

World Heritage Scanned Nomination

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UNESCO Region: ASIA AND THE PACIFIC

SITE NAME: **Orkhon Valley Cultural Landscape**

DATE OF INSCRIPTION: 7th July 2004

STATE PARTY: MONGOLIA

CRITERIA: C (ii) (iii) (iv) CL

DECISION OF THE WORLD HERITAGE COMMITTEE:

Excerpt from the Report of the 28th Session of the World Heritage Committee

Criterion (ii): The Orkhon valley clearly demonstrates how a strong and persistent nomadic culture, led to the development of extensive trade networks and the creation of large administrative, commercial, military and religious centres. The empires that these urban centres supported undoubtedly influenced societies across Asia and into Europe and in turn absorbed influence from both east and west in a true interchange of human values.

Criterion (iii): Underpinning all the development within the Orkhon valley for the past two millennia has been a strong culture of nomadic pastoralism. This culture is still a revered and indeed central part of Mongolian society and is highly respected as a 'noble' way to live in harmony with the landscape.

Criterion (iv): The Orkhon valley is an outstanding example of a valley that illustrates several significant stages in human history. First and foremost it was the centre of the Mongolian Empire; secondly it reflects a particular Mongolian variation of Turkish power; thirdly, the Tuvkhun hermitage monastery was the setting for the development of a Mongolian form of Buddhism; and fourthly, Khar Balgas, reflects the Uighur urban culture in the capital of the Uighur Empire.

BRIEF DESCRIPTIONS

The 121,967-ha Orkhon Valley Cultural Landscape encompasses an extensive area of pastureland on both banks of the Orkhon River and includes numerous archaeological remains dating back to the 6th century. The site also includes Kharkhorum, the 13th and 14th century capital of Chinggis (Genghis) Khan's vast Empire. Collectively the remains in the site reflect the symbiotic links between nomadic, pastoral societies and their administrative and religious centres, and the importance of the Orkhon valley in the history of central Asia. The grassland is still grazed by Mongolian nomadic pastoralists.

1.b State, Province or Region: Orkhon-Kharkorin Region

1.d Exact location: N47 33 24 E102 49 53

WHC REGISTRATION	
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**NOMINATION OF ORKHON VALLEY
CULTURAL LANDSCAPE
FOR INCLUSION IN THE WORLD
HERITAGE LIST**

NOMINATION OF ORKHON VALLEY CULTURAL LANDSCAPE FOR INCLUSION IN THE WORLD HERITAGE LIST

I. Identification of the Property

1(a) Country:

Mongolia

1(b) State, Province or Region:

**Kharhorin, Khujirt and Bat-Ölziit soums* in Övörkhangaï aimag,*
Khashaat and Khotont soums in Arkhangai aimag.**

1(c) Name of Property:

Orkhon Valley Cultural Landscape (OVCL)

1(d) Exact location on map and indication of geographical coordinates to the nearest second:

The Orkhon Valley Cultural Landscape lies in the central part of Mongolia, some 360 kms southwest of Ulaanbaatar. The Orkhon Valley Cultural Landscape is located in the following administrative areas: Kharkhorin, Bat-Ölziit, and Khujirt soums of Övörkhangaï Aimag; and Khashaat and Khotont soums of Arkhangai Aimag. Within the OVCL are a number of Archaeological Protection Zones safeguarding the most important of these fixed points.

Table 1 : The geographical co-ordinates of the Orkhon Valley Cultural Landscape are:

№	Location		Co-ordinates	
			Longitude	Latitude
1	L-48-14	Arkhangai aimag. Boundary of Khashaat and Ugii nuur soums. Khuren chuluut mountain, altitude 1533.7 m	47° 36' 52.4" N	102° 49' 46.2" E
2	L-48-14	Arkhangai aimag. Khashaat soum. Emeel tolgoi	47° 33' 19.0" N	102° 53' 07.6" E
3	L-48-14	Arkhangai aimag. Khashaat soum. 1.3 km from Tsaidam brigade	47° 30' 39.7" N	102° 50' 19.6" E
4	L-48-14	Arkhangai aimag. Khashaat soum. Khersen tolgoi	47° 24' 02.0" N	102° 51' 23.5" E
5	L-48-14	Arkhangai aimag. Khashaat soum. North point of Tsagaan lake.	47° 20' 26.7" N	102° 55' 49.5" E
6	L-48-26	Övörkhangaï aimag. Kharkhorin soum. in south east 1.2 km from agricultural area	47° 15' 12.5" N	102° 52' 44.4" E
7	L-48-26	Övörkhangaï aimag. Kharkhorin soum.	47° 13' 44.7" N	102° 52' 27.5" E
8	L-48-26	Övörkhangaï aimag. Kharkhorin soum.	47° 12' 00.9" N	102° 52' 08.3" E
9	L-48-26	Övörkhangaï aimag. Kharkhorin soum.	47° 11' 57.7" N	102° 51' 25.5" E
10	L-48-26	Övörkhangaï aimag. Kharkhorin soum.	47° 11' 34.3" N	102° 51' 25.4" E
11	L-48-26	Övörkhangaï aimag. Kharkhorin soum.	47° 11' 33.7" N	102° 51' 06.5" E
12	L-48-26	Övörkhangaï aimag. Kharkhorin soum.	47° 11' 45.3" N	102° 49' 45.9" E

13	L-48-26	Övörkhангай аймаг. Ххаркхорин сум.	47° 12' 41.7" N	102° 50' 05.5" E
14	L-48-26	Övörkhангай аймаг. Ххаркхорин сум.	47° 12' 47.1" N	102° 50' 15.3" E
15	L-48-26	Övörkhангай аймаг. Ххаркхорин сум.	47° 12' 51.3" N	102° 50' 08.7" E
16	L-48-26	Övörkhангай аймаг. Ххаркхорин сум.	47° 13' 09.3" N	102° 50' 14.0" E
17	L-48-26	Övörkhангай аймаг. Ххаркхорин сум.	47° 13' 19.8" N	102° 49' 47.1" E
18	L-48-26	Övörkhангай аймаг. Ххаркхорин сум.	47° 12' 39.5" N	102° 48' 26.8" E
19	L-48-26	Övörkhангай аймаг. Ххаркхорин сум.	47° 11' 49.0" N	102° 48' 13.4" E
20	L-48-26	Övörkhангай аймаг. Ххаркхорин сум.	47° 11' 30.8" N	102° 48' 34.3" E
21	L-48-26	Övörkhангай аймаг. Ххаркхорин сум.	47° 11' 02.8" N	102° 47' 30.2" E
22	L-48-26	Övörkhангай аймаг. Ххаркхорин сум.	47° 10' 52.9" N	102° 47' 19.9" E
23	L-48-26	Övörkhангай аймаг. Ххаркхорин сум.	47° 10' 43.6" N	102° 47' 39.3" E
24	L-48-26	Övörkhангай аймаг. Ххаркхорин сум.	47° 10' 40.4" N	102° 48' 25.7" E
25	L-48-26	Övörkhангай аймаг. Ххаркхорин сум.	47° 10' 53.6" N	102° 50' 02.6" E
26	L-48-26	Övörkhангай аймаг. Ххаркхорин сум.	47° 10' 45.8" N	102° 50' 15.9" E
27	L-48-26	Övörkhангай аймаг. Ххаркхорин сум.	47° 11' 17.3" N	102° 51' 40.2" E
28	L-48-26	Övörkhангай аймаг. Ххаркхорин сум. In the east of Melkhii tolgoi	47° 10' 41.3" N	102° 52' 03.0" E
29	L-48-26	Övörkhангай аймаг. Ххаркхорин сум. Khureegin khar.	47° 10' 03.0" N	102° 52' 30.6" E
30	L-48-26	Övörkhангай аймаг. Ххаркхорин сум. Khureegiin khyar, altitude 1689.8 m	47° 03' 26.2" N	102° 44' 00.4" E
31	L-48-26	Övörkhангай аймаг. Ххаркхорин сум. Little Moilt mountain, altitude 1855.1 m	47° 01' 19.5" N	102° 43' 42.1" E
32	L-48-26	Övörkhангай аймаг. Ххужирт сум. Altitude 1647.2 m	47° 01' 02.2" N	102° 41' 27.9" E
33	L-48-38	Övörkhангай аймаг. Ххужирт сум. Berkh mountain, altitude 1853.0 m	46° 57' 57.7" N	102° 37' 32.2" E
34	L-48-38	Övörkhангай аймаг. Ххужирт сум. Oortsog mountain, altitude 1873.9 m	46° 54' 09.7" N	102° 31' 24.3" E
35	L-48-37	Övörkhангай аймаг. Бат-Өлзийт сум. In the south 1.5 km from Uureg tokhoi	46° 52' 41.6" N	102° 22' 25.2" E
36	L-48-37	Övörkhангай аймаг. Бат-Өлзийт сум. 1.6 km from Temeen chuluun	46° 52' 15.6" N	102° 21' 10.9" E
37	L-48-37	Övörkhангай аймаг. Бат-Өлзийт сум. Sangiin tolgoi, altitude 1752.6 m	46° 53' 39.5" N	102° 18' 14.4" E
38	L-48-37	Övörkhангай аймаг. Бат-Өлзийт сум. Bajmag tolgoi, altitude 2112.9 m	46° 57' 46.1" N	102° 11' 10.4" E
39	L-48-25	Övörkhангай аймаг. Бат-Өлзийт сум. Төвкхен monastery	47° 01' 29.3" N	102° 14' 17.6" E
40	L-48-25	Архангай аймаг. Ххотонт сум. Öндөр овоот, altitude 2312.0 m	47° 02' 25.8" N	102° 17' 33.7" E
41	L-48-25	Boundary of Бат-Өлзийт сум and Ххонтонт сум, altitude 2112.8 m	47° 00' 32.0" N	102° 18' 22.0" E
42	L-48-37	Boundary of Бат-Өлзийт сум and Ххонтонт сум	46° 56' 54.6" N	102° 22' 43.6" E
43	L-48-38	Архангай аймаг. Ххотонт сум. altitude 1892.0 m	46° 58' 50.9" N	102° 31' 01.9" E
44	L-48-26	Övörkhангай аймаг. Ххужирт сум. Golyn tolgoi, altitude 1833.8 m	47° 01' 11.8" N	102° 38' 11.0" E
45	L-48-26	Övörkhангай аймаг. Ххаркхорин сум. Artsat tolgoi	47° 02' 53.3" N	102° 40' 52.3" E
46	L-48-26	Övörkhангай аймаг. Ххаркхорин сум. Ulaan asgat tolgoi	47° 05' 14.6" N	102° 41' 15.1" E
47	L-48-26	Övörkhангай аймаг. Ххаркхорин сум. Higher Artsat mountain, altitude 1648.8 m	47° 06' 47.0" N	102° 45' 38.6" E
48	L-48-26	Övörkhангай аймаг. Ххаркхорин сум. Senjit mountain, altitude 1719.2 m	47° 09' 48.3" N	102° 46' 44.6" E
49	L-48-26	Övörkhангай аймаг. Ххаркхорин сум. Khangai овоот mountain, altitude 1954.3 m	47° 11' 51.8" N	102° 44' 37.3" E

50	L-48-26	Övörkhongai aimag. Kharkhorin soum. In the north 1.2 km from Little Sar mountain	47° 16' 09.7" N	102° 43' 25.4" E
51	L-48-14	Boundary of Khotont soum and Karkhorin soum	47° 23' 35.4" N	102° 34' 33.7" E
52	L-48-14	Arkhangai aimag. Khotont soum. Kharaat ovoot mountain, altitude 1531.8 m	47° 28' 21.7" N	102° 34' 21.9" E
53	L-48-14	Arkhangai aimag. Khotont soum. In the east 0.7 km from Doit well	47° 32' 39.1" N	102° 31' 16.5" E
54	L-48-14	Arkhangai aimag. Boundary of Ögiinuur soum and Khashaat soum, altitude 1415.1m	47° 35' 18.1" N	102° 46' 30.3" E

Table 2 : The geographical co-ordinates of the Buffer Zone of the Orkhon Valley Cultural Landscape are:

№	Location	Co-ordinates		
		Longitude	Latitude	
1	L-48-14	Arkhangai aimag. Ögiinuur and Khashaat soums. Khuren chuluut mountain. Altitude 1533.7 m	47° 36' 52.4" N	102° 49' 46.2" E
2	L-48-14	Arkhangai aimag. Khashaat soum. Emeel tolgoi	47° 33' 19.0" N	102° 53' 07.6" E
3	L-48-14	Arkhangai aimag. Khashaat soum. Centre of Tsaidam brigade	47° 30' 11.6" N	102° 51' 01.4" E
4	L-48-14	Arkhangai aimag. Khashaat soum. Ikh Döl mountain	47° 27' 17.8" N	102° 51' 18.0" E
5	L-48-26	Övörkhongai aimag. Kharkhorin soum. In the north west from the well Khar tolgoi	47° 19' 35.6" N	102° 57' 12.5" E
6	L-48-26	Övörkhongai aimag. Kharkhorin soum. In the south west from Khersen well	47° 16' 25.4" N	102° 55' 47.1" E
7	L-48-26	Övörkhongai aimag. Kharkhorin soum. In south east 1.2 km from agricultural area	47° 15' 12.5" N	102° 52' 44.4" E
8	L-48-26	Övörkhongai aimag. Kharkhorin soum.	47° 13' 44.7" N	102° 52' 27.5" E
9	L-48-26	Övörkhongai aimag. Kharkhorin soum.	47° 12' 00.9" N	102° 52' 08.3" E
10	L-48-26	Övörkhongai aimag. Kharkhorin soum.	47° 11' 57.7" N	102° 51' 25.5" E
11	L-48-26	Övörkhongai aimag. Kharkhorin soum.	47° 11' 34.3" N	102° 51' 25.4" E
12	L-48-26	Övörkhongai aimag. Kharkhorin soum.	47° 11' 33.7" N	102° 51' 06.5" E
13	L-48-26	Övörkhongai aimag. Kharkhorin soum.	47° 11' 45.3" N	102° 49' 45.9" E
14	L-48-26	Övörkhongai aimag. Kharkhorin soum.	47° 12' 41.7" N	102° 50' 05.5" E
15	L-48-26	Övörkhongai aimag. Kharkhorin soum.	47° 12' 47.1" N	102° 50' 15.3" E
16	L-48-26	Övörkhongai aimag. Kharkhorin soum.	47° 12' 51.3" N	102° 50' 08.7" E
17	L-48-26	Övörkhongai aimag. Kharkhorin soum.	47° 13' 09.3" N	102° 50' 14.0" E
18	L-48-26	Övörkhongai aimag. Kharkhorin soum.	47° 13' 19.8" N	102° 49' 47.1" E
19	L-48-26	Övörkhongai aimag. Kharkhorin soum.	47° 12' 39.5" N	102° 48' 26.8" E
20	L-48-26	Övörkhongai aimag. Kharkhorin soum.	47° 11' 49.0" N	102° 48' 13.4" E
21	L-48-26	Övörkhongai aimag. Kharkhorin soum.	47° 11' 30.8" N	102° 48' 34.3" E
22	L-48-26	Övörkhongai aimag. Kharkhorin soum.	47° 11' 02.8" N	102° 47' 30.2" E
23	L-48-26	Övörkhongai aimag. Kharkhorin soum.	47° 10' 52.9" N	102° 47' 19.9" E
24	L-48-26	Övörkhongai aimag. Kharkhorin soum.	47° 10' 43.6" N	102° 47' 39.3" E
25	L-48-26	Övörkhongai aimag. Kharkhorin soum.	47° 10' 40.4" N	102° 48' 25.7" E
26	L-48-26	Övörkhongai aimag. Kharkhorin soum.	47° 10' 53.6" N	102° 50' 02.6" E
27	L-48-26	Övörkhongai aimag. Kharkhorin soum.	47° 10' 45.8" N	102° 50' 15.9" E
28	L-48-26	Övörkhongai aimag. Kharkhorin soum.	47° 11' 17.3" N	102° 51' 40.2" E
29	L-48-26	Övörkhongai aimag. Kharkhorin soum. In the east of Melkhii tolgoi	47° 10' 41.3" N	102° 52' 03.0" E
30	L-48-26	Övörkhongai aimag. Kharkhorin soum. Khureegin khar.	47° 10' 03.0" N	102° 52' 30.6" E
31	L-48-26	Övörkhongai aimag. Kharkhorin soum.	47° 06' 55.6" N	102° 50' 01.6" E

		Tsarduult mountain. Altitude 1955.9 m.		
32	L-48-26	Övörkhangai aimag. Kharkhorin soum. Khamar mountain. Altitude 1812.4 m.	47° 05' 19.0" N	102° 49' 06.2" E
33	L-48-26	Övörkhangai aimag. Kharkhorin soum. Little Moilt mountain. Altitude 1855.1	47° 01' 19.5" N	102° 43' 42.1" E
34	L-48-38	Övörkhangai aimag. Khujirt soum. Berkh mountain. Altitude 1853.0 m.	46° 57' 57.7" N	102° 37' 32.2" E
35	L-48-38	Övörkhangai aimag. Khujirt soum. Oortsog mountain. Altitude 1873.9 m.	46° 54' 09.7" N	102° 31' 24.3" E
36	L-48-37	Övörkhangai aimag. Khujirt soum. Altitude 1787.4 m.	46° 53' 09.9" N	102° 29' 03.0" E
37	L-48-37	Övörkhangai aimag. Khujirt soum. Mukhdag mountain (Salkhit mountain)	46° 51' 50.2" N	102° 27' 03.9" E
38	L-48-37	Övörkhangai aimag. Bat-Ölziit soum. Tsagaan uviin river	46° 50' 52.5" N	102° 17' 23.7" E
39	L-48-37	Övörkhangai aimag. Bat-Ölziit soum. Argalant mountain. Altitude 2196.4 m.	46° 53' 23.3" N	102° 07' 32.7" E
40	L-48-37	Övörkhangai aimag. Bat-Ölziit soum. Ar guya mountain . Altitude 1981.9 m.	46° 59' 27.3" N	102° 11' 43.0" E
41	L-48-25	Övörkhangai aimag. Bat-Ölziit soum. Khuren tolgoi mountain. Altitude 2325.3 m.	47° 00' 32.6" N	102° 12' 43.5" E
42	L-48-25	Arkhangai aimag. Khotont soum. Emgent mountain. Altitude 2227.7 m.	47° 02' 08.9" N	102° 11' 27.4" E
43	L-48-25	Arkhangai aimag. Khotont soum. Öndör ovoot. Altitude 2312.0 m.	47° 02' 25.8" N	102° 17' 33.7" E
44	L-48-37	Arkhangai aimag. Khotont soum. Shuugiin gozgor. Altitude 1972.0 m.	46° 58' 20.7" N	102° 25' 17.9" E
45	L-48-38	Arkhangai aimag. Khotont soum. Altitude 1892.0 m.	46° 58' 50.9" N	102° 31' 01.9" E
46	L-48-26	Övörkhangai aimag. Khujirt soum. Golyn khanan monutain. Altitude 1956.0 m.	47° 00' 27.4" N	102° 35' 29.6" E
47	L-48-26	Övörkhangai aimag. Khujirt soum. Baruun nart mountain. Altitude 2050.0 m.	47° 02' 42.4" N	102° 35' 11.7" E
48	L-48-26	Boundary of Övörkhangai and Arkhangai aimags. Öndör Sant mountain. Altitude 2364.6m	47° 04' 38.6" N	102° 30' 38.6" E
49	L-48-26	Boundary of Övörkhangai and Arkhangai aimags. Middle Khutag mountain. Altitude 2321.1 m.	47° 06' 40.2" N	102° 32' 00.7" E
50	L-48-26	Boundary of Övörkhangai and Arkhangai aimags. Bayanzurkh mountain. Altitude 2252.4m	47° 08' 02.0" N	102° 36' 32.1" E
51	L-48-26	Boundary of Övörkhangai and Arkhangai aimags. West of Nuuryn gozgor mountain	47° 09' 14.7" N	102° 37' 40.1" E
52	L-48-26	Boundary of Övörkhangai and Arkhangai aimags. Nuuryn gozgor mountain. Altitude 2070.3m.	47° 10' 35.8" N	102° 37' 48.3" E
53	L-48-26	Boundary of Övörkhangai and Arkhangai aimags. Carrefour of Budlondon and Övör tsagaan rivers	47° 13' 17.1" N	102° 39' 56.6" E
54	L-48-26	Boundary of Övörkhangai and Arkhangai aimags. Carrefour of Ikh and Baga Artsat rivers	47° 13' 20.3" N	102° 43' 55.6" E
55	L-48-26	Övörkhangai aimag. Kharkhorin soum. Little Saruul mountain 1861.5	47° 15' 01.6" N	102° 43' 18.9" E
56	L-48-26	Arkhangai aimag. Khotont soum. Altitude 1755.1 m.	47° 15' 49.2" N	102° 40' 04.2" E
57	L-48-26	Arkhangai aimag. Khotont soum.	47° 20' 00.0" N	102° 38' 00.0" E
58	L-48-14	Arkhangai aimag. Khotont soum. Altitude	47° 22' 49.2" N	102° 31' 22.7" E

		1489.5 m.		
59	L-48-14	Arkhangai aimag. Khotont soum. Tsolmon tolgoi. Altitude 1547.3 m.	47° 26' 20.4" N	102° 34' 25.6" E
60	L-48-14	Arkhangai aimag. Boundary of Ögiinuur and Khotont soums.	47° 33' 05.9" N	102° 30' 01.1" E
61	L-48-14	Arkhangai aimag. Boundary of Ögiinuur and Khotont soums.	47° 33' 39.1" N	102° 31' 48.6" E
62	L-48-14	Arkhangai aimag. Boundary of Ögiinuur and Khotont soums. Altitude 1373.5 m.	47° 34' 45.0" N	102° 40' 30.4" E
63	L-48-14	Arkhangai aimag. Boundary of Ögiinuur and Khashaat soums. Altitude 1415.1 m.	47° 35' 18.1" N	102° 46' 30.3" E

1(e) Maps. (See appendix 4)

1 (f) Area of property for inscription (ha) and proposed buffer zone (ha) by aimags and soums

No	Location	Nominated Area	Area of Buffer Zone	Total
1	Kharhorin soum in Övörhangai aimag,	42626,4 hectares	25518,3 hectares	68144,7 hectares
2	Khujirt soum in Övörhangai aimag,	11120,3 hectares	7413,8 hectares	18534,1 hectares
3	Bat-Olziit soum in Övörhangai aimag,	1615,8 hectares	12253,3 hectares	28411,3 hectares
4	Khashaat soum in Arkhangai	26591,4 hectares	3568,9 hectares	30160,3 hectares
5	Khotont soum in Arhangai aimag.	25471,6 hectares	12289,9 hectares	37761,5 hectares
	TOTAL AREA	121967,7 hectares	61044,2 hectares	183011,9 hectares

* **Aimag.** One of the twenty-one administrative divisions (provinces) of Mongolia.

