and its surrounding sacred landscape was recognized in the Mongolian epic, the “Sacred History of the Mongols”, honored by UNESCO in 1990 as a great monument of history and literature.

B. JUSTIFICATION FOR CRITERIA

- C – iii: The property offers exceptional evidence of and testimony to vital cultural traditions of mountain and nature worship thousands of years old.
- C – iv: Through their archaeological and historical heritages, the nominated property represents the outstanding example of cultural landscape that illustrate major evidence of human history. Specially, their association with the birthplace of Chinggis Khan, Mongolian nationhood and Mongol Empire demonstrates its vital historical significance within Asian and World history.
- C – v: These are outstanding examples of very unique traditional land use which is deeply associated with nomadic pastoralism and culture in Central and East Asia. This cultural landscape preserves some of the surviving evidence of a traditional pastoral management of grasslands involving mixed flocks in seasonal transhumance. Living practices of this land use are rooted in a profound understanding of the interdependence of human wellbeing and the mother land.
- C – vi: With reference to nominated property, the justification of this criterion (vi) should be considered in conjunction with criterion (iv). The “Great Burkhan Khaldun Mountain and its Surrounding Sacred Landscape” clearly, directly and tangibly associates with worldwide known, the historical and literary epic monument of outstanding universal significance - “The Secret History of the Mongols”.

C. STATEMENT OF INTEGRITY

The proposed property is located in one geographical zone characterized by forest-steppe and grassland steppe. Because of the remote character of this region, it has hitherto been relatively un-impacted by industrialism or population pressures. All sacred places and historical and cultural monuments are located at original places. The nominated property

represents a microcosm of pre-modern Mongolia: unspoilt and virgin nature, untouched biodiversity and unaltered pasture lands, traditional nomadic pastoralism, and on-going worship of sacred mountains, rivers and *ovoos* shaped by a fusion of ancient shamanic and Buddhist beliefs and practices.

D. STATEMENT OF AUTHENTICITY (FOR NOMINATIONS MADE UNDER CRITERIA (I) TO (VI))

By virtue of their isolation, long-standing worship tradition and present inclusion in a national Special Protected Area, this nominated property has suffered little adverse human impact. Damage has occurred as a result of occasional natural disasters and uncontrollable environmental factors, and through communist policies during the 1930s. Otherwise, since 1990 traditional animal husbandry, intangible values, worshipping tradition and rituals, festivals and handicraft have been encouraged. In 1995, the first President of Mongolia decreed support for initiatives to revive traditions of sacred mountain worship.

E. PROTECTION AND MANAGEMENT REQUIREMENTS

The nominated property is protected at both national and *aimag* level by the Constitution of Mongolia (1992) and specific laws and decrees: on “Protection of cultural heritage” (2001), on the “Special Protected Areas of Mongolia” (1994), on “Nature and Environmental Protection” (1995), on “Natural plants” (1995), on “Buffer zones of Protected Area” (1997); and the Presidential Decree # 110 (1995). The most extensive protection is afforded by the inclusion of the Burkhan Khaldun and Baldan Bereeven properties in the Khan Khentii SPA in 1992 and 2012. Protection and management of the property is the overall responsibility of the Protection Administration of Khan Khentii SPA, operating under the supervision of the Ministry of Nature and Green Development and working in close cooperation with local stakeholders and organizations, including *aimag*, *soum* and *bag* authorities. However, the specific requirements of this nomination and its concern with natural and outstanding universal cultural values, it is necessary to establish a new Management Administration of protection of the World Heritage Property and to implement the integrated management plan 2015-2020.

4. STATE OF CONSERVATION AND FACTORS AFFECTING THE NOMINATED PROPERTY

4.A *Introductory Comments*

At present, Mongolia faces significant problems of pasture erosion and desertification. These conditions result partially from environmental changes occurring but they have been exacerbated by low rainfall, wind erosion, wild fire and overgrazing. In many areas, population and agricultural pressures also contribute to the problem by disrupting the traditional pastoral land use system; by inappropriate mining and industrial practices; by inappropriate cultivation practices; and by uncontrolled tracking from motorized vehicles.

Since 1998, the Mongolian Parliament has adopted a number of laws intended to address these problems. They include laws related to the protection of livestock genetic base and health (2001), plant protection (1995), natural and environmental protection (1995), requirements for environmental impact assessment (1998) and the law establishing Special Protected Areas (1994). These laws build upon traditional pastureland practices, traditional means of transhumance and reliance on local products, and the preservation of traditional intangible cultural heritage.

4.A.I *GENERAL COMMENTS REGARDING THE NOMINATED PROPERTY*

In the case of the nominated property, present conservation of pastureland is better than in many parts of Mongolia. Because the property is located at a considerable distance from population centers, there are no mining or cultivation activities. This area receives relatively more precipitation than do others and, according to specialists, pasture degradation is low. Nonetheless, land use measures for the property must define pasture capacity and monitor and restore overgrazed pasture by reviving traditional methods of pasture rotation.

Within the boundaries of the nominated property and its buffer zones and adjacent areas have been registered a total of over 3000 monuments and sites of which 1700 are related to the Bronze Age, 505 to the Hunnu period, 400 to the Turkic Empire and 550 to the Mongol Empire.

4.A.II STATE OF CONSERVATION OF THE BURKHAN KHALDUN MOUNTAIN

Burkhan Khaldun Mountain, one of the highest peaks of Great Khentii Mountain Range, rises 2336 m above sea level. It is surrounded by Tushileg Mountain in the north, Jinst Mountain in the east, Budlan Mountain in the south and Sandalt Mountain in the west. Covered by coniferous and deciduous forest, it offers an unusually rich habitat for animals and birds. Bogdiin Gol, a sacred river worshiped by local people, passes the southern side of Burkhan Khaldun Mountain and flows into Kherlen River. South of the Burkhan Khaldun Mountain there is a beautiful small Lake Khentii. The land around the mountain is difficult to traverse because of its abundant rivers, springs, swamps wetlands and rocky outcrops.

Because there are no good roads to reach Burkhan Khaldun, tourists and pilgrims who come by motorized vehicles to participate in sacrificial ceremonies have had a negative impact on the grassland. To address this issue and adhere to the order followed in the Regulation of the State Worship for Heaven and Mountain at Burkhan Khaldun, local administrators have prohibited off-road driving, the discarding of garbage, the breaking of trees and other vegetation, the carrying of firearms, and the harassment and hunting of animals, birds and fish. In general, therefore, its natural environment and biodiversity are well-preserved.

At present, the state of preservation of Outstanding Universal Values within the property of Great Burkhan Khaldun Mountain is as follows:

- Great Burkhan Khaldun is worshipped by nation as in old times;
- Within a distance of 50 – 60 km and more there are almost no settled population centers;
- The distance from the nearest provincial center, Mungunmorit soum, is 95 km; the road is very rough;
- In 1992, Burkhan Khaldun Mountain and its Sacred Landscape was included in the area of Khan Khentii Special Protected Area (KKSPA);
- There is no mining industry or survey for such;
- There is no agricultural activity;
- Except on the occasions of worship rituals and ceremonies, the land is thinly populated.

The Protection Administration for the Khan Khentii Special Protected Area, its Counsel

for Buffer Zones, and various National Geographical Organizations and voluntary associations and organizations are in charge of the conservation of Burkhan Khaldun Mountain and the thermal baths of Onon River.

***4.A.III STATE OF CONSERVATION OF THE ADJACENT AREAS: SACRED
BINDER MOUNTAIN AND ITS ASSOCIATED CULTURAL HERITAGE
SITES***

Binder Mountain and its associated cultural heritage sites cover 54708 hectares including Asgat Uul, Belchir Mountain and Gozgor Hill in the northwest and north; Kharaat Mountain and Ereen Tolgoi Hill in the east and southeast; Bayandun Mountain in the south; Delger Undur Mountain and Khustyn Tolgoi in the west and southwest. The mountain and its sacred landscape are situated in the area of Khurkh *bag* of Batshireet *soum*, Khentii *aimag*.

Lake Khangal in Umnudelger *soum* and Binderya Khan Mountain in Batshireet *soum* were also included within the Protection Administration of the Khan Khentii SPA, because of their significance for the conservation of environmental equilibrium and cultural diversity and in order to encourage the development of ecological tourism.

The pastoral households of Khurkh *bag* regularly use pastures within the boundary of the nominated property for seasonal livestock grazing. There are a total of eight winter camps, one spring camp and two summer camps of herdsman families. Three camps are located around Ulaan Khad Rock near the Uglugchiin Kherem (wall). Southwest of the rock there are two camps; and there are three winter camps in the Uglugch Valley. Although Binder Ovoo and Rashaan khad are located on the way from Batshireet *soum* to Binder *soum*, there are no areas that have been multi-tracked. Some impacts such as pasture degradation, environmental pollution and soil erosion have been noticed within the boundary of this component part around Binder Lake and along Khurkh river valley, especially in recent years of little rainfall. In addition, this area is vulnerable to fires resulting from the carelessness of tourists.

The population of Khurkh *bag* is 3360 including 94 families, 88 of which are pastoral nomads. They have been arranged into four herdsman groups and two cooperative groups for natural protection of nature. Their total livestock includes 42,162 head of animals.

The principle sites within this section of the property include the large Binder Ovoo, located at the eastern end of Binder Mountain. The Ovoo is constructed in a pyramidal

form in five layers and measures 5x5 m in diameter and 3.5 m in height. Until the 1980s, this Owoo was a simple stone structure, but since 1990, it has been protected by a wooden enclosure. The ancient practice of worship here, going back even earlier than the worship by Undur Gegeen Zanabazar (1635–1723), is now being continued by local inhabitants.

Attempts are now underway at Rashaan Khad to mitigate the erosion of petroglyphs and inscriptions by wind and temperature. As indicated earlier, there has been an extensive program of investigation and documentation of the archaeological monuments at Rashaan Khad; these materials have been listed in the action plans of the Ministry of Culture, Sports and Tourism of Mongolia and the Mongolian Academy of Sciences.

The wall called Uglugchiin Kherem, described earlier in this document, is still partially intact in its southeastern and southern portions, but other sections—particularly in the southwest—have largely fallen. It would be possible to reconstruct the wall with the fallen stones. Within the wall was found no trace of any building, but archaeologists have excavated some tombs and graves dating them to a variety of historical periods. The entire wall has not yet been investigated in detail by archaeologists and researchers and there is currently no plan to conduct any archaeological work in near future. It is crucial to establish the dates of the site and to investigate its significance.

4.A.IV STATE OF CONSERVATION OF THE ADJACENT AREAS: BALDAN BEREVEN MONASTERY AND ITS SACRED SURROUNDINGS

Baldan Bereeven Monastery and its sacred surroundings cover 35,115 hectares including the mountains of Shajin, Ereen Modot, Bayanbaraat, Delgerkhaan and Enkhiin Tsagdan Uul in the northwest and north; Dashbureet Mountain and Urgunii Undur Tolgoi Hill in the east and northeast; Tushleg Mountain in the south; Khavtsal Mountain and Ulaan Uzuur Mountain in the west and southwest.

Baldan Bereeven is known as the Utai Gumbum Monastery in Outer Khalkha land, and is encircled by ten stone monuments of Buddhist deities. About forty stone sculptures and inscriptions on the natural rocks have survived. Two temples have survived and two are partial. Its three-floored Main Temple (*tsogchin*) called *Bileg-Ulziit* measures almost 30 m x 30 m and almost 12 m tall; as such it is one of the largest religious buildings in Mongolia. The remains now include the granite foundation, some stone walls, several rooms designed for religious rituals, guardian deities, sections for schooling and meditation, as well as several porches.

An earlier section of this nomination detailed the destruction of the monastery during the Communist period. During that time, relics of the abandoned monastery were transported to adjacent local centers for the construction of various buildings. Many valuable historical-cultural objects were destroyed intentionally and systematically: walls of its important temples such as Bileg-Ulziit were fired on with cannons; sutras and canons were burned; and Buddhist idols were smashed. Even now one can see traces of cannon fire on the statue of well-known symbol Altan Soyombo, created on the rock outcrop behind the Baldan Bereeven Monastery by an artist named Dambil Renjamba.

In 1990, several old lamas built a small wooden temple to the east of the Main Temple to allow the monks to resume their teaching and restore religious services and rituals. In 2008-2010 and with the financial support of the Government, the Main Temple was restored according to original materials and design using archival photos. It is believed, therefore, that the Main Temple as it appears today is a faithful restoration of the original. At present restoration continues on the Main Temple and has been undertaken at three others: the Temples of Reunions, Zuz and Khangal. (When the team travelled to the site in preparing this nomination, new sculptures of Buddha and his disciplines and a 2-tone incense burner had been placed in the temple.) Within the monastery many once marvelous sculptures and paintings representing deities such as White Tara, Maitreya and Yamaraja are badly broken and their parts are defaced. Other deity figures are in better condition. This is true of images on the 200 year-old Path of Maitreya. Along this path, however, it is necessary to create better signage. Besides the three restored temples, there are vestiges of old large temples where restoration measures have not been taken until now.

In 2012, by law of Mongolia, this nominated component part was included within the boundary of Khan Khentii SPA and its buffer zone. The monastery has its administration of management, activity of which is regulated by the Management Plan for Development. A plan to install an adequate electrical system with internal illumination will be realized with regional and provincial financial supports. The specific action plan for reviving and restoring Baldan Bereeven Monastery will be elaborated in the near future with the support of Government and local authorities.

4.B Factors Affecting the Property

As with any existing or Prospective World Heritage Site, there are a variety of factors and “Forces for Change” which can affect the status on such an area. Some of these are capable

PROPERTY FOR INSCRIPTION ON THE WORLD HERITAGE LIST

of being mitigated as a result of effective management of the site. Others are however less predictable or beyond the control of those responsible for the management of the site still need to be addressed to fully understand their impacts on the site.

Those which could potentially have direct implications on the Outstanding Universal Values and integrity of the site need to be properly understood and the risk they pose to the site established.

The following section of this dossier therefore considers the range of factors which could affect the Integrity of the site and hence the successful protection of those characteristics which could be susceptible to change.

These factors or forces for change not only offer a helpful basis for accessing the current condition or status of the site but also provide a framework for consideration of the issues which any future Management Plan for this site should address.

This assessment also provides a helpful way of developing an approach to cross referencing and hence monitoring the performance and effectiveness of any future management action undertaken at the site as a result of the implementation of the proposed Management Plan

The following tabulation therefore provides an assessment of the nature and level of risk posed by a series of factors which could affect the integrity of the site in the future.

4.B.I DEVELOPMENT PRESSURES (E.G., ENCROACHMENT, ADAPTATION, AGRICULTURE, MINING)

Theme	Nature of force	Description	Degree of Risk	Mitigation measures	Comments
Human and development pressures	Encroachment by or pressure for development /change in land use by local people	Likelihood of pressure for development or permanent infrastructure within close proximity to the site	Low and infrequent	Current Laws, Regulations and existing nomadic pastoralism activities provide an adequate self-regulating and controllable safeguarding mechanism. The area’s location within the “Khan Khentii Special Protected Area” provides additional protection from development	The remote location and low population density of the area means that the likelihood of threat from permanent built development is comparatively low

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Theme	Nature of force	Description	Degree of Risk	Mitigation measures	Comments
Inappropriate land uses	Excessive livestock grazing	The seasonal nomadic grazing patterns can result in the overgrazing and compaction of certain areas of Steppe pastures	Medium but regular	Further discussions with those local nomadic herdsmen with responsibility for acting as stewards for the site are necessary to establish ways of ensuring that patterns of grazing where necessary become more sustainable	Further research is required to establish the extent of this problem.

Although Burkhan Khaldun Mountain is situated in the area of Umnudelger soum of Khentii Region, the distance between Mungunmorit soum of Tuv aimag (Province) Region and Burkhan Khaldun is still 95 km; The population of Mungunmorit soum is 2065; and Batshireet 2200. Therefore, there is no densely populated centre or seasonal camps for herdsmen families within a distance of 100-150 km from or surrounding the sites of Burkhan Khaldun and thermal bath of Onon River. Because this component part is also included in the boundary of Khan Khentii “Special Protected Area”, it is prohibited to practice any activity of agriculture and mining industry within this nominated property area. According to the “Rule of Utilizing thermal water in Special Protected Area” approved by the Minister of Environment Thermal baths are used only for recreational and non-profit purpose.

The Sacred Binder Mountain, its Worship Ovoo, Rashaan Khad, and Uglugchiin Kherem (wall) are situated in the area of Khurkh Bag of Batshireet Soum, Khentii Region. The pastoral households of this bag regularly use pastures within the boundary of nominated property for seasonal livestock grazing. There are a total of 8 winter camps, 1 spring camp and 2 summer camps of herdsmen families: 3 camps around Ulaan Khad Rock where the Uglugchiin Kherem (wall) is located. Southwest of the rock there are 2 camps; and there are 3 winter camps in the Uglugch Valley. Although, the Binder Ovoo and Rashaan Khad are located along the route from Batshireet Soum to Binder Soum, there are no multi vehicle tracks in existence. Some natural impacts such as pasture degradation, environmental pollution and soil erosion have been noticed within the boundary of this component part around the Binder Nuur and along Khurkh river Valley, especially in recent years of little rainfall.

Over twenty families with about 10,000 head of livestock live in summer and winter camps around Lake Khangal and Bereeven Monastery. Two families who live northwest of the

lake have responsibility for guarding sites and functioning as the Research and Information Center for the Buffer Zone. The other families, who camp in its eastern and northeastern sections in winter, move to another river of Khurkh in the summer. As a result, the Baldan Bereeven and Khangal Lake remain fairly remote from human settlement and without any obvious development pressure. On the other hand, the soil in the area suffers from compaction and shows signs of being contaminated as a result of the increasing number of inhabitants, pilgrims and tourists. During the worshipping ceremony, the comparatively large number of locals and tourists setting up their camps and making new roads has created serious problems which needs to be addressed as a priority. These measures must include appropriate signage for the drivers of vehicles and designated parking and camping areas.

The Baldan Bereeven Monastery and sacred surroundings including the Khangal Lake are situated in the area of Bayanzurkh Bag twelve km north of the provincial center of Umnudelger soum, Khentii Region. The *bag* has 207 families, 119 of which are nomadic. The population is 658; their livestock are 49,748. At present they are arranged into nine cooperative groups to protect the pasture land and to use its natural resources effectively.

4.B.II ENVIRONMENTAL PRESSURES (E.G., POLLUTION, CLIMATE CHANGE, DESERTIFICATION)

Assessment of Forces of Change Affecting the Nomination Site

Theme	Nature of force	Description	Degree of Risk	Mitigation measures	Comments
Global climate change	Changes in weather patterns	Impacts on the property's water resources and an increased level of desertification of the steppe resulting in increased grazing and environmental stress	Significant but gradual No long term solution is likely to be within the jurisdiction of the management authority	Further investigations will be necessary to assess the extent of the current and predicted problem. A form of sustainable stewardship approach to grazing may need to be adopted with community of nomadic herdsmen	A change in the extent and quality of nomadic pasture land will affect the status of the natural values of the site but not its cultural significance.

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Global climate change and its associated warming impacts are evident especially through the increased evidence of desertification within the region. Decreasing river and lake have led to increased overgrazing and to the transition of soil to sand. An example of this problem is reflected by the water level of Lake Khangal, the beautiful lake on the south side of the Baldan Bereevan Monastery which depends primarily on annual precipitation. In earlier, rainy years, many people travelled here to take its abundant water and experience its stunning panoramas. During a long, recent period of low rainfall, the lake level has radically receded. Fortunately, in recent years heavy rainfall has helped to rectify this situation.

Associated with the decrease in precipitation are indications that the southern edge of the forest steppe is showing signs of environmental stress. This situation continues to be monitored.

4.B.III NATURAL DISASTERS AND RISK PREPAREDNESS (EARTHQUAKES, FLOODS, FIRES, ETC.)

Theme	Nature of force	Description	Degree of Risk	Mitigation measures	Comments
External environmental factors					
Natural disasters	Earthquakes		Low and infrequent	<p>The remote location of this site makes the adoption of an earthquake disaster plan impractical</p> <p>No long term earthquake disaster plan is therefore likely to be effective.</p>	<p>The incidence of earthquakes in this area is infrequent.</p> <p>Should such an event occur then there is little that can be done to prevent its effects but its consequences on the cultural values of structures and features on the site could be significant</p>
	Flooding	Any flooding which occurs will be temporary in nature	Low and infrequent		The integrity of the property is not likely to be compromised as a

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		and would not threaten the natural values of the site or unlikely to affect features of cultural value.			result of any incidences of flooding.
	Fire	<p>Areas of forest and steppe are vulnerable to natural and human induced fire damage</p> <p>The natural and cultural values of the site are intermittently under threat.</p> <p>Sites accessible to visitors are susceptible to increased fire risk.</p>	Medium but constant	<p>Visitor management initiatives will need to be adopted to minimise the risk of wild fires</p> <p>Measures will be adopted to prevent the indiscriminate use of ceremonial candles in the areas which are publically accessible at the Baldan Bereeven Monastery site</p>	Fire affects the value and patterns of nomadic grazing and can result in certain areas being unavailable and hence other areas being overgrazed

The nominated property is not particularly vulnerable to earthquake and flooding. They are, however, vulnerable to forest and steppe fires. The following natural risks will therefore be taken into account and mitigated for as much as possible by future management practices:

- Because of extensive areas of forest and grassland, fire is a constant threat for the nominated property in dry periods. Obviously, fire has considerable negative impact on pasture and on animals, both wild and domestic.
- Baldan Bereeven Monastery is located in front of the forested Munkh-Ulziit Mountain and therefore is subject to risks of forest fire.
- The use of ceremonial candles means that fire is also a concern at Main Temple of the Baldan Bereeven Monastery.
- One area that appears to be earthquake vulnerable is the Rashaan Khad monument site. In this case, however, the setting is natural and far less threatened than would be the case with a built environment.

4.B.IV RESPONSIBLE VISITATION AT WORLD HERITAGE SITES

Theme	Nature of force	Description	Degree of Risk	Mitigation measures	Comments
Use of the site by those visiting	Implications of pilgrimages or religious ceremonies	The property is used by Mongolian people on a prescribed basis for formal ceremonial purposes	Low but regular	The nature of the religious use is respectful and self-regulating and unlikely to have require additional new management measures	The number of existing ceremonies does not cause any significant cause for concern
	Visitor use of the site	The site is becoming increasingly popular as a visitor destination Increasing use is creating problems with infrastructure and the risk of damage to vulnerable features	Medium but regular	The existing “exclusion” Regulations act as a means of safeguarding the site but will need to be reassessed to ensure their adequacy should the site’s popularity increase. A long term sustainable / low impact strategy for the public and visitor use and interpretation of significance of the property is required. Access to the site by motorised vehicles will need to be carefully regulated and damage to the area caused by motorised vehicles restored.	This theme will need to be considered carefully in the revised Management Plan in order to maintain the spiritual integrity of the site. Visitor use and its impacts will need to form an important element of the future monitoring of the site’s condition.

Because of its wealth of historical and cultural monuments, Khentii Region has become a principle destination for Mongolian pilgrims and tourists. Both Mongolians and non-Mongolians are increasingly interested in sites related to the history of the Mongol Empire and CHinggis Khan, and sites where preserved traditions such as mountain worship, shamanism, and Buddhism exist. This increased tourism requires more sophisticated management; and in particular the development of appropriate forms of infrastructure.

Most tourists coming to Burkhan Khaldun are interested in worshipping the Sacred Mountain, trekking, horse riding, using the thermal bathing and fishing. Presently there are a total of ten tourist camps in the vicinity of Burkhan Khaldun Mountain, the Onon River hot springs, Binder Ovoo, Rashaan Khad and Uglugchiin Kherem (wall).

A tourist camp called *Bayangol* is located on the main road to Khangal Lake. It has fifteen beds and five tents. It offers overnight lodging and meals for travellers and tourists. Another camp, “*Steppe Eco*”, has eighteen beds, nine tents, and a restaurant. Located on the road to Binder Ovoo, Rashaan Khad and Uglugchiin Kherem (wall), this camp offers overnight accommodations and meals for tourists. However, its service and reception are not of an adequate standard.

In order to protect the Baldan Bereeven Monastery, local authorities have decided not to allow the building of any tourist camps within a area of 18 km diameter around the monastery. Some pilgrims arriving in the area adjacent to the monastery set up their own camps however for a few days and return after participating in religious practices and activities. However, it is prohibited to take any motorized vehicle within the monastery fence.

Every year in the first month of Autumn, many local inhabitants and pilgrims from different parts of Mongolia come to the monastery on a pilgrimage, praying to the ten Buddhist figures carved on rocks around the monastery and to bathe in the thermal springs. Conscious of having arrived in a sacred place, these pilgrims are careful not to leave garbage or to act in a disruptive fashion.

In the future, this pilgrimage route will be landscaped and its signage improved to provide brief explanations about the valuable Buddhist art works. In addition further signs warning of potential damage and pollution to the site which visitors can cause will be erected. It is also anticipated that Buddhist sculptures and rock figures will be repainted and restored to their original locations.

In general, the preservation of this property and the encouragement of its more appropriate use by visitors requires a series of immediate measures to minimise damage to the sites. This will include eradicating and restoring the many vehicle tracks, designating controlled and appropriate parking areas. In addition tourists will be encouraged to make their pilgrimages on foot to the sacred mountain and sacred places. To ensure this occurs, the duties and rights of environmental counsels and local environmental protectors who are responsible for the heritage sites will need to be strengthened.

❖ **Institutional Considerations**

Theme	Nature of force	Description	Degree of Risk	Mitigation measures	Comments
Protective legislation	Adequacy of the existing laws to safeguard the area from potential threats	As interest in the site increases then it will become susceptible to greater human use	Medium but infrequent	The overriding national interest in safeguarding the spiritual importance of the site coupled with the range of current laws to protect are adequate	If necessary the range of protective legislation can be strengthened

At present a variety of national legislation and Regulations exist and provide an reflection of the national importance of the site. The property also benefits from being located in the “Khan Khentii Special Protected Area” as well as the additional protection afforded to the area as a consequence of the Presidential Decrees of 1995 and 2010.

Theme	Nature of force	Description	Degree of Risk	Mitigation measures	Comments
Coordinated site management	The lack of a coordinated approach to the management of the site	The integrity of the World Heritage site will require an integrated and more effective approach to management.	High and regular	A dedicated World Heritage management Authority should be established to work in conjunction with the relevant bodies and authorities	The responsibilities and activities of the proposed new Authority and the existing Khan Khentii “Special Protected Area Authority will need to be agreed as a matter of priority
Professional and managerial competence	The adequacy of professional skills and expertise to manage the site adequately	A lack of professional skills and experience in managing the issues affecting the site is an acknowledged weakness	High and constant	There is a need for training and programmes of capacity building for those who will be responsible for the management of the site	International assistance will be needed over a period of time to increase the skills and competence of local staff

Throughout Mongolia it is acknowledged that the organisation, co-ordination of management activities and the capacity of those responsible for the management of World Heritage Sites is inadequate and needs to be improved. Mechanisms will need to be agreed to ensure that responsibility for the administration of these sites is undertaken in a more

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organised and co-ordinated manner. Likewise programmes to improve the skills of those responsible for the sites will be required as a priority if they are to be managed effectively. Particular emphasis will need to be placed on working in conjunction with the nomadic herdsman in the area given their crucial role in maintaining the character, sense of place and hence the integrity of the proposed nomination area.

Theme	Nature of force	Description	Degree of Risk	Mitigation measures	Comments
Finance	The adequacy of funding to undertake the necessary management of the site	The scale of the property and the nature of its management requirements requires a reliable and adequate source of funding	High and constant	The proposed Management Plan will include a prioritised and realistic programme of management activities Further efforts will be required to source additional international aid to enable any major priority project initiatives which will need to be undertaken	International assistance will be essential to enable the priority programme of work to be completed

A more detailed consideration of these issues is included in the initial version of the Burkhan Khaldun Management Plan (2015-2020) which can be found at Appendix 1V of this nomination dossier.

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4.B.V NUMBER OF INHABITANTS WITHIN THE PROPERTY AND BUFFER ZONES AND ADJACENT AREAS

The estimated population located within the property and buffer zones are shown in the following table (2012).

Nominated property	Local administration units (soum and bags) covering the property	Estimated Population located within the property	Estimated Population located within the Buffer zone	Total
The area of the “Great Burkhan Khaldun Mountain” and buffer zone	Bayanzurkh bag, Umnudelger soum, Khentii aimag	population - 0	population - 0	
	Mungunmorit soum, Tuv aimag	Population - 0	population - 0	
ADJACENT AREAS TO THE NOMINATED PROPERTY				
a) The Baldan Bereeven Monastery and its sacred surroundings	Bayanzurkh bag, Umnudelger soum, Khentii aimag	Families: 42 Population: 148	Families: 165 Population: 510	Families: 207 Population: 658
b) the Sacred Binder Mountain and its Associated cultural sites	Khurkh Bag, Batshireet soum, Khentii aimag	Families: 25 Population: 105	Families: 69 Population: 231	Families: 94 Population: 336
Total Population		Families: 67 Population: 253	Families: 234 Population: 771	Families: 301 Population: 994

5. PROTECTION AND MANAGEMENT OF THE PROPERTY

5.A Ownership

The location of the proposed property for World Heritage Status is:

- Great Burkhan Khaldun Mountain (415,012 ha) is situated in Umnudelger soum of Khentii aimag and Mungunmorit soum of Tuv aimag;

According to the Constitution of Mongolia the property is under State ownership; on behalf of the Government of Mongolia, they are overseen by the local administration of soum Governors of the Umnudelger, Mungun-Morit and Batshireet soums. Because the Great Burkhan Khaldun Mountain and the adjacent to it Baldan Bereeven are included within the boundary of Khan Khentii Special Protected Area, they are under the protection and management of the Administration for Protection of the Khan Khentii Special Protected Area responsible to the Ministry of Nature, Environment and Green Development.