Soum. Local administrative division subordinate to the aimag.

II. Justification for inscription.

2(a) Statement of significance.

1. The Orkhon Valley Cultural Landscape provides striking evidence of the way in which successive nomadic cultures were based around this area and were anchored to a series of fixed points of strategic, ecological, political, economical, mythological or religious importance. The nomadic cultures of Central Asia have made immense contributions to the world. For many thousands of years they have been the main cultures over a very large part of Asia. Through trade, conquest and the transmission of ideas, they have also greatly influenced the great sedentary cultures on which they abut. In Central Asia, vast highlands of semiarid steppes extend over thousands of kilometres surrounded by dense forests of the south Siberian taiga, Lake Baikal and northern China. The nomadic tribes from which the Mongols descended to inhabit these huge Eurasian steppes. Their lands are not suited for agriculture so they raise horses, sheep, goats, cows and camels. Nomads spent their lives moving their herds from one area of pasture to another, sometimes covering vast distances within a year. Over time this nomadic style created a very unique culture, which is now recognized as "nomadic" culture. The wide expanse of Central Asia which is in part constituted by the territory of today's Mongolia, represents the cradle of nomadic civilization whose contours have over time evolved into a classical tradition. One of the most mobile and powerful forces in history, the Central Asian nomads, including the Mongols played an important role in the history of Eurasia and in the ethnic, economical, political and cultural links between the peoples and the countries. The nomads, the sailors of the steppes, constituted the human link in commercial intercourse.

2. The cultural landscape of the Orkhon Valley demonstrates these features of nomadic life exceptionally well. Despite inevitable changes, the Landscape is remarkably unchanged, particularly in the Khangai Nuruu National Park, south of modern Kharhorin. Although modern features have obtruded into the landscape, the way in which it is used is still essentially nomadic, with Herdsmen moving their flocks across it.

3. Because of its location on trade routes, freely available water, reasonably sheltered nature, and its great size, overtime the Orkhon Valley Cultural Landscape has clearly been of exceptional importance to the nomadic cultures of Central Asia, and has been at the heart of several of them. Although nomadic cultures operated over vast landscapes, they also needed fixed points around which they revolved and to which they returned. These points could be cities, which housed the crafts they used, provided centres for their governments, or were centres of trade and commerce; these points could also be religious sites such as temples or culturally important sites such as funerary areas. The archaeological and historical sites in the Valley demonstrate this.

4. In the Orkhon Valley, there are also numerous cultural and archaeological vestiges dating from the Palaeolithic period through the Bronze and Iron Ages. In prehistoric times, Stone Age activity at Moiltyn Am and "Orkhon -7" show that the

Valley was settled about 40.000 years ago. Later in prehistory, extensive barrow cemeteries [e.g. between Kharkorin and Tuvkhun] show that the area was attracting high - status use.

5. The Orkhon valley was very suitable for settlement by nomadic people and empires, and was settled successively by the Huns, the Turkic peoples, the Uighurs, the Kidans, and finally the Mongols. Within the Cultural Landscape are a number of Archaeological Protection zones safeguarding the most important of these fixed points. These include important Turkish memorial sites of the 6th/7th centuries, the 8th/9th century Uighur capital of Khar Balgas as well as the ancient Mongol imperial capital of Kharakorum. Erdene Zuu, the earliest surviving Mongol Buddhist monastery, and the hermitage monastery of Tuvkhun, as well as a number of other sites are also protected in this way. (see appendix) :

a/. The extensive funerary area around the monuments of Bilge Khan and Kultegin demonstrate the monuments are indeed the first historic record of the Turks. The monuments themselves are preserved, as are the extensive remains of the funerary area around them.

b/. The vast city of Khar Balgas, stretching over 50 sq kms, was the capital of the Uighur Empire in the 8th and 9th centuries .It acted as a trading and cultural centre, and a link between China, Central Asia and Europe. The remains of the defences are spectacular, and the rest of the city is a well-preserved archaeological site with major earthworks.

c/. The Orkhon Valley Cultural Landscape is the homeland of the Mongolian people. It is the place from which they came and it was the capital of their successive far-flung Empires. From the 13th century, the Valley was the centre of the Mongol Empire, the greatest empire the world has ever known. Kharkorum, founded in 1220 on the orders of Chinggis Khan, was the capital of the empire in the 13th century during the time of Chingis's son Ugudei. From the late 14th century onward it was a centre of trade as a Silk Road crossroads. In the city itself there are remains from a number of satellite palace sites in the Valley. Furthermore, Chingis's descendents - Guyug Khan, Munkh Khan, Togoontomor Khan, Batmunkh Khan and Duke Gersenzjalar- all resided in Kharakhorum, declaring it a centre of politics, from which they led the country.

d/. Beginning in 16th century the OVCL was the centre of Mongol Buddhism .The well-preserved site Erdene Zuu monastery and the archaeological site of Shankh monastery are the earliest monastic sites in Mongolia. Erdene Zuu, which was built on the orders of Avtai Sain Khan-one of Chingis's descendents-, is also of exceptional interest as its plan is unique and mirrors Mongol town and palace planning.

e/. The hermitage monastery of Tuvkhun is striking evidence of the strength of Mongol Buddhism and is a monument to the life and work of one of its most outstanding figures, Under Gegeen Zanabazar. Chingis's descendent Under Gegeen Zanabazar first initiated the establishment of Mongolian Buddhist monasteries and temples and was the leader of Mongolian Buddhism. He created images of Buddha that had very distinctive features compared to the images of Buddha created in India

and Tibet. He was a meritorious person in Mongolian religion and art as well as the first Bogd Gegeen, who renovated Tibetan Buddhism.

6. Designated as a “Cultural Landscape”, the Orkhon Valley provides evidence of the interaction between humans and their natural environment, through traditional techniques of sustainable grassland use involving a specific spiritual relation to nature. The continued nomadic use of the landscape, involving the preservation of its associated traditions and technologies is vital to the preservation of the natureland cultural heritage of the Orkhon Valley.

The Intangible Cultural Heritage properties of the Orkhon Valley pertain to nomadic culture, involving the nomadic lifestyle and its organic relationship with the grassland, as well as to religious culture, specifically the monastic tradition and its associated artistic and intellectual culture.

In defining the intangible heritage properties of the Orkhon Valley Cultural Landscape whose protection is to be prioritised, care has been taken not to prescribe highly specific customs, practices, and knowledge - as to do so would be to discourage the natural development of the culture - but instead to identify the relatively broad traditions whose survival is dependent on the continued existence of nomadic or religious cultures. The strong intangible culture of the nomadic pastoralists that expresses itself in, for instance annual festivals, music, oral literature, horse-riding skills, felt making, religious culture and also in the vital meanings and associations with which the landscape is imbued.

7. Main properties of OVCL.

	Strictly Protected Sites	Location	Area
1.	Turkish Memorials of Khöshöö Tsaidam	Khashaat soum of Arkhangai aimag,	2084 hectares
2.	The ruins of Khar Balgas city	Khotont soum of Arkhangai aimag,	3989 hectares
3.	The ruins of Karakorum city	Kharkhorin soum of Övörkhangai aimag,	1009 hectares
4.	Erdene Zuu monastery	Kharkhorin soum of Övörkhangai aimag,	
5.	Tövkhen Monastery	Kharkhorin soum of Övörkhangai aimag,	455 hectares
		TOTAL AREA	7537 hectares

7.1 Turkish Memorials of Khöshöö Tsaidam

The Orkhon valley is located in the central part of Mongolia. The valley is rich in historical monuments which attest to the cultural development of the people who inhabited it since ancient times. Two of these monuments are the Bilge Khan memorial (the famous politician of the Eastern Turkish Empire, 683-734) and the Kultegyn memorial (a commander-in-chief of armed forces and a young brother of Bilge Khan, 684-731) and the surrounding funerary sites located in the Tsaidam Lake valley, along the western part of the Orkhon River.

These memorials are the most important archaeological monuments of the Turkish Empire, significance of the valley to the peoples of the Turkic period in the History of Central Asia. The two which existed in the territory of Central Asia and particularly in Mongolia in the 6-8th centuries AD. Hundreds of similar monuments have been revealed from the vast territory between Mongolia, and then possessed by the Turkish Empire, and the Caspian Ocean. Regarding the funerary sites dedicated for Turkish kings, lords and aristocrats are found only in the Mongolian territory. The above-mentioned two memorials are the biggest and most impressive monuments. The researchers who first studied these memorials mistakenly called them a burial place. However, in the successive years of the survey process, it has been determined that these were not graves, but rather memorials built in dedication to dead people.

The memorials of Tsaidam Lake valley are a set of monuments, which contain valuable architecture, handicrafts, stone culture, arts, and scripts of the Turkish period. The ancient Turks were the first people among Central Asia are nomadic populations to create their own scripts. The Bilge Khan and Kultegin's memorials are the biggest memorials that contain inscriptions and an enormous amount of scientific information about Turkish memorials with inscriptions, including the globally famous Orkhon-Enysei inscription. As such, they have become a valuable source document for clarifying and studying multilateral issues like ancient nomadic history, culture, world outlook, religion, architecture, arts, poetry, literature development and foreign relations in Central Asia. Apart from this, these memorials have played an important role in the intensive development of Global Turkish Studies. Therefore, these memorials have become an evidence of an ancient civilization, which has been lost from memory and was annihilated long ago.

They greatly correspond and adapt to the unique nature of Orkhon valley, which has preserved monuments from each civilization that has existed through historical periods since the Stone ages. Additionally, they represent particular historical periods.

7.2 The Ruins of Khar Balgas City

Since ancient times, the nomadic populations of Central Asia have been inhabiting the present territory of Mongolia and rotationally establishing their governments. Therefore, many historical and cultural monuments attesting to the nomadic civilization of Central Asia have been preserved in the Mongolian territory. One of these monuments is an ancient town called Khar Balgas.

Uighur people initially established the town. The Uighurs established their government in Mongolia in the 8-9th centuries and governed for more than 100 years. The destroyed remainders of Khar Balgas still exist in the Orkhon river valley in Khotont soum of Arkhangai aimag. This town was initially founded in 761 A.D by building a palace in the Orkhon river valley for Pay-Lo, the Uighur King. The Khar Balgas was not only the capital city of nomadic Uighur Empire, but it was also an extensive trading, economic and cultural centre, which served as a link between Asia, Europe and Central Asia. Khar Balgas was a big town surrounded by fortifications.

The town had the King's palace, military barracks, shops, and religious temples, monasteries and districts of farmers and craftsmen.

The Orkhon valley, where Khar Balgas is situated, was the political and cultural centre of nomadic populations for thousands of years. Hence, many remains of settlements and cities in this region have been explored. Among these explored cities, Khar Balgas attracts the greatest interest and attention for its size, culture, city planning and architecture. Not many ancient nomadic populations had cities surrounded by lookout towers, fortified walls and military barracks these all attesting to the importance of the site as a military centre.

The Ruins of Khar Balgas are an outstanding example of a type of building, architectural assembly and urban planning which illustrate a significant stage in human history. Therefore, they are a very significant monument.

Khar Balgas was the central point along the length of the Silk Route, which crossed Central Asia. Although Khar Balgas has lost the unique and beautiful conditions that characterized it 1000 years ago, it still ranks as a relatively well-preserved monument when compared to other walled city-fortress towns of that particular period. Ruins of this town represent the development levels and characteristics of ancient nomadic populations including not only the Uighur Empire but also all of Central Asia.

The Ruins of Khar Balgas clearly reflect the ancient nomadic tradition of selecting and establishing cities in areas with a unique nature. The original conditions of the city have been preserved and represent its general characteristics, size, building materials, city planning principles and construction technologies.

7.3 The Ruins of Kharakhorum City

Kharakhorum – the capital of Chinggis Khan's Mongolian Empire and the biggest empire in the world history - was the capital of successive nomadic nations residing in Central Asia. Kharakhorum has all the features of nomadic civilization since it was established and developed by Mongolian nomads.

Kharakhorum is considered to be a prime example, as it reveals the fate and development of a town of nomadic people. The capital of the Great Mongolian Empire in the 13th and 14th centuries, Kharakhorum was considered the political, commercial, cultural and architectural centre where different nations from Asia and Europe gathered.

From its establishment, Kharakhorum played an important role in international relations. The external and internal policy of the Mongolian Empire, which embraced almost half of the world, had an international character. The centre of this policy and decision-making was the capital city Kharakhorum. Envoys and missions from Georgia, Kipchak, Khorezm, China, Turkey, Bagdad Halifat, Korea, India, Tan guts, Arabia, Armenia, France and the Pope in Rome visited Kharakhorum and had talks with Mongolian Khagans.

A number of investigations have been done at the site of Kharakhorum City since the end of the 19th century. As a result of those investigations, a large number of relics have been unearthed, including tile fragments, wall fragments, iron-made weapons, farming tools and pottery. Most were found near the centre of Kharakhorum City and at a place outside of the City, which is thought to have been the East Gate. Among the unearthed relics are pottery and porcelain ware, which originated from Cizhou Kiln in China and copper coins used in the Jin and Song Dynasties. Also uncovered were relics relevant to Islam and the Nestorians of Christianity. The above-mentioned findings demonstrate that Kharakhorum City was once the capital of the Mongolian Empire, an Empire that used to rule the world. From this capital the Mongol Empire was governed and from this Silk Route crossroads the commerce of Eurasia was controlled for more than 400 years.

Architectural buildings designed and constructed by architects and craftsmen from different countries were built in Kharakhorum. Therefore, the relics discovered during town excavation represent the characteristics and features of architecture of that time.

12.4 Erdene Zuu Monastery

Erdene Zuu monastery is the first ever Buddhist monastery established in Mongolia. Buddhist canons of Vajrayama spread over the Mongolian Empire in the 13th century becoming the state religion. Later at the height of its Buddhism development Erdene Zuu monastery was renamed the centre of Buddhism of the Mongolian empire. In this sense Buddhist monastery is a fascinating complex of Buddhist architecture, which not only represents and symbolizes but also preserves the culture, customs, canons, beliefs and relics of one of the largest cultural heritages of human civilization. Construction technology and methods used in Buddhist constructions across the vast territory stretching from Dunai to Yellow river are an invaluable cultural heritage as its architecture has been inherited and preserved till now. From the other side it is an architectural monument and a model of 13th century Mongolian town planning with its unique structure of 108 subargans around the wall.

It is an important historical and memorial property as the temple accommodates relics and remains of ancient Uigur, Tureg and Great Mongolian Empires which occupied the territory of modern day Mongolia.

12.5 Tuvkhun Hermitage Monastery

The First Bogd Zanabazar established the Tuvkhun Monastery. The Head of the Mongolian Religion elevated from the Kings of Tusheet, Tsetsen Khan aimag, which is named after the Mongolian Great Lord. In the beginning of the seventeenth century, the Monastery established the foundation for the development of an accepted religious culture in Mongolia. It was the hermitage monastery including meditation studio of Bogd Gegeen Zanabazar, who created the minted Buddhas, which are now highly respected and recognized worldwide. The patterns of these creations were actually designed in this studio. Thus, the monastery holds a valuable position in the history of religious culture.

The Tuvkhun Monastery was skillfully built in a small-sized area between naturally impressive rocks that are 20-30 m in height and is a magnificent natural combination. The Tuvkhun Monastery becomes a witness of the widely spread religious meditation tradition, in Asia. It was established near two caves where the meditation used to take place and has built one of today's specific religious customs.

2(b) Possible comparative analysis

In this paragraph we try to consider how the Orkhon Valley Cultural Landscape compares with other cultural landscapes within the grassland steppes of Eurasia, in and outside Mongolia. High altitude grassland steppes cover a vast area of Central Asia – most of Mongolia, large parts of Inner Mongolia in China, parts of Russia and also eastern Afghanistan, Iran, Kyrgyz Stan - and in much of these areas ancient pastoral traditions and degrees of nomadism still persist.

In Russia, China, Kyrgyz Stan and Afghanistan there are also beautiful grassland valleys of big rivers associated with ancient cities or city's remains such as, for instance, the Kharkhiraa River's Valley in southern Russia with the ruins of city of Khöndiin that was City – Palace of Chingis Khan's younger brother Khasar, the Uruliingui River's Valley in which are located the remains of the city Den Terek, the Yuanshangdu, one of the capitals of the Yuan Dynasty, just south of Inner Mongolia and Ezen's River's Valley with the ancient ruins of city of Khar Khot which is located in China very near a borderland between Mongolia and China.

Numerous groups of people of such a valleys make up pastoralists but Mongols of Orkhon Valley are the largest in terms of the grazed area they occupy and highest – in terms of density of the tangible archaeological, historical and cultural evidences to the development of human civilization in this place.

There is another reasonable fact that it has been confirmed by the research of genetic fund of Mongolians that the Orkhon Valley Cultural Landscape is centre of genetic native land for origin of Mongolians. Thus, the coincidence of the fixed points of numerous nomadic empires, presence of their valuable cultural evidences and centre of genetic native land has been existed in one place – Orkhon Valley and been inherited to our period being developed together.

It would be difficult among those valleys to find out such a cultural landscape – Orkhon Valley as fixed centre of several very large nomadic empires such as Hunnu, Syanbi, Jujuan, Kyrgyz, Kyatan that undoubtedly has had a greater impact across Asia and into Europe and in turn absorbed influence from both east and west over the past two millennium. Also among above mentioned grassland valleys the Orkhon Valley Cultural Landscape bears a best testimony to a nomadic cultural tradition and customs that is still living and in this or that way, was saved.

Moreover, scientists of different branches of science has been demonstrating with results of their long period basic study that Orkhon Valley has been one native land of the development of human civilization in the world history. Here, it is to have mark that in the Orkhon Valley, there are also numerous cultural and archaeological vestiges dating from Palaeolithic period through the Bronze and Iron Ages. In the prehistoric times, stone activity at Mooltyn am and "Orkhon -7" show that the Valley

was settled about 40 000 years ago. Later in prehistory, extensive barrow cemeteries also show that the Valley was very high status use and living culture environment.

In the Orkhon Valley what is distinctive is the persistence of Mongolian grassland nomadic culture and its combination with remains of ancient archaeological and cultural heritages of highly socially structured societies, strong religious evidence and links with international trade routes as well as a landscape that is considered as universal value.

1. Turkish Memorials of Khöshöö Tsaidam

Turkish memorials at Tsaidam Lake valley can best represent the structure and organization of ancient Turkish memorials as well as the Runic scripted inscriptions. The sacred memorials built in dedication to dead people are widely distributed in Mongolia, Altai, Tuba, South Siberia, Kazakhstan and Kyrgyz Stan, and Shinjaan of China (6).

These monuments, which are purposed to represent and immortalize famous individuals, are mutually different in sizes, structure and organization depending upon social position, origin, title and achievements (7). For instance, a memorial with the most simple and easy structure consists of a square dam (flat stones installed in the ground) and the so-called "balbal" line of stones facing the south side of the dam directed to the east. A memorial dedicated to a more respected person has a carved stone image and the surface of the flat stone is decorated with beautiful patterns. In memory of noble kings and aristocrats, they used to build worshipping temples surrounded by walls and water channels. The temples had carved portraits of noble kings, aristocrat's pictures of their entourages and attendants. Apart from this, they also built monuments with inscriptions.

The memorials of Tsaidam valley, which are talked about here, are actually an archetypal example of well-organized memorials built in devotion to high-level ranking kings and aristocrats. They are found nowhere else, but in Mongolia.

2. The Ruins of Khar Balgas City

Khar Balgas can be compared with Baibalyk city of the Uighur Empire as well as town ruins of ancient nomads that existed in the Mongolian territory. In terms of city planning, design and structure, the capital city of Uighur Empire, named Khar Balgas, has similar characteristics as Baibalyk city that was located in Selenge river valley in the territory of Khutag-Ondor soum of the Bulgan aimag. Plus, similar monuments were found from ruins of these cities. For instance, the Baibalyk city had two separate adobe fortresses, which were made the same way as the fortress walls of Khar Balgas city, by ramming soil. Not only traders used to settle down in Baibalyk city but Sogdian lamas also used to come for preaching and translating religious sutras into the Uighur language. It was a respected city with a king's palace surrounded by stone lions. (Perlee 1961)

Khar Balgas was densely inhabited by people of different social levels, had numerous buildings and comprised a large territory, which differs from the Baibalyk city. Also, it was superior in terms of city planning and technology, compared to other

cities. This city becomes an extremely important monument, which could preserve its general characteristics until now, compared to other settlements established in the Mongolian territory by nomads since the 2nd century AD. According to source materials and other survey materials, it is proved that the Khar Balgas was superior in terms of city planning, architecture development, and political, economic, cultural and historical significance, compared to other ancient cities that period in the Central Asia.

Therefore, the preservation and protection of Khar Balgas city, a unique monument of the ancient city, will play a crucial role in preserving and protecting the nomadic civilizations of the Uighur Empire and Central Asia, for generations to come.

3. The Ruins of Kharakhorum City

The ruins of Kharakhorum city can be compared with the remains of Kharabalgas city as well as other urban settlements of ancient nomadic nations that resided Mongolian territory. Kharabalgas was established earlier than Kharakhorum and it was not only the capital of the nomadic Uigur Empire, but also the commercial, economic, and cultural centre connecting Asia, Europe and the Middle East.

The ruins of Khar Balgas city are more visible compared to the remains of Kharakhorum city. The fortress walls of Khar Balgas city are bigger in size than those of Kharakhorum city. Though the walls are extensively destroyed, the remains of the outside rectangular walls are about 10-12 meters in height; the watchtower in the centre of the fortress is 14 meters in height.

Though the fortress of Kharakhorum had a watchtower, presently there is no sign of it. However, Kharakhorum has specific features that existed in many palaces of Mongolian kings, different temples, monasteries, stupas, stone and wooden carvings.

To understand the historical value of Kharakhorum - capital city of the Great Mongolian Empire, the study of the remains of other Mongolian cities of the Middle Ages is of crucial importance. During the 13th-15th centuries several cities had been built and the following are remains of some of them: Avarga ord, remains of Doit hill, Munkh Khaanii erchuud, ruins at sacred spring, Togoos Tumor Khan's Bars town, Khar Khul Khan's town, Khubilai tsergiin Khot, Kharkhiraagiin balgas (now located on the territory of Russia). These cities still contain some common features of that particular period, even though they differ from each other in terms of size, design and structure.

The ruins situated in the area of the Avarga river of Jargaltkhaan soum, Khentii aimag were initially discovered and studied by Kh. Perlee. The city remains consist of 4 main parts: handicraft, plantation district, Temple for Worship, fortress walls and Palace. Kh. Perlee had studied the Avarga remains and concluded that these remains truly belong to Chingis Khan's first capital city. (Х. Пэрлээ Некоторые вопросы истории кочевой цивилизации древних монголов. УБ.1978)

On the top of the Doit hill which is located near the Doit Lake, Khotont soum, Arkangai aimag there are 20 building traces in total while 17 of them are surrounding

the 3 buildings located in the centre in the form of a fortress. This is a distinctive feature of the Mongolian town and palace building. The bricks, roof tiles, foundation of stone columns found in the remains of the Doit hill are similar to those of Ugedei Khan's palace in Kharakhorum city. As a result of the joint research done by Mongolian and Japanese scientists the remains of the Doit hill were considered as Ugedei Khan's palace "Gege-Tsagan". (X. Пэрлээ Монгол ард улсын эрт дундад үеийн хот суурины товчоон. УБ, 1961. Sh. Kato Activities report 95-96 Protection and conservation of the ancient ruins of Kharakhorum city, Mongolia).

The remains of these cities compared to those of Kharakhorum appeared to be much smaller in terms of their size and without any surrounding fortresses.

The big ancient city ruins, which used to belong to the territory of the Mongolian Empire, are now situated in the Kharkhiraa river valley on the territory of present day Russia. Besides being the capital city of Khasar's realm, Chingis Khan's younger brother, the city played a vital role in the history of the Mongolian Empire. Another city was built at Dund Ereg of Elstei river valley, Tuva, Russia. By excavating these two cities precious information would be gathered about cities of Mongolia in the middle Ages. Therefore, during 1956-1958 the joint expedition¹ comprised of scientists from Russia and the Academy of Sciences of Mongolia had made excavation in the Kharkhiraa river valley. Another city, Elstei, was excavated by the same expedition but this time jointly with the University of Moscow². The findings from the cultural soil of these two cities appeared to be the same as the findings from the low cultural soil of Kharakorum. The city at Dund Ereg was used as a preparatory military base for conquering South and West Siberia from the territory of Tuva. The archeological findings have proved that this city was not only a military base but also a trade and handicraft centre.

4. Erdene Zuu Monastery

Although Erdene Zuu assimilates closely with religious and ceremonial constructions as 'Great Zuu', 'Little Zuu', 'Five suburban Zuu' and 'Tunsan Zuu' in the territory of Inner Mongolia in People's Republic of China it has its own specific and distinct features including:

1) It is surrounded by a great wall mounted with 108 subargans (Buddhist architectural sculptures) as a whole the property makes a unique architectural and construction ensemble, which used special construction materials, and technology, distinct from other Buddhist architectural monuments, found in the rest of Asia.

2) It preserves construction technology and architecture of nomadic tribes, which inhabited Central Asian plateau during the middle Ages. Buddhist and ceremonial facilities inside the great wall are arranged similar to a space inside the traditional Mongolian ger. This planning is called 'khuree' which is unique to the 13th century nomadic culture. This feature allowed Mongolians to better orient inside the architectural monument.

3) The temple is respected and cherished by Mongolians, as it is located near the magnificent Orkhon river valley - the site of the capital city of the Great Mongolian

Empire, Kharakhorum. Also it greatly attracts the attention of many foreigners yearly.

4) Erdene Zuu temple is distinct from other Buddhist monasteries by the fact that it used cultural relics and accessories from ancient Uigur, Tureg and Great Mongolian Empires and was built and constructed with construction materials commonly used in ancient town building.

5) The temple is preserved with unique features of Mongolian town planning.

6) In 1937-1940 Erdene Zuu monastery suffered from deliberate destruction as a result of Stalinist repression and atheistic ideologies. Due to financial constraints little is done in terms of reconstruction of the temple and its current state of conservation is very fragile.

5. Tuvkhun Hermitage Monastery

The Tuvkhun Monastery is similar to the small monasteries in the Northern China, Tibet and Nepal. However, it is located far from the densely populated areas and is purposed for conducting meditation and designing models of creations of Buddhist culture and sculpture. It is specific that natural formation was skilfully utilized.

The remains of the Tuvkhun Monastery's temple studio and other monumental buildings and outstanding natural formations related to religious customs become a good example of the great harmony between mankind and nature as well as their mutual dependence.

Monuments of the Tuvkhun Monastery evidently illustrate the customs and elements of Buddhism, which is widespread in Asian countries. For instance, the two caves can be considered as a real witness to the specific meditation custom, which was conducted in the East for many years with the purpose of fully mobilizing one's body and spirit.

This monument becomes an integrated part of the life and artistic creation of the First Bogd – Ondor Gegeen Zanabazar. The monument includes a meditation studio of Zanabazar, who was meditating the models of the selective creations of Buddhism in Mongolia in the seventeenth century. The Monastery was destroyed between 1938 and 1940 due to the anti-religious ideology.

2(c) Authenticity and Integrity

1. Overall, the Orkhon Valley still has a high level of authenticity as a continuing cultural landscape of Central Asian nomadic life and pastoralism. There have been some intrusions into the landscape, particularly around Kharkhorin (eg Kharkhorin itself, power lines, modern roads and tracks, some large buildings in the countryside) but the basic use of the land has remained the same or has reverted to pastoralism in recent years. South of Kharkhorin in the Khangai Nuruu National Park the landscape is pristine and unaltered. The central and local authorities recognise how vital it is to

sustain nomadic pastoralism as a means of managing. The grassland and continuing intangible and tangible traditions associated with this way of life.

2. The archaeological components of this landscape have a high degree of authenticity. Apart from some small past and present excavation trenches, the only investigations have been non-intrusive. Archaeological deposits are largely untouched, apart from some damage due to arable agriculture. In particular, ploughing at Khar Balgas, some agricultural buildings, and a state farm, now removed from Kharkorin, have caused damage in the past. There has been no interventionist conservation work and little is needed, except perhaps to repair some of the exposed mud brick at Khar Balgas. Loose carved stones around the Bilge Khan and Kultegin monuments have been removed to an on-site building for safekeeping. Overall, the authenticity of archaeological components at the site is high.

3. The sites of Erdene Zuu and Tuvkhun have undergone more intervention since they are standing buildings and thus which continue to have a religious use need repair. Religious use is in itself part of the authenticity of the sites since it continues and restores the Mongol Buddhist tradition, which is a significant part of this landscape.

4. Both sites suffered severe damage in the 1930's when many buildings were demolished. At Erdene Zuu the surviving buildings have been repaired and restored using materials and methods traditional to Mongol society. No buildings have been reconstructed and the site is now managed primarily as a museum, although one building is now being used again as a monastery.

5. At Tuvkhun, two buildings demolished in 1939 have been restored to allow the continued religious use of the site. The two buildings have been carefully returned to their earlier state using photographs taken before the destruction and the evidence of timbers left on the site since 1939. This work, along with repairs to the one surviving building, has been carried out with materials and methods traditional to Mongol society; nevertheless it is considered that rebuilding more wooden temples could damage the authenticity of the surviving remains needs to be addressed.

2(d) Criteria for inscription

1. The Orkhon Valley is undoubtedly a cultural landscape representing the combined works of man and nature. It is fully illustrative of the evolution of nomadic cultures of Central Asia, under the physical constraints and opportunities of the often-harsh environment. Both in the continuing way of life, and in the evidence of past use, the nominated area clearly shows how humanity has developed specific techniques of sustainable land use with a specific spiritual relationship to nature. The Orkhon Valley demonstrates how nomadic use of the landscape is dependent upon a number of fixed points of strategic and administrative or spiritual and mythological significance.

2. The Orkhon Valley is an outstanding example of a continuing organically evolved Landscape (Operational Guidelines 39 (ii)). It retains a very active social and economic role within contemporary society, which is still evolving and is closely

associated with the traditional way of life. At the same time it has ample and significant evidence of evolution over time.

3. The nominated site meets the following criteria of outstanding universal value as set out in the Operational Guidelines:

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

The Orkhon Valley clearly demonstrates the adaptation of the landscape for nomadic cultures through its use for grazing and through the development of fixed points to which the nomadic peoples related.

Specific sites demonstrate the development of those fixed points to reflect the needs of those nomadic cultures. Khar Balgas is an outstanding example of a fortified Uighur city developed both as a centre of control and also a commercial entrepot. Kharakorum reflects in its planning (as evidenced by topographic and geophysical survey) the needs and planning of a great Mongol capital and trading city.

Erdene Zuu Monastery is the pre-eminent and earliest example of a monastery in the Mongolian Buddhist tradition. In its planning it follows the precepts of Mongolian medieval town planning and is the only standing place in the world to do so.

C (iii) Bear a unique or at least exceptional testimony to a cultural tradition or to a culture, which is, living or which has disappeared

The Orkhon Valley's wide plains, rolling hills and adequate water supplies provided the ideal environment for the development of a series of nomadic cultures, all of which used the Valley as their core. Within the valley there existed extensive pastorals, and the cities, religious and other sites that provided fixed points around which the nomadic cultures revolved. With its continuing nomadic way of life, the continuing centres of Mongolian Buddhism and the evidence of past fixed points of Mongolian and earlier cultures, the Orkhon Valley is an exceptional example of the nomadic civilizations of Central Asia in general, and of Mongolian culture in particular.

C (iv) Be an outstanding example of a type of or landscape which illustrates (a) significant stage(s) in human history.

The Orkhon Valley as a whole and a number of archaeological and historical sites including the settlement of Stone Age activity at Moiltiin Am and "Orkhon-7", the Turkic burial and memorial sites of the 6th/7th centuries, the capital city of the Uighur Empire, Khar Balgas, the ancient Mongol imperial capital city Kharakorum, Erdene Zuu, the earliest surviving Mongol Buddhist monastery, and the hermitage monastery Tuvkhun are striking illustrations of the main stages in history of the nomadic civilization of Central Asia in general and of Central Asian Empires in particular.

III. Description.

3(a) Description of the Property

The Orkhon valley heritage sites are located along the Orkhon River, which flows through the mid-region of the Khangai mountain range. The majority of the sites are located within the Orkhon River flood plain, although Tuvkhun Monastery is a notable exception, being situated at the peak of Tuvkhun Khan Mountain (2268 m) adjacent to the valley.

The general area is extremely rocky; surrounding mountains are composed of sedimentary rock such as slate, argillite, aleurolite, and of granite dating from the Devonian of Palaeozoic period and Carboniferous periods (300-400 million years ago). The abundance of rocks in the area contributed to the widespread construction of granite statuary and funerary architecture by early inhabitants of the region, as well as bearing an influence on monastic architecture.

From the town of Kharkhorin, the Orkhon River enters a marshy area and branches off into several streams. In the vicinity of the Orkhon Valley monuments, its width ranges from 18 to 28 metres. The Orkhon River Valley is composed primarily of sandstone deposits from the Quaternary Ice Age, although the Balgasan plain consists of sedimentary rocks from the Riphean age, while the Elsen plain, located between the Orkhon and Old Orkhon rivers, also consists of sedimentary rocks from the Jurassic period, suggesting that the Orkhon was at one time much larger than its current size.

Climatically, the Orkhon Valley area belongs to the continental zone, characterised by cool summers and severe winters. Clear days per year average about 80-100 days. The average annual temperature is 0.8°C , while the average temperature for January is -18°C , and for July $+15^{\circ}\text{C}$. The average annual precipitation level is 332 mm. But this amount varies considerably: in occasional dry years lakes and rivers, soil and vegetation dry up, while in humid years flooding is widespread, marshes and bogs increase in size, plants grow intensively, and the land and soil cover become soaked, thus revitalising the ecology. Since the climate of Mongolia is subject to extreme continental variations, it is important to treat ecological problems seriously.

The Orkhon River, having a course of 1124 kilometres, is a primary tributary of the Selenge. The river draws its water from rain, underground sources, and from spring runoff.

Paleobotanical studies have indicated that at the time of the Palaeolithic age, the area of the Orkhon Valley consisted of mixed coniferous and deciduous forest and densely-vegetated steppe. Mongolian-Russian joint paleozoological expeditions have revealed that the region was formerly rich in wildlife, including mammoths, deer, wild horses, and foxes. Forested steppe covers the mountainous part of the region, while semi-arid steppe covers the plains area. The peaks and northern slopes of Tuvkhun Khan, Undur Oovot, Undur sant, Bayanzurkh, Nart, and Chavgants mountains are heavily wooded. The primary forest vegetation is Siberian larch and, at higher elevations, cedar.

The Orkhon River is one of the longest rivers in Mongolia, flowing from the eastern foot of the Suvarga Khairkhan mountain of the Khangai range, through the

steppes of Central Mongolia, eventually joining up with the Selenge River along the northern border of the country. The historic sites and monuments of the Orkhon Valley Cultural Landscape are located in the vicinity of the river's source.

The nomadic cultures of Central Asia have made immense contributions to world civilization, having constituted the main culture of a very large part of Asia over several thousand years. The nomadic tribes from which the Mongols are descended inhabited the wide Eurasian steppes. Their lands not being suited for agriculture, they began to raise horses, sheep, goats, cows and camels. The nomads spent their lives moving their herds from one area of pasture to another, sometimes covering vast distances within a year. Over time this nomadic style created a unique culture, which is now recognized as "nomadic culture". The wide expanse of Central Asia which is in part occupied today by the territory of Mongolia, represents the cradle of nomadic civilization whose contours have over time evolved into a classical tradition. One of the most mobile and powerful forces in history, the Central Asian nomads—including the Mongols—played an important role in the history of Eurasia and in the ethnic, economical, political and cultural links between the peoples and nations. The nomads constituted the human link in commercial intercourse. It is demonstrated completely by the evidence of the way of life and the historical and cultural remains which are still in existence in the Orkhon Valley.

Nomadic pastoralists spent their lives moving their herds from one pasture to another, sometimes covering vast distance each year. They operated and moved across territory within strictly regulated and controlled ways linked to the specific designation and use of grazing ground and territorial rights and social units.

Intangible heritage properties are by their nature not fixed in space or time; they belong to a gradual process of evolution which, if stopped, will entail the stagnation and eventual loss of the culture. It is thus important to protect the traditional culture in such a way as to permit its continued growth, and to allow in particular for the assimilation of new technologies where appropriate: the nomadic culture must not be left to fall behind adjacent sedentary cultures in its access to information and communications, medical services, educational opportunities and the like, fostering backwards living conditions in the name of cultural preservation. Nevertheless technical developments, particularly the introduction of new facilities and infrastructures, must be carefully planned so as to have a minimal negative impact on the traditional culture and on its ultimate sustainability.

The intangible cultural heritage properties of the Orkhon Valley Cultural Landscape are listed as follows:

A. Nomadic culture

1. Nomadism: the traditional practice of moving seasonally to provide suitable pasturage and shelter to herds of cattle, sheep, goats and horses.
2. Oral literature: in particular, the auspicious words and poems spoken in association with activities specific to the nomadic culture (e.g., the building of a new *ger*, making of felt, etc.).
3. Culinary tradition: the processing of dairy products (e.g., dried curds (*aaruul*), yoghurt (*tarag*), cheese (*byaslag*), ghee (*shar tos*), koumiss (*airag*), boiled curds (*aarts*), etc.), and preparation of meat.

4. Use of the *ger*: the use of the Mongol *ger* as a nomadic residence, and observation of associated symbolic traditions.
5. Animal husbandry: the traditional knowledge and techniques of animal husbandry.
6. Felt making and embroidery: the making of felt according to traditional means, including rolled and hand-made felt, and the production and decoration of felt items.
7. Sports and games: the playing of traditional games associated with nomadic culture, including specifically knucklebones (*shagai*) and 'stone family'.

B. Religious culture

1. Tsam: The creation and performance of the *tsam* masked dance, including the techniques of preparing costumes and masks, and the production of associated music and choreography.
2. Language and scripts: Literacy in the Tibetan language and in Mongolian scripts (including the Soyombo and Tod alphabets) and furthering of the associated discourse.
3. Artistic production: The creation of bronze castings and *thangka* paintings in the Mongol style ('Zanabazar School').
4. Meditative tradition: The practice of isolated meditation at a hermitage over a specific period of time, in accordance with prescribed customs, leading to spiritual enlightenment.
5. Traditional medicine: The diagnosis of ailments and prescription of medical treatment according to the practices of traditional Buddhist medicine.
6. Monastic tradition: The training of lamas and carrying out of rites and ceremonies at monasteries in accordance with Buddhist beliefs.
7. Animist rites and beliefs: The rites and beliefs associated with natural sacred sites and ovoos.

Although nomadic cultures occupied vast landscapes, they also needed fixed points to which they regularly returned. The nominated site of Orkhon Valley provides striking evidence of the way in which the successive nomadic cultures based in this area were anchored to administrative, commercial, and religious centres. This cultural landscape has preserved these features of nomadic life exceptionally well. Despite some inevitable changes, the usage of the landscape and the traditional culture of its inhabitants have been remarkably well preserved, particularly in the Khanggayn Nuruu National Park in the south of modern Kharkhorin.

Due to its intersection with major trade routes, wide availability of water supplies, natural cover, and important size, the Orkhon Valley has been of exceptional importance to the nomadic cultures of Central Asia, as demonstrated collectively by the living nomadic culture both tangible and intangible, archaeological and historical sites in the Valley.

In the Orkhon Valley, there are numerous cultural and archaeological vestiges dating from the Palaeolithic period through the Bronze and Iron Ages, including the Stone Age archaeological sites of Moyltiin Am and "Orkhon - 7". Such early remains demonstrate with certainty that nomadic peoples have occupied the valley and

exploited its natural resources, making it their homeland over several thousand years.

The Orkhon Valley was very suitable for settlement, by nomadic people and empires, and was settled successively by the Huns, the Syanbi, the Turkic and Kyrgyz peoples, the Uighurs, the Kidans, and finally the Mongols. Within the Cultural Landscape are a number of Archaeological Protection zones safeguarding the most important of these fixed points. These include important Turkish memorial sites of the 6-7th centuries, the 8-9th century Uighur capital of Khar Balgas, as well as the ancient Mongol imperial capital of Kharakhorum. Erdene Zuu, the earliest surviving Mongol Buddhist monastery, and the Tuvkhun monastery, evidence of the widespread religious meditative tradition, as well as a number of other sites are also protected in this way.

1. Turkish memorials of Khöshöö Tsaidam

Currently, the Turkish memorials of Tsaidam valley consist of Bilge Khan memorial, Kul Tegin memorial surrounded by 2 unknown memorials (of smaller size), and the fifth memorial, which has been just recently revealed.

a) Bilge Khan memorial

The memorial is located on the west bank of Old Orkhon River, which is the southwest end of Tsaidam valley to the north west of Chuluut hill. Square-shaped walls measuring 96x60m surround it. Inside the walls, there is an imprint of a water channel. In the western part of the central square, there lies a sacred square-shaped stone 2.4-1.2m in its original place. In the centre, there is a square trace attesting to a sacrifice temple, which existed there. Also, there is an evidence of an excavation and survey conducted in the 19th century. A turtle-looking monument made of white marble is buried in the eastern part of the area. There are three fragments of a 3 m high monument with Orkhon-Enisey runic and Chinese inscriptions, which was installed on the back of the turtle monument. The top of the monument is decorated with a carved picture describing a twisted dragon. The front side has a carved ibex, which used to be a stamp and identification emblem of Turkish khans. Apart from these, there are several other mankind-looking stones. Among them, there is a beautifully carved picture of a man and a woman, who are sitting cross-legged. They are supposed to be Bilge Khan with his queen. The Uighur people, who completely conquered the Turkish Empire, had already cut and destroyed the heads of these monuments.

During the survey process, it became obvious that the central part of the monument has a pressed adobe floor, which is 40 cm thick. The so-called "bal" stones were placed in line from the monument installed on the turtle monuments back to the east for about 3km. This, as said in the nangiad source material, is the number of enemies exterminated by the given hero or the number of people that participated in a funeral ceremony, as considered by some researchers.

b) Kul Tegin memorials.

The Kul Tegin monument is located about 1 km to the north from Bilge Khan Memorial. The commander-in-chief of an armed force Kul Tegin was a younger

brother of Bilge Khan. The Mongolian-Czechoslovakian joint expedition led by L. Easle and N. Ser-Odjav conducted an excavation work in the monument and made a detailed clarification of the monument's structural organization, form and size. Sacrifice temple measuring 10x10 m was built on a special stage in the centre of the construction. Its walls were covered with white adobe and painted with red colour. The inside walls were decorated with colored pictures. Fundamental stone remains of 16 posts, which supported the roof of the temple, are still preserved. The temple's surrounding area was paved with square bricks measuring 32x32x6 cm. Square walls measuring 67x29 m surrounded this brick floor. Subsequently, water channels also surrounded these walls.