5.B Protective Designation

The property, Great Burkhan Khaldun and its surrounding sacred landscape is protected at both national and aimag (province) level by national laws, decrees and regulations. Relevant national laws include:

- The Constitution of Mongolia (1992)
- Law on Protecting Cultural Heritage of Mongolia (2001)
- Law on Special Protected Areas of Mongolia (1994)
- Law on Nature and Environmental Protection (1995)
- Law on Natural Plants (1995)
- Law on Buffer zones of Protected Areas (1997)
- Law on Protection of Livestock Genetic Fund and Health (2001)
- Presidential Decree #110, (16 May, 1995)
- Presidential Decree #32, (7 July, 2009)

The most significant national protection and management is afforded by the establishment of the Khan Khentii National Special Protected Area in 1992 by decision of the Government of Mongolia. By laws of Mongolia the nominated component parts “Great Burkhan Khaldun Mountain” and “Baldan Bereeven Monastery and its sacred surroundings” were included in the boundaries of this Special Protected Area and its buffer zone in 1992 and in 2012 respectively. The third component part of the property “Sacred Binder Mountain and associated cultural sites” it is anticipated will be included in the buffer zone of the Khan Khentii Special Protected Area.

In addition, Burkhan Khaldun Mountain is protected by traditional (customary) status of “Forbidden Precincts” and other sacred mountains and sites are protected by traditional worshipping practices and customs.

Now, however, with the nomination of a property with several different component parts, all with natural and Outstanding Universal cultural values, it is anticipated that a new Management Administration for the protection and management of the property as a whole will be established and responsible for implementing an integrated management plan for 2015-2020, prepared in conjunction with and active participation from stakeholders in this nomination file.

This plan includes oversight of both the natural and cultural OUV, policy approaches and programmes of action which will ensure that the integrated management of all component parts of the property are achieved in order to meet the set of shared objectives of preserving the property’s Outstanding Universal Values

5.C Means of Implementing Protection Measures

Following the adoption of the various Primary legislation, principle laws and regulations relating to the protection and conservation of natural and cultural heritage values of the proposed property (see 5.b), the National and Local Governments have adopted a number of measures to properly implement the various provisions of the following documents at a local level.

The Parliament and Government of Mongolia have approved the following:

- National Program on Special Protected Area (1998)
- National Biodiversity Conservation action Plan (1995)

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- National Action Plan to Combat Desertification (1999)
- National program on Conservation and Protection of Cultural Heritage Monuments and Sites (1998, 2008)
- National program for the Protection of Livestock from Drought and *Dzud* Disasters(2001)

The Government of Mongolia has also implemented the above at all levels of Governmental administration with the active involvement of national and local stakeholders and relevant NGO communities.

The Government's decision to include the "Great Sacred Burkhan Khaldun Mountain" (1997), "Sacred Binder Mountain and its Associated Cultural Sites" (2012) and "Baldan Bereeven Monastery and its Sacred Surroundings" (2012) in Mongolia's Tentative List for World Heritage status has greatly enhanced efforts at a national level for the protection and national appreciation of this nominated property.

In 1995 the President of Mongolia issued Decree #110:

"On the support of initiatives to revive the traditions of worshipping.... Burkhan Khaldun Mountain" by which Burkhan Khaldun was declared to be a state-worshipped Sacred Mountain and thus was granted the highest status for state protection.

Following this, on 23 April 2004, the President of Mongolia issued Decree # 57:

"On the Order of official ceremony of offering for Heaven of the state-worshipped sacred Mountains" including the Burkhan Khaldun mountain.

Accompanying this Decree, Order #121 was approved by the Minister of Nature, Environment and Tourism on 3 May 2010:

"The regulations to be followed by the public during official ceremony of Worshipping Sacred Mountain within the Special Protected Areas."

Several NGO and National Committee for ICOMOS in Mongolia have initiated programs to establish a national network of sacred sites in conjunction with the National Commission for UNESCO. These groups include the Research and Training Centre of Sacred sites in Mongolia and the Foundation for the Protection of Natural and Cultural Heritage. The projects, Value and Importance of Sacred Sites in Biodiversity Conservation (2005-2006)

and Integrating Sacred Natural Sites Concept into Natural and Environmental Protection Activities (2009, Ulaanbaatar) were also undertaken with the assistance of UNESCO and the National Committee for ICOMOS. All these projects have had or will continue to have a direct bearing on the preservation of the nominated property.

Among other, relevant activities involving NGOs in cooperation with the National Committee for Man and Biosphere (MAB) was the organization in 2007n of the 11th Meeting, , of UNESCO-MAB East Asian Biosphere Reserve Network on the theme: *the Role and Significance of Sacred Mountains in Conservation of the Biodiversity and Nature in the Gorkhi – Terelj of the Khan Khentii SPA*.

In 1999, the World Wildlife Fund together with the World Bank and the Mongolian Buddhist Religious Centre established a project called “Sacred Gift to the Earth”. In the same year, a workshop on the role of religion in environmental conservation was held. These activities resulted in the affirmation that the Mongolian traditions of mountain and nature worship can play a key role, not only in the conservation of biodiversity and environment but also in the protection of cultural values and the proper utilization of natural resources and pastureland.

5.D Existing Plans Related to the Municipality and Region in which the Proposed Property is Located (e.g., regional or local plan, conservation plan, tourism development plan)

The various approved plans which provide the current framework for the protection and future management of the property include.

- The Management Plan of the Khan Khentii Special Protected Area (2008-2013) (*approved in 2008 by the head of Department of protected area of Ministry of Nature, Environment and Tourism*). (Summary in English is appended. This will be updated by the Ministry of Nature and Green Development from 2014.
- The Plan of activities for the Protection Administration of the Khan Khentii Special Protected Area.
- The Management Plan for the Buffer Zone of the Khan Khentii Special Protected Area in Umnudelger soum (2011-2015) (*approved on 27th December 2010 by the*

decision #7 of the Hural of Representatives of Citizens of Umnudelger soum). Summary in English is appended.

- The Management Plan for the Buffer Zone of the Khan Khentii Special Protected Area in Batshireet soum of Khentii aimag. (Summary in English is appended.)
- A tourism Plan for the Batshireet soum
- A Plan of Activities for restoration and development of Baldan Bereeven monastery (*decision of the Hural of Representatives of Citizens of Umnudelger soum. 2012*). (Summary in English is appended.)

5.E Property Management Plan or other Management Systems

The Great Burkhan Kaldun Mountain and its Surrounding Sacred Landscape will be eternally recognized and safeguarded as the definitive icon of Mongolian identity and national pride.

The sacred values and the sanctity of these landscapes will be shielded from change through the encouragement of those nomadic pastoral life styles which maintain the spiritual values and the unique bond these values create between man and nature. Any change which occurs will enhance rather than diminish the integrity of this relationship.

- The natural, cultural and spiritual characteristics and values of the area will be protected and managed in ways which retain and enhance their integrity and authenticity
- No permanent settlement or development will be permitted within the core zone of the property
- No extractive industries or agricultural practices will be allowed which threaten or devalue the special qualities or spiritual integrity of the area
- The quality and diversity of the area's habits and biodiversity will be protected to the highest degree through the encouragement of traditional worship and nomadic pastoralism practices

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- The life styles, oral intangible values and traditions of the indigenous herdsmen will be actively safeguarded and promoted.
- The sensitive development of tourist facilities will be the exception rather than the rule. Any tourist facilities which are provided will be subject to the highest degree of scrutiny to ensure they are compatible with the character of the area
- Positive approaches will be adopted to protect and restore those physical aspects and features which reflect the historical cultural and spiritual importance of the site
- Support and involve local people and communities who are the traditional custodians of natural and cultural values within the nominated Sacred Landscape.

The initial version Management Plan for Conservation and Protection of the World Heritage Property – “the Great Burkhan Khaldun Mountain and its Surrounding Sacred Landscape” has been prepared with the involvement of relevant public and non-governmental organizations, professional organizations and local authorities and communities.

This document was formulated through the collaboration of the Ministry of Culture, Sport and Tourism, the Ministry of Education and Science and the Ministry of Nature, Environment and Green Development, its Department of Protected Areas Management, the Institute of Archeology—Mongolian Academy of Sciences, Center of Cultural Heritage, the Mongolian National Committee for World Heritage, the Mongolian National Commission for UNESCO, Mongolian National Committee for ICOMOS, the Foundation for the Protection of Natural and Cultural Heritage (NGO), as well as local governmental administrations of all relevant aimags, soums and bags.

The management plan for Protection and Administration of the Khan Khentii Special Protected area, and Counsels of buffer zones of Umnudelger and Batshireet soums, was prepared on the basis of research materials, statistics and conclusions arising from the compilation of information collected in a questionnaire used to assess the options for the management of the nomination site.

With the nomination of a property including three component parts and their own natural and outstanding universal cultural values, it is intended to establish a new Management Administration for the protection and management of world heritage property as whole and to implement the integrated management plan. The integrated Management plan for the

entire property includes both an assessment of the constituent natural and cultural OUV of the site and a detailed explanation of how these will be safeguarded in the future to ensure the integrated management of all their component parts.

The Management Plan of World Heritage-Great Burkhan Khaldun Mountain and its Surrounding Sacred Landscape consists of two parts:

- (A) Long-term Plan (2015-2025),
- (B) Middle-term plan (2015-2020).

An up to date and more comprehensive version of the Management plan (2015-2020) for the proposed World Heritage Site can be found at Appendix IV of this nomination dossier

As necessary this Management Plan will be reviewed and modified in the light of the experience and time. The monitoring of the proposals contained in this Plan will also provide an important basis for the five year Periodic Review of the status of the area should the site be inscribed.

5.F Sources and Levels of Finance

The Protection Administration of the Khan Khentii Special Protected Area is responsible for Burkhan Khaldun Mountain and the Baldan Bereeven Monastery. It provides finance for the preservation and protection of natural values of these component parts. However, there is presently no special protection administration for all component parts of this nomination. It is therefore necessary and intended to establish an Administration for Protection of World Heritage Property based on the Administration for Khan Khentii Special Protected Area and to provide the funding for necessary staff to fulfill the various management requirements necessary to ensure that the site is adequately protected. It is anticipated that adequate sources and levels of finance for conservation and protection of nominated property will be made available in the following ways.

- Establishing financial allocations in state and aimag (provincial) budgets;
- Collaborating with the Protection Administration for the Khan Khentii Special Protected Area; so as to direct financial support from it as necessary;
- Implementing projects using national or international funding sources;
- Receiving donations and financial aids from various activities;

- Securing donations from by international organizations, foreign countries and individuals.

It must be acknowledged that the shortage of funding in a developing country like Mongolia is a significant challenge and would affect the successful implementation of the approved management plan. In recent years the State budget allocation for biodiversity and cultural heritage conservation activities has been increasing. However, this amount is still not sufficient. In this situation, it is obvious that the future of financial level depends, to some extent, on the financial aid of developed countries and international donor organizations.

5.G Sources of Expertise and Training in Conservation and Management Techniques

There are two sources for the development of expertise in conservation and management techniques:

- 1) the development of workshops for local authorities and those responsible for conservation and protection in management methods and skills;
- 2) the development of a means to increase awareness among local people and youths to maintain or restore traditional lifestyle and intangible elements.

For these purposes, the Protection Administration in close cooperation with Ministries in charge of culture and nature, the Center of Cultural Heritage, and the Institute of Archaeology will organize activities aimed at reaffirming the significance of natural and cultural values represented by the property. It will undertake training for both local people and governmental representatives in basic techniques and methods of preservation and protection. At present, the Administration has researchers and specialists of natural sciences, while the Institute of Archaeology and the Center of Cultural Heritage have researchers, specialists and restorers on conservation and preservation of cultural heritage monuments and sites and also specialists on safeguarding intangible cultural heritage elements. Training workshops, seminars and exhibitions should be arranged with the technical and professional assistance of international experts and organizations or in cooperation with the Mongolian National Commission for UNESCO and other NGOs.

It is also crucial to prepare or publish relevant manuals, guidance advice and brochures regarding the area's natural and cultural heritage. This material could be used for training

workshops, but it could also be used in public schools or other public institutions across the country. In order to address this need, financial resources must be developed in accordance with Article 5.e to provide for the following:

- Courses in the preservation and protection of natural and cultural for young students in universities, colleges and vocational schools;
- Advanced professional training, using appropriate Buddhist artistic theories and methods, for skilled workers for the reconstruction of Buddhist temples and sculptures;
- Professional or financial support should be available to encourage the preservation and revitalization of traditional manufacturing relation to the traditional nomadic lifestyle.

5.H Visitor Facilities and Statistics

In the last few years there has been a dramatic increase in the number of travellers and vacationers in tourist camps associated with the nominated property in the Umnudelger soum of Khentii aimag and Mungnnmorit soum of Tuv aimag. There has also been a corresponding increase in the number of foreign visitors.

Thus there is much possibility to develop tourism based on the natural environment, historico-cultural sites and thermal baths in the region where the nominated property is located .

Presently the primary tourist sites include Chonjin Boldog, Khar Zurkhenii Khukh Nuur Lake, Binder Ovoo, Uglugchiin Kherem (Wall), the Complex Heritage Site of Rashaan Khad, Lake Khangal, Baldan Bereeven Monastery and Khuduu Aral. Along this itinerary exist a number of tourist camps: Khukh Nuur, Bayangol, Chinggisiin Ulgii and Steppe Eco.

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The information on their locations and facilities is attached below:

#	Company names	Tourist camp names	Locations	Date of foundation	Facilities		
					Tents	Houses	Beds
1.	Khukh Nuur	Khukh Nuur	Khar Zurkhenii Khukh Nuur Lake, Sogoot Bag, Tsenkhermandal Soum. 295 km from Ulaanbaatar, 185 km from regional center, 35 km from provincial center	2002		10	60
2.	Khan Khentii Travel	Bayangol	Salkhit Khutul Pass, Bayanzurkh Bag, Umnudelger soum. 240 km from Ulaanbaatar, 180 km from regional center, 70 km from provincial center	2006	12	1	40
3.	Chinggisiin Ulgii	Chinggisiin Ulgii	Batshireet soum	2004	20	2	100
4.	Steppe Eco	Steppe Eco	Umnudelger soum	2008	9	1	36

These camps and resorts vary considerably in their range of facilities and their quality. In 2011, the number of tourists who stayed in these tourist camps is shown below:

No	Tourist camp names	Tourists		
		National	Foreign	Total
1	Khar Zurkhenii Khukh Nuur Lake – Tsenkhermandal soum	2000	70	2070
2	Bayangol –Umnudelger soum	234	191	425
3	Chinggisiin Ulgii–Batshireet soum	80	40	120
4	Steppe Eco	170	120	290
TOTAL		2484	621	2905

Burkhan Khaldun Mountain and its natural and cultural surroundings offer considerable possibility to experience nomadic lifestyles and the customs of Mongolian pastoralists—particularly of Buriats. The area also provides a unique opportunity to visit sites associated with Chinggis Khan’s life and times. At present, however, there is no information center for tourists and travellers, and manuals and brochures are inadequate.

5.1 Policies and Programmes Related to the Presentation and Promotion of the Property

Because the proposed nomination property is so intimately associated with the life and history of Chinggis Khan and the emergence of the Mongolian nation and its Empire, the region is of particular interest to scientific researchers. The ancient archaeological remains preserved at Rashaan Khad and the possibility of authentic restoration of major Buddhist temples and monastery offer significant opportunities for national and international scholars to improve their understanding of the history of the Mongol Empire and of Mongolian Buddhism. It is also anticipated that the very specific intertwining of an ancient mountain worship, shamanism and Buddhist values and rituals will also provide a unique laboratory for scholars committed to the study of East and North Asian cultures.

Closely associated with this the preservation at these sites of traditional nomadic grassland management and transhumance as well as traditional cultural practices associated with the nomadic way of life provide a very valuable means of studying steppe grassland ecology and also make this region particularly interesting to anthropologists, ethnographers and cultural historians.

The principal goal for the future management of this area therefore is to:

- Preserve and protect this sacred, historical and cultural property.
- Study and transmit opportunities for understanding their unique values to future generations.
- Provide opportunities for various educational, scientific and preservationist programmes for the proposed property which will increase levels of international, national, regional and provincial awareness of the values of the property.
- In respect of these three themes to date the following projects have been implemented:
- A Japanese project in the Onon River basin funded by the World Wide Fund for Nature entitled “*Poverty reduction through Improved Natural Resources*

Management” The Batshireet and Umnudelger, two soums of Khentii Region (where the proposed World Heritage property is located), have participated in the project.

- The project funded by the Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ). “Management Effectiveness of Khan Khentii SpecialProtected Area” will be initiated in 2013 in the Khan Khentii SPA
- The UNESCO project “World Heritage in Young Hands” continues to be implemented in the secondary schools of three soums where the nominated property is located. They will become associated schools of the UNESCO or partner schools where World Heritage Education can be provided.
- The following activities will be undertaken in the framework of the project: to establish UNESCO clubs for the protection of natural and cultural heritage in the property, to publish books, manuals and brochures designed for the List of World Heritage, to organise trainings and seminars, and to build a website.

5.J Staffing Levels (professional, technical, maintenance)

Many offices and staff involved in education, culture, environment and tourism are working in the Khentii Region where the nominated property is located . Many experts for natural and cultural matters as well as many provincial officials in charge of natural and cultural protection are likewise based in those offices. At present the Administration for the Protection of Khan Khentii SPA employs 42 staff members including the Director, the Deputy Director, specialists, a Director of the Information Centre and a number of field staff including Rangers.

It is anticipated in the future that additional specialist staff will be required to advise and prepare specialist programmes for the preservation and protection of World Heritage sites. This will hopefully be done within the framework of the Administration for the protection of Khan Khentii SPA.

6. MONITORING

6.A Key Indicators for Measuring the State of Conservation

To enable the consequences of any changes to the status of the nominated site to be properly monitored, a base line “Condition of the Property” assessment will be undertaken in 2014-15. This base line of information will enable the success of any future management activities or other changes which take place in the area to be properly assessed and understood.

A variety of key performance Indicators have been suggested to enable such a monitoring programme to be successfully established as follows.

Key Indicator	Periodicity	Location of records
Natural factors		
<p>As indicated in Article 4^a of the Nomination dossier, regular assessment and analysis of information will be conducted in accordance with the priorities set out in the Management Plan.</p> <p>These will monitor the success of those activities undertaken to maintain and enhance the status of the natural and cultural values of the site. .</p>		
<p><u>Soil erosion and pasture degradation</u></p> <ul style="list-style-type: none"> • Extent of any new branch roads and tracks made by cars and livestock during offering ceremonies for Burkhan Khaldun Mountain, Binder Mountain and other sacred sites. • The change in the area or severity of pasture degradation. • The extent that management measures have regulated these problems. 	Every 2 years	Protection Administration of Khan Khentii SPA, provincial and local administration offices
<p><u>Integrity of steppe vegetation – forests and pasture</u></p> <ul style="list-style-type: none"> • Current condition of pastures, vegetation, and forests. 	Every 2 years	Protection Administration of Khan Khentii SPA,

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<ul style="list-style-type: none"> • Identification and condition of plants under threat or in danger of extinction . • Frequency and type of fire events related to structures, pastures, forests. • Assessment of reasons for fire events and opportunities for mitigation. 		provincial and local administration offices
<p><u>Current condition of rivers and mineral springs</u></p> <ul style="list-style-type: none"> • Nature of water levels fluctuations of Onon, Kherlen, Tuul rivers, thermal baths of Onon river, Lake Khangal, Kurkh and Jargalant rivers and other springs, rivers and lakes on the property. • Changes in the quality of water in key water bodies • Identification of reasons for water loss or changes in water quality and opportunities for mitigation. 	Every year	Protection Administration of Khan Khentii SPA, provincial and local administration offices
<p><u>Wildlife</u></p> <ul style="list-style-type: none"> • Changes in the numbers and status of animal and bird species under threat or in danger of extinction as mentioned in Article 4^a . • Identification and assessment of measures adopted to mitigate these problems. • Results of mitigation efforts. 	Every 2 years	Protection Administration of Khan Khentii SPA, provincial and local administration offices
Cultural values		
<p><u>Legislation on conservation and protection of the property</u></p> <p><u>Current condition of the property of particular significance</u></p> <ul style="list-style-type: none"> • Level of maintenance of conservation and protection status. • Level of monitoring or conservation and preservation issues. • Level of implementation of protection management plan and related activities, projects, programs, monitoring, results 	every year	Protection Administration of Khan Khentii SPA, provincial and local administration offices

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<p><u>Infrastructure</u></p> <ul style="list-style-type: none"> • Extent to which the standard of the pilgrim roads and routes to sacred sites has been improved. • Extent to which the reconstruction of road beds and construction of new roads, new buildings and facilities within the property has progressed • The extent to which the restoration of older structures and pilgrimage sites has progressed . • The extent that the programme for the Improvement of tourist camp capacity has been achieved. • The establishment of standards for tourist facilities and the development of a process to monitor their impact on their surroundings . • Development of electric power. (I am not sure how this indicator relates to monitoring the effectiveness of the mangement of the OUVs of the property) 	<p>Within the planned period</p>	<p>Protection Administration of Khan Khentii SPA, provincial and local administration offices</p>
<p><u>Threats to heritage property and its restoration</u></p> <ul style="list-style-type: none"> • Condition survey of the integrity of cultural objects including Burkhan Khaldun and Onon thermal bath Ovoo, Uglugchiin Kherem (wall), Bereeven Monastery, Binder Ovoo and Rashaan Khad. • Assessment of outcomes of preservation, restoration and mitigation activities to reduce the impacts on the integrity of the area’s heritage resources. 	<p>Every 2 years</p>	<p>Protection Administration of Khan Khentii SPA, provincial and local administration offices</p>
<p><u>Increasing public and official awareness of the value of the site and improving the skills of staff</u></p> <ul style="list-style-type: none"> • Development of programmes for the increasing the professional capacity and competence of staff. • Periodic assessment of staff training and professional needs and capabilities for monitoring, maintaining and developing educational opportunities. • The extent that programmes for staff, specialists, guides and intepreters working on the property has been successfully implemented. 	<p>Every 2 years</p>	<p>Protection Administration of Khan Khentii SPA, provincial and local administration offices</p>

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<ul style="list-style-type: none"> • The extent that programme providing educational opportunities for improving the understanding and awareness of local nomads, teachers and students have been implemented. • Assessing success of those educational opportunities. 		
<p><u>Growth of population and livestock in the property and buffer zones</u></p> <ul style="list-style-type: none"> • Changes in the composition of the population of the four soums where the nomination property is located. • Assessment of the reasons for that fluctuation. • Tracking of livestock growth and the changes in herd composition. • Assessment of negative or positive affect of livestock on the property. • Documentation of the number of illegal activities by individuals within the property boundaries and the consequences of these activities on the integrity of the property. 	Every year	Protection Administration of Khan Khentii SPA, provincial and local administration offices
<p><u>State of conservation, protection and restoration of tangible heritage and intangible cultural heritage values</u></p> <ul style="list-style-type: none"> • Frequency and scale of continuing worshipping ceremonies and events. • Change in the of locations of ceremonies. • Number of restored rituals, their locations and growth in number of participants. • Number of monuments and sites requiring major restoration and conservation in all the heritage sites. • Identification of traditional rituals restored and those which no longer take place. • Frequency and nature of the critical traditions and customs relating to intangible cultural heritage (e.g., traditional feasts, traditional 	Every 2 years	Protection Administration of Khan Khentii SPA, provincial and local administration offices

techniques of milk production, arts, manufacturing). <ul style="list-style-type: none">• Assessment of status and vitality of current traditions.		
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All of these activities will be monitored in the context of the policy approaches and priorities of work outlined in the proposed World Heritage property Management Plan.

The results from this Monitoring programme will then be used to inform and assess the effectiveness of the current approaches being adopted and where necessary provide the necessary information to decide whether alternative management approaches are required.

6.B Administrative Arrangements for Monitoring Property

The monitoring included in the list of 6.a will be carried out under the supervision of two Ministries, the Ministry of Culture, Sport and Tourism and the Ministry of Nature and Green Development, by the following organizations:

- Management Administration of World Heritage Property: Great Burkhan Khaldun Mountain and Surrounding Landscape
- Protection Administration of Khan Khentii Special Protected Area
- Mongolian National Commission for UNESCO
- The Institute of Archaeology, Mongolian Academy of Sciences
- Center of Cultural Heritage
- The Institute of Geology, Mongolian Academy of Sciences
- The Institute of Botany, Mongolian Academy of Sciences
- NATCOM for ICOMOS

6.C Results of Previous Monitoring Programmes

Although no comprehensive monitoring programme for all the areas which are included in this nomination have been undertaken in the past, reports of activities undertaken by the the Protection Administration of the Khan Khentii SPA are sent to the Ministry of Nature, Environment and Green Development (MNEGD) annually. These include the following:

- The Protection Administration of the Khan Khentii SPA has organized research and monitoring activities in Protected Area, in which the the Burkhan Khaldun Mountain, Baldan Bereeven Monastery and its sacred surroundings included. The Information and Computer Centre of the MNEGD is using software and GIS equipment for processing and analyzing biodiversity and pastureland data.
- A report of the Mongolian-Japanese joint research expedition “Gurvan Gol” documented over 3000 archaeological and cultural vestiges representing different periods of history of Mongolian people who have been lived here. This information is kept in the Institute of Archaeology of Mongolian Academy of Sciences and also incorporated in the book called *Chinggis Khan. Bi end noirsono* (Chinggis Khan. Here I will slumber)” written by S.Badam-Khatan.
- In 2005, the Mongolian-Japanese “Inscription” Project studied, recorded and monitored all inscriptions on the rock cliffs of complex heritage site of Rashaan Khad.
- In 1996-1999, a fieldwork expedition researching the “Historical and cultural monuments and heritage sites in Mongolia” worked within the nominated property reseaching and registering all its cultural monuments. The team also monitored the condition of these features at the same time. This information is included in the reference book called “Cultural monuments and sites in the territory of Mongolia(UB,1999)”.

In the framework of the cooperation of the Mongolian Government with Germany, during the period 1995-2002, a Project entitled “*Nature Conservation and Local Development*” in the framework of GTZ program – “*Nature Conservation and Sustainable Natural Resource Management*” was implemented by technical assistance of Germany. Within this Project, activities aimed at improving the management options of Khan Khentii SPA and development of its buffer zones were carried out. As a result of successful multiple cooperative efforts including seminars, workshops and other public events started from 1995, the following achievements have resulted:

1. The legal environment, allowed local communities living in the SPA buffer zones to establish and run their community based organizations (CBOs). In addition groups dealing with the environmental conservation of the area have been created and provided with the opportunity to jointly organize and implement the conservation activities within legal and regulatory frameworks.