In the left wall, there were 2.9m wide gates. Two sheep-looking stones were placed on the two sides of the gates, which have been preserved until now. The monument with runic and nangiad inscriptions, which was installed on the turtle monument's back (8 m inside the gates), was broken down a while later. It was found and restored in 1911. In the area between the gates and the temple for worship, there were figures of entourages and attendants placed in two lines facing each other. Currently, the heads of figures are collapsed. Inside the temple, there were placed cross-legged sitting figures of Kul Tegyn and his wife, of which only fundamental remains have been preserved until the present. As the result of excavation efforts in 1958, the heads of Kul Tegyn and his wife were found. The monuments were very skilfully and realistically created with stone-perforated design. "Bal" stones continue for about 3 km from the gates. The distance between each stone is 3 m, and there are about 1000 stones.

Apart from these famous monuments, there are two smaller-sized memorials with inscription on them. They also consist of remains of surrounding walls and water channels, decorated square stone walls, mankind- and animal-looking figures made of stone and bal bal stones.

Findings revealed from this area also attest that a worshipping temple existed here. The recent survey conducted in the Kul Tegyn memorial revealed a new unknown monument located 150 m to the northwest from the Kul Tegyn. Excavating and studying the top of granite there found a small sized square and decorated stone fence with a four flat-board stone, which was slightly shown on the ground surface. These four boards have skilfully carved pictures of two birds looking at each other. Small metal items such as spoons, plates as well as parts of decorated pots were found in the stone fence. As a result of recent records, the stone fence is obvious that it might be altar stone. The altar stone differs from others by the total non-existence of the so-called "balbal" stones.

Studying and investigating these Turkish memorials will create an opportunity to clarify many issues in details like the structure, purpose and corresponding period of memorials, cultural development, as well as relationship with other cultures. Inscriptions of the Kul Tegyn and the Bilge Khan stele had been a matter of scientific interest for scholars. The Kul Tegyn memorial was erected in 732 and the Bilge Khan memorial in 735. Before the deciphering of the inscriptions in 1893, the oldest known Turkish text was Kutadgu Bilig, written in 1069. With these memorial stones the Turkish language was immediately understood to be 337 years older than previously thought. And with that it gained in profundity. These memorials have been

the eternal documents on the short earthly lives of Heaven-like and Heaven born Turkish Bilge Khan and his brother KulTegyn. They have descended on the Asian steppes from the heavens like their ancestors Oguz Khan, the sun became their lance and the sky their tent. They advanced from sunrise to sunset with heavenly grey wolf flags .On horseback, they raced the clouds. Having opened their way through the lance –deep snow, they went northwards to the midnight. They settled and created statecraft. And then they promised an eternal state to their progeny. They have erected eternal stones to bequeath these words to eternity.

Thus the KulTegyn and the Bilge Khan memorials, together with the Tonyukuk stele were found in 1897.

2. The Ruins of Khar Balgas City

According to ancient study surveys and source materials, it is proved that Khar Balgas city was a large city comprised of 50 square kilometres, which had a palace of Uighur King, administrative buildings, temples and monasteries. Ruins of Khar Balgas, which has been preserved until the present time, are relatively visible, compared to ruins of other ancient towns. Currently, the city walls are large-sized however they are quite destroyed. Concentric fortified walls are 10-12 m in height, and the lookout tower is 14 m in height. As the result of excavation survey inside the walls, there was found a beautifully decorated trace of a palace building, which was consequently determined as items related to the Chinese Tang Empire period (618-907). An inner palace with a double wall is located in the south-eastern corner. Roof –tiles decorated with lotus flower patterns, typical of the Tang Dynasty, were found in the fortress.

The walls of Khar Balgas city had a powerful fortress measuring 0,6 x 0,6 kms. In the eastern side of the city, there were gates. Commercial and farmers' districts were located in the north and west sides of the walls. Watchtowers (tsonj) made by earth brick, surrounded the wall of the fortress. "Tsonj" were installed at the outside corner of the fortress for military purpose. There was a gate at the eastern side of the city ruin. There are remnants of water pipes (conduit) at three sides of the fortress. Also there are canals installed inside the fortress along the walls. There is patrolling tsonj-s inside the fortress and barricade walls as well. There used to be streets for commercial facilities and buildings and houses where farmers lived to the north and west of the fortress. A rectangular dam was made in front of the central gate of the fortress. Further to the south gardens surrounded by earth dams were found.

The Uigur china products, found in the remnant of the town, of 50 types including utensils in different shapes were made with the help of revolving wheels and were burned by fire. These Chinas were thick, strong and well elaborated and burned. With thick surfaces and strong and firm brims and main parts they were made for keeping. The surfaces are mostly glossy (even) without any decorations or pictures; the brims are straight or bent outwards or inwards. Most of the vases and utensils apparently were made large similar to the big vases used by the Asians particularly central Asian people for keeping fermented mare's milk, corn and rice. Depending on the thickness and decorations they were used for different purposes like keeping food or cooking etc. The thickness of the pots/vases was 07- 09 cms.

Apparently, there was a garden in front of the fortress. There were many fortresses, buildings used for commercial purposes in the northwest part of Khar Balgas. (The dictionary/encyclopaedia of history and cultural monuments, 1999). Inside the fortress there were palaces where Uigur kings lived. There is a sign of the temple in which the gods and idols worshipped by the kings apparently were kept. On the door monuments dedicated to the king of Uigur were scripts in Uighur, sogd, Chinese and Orkhon- Enysei. One of the biggest accomplishments of the Uigurs of that time was the creation of their own script on the bases of Sogd alphabet of the Siri origin. Before that the Uighur used Orkhon –Enysei script of the Tureg. There are steles with the script, known as the script of Khar balgas witnessing the accomplishment. (Bold, 1990)

Tureg script of Khar Balgas

N. M. Yadrinsev, the Russian scientist in 1889 discovered a big historical finding near the Khar Balgas ruin, which later was named as Tureg script of Khar Balgas. The monument was found in an area 2 kms south west of the ruin of Khar Balgas of Uighur. Following its discovery, W.Radloff, a Russian scientist copied the script on the monument and included in his publications. (Radlov. 1892- 1899). At present the monument is damaged and divided into six pieces. No study has been conducted on interpreting the script.

Second tureg script of Khar Balgas

It was found in the eastern bank of Jarantai River, which is located eight kms away from the Khar Balgas ruin. It is deemed to be a piece of a column of a building. The length of it is 170 cms, the width of the two sides are 30 cms and 20 cms on the top and bottom, respectively. 103 letters or drawings, 22 dots in 50- 20 cms were depicted in 12 lines in the glossy decorated space in the front face. The height of the letters are 2 cms, depth is 23 mms. On the bottom of the script a wild goat, the emblem of the tribe Ashina of tureg and a degee stamp, the emblem of a different tribe was depicted. M. Shinehuu, Mongolian scientist interpreted the script.

"I am...(kunchi buyuruk?)
I supported the East
I defeated the West
It's time to die for me
I, Buka is my name
Am about to perish"

In a modern language its meaning is "Mr. Buka who has a title of Kunch and a position of Buyuruk won a great accomplishment in the East and held hostile about the West and mentioned about his declined fate and reputation in a few yet clear words" (Bold, 1990). They guess the The Mr.Buka is Gyu-lu-M-he, a famous commander- in- chief of the Uigur back in the second half of 8th century. He is one of the great fighters who took part in fights with the riots of An Lu Shan of China and a Tibetan riot. The above mentioned small scripts are of great value if one is to clarify the history if Uighur Kingdom and situation of the town of Khar Balgas. There are several stones and a monument holding depicts and scripts related to the mentioned scripts around the Khar Balgas ruin which have not been studied so far.

3. The Ruins of Kharakhorum City

The Kharakhorum ruins are located on the right bank of the Orkhon River at the northern end of Mongolia's Övörkhangai province, about 360 kilometres directly west of Ulaanbaatar, the capital city of modern Mongolia.

The Ancient City, surrounded by one to two meter high ruin walls, is 1,450 meters long stretching from north to south and some 1,130 meters in width at the northern end of the site in an east to west direction. The width of the site is about 600 meters near the southern end. At the south-western corner of the City stand the Ruins of Ugedei's Palace. This is a square ruin complex, which is also enclosed within the walls, with each side measuring about 250 meters in side-length.

Though Kharakhorum is significant evidence of ancient urban development in Mongolia, due to long years of wars and aggression it had lost its beauty, and the way it looked 800 years ago. It is in worse condition than other cities of that time and basically left no clear evidence on the surface of the soil.

Kharakhorum was the capital city of the Great Mongol Empire in the human history set up by Chingis Khan. It was established on the valley of the Orkhon River in the central part of Mongolia. Afterwards Kharakhorum city was the capital of different nomadic states that existed in the Central Asia. Kharakhorum was a city established and developed by Mongol nomads, and therefore, it absorbed all the characteristic features of the nomadic civilization and culture. It has become an evidence of the history of urban development in the nomadic civilization of Central Asia.

In the XIII-XIV centuries the Kharakhorum city, as a capital of the Mongolian Empire, was a centre of Euro-Asian multinational trade and architecture. There were buildings and structures built by builders and architects from all over the world. The remains discovered during excavations of the city demonstrate the forms and style of architecture of that time. According to the latest archaeological findings the total space occupied by the city was 8 x 8 (km) The Kharakhorum was surrounded by solid walls with a gate on each side. There were markets or trading areas at each gate. There were many buildings inside the walls that formed two big districts. The walls had a military tower, and not far from it there was a beautiful palace of the Ugedei khan.

The northwest corner of the big wall of the Kharakhorum was connected with a wall built with special bricks. In the centre of this wall there was a high foundation of palace that had 64 columns of Oriental design and numerous rooms. The palace floor was made of green ceramic plates, and all buildings were decorated with various green images. The palace roof was covered with green and red tiles. In the south-western, north-eastern and south-eastern corners of the Palace 4 small buildings were built.

The Ugedei khan palace was painted with various bright colours. Numerous sculptures, decorations, carvings were used as decorations for the Palace. Besides, bricks of various shapes, length, and square with various widths of Uigur ancient origin were used for Palace construction. Ugedei khan's Palace named "Thousand

tranquillity" had a length equal to a length of an arrow flight and was built on a high foundation. Together with the adjoining buildings it was the main decoration of the Kharakhorum city. The Thousand tranquillity palace as a complex of several palaces was built inside a special square wall in the southwest part of the city. At the front gate of the Palace there was a silver tree with an angel with a horn on top of the tree, built by a French sculptor Wilhelm de Buche.

During the days of celebrations the angel played a melody with the horn, and 4 different drinks, namely wine, mare's milk, honey drink and beer poured out of mouths of 4 lions located in the four directions from the tree. They poured into silver cups. Everyone in the Palace was served those drinks. The palaces of the Khan's relatives, princes, nobles and military leaders were built nearby. In the backyard of the Palace there was a small building which is thought to be Ugedei khan's recreation palace. There were 2 m high stairs at the gate of the central Palace with a 23 m road paved with granite paves. The wall gates had beautiful arches the roofs of which were covered with green ceramic tiles and were decorated with figures of various animals.

The Kharakhorum city consisted of palaces of royalty, noblemen, ministers, military leaders, houses of craftsmen, traders, monasteries and other residential buildings. Besides, it had many compounds and yurts. Thus, it was a big city. It had a population of over 10,000 residents, including royalty, noblemen, ministers, military leaders, common people, army soldier's monks and clergy of Buddhism, Islam and Christianity and foreign guests. Besides the khan's palace, there were monasteries, stores, military bases, warehouses and residential buildings

4. Erdene Zuu Monastery

The Buddhist monastery Erdene Zuu was founded following a meeting between the Avtai sain khan, a descendant of Chinggis Khan and Dalai Lama Sodnomjamts, the head of Buddhism, during which they had agreed to disseminate Buddhism in Mongolia. It was 1568. It is located in the eastern part of the centre of the Kharhorin soum of Övörkhangai province, to the south of the ancient Kara Koru city remains, straight to the south from the Thousand Tranquillity Palace that belonged to Ugudei khan, in between the Orkhon and the Old Orkhon rivers The Erdene Zuu monastery is surrounded with stonewalls with 108 soyombo stupas and has 4 big beautiful gates at 4 sides of the wall. The monastery occupies a territory of 400 x 400m.

At the beginning of the 20th century there were 62 big and small temples. The Erdene Zuu monastery is famous not only for its sacred altars as the first worshipping object for the Mongol tribes, but also for its unique 108 stapes. The stupas of the wall at some distance faced inside the wall, however, two stupas at each of the four corners faced outside. The stupa's width was 3.15-3.7 meters at its foundation, 2.15-2.9 m at its upper side and with 7.5 m in height. The stupas were built on a 3.4 m base. The bases were connected with stonewalls.

The wall was straight square shaped, and in the centre of it there was a compound and a worshipping temple of the Altai sain khan who was the founder of the Monastery. Therefore, this place is considered as a centre point of the

monastery. To the north west of this place there were the main temple of the Monastery - Gurvanzuu temples, the temple of the Dalai Lama, various temples teaching various subjects. To the north from the centre there were the Golden stupa, the main worshipping object, Chogchin temple, the Blue temple named as the Old Temple, temples of Bogdolavrin, Ochirdari and Janraisig. To the south there were a compound of the High priest, and an astrology temple. To the southeast from the centre there was a complex of temples built by the White Pilgrim who had asked for a land for mercy deeds and temples of Janchivlin and Dashchoilin. In the front side of the centre there was a big pond, to south west there were a library and the Geser temple.

The Gurvan Zuu temples, the main temples of the Erdene Zuu monastery are located to the west of the remains of the Avtai sain khan's ger palace. The Gurvan Zuu temples consist of three smaller temples built side by side, the Main Zuu, the Western Zuu and the Eastern Zuu. Each temple has a corridor inside for prayers to walk around. The Zuu has a big decorated pinnacle named Ochir Ganjir on its roof. A statue of Lord Buddha in his young ages, the relic of the Main Zuu is placed in the north central part of the temple. And to the right side, there is a statue of Gombogur Buddha, and to the left side there are statues of Lham goddess. The Western and Eastern Zuu temples kept the Statues of Lord Buddha in his younger and mature ages with all accompanying objects.

The ceilings and walls of the temples are decorated with portraits of various gods. Tombs were dedicated to the Avtai sain khan and his grand son the Tusheet khan Gombodorj, in front of the temples.

The big sanctuary stupa named the Golden stupa is in the centre of the stupa walls. This stupa is of Bodhi stupa style and is surrounded by 8 smaller stupas and is placed on a square foundation. The Golden stupa is 5 ald high (1 ald = 1.6 m), and the surrounding stupas were of 8 various types.

During the years of great reprisals the worshippers managed to hide and preserve Buddha statues and other worshipping objects. Among those survived were 14 temples, stupas, 108-stupa stonewalls, the Golden stupa, the Dalai Lama temple, tombs of Avtai sain khan and his great-grand son the Tusheet khan Gombodorj.

Nowadays the Erdene Zuu Museum has among its displays the main object of worshipping of the Mongolian religion – the Gombogur Buddha statue, brought by the Avtai sain khan from India, the legendary 1.5 litter coral cup allegedly presented to the Monastery opening by the God of Water and Land, a portrait of the Makhgal Buddha made of golden threads. There are overall about 10,000 displays at the Museum today.

5. Tuvkhun Hermitage Monastery

The Tuvkhun Hermitage Monastery is located in Bat-Ulzii soum of Övörkhongai aimag, Mongolia, about 20 km to the north from the soum centre. It is 2300 m above sea level. The monastery was built on a small stage on the top of the Tuvkhun Shireet Mountain between large rock cliffs. Using the breach of a rock

located in the south side, there was made a sidewalk with stairs by putting down gravel. It continues right up to the stage, where the monastery is located. The above-mentioned stage has a west-to-east-continued rectangular shape. This small place was divided into two parts, where the eastern part was purposed for household activities (monastery treasury) and the western part was planned for meditation activities. The meditation part included a meditation studio, Munkhzul's temple (Stellar light temple), Ochirdari's temple, a large assembly hall for religious ceremony and two stupas.

Two caves, located a little above Tuvkhun Hermitage Monastery were favorite places for meditation. Undur gegen Zanabazar had been meditating and doing his creative works. Also, there is a cave in the form of a mother's womb and a small tunnel leading to the backside of the cliff. The Tuvkhun Hermitage Monastery has the features of two wells with black and white water. One of them is a sacred well. On the top of the cliff, a pile of stones to worship a god of this mountain forms a hill. It is called Ovoo.

Edges of a steep rock, which is 30 meters higher than the stage on which the monastery is located, were also made flat. There is a trace attesting to the fact that on the eastern slope of this flat stage there was built a small building with stonewalls, named "The temple of the water god". Generally, the Tuvkhun Monastery was a meditation foundation built without any harm or damage of unique natural formation and becomes a distinctive monument of the nomadic civilization and religious culture.

6. Remains of Palace at Doit hill.

The remains of the Palace at Doit hill are located near the White lake of Doit in Hotont soum in Arkhangai aimag, 40 km north of Kharhorin. The Doit hill is situated among five small lakes Shorvog nuur, Hunt nuur, Doit nuur and Tsagaan nuur facing southeast. There are polished granites in four the corners of the main construction. The biggest construction has dimensions of 45x60 m and surrounded with the ruins of the other 17. The peculiarity of the palace is that from the back, left and right sides it was surrounded with buildings instead of walls.

The researchers consider that the remains were the ruins of the Gegeenchagan palace of Ögödei Khan. The landscape, location and structure of the buildings of this place prove that there was a Palace there. Besides, the remains found from this place are similar to those, which were found at the ruins of Kharakhorum, Palace of Ogodei Khan and other palaces. H.Perlee, a Mongolian scientist, also considers that this historic construction dates back to XIII- XIV century.

7. Hunnu grave of Hutag Mountain.

The stone tomb surrounded with fences was found on the mountain Hutag that is 7 km north of Khöshöö Tsaidam. As the researcher N.Ser-Odjav noted, the tomb was made from stone brought from nearby mountains. The researchers excavated three tombs. The skeleton of two horses placed to northeast and skeleton of a man placed in the opposite direction were discovered in the square 6.5x5.5 m tomb located in the foot of Hutag Mountain. The belt decorations, silver engraved decorations, metal knife, golden earring, horse's belongings, horse's bit of S-shape, metal saddle girth,

metal stirrup, boned clasp and other things have been found in the tomb. All these findings were similar to items of the Turkish period and to items found in the territory near Tuba, Yenisei of Russia and Kazakhstan.

8. Remains of ancient town of Talyn dorvoljin.

This site is located in Khashaat soum of Arkhangai aimag, formerly Lun soum near the Hogshin Orkhon River. It has square earthen walls of 100x80 m. There were two gates in two sides of the walls and there was another earthen shelter, 13 m from the west with the dimensions of 28x19 m. There is a stone tomb similar to the Hunnu period in the middle of the walls. H.Perlee, a Mongolian scientist, mentioned this tomb in his book referring to N.M.Yadrintsev work.

9. Remains of ancient town at Har bondgor.

This oval shaped wall of the Middle age is located 15 km northeast of the centre of Kharhorin soum in Uvurhangai aimag. The roof tiles from the 13th century and other building items, things made from clay and metal, were discovered in this site. No excavation was made but thorough research is needed in future in this place.

The front side of the wall is bigger than the others. The dam around the wall is 60x50 m, and covered with stones and bricks two meters high. Inside the dam there is a 1.3 m long, 40 cm wide, 20 cm thick granite stone monument broken into two pieces. On the left side of the wall there is a construction of 45x45 m size with riverbeds without stones and channels are around it. Another construction has dam fences of 30x30 m with 10 columns in the centre; there are gates on the right and left sides without channel around. Construction of 25x25 m size covered with large stones 5.5 m high is in the middle of the wall. The wall dam has a gate in southeast. There is another construction with a 3.2. m diameter, which resembles a tomb.

10. The remains of the ancient town in "Bayangol am".

There are two earthen constructions at Bayangol am, 13 km west of Kharhorin town in Uvurhangai aimag. One of them has dimension of 110x80 m and very similar to the remains of the Palace at Melhii tolgoi which was in front of Kharakhorum. There are three mounds in the middle of the wall, which are the ruins of three joined constructions. Another one has dimensions of 140x125 m; there is one large mound in its middle and the ruins of several small constructions. The remains of blue, grey bricks and roof tiles were discovered in the ruins of this place.

The ruins of six constructions with square earthen walls are placed in the north west of Bayangol am. They are 100-300 m apart from each other. The walls that surround those constructions have dimensions of 20x25 m, 25x25 m, 18x20 m, and 20x20 m, 40x30 m. At present the site has not been investigated.

11. Palaeolithic site in Moiltyn am.

This site is situated north of the Orkhon River in the Moiltyn Am, which is near the ruins of an ancient city Kharakhorum. This is one of the most interesting spots, not only in Mongolia, but in Central, Middle, and Northern Asia as well. Many stone

items, instruments were found here which shows evidence of people living in this area long time ago from the ancient period.

In 1949 A.P.Okladnikov first excavated this site and it was continued in 1960, 1961, 1964 and 1965. Many items such as scrapers, knives, axes and other instruments have been found during the excavation.

12. Remains of Palace at Melhii Tolgoi.

On the south side of Kharakhorum the ruins of turtle made of granite is located in a place named Melhii Chuluu. On the top of Melhii chuluu hill there is a rectangular earth wall with the dimension of 106x78 meters, running from southeast from northwest. There are 2 adjacent small earth walls inside the large one and there is a turtle made of granite located on a small elevation inside of the east earthen wall. There is a trace of a stele being located on the back of the turtle. On both sides of the turtle two peacocks looking at each another are carved.

Mongolian palaeontologist H.Perlee conducted excavation of this ruin in 1949. He made a conclusion that the ruins of Melhii Chuluu are first trace/ evidence of Kharakhorum and it dated back to the 8th century, probably it has been build at the time when then Uigur's built Khar Balgas (Black city). Historical chronicles mention that Kharakhorum was the capital city of the Mongolian Empire since it had been established and dated back to the 8th century. Craftsmanship of the stone turtle located on Mali Togo does not exceeding in quality the one that is located near the remains of Ugudei Khan's Palace, therefore it could have been made earlier.

Researchers of Joint Mongolian-Japanese expedition organised under the auspices of UNESCO in 1995-1996 for the purpose of preserving and protecting the Kharhorin city ruins conducted research, developed territorial drawings (map) and copied inscription and drawings curved on the stone turtle. They have compared it with the information left in Yuan Dynasty books and came to the conclusion that this is the remains of a Togos palace dating back to the 13th century.

13. Palaeolithic Site of Orkhon-7. (Uhny gatsaa)

This historical site is located on the territory of Kharhorin soum, Uvurhangai aimag. It is a historical monument covering several thousand years of the Stone Age, particularly the period from the Palaeolithic to Late Palaeolithic not only of Mongolia but all of Central Asia. An uplifted terrain coming down to the river Orkhon from the north on the west side of Kharhorin soum is called Uhny gatsaa. The site is located on the right side hillock of this place. Archeologists made excavations-covering 150 square meters and found many kinds of artefacts belonging to the Stone Age era.

Researchers tried to determine the role of stone implements that are widely spread through a vast Asian territory of the Palaeolithic age. Development tendencies of these implements are similar to stone implements produced in the late Palaeolithic period (40-30 thousand years ago) and researchers accept a view that it should be determined by the method of Levanlua. Excavation and study of these implements/ historical monuments have a scientific value because they are used as a comparison for identifying the age of implements discovered during excavations, as well as during

sampling, of not only Mongolia but Central Asia, Siberia, Far East and Northern China.

14. Ruins of the Wall of Zahyn Bulag.

There is an earthen wall with the dimension of 120x 85 meters located on the top of a second pass to the southeast from Maihan Tolgoi, 5 kms directly the southeast from the remains of Kharakhorum. In the centre of this fortress are a few remains of elevated earth of former building, and other earth walls for separation of space.

Due South of the fortress about 30 meters there is a Hunnu type 4 x 4.5 sized grave with no tombstone in the centre but with an entrance.

A famous Mongolian archaeologist, H. Perlee, has included it in his book "Ancient and Medieval cities of Mongolia". UNESCO, project team for preserving and protecting Kharakhorum city studied it for the purpose of exploration and developed detailed drawings in 1996. As a result of research it has been compared with the text of Yuan Dynasty period books as well as Sudrin chuulgan (Collection of books) Rashid Ad Din and has been identified as a Toskhu city, which was erected by Ugudei Khan in 1238, according to the chronicles.

15. Complex monuments of Deer stones and Ancient Graves at Gumbiin Denj.

A Hillock located on the northern bank of the river Orkhon 10 kms to the west from Kharkhorin soum, Övörhangai aimag is called Gumbe. There is one square shaped grave, circular rock fenced grave and over 10 eclipse shaped rock carvings of the fenced graves. In the middle of these graves there is a deer stone of the Bronze Age with Sun, Moon, shield, dagger, war axe, and folk of deer. The Bronze Age monument research team from M3TCXЭ studied these monuments and implements during the 1977 excavation.

16. Complex monuments of square graves and graves at Nariinii Am.

A narrow canyon with a small river and coming down from the north to the river Orkhon is called Nariinii am. It is located 25 kms north of Khujirt soum, Övörhangai aimag. On the hillock of this canyon there are square grave and over 10 grave stone monuments. Detailed study of these monuments has not been undertaken yet.

17. Monument of Frog Stones Base (Melhii Chuluu).

There is an incomplete turtle and deer stone base at the Baga Elsteyn (Shallow sands) canyon on the eastern bank side of the river Orkhon 25 kms away from Kharkhorin soum, Övörhangai aimag. Size, craftsmanship, material of this turtle is identifiable to the stone turtle located near Ugudei Khan's palace ruins at

Kharakhorum city. This is c evidence that this place was a stone craftsman's branch of Kharakhorum city of the 13th century. In addition to that, all around of this place plenty of faced, refined stones of different make up are found which proves that this place served as a stone craftsman's workshop. S.V.Kisilev, H.Perlee in 1948-49 studied this monument.

18. Complex monuments of Ancient Hunnu Graves and Tombs and Square Graves of Maihan Tolgoi.

A little hill on the northern bank of the river Orkhon 30 kms away from Khujirt soum centre, Övörhangai aimag is called Maihan tolgoi (Tent Hill). On the western slope of this hill there is a square grave of the Bronze Age and there are more than 30 Hunnu graves. There are also 2 large graves mounds with circular stone dam, and several square fenced small graves of the Bronze Age on the bottom of south slope, as well.

19. Complex monuments of Ancient Graves of Berkhiin Bulan.

A mound with a steep Rock River bank on the Southern side of the River Orkhon 20 kms North of Khujirt soum centre, Uvurhangai aimag is called Berkhiin bulan. On the bottom of the western slope of this hillock there are about 10 monuments of the Bronze Age including square grave and grave mounds. These monuments require further study.

20. Complex monuments of Ancient Graves of Ar Buurug.

An archaeological site, probably from the Bronze Age, running on the west side of the Orkhon Valley lies about 20 kms to the north of the Centre of Khujirt soum, Uvurkhangai aimag. The site is called the ancient grave complex of Ar Buureg. The site hasn't been studied. And it is subject to investigation.

21. Remains of Palace at Khujirt Am.

This remain of the Palace is situated 10 km northwest of Bat-Olziit soum in Övörhangai aimag. It has not been investigated yet.

22. Ancient Graves of Orkhon Valley.

There are many ruins of constructions as well as tombs that can be found on the right bank of the Orkhon River in the territory of Bat-Olziit soum in Övörkhangai aimag. It covers quite large territory with different kind of tombs such as circular with a stone mound in the middle or stone mound in the middle with the monuments on four sides or small square stone tomb or simple square or circle tombs. All those remains appear to belong to different periods of history.

23. Petroglyphs at beginning of Orkhon River.

There is a rock picture with the image of animals near Orkhon waterfall in Bat-Olziit soum in Övörkhangai aimag. This rock is called "Petroglyphs at beginning of

Orkhon River". It was discovered in 1971 by the Mongolian archaeologist N.Ser-Odjav. There is a picture of four wolves running after an antelope carved on the rock. The antelope's head is shown raised as she is running quickly from wolves. There is also a picture of only the head and throat of two deer and a horse lying on the grass. In another picture there is a sign similar to a bird or a wild goat with a long tail and curved long horns. The researchers believe that this rock picture belongs to the Bronze Age or III-1 thousand years A.D.

24. Deer Stones and Square Tombs of Temeen Chuluu

There are about 30 square tombs in Temeen Chuluu am in Bat-Olziit soum of Övörhangai aimag, the fences around them are made from granite. Interestingly three deer monuments were used for making the tombs' fences and the top of one of the monuments was placed upside down. One of the deer monuments was made from granite 2.2 m high, 0.55 m wide, and 0.16m thick. There is a sign of a deer on it and 10 cm below there is a wide belt. There are also knives with circle shaped hook, a five-corner shield, archery and others. Another deer monument is made from grey granite 2.5 m high, 0.5 m wide and 0.25 m thick. Although the picture on the rock is not very clear, there are images of deer, a five star shield and a belt as well. The third deer monument is placed upside down and badly damaged. Nevertheless, the image of deer, triangle belt and shield can be seen. All these monuments dates back to the Metal age or III century B.C.

25. Deer Stones of Shireet Mountain.

This deer stone is located 10 km south of Tuvkhun monastery in Bat-Olziit soum in Övörhangai aimag.

26. Shankh Western Monastery.

Shankh Western Monastery was situated on the right bank of the Harz River in the centre of the present Shankh бага of Kharkhorin soum, Övörhangai aimag. In 1654 the first Mongolian religious leader Bogd Zanabazar moving from Nomyn lh Huree of Orkhon valley left the main part of Nomyn lh Huree, the original of some historical documents and other historical items to his brother Bilbidorj. Thus the remaining part left in the right side of Nomyn lh Huree people called Baruun Huree.

The temple of Shadublin aimag was built in 1774, the ceremony temple of Darjaalin aimag in 1781, the Mamba datsan temple in 1833, the Jud datsan temple in 1808 and the Tsanid datsan temple was built in 1825. In 1886 Evden datsan temple was built as Divaajin temple, in 1860 Zaurhain datsan temple was built as Namdullutsaglin; in 1885 Duinhor temple was built. Great importance is given to this temple, firstly, as a part of lh niislel of Mongolia of the Middle age and as it was initiated by the first Mongolian Buddhist leader Zanabazar who was also descendant of Chinghis Khaan.

This place was considered as a sacred one for holding a ceremony of praying for the state flag of Chinghis Khaan until 1937 from when it and was destroyed during the terrible period of repression. The renovation of the temple was started in 1990

assisting to renew the religious ceremonies. At present Shankh Western Monastery is under the protection of the local administration.

27. Complex of Ancient Graves and Tombs of Shunhlai Mountain.

Shunhlai Mountain is 1 km north of the centre of Khujirt soum in Övörkhangaï aimag. There are hundreds of square tombs of the Bronze Age that can be found around this area. In 1949 the expedition led by H.Perlee and the Russian archaeologist S.V.Kiselev excavated some of these tombs and found bone arrowheads, clay vases, bronze decorations and others artefacts and established their belonging to bronze age or I-III century A.D.

In 1978 Mongolian archaeologists also excavated some other tombs and discovered bones of men and animals, pieces of clay vases and others artefacts. Findings from the tombs give evidence that during funeral rituals of that time the head of the body was placed to the south and face up, the legs and hands of the person were put straight along the sizes of the body and the decorations and other belongings of the dead person were also put together.

The square tombs of Shunhlai Mountain belong to the later period of Bronze Age or the beginning of Metal age or II-I thousand years B.C.

28. Sacred Mountain of Hangai Ovoo.

The nomads of Mongolia used to conduct a special ritual of praying for nature and had tradition of praying ovoo. The most common method of ritual is to put stones on the top of the mountains and hills as well as near rivers and lakes. It shows the ancient belief of people that mountains and rivers have their own gods. A long time ago only shamans used to pray for ovoo but since introduction of Buddhism into Mongolia lamas also started to pray for ovoo. But there is strict ritual to be followed to pray for ovoo.

One of the examples of this tradition is the sacred Hangar Mountain. This mountain is the end part of Hangai range and its praying tradition has been followed for many years up to the present. The Ovoos used to be prayed to for good luck, good weather, health, and peace for people. The Sacred Hangai Mountain is one of the most famous sacred mountains of Mongolia.

29. Sacred Mountain of Undor Sant.

The mountain Undor sant is located at present Undorsant бага of Hotont soum in Arkhangai aimag, 2312 m above sea level. The sharp top of the mountain makes it unique among others and it is one of the sacred mountains of former Elden beil hoshuu of Sain noyon Khan aimag. According to nomadic people's belief, gods of mountains are able to keep people healthy and happy as well as helping them to escape all their troubles, and natural disasters.

3(b) History and Development.

1. Turkish Memorials of Khöshöö Tsaidam

The Turkish prince and commander-in-chief Kul Tegyn passed away in 731. Therefore, his elder brother Bilge Khan built a memorial in his dedication. It is said that his grandson lollyg Tegyn carved the inscription on the memorial obelisk during twenty days. It is already remarked in historical sutras that the funeral ceremony was an impressive one attended by numerous representatives from all over the world. The letter of condolences sent by Tan Empire King Min Huan via courier was engraved on one side of the memorial. Kul Tegyn was born in 684 as the youngest son of Elteres, the Turkish King. He started giving his strength to the political section when he was 16. Also he played a very important role in raising his brother Bilge Khan to a king's rank. Kul Tegyn was a politician and a commander-in-chief, who devoted all his strength to developing and implementing political, economic and international relationship policies of the empire. He passed away on February 27, 731 and was interred on November 2 of the same year. The glorifying temple was built on August 1, 732.

Bilge or Mongolian, a son of Turkish King Elteres, was born in 683. He became the Turkish king in 716 with a title of "Bilge". He was a famous politician, who greatly contributed to the economic and cultural development of the Turkish Empire. Bilge Khan passed away on February 25, 734. The sacrifice temple in his dedication was built on June 22 of the next year. The inscription on the memorial stele determines the world outlook of Turkish people as follows: "the men's children were brought into being under the blue sky and on the dark earth". Also, it describes the ancestors, parents, biography, honors and achievements. When Bilge Khan passed away, the letter of condolences was also sent by Tan Empire King, which was then engraved on his memorial. Many craftsmen personally participated in establishing a temple for worship. His grandson lollyg Tegyn engraved the memorial inscription during one month and four days period (19).

Although the establishment period of Bilge Khan and Kul Tegyn memorials is doubtlessly determined, there is nothing said in historical source materials about other memorials located nearby the above two memorials. However, as the result of archaeological studies and investigations, there is a basis to say that all of them were built during the same time period considering the similarity of their designs, structural organization and customs. Thus, many researchers concluded that memorials established in the 30's of the 8th century in devotion to Turkish kings and Uigurs destroyed aristocrats only about ten years after their establishment. The Uigurs broke down nearly everything including the figures of the king, his entourages and attendants. Therefore, first researchers who came in late 19th century noted that these monuments were intentionally destroyed much earlier.

The Turkish memorials of Tsaidam valley were first found and brought to light by the Russian researcher N. M. Yadrntsev in 1889. Following this information, the Finnish expedition headed by A. Geikel in 1890 and the Russian expedition group headed by W. Radlov in 1891 worked in this site. Many scientists including V. Tomson, W. Radloff, P. M. Melioranskii, S. E. Malov, N. Orkun, T. Tekin, S. G. Klyashtornii and B. Bazykhan largely contributed to the interpretation of the meaning

of Turkish inscriptions.

Though the scopes of archaeological investigations and studies of memorials and inscriptions were not wide-ranging. In 1891, W.Radloff excavated and researched the Bilge Khan memorial and determined the memorial's general structure and organization. In 1930's, D. D. Bukinych partly excavated and studied the memorial. The Mongolian-Chekhoslovakian joint expedition team carried out a broad excavation work in 1958. During the work process, they revealed a number of significant findings attesting to the history and culture of that particular period. However, the expedition team did not fill back the holes dug out as the result of excavation, which has been further destroying the memorials.

The Mongolian -Turkish joint project has been implemented since 1997 with the purpose of studying and protecting the Turkish memorials in Tsaidam valley. During this period, it has been initiating and implementing new activities in the field of detailed archaeological study, protection and restoration of these memorials. Within the framework of this project, several activities have been carried out to study and investigate the monumental area in details by involving various scientific sectors and to protect the area from climatic impacts as well as negative impacts caused by human operations. New activities to conduct a detailed geodesy mapping, take measurements and reveal underground items by geomagnetic methods have been started in the area, where memorials are located. As the result of these activities, an excavation work planned in details shall be carried out.

Apart from this, an activity has been commenced to strengthen and restore memorials with inscription, mankind- and animal-looking stones and various construction decorations, which are basically getting deteriorated due to negative impacts of climatic conditions such as wind, sun, snow, rain and soil minerals. A number of samples were taken from these stone monuments, which were subsequently analysed in the restoration laboratory of the Central Eastern Technical Institute. Based on the analysis results, the deterioration quality, form and content were determined

2. The Ruins of Khar Balgas City

Khar Balgas had walls measuring 412 x 491 meters. It was a large city with 5-km-wide and 10-km-long districts of craftsmen and traders, temples and monasteries and houses. (Hudyakov, Tseveendorj, 1982). As researchers consider, Khar Balgas was not initially established in the Orkhon valley, but it was moved to this area after its establishment. According to the source materials on Asian history, the palace of Pei Lo, the Uighur king, moved and settled down between Utugen mountain and Orkhon river valley in 751. The eastern side was flat steppe. It is still unclear where this city was set up. However, H. Perlee, an archaeologist, wrote that the Khar Balgas was probably moved from Selenge area, where Uighurs of Yoson family inhabited, to the south.

As a result of the archaeological excavation survey conducted in the Khar Balgas in 1949, there were found plane bronzes, numerous golden, silver and bronze articles attesting to the production of metal articles. Chinese coins of 840 (year) were also found. This proves the documents and source materials about the craftsman

work development. A "Kyrgyzian vase", which was found in Khar Balgas city, attests to the dense population. Although, Khar Balgas was a large city, it had not existed for more than 100 years. It was destroyed and burned up in 840 when Kyrgyz people attacked the Uighur Empire.

From ancient sutras, it was determined that almost each household had a hand-operated flourmill. However, no single stone of a mill has been found in the entire condition. All stones have been found in cracked condition. (Bichurin, 1950). The Russian scientists D. A. Klemenz and W. Radloff several times investigated the capital city of Uighur Empire named Khar Balgas and published a scientific description, during the second half of the nineteenth century. Later, D. Bukenich in 1933-1934, and S. V. Kiselev and H. Perlee in 1949 conducted some excavation surveys. Thanks to Yadrinzev, Klemenz and Radlov, the greatly damaged inscriptions were restored and recited.

S. V. Kiselev, L. A. Evtuhovoi, L. R. Kyzlasov, E. A. Hamzinoi and A. A. Gavrylov tried to resemble the ancient findings of Mongolia, Övörbaikal and Siberia. Khar Balgas is indeed a heritage of universal historical and cultural value, which is found in Mongolia.

3. The Ruins of Kharakhorum City

In 1220, Genghis Khan ordered the building of the city. It is said that the work went on until 1235, when Ugudei Khan ordered the outer wall to be built and the great Myriad Peace Palace to be erected. Guyuk Khan, Monke Khan then sustained Kharakhorum as the capital for another 25 years. Not only was Kharakhorum the administrative, commercial and cultural capital of the Mongolian Empire, but also an important crossroads between the eastern and western worlds.

The history of town building in Orkhon valley, on the territory of Kharakhorum, goes deep into the VIII century BC during the time of Uighur khaganat and later, in around the XIII century the ruler of Khereids was settled there. So not accidentally Chinggis Khan, the great founder of unified Mongolian State decided to establish Kharakhorum City. Construction of Kharakhorum was started in 1220 according to the ordinance of Chinggis Khan on establishment of the magnificent capital city, issued on occasion of the 15th anniversary of proclaiming the Chinggis Khan as the Great Khagan of the Mongolian Empire. This work was completed in 1235, at the time of Ugudei khagan's rule and Kharakhorum was announced as the capital city of the Empire. The capital of the Great Mongolia, Kharakhorum was the first capital city, which was built up by the order of Chinggis Khagan and inherited to his successors. Well-developed and prospering Kharakhorum became known not only within the Mongolian Empire but also throughout the world, and was developed into an international political, economic and cultural centre. Therefore, Kharakhorum was a real example of peaceful co-existence and cooperation of various people with different culture and languages for strengthening and building up the nation.

A number of historical documents mention about one of the architectural wonders of the Kharakhorum- the famous silver tree made by French artisan Guillaume Boucher. Following the orders of the great Khan, Boucher created this masterpiece of architecture for a good remuneration. Some evidences show that

Boucher was assisted by more than 50 craftsmen and completed the erection of the silver tree in 1254. The famous traveller of the 13th century, the envoy of the Emperor of France, Guillaume Rubrouck wrote in his History of Mongolia and Travel To The East, that following the sound of a bugle of the woman statue made as an envoy of the god Lkha, four various drinks such as wine, airag (fermented mare's milk), honey flavored drink and grain beer, called terracina poured out from the mouth of four lions on the silver tree. This tree was in front of the Ugudei's Palace.

A number of domestic and foreign scholars have investigated the site of Kharakhorum since the end of the 19th century. During the period of 1948-1949 the site was investigated for the first time by a Mongolian historical and ethnological expedition headed by Russian scientist S.V.Kiselev and Mongolian scientist H.Perlee. As a result of their investigations a large amount of new evidence was acquired.

UNESCO was extremely concerned about the extent of the destruction at Kharakhorum and formed a research project in 1995 to preserve the site. As a result of the project an accurate topographic map of the ancient ruins of Kharakhorum City was outlined and approved by the Government of Mongolia.

4. Erdene Zuu Monastery

The 16th century Mongolian Empire stretched from the Great Chinese Wall to Lake Baikal, from the Amur River basin to the Altai Sayan Mountains.

The empire was divided into northern, southern, eastern and western parts ruled by small khans. Therefore, the empire consisted of many small kingdoms. At this period the king (khan) of the central part of the empire, Avtai Sain Khan, initiated reforms under which he negotiated with Dalai Lama III Sodnomjamts about introducing Buddhism as an official religion of Mongolia.

The temple was called the Main Zuu, which later came to be known as Erdene Zuu. The first chief priest - lama in Erdene Zuu was a Tibetan Sad-du. Tusheet khan Erkhii Mergen, Tusheet khan Chikhundorj and Bogd Zanabazar made big investments in the temple during the second chief-priest Lovombo Sanjaadash. Several thousand monks lived at the monastery that was divided in main 6 groups. They used to perform a 108 religious dance. Erdene Zuu Monastery existed from the 16th to the 20th century. During this period of time it was twice severely affected by reprisals, first in the 1680's during the Inter Mongolian Wars and in the 1930's - 1940's - during the years of ideological reprisal. Erdene Zuu Monastery did not avoid the destiny of other monasteries in the 30s during the terrible reprisals that aimed at eliminating all temples and monasteries along with their monks. However, it was preserved relatively unharmed due to the fact that it was a concentration of great and invaluable items for worship.