2. Local communities of the SPA buffer zones have recognized the need for and importance of cooperation and partnership for their improved livelihood, income generation and learning about life skills, through their joint efforts. *(An Activity report on the implementation of this project is available in Department of local administration of SPA of Ministry of the Nature and Environment and Green development.)*

7. DOCUMENTATION

7.A.I PHOTOGRAPHS, SLIDES, IMAGE INVENTORY AND AUTHORIZATION TABLE AND OTHER AUDIOVISUAL MATERIALS

AUDIOVISUAL IMAGE INVENTORY AND PHOTOGRAPH AND AUDIOVISUAL AUTHORIZATION FORM

No	Format	Caption	Date of photo (mo/yr)	Photographer /Director of video	Copyright	Name, Address Tel e-mail	Non exclusive cession of rights
1	JPEG	Great Burkhan Khaldun Mount	04/2012	B.Tsogtbaatar	B.Tsogtbaatar	B.Tsogtbaatar Tel:99094464 tsogtbr@yahoo.com	B.Tsogtbaatar
2	JPEG	Nomadic life style	06/2012	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
3	JPEG	Nomadic life style	06/2012	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
4	JPEG	Nomadic life style	06/2012	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
5	JPEG	Nomadic life style	06/2012	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
6	JPEG	Shamanism and sacred sites-1	07/2000	B.Badma-Oyu	A.Duurenjargal	B.Badma-Oyu Tel: 99200732 badamxatan@yahoo.com	A.Duurenjargal
7	JPEG	Shamanism and sacred sites-2	06/2012	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
8	JPEG	Great Burkhan haldun	07/2011	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel:99158664 aduurenjargal@yahoo.com	A.Duurenjargal

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9	JPEG	Main Ovoo of Heaven (Sky) on the top of the Mountain	05/2010	B.Hashmargad	B.Hashmargad	B.Hashmargad tel:91922460k hashmargadb@yahoo.com	B.Hashmargad
10	JPEG	State Ceremony of Worship and offering for Heaven of Great Burkhan Khaldun Mountain on the top of the Burkhan Khaldun Mountain	04/2011	B.Hashmargad	B.Hashmargad	B.Hashmargad tel:91922460k hashmargadb@yahoo.com	B.Hashmargad
11	JPEG	Chinggiss Khaan	04/2011	National Museum of Mongolia	National Museum of Mongolia	National Museum of Mongolia	National Museum of Mongolia
12	JPEG	The Secret History of the Mongols	06/2012	National Museum of Mongolia	National Museum of Mongolia	National Museum of Mongolia	National Museum of Mongolia
13	JPEG	Pilgrims on the way to the Great Burkhan Khaldun	06/2012	B.Hashmargad	B.Hashmargad	B.Hashmargad tel:91922460k hashmargadb@yahoo.com	B.Hashmargad
14	JPEG	Middle Ovoo	04/2011	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
15	JPEG	Beliin (lowest) Ovoo	06/2012	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
16	JPEG	Worshipping ritual at Beliin Ovoo	05/2006	Photo mon agency	Photo mon agency	Photo mon agency	Photo mon agency
17	JPEG	Bosgo Tengeriin Davaa (The Threshold pass of Heaven)	06/2012	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
18	JPEG	Sacred Binder Mountain	06/2012	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
19	JPEG	Valley of Khurkh Bender	06/2012	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal

PROPERTY FOR INSCRIPTION ON THE WORLD HERITAGE LIST

20	JPEG	Sacred Binder Ovoo	04/2011	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
21	JPEG	Cultural and Historical Complex Heritage Site of Rashaan Khad	04/2011	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
22	JPEG	Stamps	04/2011	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
23	JPEG	Stone tools	07/2011	B.Bazargur	B.Bazargur	B.Bazargur Tel:99859104 Dbazargur-0622@yahoo.com	B.Bazargur
24	JPEG	End-scraper	04/2011	B.Bazargur	B.Bazargur	B.Bazargur Tel:99859104 Dbazargur-0622@yahoo.com	B.Bazargur
25	JPEG	Cone	04/2011	B.Bazargur	B.Bazargur	B.Bazargur Tel:99859104 Dbazargur-0622@yahoo.com	B.Bazargur
26	JPEG	Khife	04/2011	B.Bazargur	B.Bazargur	B.Bazargur Tel:99859104 Dbazargur-0622@yahoo.com	B.Bazargur
27	JPEG	Scripts (1)	04/2011	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
28	JPEG	Scripts (2)	04/2011	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
29	JPEG	Scripts (3)	06/2012	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
30	JPEG	Rock painting	06/2012	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal

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31	JPEG	Hirgisuur	06/2012	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
32	JPEG	Deerstone	06/2012	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
33	JPEG	Uglugchiin Kherem (Wall)	06/2012	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
34	JPEG	Tomb	06/2012	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
35	JPEG	Items discovered from the tomb	06/2012	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
36	JPEG	Arvan Gurvan Sansar Mountain	06/2012	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
37	JPEG	Baldan Bereeven Monastery	06/2012	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
38	JPEG	Main temple	07/2009	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
39	JPEG	Main Temple after the restoration	06/2012	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
40	JPEG	Inside decoration of the Main Temple	4/2012	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
41	JPEG	The pilgrim route	4/2012	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
42	JPEG	The pilgrims on the pilgrimage route	4/2012	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal

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43	JPEG	Vajrapani	06/2012	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
44	JPEG	Begtse	06/2012	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
45	JPEG	Temple of the Five Great Kings	06/2012	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
46	JPEG	Avalokiteśvara	4/2012	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
47	JPEG	Ekhiin Umai Khad (Mother's womb rock) and Olgii khad (Swaddle rock)	4/2012	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
48	JPEG	Shar Dugan (Yellow Temple)	04/2012	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
49	JPEG	Yamantaka	07/2009	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
50	JPEG	Golden Soyombo	06/2012	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
51	JPEG	Tsongkhapa	07/2009	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
52	JPEG	Green Tara	06/2012	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
53	JPEG	Amitabha	06/2012	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
54	JPEG	Manzushri (1)	07/2009	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal

PROPERTY FOR INSCRIPTION ON THE WORLD HERITAGE LIST

55	JPEG	Manzushri (2)	07/2009	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
56	JPEG	Khangal Lake, Bayan Baraat Khairkhan	06/2012	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
57	JPEG	Baruun Jargalantiin Ovoo	04/2012	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
58	JPEG	Deerstone at the Baruun Jartgalant River	07/2009	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
59	JPEG	Deerstone at the Baruun Jartgalant River	07/2009	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal
60	JPEG	Baruun Jargalantiin Khirgisuur	07/2009	A.Duurenjargal	A.Duurenjargal	A.Duurenjargal Tel: 99158664 aduurenjargal@yahoo.com	A.Duurenjargal

**7.A.II DOCUMENTARY FILM (13 MINUTES) AND AUDIOVISUAL
AUTHORIZATION FORM ATTACHED IN THE ANNEX**

**AUDIOVISUAL IMAGE INVENTORY
AND AUDIOVISUAL AUTHORIZATION FORM**

No	Format	Caption	Date of photo (mo/yr)	Photographer /Director of video	Copyright	Name, Address Tel e-mail	Non exclusive cession of rights
1	Beta SP	Great Burkhan Khalidun Mountain and its Surrounding Sacred Landscape	09/2012	T.Chimed	N.Urtnasan	N.Urtnasan Address: Zoos Goyol Buiilding, #304, Chingeltei District, Ulaanbaatar, Mongolia Tel: (979)-99100184 Email: n.urtnasan@gmail.com	N.Urtnasan

7.B *Texts Relating to Protective Designation, Copies of Property Management Plans or Documented Management Systems and Extracts of other Plans Relevant to the Property*

- 7.b.i Law on Protecting Cultural Heritage of Mongolia
- 7.b.ii Decree of President of Mongolia #110, May 16, 1995
- 7.b.iii Decree of President of Mongolia #32, July 7, 2009
- 7.b.iv Management plan of nominated property “Burkhan Khaldun Mountain and its Surrounding Sacred Landscape”
- 7.b.v Extract of Management plan of Khan Khentii Special Protected Area (2008-2013)
- 7.b.vi Extract of Management plan of buffer zone of the Khan Khentii Special Protected Area in Umnudelger soum
- 7.b.vii Extract of Management plan of buffer zone of the Khan Khentii Special Protected Area in Batshireet soum
- 7.b.viii Extract of the Management plan of Baldan Bereeven Monastery

7.C *Form and Date of Most Recent Records or Inventory of Property*

The nominated property has been extensively documented in maps, considerable number of photographs, drawings and in field notes. Significant portion of this material has been published.

Protection Administration of the Khan Khentii SPA and Institute of Archaeology of Mongolia, Center of Cultural Heritage hold original records and inventory of monuments and sites of the property.

7.D *Address Where Inventory, Records and Archives are Held*

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Attention: D.TSeveendorj, Director
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Protection Administration of the Khan Khentii SPA – 15172
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7.E Bibliography

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February 18, 2015

Ulaanbaatar

ANNEX TO THE NOMINATION FOR GREAT BURKHAN KHALDUN MOUNTAIN AND ITS SURROUNDING SACRED LANDSCAPE

ANNEX I: Law on Protecting Cultural Heritage of Mongolia

ANNEX II: Decree of President of Mongolia #110, May 16, 1995

ANNEX III: Decree of President of Mongolia #32, July 7, 2009

ANNEX IV: Management plan of the nominated property - “Burkhan Khaldun Mountain and its Surrounding Sacred Landscape”

ANNEX V: Extracts of the Management Plans

- a. Extract of Management plan of Khan Khentii Special Protected Area (2008-2013)*
- b. Extract of the Management plan of Baldan Bereeven Monastery*
- c. Extract of Management plan of buffer zone of the Khan Khentii Special Protected Area in Umnudelger soum*
- d. Extract of Management plan of buffer zone of the Khan Khentii Special Protected Area in Batshireet soum*

ANNEX VI: Extracts from the “Secret History of the Mongols” associated with Great Burkhan Khaldun Mountain

ANNEX VII: Maps

ANNEX VIII: Photos

ANNEX I

(Text of the Law on Protecting Cultural Heritage of Mongolia)

The Law on Protecting Cultural Heritage of Mongolia

8 June 2001

Ulaanbaatar

I. General provisions

Article 1. Purpose of the Law

1.1 The purpose of the present Law is to regulate relations arising from collection, registration, preservation, protection, research, classification, evaluation, promotion, restoration, ownership, possession and usage of cultural heritage.

Article 2. Legislation on Protecting Cultural Heritage

2.1. The legislation on protecting cultural heritage shall consist of the Constitution, the present Law and other laws and regulations of Mongolia issued on conformity therewith.

2.2. Should the international agreements to which Mongolia is a party, stipulate differently from the present Law, the provisions of the international agreements shall be followed.

Article 3. Historical and Cultural Property

3.1. Irrespective of ownership, the following items of historical, cultural and scientific significance, which are capable to represent any particular part of historical period or time shall be regarded as the historical and cultural property:

- 1) Archaeological remains, such as ancient dwelling, lodge, relic-bearing strata of habitation of ancient people; sites of exploration, procession, and manufacture of natural resources, tombs, burial places, mounds, graves, worship sites, monuments, petrography, and inscriptions i.e.;
- 2) architectural sites such as the remnants of ancient city and settlements, sites of palace, castle and architectural complex of any period, church, temple, street, square, building and house;
- 3) physical items such as ethnic clothes, ornaments, household inventory, labour tool, musical instrument and other items related to traditional games, toys, rituals, religion and the way of life;
- 4) written work such as manuscript, handscript, printed or stenciled book and annals, folk literature and photos, films and video recordings;

- 5) all types of fine arts such as paintings, sculpture, metal and wood work, embroidery, applique, papier-mache and ceramics;
- 6) buildings, constructions and other tangible items related to the lives and activities of historical people;
- 7) Sites of great historical and cultural values, reserve complexes;
- 8) Fossils of ancient human, animals, micro-organisms and plants and fossil-bearing sites;
- 9) rare findings of minerals and precious stones;
- 10) other items of physical and intellectual value.

Article 4. Intangible cultural heritage

4.1. Following intellectual cultural values of great significance of history, ethnography, folk wisdom, rites and manners, design, techniques, schools, art and science with expression of nation's wisdom, talent, knowledge, skill and insights that have been transmitted intangibly fall under the Intangible cultural heritage. Intangible cultural heritage comprises following subparagraphs:

- 1) Mother language, script and culture of their sphere;
- 2) Folklore;
- 3) Folk long and short songs, epics and the manners and techniques to sing and chant them;
- 4) Calls and utterances regarding labors, manners and customs;
- 5) Art correlated organ of speech such as, khuumei, whistling, palate clapping, and manners and techniques to express them;
- 6) Manners and techniques of making, playing, and noting the traditional music instruments;
- 7) Traditional folk dances, bii biyelgee (the upper-body dance);
- 8) Outstanding school and techniques of the contortionism and circus performances;
- 9) Traditional craftsmanship school and techniques;
- 10) Traditions of folk customs and rites;
- 11) Traditions of folk wisdom and knowledge;
- 12) Traditions of folk symbolism ;

Article 5. Classification and Evaluation of Items of Historical and Cultural Value

5.1. The items of historical and cultural value shall be classified into unique, valuable and regular items depending upon their historical, cultural and scientific value and significance.

5.2. The classification and evaluation of historical and cultural items shall be made by a professional council of the State central administration in charge of cultural and scientific affairs based on the proposal of related museums and research institutes.

5.3. The composition and the work procedure of the professional council for classification and evaluation of historical and cultural items shall be determined jointly by the State central administrations in charge of scientific and cultural affairs.

5.4. The list and changes therein, of unique and valuable historical and cultural items shall be approved by the Government as proposed by the State central administration in charge of cultural affairs.

5.5. The list of bearers of the items of historical and cultural value and Intangible cultural heritage and its amendments shall be approved by member of the Government in charge of cultural and scientific affairs as proposed by the professional council.

5.6. The state central administration in charge of cultural and scientific affairs shall be responsible for issues related to having included, in accordance with the established procedure, some historical and cultural items of unique value in the world cultural heritage.

II. State registration and information fund for items of historical and cultural value

Article 6. System of State Registration and Information Fund for Items of Historical and Cultural Value

6.1. The system of the state registration and information fund for items of historical and cultural value (hereinafter referred to as the Registration and information fund) shall be follows:

- 1) the Registration and information fund at museums, archives, libraries, treasury funds, scientific and educational organizations;
- 2) the Registration and information fund at sums, aimags and the capital city;
- 3) the State Uniform Registration and information fund.

Article 7. Structure of Registration and Information Fund

7.1. The Registration and information fund shall consist of the principal parts such as description of cultural heritage, brief reports on research and development work, photos, slides, audio and video tape and brief report on restoration work.

7.2. The Registration and information fund shall have the full information on classified, evaluated, preserved and protected items of historical and cultural value as well as all information necessary for restoration thereof, should they be destroyed or damaged.

Article 8. Registration of Items of Historical and Cultural Value

8.1. The State-owned items of historical and cultural value shall be registered with the Registration and information fund.

8.2. The private-owned items of historical and cultural value shall be registered with the Registration and information fund as the request of owner.

8.3. The registration of items of historical and cultural value shall be kept confidential as the request of owner.

8.4. The Governor of the respective level shall be responsible for the registration of items of historical and cultural value with the Registration and information fund.

8.5. The procedure of compilation of Registration and information fund and of registration therewith shall be determined by a member of the Government in charge of cultural and scientific affairs.

8.6. The certification of the items of outstanding historical and cultural value and certification of person who bears and transmitted the Intangible cultural heritage will be issued to the bearers and transmitters within 30 days from the date of approval of the Lists which were stated at the article 5.4 and 5.5 of the present Law.

8.7. The State central administration in charge of cultural and scientific affairs shall be responsible for counting the items of historical and cultural value registered with the Registration and information fund once in every four years. The procedure for such counting shall be determined by the Government.

8.8. The governors of aimag and capital city shall exercise the control over the work of registration and information funds at museums, archives and libraries on their respective territories, and shall submit studies, reports and information to the appropriate authority in accordance with the established procedure.

8.8. Unless the Law stipulates otherwise, a person who has traced out items of historical and cultural value, shall inform the Governor of the local sum or district of such findings within seven days.

8.10. The regulation of registration and classification of the items related to the Mongolian history and culture which was returned by the foreign institutions and citizens and stateless person shall be determined by a member of the Government in charge of cultural and scientific affairs.

8.11. The Governor of the sum and district shall be responsible for informing the case of non-permission excavation and exploration at their territories to the State central administration in charge of cultural and scientific affairs within seven days.

III. Collection, research, promotion, usage of items of cultural and historical value

Article 9. Collection and Research of Items of Historical and Cultural Value

9.1. The collection and research of items of historical and cultural value shall be conducted by professional scientific-research organizations or individuals in accordance with the established procedure.

9.2. The procedure for identification and research of Intangible cultural heritage shall be determined by the professional research and development agency and citizen according to the related regulation.

9.3. The relevant scientific-research organization may carry out, on a contractual basis, a research of the State-owned items of unique historical and cultural value with the permission and authorization of the State central administrations in charge of scientific and cultural affairs.

9.4. Professional scientific-research organizations and individuals shall have the priority right to carry out on their own a further detailed study of items of historical and cultural value found during the exploration and research work thereof.

9.5. A brief report of research work together with the items of historical and cultural value shall be kept by the relevant professional scientific-research organization.

9.6. A brief report on research work of the items of historical and cultural value shall be kept at the sum or district registration and information fund.

9.7. The State central administrations in charge of scientific and cultural affairs shall jointly issue the unified information on research work of items of historical and cultural value annually and keep it at the State Uniform Registration and information fund.

Article 10. Promotion and Usage of Items of Historical and Cultural Value

10.1. The State-owned items of historical and cultural value shall be used only for the purposes of public display, promotion, research and education.

10.2. While using the items of historical and cultural value, it shall be prohibited to damage, destroy or to introduce changes thereto.

10.3. It shall be prohibited to use the state-owned items of historical and cultural value for its original purpose. This provision shall not apply to buildings and constructions of historical and cultural value.

10.4. The items of historical and cultural value displayed in museums and libraries and necessary to carry out religious activities shall be used in accordance with the Law on the relationship of the State and church. The decision on such usage shall be made by the Government upon the proposal made by the state central administration in charge of cultural affairs.

10.5. The procedure for copying, filming, video recording, taking photos, printing post stamps and cards, and modeling souvenirs from the items of historical and cultural value shall be determined by the Government.

10.6. The State central administration in charge of cultural affairs or the authorized competent cultural organization may, on the basis of the contract with the owner, use items of historical and cultural value registered with the Registration and information fund for the purpose of temporary display on domestic and foreign exhibitions. The contract shall contain the basic conditions of such usage such as the term, cost insurance, payment to the owner or possessor, liability of users, guarantee for protection, etc.

IV. Archaeological exploration, excavation and survey

Article 11. Basic Guidelines of Archaeological Work and Authorized Organization

11.1. The basic guidelines of archaeological exploration, excavation and survey shall be scientific research, rescue and preservation.

11.2. The archaeological exploration, excavation and survey shall be carried out only by professional scientific-research organizations.

11.3. The State scientific-research organization engaged specifically in archaeological survey shall issue the license for conducting the archaeological exploration, excavation and survey. Such organization shall be determined by the State central administration in charge of scientific affairs.

11.4. While carrying out the archaeological exploration, excavation and research work, the scientific-research organization shall inform the governor of a local sum or district of the purpose and significance of such archaeological exploration, excavation or survey.

11.5. On the basis of the license stipulated in the paragraph 3 of the present Article the owner or possessor of land shall allot the land to the scientific-research organization for its archaeological exploration, excavation and survey work.

11.6. A detailed report on archaeological survey and research shall be executed in two copies: one for the license issuing organization; the other to be kept by the scientificresearch organization which carried out the excavation work.

11.7. Should the archaeological exploration, excavation and survey be carried out with the cooperation of foreign scientific-research organizations or scholars, it may be done so in accordance with the appropriate decision of the Government based on the proposal of the scientific-research organization specifically engaged in archaeological survey, provided that such cooperation is not prohibited by the Mongolian legislation.

Article 12. Archaeological excavation

12.1. Archaeological excavations shall be carried out in accordance with the procedure established jointly by the State central administrations in charge of scientific affairs and State central administration in charge of cultural affairs.

12.2. While carrying out the excavation work, it shall be prohibited to damage the rare geological outcrop, the specific mineralized structure, valuable paleontological findings, water source, spring and spar, wild natural structure and its vulnerable parts.

12.3. On the completion of excavation work, the sites of archaeological excavations shall be freed from danger and restored, if necessary, and shall be surrendered to the Governor of a local sum or district with such notification and a brief report on archaeological excavations.

Article 13. Archaeological findings

13.1. The land and its sub-soil where the items of historical, scientific and cultural value are located shall be under the State protection, and archaeological findings shall be the State property.

13.2. Archaeological findings recovered during the exploration, excavation and survey shall be registered with the Registration and information fund of aimag or capital city within 1 year from the date of discovery.

13.3. Should a further detailed study of archaeological findings be determined as necessary, such findings together with the appropriate explanations shall be given to the museum of a local aimag, capital city or sum.

13.4. Should the findings, after a detailed study and research:

- 1) be determined as the items of unique historical and cultural value, they shall be transferred to the treasury fund or the State museum;
- 2) be determined as valuable or regular historical and cultural items, they shall be transferred to the fund of the scientific-research organization which carried out such study, or to the national, aimag, city or sum museums which shall meet necessary requirements for keeping such findings.

V. Rights and obligations of owners and possessors of items of historical and cultural value

Article 14. Rights and Obligations of Owners of Items of Historical and Cultural Value

14.1. The owners of items of historical and cultural value shall have the following rights and obligations:

- 1) have the items of historical and cultural value registered with the Registration and information fund of a local sum or district;
- 2) inform in advance the Registration and information fund of a local sum or district in the event of transferring their rights of ownership over the items of unique historical and cultural value to others through selling, giving away as a gift or inheritance;
- 3) obtain a license in accordance with the procedure referred to in Article 18 of the present Law in the event of taking out the country the items of historical and cultural value;
- 4) use the items of historical and cultural value for its original purpose;
- 5) display the items of historical and cultural value registered with the Registration and information fund, to the public, advertise or exhibit and make a profit therefrom;
- 6) receive a financial support from the State in accordance with the established procedure to preserve and protect the items of unique historical and cultural value or valuable items, or to restore them, if necessary;

- 7) in the event of loss of the items of historical and cultural value registered with the Registration and information fund, inform the Governor and police department of a local sum or district immediately, or should this be impossible within 14 days from the moment of such loss was discovered.

Article 15. Rights and Obligations of Possessors of Items of Historical and Cultural Value

15.1. The possessor of the items of historical and cultural value shall have the following rights and obligations:

- 1) rights and obligations as stipulated in the paragraph 1, 3, 7 of the Article 13 of the present Law;
- 2) fully protect and preserve the items of historical and cultural value;
- 3) display the items of historical and cultural value registered with the Registration and information fund, in accordance with the agreement with its owners, to the public, advertise, exhibit and make a profit therefrom;
- 4) exchange, buy the items of historical and cultural value in accordance with the established procedure taking into account the category of the legal protection;
- 5) collect and study the items of historical and cultural value;
- 6) refrain from transferring the rights of possession and use of the items of historical and cultural value to others without the owners consent.

15.2. The procedure for sale and exchange of items of historical and cultural value shall be determined by the State central administration in charge of cultural affairs.

Article 16. Limitation of Rights to Own items of Historical and Cultural Value

16.1. It shall be prohibited to transfer the owner's rights to the items of unique historical and cultural value or valuable items through means of selling, giving away as a gift or inheritance to foreign citizens and stateless persons.

16.2. Should the owner of items of historical and cultural value registered with the Registration and information fund break, damage or use it without due care, the ownership rights shall be transferred to the State in accordance with the terms, conditions and procedure stipulated in the Civil Code.

16.3. Should the ownership right to the items of unique historical and cultural value under the private ownership be transferred to others through means of selling, presenting or inheriting, the State shall have the priority right to buy it with or without the consent of a owner, if necessary. The price to be paid for the items of unique historical and cultural value shall be mutually determined, but in the event of disagreement, the dispute shall be resolved by court.

VI. System for protection of items of historical and cultural value

Article 17. Protection and Preservation of Items of Historical and Cultural Value

17.1. The State central administration in charge of cultural affairs, the respective local authority and the governors of local administrative-territorial units shall exercise a control over the protection and preservation of items of historical and cultural value.

17.2. The principle of preserving the items of historical and cultural value at their respective home place shall be adhered to.

17.3. The legal protection items of historical and cultural value shall be categorized into national local and organization's. The list of items of historical and cultural value and the procedure for its protection at the national, local and organization's level shall be determined by the Government, based on the proposal of the State central administration in charge of cultural affairs.

17.4. The state-owned precious metals, the originals of unique items made of precious stones shall be preserved at the treasury fund by the decision of the State central administration in charge of cultural affairs.

17.5. The copies of unique items kept at the treasury fund shall be preserved at the national, or respective aimag, capital city and sum museums, and the originals of other unique items shall be preserved at the national museum.

17.6. The Government may set up 0.1-3 kilometers of protection zone around the immovable items of historical and cultural value such as the remnants of ancient city and settlement, buildings and constructions and compounds in order to provide the integrity and safety thereof. It shall be prohibited to erect buildings and construction and carry out other activity which might damage the items of historical and cultural value in the protection zone.

17.7. The territory and its sub-soil where the items of historical and cultural value and archaeological findings are located, may be included in the protection zone.

17.8. The State central administration in charge of cultural affairs, the governors of local administrative-territorial units shall take measures on rescuing, preserving and restoring the endangered items of historical and cultural value, using the financial resources of central and local budgets, funds and donations.

17.9. Prior to allotment of the site for constructing a city, settlement and buildings, professional historical and archaeological organizations shall carry out exploration and issue a permission. The building contractor shall be responsible for necessary expenses for conducting the exploration, survey and for rescue and protection of the recovered items of historical and cultural value.

17.10. The owner of the items of unique historical and cultural value, and valuable items shall be responsible for ensuring a normal condition for protection and preservation of his/her property. Should such conditions be impossible to ensure, the owner may deposit his/her property at the treasury fund or national museums. In that case, the property shall be insured by the state in accordance with a contract with the owner.

17.11. Should citizens discover any situation which cause or might cause a danger to items of historical and cultural value, he/she shall be obliged to inform immediately the relevant organizations or officials, and. If possible, to take the appropriate measures for protection thereof.

17.12. Should items of historical and cultural value be discovered during the use of a sub-soil, the user shall terminate all his/her work and inform immediately the governor of the relevant sums or district and the police department of such discovery.

17.13. It shall be prohibited to move the immovable items of historical and cultural value without a joint authorization issued by the State central administrations in charge of scientific and cultural affairs.

Article 18. Transportation of Items of Historical and Cultural Value

18.1. For the purposes of use and protection, items of historical and cultural value may be transported provided that the security of such transportation is ensured.

18.2. The Government shall determine the procedure for the transportation of items of historical and cultural value.

Article 19. Export of Items of Historical and Cultural Value

19.1. The state-owned items of unique historical and cultural value may be taken out the country with the permission of the Government only of the purpose of display, promotion and restoration thereof provided that conditions for storage and security thereof shall be ensured.

19.2. The privately owned items of unique historical and cultural value may be taken out of the country with the permission of the State central administration in charge of cultural affairs and prior

notification of the customs authorities provided that these items shall be used for its original purpose by the owner only and returned back to the country.

19.3. The valuable historical and cultural items may be taken out the country with the permission of the State central administration in charge of cultural affairs for a period of no more than two years, provided that they shall be returned back to the country. The regular historical and cultural items may be taken out the country with the permission of the State central administration in charge of cultural affairs.

19.4. Should the unique and valuable historical and cultural items or illegally exported historical and cultural items taken out the country in accordance with provisions 2 and 3 of this Article, be lost, they shall be declared as a property of Mongolia, and the State central administration in charge of cultural affairs and the police shall arrange the work for returning them to the country in accordance with the procedure established by law.

19.5. The items of historical and cultural value transferred to the state ownership the decision of the court and state-owned items of historical and cultural value confiscated by the customs authorities during export thereof shall be transferred to the state central administration in charge of cultural affairs. State central administration in charge of cultural affairs shall classify these items and transfer it to the fund of appropriate organizations.

Article 20. Restoration of Items of Historical and Cultural Value

20.1. The restoration of items of historical and cultural value shall be carried out on a contractual basis by the professional institutions, individuals authorized by the state central administration in charge of cultural affairs in accordance with the design and project, drafted on the basis of research and testwork.

20.2. The restoration of items of historical and cultural value shall be financed from the central and local budget, funds, investments, donations contributed by the institutions and individuals, and revenues generated by the activities of the owners of items of historical and cultural value.

Article 21. Protection Fund for Items of Historical and Cultural Value

21.1. The State central administration in charge of cultural affairs shall have a fund to accumulate the financial resources necessary for the preservation, protection. Restoration, research and promotion of items of historical and cultural value.

21.2. The Government shall approve the Charter of the fund stipulated in the paragraph 1 of the present Article.

VII. Others

Article 22. Incentives for the citizens and organizations who are actively engaged in the preservation of cultural heritage

22.1. The State central administration incentives of cultural affairs shall organize the activities to provide incentives to and glorify individuals and organizations for substantial contributions to collection, preservation of items of historical and cultural value, to enrichment of the fund of museum, archive and library, and to search for lost or illegally exported items of historical and cultural value.

22.2. The procedure for glorifying and providing incentives to the organizations and individuals shall be determined by the Government.

Article 221. Monitoring of cultural heritage

221.1. The monitoring of cultural heritage shall be implemented by the state inspection implementing agency, state inspector and the governors of all level.

221.2. State inspection implementing agency shall be responsible of control for the implementation of law, regulation and standards of cultural heritage preservation.

221.3. The environmental inspector shall be responsible of control for the protection and preservation of historical and cultural immovable heritage which is stated at the article 3.1.1, 3.1.2 and 3.1.8 of the present Law.

Article 23. Liabilities

23.1. A guilty person, who has breached the following provisions of the present Law shall be liable for administrative penalty unless he/she is held for criminal responsibility:

- 1) for breach of the article 8.1, 8.9, 11.4, 12.2, 12.3, 14.2, 15.2, 17.13 and 21.1 of the present Law, the fine shall be from 10 to 20 thousand tugrugs for citizens, 30-60 thousand tugrugs for civil servants and 100-250 thousand tugrugs for institutions.
- 2) for breach of the article 9.4, 9.6, 10.3, 13.2 and 13.4 of the present Law, the fine shall be from 20 to 50 thousand tugrugs for citizens, 30-60 thousand tugrugs for civil servants and 80-100 thousand tugrugs for institutions.
- 3) for breach of the procedure for utilization, preservation, protection and transportation of the items of historical and cultural value, the fine shall be from 20 to 50 thousand

tugrugs for citizers, 30-60 thousand tugrugs for civil servants and 100-150 thousand tugrugs for institutions.

- 4) for breach of the article 17.7 and 17.10, the fine shall be from 200 to 250 thousand tugrugs and

23.2. The administrative penalty specified in the paragraph 1 of the present Article shall be imposed by the following local officials:

- 1) court shall exercise the provisions of the articles of 8.11 and 20.1.
- 2) State natural inspector shall the provisions of the articles of 11.4, 12.2, 12.3, 17.7, 17.10 and 17.13.
- 3) the governor of sums and districts and state cultural inspector shall exercise the provisions of the articles of 8.1, 8.9, 9.4, 9.6, 11.4, 12.3, 13.2, 13.4, 14.2, 15.2, 16.3, 17.7, 17.10, 17.13, 20.1, 21.1, 23.1.1 and 23.1.3.
- 4) State cultural inspector shall exercise the the provision of the article 23.1.7.

ANNEX II

(Decree of President of Mongolia #110, May 16, 1995)



**DECREE OF MONGOLIAN PRESIDENT
SUPPORT FOR INITIATIVE RESTORING TRADITION TO
WORSHIP OF BOGD KHAN MOUNTAIN, KHAN KHENTII AND
OTGONTENGER MOUNTAINS**

Date: May 16, 1995

Ulaanbaatar city

No 110

1. To promote public initiatives to worship and make offering of Bogd khan, Khan Khentii and Otgontenger mountains in order to restore ancient tradition of Mongolians which have been worshipped and made offering on these mountains according to relevant Mongolian legal documents.
2. To conduct ancient Mongolian Army Black flag veneration ceremony during the worship and offering on Khan Khentii mountain in accordance with Chinggis khaan's order as well.

PRESIDENT OF MONGOLIA P.OCHIRBAT

ANNEX III

(Decree of President of Mongolia #32, July 7, 2009)



**DECREE OF MONGOLIAN PRESIDENT
REGARDING APPROVAL OF REGULATION**

Date: July 7, 2009

State Palace Ulaanbaatar city

No 32

According to Article 9 and Section 1 of Mongolian President Law SHALL ORDER following to execute:

1. To approve “Regulation of ceremony of worshipping and offering of state sacred mountains and ovoos” as stipulated in the Appendix.
2. To invalidate Provision 3 of Decree No 57 issued by President of Mongolia in 2004 in relation to issuing this decree.