The first attempts to restore Erdene Zuu Monastery were made in 1701-1705 during the years of the 4th chief-priest, Lampil. His successor, 5th chief-lama, Luvsandanzan continued the work and in 1718 established Tögösbayasgalant Temple for which he was awarded a title 'Achit Darkhan'. The second wave of restoration work began in 1743 during the years of the 6th chief-priest, Biligt, by his

carpenter, Lubsantseren. From 1771 the 7th chief-priest, Nomch Tsorj, Davaadarjaa, initiated restoration of the monastery by a famous Mongolian architect of the 18th century. He was also the author and the architect of Great Tsogchin Temple built in 1763-1770 and Lovar Temple built in 1784-1792.

The 7th chief-priest Nomch Tsorj Davagdarjaa initiated the fourth wave of restoration work. The restoration was carried out from 1796-1803, which was the last serious attempt to renew and rebuild the monastery. But there can be found evidence of some minor restoration and rebuilding until 1879 in connection with emerging new aims, when inside the monastery new temples were being built.

Historical resources evidence that in 1872, there were 62 temples inside the ErdeneZuu Monastery's wall. This number was continuously increasing until the 1930's.

From 1937-1940, under the banner of Stalinist repression, Erdene Zuu suffered from deliberate actions toward destruction of the monastery.

From 1947 attempts were made to use the monastery as a historical museum. For instance, restaurateurs and architects worked under the supervision of B. Daajav to make a plan of restoration work for the Laviran Temple ensemble in 1969-1970. In the 1990's authority for the Lavrin temple was transferred to a monk to have religious use as monastery.

Today the main, west and east temples are restored and used as exhibition halls of Erdene Zuu Monastery Museum. And, there are 18 historical building standings, and 108 stupas connected to each other with big walls, showing the past and present of Erdene Zuu Monastery.

5. Tuvkhun Hermitage Monastery

Bogd Zanabazar first visited this area in 1648 and it caught his special attention. Between 1651-1655, he instructed to build a small stone hermitage temple measuring 3,3x3, 3 meters - suitable for one person's work environment. Meditation was conducted in this area and designs for the monastery were developed. The monastery served as a meditation studio of Bogd Zanabazar for over 30 years until 1688 when Galdan Boshigt attacked this area with military force. Later, in early 1770, the monastery was found and studied. While studying the history and biography, it was determined that this monastery was the meditation studio of Bogd Zanabazar. Consequently, the small temple was built and named "Tuvkhun Monastery". The reason for becoming the most suitable temple for conducting meditation was that the temple was considered as one of the three homelands of Bogd Zanabazar and, therefore, the main praying place of worshippers.

During 1937-1938 religious temples and monasteries were destroyed, and Buddha's, offerings and gifts were confiscated as a negative consequence of Stalinist ideology. The remains of abandoned buildings, their designs and wooden articles existed until 1966. However, the monumental areas with unique natural formation that are related to religious customs have been preserved. Plus, the meditation studio of Bogd Zanabazar has been preserved almost in its original conditions.

Since the 1990's, the restoration work of temples and monasteries has been started. The restoration work of the Tuvkhun Monastery, based on the drawings and projects, shows the original features of one stupa, one large assembly hall and the temple of water's god.

3(c) Form and date of most recent records of the property.

1. Turkish Memorials of Khöshöö Tsaidam

Apart from the excavation of the Bilge Khan Memorial carried out by V. V. Radlov in 1891, other archeological surveys have not been carried out. Therefore, the memorial has basically preserved its unique features and original conditions. Since 2000, within the framework of the Mongolian-Turkish joint project, there has been dug an experiment channel in order to determine the general structure of the memorial, based on geomagnetic survey. The project aims at conducting a complete excavation in the future and restoring the entire conditions of the memorial. Moreover, the memorials and human and animal-like figures, which are getting more and more deteriorated, have been moved into a special building, strengthened and are currently undergoing restoration. The turtle monument was left in its original position.

Regarding the Kul Tegyn Memorial, there has not been conducted any excavation work. An activity has been commenced to move sun-exposed and deteriorated stone parts of the memorial into the building. Some of monuments including the monument with inscription, turtle monument, sacred stone, etc. are left on the ground. A net covering was made with the purpose of protecting the inscribed monument from pollution and bird manure. Also, the stone figures located in the third site are moved into the building. The newly revealed memorial fence was buried in the ground.

2. The Ruins of Khar Balgas City

The ruins of Khar Balgas City were placed under local protection and under state protection in 1971. According to the historical records and other sources, after Khar Balgas City was destroyed by fire in the 840's during the invasion of Kyrgyz tribes from the Enisei River, there haven't been any attempts and treatments taken to protect, preserve and restore them. The remains of Khar Balgas, which was the capital city of Uighur Empire, have been reflected in the legislative acts as an outstanding example of the Mongolian heritage of historical and cultural value. Russian researchers D.A.Klements and W.Radloff studied the site in 1891 and made scientific descriptions of the city. Russian researcher D.Bukinich did archaeological excavations in 1933-1934 and S.V. Kiselev and Kh.Perlee did in 1949. Judging from aerial photographs, the vanished city once covered an area of over 50 square kilometres, extending some 5 kilometres from north to south and 10 kilometres from east to west. The wall of the fortress is rectangular in shape (412 meters by 491 meters) and over 10 meters in height. Mongolian archaeologists recently unearthed a small tombstone with Chinese inscriptions at a spot 1.2 kilometres to the west of the fortress. The Khar Balgas ruins haven't been studied much, recently. This monument is in danger of total destruction due to natural impacts and other factors.

3. The Ruins of Kharakhorum City

Between 1978 and 1985, archaeologists of Mongolia excavated the site of Kharkhorum several times. A joint project of UNESCO, The Government of Japan, and Mongolia, on preservation and conservation of the ruins of Kharakhorum City, was implemented between 1995-1997. The operational tasks of this project were to zone the ruins of Kharakhorum City accurately. This work is to be regarded as an initial step toward the comprehensive conservation of the site. Russian and Mongolian scientists based the zoning work on in depth of past surveys in. The zoning work comprised the preparation of a topographical map, a geophysical underground survey of the underground structure / relics, and small-scale archaeological excavations. The topographic map covering the entire ruin area was completed under the direction of foreign experts. An area of 25 square kilometres was covered with the Kharakhorum site being the centre of the map. The maps were drawn at 1/1000 and 1/500 scales. With these new maps, several errors were found in comparison with the map drawn by S.V. Kiselev in 1948-1949. The northern wall of Erdene Zuu Monastery is 700 meters in length, but the UNESCO version shows that the length is 469.1 meters. Kiselev's map shows that the northern wall of the Kharakhorum City is about 1300 meters in length and that from this wall to the northern wall of the Erdene Zuu Monastery is 2500 meters, and at the southern point 1000 meters. The distance between the northern wall of the city and Erdene Zuu is 1525 meters. The axes on the maps also differ by 10 degrees.

The Mongolian Academy of Science along with archaeologists and scientists from Bonn, Germany has been conducting joint research on examination of underground structure and excavation of the ruins of Kharakhorum. , Since 1999.

4. Erdene Zuu Monastery

The administration of the Erdene Zuu Museum annually develops reports and registrations on the properties, which are kept in the administration database. Also, registrations and descriptions of monumental buildings of Erdene Zuu Monastery, monuments with ancient scripts and other valuable monumental sites that are preserved in this area, have been kept in the Cultural Heritage Centre's database of the Ministry of Culture, Education and Science since 1995.

5. Tuvkhun Hermitage Monastery

The investigations and studies on the Tuvkhun Monastery's history were conducted in 1967 and 1971. A scientific expedition of ancient architecture of Mongolia studied the Tuvkhun Monastery, and made its measurements and drawings. Also, the expedition team restored a sidewalk, which reaches the monastery, by using the collapsed stones from the front side of the monastery. Since then, there have not been any specific surveys conducted on this monastery.

3(d) Present state of conservation.

The local nomadic families of the Orkhon Valley have a long tradition of pastoral livestock breeding, which is comparably resistant to external factors such as market price fluctuation. At present there are 444 families in the Orkhon Valley

Cultural Landscape, and 80-thousand animals, which is consistent with the pasture capacity.

Pasture capacity and its sustainable utilization are the core issues of pastoral livestock breeding. It is important to limit the number of livestock and prevent the over cutting of trees so as to avoid the risk of desertification. To this effect, it will be necessary to conduct a detailed study of pasture capacity, to pass regulations limiting livestock numbers, and to enforce such regulations through regular monitoring procedures.

Intangible Cultural Heritage properties are specifically defined and protected by the Act concerning the Protection of Cultural Heritage (1994). General responsibility for the study, documentation and archiving of endangered properties rests with the National Centre for the Intangible Cultural Heritage, but the active preservation of nomadic and religious cultures in the Orkhon Valley must further involve the efforts of local and national authorities, NGOs, and the like.

Of vital importance to the present Site Management Plan is our recognition that these traditional cultures are in dissociable from the material conditions on the basis of which they have developed. The traditional processing of dairy products, felt-making, knucklebone games and so on all depend upon the availability of the 'raw materials' available to the livestock herder—namely milk, wool and bone—for which it is essential that the herding be conducted on a subsistence scale, as large-scale farm production removes the processing of raw materials from the herder's hands, and along with them the materials for traditional cultural production. As an example, the introduction of industrialised felt production in the mid-20th century led not only to the cessation of felt making according to traditional processes, but also made it impossible for herding families to pursue the traditional arts of felt embroidery; it was only with the re-privatisation of herds in the 1990s that families returned to the former tradition, albeit with some loss of the associated customs. Even more so in the case of religious culture, proper material facilities must be made available if the intellectual tradition is to be restored—namely through the reconstruction of monasteries, re-stocking of libraries, and re-introduction of the basic materials and tools for artistic production.

In order to preserve the physical conditions necessary to the nomadic culture, it is essential to limit land use in pasture areas so as to protect the natural environment against pollution and degradations, and to prevent its use for activities competing with nomadic pastoralism. It is also important to set limits on herd sizes, taking into account the pasture capacity. To develop the nomadic culture whilst avoiding the introduction of sedentarising influences, it is necessary to follow a policy of making the benefits of sedentary culture available to the nomads in a form that does not compromise their mobility—as for example through increasing reliance on physical infrastructures for communication, power supply and the like. The development strategy for the Orkhon Valley must therefore give priority to:

- mobile communications infrastructure, providing mobile telephone coverage throughout the countryside and eventually mobile access to the Internet
- local or travelling library and information centres with long-term lending services

- mobile solar and wind power generation units for herders
- high-efficiency airtight stoves

The sites of Mongolia, in particular of the Orkhon Valley, were preserved relatively well until the beginning of the 20th century. Several factors have accounted for this preservation:

- Human impact on the landscape has been minimal due to the extremely low population density, lack of industrial or agricultural development, and absence of permanent settlements.
- The traditional nomadic cattle-breeding, the primary means of livelihood in the region, has little effect on ancient historical and cultural remains.
- According to teachings of the Shamanism and Buddhism, it is prohibited to disturb mountains, rivers and the earth, or ancient memorials.

Nevertheless the heritage sites in the Valley have experienced some damage, particularly in recent years, due to the following conditions:

- Natural weathering. Weathering and losing their original shapes under the influence of natural factors such as sunlight, wind, water, and temperature changes, historic buildings, steles, and statues are deteriorating gradually. Soil minerals, microbes, and rodents have also caused some damage.
- State policy and activities. Under the ideological reprisals of building a socialist society, through a policy denying national history and culture, several hundred Buddhist temples with unique architectural characteristics, were destroyed completely. The few surviving buildings such as Erdene Zuu, Tuvkhun, and Baruun Khuree have had to undergo restorative works.
- Establishment of settlements and agricultural activities. The agricultural development policy begun in the 1950s was inadequately planned. Land in the areas of the ruins of Kharakhorum and Khar Balgas was put under cultivation and many properties were destroyed.
- Urbanization and increasing population density are affecting the sites negatively through the installation of high-voltage poles, roads, garbage dumps, etc.
- Vandalism and theft. In some cases local people are destroying ancient graves and burial markers by using the stones as construction material for buildings, roads and bridges, and livestock pens. In addition, some sites have been damaged by looters.

It is vital that the natural environment of the Orkhon Valley be preserved as an integral part of the cultural landscape, through policies strictly regulating economic use of the area. The local nomadic families of the Orkhon Valley have a long tradition of pastoral livestock breeding. At present there are 444 families in the Orkhon Valley Cultural Landscape and 80-thousand animals, which is consistent with the grassland capacity. Grassland capacity and its sustainable utilization are the core issues of pastoral livestock breeding. It is important to limit the number of livestock and prevent the over cutting of trees so as to avoid the risk of desertification.

1. Turkish Memorials of Khöshöö Tsaidam

The Turkish memorials of the Tsaidam Valley are a set of monuments, which can fully represent the city planning, architecture, monuments and the level of arts development of ancient Central Asian countries, especially the Turkish Empire, which existed in the 6-8th centuries. The Tsaidam Valley has preserved a set of ancient physical items including construction designs, construction utilities, and decoration items, as well as stone-perforated creations made over a thousand years ago. The monumental area that has preserved physical remains created by ancient people is of special significance with respect to having a general idea of and realistically understanding the nomadic civilization of the 8th century. Besides this, numerous valuable findings were revealed during archaeological excavations and surveys. These findings enrich the pages of the Mongolian history.

Protective measures for the Bilge Khan and Kul Tegyn Memorials were respectively taken in 1911, 1935 and 1971. In 1971, the memorials were placed under State protection. Subsequently, the Academy of Science built wire fences around the Kul Tegyn and Bilge Khan Memorials. However, these fences do not protect the memorials from natural factors' impacts. But, the fences negatively impact the appearance of memorials.

Accordingly, there have commenced protective measures to further strengthen the area. First of all, the stone monuments and their parts, which were exposed to the sun and wind, have been moved into a special building with the purpose of keeping them in suitable conditions, restoring and strengthening their original contours, and then placing them in their original positions. Based on this, it is intended to fully restore the original appearance of monuments.

2. The Ruins of Khar Balgas City

Its ruins have been relatively well preserved compared to numerous other cities established by Central Asian nomads. Khar Balgas was a fully fortified commandery and commercial entrepot typical of the central points along the length of the Silk Route, which criss-crossed Central Asia for at least 2500 years.

However, this rare and precious monument is confronting the danger of destruction due to long-time deterioration affects, natural impacts, and careless operation by human beings, livestock husbandry and agricultural activities, as the earthen tower in the fortress gradually deteriorating due to exposure to the elements reveal. A deep trench, once dug by archaeologists through the tile-paved surface of the platform, still remains open and threatens to destroy the ruins. Groups of nomads passing through each winter also endanger a part of a low wall, which encloses a square palace adjacent to the south side of the fortress. Accidental motor vehicle collisions with the fortress walls contribute to the destruction of the ruins as well. A major part of Bao-yi's Inscription has been removed and taken to Russia. The remaining fragments scattered on the ground bear inscriptions and remain as useful historical materials. Two-thirds of the old city land was used as farmland. Therefore, it is essential to preserve and protect the site, which is an outstanding example of Central Asian nomadic civilization history.

3. The Ruins of Kharakhorum City

The side effects of modernization are taking their toll on the ruins of Kharakhorum City. The ruins are gradually being destroyed by the development of modern-day infrastructure. Roads form an insidious web of destruction running through the city. Motorcars cause untold damage both to the surface of the ruins as well as the underground. Man-made material refuses in particular plague the layers of the site. In the western part of the city ruins a power station has been built, which uses a network of poles and high tension wires that intersect all across the city. As a result, the historical landscape of the city has been altered. In the eastern part of the city, large-scale farms overlap into the ruins and have destroyed sections of the eastern wall. Aerial photographs indicate that many underground ruins lie beneath the farmland, which are in danger of being irreparably damaged by the use of farm tools and machines. Housing construction is also responsible for the deterioration of the site. A housing development project has already destroyed a part of the northern wall.

The greatest cause of damage is perhaps the numerous trenches and test-pits, which were dug but not refilled by archaeologists. This has accelerated the collapse of the ruins, especially in areas with no vegetation for ground coverage. Moreover, inhabitants in the neighbourhood often dump rubbish in the trenches and pits and remove stones from the site to build tombstones. If this situation continues, the site will be stripped of its historical and cultural value.

The deterioration of Kharakhorum has reached a crisis point.

Substantial damage is being caused nowadays to the ruins of Kharakhorum City by various human activities. The cause of the damage in the first place are the disorderly built, cellular traffic roads within the ruins that extend even to the inner part of the ruins of Ugudei Palace. These roads destroy not only the ground but consequently also the ruins themselves, resulting in the exposure of the relics covered in the cultural layers surrounding the roads, as well as the scattered pottery and porcelain fragments, which are to be found in some areas everywhere. A power plant exists at the western part of the ruins. There is no doubt that the relics which remained underground must have been destroyed at the time of the construction the high-power-line posts, which cross the city from east to west. The farmlands, together with the irrigation channels, have spread and invaded the ruins at its eastern part. In addition, modern buildings erected at the northern part of the City have destroyed not only the ancient walls, but also, to a large extent, the original features of those historical landscapes.

However, the following measures have been taken in terms of protection and conservation of Kharakhorum City:

- The Ruins of Kharakhorum City is enclosed within a fence; the motorways that ran all over Kharakhorum have been removed
- All refuse started being removed
- Cultivation within the area was stopped and is now prohibited

4. Erdene Zuu Monastery

During the religious development period, there were 62 temples and buildings inside the fortified walls, with over 1000 lamas. Since 1937, Erdene Zuu Monastery has been destroyed and ruined, and its possessions and relics have been plundered. Official wardens started to work from 1939, but many temples and facilities have already been ruined completely, such as Togchin, Ochirdari, Jud, Choir, Badam-You facilities, Astrological, Dashchoilon, Janchivlan Darjaa gomun, Dagdan, Choinkhor, Yondon gunded aymak, laviran, Tsagaan Lama, Geser Nomon Khan, Avid Eregsumgombo Temples, the tomb of Tusheet Khan, etc. The Erdene Zuu Monastery was taken under State protection in 1944. The site was restored in the 1950s upon Government decision to set up a museum about religion in Mongolia, which included rehabilitation and rebuilding of the gates and stupas.

Later in 1965, it was opened as a Monastery Museum. Since 1965, restoration work has been constantly carried out according to drawings and projects developed by professional organizations. Between 1968 and 1990 Laviran, Khukh sum, Janraisag, Khajil, Eregsumgombo, and Dalai Lama Temples and the main gate were restored. During the last decade about 40% of all the stupas were restored. Also, the main temples, golden stupas and tombs have been restored. Since 1995, 50 million tugriks have been annually allotted to cover the restoration work expenses. Besides this, these temples contain over 10000 valuable exhibits. Currently, there are 18 building standings and 2 tombs. Also, 108 stupas and the fortified walls have been preserved. The impact of moisture on painted timber, fabrics and wall paintings within the temples are problems, which require immediate attention for their conservation.

5. Tuvkhun Hermitage Monastery

Tuvkhun Monastery was restored in 1760 and in 1786. One undamaged temple (temple studio) and the foundations of buildings, wooden floors, and ruins of some temples were protected by local authority since 1971 and by the State in 1994. A restoration design for the undamaged temple –studio was made in 1992. The restoration work of the Hermitage Monastery based on historical, drawn and photographic sources has been completed along with its main porch and temples in original appearance since October 2001.

Tuvkhun Hermitage Monastery has 2 caves: one running in a westerly direction, the other in a north-westerly direction. The caves need to be restored. Also, stone sidewalks leading to the temples require improvement. That there are in the monastery 5-6 hermit monks meditating is one cause of increasing the number of pilgrims and visitors.

6. Other Historical Sites

Besides the principal heritage sites described above, numerous smaller and more disparate sites have been discovered within the Orkhon Valley. In general no measures have yet been taken to preserve or protect these sites.

The majority of the sites are relatively well-preserved, however—particularly in the case of *ovoos*, ancient graves and funerary monuments, as a result of their sacred nature. Historic ruins and prehistoric archaeological sites, whose significance is less clear to the general population, need to be protected against damage caused by traffic through the sites or by the removal of exposed artefacts. There is

consequently a need to improve the level of protection accorded these sites, and to install on-site markers identifying their significance and protected status. In addition, these sites must be drawn to the attention of international scholars for the purposes of encouraging further investigation.

3(e) Policies and programs related to the presentation and promotion of the property.

By the presentation and promotion of the Orkhon Valley Cultural Landscape, it is intended to protect and conserve this landscape and to increase cultural tourism as one of the engines of economic development. Accordingly, the Government of Mongolia set forth a "Tourism Master Plan" with the assistance of the Government of Japan in 1999 (see appendix). The sites are being promoted widely through the combined efforts of several bodies, particularly the Ministry of Science, Culture and Education, the Ministry of Development of Infrastructure and local Government, implementing related laws and general plans (described in 4(c), 4(f)). Also, the properties are promoted through information communication mediums including a guidebook, newspaper and television advertisement. A guide-training course has lectures on the above –mentioned topics.

IV . Management

4 (a) Ownership

The Orkhon Valley Cultural Landscape covers an area of approx. 144 thousand hectares within the proposed site boundary. The entire valley is in the custodianship of the Mongolian State under the Law on the Protection of Properties of Historical and Cultural Heritage, 1994, and the Law on Mongolian Administration and Territory Unit and Its Management. According to the Law on the Protection of Properties of Historical and Cultural Heritage, local authorities on the behalf of the Mongolian Government administer territory units.

1. Turkish memorials of Khöshöö Tsaidam

The governor of Khashaat Soum, Arkhangai Aimag manages the site of the Turkish Memorials with an area of 2084 hectares

2. The Ruins of Khar Balgas

The ruin covers an area of 3989 hectares. The governors of Khotont Soum, Arkhangai Aimag, and Kharahorun Soum, Uvurkhangai Aimag manage the site with statutory responsibility for and maintenance.

3. The Ruins of The Ancient city of Kharakhorum

The site is in the custodianship of the governor of Kharahorun Soum, Uvurkhangai Aimag

4. Erdene Zuu Monastery

The governor of Kharakhorin dour, Övörkhangai aimag manages the site of Erdene Zuu Monastery. Both the Ruins of The Ancient City of Kharakhorum and Erdene Zuu Monastery extend to 1009 hectares.

5. Tuvkhun Hermitage Monastery

The site, managed by the governor of Bat-Ölzii Soum, Övörkhangai aimag, extends to 455 hectares.

4(b) Legal Status

From ancient ancestors of the Mongols, the issue of protection of historical and cultural heritage, parallel to the protection of nature had become the State policy. Maodun Shanyu, the founder of the Hunnic State in 209 BC had a concept of "Land is the basis of the state". The tradition to worship the mountains and a cult of mountains also became State ceremony at this time with the protection aim. Historical documents say that the king of the Syanbi State Tanshihui (131-181 BC) continued the traditions of the Huns and held State ceremonies on the Jaole (Yellow) river. Later, it was a nature worship cult on Olgontenger, Baatar Mountains and other sacred mountains. Creation of natural parks came from ancient states and during the Kidan State (907-1125 AD), which occupied the territories of south –east Mongolia and north China, the king issued a resolution to punish people for hunting in the parks.

With the foundation of the Great Mongol State in 1206 a complex system of laws to protect cultural heritage and the nature were established. With the restoration of Mongolian independence and statehood in 1911 new laws were developed. The committee to draft laws developed 65 volumes of "Laws of Mongolian State" during the years of 1915 – 1918, which was approved by Bogd Khan. The law established new sets of land protection regulation. The law says, Land and natural resources were considered as the property of the State and local administrations and defined the measures of penalty for violating the regulations. The law established the legal basis for the cultivation of land under the State supervision, not causing damage to pastures and unique places.

The present day legislation on protection of property of historical and cultural heritage consists of the Constitution, the Law on the Protection of Properties of Historical and Cultural Heritage, the National Program on the Preservation and Protection of Immoveable Monuments of Mongolia, and other Parliament and Government concerning regulations.

Parliament Resolution No. 43 under the Law on Special Protected Areas, 1994, declared an area of the Khangai Mountains, including the upper part of Orkhon Valley Cultural Landscape, a State Special Protection Area, establishing Khangai Mountain National Park in 1996. This national park is of special significance in the water and climate change in Mongolia, as well as maintaining ecological balance.

The Northern part of the Orkhon Valley Cultural Landscape has been given "limited protected status" under a Law on Special Protected Area Buffer Zones

passed in 1997. This restricts the following activities: agriculture, forestry and mining; further developments or economic activities require approval from local authorities on the basis of an Environmental Impact Assessment.

The five primary sites have been designated Strictly Protected Areas. This means that they are subject to State control, and occupation or economic use are prohibited. Within the wider valley, another 24 historical and archaeological sites have been designated as Protected Monuments. Of these 20 are in nominated area.

The proposed sites are protected under the terms of Article 16 of the law about Protection of Properties of Historical and Cultural Heritage. The sites are listed as being Outstanding Historical and Cultural Properties of Mongolia, under Government Resolution No. 233.

The following regulate the protection and conservation of Mongolian traditional culture, its heritage, cultural and historical sites.

1. Law on Mongolian Administration and Territory Unit and Its Management.
2. Law on Culture. 1995
3. State Policy on Culture .1996
4. Protection of properties of historical and cultural heritage. 1994.
5. Mongolian Parliament Resolution on implementing measures of Law of Protection on properties of historical and cultural heritage.
6. Record of Government meeting of Mongolia regarding orders for implementing measures of law on protection of properties of historical and cultural heritage.
7. Resolution of Government of Mongolia on implementing measures of law protection on items of historical and cultural heritage. 1994.
8. Rule of Archaeological Exploration and Survey.1994.Article 2-4, No.209 \ 237
9. Rule of State Agency for Protection of Cultural Heritage of Mongolia 1995.
10. Order of Collection Research of Properties of Cultural and Historical heritage. 1995.
11. Order of implementing measures of Law of Protection on properties of Historical and Cultural Heritage. 1994. No 177,213

In accordance with the Law on Special Protected Areas and the Law on Buffer Zones of Protected Areas, special protection and buffer zones have been designated within the Orkhon Valley.

Special Protected Area: This designation serves to protect the artefacts located within the specific areas of the above-described archaeological and cultural sites. The location of each protection zone has been determined on the basis of the collected results of long-term archaeological and scholarly investigations. Archaeological research work is expected to continue within these zones.

Buffer zone: Natural, historical, and cultural tourism is permitted at specific points and along designated routes in the buffer zones, excluding research areas. Tourism facilities, buildings, and road and bridge construction works which are judged not to have a negative environmental impact will be permitted with adequate permission.

Within the buffer zones, alongside the scientific and tourism uses, traditional low-impact cattle breeding will continue to be permitted. Permission for activities

such as the exploitation of natural resources, erection of livestock pens, digging of wells, making of hay, and construction of new buildings will be issued within the framework of related laws; potentially damaging activities such as mining and large-scale agriculture are not permitted.

At present, production and service sector activities are being carried out in the centre of Kharkhorin soum, which is located within the buffer zone. Additionally, 436 herding families manage traditional animal husbandry in the Khotont, Kharkhorin, Khashaat, Bat-Ölziit and Khujirt soums. Economic activities and the development of settlements within the region must be strictly controlled, so as to prevent damage to the natural and cultural landscape.

4(c) Protective Measures and means of implementing them

Mongolia, through its Constitution passed in 1992, confirmed the right of citizens to live in a healthy and safe environment, and that the land and natural resources should be under public ownership and protected by the State. The creation of a legal basis for the protection of property of cultural and historical heritage and environmental protection were at the centre of specific attention and, therefore, a legal package with 25 related laws were passed by the State Great Khural (Parliament of Mongolia) since 1994.

The Government of Mongolia has issued and follows over 50 rules, regulations and instructions to enforce more than 20 laws concerning the protection of property of cultural and historical heritage. Mongolia has joined 10 international environmental and cultural conventions since 1994.

The Mongolian Government, through its ratification on February 2, 1990, of the 1972 Convention World Heritage, undertook measures to protect and conserve the cultural and historical properties within its territory.

The State Central Administration in charge of cultural affairs, the respective local authorities and the governors of local administrative –territorial units shall exercise control over the protection and preservation of properties of historical and cultural heritage. The legal protection of properties of historical and cultural heritage shall be categorized into national, local and organizations. The list of properties of historical and cultural heritage and the procedure for their 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.

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

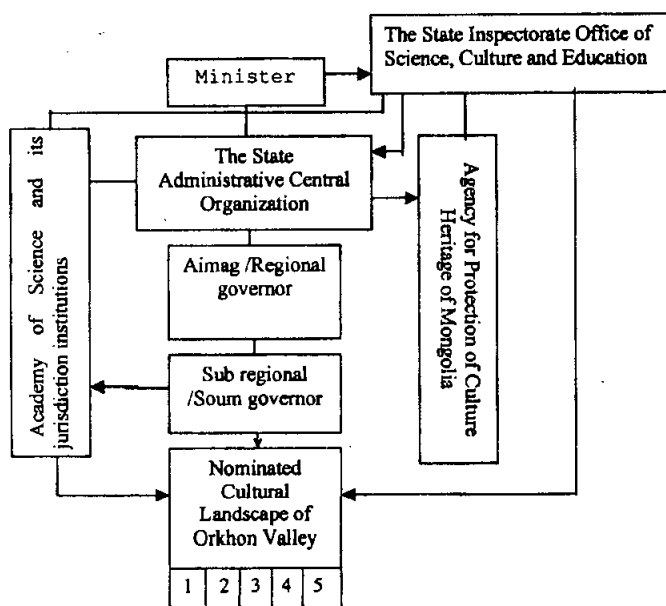
Protection zones were set up around the proposed sites under the Law on Protection of Properties of Historical and Cultural heritage. Also the Government Resolution No. 233, in 1994 approved a list of immoveable historical and cultural properties, classifying them into unique, valuable or regular properties, and setting up the ownership by the State, regional and local government depending on their

significance in accordance with the Law. According to the Law on Protection of Properties of Historical and Cultural Heritage, the governors of soums and districts, and courts shall impose the administrative penalty specified in the Article of Liabilities.

In addition to this, the proposed areas enjoy protection through policies set out in National and local programs including the 1992 Orkhon Program, the 1998 National Program on the Preservation and Protection of Immoveable Monuments of Mongolia, and the 1999 Tourism Development Master Plan.

Due to, the Mongolian Government approved National Program on the Preservation and Protection of Immoveable Monuments; positive progress has been made to ensure the principle of effective protection, conservation and public access to the sites. In addition, the National Program provides general terms of protection of the properties. The attached schedule gives sources of preservation and protection work. Although the legal environment has been set the implementation is inadequate due to lack of financial resources, the participatory role of citizens and entities in the protection of the properties of cultural and historical heritage, and weak responsibility by and capacity of local administration in these areas.

4(d) Agency \ Agencies with management authority



The proposed Cultural Landscape and protected site management is under the central and local government authority.

- The ministers have statutory responsibility for care and maintenance on the behalf of Government of Mongolia.
- Ministries and The State administrative central organizations are responsible for the general management of the proposed sites and the provision of professional administration. The central administration in charge of cultural affairs and the governors of local administrative –territorial units take measures to rescue, preserve and restore the endangered properties of

historical and cultural heritage, using the financial resources of central and local budgets, funds and donations.

- The restoration of properties of historical and cultural value shall be carried out on a contractual basis by the professional institutions and 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 test work.
- The State Inspectorate office of Science, Culture and Education is a Government Regulatory Agency responsible for controlling and implementing laws concerning the science, technology, education, particularly protecting and preserving the cultural heritage of Mongolia, and for inspecting the actions of the agency for Protection of Cultural Heritage of Mongolia and all other cultural entities.
- Agency for the protection of culture heritage of Mongolia is an executive agency under the Ministry of Culture, Science and Education, responsible for administering the laws concerning the protection, for development control and for supervision the proposed sites in its care.
- Local government responsibilities are for structure and local planning and development control in an individual site. Local government strengthens the involvement of community to assist protection of the site.
- Academy of Sciences is a consultancy body with respect to developments. Its special expertise in conservation and management and is available on a day – to-day basis to an individual proposed area.

4(e) Level at which management is exercised, and name and address of responsible person for contact purposes

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Nergui, Governor of Arkhangai Aimag

Chimeddorj, Governor of Kharhorin Soum of Uvurkhangai Aimag

J.Otgon, Governor of Khujirt Soum of Uvurkhangai Aimag

S.Lchagvadorj, Governor of Bat Ölzii Soum of Uvurkhangai Aimag

D.Denzen, Governor of Khashaat Soum of Arkhangai Aimag

B.Damdinbazar, Governor of Khotont Soum of Arkhangai Aimag

Havaantseren, Governor of Sub district of Khotont Soum, Arkhangai Aimag

Yo. Naigal, Director of the Erdene Zuu Monastery Museum

4(f) Agreed plans relating to the property:

“ **The 1992 Orkhon Program** “ (See appendix 1) and **The 1998 National Program on the preservation and protection of immoveable monuments of Mongolia** provide detailed guidance in preparing development plans and exercising development control for the proposed sites.

- The following belong to the Orkhon Valley Cultural Landscape within the National Program.

- | | | |
|-------------------------|--|-------------|
| 1. Turkish memorials | Site study , small excavation and restoration under the Mongolian and Turkish joint project | 1997- 2001 |
| 2. Ruins of Khar Balgas | conservation and set up protective zone | 1999- 2000 |
| 3. Ruins of Kharkhorum | Protection and conservation activities within UNESCO Mongolian and Japanese Government joint project | 1995 – 2000 |
| 4. Erdene Zuu monastery | Preservation and restoration | 1996- 2000 |
| 5. Tuvkhun monastery | Restoration of temples | 1991- 2000 |

- In addition to the above – mentioned programs , Promotion of culture tourism relies extensively on The 1999 Master Plan on National Tourism Development in Mongolia for its vision and has integrated with the issue of preservation and protection of historical & cultural heritage

In response to a request from the Government of Mongolia, the Government of Japan conducted a study on “The Master Plan on National Tourism Development in Mongolia “ and entrusted the study to the Japan International Cooperation Agency (JICA).

As a result of the Study, The Master Plan has identified as the priority programs to be implemented by 2005. The following have been extracted and are related to Tourism of the Orkhon Valley (See appendix 2).

1. Development Programs

A-10 Mongolian Culture Preservation Program

A-16 National Illustrated Checklist and Maps of Archaeological and Wildlife Resources

- A-21 Ger Camp Development Guideline by Zone
- A-23 Introduction of Convenient Ticket for buses and Museum
- 2. Public Sector Projects
- B-3 Erdene Zuu Surrounding Improvement
- B-4 Kharkhorum Visitor Center
- B-11 Kharkhorum Tourist Road
- B-12 Traffic Sign Facilities along UB-Kharkhorum Highway
- 3. Private Sector Projects
- C-1 Rest Areas along UB-Kharkhorum Highway
- C-2 Upgrading of Ger Camp Facilities

Parallel to the above programs with the assistance of some international institutions we have implemented projects in the protection of nominated cultural sites including German, TIKA(Turkish International Cooperation Agency)projects.

- Within the frame work of “Kharkhorum” Mongolian and German joint archaeological expedition plan for 2000-2004:
 1. Investigation of the history of the city through archaeological excavation.
 2. Investigation into the protection of the Ruins of Ugudei Khan’s palace.
- Within the frame work of Mongolian and Turkish project on protection and conservation of Turkish memorials of Khöshöö Tsaidam
 1. Cartographical research covers the whole area, locates the memorials and sets up protective zone
 2. Conservation of the memorials and treatment of broken parts in order.
 3. Construction of a museum building to store, restore and display historical properties.

These documents provide a background to the management plan and each year the Agency for protection of culture heritage of Mongolia prepares a forward plan for work at the properties of proposed sites.

Now, working out the World heritage site management plan is in proceeding under the financial support of UNESCO and German’s Foundation.

4 (g) Sources and levels of finance

The proposed Cultural Landscape and Protected sites, except Erdene Zuu monastery don’t receive fund allotment from the state budget.

International investment and projects have provided the basis financial source of the proposed sites. A summary of the inputs is set out below showing levels of expenditure and identifies the funding sources.

Table 3:

	Name of site	Budgetary content	Expenditure /USD/	Funding source	Period
1	Turkish Memorials of Khöshöö Tsaidam	Research conservation and	2,5 million	Turkish International Cooperation	

		restoration construction of museum building		Agency	1997-2005
2	The Ruins of Khar Balgas				
3	The Ruins of Kharkhorum	Research and protection Remove refuse Construction fence	450 thousand 1300	UNESCO Government of Mongolia	1995-1997
4	Erdene Zuu Monastery	Research Restoration	200 thousand	Government of Mongolia	1996-1999
5	Tuvkhun Monastery	Restoration	67,7 thousand	Government of Mongolia	2001

4(h) Sources of expertise and training in conservation and management techniques

The State central administration, in charge of cultural affairs provides annual workshops on improving archaeological, historical and cultural resource, management techniques among inspectors and museum directors. We have experience to prepare conservation expertise abroad. However, the Art college of Mongolia and "Kharkhorum" college have lecture studies for undergraduate students, Mongolia has no experts in this field. In particular, there are a few specialists for the excavation and restoration of wooden buildings and archaeological structures.

4(i) Visitor facilities and statistics

The number of domestic and foreign visitors to The Orkhon Valley Cultural landscape has risen considerably over past years. Accordingly, the number of organization's interests in managing tourism-related activities has also increased. The tourism of the Orkhon Valley Cultural landscape is seasonal because of its extreme continental climate and poor infrastructure. Both guided travel groups and independent travellers are by jeep or mini bus to the area. There are 11 tourist camps running their activities surrounding the valley. The tourist camps in Kharkhorum are available to provide hotels or ger camps with toilet facilities for visitors. They are connected to the proposed sites by roads. All visitor services staff provide on –going training in management and an awareness of visitors by the state administrative central organization, in charge of tourism affair.

All visits to the Erdene Zuu monastery are explained by curators and visits to the Tuvkhun monastery are conducted by a monk who describes the temples to visitors. Books and other interpretation materials are sold at the antique shops of Erdene Zuu monastery.

According to the annual arrival statistics, In 11 tourist camps of Kharhorun more than 3000 foreign visitors in 1999 and more than 2600 in 2000 including visits of the proposed sites.

Visitors in Erdene Zuu Monastery museum. **Table 4 :**

	The number of visitors	1999	2000	2001
1	Foreign visitors	6105	6873	7532
2	Domestic visitors	4940	5510	8100
	TOTAL	11045	12383	15632

Source based on: The 2001 Master Plan of Erdene Zuu Monastery museum

4(j) Statement of objectives and Site management plans

The Government of Mongolia approved The Orkhon Program (Orkhon Master Plan) that takes stock of policies and outlines main strategies to protect, preserve and promote the Orkhon Valley Cultural Landscape as a whole in 1992.

The management plan for Orkhon Valley Cultural Landscape has been prepared under the financial support of UNESCO in accordance with the Management Guidelines for World Cultural Heritage Sites. The UNESCO project has the objectives to review the proposed sites, and elaborate as well as finalize the site management plan for Orkhon Valley.

The objectives for management of the proposed sites are to maintain the sites in stable and attractive condition, to inform visitors, and help them enjoy what they are seeing.

The management plan will be to identify laws to enforce, regulations concerning the protection of properties of historical and cultural heritage, development of infrastructure within and outside of the proposed sites, professional and technical development of personnel, and evaluation and monitoring.

4 (k) Staffing levels (professional and technical maintenance)

The various authorities and agencies provide an effective professional, technical and administrative regime. (Described in section 4 (d))

There is a warden in each site of Turkish memorial, the ruins of Khar Balgas and Tuvkhun monastery sites. There are 18 people working in Erdene Zuu monastery museum as technical staff under the authority of director of the museum. Archaeological and architectural expertise is provided by professional organizations and the local government office is responsible for the general day-to-day maintenance of all sites.

V. Factors affecting the property

5(a) Development pressures (e.g.. encroachment, adoption, agriculture, and mining)

However, there is not much pressure for substantial development in the area, and all development will be carefully controlled by the planning process and statutory procedures. The effects of developmental changes on the proposed site must be given to ongoing technological and social change.

The main potential pressures affecting the sites are:

- Population growth and urbanization in the buffer zone
- The present reserve of gold at Tuvkhun and interest in running gold mining in Orkhon River
- Old experience of using the sites around The Ruins of Khar Balgas, Kharkhorum and Erdene Zuu for agricultural purposes.
- Development of farming

Outside the Archaeological Protected Zones, in which all development not directly connected with the management, maintenance or interpretation of the Site will be prohibited, some development will be necessary in order to allow the Cultural Landscape to continue to function and to meet the legitimate aspirations of its inhabitants. This development will be carefully controlled by the local government on the behalf of the Mongolian government and supervised by the state central administrative organizations to ensure that it causes no damage to archaeological or historical remains, and that it does not have an adverse impact on the overall character of the Cultural Landscape.

Arable agriculture has obviously both had a direct effect on archaeological deposits, and has also had some effect on the character of the grassland of the Valley downstream of Kharkhorum. When large areas were cultivated, there was a great impact on the visual appearance of the Cultural Landscape.

There is less risk of further encroachment within the boundaries of Protected Archaeological Zones. No development of buildings or infrastructure will be permitted outside the Archaeological Protected Zones if it directly affects archaeological sites, or if it has a damaging effect on the overall character of the Cultural Landscape. Within the Archaeological Protected Zones no development will be permitted unless it is necessary for the management, maintenance or interpretation of the Site. There is an absolute ban in the development of quarries or mines. At Erdene Zuu and Tuvkhun where there is continued religious use of the sites, there may be the need for further adaptation of buildings in the future. New buildings at Erdene Zuu and Tuvkhun, if it is essential for continued religious use of the sites, will be allowed within Archaeological Protected Zones, on the condition that it doesn't cause damage to the fabric or character of the sites.

5 (b) Environmental pressures

There are no extreme natural environmental pressures on the proposed sites. Khar Balgas is vulnerable to erosion of the mud brick structures, through weather or

wear from horses and stock. There is also erosion there and at Kharkhorum through unfilled excavation trenches, which need to be backfilled. Otherwise, erosion is not a major problem on the proposed sites, which are mostly grass covered and stable. Natural decay appeared to be an issue mainly at Erdene Zuu and the Turkish Memorials of KhöshööTsaidam. Repairs are ongoing but the effort to repair and then maintain the buildings will need to be kept up. There are issues of concern over the impact of dampness on the painted timber, fabrics and wall paintings within the temples. The Management Plan will set out appropriate action for them.

5 (c) Natural disasters and preparedness (earthquake, floods, fires etc.)

The Tuvkhun is exposed mountain top land and is subject to substantial earthquakes. If Khar Balgas were flooded, it could cause erosion of the embankment and the retaining earthen wall. Environmental agencies and civil defence bodies regarding preventing natural disasters, have carried out considerable work. Fire is an issue mainly at Erdene Zuu and Tuvkhun as a result of burning butter lamp as offerings...

At Erdene Zuu, doorkeepers inspect electrical wiring and temples regularly. Also, temples are under the care of a monk at Tuvkhun. There is another risk of lightning hitting at the Erdene Zuu and Tuvkhun. A lightning conductor needs to be installed.

5(d) Visitor/ tourism pressures

At present visitor pressure is only a potential issue at Erdene Zuu and Tuvkhun. (See table 4 (i)). During the last years especially after restoring Erdene Zuu and Tuvkhun Monastery, the numbers of both local and foreign visitors increased from year to year. According to statistics, 80 per cent of the tourists visiting Mongolia come to see Erdene Zuu Monastery and the Ruins of Kharkhorum. The Orkhon Valley also provides possibilities of developing different types of tourism such as horse riding, visiting a herdsman's family, jeep travel, trekking and others. At present there are about 20000 visitors annually staying in the 210-ger camp with 181 staff personnel around the proposed sites the capacity of the ger-camps is 947 beds. More than 10000 tourists per year visit the main attractions of the proposed sites and others visit for informal recreation and religious purposes. The proposed sites are accessed from several country roads and tracks. Most visitors come by car but there local resident come by horses. Much higher levels of use by car could cause some problems of erosion. Particularly, at Khar Balgas where the exposed mud brick structure will be vulnerable to too many feet. There are informal public parking areas besides Erdene Zuu. The considerable increase in public use of the sites by car will be addressed an issue in the Management Plan to control regulation of access by wheeled vehicles and the protection, conservation and interpretation of key features within the proposed site.