PRESIDENT OF MONGOLIA Ts.ELBEGDORJ

ANNEX IV

(Management plan of the nominated property - “Burkhan Khaldun Mountain and its Surrounding Sacred Landscape”)

THE MANAGEMENT PLAN OF CONSERVATION AND PROTECTION OF THE WORLD HERITAGE PROPERTY – “GREAT BURKHAN KHALDUN MOUNTAIN AND ITS SURROUNDING SACRED LANDSCAPE”

This document and the first integrated management plan for conservation and protection of the nominated property were formulated for nominating the Property to the UNESCO World Heritage List in mutual collaboration with the Ministry of Education and Science (MES), the Ministry of Nature, Environment and Green Development (MNEGD), its Department of Protected Area, Ministry of Culture, Sport and Tourism (MCST), Protection Administration of Protected area, Mongolian National Committee for World Heritage (MNC for WH), Mongolian National Commission for UNESCO (MNC for UNESCO), Foundation for the protection of natural and cultural heritage (FPNCH) – NGO, Institute of Archaeology of the Mongolian Academy of Sciences (IAMAS), *aimag* (province) and *soum* administrations. The management plan, drafted using the management plan of the Protection Administration of Khan Khentii Special Protected Area and other relevant sources was elaborated on the basis of research materials, statistics, and conclusions made in the section regarding the management and protection of this nomination.

The Great Burkhan Khaldun Mountain and Its Sacred Surroundings are a cradle of pastoral nomadism as well as one of the most sacred places where the nation of Mongolia emerged and evolved. Thus, this management plan was formulated on the basis of the view that Mongols’ belief in and rituals for worshipping mountains and rivers are closely linked to the traditional pastoral nomadism of the Mongolians. We also consider the requirements of both “1972 Convention concerning Protection of Natural and Cultural Heritage” and the “2003 Convention for the Safeguarding of the Intangible Cultural Heritage”.

The document fully complies with the Government Policy of Mongolia concerning conservation and protection of nominated property to the World Heritage. The Protection Administration of the World Heritage Property will be responsible for the implementation of the new integrated management plan. Its establishment is the main requirement and condition for successful implementation of the management of conservation and protection of the property - “Great Burkhan Khaldun Mountain and its Surrounding Sacred Landscape”.

a. Brief synthesis

The nominated cultural property: “Great Burkhan Khaldun Mountain and its surrounding sacred landscapes” is a cultural landscape including three serial properties:

- 1) The Sacred Burkhan Khaldun Mountain
- 2) The Sacred Mountain Binder and associated cultural landscape
- 3) The Baldan Bereeven Monastery and its sacred surroundings”

Though these properties are situated separately from each other, all are located in the region of the Khentii Mountain Range in northeastern Mongolia.

The Great Burkhan Khaldun Mountain and the two other properties belong to the same type of cultural landscape and the same historic-cultural heritage group: all are outstanding representatives of the nomadic culture and deeply rooted traditions of the worship of sacred mountains and sacred sites by nomadic peoples of Eurasia and most particularly of nomadic Mongols.

The proposed cultural landscape preserves surviving evidence of an authentic pastoral management regime involving grassland use and seasonal nomadism.

Burkhan Khaldun and its surrounding sacred landscape, including the two other properties, is an outstanding example of how an evolving sacred and cultural landscape has been preserved through the sustainable land-use practices of nomadic pastoralism, encouraged by the shamanic and Buddhist spiritual relationship to and respect for nature. This synergistic relationship between a particular form of nomadic culture and specific religious traditions has resulted in the creation of a profound social harmony with the natural landscape of the vast Eurasian steppes.

Perhaps the most culturally distinctive aspect of the nominated serial property is its relationship to the founder of the Mongol nation, Chinggis Khaan: Burkhan Khaldun is considered to be the most sacred mountain in Mongolia because it was first officially designated as a state and imperial sacred mountain by Chinggis Khaan himself. It was here at this mountain that Chinggis Khaan attained supreme insight and began his ascent to national unity and empire. Since that period, Burkhan Khaldun Mountain has not only represented the idea of Mongolian nationhood; it has been understood as the cradle of the Mongolian Empire. In this respect, the mountain must be seen as having been at the center of events that changed Asia and Europe in the XII-XIV centuries.

The significance of Burkhan Khaldun and its surrounding landscape was recognized in the great Mongolian epic, *The Sacred History of the Mongols*. It should be remembered that on the 750th anniversary of the appearance of the “Secret History of the Mongols” (1990), UNESCO honored the work by citing it as “A great monument of eastern history and literature, unique in the history by its rich literary language and artistic aesthetics” and decreed that translation of it should be made around the world.

b. Criteria under which inscription is proposed (justification for inception under these criteria)

Criterion (C-II): The worshipping tradition and practices of Burkhan Khaldun and its surrounding sacred sites and associated monuments and cultural places represent a unique fusion of Shamanism and Buddhism. These traditions and their fusion reflect the development and integration of two major spiritual and religious cultures: one reflecting ancient traditions rooted in a vast region of North Asia and the other reflecting the great religious traditions of India and Tibet. This unique integration of world cultures occurred, moreover, in a remote region of the Central Asian steppe belt where

nomadic pastoralism and nomadic life style and culture still exist.

Criterion (C-III): The Nominated Properties offer exceptional evidence of a tradition in Mongolia of worshipping mountains and other natural sites. While mountain worship exists in many cultures, the specific practices and the persistence of rituals in Mongolia are unique within the cultural area of Eurasia.

The Nominated Property has most of the main specific characteristics identifying Sacred Site which are given in the paragraph “identification of sacred site” of the nomination.

Criterion (C-IV): Sacred Burkhan Khaldun and its surrounding landscape bear an exceptional testimony to the existence of human beings in Central and North Asia since ancient times to the present. This is demonstrated by the unique historic cultural heritage monuments and cultural sites left by ancient people going back to the Paleolithic period and by successive nomadic empires. The Nominated Property’s association with the birthplace of Chinggis Khaan and the beginnings of the Mongol Empire demonstrate a unique significance within world history—a significance that had a profound impact on further development of historical events in the Eurasian steppe.

Criterion (C-V): The nominated sacred landscape is an outstanding example of traditional land use specific to the steppe nomadic pastoralism and nomadic culture. Involving the regular rotation of pastures and a deep respect for living water and vegetation, this tradition reflects a profound understanding of the interdependence of human well-being and that of the land. The nominated properties preserve some of the last surviving evidence of the pastoral management regime of the grasslands, with herdsman moving their mixed flocks in seasonal patterns of transhumance.

Criterion (C-VI): The justification of this criterion (VI) should be considered in conjunction with criterion C-IV.

Sacred Burkhan Khaldun and its surrounding sacred landscape is directly and tangibly associated with the epic historical and literary monument *Secret History of the Mongols* (SHM) which is of outstanding universal value. SHM records the history of the origin of the Mongols, Chinggis Khaan’s rise to power, his unification of Mongol tribes and the beginning of Mongol Empire.

c. Statement of Integrity

The nominated serial property is composed of three parts situated separately but located in one geographical zone. That zone is characterized by forest-steppe and grassland steppe. Because of the remote character of this region, it has hitherto been relatively un-impacted by industrialism or modern technology.

The completeness of this nominated property is represented by the fact that all the sacred holy places, historical and cultural monuments and sites and vestiges referred to here are located at their original places. In addition, the Baldan Bereeven monastery exists and the remaining temples have been restored on the basis of original materials and authentic design.

The nominated property represents a microcosm of pre-modern Mongolia. Within the boundaries of its component parts and their buffer zones it includes all the elements (tangible and intangible) necessary to express its outstanding universal values (OUV), including unaltered pasture lands where nomadic herdsman still live and practice traditional land use and the life style of nomadic pastoralism, sacred mountains, rivers and ovoos, a monastery, a pilgrimage route, archaeological and cultural monuments, sites and vestiges which are described in greater detail in other sections of this nomination. In other words, the nominated property, “The Great Burkhan Khaldun Mountain and its surrounding sacred landscape”, presents a complex cultural landscape in which each component part plays a particular historical and cultural role and adds distinctive features to ensure the complete representation of its OUV.

d. Statement of Authenticity (for nominations made under criteria (i) to (vi));

By virtue of longstanding worshipping practices, their isolated settings within the nomadic pastoral environment, their partial inclusion later in a national Special Protected Area, these nominated properties suffered little human adverse impact over the years until now.

Therefore with the exception of problems arising from occasional natural disasters and uncontrollable environmental factors or the consequences of the 1930’s communist policies (involving the repression of national and religious cultural traditions), pasture land, sacred mountains and sites, historical and cultural heritage monuments and sites within the Nominated Property are in a good state of preservation. This includes traditional pastoral management of the grassland, a specific form of seasonal transhumance and the continued practice of traditional rituals, festivals and handicraft, the performing arts, and animal husbandry.

Since 1990, with renewed political and social development, it has become possible to revive national cultural and religious traditions in Mongolia. In 1995, the first President of Mongolia decreed support for initiatives to revive traditions of the worship of sacred mountains in with the original rituals, adjusting these traditions to present day cultural and religious contexts.

Since 1990 Mongolian national cultural traditions and religious practices have begun to revive, and damaged religious building and temples are being gradually restored. The remaining four temples of Baldan Bereeven including Main Temple are being restored according to original materials and design. The use of archival photos of the monastery allows confidence that the temple as it appears today is a reliable restoration of the original form. The Main Temple has undertaken public services to revive traditional religious rituals using original ceremonies of worship.

e. Protection and management requirements

The nominated “Great Burkhan Khaldun and its surrounding sacred landscape” is protected at both national and aimag (province) level by national laws, decrees and regulations. National laws include the constitution of Mongolia (1992), law of Mongolia on protection of cultural heritage (2001), Law on the “Special Protected Areas (SPA) of Mongolia” (1994), Law on “Nature and Environmental Protection” (1995), Law on “Natural plants” (1995), Law on “Buffer zones of Protected Area” (1997)

and the Presidential Decree # 110, 16 may 1995.

The most extensive national protection and management are afforded by the establishment of the Khan Khentii National Special Protected Area (SPA) in 1992 by decision of the Government of Mongolia. By laws of Mongolia the nominated component parts “Great Burkhan Khaldun Mountain” and “Baldan Bereeven Monastery and its sacred surroundings” were included in the boundaries of this Special Protected Area and its buffer zone in 1992 and in 2012 respectively. The third component part of the property, “Sacred Binder Mountain and associated cultural sites,” will be included in the buffer zone of the Khan Khentii Special Protected Area.

In 1995 the President of Mongolia issued Decree #110: “On the support of initiatives to revive the traditions of worshipping... Burkhan Khaldun Mountain” by which Burkhan Khaldun was declared to be a state-worshipped Sacred Mountain and to retain the highest status of state protection.

Protection and management of the nominated property is the overall responsibility of the Protection Administration of Khan Khentii SPA, which is in charge of nature and environment protection and management of this area. The Protection Administration operates under the supervision of the Ministry of Nature and Environment and carries out various protection and management activities according to the Management Plan of the Khan Khentii SPA. The Protection Administration also actively works in close cooperation with various local stakeholders and organizations, including local authorities of aimag, soum and local communities. For example, the Governors of Umnudelger soum and Batshireet soum, territories of which are included in the buffer zone of the Khan Khentii SPA, have approved and started to implement the management plans for the buffer zone of this protected area.

However, with the specific requirements of this serial nomination and its concern with natural and outstanding universal cultural values, it is necessary to establish a new Management Administration for the protection and management of world heritage property as whole and to implement the integrated management plan 2013-2020 which was elaborated with participation of stake holders at all levels of intervention. The attached integrated management plan for the entire serial property includes both the natural and cultural OUV and should ensure the harmonization of management of all component parts to meet one set of shared objectives for preserving OUV.

Management of protection of the property involves all the processes for issuing legal instruments for conservation, preparing a management plan, implementing the actions in the plan, monitoring and reviewing the management actions. Main principles of the management activities are as follows:

- To use a values-based management rather than an issues-based management approach;
- To consider an approach integrating natural, archaeological and cultural values (OUV). The full integration of those concerns is essential in this case.

- To fully consider the aspect of sacred traditions, including the role of myths, oral traditions and rituals, as well as the historical and cultural value of sacred sites;
- To recognize and re-affirm the connections between sacred landscapes and the identities of the nation, minorities or indigenous groups;
- To take into account the relationship between the ongoing culture of the local people and the natural landscape. The survival of sacred places depends not only on the maintenance of the environment and biodiversity but also on sustaining living cultures, traditions and used beliefs of the people;
- To develop and implement the special program for protection, conservation, restoration and promotion of historical and cultural heritage monuments and sites;
- To consider the possibilities for a viable and sustainable use of natural resources;
- To use adequate and efficient pasture, farming and forestry policies;
- To provide managing tourism to ensure continuing visitor access to the properties and their sacred sites;
- To support local communities who maintain heritage values within the sacred landscapes and involve indigenous peoples who are the traditional custodians of the cultural values and beliefs;
- To develop a strategy for a sustainable partnership within the sacred sites particularly in the cases where there are multiple stakeholders with differing interests, practices and traditions.

The Management Plan of World Heritage- GBKMSSL consists of two plans:

- (A) Long-term Plan (2013-2023),
- (B) Mid-term Plan (2013-2018).

A. Long-term Plan (2013-2023)

Activities to be implemented in 5-10 years are included the long-term management plan.

Main goals and purposes of the long-term plan:

Main goals:

- To conserve natural and cultural Outstanding Universal Values of the Property: Great Burkhan Khaldun Mountain and its surrounding sacred landscape and to transmit them to future generations.
- To maintain and develop the living traditions and lifestyle of pastoral nomadism and nomadic culture as they have been preserved in its traditional forms in Mongolia.
- To revitalize and maintain traditional practices and values relating to intangible cultural heritages and worshipping traditions related to sacred natural sites among nomadic people according to the Convention for the Safeguarding of the Intangible Cultural Heritage.

- To protect, conserve, restore and promote the archaeological, historical and cultural heritage monuments and sites and transmit to future generations.

Main purposes of activities

The following principles indicate long-term activities that must be undertaken in order to promote and preserve outstanding cultural values of the properties; these principles are embedded in the full nomination proposal.

- To form legal environment concerning the protection of the Great Burkhan Khaldun Mountain and its surrounding sacred landscape in conformity with international standard and requirement of the conservation, protection and utilization of World Heritage Property.
- To implement a set of policies and programs concerning the safeguarding of pastures, forests, lakes, rivers and springs in Burkhan Khaldun Mountain and its surroundings and the prevention of pollution, water level reduction, desertification and forest fire.
- To prevent developments of human settlements and urban densities, construction of industries and factories, mining and agricultural activities and to maintain the existing natural sites utilising only for ritual practices and tourism purposes only.
- To adopt systematic measures relevant to the formation of the appropriate balance of livestock types, prevention of pasture degradation and with concern for the processes of restoration and protection of wild flora and fauna.
- To supply pastoral nomads with educational, cultural or health services in order to encourage the preservation and transmission of traditional ways of life of local inhabitants and pastoral nomads.
- To resolve modern common infrastructural problems such as road systems, electrical power and communication to facilitate the development of cultural and ecological tourism in accordance with global standards. This will involve increasing capacities of tourist camps and resorts.
- To realize policies and programs to utilize properly natural resources in the GBKMSSL being nominated for World Heritage without causing environmental damage in accordance with principles of sustainable development and the requirements of local citizens' participation, and through the application of strict monitoring criteria regarding human intervention in the environment.
- To discuss and evaluate annually matters concerning process and policy, as well as the challenges that have arisen for management plan implementation. To resolve problems reflecting their results in middle-term or annual plans.
- The sacred mountains are used for winter pasture by a relatively low number of herder families; this means that overgrazing here is not severe; however, with global warming there is increasing threat of land degradation and desiccation.
- The establishment of an unregulated number of tourist camps surrounding the mountain has had a significant impact on the environment and specifically on the wildlife population. For

that reason, management planning for tourist camps must be developed. It is also important to encourage them to support the ritual ceremonies of worship of sacred sites maintained through the patronage of the *soum* government.

- It is recommended to record the history and details of surviving worshipping traditions of sacred mountains for future generations, and to promote the role of traditional knowledge in environmental conservation. It is also recommended that the worshipping scripture used for offerings to sacred mountains be published and disseminated.
- Each year before a worshipping ceremony, local and protected area administrations should organize activities involving the public in environmental conservation efforts. This may include cleaning up their surrounding areas, planting trees, restoring and protecting riparian zones and publishing and distributing educational leaflets.
- In order to prevent environmental destruction, traditional seasonal rotations of the pasture should be promoted. Some areas will require the implementation of a pasture tenure policy. As the majority of sacred mountains are within the protected areas, community based ecosystem conservation actions should be implemented.
- Taboo or prohibition regulations should be promoted with the aim of being adopted as habit. Such taboos include not polluting sacred places, cutting trees, overgrazing, hunting wildlife or polluting the water.
- An environmental protection day should be organized as a way of raising public awareness rising particularly before ceremonial days. Ovoos should be cleaned of all rubbish. The tradition of offering dairy and tea must be promoted rather than substitutes such as bottles, crutches, sticks, and so forth.
- In sacred places where traditional practices have been lost, worshipping customs should be restored and legends, tales and folklore written down and recorded.
- The secondary school curriculum should incorporate lessons about the nature and environment of sacred places, as well as their traditions and histories, especially in Soums that fall in areas with sacred sites. Within the framework of this activity, excursions should be organized to natural and cultural heritage places.
- The use of motor vehicles to access sacred mountains is significantly degrading the land. Such vehicles should be forbidden during times of worshipping ceremonies, and walking and horse riding must be promoted as the traditional methods of pilgrimage.

Mid-Term Plan (2013-2020)

Main goals and purposes of the middle-term plan

Activities to be implemented within 7 years are included in the middle-term plan. Its principal goal is to establish the Management Administration in charge of the Management and Protection of the World Heritage Property – “Great Burkhan Khaldun Mountain and its Surrounding Sacred

Landscape”. The Management Administration will implement the integrated management plan and define tasks and areas of collaboration with the Protection Administration of Khan Khentii SPA. Main participants in the implementation of the Management Plan are as follows: MCST, MNEGD, IAMAS, MNC for WH, MNC for UNESCO, Foundation for the protection of natural and cultural heritage NGO - (FPNCH), IAMAS, aimag (province) and soum administration.

Mid-Term Plan of Activities

Prevention from natural disasters

Activities	Organizations in charge	Date
To adopt measures to evaluate earthquake risks and to consider ways of mitigating the potential damage.	MNEGD	2013-2015
To develop preparedness measures in the event of natural disasters including emergency evacuations and training of emergency personnel.	MNEGD Soums administration	2013-2016
To undertake measures against desertification and siltation within the nominated property.	MNEGD Aimag and Soums Administration	2012-2017
To adopt large-scale measures to prevent and mitigate the danger of forest-steppe fires.	Protection Administration of Khan Khentii and Soum Administration	2013-2017

Preservation and Protection of sacred places of the GBKMSSL

Activities	Organizations in charge	Date
To develop the legal means for limiting or prohibiting any activity of agriculture, blasting, digging, mineral resource surveys and mining in areas adjacent to the GBKMSSL.	MNEGD, Ministry of Justice, Aimag administration	2013-2015
To formulate policies for protecting, utilizing and restoring natural resources in the GBKMSSL and to implement related plans	MNEGD , Aimag and Soum Administration	2013-2015
To protect and clean rivers and springs from their pollution,	MNEGD ,	

and to reforest in sites adjacent to Onon Thermal Baths	Aimag and Soum Administration	2013-2015
To carry out appropriate measures to maintain water level of rivers such as Onon, Kherlen, Kurkh and Jargalant and to mitigate low lake levels in Khangal at times of drought.	MNEGD , Aimag and Soums Administration	2013-2015
To adopt measures to protect biodiversity and rare species in danger of extinction based on scientific surveys of such species in the area of GBKMSSL	MNEGD , Aimag Soums administration	2013-2018
To conduct regular scientific research of soil erosion process and to undertake counteracting measures if necessary.	MNEGD, MIA	2013-2016
To conduct scientific research to determine the carrying capacity of pastures in provinces where the properties exist and to undertake measures to regulate the number and density of livestock.	MIA, Aimag and Soums Administration	2013-2018
To conduct historic-archaeological research in the area of GBKMSSL and to register and protect historic-archaeological monuments	MCST, IA MAS	2013-2016
To formulate measures to identify and safeguard nomadic traditional culture, indigenous knowledge, technologies and intangible heritage elements in the area of GBKMSSL.	MCST Aimag Soums Administration	2013-2015

Preservation and Protection of Other Historic-archaeological Sites in the Area of GBKMSSL

Activities	Organizations in charge	Date
To organize scientific expeditions to identify other historic-cultural sites and monuments and to make detailed mapping of their locations.	MCST, IAMAS, MNC for WH	2013-2014
To elaborate and implement plan for the protection and restoration of other historic-cultural sites and monuments based on the results of scientific investigations.	MCST, IAMAS	2013-2017

Safeguarding the Intangible Cultural Heritage in the Area of GBKMSSL

Activities	Organizations in charge	Date
To approve the regulation of traditional sacrificial rituals and	MCST, MNC for	

to revitalize interrupted traditional mountain worship ceremonies.	UNESCO, Soum Administration	2013-2017
To assure appropriate conditions for the practice and expression of aspects of intangible cultural heritage such as traditional religious rituals and rites.	MCST, IAMAS, Soum Administration	2013-2015
To adopt appropriate measures to create supportive conditions for the preservation and promotion of living traditions of pastoral nomadic land use and related rituals and festivals.	MCST, MNC for WH	2013-2015
To encourage sustainable development of nomadic animal husbandry, to preserve and transmit traditional knowledge and technologies of pastoral nomadic production to future generations.	MCST, Soum Administration	2013-2015
To safeguard and promote traditions of intangible heritage particularly oral and musical traditions, customs, rituals and local festive events.	MCST, Soum Administration	2013-2017
To revitalize traditional handicrafts, to promote related family production and to organize exhibitions of that material.	Aimag and Soum Administration	2013-2015
To adopt measures to revive traditional artistic methods of building and decorating Buddhist temples and monasteries and to use them for the restoration of temples within the nominated properties.	MNC for WH, MNC for UNESCO	2013-2015
To restore temples of the Baldan Bereeven Monastery on the basis of new planning, to renovate pilgrimage roads, to install signs for main heritage sites, and restore Buddhist sculptures and stone carvings.	Monastery Administration	2013-2017
To reconstruct broken parts of Uglugchiin Kherem (wall) re-using its fallen stones.	Aimag and Soum Administration	2013-2015
To enclose Rashaan Khad by fences for preventing negative human and animal impact.	Aimag and Soum Administration	2013-2014

Activities Relevant to Scientific Investigation

To set up an information center for collecting and analyzing results and data of all scientific and monitoring activities in the area of GBKMSSL and to locate them within a property website.	MNC for WH	2013-2014
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To define preservation measures and conduct a complex of scientific research on natural environment and biological diversity.	MNEGD, BI, IAMAS, MNC for WH	2013-2016
To carry out a program of archaeological research at historic-cultural sites within the property areas and then to formulate measures to preserve and protect them.	MCST, IAMAS, MNC for WH	2013-2015
To organize regular international, national or local scientific conferences and seminars concerning the management and protection of the properties with the participation of national and international scholars, politicians, experts, organizations and individuals.	MNC for WH, IAMAS	2013-17

Awareness Raising, Education, Training, Information and Promotion

Activities	Organizations in charge	Date
To include themes on World Heritage, especially regarding sites in Mongolia within school curricula at all levels and to publish relevant books, manuals, brochures and so forth.	MES, MNC for WH, IAMAS	2013-20
To implement the UNESCO Programme - “World Heritage in Young Hands” in the schools of Umnudelger, Batshreet and Mungunmorit Soums.	MES, MNC for UNESCO, MNC for WH	2013-20
To organize training aimed at raising awareness and knowledge of local people and using World Heritage materials.	MES, MNC for UNESCO, MNC for WH	2013-20
To create and promote video materials and documentary films regarding World Heritage properties and to disseminate them among local people.	MNC for UNESCO, MNC for WH	2013-20
To organize a campaign advertising this cultural and sacred landscape through national mass media.	MNC for WH	2013-20
To incorporate one school from the area where the properties are located in the UNESCO associated schools network.	MNC for UNESCO, MNC for WH	2013-20
To establish information halls for World Heritage Education at secondary schools in the property area and to prepare World Heritage trainers.	MNC for UNESCO, MNC for WH	2013-2015
To link nominated property with the international or national World Heritage Networks and to operate a website with a theme of “World Heritage Property”.	MNC for UNESCO, MNC for WH	2013-18

Issues on Local Social Welfare in the Areas of nominated property

Activities	Organizations in charge	Date
To address social needs of local inhabitants and to plan measures aimed at supporting their sustainable life and welfare.	Government, Aimag and Soum Administration	2013-20
To update and expand medical and educational services for local people, tourists and travelers due to their increasing numbers.	MH, Soum Administration	2013-20
To carry out the following measures in order to maintain and promote existing traditional nomadic pastoralism and nomadic culture: - to build a cellular mobile network at regional level and an infrastructure of mobile radio-telecommunication in which wireless internet is possible, - to establish and operate a mobile centre of information and education, - to provide every nomadic family with solar and wind electric generators and to create for them a favorable environment in which it supports using modern electric equipments such as refrigerators, freezers, washing-machine and etc.	MES, MCST IAMAS, Soum Administration	2013-20

Development of Economic Possibilities and Infrastructure

To foster activities for the traditional production of ecologically friendly local brand products and to encourage people to eat healthy foods and to provide the means of getting them.	IAMAS, Aimag and Soum Administration	2013-20
To foster small and medium sized businesses to expand manufacturing, handicraft and procession of raw materials of animal origin.	Aimag and Soum Administration	2013-20
To improve the condition of roads to the heritage sites, to install signs for them and to construct new bridges at Onon, Kherlen and Jargalant rivers.	Aimag administration, MRT	2013-20
To create an environment of new information and technology based on modern technologies (internet, fax, international or	MCST, MES, Mongolian	2013-20

inter-regional telephone communication)	National TV	
To undertake measures to utilize renewable energy resources on a large scale.	IAMAS, MES	2013-20

Developing Tourism

Activities	Organizations in charge	Date
To create an environment in which services of the existing or future tourist camps, hotels and other service facilities will conform with the requirements of the properties and provide services of international standards and national character.	MCST	2013-20
To take appropriate measures for increasing the quality of tourism service by setting up regulatory standards for accreditation and certification.	MCST	2013-20
To establish visitor centres at the Baldan Bereeven Monastery and other appropriate sites and to provide car parking and rest area.	MCST	2013-20
To install signs and information boards at natural and cultural sites within the area of the nominated property.	MNEG, MCST MNC for WH, Soum Administration	2013-20
To carry out regular training for tourist organizations, agents, experts, guides and inhabitants who are working at the properties, using World Heritage education.	MCST, MNC for UNESCO	2013-20

Note: The financial resources to implement the Management Plan will be allocated to the annual State budget, and the development budget of Aimags and Soums. In addition, the State will be responsible for financing the Projects of the Ministry of Nature, Environment and Green Development (MNEG), Ministry of Culture, Sport and Tourism (MCST), Ministry of Education and Science (MES), Ministry Road and Transportation (MRT), Ministry of Mineral Resources and Energy (MMRE), Mongolian Academy of Sciences (MAS) and other relevant government bodies for the implementation of above Management Plan. Management Plan will be partially financed from other sources such as donations, financial support and aids from national and international organizations, foreign countries and individuals.

ANNEX V

(Extracts of the Management Plans)

ANNEX V.B. Summary of Management plan for Baldan Bereeven Monastery

One. Strengthening personnel and facilities:

- To have a head monk responsible for religious meeting and chanting in the monastery and organize meetings permanently, organize annually chanting meeting,
- To establish a religious school preparing and training personnels and monks,
- To build a facility in the Monastery for administration purpose and for monks,
- To create an information and translation centre for tourism and prepare guides,
- To establish and open antique and cultural good shops and other servicing places,
- To build restrooms, protection fence and car parking places meeting the required standards,
- To restore the wooden temple for the promotional and publicity use, replace stone floor of Tsogchin temple by wood,
- To have a vehicle with good capacity and power as the monastery is isolated from the aimag centre and soums and the road condition is bad.

Two. Development of infrastructure:

- To connect an electricity line between the monastery and Umnudelger soum,
- To improve the road condition to the monastery and build a bridge,
- To connect to internet and set a communication station,
- To strengthen protection and safeguarding condition of the monastery, establish an alarm system.

Three. Protection and safeguarding:

- To study and register all monuments surrounding Baldan Bereeven Monastery,
- To restore and maintain the main temple of the Monastery and Jud temple,
- To create and exalt the monument of God teacher, Bogd Zonhova in the Monastery,
- To create a fence in front side of the Monastery to protect from livestock entrance and establish a main entrance to tidy up disorder of the visitors,
- To locate a stone with inscriptions with around 1 tons of weight to its initial location, behind the Shar temple,
- To renew and change a protection fence of Jamsran God,
- To remove winter and spring places of livestock located within 3-5 km from the Monastery, in order to prevent from animals,

- To create a zone stripe to prevent from fire around the mountain and clean the mountain area burnt in the forest fire to the north of the Monastery.

Four. Promotion and dissemination:

- To create information and dissemination centre for tourists, prayers and public and construct a building for museum purpose and operate a museum,
- To create and locate explanatory signs in mongolian and english languages for monuments and special places along the walkway at the Monastery,
- To compose a song dedicated to Baldan Bereeven Monastery and make a video clip,
- To create a colorful photo album of the monastery and its surrounding monuments and develop promotional materials.

ANNEX V.C. Summary of Management plan for Khan Khentii Buffer zone (2011- 2015)

(Umnudelger soum)

Management plan of Khan Khentii buffer zone was adopted by decision N 07 at the meeting of soum representatives of Umnudelger soum, Khentii aimag in Management plan for Khan Khentii Buffer zone was adopted by the decision No.07 at the Soum Representatives Khural in December 17, 2010. Purpose of this plan is to reduce and eliminate the existing and potential negative affects to Khan Khentii Buffer zone, take prevention measures, as well as to improve livelihood of local communities by increasing their involvement in protection of the site and ensuring appropriate use of natural recourses and further to increase social and economic development of the area. Umnudelger soum is located at 300 km from the capital city Ulaanbaatar and 110 km from Undurhkaan town. The territory is 1088989, 2 hector, from which 321098 hector area covers the protected area of Khan Khentii Buffer zone. The population is 5171; with 1608 households from them 863 are herder families.

Natural sites such as Onon hot spring, State Sacred Burkhan Khaldun Mountain, Khangal Lake; cultural and historical sites such as Baldan Bereeven Monastery, Deer stones of Dund Jargalant and Khuukhen Khutagt Monastery are located in the area.

Buffer zone Council was established and runs operation in the soum, which consists of nine members, 3 working groups and works along its own fund and operational rule.

The following activities are included in the management plan for the Buffer zone:

- To take into local special protection the sites such as Khangal Lake and other significant places proposed to World Heritage List,

- To raise the issue for the protection and restoration of Baldan Bereeven Monastery and revitalization of its activities and to make the decision,
- To develop natural and cultural tourism in the sites and monuments related to historical life and activities of Great Chingis Khaan,
- To elaborate a rule on coordination and organization of worshipping of Burkhan Khaldun Mountain, tourism and other activities,
- To develop a regulation on coordination of appropriate use of Onon river source and Onon hot spring.

Besides to the above mentioned activities the following various activities have been planned to be implemented in accordance to the developed 39- page plan with indicated timeframe, responsible persons and outcomes to be reached such as:

- Forest protection, reforestation, forest fire prevention, protection of lake, river and spring sources; safeguarding of rare animals and their habitat, struggling against illegal hunting; appropriate use of natural resources, protecting rare animals, so on;
- To implement rational pasture management through defining grazing capacity, making balance between head of livestock and the grazing capacity, using of pasture according to seasonal condition, renting of pasture by agreement, developing intensive animal husbandry, etc;
- To improve living standard of local communities.

***ANNEX V.D. Summary of Management plan for Khan Khentii Protected Area Buffer zone
(2011- 2015)***

(Batshireet soum, Khentii aimag)

The management plan was developed by Buffer zone Council of the soum and approved by the People's Representatives Khural of the soum. The purpose of the plan is to diminish and eliminate the existing and possible negative impacts to the Khan Khentii Protected Area, take further prevention measures, increase public participation in protection of the site ensuring appropriate use of natural resources, improve livelihood of the local communities and further increase social and economic development of the Buffer Zone.

Batshireet soum is located at 440 km from Ulaanbaatar city and 186 km from Undurkhaan town of Khentii aimag. The territory of the soum is 701, 8 thousand hector, from which over 140 hector of territory covers Khan Khentii Buffer Zone. The population is 2056 with 648 households; from them 315 is herder families, the number of livestock is 52864.

In the item 2.7 of the Management plan concerning historical and cultural monuments it is mentioned that around 20 monuments are registered in the database including Uglugchin fortress, ancient graves surrounding Rashaan Khad, stone age monuments, deer and human stones, monuments, rock

paintings and inscriptions. There is also explained that “Bider Khoshuu” is the Rashaad khad, “Khorchihui Boldog” is the remain of a temple located to the south of Binder hill, “Khorkhonog Jibur valley” is the valley of Khurkh river.

Vision of the soum development defined in the plan is to become an economically capable Eco model soum, ensuring human development, respecting tradition and custom of Buriad ethnic people, protecting the nature, developing intensified agriculture, tourism, production and services.

The priority direction of the plan is:

- To support small and medium sized entrepreneurship,
- To intensify agricultural production,
- To use appropriately natural resources and develop tourism

In the item 4.3 of the plan, soum development plan is included.

ANNEX VI

*(Extracts from “Secret History of the Mongols”
associated with Great Burkhan Khaldun Mountain)*

**EXTRACTS FROM “SECRET HISTORY OF THE MONGOLS” ASSOCIATED
WITH GREAT BURKHAN KHALDUN MOUNTAIN**

Sacred Burkhan Khaldun and its surrounding sacred landscape are vivid evidences of the history of the Mongol State and Mongol Empire and Eurasian history. The criterion VI for the inscription in to the WHL requires that Proposed Property must be directly or tangibly associated with events or ... with artistic and literary works of outstanding universal value. It is the reason why we have to explain about the great historical and literary work “Secret History of the Mongols” (SHM) in this part of nomination.

Sacred Burkhan Khaldun and its surrounding sacred landscape is a holy place for the Mongols. This region, as it was said above, is where Chinggis Khaan—the Emperor who has played very important role in writing the history of the XII-XIII centuries in Asia and Europe—was born, grew up, lived and united all Mongol tribes, established the Great Mongol State and acceded to the throne. This is also where he began the process of creating the Mongol Empire. Chinggis Khaan and the descendants of his Golden Lineage lived and were buried here. They all worshipped Burkhan Khaldun Mountain.

All these events were described in the remarkable book called as the Secret History of Mongols. There are events and their chronicled dates, geographical names, names of clans, names of military divisions, names of Chinggis khaan’s brothers, their wives, children, generals, enemies and some commoners. These descriptions are written with picturesque eloquence. The "Secret Histor" is of extreme historical importance since it recounts not only the emergence of Chinggis Khaan and his nation, but also much information regarding the political events that profoundly impacted China, Russia, Tibet, Korea, and other countries of Central Asia. In this book we find mention of Burkhan Khaldun twenty-seven times, Mt. Binder and its adjacent Khurkhiin Khondii three times, and Oglogchiin Kherem once.

The Secret History of the Mongols (SHM) is a historical chronicle retold in epic style and impregnated with the atmosphere of the steppe. It recounts the old genealogy of Mongol Khans and the life and deeds of Chinggis khan as the founder of the Mongol State. It also gives a vivid and truthful panorama of the nomadic mode of life of the Mongols and provides the richest material for understanding the different aspects of the Mongol society in the thirteenth–fourteenth centuries. The *SHM* is also considered to be a great literary monument, distinguished by the highest artistic, aesthetic and poetic values. It is a unique phenomenon in the literary history of nomadic peoples. It is not quite by chance that the *SHM* used to be compared with great literary monuments of other peoples—such as the *Iliad* and *Odyssey*, the *Alexander Romance*, *Chanson de Roland*, or the *Slovo o polku Igora*. *SHM* is considered as not only the capital monument of thirteenth century Mongolian

literature, it is one of the great literary monuments of the world. It contains more than a hundred verses and some of its paragraphs represent epic poems finely composed in rhymes. At the same time it is the richest treasure house of Mongolian language and folklore.

The *SHM* as a truly great literary work is remarkable for its invariable universal humanity literary values, that's heroism, bravery, honesty, mobility and dignity of man and people's desire for peaceful and independent life. The script in which the first *magnum opus* of the Mongols had been recorded, goes back by its origin to the Phoenician, **Aramic** and Sogdian system of writing. A detailed examination shows the traces of religious and mythological notions of the ancient Oriental peoples, in particular the influence of the Zoroastrian–Manichaen cult of light in the Mongolian Legend of *the virginal conception of Alan–qua, the foremother of the Chinggis Khan's clan*.

The *SHM* and its traditions laid the foundation for some of the fundamental historical works of the Ancient East, such as 'Jami–al Tavarikh', the first universal history compiled by the Persian author Rashid–al–Din (1247–1318), the 'Yuan–shi' (History of the Yuan Dynasty), the famous book by Chinese chroniclers on the history of the Mongol Empire in China, and many other annals. Since the times of Rashid–al–Din and through his book most of the historical and political ideas of the 'Secret History' had been, as a rule, reiterated in practically every significant historical writing of Central Asian countries, including the Moghul empire in India. The famous chronicle 'Akbar–nama' of the great Moghul historian Abu–L–Fazl (1551–1602) gives a detailed description of the Alan–qua legend, comparing it with the legend of Virgin Mary, raising the legendary foremother of the Mongols to the rank of the 'Theotokos' ('Mother of God'), similar to the Virgin Mary of Christians.

The original of the Mongol text did not survive. Despite the importance of the "Secret History" for the history, cultures, and traditions of Mongolia and many other nations in Eurasia, we do not know the book's author. The Chinese bibliophiles have preserved the *SHM* by transcribing the Mongol original into the Chinese characters in 1382 and making an abridged Chinese translation. In 1866 the *SHM* was translated into Russian from the above–mentioned Chinese translation.

The *SHM* has also been translated into English, French, German, Japanese, polish, Czech, Hungarian and Turkish and other languages. Thus the *Secret History of the Mongols* could be considered not only as the remarkable masterpiece of the Mongolian literature, but as an outstanding literary monument of world significance.

The *SHM* displays not only a remarkably accurate knowledge of the geography of Mongolia but also fairly factual information on foreign countries, towns, lakes, rivers, Mountains and people. One can reconstruct the names and fix the whereabouts on a modern map.

The *Secret History of the Mongols* is a grand epic historical monument of Mongolian History. We, new generations of today's world, are left with the equivalent of a vivid album of the evidence of one

important and intriguing part of the world History—the story of Mongol origins, the rise of Chinggis Khan, the unification of the Mongol tribes and beginning of the Mongol Empire. On the 750th anniversary of the appearance of the *Secret History of the Mongols* (1990) UNESCO honored the work by citing it as among the “great monuments of eastern history and literature, unique in the History by its rich literary language and artistic aesthetics” and decreed that translations of it should be made available around the world.

Chapter I

§1

The origin of Chinggis Qagan is Borte-chino (Bluish wolf) predestined by the propitious Heaven. His spouse was Quai-maral (Fallow doe). They crossed the Tenggis (Sea) and settled in the **Mount Burqan-qaldun** upstream of the Onan River where Batachiqan was born to them.

§5

One day Duwa-soqur ascended **Mount Burqan-qaldun** with his younger brother, Dobun-mergen. When they were on the top of the mountain Duwa-soqur looked round and saw a band of transhumans who were approaching the Tunggelig Stream.

§9

Qorilardai-mergen had a row with his tribal fellow over being banned from hunting sable and squirrel in the Qori Tumed country and separated himself with his companions from his tribe. They formed the Qorilar clan. Qorilardai deemed **Burqan-qaldun** a good place for hunting because it teemed with game. He moved toward **Burqan-qaldun** where Shinchi-bayan alone with **Burqan-qaldun** masters had established an altar on the top of a mountain. Here Alan-qou-a born in the Arig-usun, daughter of Qorilardai-mergen of the Qori Tumed, was beseeched. This was the initial rite of Dobun-mergen’s marriage.

Chapter II

§89

Once they were reunited. They moved and settled in Koko Lake of Qara-jiruken in the Senggur Stream along the Kurelku valley at the Southern foot of **Burqan-qaldun**. Here they lived by hunting marmots and short tailed gophards.

§97

From there they returned home. While they were living on the Burgi Escarpment from **Burqan-qaldun** came Old Jarchigudai, an old man of the Uriangqai tribe, carrying his smith’s bellows on his back and leading his son called Jelme. The old man Jarchigudai said: “When your people were at

Deligun-boldag on the Onan River and you Temujin was born, I gave you sable swaddling-clothes as a gift. I also gave you this son of mine Jelme, but since he was still small I took him back. Now let Jelme

Let him saddle your horse,
And open your felt door.”

So he spoke and handed him over to Temujin.

§100

While it was still early Temujin and his brothers set out in the direction of **Mount Burqan-qaldun**. In order to conceal Borte-ujin,

Seated her in the tilt-art
And harnessed an ox with dappled loins, to it,

And moved upstream along the Tenggelig Stream As she was proceeding in the dim light the day was breaking. Some soldiers came riding a trot towards her. They surrounded her and went up to her, and asked her who she was. The old woman Qoagchin said: “I belong to Temujin. I came to shear sheep at the big gher and now I am returning to my gher.” On this, they said: “Is Temujin at home? How far is his gher from here?” Old Qoagchin said: “The gher – it is nearby; but whether Temujin is there or not I did not notice. I arose and left from the rear.”

§101

The soldiers then trotted off. The old woman Qoagchin struck the ox with the dapple-loins so that they would move along faster, but the axle (bar) of the cart broke in two. As the axle was broken, they decided to flee into the forest on foot, but at that very moment the same soldiers came trotting up. Forced to sit on one of the horses behind the rider was the mother of Belgudei, both feet dangling in the air. “What are you carrying in this tilt-cart?” they said. The old woman Qoagchin said: “I am carrying wool.” The elder one of the soldiers said to their young men, “Dismount and have a look!” The young man dismounted, and took off the door of the tilt-cart. They found a lady sitting inside. They dragged her out of the tilt-cart and made her come down; then, they made both her and Qoagchin riding pillions, they took them away. Following the tracks left in the grass they went after Temujin in the direction of **Mount Burqan-qaldun**.

§102

In pursuit of Temujin they encircled **Burqan-qaldun** three times but could not catch him. They made detours this way and that. The swallowing quagmires and the tangled woods made a forest so impenetrable. Even a gluttonous snake could not creep in and although they were on his heels they were unable to catch him. These pursuers were the three merged. They were Togtaga of the Uduyid

Mergid, Dayir-usun of the Uwas Mergid and Qagatai-darmala of the Qagad Mergid. Now these three Mergid had come to take their revenge because Mother Ogelun had formerly been abducted from Chiledu. The Mergid said to each other, “We have now seized their women to take our revenge for Ogelun! We have had our revenge!” They descended from **Bulqan-qaldun** and returned to their homes.

§103

Temujin said to himself, “Have these Three Mergids really returned home, or are they lying in ambush?” He sent Belgudei, Bogurchu and Jelme after the Three Mergids to spy on them for three days and nights. When it was certain that the Mergid had gone a long way off, Temujin came down from the **Mount Burqan-qaldun** and, clasping to his breast, said:

“As aunt Qoagchin
Admonished me
By her acute perception
Like weasel’s hearing,
And also by her fine sight
Like stoat’s seeing
I was in disguise
And rode on dobbin
And followed deer’s slot
And lurked myself in the thick willows
And ascended the **Burqan-qaldun**.
My life like louse, was spared
On the **Burqan-qaldun**.
I cared for my sole life
And rode on single dobbin
And followed elk’s spoor
And sheltered myself in the thick willows,
And ascended the **Burqan-qaldun**.
But I was frightened to death.
In return to its rescue
From generation to generation
We should sacrifice
Burqan-qaldun every morning;
We should pray for it every day.

He spoke and faced the sun, hung his belt around his neck, put his hat over his hand, clasped to his breast with his fist, and nine times knelt down towards the sun, he offered a libation and a prayer.

Chapter III

§106

Further, Jamuqa said, “Speak to my ally Temujin and elder cousin Toguril Qan, on my behalf, “As for me,

I have consecrated
My black standard
I have beaten my drum with a boom
Which is covered with the hide of a black bull;
I have mounted my swift black courser
I have put on my tough armour
And held my steel spear;
I have placed on my arrow darts on the bow-string
I am ready, let us start
And give battle to the Qagad Mergid!”
Then say it to them,
I have consecrated
My long tasselled standard
I have beaten my drum with a boom
Which is covered with stretched parchment.
I have mounted my swift grey courser
I have put on my serried – armour.
I have held my battering – shield
I have fitted a nocked arrow to my bow – string.
I am ready, let us fight to the death
Against the Uduyid Mergid.

Then tell to them, “When elder cousin Toguril Qan has set out and, joined up my ally Temujin on the southern side of **Burqan-qaldun**, then let us meet at Bortugan Bogurji at the source of the Onan River from here I shall ride up the up Onan River to take one unit of ten thousand soldiers from his people. I shall take one unit of ten thousand soldiers from here. I shall join them. Let us join forces at the appointed place for a meeting in Bortugan-bogurji.” And he sent them off with this message.

§107

Qasar and Belgudei came and reported these words of Jamuqa to Temujin, who had them conveyed to Toguril Qan. Upon receiving Jamuqa’s message, Toguril Qan took the field, two units of ten thousand altogether. When Toguril Qan set out, as he was approaching in the direction of the Burgi Escarpment of the Kerulen on the southern side of **Burqan-qaldun**, Temujin, who was then on the Burgi Escarpment and therefore on the Toguril’s path, made way for him and, moving upstream

along the Tunggelig, set up camp on the Tana Stream on the southern side of **Burqan-qaldun**. Temujin conscripted soldiers from there. Then toguril Qan's younger brother Jaqa-gambu had one unit of ten thousand but he arrived with two units of ten thousand in all and joined to make a concerted attack at the Ayil-qaragana on the Kimurga Stream.

§111

In the past, Togtaga-beki of the Uduyid Mergid, Dayir-usun of the Uwas Mergid with three hundred men, said: "In former days Mother ogelun was abducted by Yisukei-bagatur from Yeke-chiledu, the young brother of Togtaga-beki. They set out to take revenge for that. It was at the time when they encircled **Burqan-qaldun** three times in pursuit for Temujin. During this period they captured Borte-ujin. They entrusted her to Chilger-boku, the younger brother of Chiledu. Chilger-boku had been looking after her ever since, when he deserted his own companions and fled. He said:

“Carrion – crow is liable by its lot
To feed on entrails and husks
But I attempt to dine on geese and cranes.
Defective Chilger
Despised his position
And made advances to Lady Borte.
It brought a disaster to all the Mergid.
Humble Chilger
Could be beheaded.
To save my skin
I, Chilger, had to flee into the dark fissure
By which could I make shield?
The honey-blizzard is liable by its lot
To feed on mice and field-voles
But I attempt to dine swans and cranes
Recreant Chilger
Abducted of the beautiful
And venevolent Borte the lady.
It brought disaster to all the Mergid.
Flimsy Chilger
Could loose his head.
To save my life as sheep droppings
I, Chilger, had to flee into the dark fissure
By which could I make a protect
My life as sheep droppings.”

§112

They seized Qagatai-darmala and brought him back,

They forced him to put on wooden shackles.

They sacrificed him to **Burqan-qaldun**.

Someone informed them that Belgudei's mother was in that house over there. Belgudei went there to fetch his mother, but when he entered her gher by the right – hand side of the flet door, his mother, in a ragged sheepskin coat, went out by the left – handside of the same felt door. Outside she said to some people, “I am told that my sons have become qans, but here I have been joined with a base man. How can I now look my sons in the face?” So she spoke and ran off by slipping away into a dense wood. Belgudei noyan immediately searched for her, but could not find her. He then shot knob-headed arrows at any man of the Mergid stock, saying “Bring me my mother!” As for the three hundred Mergid who had once encircled **mount Burqan**

They were exterminated,

And blown to the winds like hearth-ashes.

Their wives and children were alive.

Some of them suitable to embrace,

Were embraced:

Some of them suitable to be in the gher

Were made slaves.

§115

When Temujin, Toguril Qan and Jamuqa, joined their forces

The cupola shaped gher of Mergid were pinked

Their charming girls were abducted.

When they withdrew from Talqun isle, between the Orqan and Selenge Rivers, Temujin with Jamuqa, came back together jointly and went in the direction of the Qorqunag-jubur. On his way back, Toguril Qan passed by the Okurtu-jubur in the northern side of **Burqan-qaldun**: then passing by Gachaguratu-subchid and Uliyastu-subchid, where he hunted wild game. He withdrew in the direction of the thick bushes by the Tugula River.

Chapter IV

§145

In that battle Chinggis Qagan was wounded in the neck. He could not stop the lbeeding and was in great difficulty. He waited till sundown, then he pitched camp just there where the two armies were billeted right next to each other. Jelme sucked the blood of Chinggis Qagan which clotte and his mouth was all smeared with blood. Still, Jelme, did not trust the other people, and stayed there and

looked after him. Until the middle of the night he swallowed down or spat out mouthfuls of the clotting blood.

When midnight had passed Chinggis Qagan awoke to his surroundings and said: “The blood has dried up completely. I am so thirsty”, then Jelme took off his hat, boots and clothes – everything and stark naked except of his pants, he ran into the midst of the enemy who had settled right next to them. He jumped on to a cart of the people who had set up a circular camp over there. He searched for fermented milk, but was unable to find any because those people had fled in disarray and had turned the mares loose without milking them.

As he could not find fermented milk, he took a pail of tarag (kind of curd) wrapped in thick cloth from one of their carts and carried it back. In the time between his going and coming back Jelme was not seen by anyone. Heaven indeed protected him! Having brought the pail of tarag, the same Jelme, all by himself, searched for water and found it. He diluted the tarag with water and got the Qagan to drink it. With the three intervals, the Qagan drank the diluted tarag and then he spoke: “My sensibility and eyes have awoken”. He then sat up: it was daybreak and growing light. He looked and saw that, all about the place where he was sitting. There was the clotted blood that Jelme had kept on sucking and had spat about. That had formed small puddles. When he saw it, Chinggis Qagan said: “what is this? Couldn’t you have spat further away?” Jelme then said: “when you were in a great plight, had I gone farther away I would have feared being separated from you. As I was in haste, I swallowed what I could swallow and what I could spit out; I was in a plight myself and quite a lot went also into my stomach!”

Chinggis Qagan again spoke: “When I was in this state, lying down, why did you run naked into their camp? Had you been caught, wouldn’t you have revealed that I was like this?” Jelme said: “My thought, as I went naked, was that if somehow I got caught, I would have said: “I wanted to submit to you, but they found out and, seized me and decided to kill me. They removed my clothes – everything – only my pants had not yet been removed when I suddenly managed to escape and have just come in haste to join you. “They would have regarded me as sincere, they would have given me clothes and looked after me. Then, I would have jumped on a horse and while they were astonished watching me flee, in that brief moments I would have surely got back! So thinking, and because I wished to get back in time to satisfy the Qagan’s craving for drink caused by his parching thirst, thinking this and without so much as blinking an eye I went there.”

Chinggis Qagan said: “What can I say now? In former days, when the Three Mergids came and thrice encircled **Mount Burqan**. You saved my life for the first time. Now, once more, you have restored me to life with your mouth, you sucked the clotted blood from my wound. And, yet again, when I was in a great plight with a parching thirst, disregarding your life, you went among the enemy without so much as blinking an eye; you quenched my thirst and restored my life to me. These three services of yours will stay in my heart!” thus the Qagan appreciated him very much.

Chapter VIII

§199

In the same Year of the Ox (1205), Chinggis Qagan ordered Subegedei to track down the sons of Togtaga-qudu, Gal and Chilagun in an iron cart provided to him for this purpose. When he sent Subegedei on this mission, Chinggis Qagan conveyed the following verbal message to Subegedei: “The sons of Togtaga Qudu, Gal, and Chilagun:

Sprang away from us
Shooting arrows at us
Like wild asses with lasso on neck
Like deer with an arrow in flesh
If they grow wings
And soar into the sky,
Won't you Subegedei become a falcon
And catch them in flight?
If they become marmots,
And burrows into the ground,
Won't you turn to a crowbar
And dig their burrow to catch them up?
If they become fish
And plunge into the seas,
Won't you, Subegedei, become a fish net
And scoop them from the sea?
I send you
To cross high mountain passes
To ford across wide rivers.

Think that you are to travel far and wide. Take good care of the mounts of your soldiers before you get them jaded! Save your provisions before they are too scarce. Once a gelding is already too emaciated and thin, caring will not do any good. Once your provisions run out, there is no way of saving them. There are plenty of wild game along the way. While travelling with your mind set on the future, do not let your soldiers gallop in pursuit of wild game! Do not hunt down too many wild game! If you hunt to supplement the provisions of your soldiers, hunt sparingly. Except during the moderate hunting, do not allow your soldiers to fix cruppers to the saddles! Let the bit of the bridle hang free! If they abide by this order, the soldiers will not be able race at full gallop. Impose this order and seize those who transgresses it and punish by beating. If those who transgress our order are our probable acquaintances they must be escorted back to us. As for the many others who are not known to us, by your decision put them to death on the spot.

While beyond the rivers
Pursuing the foes
You should adhere to the principles of loyalty!
While beyond the mountains
Traveling out of reach
You should think only of your mission!

If Eternal Heaven grants you the added strength and take hold of the sons of Togtaga, what is the use of bringing them back to us? Send them off (put to death) on the spot.” So he spoke. Further, Chinggis Qagan said to Subegedei: “I send you on this mission because at my tender age, I was frightened by the Uduyid of the Three Mergid as they encircled **Mount Burqan-qaldun** three times. My sworn enemies are, now, again swearing vengeance against me. In this Year of the Ox, I send you to chase them to the end distance and to the bottom of the depths in the iron tilted cart that I have had made for you. If you assume that though we are out of your sight, we are not out of your mind, and while we are far away, we always at your side, then only you will be protected by Heaven Above.”

§205

To Bogurchu, Chinggis Qagan said: “... When the Three Mergid attacked and besieged us three times at **Mount Burqan-qaldun**, you were with me...”

Chapter IX

§211

Chinggis Qagan then said to Jelme: “Old Jarchigutai, carrying his bellows on his back, while you Jelme were still in your cradle, came down from **Burqan-qaldun** and gave a sable swaddling clothes when I was born at Delgun-boldag on the Onan River. Since he became my companion, Jelme has been:

The slave of my threshold,
The property of my door
Jelme’s services are many
You were born with me,
You grew up with me.
Our companionship
Originates from that sable swaddling clothes,
My fortunate and blessed Jelme
You will not be punished for your nine errors.”

ANNEX VII
(MAPS)

ANNEX VIII
(PHOTOS)

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A. GREAT BURKHAN KHALDUN AND ITS SURROUNDING SACRED LANDSCAPE

1. *Great Burkhan Khaldun Mount*



Nominated property “Great Burkhan Khaldun and its surrounding sacred landscape” includes three component parts: “The Sacred Burkhan Khaldun Mountain”, “The Sacred Mt. Binder and its associated cultural landscape” and “The Baldan Bereeven Monastery and its sacred surroundings”. The last two properties adjoin Burkhan Khaldun on the northeast, east and southeast. These proposed properties, situated separately but located in one geographical zone and belong to the same type of cultural landscape and same *historic-cultural group*. That is, these properties belong to the same forest-steppe, grassland steppe and mountainous zone.

2. *Nomadic life style (1)*



The basis of nomadic or pasture animal husbandry is the natural pasture. The main method of using natural pasture through transhumance developed over 4000 years ago in Mongolia. Even today, nomads move according to the four seasons by individual family or groups of families.

3. *Nomadic life style (2)*



4. *Nomadic life style (3)*



Mongolian nomads have developed effective methods for the breeding, selecting, taming, and training of animals—particularly for the development of animals for riding and transport. In

association with this, there also has been a sophisticated knowledge and technology of making local products and unique brands of national peculiarities. The nomads had developed their own rules, norms and social tradition and values according to nomadic life style and national spiritual values.

5. *Nomadic life style (4)*



Burkhan Khaldun and its surrounding sacred landscape including the two other properties is an outstanding example of how an evolving sacred and cultural landscape has been preserved through the sustainable land-use practices of nomadic pastoralism, encouraged by the shamanic and Buddhist spiritual relationship to and respect for nature. Morning begins early with women preparing and offering tea and milk to the Sky, Sacred Mountains and Ovoos.

6. *Shamanism and sacred sites-1*



Within Mongolia, the main characteristics of shamanism include the worship and sacrifice to the sky or heaven (tenger). Within shamanism there are a total of 99 deities. These deities are answerable to the clans or tribes, including individual persons, before the power of nature. In addition, in shamanism there are water spirits (lus), and Mountain spirits (savdag). In the course of a shamanic ceremony, when the shaman wishes to enter the upper World to speak with the spirits of dead shamans, he or she dances and chants.

7. *Shamanism and sacred sites-2*



Shamanism is one of the oldest forms of spiritual belief in Mongolia; and the area surrounding Burkhan Khaldun is considered one of the major sources for its origin and development. Despite efforts to eliminate religions, including shamanism, during the Communist era, it has survived. In addition, Mongolian nomadic customs of worshipping the spirits of mountains and rivers evolved from shamanist sacrificial rituals into offering ceremonies with Buddhist elements and practices.

8. *Great Burkhan haldun*



The Burkhan Khaldun Mountain includes a rare combination of natural elements. This is due to its unusually rich vegetation, the indigenous animals and the relics of plant species of ancient origin with rare genetic features adapted to the severe climatic conditions. The Burkhan Khaldun Mountain functions as a watershed for three World main basins located on the southern edge of the Siberian permafrost. Many streams and rivers have their source from the Great Burkhan Khaldun Mountain. For example, the Onon and Kherulin rivers run from here into the Pacific Ocean and the rivers Tuul, Kharaa and Yeroo run northwards toward the Arctic Ocean. These rivers play an important role in conserving and maintaining species, ecosystems and drainage systems of the Far East and North Asia.

9. *Main Ovoo of Heaven (Sky) on the top of the Mountain*



The State rituals for making offerings for Heaven at the Sky Ovoo are performed according to special procedures approved by Governmental authorities and therefore there is no access of any, except few Governmental officials and representatives from local authorities, shamans and few lamas (monks).

10. *State Ceremony of Worship and offering for Heaven of Great Burkhan Khaldun Mountain on the top of the Burkhan Khaldun Mountain*



Restore all the ovoos, including Sky Owoo; decorate the main Sky Owoo with Khadag and streamers; arrange the products for offering (plate of the trapeze-cakes, boiled meat, tea, airag and milk-vodka, etc); place the incense, junipers needle; start chanting the worshipping sutra, created especially for The Sacred Burkhan Khaldun Mountain; invocation of fortune; proclaim the Decree to sanctify Burkhan Khaldun; offer the sacred things for Mountain (silk, junipers needles and incense); draw to perform archery for the Mountain, Consecration of a steed horse for the Mountain, Offer the libation of milk; taste the dairy products by attendants for Mountain; prayer in reverence and make offerings to the owoo; distribute the pieces of dairy products for offering; clean the surrounding area; (At the end, a small festival /naadam/ is held far below the Mountain. There is horseracing, wrestling and archery.)

11. *Chinggiss Khaan*



Perhaps the most culturally distinctive aspect of Burkhan Khaldun Mountain is its relationship to the founder of the Mongol nation, Chinggis Khaan: Burkhan Khaldun is considered to be the most sacred mountain in Mongolia because it was first officially designated as a state and imperial sacred mountain by Chinggis Khaan himself. It was here at this mountain that Chinggis Khaan attained supreme insight and began his ascent to national unity and empire. It was also in this region that many members of the Chinggis Khaan's family were buried. In this respect, the mountain must be seen as having been at the center of events that changed Asia and Europe in the XII-XIV centuries.

12. *The Secret History of the Mongols*

The "Secret History of the Mongols" is of extreme historical importance since it recounts not only the emergence of Chinggis Khaan and his nation, but also much information regarding the political events that profoundly impacted China, Russia, Tibet, Korea, and other countries of Central Asia. In this book we find mention of Burkhan Khaldun twenty-seven times, Mt. Binder and its adjacent Khurkhiin Khondii three times, and Oglogchiin Kherem once.

13. *Pilgrims on the way to the Great Burkhan Khaldun*



14. *Middle Ovoo*



There is a Middle Ovoo where Buddhist ritual of worshipping the Burkhan Khaldun Mountain is performed by reciting religious sutras. Most of Pilgrims stay here to pray and offer for deities of Burkhan Khaldun.

15. *Beliin (lowest) Ovoo*



Pilgrims who wish to participate in the worshipping ceremony gather in the evening of the day before the worshipping day at the Lowest Ovoo of Burkhan Khaldun and perform the ceremony of worshipping the Great Bear.

16. *Worshipping ritual at Beliin Ovoo*



On the early morning of the next day, those who were present at the ceremony gather at the Lowest Ovoo at the foot of the Mountain. They also perform the ceremony, make libation of milk and dairy products to the deity, and circumambulate the ovoo three times in a clock-wise direction.

17. *Bosgo Tengeriin Davaa (The Threshold pass of Heaven)*



There is only one pilgrimage route for worshippers to Burkhan Khaldun; this route goes through the Threshold Pass of Heaven. The distance of this pass is 20 km from Burkhan Khaldun 1600m above sea level. In order to kneel in prayer to the Sky Ovoo of Chinggis Khaan, many thousands of worshippers and people have crossed this Threshold Pass of Heaven since ancient times.

B. SACRED BINDER MOUNTAIN AND ITS ASSOCIATED CULTURAL HERITAGE SITES

18. *Sacred Binder Mountain*



Proposed Property contains many historical and cultural sites such as “Bideriin Ovoo”, ancient petroglyphs, carved inscriptions and tribal stamps, Rashaan Khad complex site with Paleolithic settlement of ancient people which is a homestead from the stone age old remains of wall-“Oglogchiin Kherem” (IX-X cent.), numerous of tombs, khirgisuur and deer stones. The ancestors of ancient nomads and the original Mongols lived around Binder Mountain, herding their livestock on its grassy slopes, worshipping nature and burying their dead. Around Binder Mountain and within its sacred places classically developed nomadic civilization became a living tradition. At the present time, around and within 100 km of Binder Mountain, herder families attempt to retain their traditional livelihood and culture, including the rituals of sacred mountain worship.

19. Valley of Khurkh Binder



Khurkh river runs along the Khurkh-Binder valley of the huge steppe in front of Binder Mountain. The ancestors of ancient nomads and the original Mongols have lived here while herding their livestock worshipping the nature and burying the deceased ones in this mountain until today.

20. Sacred Binder Ovoo



There are many sites around Binder Mountain that attest to the antiquity of its worship. The main deity of the Sacred Binder Mountain is associated with the site of Binder Ovoo, located at the top of the mountain. It may have begun in the context of shamanic rituals, but over the years it has become

very large, squared and built up with five layers of stone and wooden enclosures to a height of five meters.

21. *Cultural and Historical Complex Heritage Site of Rashaan Khad*



There is no other such an archaeological site, which has complex monuments of different periods of history from Paleolithic to Medieval period in eastern Mongolia. Accordingly it was a central land of cultural and ancient worshipping site of Mongolian eastern background since earliest times to medieval period.

22. *Stamps*



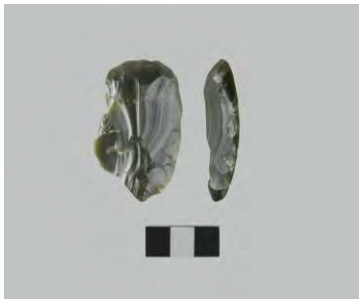
There are hundreds of stamps of Mongolian ancestors of different tribes are carved on the Rashaan Khad related since Middle Paleolithic period (12 000BC to 7 000BC). Especially, there are unique collection of clan stamps carvings on the stone board is explained by Kh.Perlee as: “Many clans met in this land to make ritual and celebrations, and carved their stamps by the custom of that period, thus here have been formed perfect collection of ancient clans stamps.

23. Stone tools



The earliest site of Rashaan Khad is the lower Paleolithic camp of ancient human. This camp has 2.5-3.5 deep cultural layers and about 5000 paleolithic tools where discovered. These tools made by many types of flint stones rich around the Binder Mountain and Khurkh river basin.

Stone tools



24. End-scraper



25. Cone

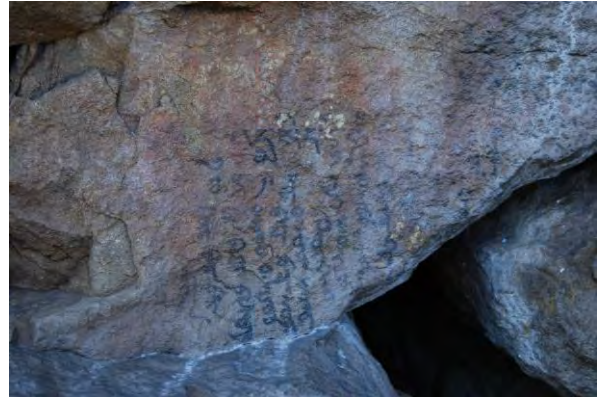


26. Khife

Scripts



27. Scripts (1)



28. Scripts (2)



29. Scripts (3)

Rashaan Khad Complex heritage site: Orkhon Turk, ancient Uighur, Runi, Kidan, Mongolian, Persian, Chinese and Tibetan inscriptions on the Rashaan Rock.

30. Rock painting



There are two flat rocks in the east side of Rashaan Khad and there carved an ox with tall tail and thin all fours on the north side of rock. Also, there are images of 3 huge animals with horns like a tusk which are considered as rhinoceros of Ice Age of the fourth era.

Complex Cultural Heritage Sites at Bayangol river

31. *Khirgisuur*



32. *Deerstone*



There are many cultural, archaeological and worship vestiges dated from Paleolithic period through the bronze, iron ages, and successive historical periods including the Stone aged archaeological sites of Rashaan Khad, the huge number of burial and ceremonial sites, deer stones and rock arts which are scattered within and around of the nominated properties and their Buffer zones.

33. *Uglugchiin Kherem (Wall)*



The Uglugchiin kherem (wall) extends for 3000 m and measures 2.7-5.2 m in height. The Mongolian archaeologist Kh.Perlee dated the wall to the Kidan period on the basis of the many ceramic pieces found in its vicinity (Perlee 1957, p.13). In that time it apparently served as a military fortification.

34. *Tomb*



35. *Items discovered from the tomb*



C. BALDAN BEREDEVEN MONASTERY

36. *Arvan Gurvan Sansar Mountain*



Baldan Bereeven was established at the north of the Arvan Gurvan Sansar Mountain.

37. *Baldan Bereeven Monastery*



Baldan Bereeven Monastery is situated in the deep valley of the Baruun Jargalant river, surrounded by several picturesque sacred mountains such as Monk Olziit, Arvan Gurvan Sansar, Bayan Baraat, Bayan Khangai—all within the Khentii Mountain range. Within this proposed area are located the beautiful Lake of Khangal in front of the sacred mountain Bayan Baraat, worshipped by indigenous nomadic people since ancient time.

38. Main temple



In 1813, the Grand *Tsogchin* Temple “*Beleg Olziit*” was constructed at the center of Monastery on a stone base with 2.8 meters of height directed to the north and south in square and oblong shape. The walls of the Temple were bound closely with mortises and wooden tenons and fixed with flat pieces of stones coated over in mud. Its lower two floors were constructed with volume of 760 cubic meters. The flooring and stairs in two corners were fixed with stone by paving, piling and stacking them.

39. *Main Temple after the restoration*



40. *Inside decoration of the Main Temple*



The Tsogchin Main Temple has been much restored and repainted in 2010. It reflects what must have been the magnificent aspect of the whole monastery before it was destroyed.

41. *The pilgrim route*



42. *The pilgrims on the pilgrimage route*



One of the most important elements at the Baldan Bereeven Monastery is a stone pilgrimage route extending and surrounding the Monastery from west to east, the Pathway of Maitreya. Located along

this route are many shrines and stone images dedicated to a great number of Buddhist deities and their symbols.

43. *Vajrapani*



The site is located 500 m south of Baldan Bereeven Monastery. Vajrapāṇi (from Sanskrit *vajra*, "thunderbolt" or "diamond") is one of the best known bodhisattvas of Mongolian Buddhism. He is the protector and guide of the Buddha and rose to symbolize the Buddha's power. Vajrapani was used extensively in Buddhist iconography as one of the three protective deities surrounding the Buddha. On a popular level, Vajrapani, whose Thunderbolt Scepter symbolizes the power of compassion, is the Bodhisattva who represents the power of all the Buddhas, just as Avalokitesvara represents their great compassion, Manjushri their wisdom, and Tara their miraculous deeds.

44. *Begtse*



Begtse is located at the top of small hill southwest from the Baldan Bereeven Monastery. It is still situated at its original site. In Buddhism Begtse is called Beg Tse Lcam Sring. He is the main protector for the Hayagriva cycle of practice. He has one face and two hands, in the appearance of a red 'tsen' daemon; dressed like a Tibetan warrior, he is covered in protective armour. In the right hand he holds a sword with a black scorpion shaped handle. The left hand typically clutches to the breast a fresh heart with a bow and arrow held in the bend of the elbow and a long lance and banner leaning against the shoulder.

45. *Temple of the Five Great Kings*



The Temple of the Five Great Kings is situated in 500 m southwest of the Baldan Bereeven Monastery along the pilgrimage route. At present, only the ruins of the Temple can be seen. The Five Great Kings, Tibetan Sku Lnga, is a group of five deified heroes popularly worshiped as protection against enemies. Some accounts suggest they were five brothers who came to Tibet from northern Mongolia, and they are usually shown wearing broad-rimmed helmets.

46. *Avalokiteśvara*



It is situated along the pilgrimage route 300 m west of the Main Temple. Avalokiteśvara (in Sanskrit: "the Lord who looks down") is a bodhisattva who embodies the compassion of all Buddhas. Portrayed in different cultures as either male or female, Avalokiteśvara is one of the more widely revered bodhisattvas in mainstream Mahayana Buddhism, as well as unofficially in Theravada Buddhism. The original name for this bodhisattva was Avalokitasvara. In Sanskrit, Avalokitesvara is also referred to as Padmapāni ("Holder of the Lotus") or Lokeśvara ("Lord of the World"). In Tibetan and in Mongolian, Avalokiteśvara is also known as Jainraisig.

47. *Ekhiin Umai Khad (Mother's womb rock) and Olgii khad (Swaddle rock)*



It is situated along the pilgrimage route 500 m west of the Main Temple. The site is located along the pilgrimage route at a distance of one kilometer west of the Temple. The hole goes through a natural rock called 'ekhiin umai' or mother's womb. By getting in to wallow inside the mother's womb and getting swaddled inside the swaddle rock beside the mother's womb, the worshippers believe they experience the physical and mental purification of rebirth.

48. *Shar Dugan (Yellow Temple)*



The Yellow Temple, a home to a primary shrine located along the pilgrimage route at the southern slope of mount *Monkh Olziit* was created in 1777. The deity Manjusri was created on the rock behind the Yellow Temple. The scripts of mantric characters of Regsum Gombo are carved on the natural rocks located at the back of Yellow Temple. It is said that *Gombojav Rembuchi* has decoratively created the Deity *Sedediin Jantsan* in very diminutive size, put on a stone base in golden *gungervaa* (frame for a Deity-icon), fixed at the top edge of lengthy hilt and placed it at the front hollow area of the Temple.

49. *Yamantaka*



In Mongolian Buddhism Yamantaka ("Yama-Death")—also called Yama or Yamarāja—is both regarded with horror as the prime mover of the cycle of death and rebirth and revered as a guardian of spiritual practice. In the popular mandala of the Bhavacakra, all of the realms of life are depicted between the jaws or in the arms of a monstrous Yamaraja.

50. *Golden Soyombo*



Symbol is a special character out of the Mongolian Soyombo script, which was created in 1686 by Bogdo Zanabazar, a Mongolian monk and scholar who modelled it on the Devanagari alphabet. The Soyombo script was designed to write Mongolian, Sanskrit and Tibetan and for transcribing foreign words. The name means "Self developed Holy Letters" in Sanskrit. It serves as a national symbol of Mongolia and its meaning is the freedom and independence of the Mongolian people.

51. *Tsongkhapa*



Tsongkhapa (1357–1419), “The Man from Onion Valley”, was born into a nomadic family in Amdo province in 1357. He became a famous teacher of Tibetan Buddhism whose activities led to the formation of the Geluk school. He is also known by his ordained name Lobsang Drakpa or simply as Je Rinpoche. Tsongkhapa heard Buddha’s teachings from masters of all Tibetan Buddhist traditions, and received lineages transmitted in the major schools. He was effective as a teacher in Tibetan Buddhism and became a leading figure among his peers and students. Revered for his compassion and wisdom, he is referred to as a second Buddha. With the founding of the Ganden monastery in 1409, Tsongkhapa laid down the basis for what was later named the Gelug ("virtuous ones") order. Tsongkhapa was one of the foremost authorities of Tibetan Buddhism at the time. Although Tsongkhapa would finally pass away in 1419 at the age of sixty-two, he left to the world eighteen volumes of collected teachings, with the largest amount devoted to the Guhyasamaja tantra.

52. *Green Tara*

Green Tara (Sanskrit: Syamatara; Tibetan: Sgrol-ljang), filled with youthful vigor, is a goddess of activity. She is the fiercer form of Tara, but is still a savior-goddess of compassion. She is the consort of Avalokiteshvara and considered by some to be the original Tara. Like Avalokiteshvara, the Green Tara is believed to be an emanation of the "self-born" Buddha Amitabha, and an image of Amitabha is sometimes depicted in Tara's headdress. Green Tara is iconographically depicted in a posture of ease and readiness. While her left leg is folded up in the contemplative position, her right leg hangs down, ready to spring into action. Green Tara's left hand is in the refuge-granting (abaya) mudra (gesture); her right hand makes the boon-granting gesture. In her hands she also holds closed blue lotuses (utpalas), which symbolize purity and power. She is adorned with the rich jewels of a bodhisattva.

53. *Amitabha*



Amitabha is well known in Mongolia, such as other regions where Tibetan Buddhism is practiced. In the Highest Yoga Tantra class of the Tibetan Vajrayana Amitābha is considered one of the Five Dhyāni. His consort is Pāṇḍaravāsīnī. His realm is called either Sukhāvātī (Sanskrit) or Dewachen (Tibetan). His two main disciples (just as the Buddha Shakyamuni had two) are the Bodhisattvas Vajrapani and Avalokiteshvara, the former to his left and the latter to his right.

54. *Manzushri (1)*



55. *Manzushri (2)*



Manjushri is the Bodhisattva of Transcendent Wisdom. His name is a compound of the Sanskrit words Man-ju (meaning charming, beautiful, pleasing) and Shri (or Sri , meaning glory, brilliance). The combination of both these words convey the kind of intelligence and wisdom Manjushri represents. Manjushri is one of the most important iconic figures in Baldan Bereeven mounastry. He represents the wisdom of prajna, which is not confined by knowledge or concepts. He is often

portrayed as a young man holding a sword in his right hand and the Prajna Paramita (Perfection of Wisdom) Sutra in or near his left hand. Sometimes he rides a lion, which highlights his princely and fearless nature. Sometimes, instead of a sword and a sutra, he is pictured with a lotus, a jewel, or a scepter. His youthfulness indicates that wisdom arises from him naturally and effortlessly.

56. *Khangal Lake, Bayan Baraat Khairkhan*



The site is located in the territory of Bayanzurkh bag of the Umnudelger soum subordinate to the Kherntii Province. The Khangal Nuur is located to the south of Baldan Bereeven Monastery. The Bayanbaraat Sacred Mountain is located west of Khangal Lake. Directly north of Bayanbaraat, there is a long mountain, Delgerkhaan Zoo. Sorogt and Narst Gozgor mountains extend to the east. The Sorogt spring flows into Khangal Lake. The River of Khangal flows out of Khangal Lake, which merges with Bayangol River and further flows into Khurkh River. The Bayanbaraat Sacred Mountain is restricted to be called by its name among locals within the distance of appearance, instead called as ‘Khairkhan’ the sacred name for worshipped mountains. The site is highly venerated due to having been worshipped with shamanic rituals since early times. Although, the worshipping practice of this sacred Mountain has fallen into oblivion currently, it is still being venerated by locals as they used to go up to the top of Bayanbaraat to greet with rising sun and the deities of the Mountain and to conduct the oblation for them before sunrise on the first day of ‘Tsagaan Sar (traditional new year festival)’ celebration.

57. *Baruun Jargalantiin Ovoo*



Locals call it as ‘Ovoo of the West’. This Ovoo is located in the territory of Bayanzurkh bag of Ömnödelger soum subordinate to the Kherntii Province. The Western Jargalant River flows along the western side of sacred Ovoo. The ritual of worshipping the Western Ovoo is practiced during the lead summer month. A person who had succeeded to receive plenty of young animals from livestock breeding in the previous year had to cover the shuus (mutton meat as an oblation) for next year’s ritual. The sutra devoted for the worshipping of this ritual has not been recovered yet. Afterwards, the Besreg Naadam (a Naadam Festival smaller in size) with contests of wrestling and a swift horse race of ‘soyolon (five-year old horse)’ was conducted. The practice of the worshipping of this ovoo has been revitalized with the initiatives of local elders including L.Dolgor and D.Seded.

58. *Deerstone at the Baruun Jartgalant River*



59. *Deerstone at the Baruun Jartgalant River*



60. *Baruun Jargalantiin Hergesuur*



Complex heritage sites of Dund Jargalant is located 9 km east of Baldan Bereeven Monastery (coordinates: latitude: $48^{\circ}11'56''$; longitude: $109^{\circ}35'43''$). This heritage sites are the remains of the sacred site of ancient nomads living in the territory of Mongolia. The complex heritage sites date back to more than 3000 years ago. The Complex heritage sites of Dund Jargalant include bluish grey colored marble deerstones, square tombs and khirgisuur.

ANNEX V.A
SUMMARY OF MANAGEMENT PLAN OF THE KHAN KHENTII
SPECIAL PROTECTED AREA (2008-2013)

ELABORATED BY:

Team of the Protection Administration of the Khan Khentii Special Protected Area

APPROVED BY: Head of the SPAA, MNET Dr. A.Namkhai

COMMENTED BY:

Umnudelgel and Batshireet soums of Khentii aimag, Mungunmorit, Erdene and Batsumber soums of Tuv Aimag, Yeruu, Mandal soums of Selenge Aimag and the citizens of the 6th khoroo of the Nalaikh District, Rangers and staff members of the Governor's office of soums and districts.

This Management Plan has been elaborated with technical and financial support of Deutsche Gesellschaft für Technische Zusammenarbeit (GTZ) GmbH.

The management plans of protected areas had been elaborated separately taking into account their different protection status, use of natural resources and management challenges and were integrated in the Management Plan of the Khan Khentii Special Protected Area (2008-2013). The management plans were elaborated participatively in cooperation with and taking into consideration the comments and inputs of all stakeholders such as soum government and administration, communities, local people, rangers, enterprises, buffer zone councils, GTZ programme "Conservation and Sustainable Management of Natural Resources", scientific organizations.

The management plan has 6 chapters, 8 annexes containing list of reference materials, separate action plans of protected areas and other relevant information.

One. Chapter one describes features, international and national importance, justification and purpose of elaborating a management plan, importance and legal framework regulating management of protected area.

Two. Chapter two describes background, situation, geographic situation, territory, protection zones, natural conditions, reserves, especially current state of biodiversity protection, impacts, protection goals, features of its buffer zone, its territory, socio-economic development of the buffer zone, tourism situation and the situation of local protected area in the buffer zone.

Three. Chapter three describes the current state of management and organisation of the protection administration of the Khan Khentii special protected area, current state of human resources, budget, finance, control and evaluation, research and analysis, information on natural environment and laws as well as the advocacy work.

Four. Chapter three describes the difficulties and problems faced in the management of protected areas, which were participatoryly identified along with their reasons during a workshop.

Five. Chapter five describes the goal and objectives of the management plan with the ways of solving the problems for each protected area along with the action plans that identify the responsible body, timeline, costs, indicators for their evaluation and documentation.

Six. Chapter six describes the main method of implementing the management plan (2008-2013). Guided by the protection administration, the Administration of Special Protected Areas of the Ministry of Nature and Environment approves annual work plan, which shall be implemented with the participation of management of all soums, buffer zone councils, specialized inspections agency and units, the emergency agency, local people, citizens' communities working in the area of environmental protection, enterprises and scientific organizations operating on the territory of protected areas. The implementation shall be evaluated against the indicators and documentation defined.

Goal of the management plan:

The main goal this management plan is to conserve biodiversity and solve the following problems in the sustainable use of natural resources in the KKSPA:

- Improve the cooperation between the protection administration, soum, bag and local people;
- Improve the information dissemination and advocacy for sustainable development and nature protection;
- Render support for the activities of the buffer zone councils;
- Improve the inspection and monitoring;
- Improve the research and analysis work;
- Ensure sustainable development of tourism;
- Improve protection infrastructure;
- Establish cross-border protected area.

Annex .

Action plan for implementing the Management Plan of Khan Khentii Special Protected Area (2008-2013)

Goal and objectives	Activities	Timeframe	Budget (thousand TUG)	Implementing agency	Indicators
Goal 1. Improve cooperation between PA, soums, bags and citizens					
Objective 1.1. Improve information sharing of parties	1.1.1. Organize regular meeting of governors of aimags and soums for reporting on implementation of the duties by the Law on	2009 from I quarter	5.000.0	Protection administration, GO of aimags	By 2009 3 issues are solved as a result of exchanges

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	SPA			and soums	
	1.1.2. Prepare a list of PA and officers of relevant soums and aimags	2009 From I quarter		PA	The list of relevant officers is renewed annually
	1.1.3. Regular update on local news in the Khan Khentii newspaper	2009 - 2013	5.000.0	PA, soum`s GO	By 2012 at least 3 best practices are introduced in another soum
	1.1.4. Report to soums` PRK on work done by PA		3.000.0	PA	Evaluation of the rangers` work by soums` CGK and GO
Objective 1.2. Improve cooperation with specialized organization	1.2.1. Organize conversations with local specialized inspection agency, police, soums` environmental inspectors and rangers	2009. II quarter	10.000.0	PA, GO of aimags and soums, Inspection agency, emergency agency and media	Reduction of number and gravity of violations year by year as a result of common inspections and control.
	1.2.2. Conclude agreement on conditions of cooperation and division of roles and duties with soums` environmental inspectors, rangers and police				
	1.2.3. Assess and discuss the implementation of the agreement annually	From 2009			
Goal 2. Improve information distribution and advocacy work					
Objective 2.1. Stabilization of activities of soums` Information Centers (IC)	2.1.1. Development of the Concept on Activities and Financing for the IC of Mungunmorit, Batshireet and Mandal soums and its implementation	From 2009. III quarter		PA, GO of soums, BZC	Solution of the activities and financing of IC in collaboration by PA and soums` GO
	2.1.2. In soums without IC, develop a plan on cooperation and its implementation by the administration of soums, BZC and secondary schools			PA, soums` GO, BZC, Secondary school	Establishment of information stands in soums` administrations and schools
Objective 2.2. Improve information access	2.2.1. Report regularly on SPA, environmental laws and regulations and their violations by means of mass media (tv, radio)	From 2009. III quarter		PA, soums` GO, BZC	Increase in number of reports by citizens on environmental violations
	2.2.2. Printing of a photo album of Khentii mountain range	2009. III quarter	5.000.0	PA	As a result of the improvement of citizens` environmental awareness

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					and knowledge at least 3 communities or unions (women, herders etc.) are voluntarily formed and are operative in soums of BZ	
	2.2.3. Make a documentary based on the research on birds in Khentii mountain range	2010	5.000.0	PA, specialized organization		
	2.2.4. Organize events with particular topics among local people	2009 - 2013	8.000.0	PA, soums` GO, BZC		
	2.2.5. Regularly publish “Khan Khentii” newspaper and improve access to it		9.600.0 /2000*4*300*4 /	PA		
	2.2.6. Organize advocacy events for reviving the traditional environment conservation					
	2.2.7. Prepare advocacy materials on prevention of forest and steppe fires and other important issues and their dissemination		7.200.0	PA, soums` GO, BZC	Reduction of forest and steppe fires in comparison with 2008	
	2.2.8. Render support for furnishment and reconstruction to bag centers and information stands of secondary schools		10.000.0		Establishment of environmental information stands in schools of 3 bags without IC and in 2 bag centers of Erdene soum	
Objective 2.3. Improve citizens` law awareness	2.3.1. Support activities of children`s clubs for nature conservation in soums of BZ	2009 -2013	1.000.0	PA, soums` GO, BZC	Solution of waste problem in at least 2 soum centers on the initiative of the children`s club for nature conservation	
	2.3.2. Participatory development and implementation of the training program for biology teachers of secondary schools of soums		1.000.0		Organization of Olympics in ecology among teachers and pupils of schools in BZ	
	2.3.3. Development of a training program for improving citizens` environmental and legal awareness	2009 From I quarter			PA, specialized organization	By end of 2012 the number of environmental violations are reduced by 10 % in comparison with 2008
	2.3.4. Implement the program		1.200.0			

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Goal 3. Support activities of KKSPA`s BZC					
Objective 3.1. Development of a management plan of BZ	3.1.1. Render technical and professional support for the development and implementation of management plan of soums` BZ	2009 – 2013	1.000.0	PA, BZC, soums` GO	By 2010 at least 3 soums in BZ have a management plan and are implementing them
	3.1.2. Cooperate for stabilization of activities of the BZ fund				The turn-off of at least 3 soums` BZ Funds are stabilized
Objective 3.2. Capacity-development of members of BZC	3.2.1. Renewal of membership of some soums BZC	2009 – 2010			By renewing the membership and capacity-development of BZCs of Mungunmorit, Erdene, Umnudelger, Yeruu, Mandal the councils undertake activities in cooperation with the administration of soums
	3.2.2. Training of BZC`s members in natural resources management and participatory approach	2009 - 2013			
	3.2.3. Study tour with BZC members		4.000.0 /4*1.000.0/		
Objective 3.3. Re-establishment of the BZ	3.3.1. Definition of boundaries of BZ of the enlarged part of the Str. PA	2009. II – III quarter		MNE, PA, aimags and soums` GO	Definition of BZ of areas belonging to the Str. PA of Khuder soum of Selenge aimag and establishment of BZC
	3.3.2. Re-establishment of BZC				
Goal 4. Improvement of control, inspection and monitoring					
Objective 4.1. Improvement of control and inspection structure	4.1.1. Evaluate the current situation of control and inspection	2009. I quarter		PA, aimags and soums` GO, SPA, BZC	By implementing the renewed structure of inspection in 2 soums, the number of environmental violations of illegal use of natural resources is reduced by at least 20 %
	4.1.2. Develop a proposal on the improvement of control and inspection				
	4.1.3. Pilot the proposed control and inspection structure	2009. From II quarter			
	4.1.4. Introduction of the proposal on creation of legal framework for improving control and inspection to relevant bodies	2010. I quarter			

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Objective 4.2. Improve prevention of and combating forest and steppe fires	4.2.1. Schedule joint patrol and inspection in times of dry seasons (see 1.2)	2009 - 2013	32.000.0 /4*8.000.0/	PA, aimags and soums` GO, specialized inspection (SI), Emergency agency (EA)	Reduction of fires by 20 % by 2010 as a result of at least 10 joint patrols
Objective 4.3. Combat illegal hunting and illegal logging	4.3.1. Schedule joint seasonal patrol and inspection (see 1.2)	2009 - 2013	5.600.0 /4*4*350.000/	PA, aimags and soums` GO, SI, EA	Reduction of illegality in comparison with 2008
	4.3.2. Schedule shifts among rangers and implementation				
	4.3.3. Purchase of citizens` information		2.000.0	MNE, PA, soums GO	
	4.3.4. Take measures to stop announcements in media about sell and buy of raw materials of hunted animals (see 1.2)	2009 - 2013		MNE, PA, Police, Mass media organizations	Dissemination of information on prohibition of sell of raw materials of hunted animals at 5 times
Objective 4.4. Improve the system of use and conservation of natural resources	4.4.1. Define the types and amount of non-timber forest (e.g. nuts, berries see 5.2.4) resources that could be used in limited zones of Str. PA based on the forest inventory data	2009 - 2010		PA	In comparison with 2008 there is no reduction of distribution of forest non-timber resources (e.g. nuts, berries)
	4.4.2. Define the time collecting non-timber resources and its methods	2009 - 2013		PA, soums GO	
Objective 4.5. Capacity-Development of rangers and officers	4.5.1. Attestation of rangers by the state administrative civil servant`s examination	2009. II quarter		State service council	Reputation of rangers is raised twice based on the survey of local people`s opinion
	4.5.2. Training of rangers and officers by the approved program	2009. From II quarter	3.000.0	Department of SPA, PA	
	4.5.3. PA, soums` rangers, officers, members of BZC go on study tour on management of SPAs (foreign and national SPAs)	2009 – 2013	12.000.0	Department of SPA, PA, soums` BZC	At least 10 initiatives on improvement of SPA management and beginning of their

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					implementation
	4.5.4. Rangers are trained on distance at the Eco-Asia institute	2009 - 2013	12.000.0 <i>/3*4*1.000.0/</i>	PA	At least 3 rangers graduate and got a diploma.
Objective 4.6. Raise responsibility of rangers	4.6.1. Organize exchange among rangers and officers about methodology of evaluating rangers` work and develop a proposal on its improvement	2009. I quarter		PA	Increase of reported violations after starting considering the rangers` work report by bags public meeting
	4.6.2. Start developing and implementing the method based on proposals from exchanges	2009. I quarter			
Objective 4.7. Renewal of rangers` book on environmental observation (BEO)	4.7.1. Define the needed changes in BEO	2009. I quarter		PA, researchers	Rangers evaluate the bookkeeping of BEO <i>/see 5.4/</i>
	4.7.2. Local training in bookkeeping of BEO for rangers	2009. From II quarter			
Objective 4.8. Provide rangers and officer with necessary clothes and equipment	4.8.1. Develop justification for supply with necessary clothes and equipment for rangers and officers	2009 - 2013	250.000.0	MNE, PA	Increase of revealed violations by 3 times as a result of improvement of communication equipment
	4.8.2. Introduction to and solution of the problem by national relevant bodies				
	4.8.3. Supply with necessary clothes and equipment for rangers and officers				
	4.8.4. Develop a regulation on use of technique and equipments				Evaluation of the use of technique and equipments based on the regulation
Objective 4.9. Establishment of temporary posts and permanent workplaces	4.9.1. Define the location and time for operating temporary posts and permanent workplaces	2009 - 2013	30.000.0	PA	Operational 3 temporary posts for times of dry seasons, times of ripening of nuts and berries and transportation of illegal timber
	4.9.2. Solve the organizational and infrastructural issues for establishing temporary posts and permanent workplaces (see 7.1)	2009 - 2013			
	4.9.3. Stabilization of activities of temporary posts and permanent workplaces	2009 - 2013			Schedule is done for operating temporary posts and permanent workplace by rangers and

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					evaluation of their activities
Objective 4.10. Improve fee arrangements for entering SPA	4.10.1. Develop a proposal for improvement of fee arrangements jointly by rangers and offices	2009. I quarter	1.000.0	PA	Start of the renewed fee adopted by the Department for SPAs
	4.10.2. Approval of the proposal by the Department of SPAs	2009. I quarter		Department of SPAs, PA	
Goal 5. Improve research					
Objective 5.1. Establish database of information on natural resources	5.1.1. Unification and digitalization of information on natural resources	2009 – 2013	10.000.0	PA, GIS	By 2010 there is a database on natural resources of the Khentii mountain range and it has been updated twice
	5.1.2. Regular updating of the database				
Objective 5.2. Research on natural resources /animal, forest, non-timber forest resources/	5.2.1. Research on mammals` movement in KKSPA and develop permanent method and plan of monitoring and biotechnical measures and their implementation	2009. From I quarter	25.000.0	PA, Research organizations	By 2012 unification and analysis of the monitoring, information on mammals movement and and identification of future measures for their conservation and its their implementation
	5.2.2. Permanent unification and analysis of the monitoring information	2010 - 2013	5.000.0	PA	
	5.2.3. Research on the current state of rivers and streams of the KKSPA and define on their monitoring	2009. From I quarter	20.000.0	PA, Research organizations	By 2010 the information on rivers and streams of the Khentii mountain range is unified and analyzed
	5.2.4. Unify the research materials on forest resources of the KKSPA and put them on the database	2009. I-II quarter			/See 5.1.1/
	5.2.5. Define the areas of KKSPA affected by insect-pests, fires and illegal logging and organize measures for their rehabilitation	2009 - 2013			MNE, PA, aimags` and soums` GO
Objective 5.3. Operate research and monitoring points	5.3.1. Develop a concept of establishing research and monitoring points around Khagiin Khar lake in cooperation with researchers of relevant institutes, universities and scientific	2009. From II quarter	3.000.0	PA, scientific and academic organizations	Environmental monitoring reports (e.g. animals, plants, meteorology) written by researchers based on the “Khagiin Khar lake research and

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	institutes				analysis centre”
	5.3.2. Define ways of financing activities of research monitoring points			PA	
	5.3.3. Conclude agreement on cooperation with relevant bodies			PA, scientific and academic organizations	
Objective 5.4. Training in methods of research monitoring, supply with the necessary technical equipment	5.4.1. Training of rangers and officers in methods of monitoring	2009 -2013	180.000.0	PA, researchers	Annual report of rangers on EM (Environmental monitoring) based on the unified and analyzed information /Evaluation of bookkeeping of EM and the need of its improvement/
	5.4.2. Rangers and officers prepare the list of the necessary equipment for regular monitoring natural resources and develop its justification	2009. I quarter		PA	
	5.4.3. Provide rangers and officers with necessary equioment	2009 - 2013		Department of SPA, PA	
Goal 6. Ensure sustainable tourism development					
Objective 6.1. Establish the legal basis for regulating tourism in KKStr. PA	6.1.1. Evaluate tourist activites in KKStr. PA and define future possibilities for tourism development and orientation	2009 – 2010	5.000.0	PA, Department of SPA, specialized organizations	Define principles to be adhered in the tourist zone of the KKStr. PA, types and routes of tours and develop plan of activities
	6.1.2. Develop a regulation on worshipping the Burkhan Khaldun mountain and on activites in times other than worship and its approval by relevant bodies	2009 - 2010	2.000.0	PA, BZC, souns` GO	Comments are collected on the development of the regulation from local people, BZC and enterprises
	6.1.3. Develop a regulation on use of mineral waters of Onon, Yeruu, Minj and Yestii and its approval by relevant bodies	2009 – 2010	3.000.0	PA, BZC, souns` GO	Consideration and co-development of the regulation by relevant souns` BZC and local people
Objective 6.2. Management of tourist activities	6.2.1. Ensure implementation of the regulation on worshipping the Burkhan Khaldun mountain and on activites in times other than worship	2009 – 2013	15.000.0	PA, BZC, souns` GO, enterprises, communities	Regulation of activites of Bosgyn Davaa post in cooperation with rangers of local protected area
	6.2.2. Implement measures towards reducing	2009 – 2013		PA, BZC,	Regulation of use of mineral

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	impacts from the use of mineral waters of Onon, Yeruu, Munj and Yestii		15.000.0	soums` GO	waters in cooperation by rangers and BZC of relevant soums
Goal 7. Improve protection infrastructure					
Objective 7.1. Establish temporary posts and working places	7.1.1. Define location for establishing temporary posts and working places	2009 - 2013	120.000.0	PA, BZC, soums` GO	By 2012 at least 2 temporary posts and 3 working places are established and operational
	7.1.2. Prepare maps and research on financing possibilities for establishing temporary posts and working places				
	7.1.3. Establish temporary posts and working places and stabilize their operation				
Objective 7.2. Establish research and monitoring points	7.2.1. Develop map of monitoring points	2009 - 2013	15.000.0	PA, Research and academic organizations	Activities of the Khagiin Khar lake research and analysis centre are stabilized
	7.2.2. Establish monitoring points and stabilization of their operation				
Objective 7.3. Marking of border lines	7.3.1. Development and approval of a plan for marking inner and outer border lines of the Str. PA	2009. From I quarter	50.000.0	PA, soums` GO	Border lines of the KKSTR. PA-are marked jointly with soums` administration of BZ
	7.3.2. Ensure the implementation of the plan	2009 - 2010			
Objective 7.4. Establish camping places	7.4.1. Define routes of tours in Str. PA and establish camping places	2009. From I quarter	15.000.0	PA	Increased possibilities for controlling waste and fire along the routes of tours
Goal 8. Establishment of a cross-border SPA					
Objective 8.1. Develop justification for establishing a cross-border SPA	8.1.1. Continue ongoing talks and negotiations on establishment of a SPA bordering with Russian Federation in northern part of the Khan Khentii mountain range	From 2009	18.000.0	MNE, Department of SPA, PA	By 2010 the justification of the proposal on establishment of a SPA bordering with Russian Federation in northern part of the Khan Khentii mountain range is introduced to the Russian side and
	8.1.2. Jointly develop justification for establishing cross-border SPA and its			Department of SPA, PA	

ANNEX TO THE NOMINATION FOR GREAT BURKHAN KHALDUN MOUNTAIN AND ITS SURROUNDING SACRED LANDSCAPE

	introduction to relevant parties				its consideration has started
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The Identification of the Great Burkhan Khaldun Mountain

When we identified and delineated the boundaries of the property *Great Burkhan Khaldun and its Surrounding Sacred Landscape* we were particularly concerned that the boundaries of these sacred mountain landscapes should be drawn to ensure the full expression of the Outstanding Universal Value and the integrity and authenticity of the property. Therefore, we tried to include in the boundaries of the proposed property not only natural features but aspects of the property that reflects tangible and intangible values of OUV. Furthermore, we include only such attributes and sites (places) with origin and information sources of which are proved and expressed truthfully and credibly in various historical and scientific sources.

For example, the location of the Burkhan Khaldun Mountain is credible and has been proved by various sources including early historical texts, archaeology and other evidence. Among the surviving written sources the *Secret History of the Mongols* is the earliest and primary guidebook.

The *Secret History of the Mongols* and its contents laid the foundation for some of the fundamental historical works such as *Jami-Ali-Tararikh*, the first universal history compiled by the Persian historian Rashid-al-Din (1247-1318) and Mongol scholar Bolod.Ch, the *Yuan-Shi (The History of Yuan Dynasty)*, and many other annals in which main ideas, names of locations, places and sites described in the *Secret History of the Mongols* have been reiterated.

Burkhan Khaldun Mountain is the cradle land of the Mongols and their history. The primary chapters of the *Secret History of the Mongols* (was written 775 years ago), which is a magnificent work of history and literature, demonstrate that about 1400 years ago ancestors of the modern day Mongols were worshiping Burkhan Khaldun Mountain and living in its vicinity.

One: The *Secret History of the Mongols* is the earliest and primary source alone, describes the exact location of the Burkhan Khaldun in detail as follows:

“...The origin of Chinggis Khaan is Burte-Chino predestined by the propitious Heaven. His spouse was Gua-Maral. They crossed the Tenggis and settled in the Mount Burkhan Khaldun upstream of the Onon River where Batachigan was born to them”

“...When Toguril Khan set out, as he was approaching in the direction of the Burgi Escarpment of the Kerulen River on the Southern side of Burkhan Khaldun”.

Today from the bald and windy plateau on the top of Burkhan Khaldun we have checked the lie of the mountains and sources of the Onon River, which flows just from its northwest side to northeast. The source of the Kherlen River runs due south from its eastern side as described in the *Secret History of the Mongols*. This vividly proves the right location of the

currently nominated Burkhan Khaldun Mountain as the Burkhan Khaldun which was described in the *Secret History of the Mongols* and many other later historical fundamental sources.

The *Secret History of the Mongols* mentions that while sending a message to Jamuga, Chinggis Khaan said: “And do not let anyone settle at the source of the three rivers”. These are three rivers (Onon, Kherlen and Tuul) which run from the Burkhan Khaldun Mountain.

Also other primary historical sources of Mongolia are clearly indicating the accurate location of the Burkhan Khaldun Mountain. Within these sources there are several statements such as on the head of the Onon River, on the head of the Kherlen River or on the head of the Onon and Kherlen Rivers or even on the heads of the three rivers.

Accordingly, the *Compendium of Chronicles* that was written in 1307-1311 clearly describes Burkhan Khaldun Mountain and its surrounding landscape. The landscape names appeared in this chronicle are still used today and this fact strongly evidences the location of the proposed property. For example, “*In Mongolia there is a great mountain called Burkhan Khaldun. From this mountain flow many rivers. A detailed enumeration of the rivers that flow from the slopes of Burkhan Khaldun mountain is as follows; from the middle of the south side the Kerulen (Kherlen); from the east, the Onon; from the northeast, the Kirqutu; from the north, the Kirquchu; from the north Chiko; on the northwest, the Qilqo; from the mid-southwest, the Qara; from the mid-southwest, the Burachitu; from the south-west, the Dule (Tuul).*”¹

The *Secret History of Mongols* that was written in 1240 tells us the head of the three rivers (Onon, Kherlen, Tuul) is at Burkhan Khaldun, especially the rivers Onon and Kherlen directly begins from there. Historical events that had happened around Burkhan Khaldun and the Onon River are recorded in the *Secret History of Mongols*.

When the state worship ceremonies started to be held in a Buddhist manner, Burkhan Khaldun Mountain received the title “Khan” showing deep reverence of the Mongolian people. The Burkhan Khaldun Mountain has also been named or honored as Khentii Khan (The King of the Khentii Mountain range) for political and religious reasons since XVII century until XX century. The *Burkhan Khaldun* and *Khentii Khan* Mountain are the one and same sacred mountain. If the Khentii Mountain range was the heartland of the Mongols, Burkhan Khaldun or Khentii Khan was their Olympus.

During the Manchu Qing rule (17th – 20th century) Mongolians experienced a Buddhist influence that caused change to the names of many mountains and rivers or gave honored titles. Even though, there are many examples on how Mongolians preserved the historic landscape names. Within this nomination, the Mountain peak which has been accepted as the

¹ *Rashiduddin Fazlullah's Jami'u't-tawarikh (Compendium of Chronicles). A history of the Mongols. Part two. Chapter two. Section two. English translation and annotation by W.M.Thackston. Published at Harvard University. 1999. pp. 263-264*

current focus for pilgrimage is the Burkhan Khaldun, and its sacred character has been applied to the Khentii Mountain range as a whole.

There is no rationale to consider Erdene Uul Mountain, which is one of the many mountains around Burkhan Khaldun, as the Great Burkhan Khaldun. There is no sacred assemblage of *ovoos* visible on the top of Erdene Uul which is described as the “Sentry Post” in some maps and books, and there is no pilgrimage route towards to this mountain. Furthermore, the *Secret History of the Mongols* and other historical sources repeats several times that the Burkhan Khaldun is at the source of the Onon River and Kherlen Rivers while Erdene Uul Mountain is located far from these sources and clearly overlooks the lower valley of the Kherlen. There is no ground for considering Erdene Uul Mountain as Burkhan Khaldun.

Later historical chronicles describe the location of Burkhan Khaldun based on the record in the *Secret History of the Mongols* and *Compendium of Chronicles*. For example: From a geographical analysis of the place names listed above, it appears that Burkhan Khaldun was a mountain or mountain range, situated at the source of the Onon and Kherlen rivers.

French Mongolist P. Pelliot mentions in his book, *Notes on Marco Polo*, that a passage by Rashid al-Din, in which the Onon, the Kherlen and the Tuul are said to take their rise in the Burkhan Khaldun. Also in his geographical study of names in the *Jami' al-tawarix*, famous Mongolist N.Poppe states that Rashid al-Din placed the source of the Kherlen at the center of the southern side of the Burkhan Khaldun.

Two: Burkhan Khaldun Mountain and *Ikh Khorig* (Great Forbidden precinct), where Chinggis Khaan and his successor kings were buried, are almost inseparable in historical sources. Now the *Gurvan Khoriud* or Three Forbidden Precincts are located just southwest of *Bosgo Tengeriin Davaa* (The Threshold Pass of Heaven) along the pilgrimage route to the Burkhan Khaldun. Also it is called *Khoit Khoriud* (Upper Forbidden precinct), *Dund Khoriud* (Middle Forbidden precinct) and *Mukhar Khoriud* (Lower Forbidden precinct). These places still keep their name *Ikh Khorig*. In the *Compendium of Chronicles*, Rashid-al-Din records that the Chinggis Khaan's *Ikh Khorig* which is located at Burkhan Khaldun was protected by the Uriankhai tribe headed by Udachi. Therefore, these people were exempted from any taxes and military campaign. The *Ikh Khorig* was kept by the Uriankhai tribe and they settled right beside the only pathway to the Burkhan Khaldun. No one could go through the three lines of guards. Hence this place began to be called *Ikh Khorig*.² Today these venerable places are located at areas described in the above mentioned historical source and called *Khoit Khoriud*, *Dund Khoriud* and *Mukhar Khoriud*.

² *Rashiduddin Fazlullah's Jami'u't-tawarikh (Compendium of Chronicles). A history of the Mongols. Part one. Chapter four. Section one. English translation and annotation by W.M.Thackston. Published at Harvard University. 1999. p. 83.*

Three: As a result of long-standing shamanistic worshipping tradition and hallowed belief that Chinggis Khaan was buried here, the Great Burkhan Khaldun has three major *ovoo* (i.e. stone cairns erected on the sacred sites) that have become the focus of worship of the mountain and the focus of rituals. There is no other such sacred mountain peaks in the Khentii Mountain Range which has such a symbolic focus of worship. According to shamanistic traditions, stone *ovoo* rather than structures such as temples or stupas are used in mountain worship; for that reason, there are no building structures for the rituals dedicated to Burkhan Khaldun Mountain.

There is only one pilgrimage route for worshippers to Burkhan Khaldun, and traditionally they would undertake this route on horseback. The pilgrimage route begins at a small bridge over the Kherlen River and ascends to the Main Ovoo of Heaven on the top of Burkhan Khaldun by *Gurvan Khoriud* (Three Forbidden Precincts), *Uud Mod* (Two Trees of Entrance), *Bosgo Tengeriin Davaa* (The Threshold Pass of Heaven), the watershed of Kherlen River and Sacred Bogd Rivers and at the end reaches the Beliin (Lowest) Ovoo. None of the other sacred peaks in the Khentii Mountain range to which ascends any pilgrimage route, along which many symbolic and worshipping attributes and sites are located, as in Burkhan Khaldun.

Four: The *Compendium of Chronicles* clearly says that Kammala (1263-1302), Chinggis Khaan's great grandson and Kublai's grandson, built a temple for his ancestors in Burkhan Khaldun. It quoted: "*He gave his elder brother Kammala a large share of the wealth inherited from their father and sent him to Qaraqorum (Kharakhorum), where Genghis Khan's yurt and ordus are still, put the troops in that area under his command. He guards and protects the areas of Qaraqorum, Chinas, Shina'uchi, the Onon, the Kerulen (Kherlen), the Kamkaji'ut, the Selenga, and Qayaliq as far as Qirqiz territory and Genghis Khan's great ghoruq [Ikh Khorig] called Burkhan Khaldun. The four great ordus and another five, making nine in all, are there. Not everyone is allowed access since it is the great ghoruq. They have made images of them (Great Khans) and constantly burn incense and aromatics. Kammala has also made a temple for himself there³ [at Burkhan Khaldun]*".

This temple is located near the Middle Ovoo in Burkhan Khaldun. The temple's ruin starts to be mentioned in articles and notes of scholars and travelers since 1903. They hypothesized it could be a worship temple of the Mongolian khans. Blue bricks, typical and decorative roof tiles and other ornamental objects have been recovered under roots of fallen trees. Similar objects have been found in the ancient capital city Khar-Khorum. In 1963, famous Mongolian and German scientists Kh. Perlee and J. Schubert conducted a small scale research at the ruin of temple and found 13th century objects (fragments of vessels, blue brick and legs of three legged cast iron cauldron). They firstly suggested that this is a temple that built by Kammala,

³ *Rashiduddin Fazlullah's Jami'u't-tawarikh (Compendium of Chronicles). A history of the Mongols. Part two. Chapter two. Section eleven. English translation and annotation by W.M.Thackston. Published at Harvard University. 1999. p. 464*

according to the Compendium of Chronicles. This study is now agreed throughout scientist and the place is generally called “Kammala’s Temple ruin”.

This temple was square shaped and measures 14 x 14 m and the recent laboratory analysis identified that the temple was constructed in the late 13th century⁴.

Many researchers have visited and carried out studies at this ruin of the temple: in 1903 English scholar CW. Campbell; in 1910 mongolist J.Tseveen; in 1959 French Mongolist P.Pelliot; in 1963 Mongolian archaeologist Kh. Perlee and German scientist J.Schubert; in 1997 Australian famous mongolist I. De Rachewiltz; in 2004 English scientist J. Man; and also 2010-2011 international project “Valley of the Khans”– results of which are published in Mongolian, German, English. All of these researchers are fully agreed that the temple ruin near Middle-Ovoo (cairn) of Burkhan Khaldun is the temple that built by Kublai’s grandson Kammala. Consequently, this fact solidly proves the location of Mount Burkhan Khaldun.

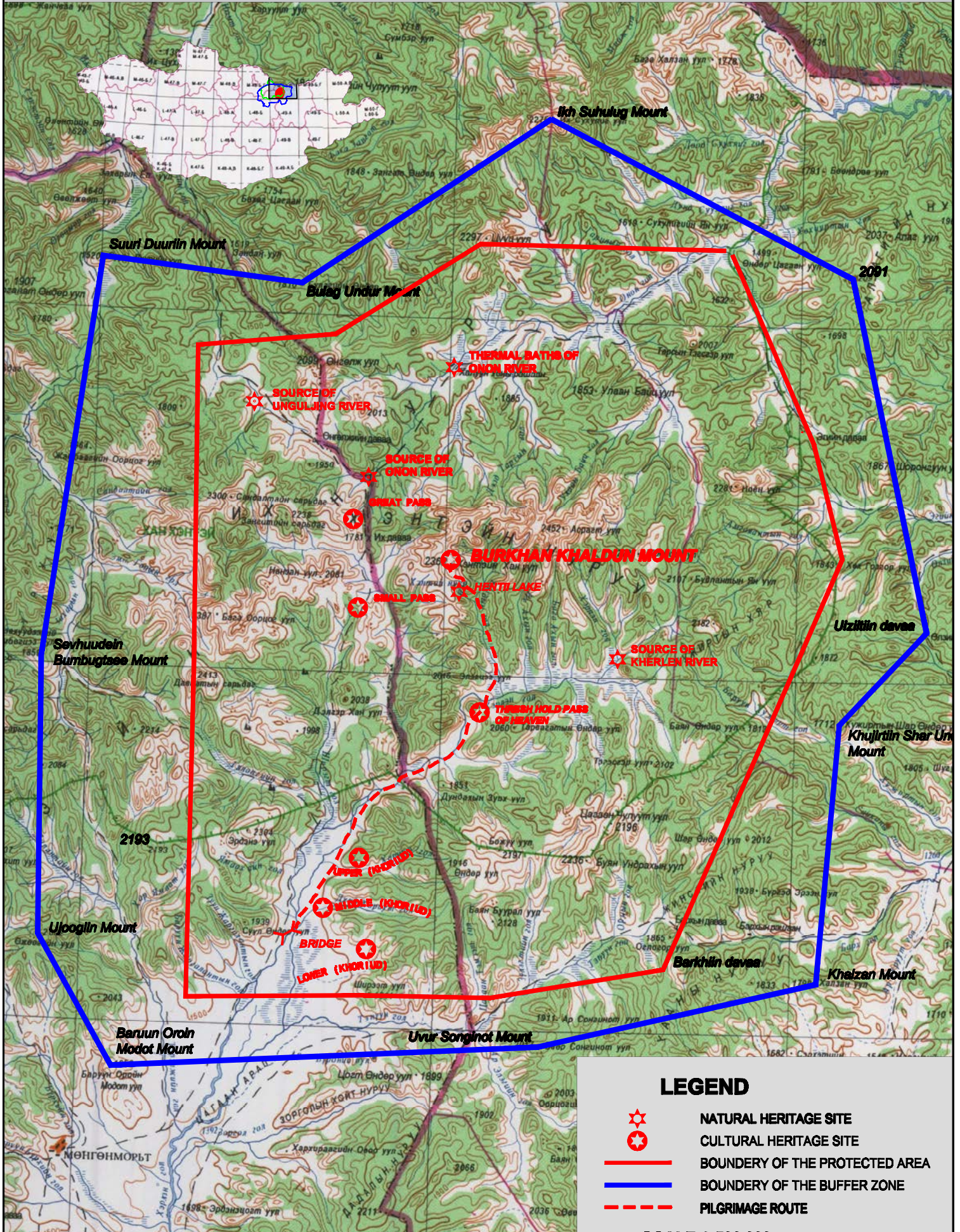
⁴ “Confidential report” Valley of the Khans project (2009-2012), San Diego, CA 92093-0436 USA, Sept 2012. Pp. 79-80.

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I. BUFFER ZONE OF THE PROPERTY: GREAT BURKHAN KHALDUN MOUNTAIN AND ITS SURROUNDING SACRED LANDSCAPE

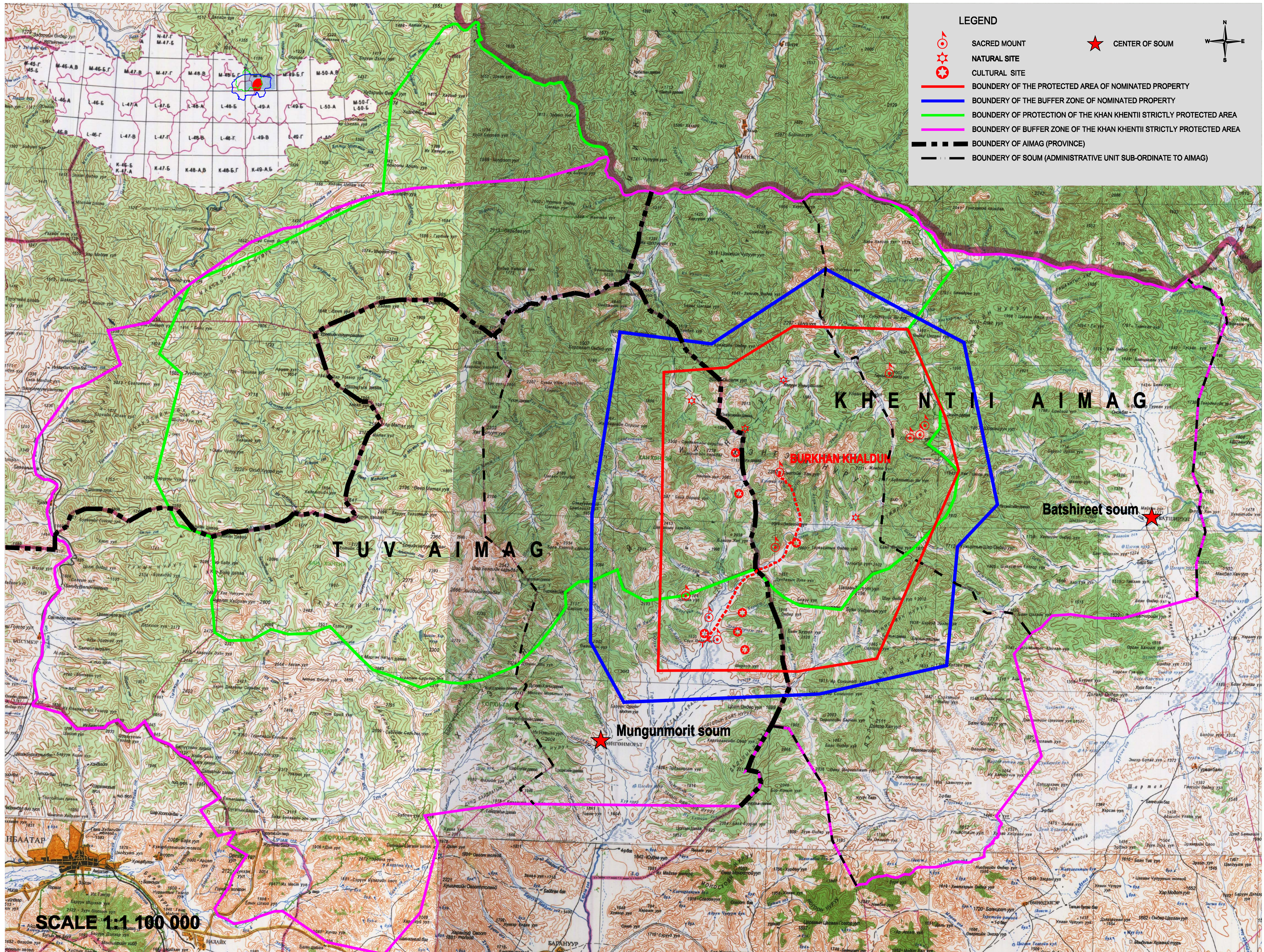




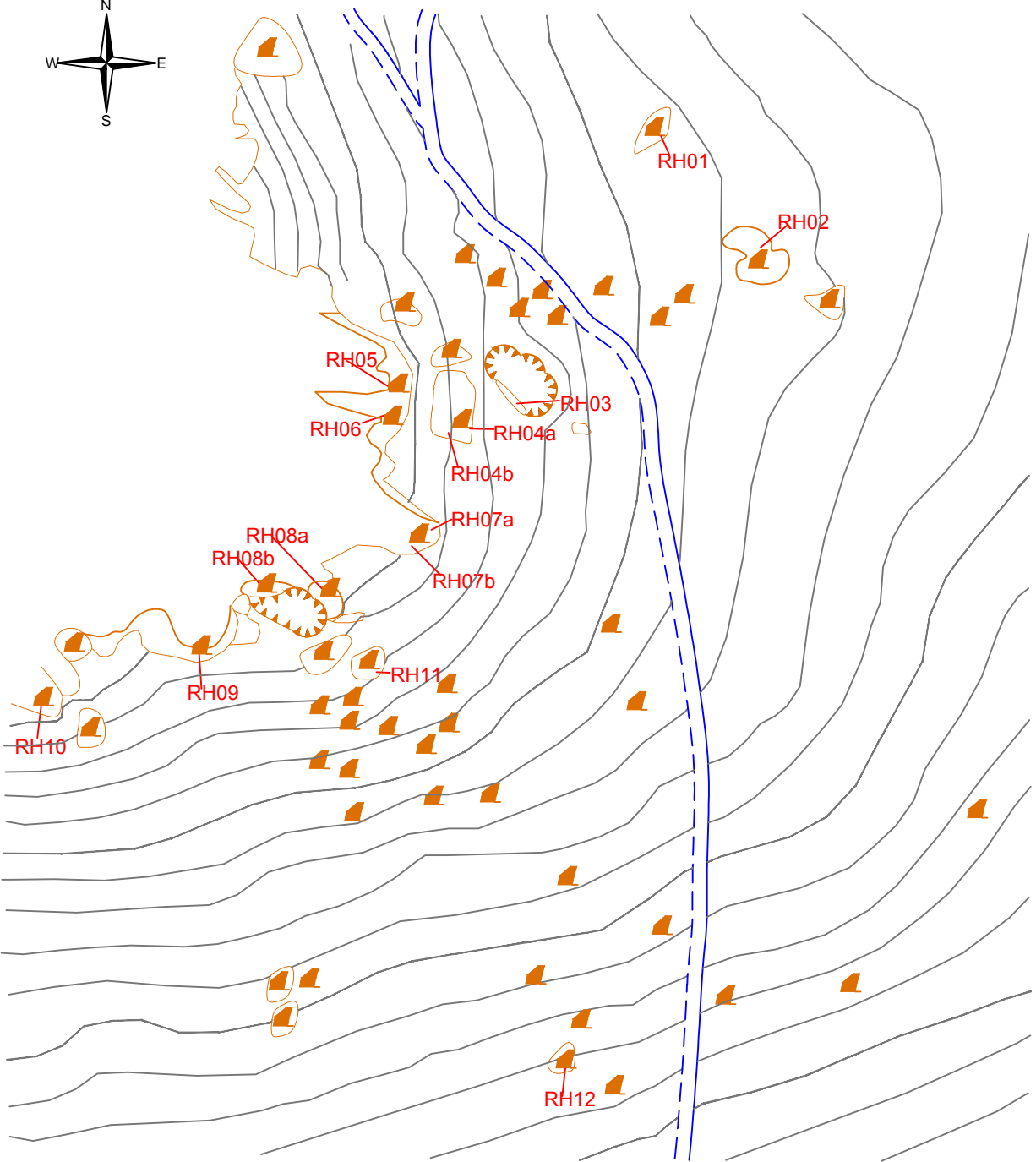
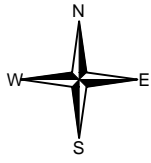
1 : 100 000
1000 meter in 1 centimeter.

1 kilometer contour interval

III. BOUNDARY OF THE KHAN KHENTII SPA AND ITS BUFFER ZONE IN RELATION TO BOUNDARIES OF NOMINATED PROPERTY AND ITS BUFFER ZONES



VI. MAP OF THE HERITAGE SITE OF THE RASHAAN KHAD

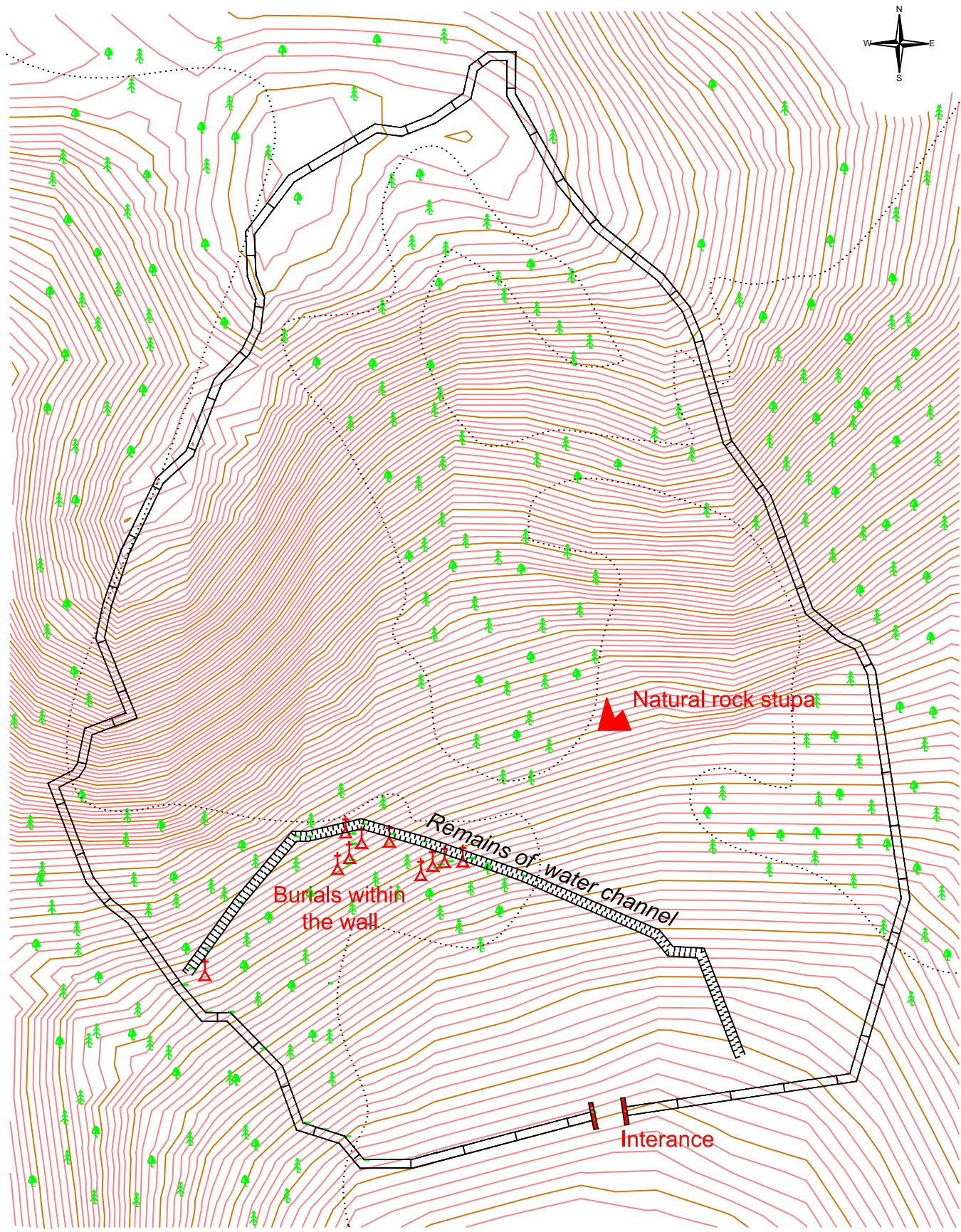


1. Petrogyrophy of mammoth and rhinoceros
2. Inscribed rock with the Kidan scripts
3. Rock with tribal stamps
4. Inscribed rock with big letters
5. Rock painting with portrait
6. Inscribed rock with Mongol scripts

7. Horizontal rock with stamps
8. Inscribed rock with painting
9. Rock in the form of brow
10. Rock painting of horses
11. Rock painting of wild goat
12. Rock with bear trace

Scale 1:1000

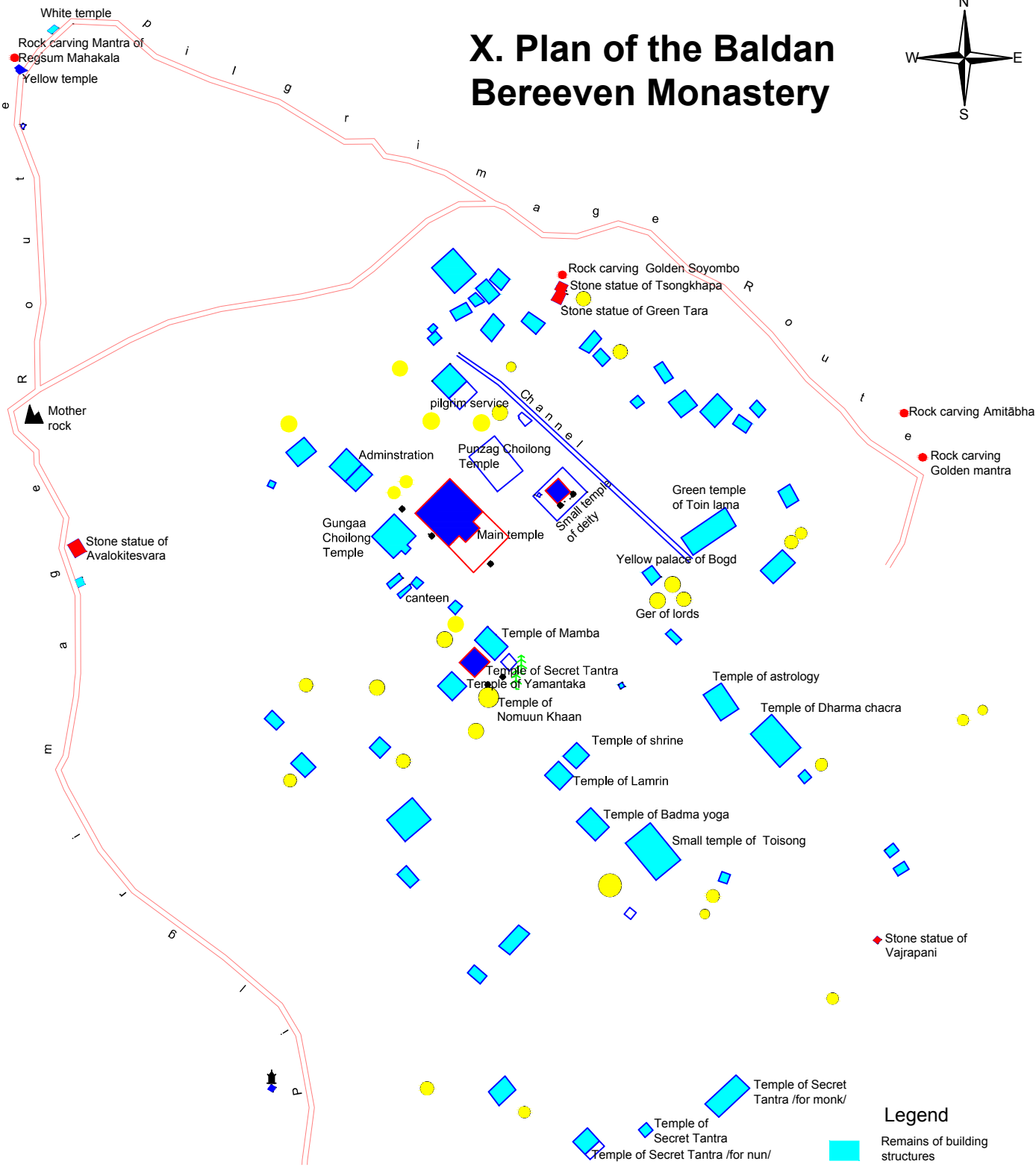
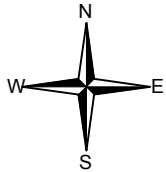
VII. PLAN OF THE HISTORICAL SITE OF THE UGLUGCHIIN KHEREM



Scale 1:5000

 Uglugch Wall

X. Plan of the Baldan Bereeven Monastery



- Legend**
- Remains of building structures
 - Survived and restored standing temples and building structures
 - Abandoned site of a Ger
 - Prayer's wheel
 - Sacred trees
 - Spring
 - Rock carving
 - Stone statue
 - Temple of the Five Great Kings
 - Stone statue of Begtse

Scale 1:3200



United Nations
Educational, Scientific and
Cultural Organization



MONGOLIAN NATIONAL COMMISSION FOR UNESCO
COMMISSION NATIONALE DE LA MONGOLIE POUR L'UNESCO

Date: *Nov 04, 2014*

No. MNC *14 68*

Ulaanbaatar

Subject: Additional information for the nomination of "*Great Burkhan Khaldun Mountain and its surrounding sacred landscape*"

Dear Regina Durighello,

We are very grateful for the assistance and help of ICOMOS to assess the overall evaluation process for the nomination of "Great Burkhan Khaldun Mountain and its surrounding sacred landscape".

The last September ICOMOS successfully carried out evaluation mission with cooperation of the Ministry of Environment and Green Development, the Ministry of Culture, Sport and Tourism and the Ministry of Foreign Affairs of Mongolia. Our national experts were thankful for both experts' assistance from ICOMOS and IUCN.

Please find the attached additional information hereby, as requested in your letter dated 6 October 2014 (Ref.GB/MA 1440). The additional information was prepared by national experts who worked on the nomination dossier.

I take the opportunity to thank you for your cooperation and support in the implementation of the *World Heritage Convention*.

Yours sincerely,

Gundegmaa JARGALSAIKHAN
Secretary-General

Regina Durighello
Director
World Heritage Programme
ICOMOS – 11 rue du Seminaire de Conflans
94220 Charenton-le-Pont France

cc: UNESCO World Heritage Centre
Permanent Delegation of Mongolia to UNESCO

Additional Information regarding the nomination of “Great Burkhan Khaldun Mountain and its surrounding sacred landscape”

According to the ICOMOS letter dated October 6th 2014, we are providing the following additional information which we believe clarifies the issues and provides further confirmation of the legitimacy of the nomination.

1. Comparative analysis

1.1. Explanations and clarifications

We acknowledge your concerns that the Great Burkhan Khaldun nomination proposal rather than being presented jointly in conjunction with other sacred mountains in Mongolia, has effectively been submitted as an independent nomination linked only to the characteristics of the Sacred Binder Mountain. Our reasons for this variation are explained as follows:

Since starting research and preparatory work for the submission of a serial nomination relating to the sacred mountains of Mongolia in 2005, it has become clear that despite the Great Burkhan Khaldun and Binder Mountains having similar sacred characteristics to other sacred mountains in Mongolia in particular Bogd Khan, Otgontenger, and those others mentioned in our first Tentative List, the Great Burkhan Khaldun and Binder Mountains have very specific exceptional additional characteristics and values which are not to be found in any of these other sacred mountains in Mongolia. In particular:

1. The Burkhan Khaldun and Binder mountains are directly associated with and recognised as being not only revered but take on a greater importance by virtue of the fact they are recognised as the “cradle” of Mongolian nationhood and hence the accepted spiritual homeland of the Mongol people.

The Great Burkhan Khaldun is therefore not simply one of a range of sacred mountains but a mountain which has far greater national significance and symbolism. The mountain embodies the soul and many of the facets of Mongolia’s heritage and traditional ways of life. None of the other sacred mountains in Mongolia can claim the same role or such a high degree of national identity.

2. The Great Burkhan Khaldun and Binder Mountain have considerably wider geographic significance than the other sacred mountains of Mongolia not only because of the outstanding historical values but more importantly the direct associations they have with the manner in which the history of Eurasia and the World evolved.
3. Unlike other sacred mountains in Mongolia, The Great Burkhan Khaldun and Binder Mountain sacred mountains and their surrounding areas were the accepted birthplace of the Mongol Empire which subsequently and profoundly changed and shaped Eurasia in the XII-XIV centuries. These traits are not replicated either in the other sacred mountains of Mongolia or elsewhere in the World.

4. In addition, the current nomination area of the “Sacred Binder Mountain and its associated cultural heritage site” possess rich archaeological and religious relics which date from Paleolithic period through the Bronze, Iron ages and the successive historical periods, along with a complement of other heritage sites which illustrate the outstanding historical significance of this cultural landscape, which are not found to any similar extent in the vicinities of the other sacred mountains in Mongolia
5. The combination of the two proposed sacred mountains and the surrounding sacred landscapes which are the subject of this present nomination, also have direct associations with the most powerful and influential symbol of the Mongolian nation. They are the holy places near which it is believed that Chinggis Khan was born and where he was also probably buried. The sanctity and eminence of the Great Burkhan Khaldun Mountain to Mongolian people is further reinforced by the fact that the mountain was known to be worshipped by Chinggis Khan and proclaimed by Him as sacred. (See the nomination annex). None of the other sacred mountains in Mongolia can claim this status.
6. Unlike the other mountains, the Great Burkhan Khaldun and its surrounding sacred landscape, coupled with the sacred Binder mountain area has an indisputable and authentic literary relationship with world famous historical document *The Secret History of the Mongols*. This historical chronicle of Mongolian life has been rightly acclaimed as a literary creation of outstanding universal significance and confirmed as such by UNESCO in 1990.

This *The Secret history of the Mongols* makes reference to and describes in various ways the Burkhan Khaldun twenty seven times and the Binder Mountain and its adjacent Khurkiin valley-three times. These references in such a prestigious document in themselves provide further testimony to the long standing and unique status and importance of these two mountains in Mongolia’s heritage. None of the other sacred mountains in Mongolia can claim these tributes.

The combination of these factors not only shows why the replacement of the original proposals on the Tentative list was justified but also highlights why the relationship between the two sacred mountains is not only more coherent but also has greater validity in terms fulfilling the prerequisites of the World Heritage Convention, and therefore highlights the unique, outstanding and globally important associative characteristics of these cultural landscapes.

In the process of preparing this nomination it has also become evident that Great Burkhan Khaldun and its surrounding natural and cultural areas, including Binder Mountain area and Baldan Bereeven monastery’s area collectively represent a fusion of the elements of an understandable and convincing Associative Cultural landscape. The component parts of the proposal are geographically and socially inextricably linked with each other through their common relationships with the natural features of their respective areas, their tangible and intangible cultural heritage values, their unique historical sense of place, their demonstration of traditional nomadic land use and life styles, and the authenticity of the cultural traditions associated with the worshipping practices of their nomadic people.

In addition they are all located in the same mountain steppe and grass land steppe zone and belong to the same historical and cultural group, once again a reflection of the fact that the property demonstrates the intimate relationship between man and nature, the past and the present, and the physical and symbolic worlds within and around the Great Burkhan Khaldun and Sacred Binder Mountain area of Mongolia.

All these characteristics reflect the authenticity requirements of the Nara Document on intangible cultural heritage and cultural diversity and how these areas have had a defining influence on the development of the unique cultural heritage of the area and therefore the character of its associated cultural landscape.

We contend that the proposed site clearly reflects Article II/47 of the Convention namely a cultural landscape which is:

“...cultural property and represent the combined works of nature and the man. They (cultural landscapes) are illustrative of the evolution of human society and settlement over time, under the influence of the physical constraints and/or opportunities presented by their natural environment and of successive social, economic and cultural forces, both external and internal”.

From these notes it is clear that the concept of cultural landscape is directly applicable to nominated properties.

The proposed site clearly embraces natural values, tangible, and intangible values associated with giving society and people who live within and around this landscape recognition.

It is also in terms of Article 11/47 a “Sacred site”, specifically two sacred mountains of the highest order of importance and therefore a cultural landscape which reflects the “combined works of nature and of the man”.

In the identification and delineation of boundaries of a cultural landscape associated with nomadic culture, it is necessary to consider the abstract, spiritual or intangible values that animate traditional nomadic life without taking the form of major permanent structures or unchanging social institutions. The nature of nomadic culture is its mobility, its integration with a fluid natural world, and its tendency to assert spiritual values in places that to the traditional concept, perhaps, have a modest profile. It should be realized that those herders who have lived for generations within the precincts of the nominated properties venerate the sacred mountains; they live in and use the landscape and worship at the Baldan Bereeven Monastery now as Mongolians have for many generations in the past. They and their traditional life style are a living part of this landscape just as they have been for hundreds if not thousands of years. The three properties together demonstrate how an evolving sacred and cultural landscape has been preserved through nomadic traditions of land use of nomadic pastoralism encouraged by shamanic and Buddhist inspired respect for nature.

In summary and in particular in the light of further research and a considered reassessment of the validity of our original proposals has led our specialists and decision-makers to the conclusion that a new and more robust independent nomination of the “Great Burkhan Khaldun Mountain and its surrounding sacred landscape”, which include Great Burkhan Khaldun Mountain and

surrounding two serial properties as component parts of sacred cultural landscape was more logical and technically justifiable.

Following consultation with World Heritage Centre in 2012, the sacred landscape “Sacred Binder Mountain and its associated cultural heritage sites” was therefore added to the Tentative List as a component part of the nominated serial property of the “Great Burkhan Khaldun and its surrounding sacred landscape”.

1.2. Comparative analysis with other sacred mountains on the Tentative Lists

Firstly it is noted that very few sacred mountains are included in the Tentative List. Notwithstanding this the Great Burkhan Khaldun Mountain and its surrounding sacred landscape can be compared with the following properties in other countries on Tentative Lists namely:

- The Hua Shan Scenic Area in China
- Mount Gerizim and the Samaritans in Palestine
- The Four Sacred Mountains as an Extension of Mt. Taishan also in China

Hua Shan, in Shaanxi province, China, has been a center of Taoist worship since the late eastern Han Dynasty. It is famous for its geological features and for its rich diversity of vegetation and cultural relics.

The Samaritans on Mount Gerizim represent the smallest ethnic community in the world, bound together by their own religious belief Samaritanism an ancient Abrahamic religion. The Samaritans claim Mount Gerizim as the most holy place of their faith and have worshipped at and protected this mountain for thousands of years.

The Four Sacred Mountains joined to Taishan, in central Shandong Province, symbolize territorial unification in the era of Chinese agricultural civilization going back, at least, to the rule of Qin Shihuang Di (219 BCE).

The Great Burkhan Khaldun and Sacred Binder Mountains represent a parallel set of concerns for a totally different cultural tradition. While the other properties refer primarily to settled agricultural traditions (in the case of the Chinese properties) or to a tradition of Abrahamic monotheism, in the case of Mount Gerizim, the Mongolian properties testify to a nomadic civilization that lived fluidly within a vast steppe and were united by this central originating place. In addition, the Mongolian properties refer to totally different religious traditions—Shamanism and Buddhism.

1.3. Comparative analysis with other sacred mountains in Mongolia

As mentioned previously comparison with other sacred mountains in Mongolia, highlights the fact that whilst the Burkhan Khaldun and Binder mountains have similar sacred characteristics with other sacred mountains in Mongolia, for instance Bogd Khan, Otgontenger and those mentioned in the first Tentative List (TL) they have very specific exceptional and unique additional features and values which are not to be found in any of above mentioned other sacred mountains in Mongolia. In particular:

- Burkhan Khaldun and Binder mountains are the cradle of Mongolian nationhood and the historical spiritual homeland of the Mongol people; Burkhan Khaldun is a national symbol and the totem mountain of Mongolia.

- Burkhan Khaldun and Binder Mountain have outstanding historical values associated with the history of Eurasia. These sacred mountains and their surrounding areas are the birthplace of the Mongol Empire which profoundly reshaped Eurasia in the XII-XIV centuries. There are no exact analogues to these mountains either here in Mongolia or in anywhere in the world.
- Chinggis Khan, the founder of the Mongol nation and Empire, is more closely associated with the nominated properties than with any other sacred sites in Mongolia or elsewhere in Eurasia.
- “Great Burkhan Khaldun and its surrounding sacred landscape” including the sacred Binder mountain area has a uniquely close association with *The Secret History of the Mongols*, recognized as a unique cultural heritage by UNESCO since 1990. There is no other such sacred mountain in Mongolia.

2. Boundaries

According to UNESCO guidelines, a cultural landscape’s boundaries have to include not only contours or natural features, but also cultural heritage values, especially specific intangible cultural expressions associated with the people who live within and around and create this cultural landscape.

When we identified and delineated the boundaries of the property “Great Burkhan Khaldun and its surrounding sacred landscape” we were particularly concerned that the boundaries of these sacred mountain landscapes should be drawn to insure the full expression of the OUV and the integrity and authenticity of the property. Therefore, we tried to include in the boundaries of the proposed properties not only natural features of OUV but aspects of the properties that reflect tangible and intangible values of OUV.

Concerning the identification and delineation of boundaries of cultural landscape associated with nomadic culture it is difficult in some cases to use the traditional methodological approach based usually on the material, tangible or physical substances of a heritage values and needs to consider the abstract, spiritual or intangible values that mostly characterize traditional nomadic culture and its expressions.

For example, to express the OUV of the proposed property as fully as possible we added two adjacent properties to Burkhan Khaldun cultural heritage areas as serial component parts of the property. In fact, those people who worship Burkhan Khaldun and safeguard its natural, tangible and intangible heritage values have been living within and around the proposed cultural landscapes here identified as Binder Mountain and its associated cultural heritage sites and Baldan Bereeven Monastery and its sacred surroundings.

Each of the three serial elements to the WH property therefore has its own relevant protection boundary which reflects the traditional land areas used for nomadic pastoralism where the local nomadic people are giving in close proximity to the mountain where the sacred worship of mountains, lakes, rivers is actively practiced. It also includes the locations of monasteries and temples, cultural and archaeological heritage sites, and also those geographical sites and mountains named and described in *The Secret History of the Mongols*.

The boundary of the Great Burkhan Khaldun Mountain landscape includes such natural features as the sources of the Onon and Kherlen rivers, the sacred Onon hot springs, the areas which are a home to rare and endangered animals and plants, sacred mountains, lakes, rivers, and as well as such cultural attributes as the sacred *ovoos* (cairns), pilgrimage route, some burial sites and so on: all these features embody the relationship between the topographical and intangible expression of the values of the site.

The boundary of the cultural landscape of the “Sacred Binder Mountain and its associated cultural heritage sites” generally follows natural features encompassing the part of the sacred Binder mountain that has been worshipped since ancient times. It also includes grassland pasture areas along the Khurkh-Binder Valley; this valley is considered to be a cradle of nomadic culture and traditions of nature worship.

For nomadic people who since ancient time have been living there this landscape and its included historical sites are symbols and physical evidence of the deeds, actions and being of their ancestors. Therefore, the outstanding archaeological features which date from the Paleolithic period offer a clear indication that this area has long-standing sacred associations for the indigenous herding people—associations that continued into the Buddhist era when they were re-validated by the construction of Baldan Bereeven Monastery near this sacred cultural landscape. It should be emphasized here that local inhabitants of this region still venerate the ancient sites even if their original meaning has been lost.

These are the reasons that the delineation of the property boundaries in some cases do not appear to follow physical contours but are rather defined by the inclusion of areas in which can be found the signs of tangible and intangible cultural heritage values and the traditional land use practices of nomadic pastoralism.

In nomadic culture the visual dimension of the sacred mountain is important. However, within the conceptions and practices of nomadic Mongolians, sacred mountains traditionally have not had precisely delineated protection boundaries such are assumed to exist in other places. Sacred mountains usually belong to a particular lineage or clan or the certain group of people who have lived in the vicinity of the mountain. Given the nomadic nature of the Mongolian life style, the resulting precincts of the sacred region shift as people move about the landscape. Most nomadic herders come to the sacred mountain from far away by horse, making their offerings and saying prayers. Other people worship the sacred mountain at a distance, from their localities or households. In this respect, the visual dimension of a sacred mountain is not so closely linked to specific physical boundaries as would normally be the case with urban cultural landscapes. Given these considerations and because no sacred mountains have precisely delineated boundaries, we have drawn the boundaries of the proposed properties to insure that all necessary natural, tangible and intangible values are included for a full expression of the OUV of the property.

3. Bibliography

There are some key historical sources, monographs and other materials as a reference to the studies and research works in the bibliography (annex IX of the nomination file). Also some

relevant references were given on the bottom of pages. However, according to ICOMOS request, we are adding new written sources in the bibliography to substantiate the values and significance of the property.

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4. Reconstruction work

After the democratic revolution of 1990, a resurgence of Mongolian national cultural and religious traditions began and much encouragement was given for people engaged in restoring residual elements of the nation's heritage. As a result since 2000, research work commenced and efforts began to reconstruct the Tsogchin Temple. Regrettably these initial efforts at reconstruction had to be curtailed and eventually ceased due to a severe lack of financial resources.

From 2008 to 2010, following the decision of the Ministry of Education, Culture and Science of Mongolia renewed restoration work has been undertaken at the Tsogchin (Main) temple and the Transmission Section of the Baldan bereeven Monastery by the company 'Suld-Uul'. This work has been undertaken in accordance with guidelines which reflect the need for any work to reflect the original design of these building and construction to use original materials.

In December 2008 the contract was signed and preparatory work began on wooden structural elements of the buildings, to replace columns, joists between the walls, doors and windows. From April, 2009 the restoration and erection works began.

Prior to this work commencing, preparatory research of the Main Temple was undertaken to develop an authentic restoration work plan. The architectural remains, fragments and archival materials and photos from 1930's were all used to guide the preparation of professional standard architectural drawings.

In the case of the Main Temple this not fully destroyed and fortunately its Tibetan-Mongolian style stone walls remained fully intact. That being the case there was no need to undertake any significant archaeological excavations.

During the period of restoration the following work was completed. Before the restoration work commenced the remains of stone wall were evident but the foundations of the granite columns had subsided on both sides and were damaged. Accordingly the restoration work plan required the 64 granite columns to be fully and authentically restored and re-erected in their precise original locations. Cracked and bulging walls made of natural stones were also conserved and reinforced.

Reinforcements were made to increase the strength and density of the walls using the traditional technology. This technique also mimicked the original decorative styles of the walls and schema within the temple.

Accurate measurements of all wooden items was been taken, with the cutting of timber and all construction work being done entirely at the site. All the wooden parts and furnishings of the Temple were prepared according to traditional techniques, such as soaking and paring the wood in the river water and allowing it to dry under natural open air conditions.

For the reconstruction of the frame structures of the Temple, 150 columns were used, 220 pieces each measuring 0.27x0.27x2.7 m. All these columns were mortised using the ancient Yin-Yang technology and linked together using a triple knot technique.

Therefore in response to ICOMOS query about the nature of the restoration of the Tsogchin Temple and Transmission Section, it is confirmed that throughout their restoration appropriate building materials were used including authentic pigments paints, and original color matches, along with suitable wood, metal and brick as necessary. As a result the Main Temple today is a faithful restoration of the original one.

On 23th July 2010, the restoration of the Temple was completed and attested by the State Commission.