5 (e) Number of inhabitants within the property

The OVCL is situated on the territories of the five soums of two provinces. The total population and livestock of these five districts as following:

Figure 5. Population and Livestock of the five administrative districts (soum)

Soums or Districts	Population (2000)	Total Livestock
Khashaat soum	4338	153447
Khotont soum	5603	161494
Kharkhorin soum	13814	97050
Khujirt soum	7814	133757
Bat-Ölzii soum	5713	89237
TOTAL	37282	634985

Source : The statistical book 2000

The population of the OVCL and its buffer zone is fluctuating by seasons in relation of the pasture. About 1760 herders move from one place to another whole year around.

Table 6. Average number of nomadic population within the OVCL and its Buffer Zone by season

Soums	Winter	Spring	Autumn	Summer
1 Bat-Ölzii	32	40	84	132
2 Khujirt	36	76	220	300
3 Kharakhorin	852	1076	408	852
4 Khotont	200	280	248	400
5 Khashaat	120	128	112	76
TOTAL	1240	1600	1072	1760

VI. Monitoring

6(a) Key indicators for measuring state of conservation

The proposed sites for measuring of conservation using practicable three groups of indicators are monitored yearly progress.

Key indicators:

1. For the whole cultural landscape:

- Number of new buildings in the Site
- Number of new power lines
- Number of new infrastructure developments
- Number of grazing animals
- Number of liaison meetings with governors of local soums and aimags

2. For archaeological sites:

- Number of encroachments
- Number of incidents of damage
- Number of new examples of erosion
- Number of examples of erosion successfully repaired
- Number of sites surveyed
- Number of new Archaeological Protection Zones designated
- Number of sites inspected by site managers

3. For historic buildings:

- Number of incidents of damage
- Percentage of buildings needing major repair
- Percentage of fabrics needing conservation
- Percentage of wall paintings needing repair
- Humidity levels in sensitive environments

6(b) Administrative arrangements for monitoring property

The proposed sites, namely Khar Balgas, Kharkhorum and Turkish memorials are inspected annually by the Ministry of Science, Education & culture and the Agency for Protection of Cultural Heritage of Mongolia

\ APCHM \. A technical officer of the aimag (regional) visits the sites and reports to APCHM. At Erdene Zuu, day to day monitoring is under the director of the museum and at Tuvkhun, a monk carries the responsibilities.

6(c) Results of previous reporting exercises

Previous reporting exercises have led to enhance measurements in the context of conservation and protection of the proposed cultural sites.

At Turkish memorials of Khöshöö Tsaidam :

- Cartographical research was done at the site.
- Protective zone set up
- Construction of a museum building to store remains of memorials and preserve it

At The Ruins of Khar Balgas:

- No treatments and investigation

At The Ruins of Kharkhorum City:

Japanese research team conducted a thorough study of Kharkhorum City and proposed a comprehensive preservation plan with three phases. The results have led to enhancement in the application of conservation and preservation techniques.

The following tasks were carried out at the ruins of Kharakhorum

- A general archaeological survey was carried out .
- A topographic map was finalized.
- A ground surface survey was carried out.
- Data collection and analysis were carried out
- The archaeological excavation at the Kharakhorum ruins was undertaken
- There was an examination of geophysical underground survey at the Kharakhorum ruins
- The fence was built.
- All refuse at Kharakhorum site was removed.

At Erdene Zuu Monastery:

- Restored Middle Zuu temple
- Restored statues (Janraisag, Buddha , Zonkhov)
- Restored a painting at the side of main porch
- Statues were monitored.

At Tuvkhun Hermitage Monastery:

- Restored temples

VII. Documentation

7 (b) Extracts of plans relevant to the property

- Appendix 1 : The 1992 Orkhon Program
- Appendix 2: The 1999 Master Plan On National Tourism Development of Mongolia
- Appendix 3: The Law on Protection of Properties of Historical and Cultural Heritage, 1994
- Appendix 4: Maps and ground plans
 - a. Geographical location of Mongolia
 - b. The location of the Orkhon Valley Cultural landscape
 - c. Proposed World Heritage Site boundary of the Orkhon Valley Cultural Landscape
 - d. Other historical sites of the Orkhon Valley
 - e. The Turkish memorials of Khöshöö Taidam, Scale 1: 50000
 - f. The Ruins of Khar Balgas City, Scale 1:50000
 - g. The Ruins of Kharkhorum City and Erdene Zuu Monastery, Scale 1: 25000
 - h. Tuvkhun Hermitage Monastery, Scale 1: 25000
 - i. Ground plan of the Turkish memorials of Khöshöö Taidam
 - j. Plan of Bilge Khan memorial
 - k. Plan of Kultegyyn memorial
 - l. Ground plan of the Ruins of Khar Balgas City
 - m. Plan of the Ruins of Kharkhorum City
 - n. Ground plan of Erdene Zuu Monastery

Appendix 1

The 1992 Orkhon Program

THE 1992 ORKHON PROGRAM

Introduction

Orkhon-Kharkhorin region is a natural habitat of Mongolians, who used this land for pasturing their livestock and developing handicrafts. Therefore the area is rich of rare historical and cultural relicts. As the climate in the region is extremely suitable both for cultivating and animal husbandry its of the most populated and economically developed regions in Mongolia.

Orkhon river starts in South East passing through the territories of 20 sums and centres of Uvurkhangai, Bulgan, Selenge aymaks (vast territory). Therefore, the region can be divided into three sub-regions:

1. Orkhon-Kharkhorin sub-region
2. Khorgo Zaya - Karkhorin sub-region
3. Amarbayasgalant - Kharkhorin

The first sub-region is more investigated in terms of history and archaeology and has developed infrastructure. It includes the territories of Bat-Ulziit, Khujirt, Kharkhorin, sums in Uverkhangai aymak and Khashaat, Khotont sums in Arkhangai aymak.

Mongolia started developing tourism in the region since 1960s. Tourist attractions were waterfall Ulaantsutgalan, Khujirt sanatorium (warm gas water), Erdenezuu ensemble in Kharkhorin. But the policies lack developments in infrastructure, building first-class tourist camps and restoration of historical and cultural memorials. Therefore, the number of tourists visiting the region was not sufficient.

Orkhon Programme aims at utilizing the Orkhon-Kharkhorin region primarily for purposes of developing tourism and on this basis to develop economically two adjacent sub-regions Khorgo Zaya - Kharkhorin and Amarbayasgalant-Kharkhorin. Within this framework there can be included archaeological, nature conservation and restoration (of historical and cultural memorials and relicts) works.

The Programme consists of 2 chapters and 6 components.

Chapter 1.

- "Orkhon Valley" component includes extensive archaeological work in the area of Orkhon river basin, restoration of some biggest historical and cultural memorials in Orkhon-Kharkhorin region, establish museums.

- "Karkhorin" component includes some archaeological explorations in Tuuri part of Karkhorin, establishing a museum on the trail (ruins) of Uguudei khan's palace, change town planning of Kharkhorin sum centre, develop Karkhorin as a centre of international tourist attraction and basis for international Mongolian studies.

- “Erdenezuu” component includes complete restoration of Erdenezuu ensemble (complex) and develop it as a historical and cultural memorial and as a centre of Buddhist studies.

- “Nature Conservation” component includes ecological and biological studies and research (nature, climate, biodiversity), exploring soil protection and nature conservation issues and policies.

Chapter 2

- “Tourism” component includes develop a tourist route Ulaantsutgalan waterfall - Uurt mountain pass - Tubkhun - Khujirt sanatorium - Shankh town ruins - Kharkhorin - Uigar ruins - Khushuu with camps, hotels, restaurants, international airport.

Tourist activities could also include making felt, milking mare, making ayrak, training horses, attending weddings and religious ceremonies and worships, riding horses, camels, yacks, travelling by traditional transport means.

We decided that tourist camps and hotels shall be seasonal and therefore, foreigners will stay in gers and national in wooden houses. Engineering facilities, food chain services, cultural, sport and leisure facilities will be build in the spirit of Mongolian traditional design and architecture.

The second chapter also considers measures for the provision of housing, hospitals, schools, kindergartens, services and utilities for local populations as well as plans for developing communication network and social services in the region.

It is estimated that the total budget required for implemented the Action Plan (Orkhon Programme) would be 747 million tugriks.

Orkho-Kharkhorin regions capacity is 70-90 thousand people during 3 summer months. If we can receive 50 thousand tourists a year from abroad the revenues generated would be no less than US\$15 million.

There is an urgent need to establish Kharkhorin national Park with the park administration responsible for implementation of Orkhon programme (self-funded and self-sustainable). Considering financial constraints we suggest initially to set up a working group consisting of 4-5 members at the the Ministry for National Development.

Members of Kharkhorin movement and concerned local professionals were involved in the design of ‘Orkhon’ Programme.

Ministry for National Development
Cultural and Artistic Development Committee
Construction and Town Building Committee

Orkhon Programme

Action Plan for 1991-2005

Chapter 1. Restoration of Historical and Cultural Memorials

I. Background Information

Orkhon river basin is rich of archaeological findings and relicts belonging to Old, Middle and New Stone Age (paleo - and neolite), Bronze and Iron Age burials and tombs, rain deer stones, cave pictures, snow and stone men, ruins of ancient human settlements, temples and monasteries. First studies in the region began in 1889 conducted by russian scientists V.V. Radlov. The expedition led by Radlov excavated ruins of Bileg Khan of Teregs, Kulteegin warriors, and other khnas during Tureg empire of 6-8 centuries. In 1930, 1958, 1980-1990 russian, slovak, finland and Mongolian expeditions continued explorations in the region.

Historical and cultural memorials in the region still have not been researched in full, especially the trritoties of Bulgan, Selenge aymaks. The research found out that only 10 per cent of historical and cultural relicts have been recorded so far. Orkhon river lenthg is 1124 kilometers.

The follwowing is the list of some relicts which need restoration and conservation in order to develop tourism in the region:

1. Remains of the ruins of Stone Age human settlement belonging to 4000-15000 BC in Moilt mountain pass, which is in 0.5 km north west to Kharkhorin sum state farm. Mongol-russian joint expeditions in the area started in the 1960s.
2. Khushuun Denj complex 20kms south east from Kharkhorin sum center. It consists of 5 square burials located 1km from each other, Tureg era stone wall, stone man of Mongol era, animal stones
3. Erdene man-made hill near Kharkhorin sum center, two subargans next to it, frog stone. The state of conservation is poor.
4. Shankh temple 15 kms south east from Kharkhorin sum center. This is the first temple established just after the introduction of Buddhism in Mongolia. Almost all facilities are ruined and buried under the soil. Initial restoration work has started
5. Camel stone monuments 10 km east from Bat-Ulziit sum center. It includes Bronze Age square burials, rain deer stones, stone fences. The area is heavily polluted by waste disposal.

6. Stone inscriptions 15 km east from Bat-Ulziit sum. Heavily worn down by nature.
7. Uigur castle ruins 20 kms north from Kharkhorin. Heavily destroyed and damaged
8. Bilge khan, Kultegin commander memorial complex 40 kms south east from Kharkhorin. The stone inscription is damaged, heads of stone men and stone animals are removed.

9. Tuvkhun monastery 20 km north from Bat-Ulziit sum center.
Action Plan

Activities	Period	Implementing Agency
1. Organize an archeological expedition to reveal and study historical and cultural memorials in Orkhon valley (involve interested foreign and international organizations)	1992-1996	Institute of History of the Mongolian Academy of Sciences (MAS), Cultural and Artistic development Committee
2. Training and re-training of archeologists (with the assistance of international organizations)	1991-1994	the same
3. Restoration and conservation measures of memorials revealed and researched	1992-2005	Institute of History, Restoration Office the same
a. Improve conservation and protection of ancient human settlement in Moilt mountain pass, organize an exhibition of Stone Age relicts	1994-1995	the same
b. Restoration and improved protection for Khushuun Denj complex stone walls, stone man, rehabilitation of its surrounding environment	1994-1995	the same
c. Restoration, improved protection and conservation, rehabilitation of the environment around Melkhiit wall, Melkhiit stone, Khandjamts subargan, Erdene Uul (man made hill)	1991-1993	the same
d. restoration of Lamtan temples in Shankh monastery	1991-1993	the same
e. Rehabilitation and improved conservation of Camel stone complex	1993-1994	the same
f. Restoration and conservation of stone inscriptions in Khurmen.	1994-1995	the same
g. Restoration, conservation and rehabilitation of Uigur ruins	1995-2000	the same
h. Complete restoration of Khushuu tsaidam memorial complex	1994=2005	the same
i. restoration of temples and cathedrals in Tuvkhun monastery	1991-1995	

II. Kharkhorin city

1. Current state of conservation

Kharkhorin - the ruins of the capital city of 13th century Mongolian empire is located on the territory of Kharkhorin state farm, Uvurkhangay aymak. In 1235 during the rule of Uguudei Khan the palace 'Tumenamgalan' was build and various industries and crafts were developed in three sub-regions Mongol, Muslim and Mankhiad. Kharkhorin was an important international trade centre at the crossroads linking West and East as well as the political, economic and cultural center of Mongolian empire. Later in the end of the 14th century it was destroyed and abandoned after Chinese Min dynasty military invasions and numerous fights and warships between Mongolian feudal khans and kingdoms. Scientific research of Kharkhorin started from 1888.

An expedition led by prof. S.V.Kiselev and Kh. Perlee carried out archeological excavations of Uguudei Khan's Palace, and nearby streets revealing many valuable findings. Another expedition organized by the Institute of History, MAS, made a detailed map of Kharkhorin city and several excavations on the site. The ruins of Kharkhorin are 1.9 km in length and 1 km in width, covering the total area of 190 hectares o of which only 0.1 % was excavated. There are many remains and ruins outside the city gates. To the east of Kharkhorin now there is cultivated farm land, to the northeast - poultry and chicken farms.

Kharkhorin state farm cultivates 10 thousand hectares of land under cereals, vegetables and fodder with the turnover of 20 mln tugriks.

In Kharkhorin sum center there are hydropower station, irrigation system, labour and rehabilitation camp, truck company, mill. The sum center population is 10 thous. There is a growing urbanization in the area.

2. Objectives

As a main archeological memorial and relict of the Middle Age Mongolian history with comprehensive collection of ancient architecture, blacksmith, military and handicraft development, rich cultural and religious findings it is essential to further research of Kharkhorin ruins and its neighboring area. Archeological excavations in the area are crucial for studying Mongolian and world histories. For this it is necessary to:

- increase the scope of archeological excavations of the ruins of Kharkhorin
- organize a permanent archeological team to work during warm seasons
- establish a museum using archeological findings and relicts found in Kharkhorin
- set up a buffer zone around Kharkhorin ruins prohibiting any economic activities in a buffer zone
- further develop Kharkhorin state farm while retaining and maintaining its current production capacity

- further develop Kharkhorin as an international tourist attraction and as a basis for research of Mongolian ancient culture, its science and religion

3. Anticipated Outcomes

- Archeological research and excavations in some places of the ruins of Kharkhorin would have added up to the bank of rare archeological findings and relicts, which would have put light into some aspects of Mongolian history. It would have also increased possibilities for opening a local museum about Kharkhorin.
- It would have promoted upbringing and development of young generation of Mongolians in the spirit of patriotism
- the scientific research of the ruins in Kharkhorin and successful implementation of the program would have prevented existing cultural and historical relicts from destruction and ensured proper state of their conservation

Activities

- Establish a permanent archeological team involving interested foreign parties and organizations.
Implementation period: 1995-2005 Implementing agency: Committee of Cultural and Artistic Development, Institute of History (MAS)
- Information collection and database creation about past studies and research of Kharkhorin. Implementation period: 1992-1993, Implementation agency: Institute of History, MAS
- Landscape and topographical measurements of Kharkhorin city, renewal of boundaries of protection and buffer zones, prohibition of economic activities inside the zone. Implementation period: 1994-1995, implementation agency: Uvurkhangai aymag government, Committee for Cultural and Artistic development
- Carry out full excavations into foundations of Ugudei Khan's palace, build a protection cover above the excavations, establish a museum about Kharkhorin using archeological findings and findings and materials of research. Implementation period: 1997-2000, agency: Committee for Cultural and Artistic Development, Institute of History, MAS

III. Erdenezuu Memorial Complex

1. Current state of conservation

Erdenezuu complex was established in 1585-1586 as a centre of Buddhist center in Mongolia. It is the only relict representing nomadic town planning, architecture, culture, science and religion of the 16th century Mongolian nomads. Since 1937 Erdenezuu has been destroyed and ruined, its possessions and relicts have been plundered. Official protection of Kharkhorin started from 1939 by placing a full-time guards but many temples and facilities have already been ruined completely, such as Tsogchin cathedral, Ochirdari temple, Tusheet khan's sacrifice, walls, Jud, Choir, Badam-You faculties, Zurkhai Dashnaichin, Dashchoilon, Janchivlan Darjaa gomun, Dagdan, Choinkhor and Yondon gunded aymak cathedrals, Laviran, Tsagaan Lama and Geser temples, Nomonkhaan, Avid, Eregsumgombo temples, Zuu Lama sacrifice, Sanjin and Khonjin subargans, Demidnamin and Gaadan subargans. The site was restored in the 1950s upon Government's decision to set up a museum about religion in Mongolia, which included rehabilitation and rebuilding of gates and subargans.

In 1968-1990 Laviran, Khukh sum, Janraisag, Khajil, Eregsumgombo temple were restored. Dalailama temple and the main gate are being restored now.

2. Objectives

Nomadic Mongolian used to build towns but nothing remained. Therefore, it is important to restore and rehabilitate the original state-of-the art of Erdenezuu complex as a biggest Buddhist settlement in the past, as a model of nomadic town planning and as historical and cultural memorial.

3. Outcomes and benefits

Restoration of Erdenezuu complex will enable to preserve and inherit for future generations the unique culture of Mongolian town planning and town building in its original form thus becoming an invaluable relict of Mongolian and world history.

Activities

- Carry out research of facilities for restoration, prepare related drafts and technical documentation Implementation period: 1992-2000. Implementation agency: Institute of Culture and Arts, Sumchin Agency
- Strengthen and building capacity of the Restoration Agency in Kharkhorin: 1992-1994. Implementation agency for this and the rest of the activities: Committee for Cultural and Artistic Development, Restoration agency
- Painting and re-painting of temples previously repaired and restored: 1993-1995

- Restoration of Tsogchin cathedral, repair of tsama (religious dance) square: 1994-1997
- Rehabilitate the man-made lake, fill out with water: 2001-2004
- Restoration of Zuugiin temple ensemble: 1992-1994
- Restoration of the main subargana ensemble” 1995-1996
- Complete repair and restoration of Laviran part of the monastery: 1997-2000
- Restoration of Zuugiin Lama sacrifice: 2000-2001
- Restoration of Zurkhai aymak part (maidar temple and Puntsagdechlin astrology faculty): 2001-2003
- Restoration of Tsagaan Lama sacrifice (Tsagaan lama, Maidar and Ayush temples, the main gate, walls): 2003-2005
- Restoration of Tusheet khan’s walls (Makhgal, Dog and Ayush temples, the main gates, walls): 2001-2005
- Restoration of Aymak faculties (Dashnaichin, Dashchoilon, Janchivlan, Darjaagomun, and Geser temple): 2002-2005

IV. Nature Conservation and Environment Protection

1. Current state of conservation

Orkhon-Kharkhorin area has a beautiful pristine natural environment including lake Naimain, Ulaantsutgalan waterfall, Khorgoi khurem, Uurtiin tokhoi, Tuvkhun, Khujirt, Mogoit resorts and is a habitat area of many rare and endangered animal and plant species. Many years this areas was utilized under timber industry and little has been done in terms of its re-forestation. Khujirt and Mogoit geysers are not covered by protection measures. Research on the content of water sources is not conducted on a regular basis. There is considerable degree of soil erosion and degradation due to unrestricted and uncontrolled driving on the grassland. Soil degradation is especially severe in areas around Ulaatsutgalan waterfall, Uurtiin tokhoi and Usan Tsergiin tokhoi.

2. Objectives

It is appropriate to develop tourism industry in Orkhon-Kharkhorin region without damage and destruction of its natural environment, flora and fauna, and water sources. it is necessary to conduct systematic and in-depth surveys and studies of the area for the purposes of nature conservation, protection and rehabilitation.

3. Anticipated outcomes and benefits

The comprehensive system of conservation, protection of the natural and pristine environment, flora and fauna of the National Park which is part of Orkhon-Kharkhorin region would have been established.

Activities

- Re-forestation of Orkhon river water source: implementation period 1991-2005, implementation agency - Uvurkhnagai aymak government
- set up an ecological laboratory for studying the nature, environment, micro climate, flora and fauna of the area: 1993-1994 the same agency
- Set up boundaries for strictly protected areas within the National Park: 1993-1994, implementing agency - State Committee for Environmental Monitoring (SCEM)
- Build cleaning facilities in Bat-Ulziit, Khujirt and Khar-Khorin: 1995-2000, implementing agency- Uvurkhangai aymak local parliament, Ministry of Health, SCEM
- Prevent and repair rock destruction and falls near Ulaantsutgalan water fall, Uurtiin tokhoi, Usan Tsergiin tokhoi: 1995-1996, Uvurkhangai aymak parliament
- Repair and re-build roads (190km of covered highways, 20 km of uncovered roads), 100 meters of bridges: 1993-1998, implementing agency - motor way agency, local government
- technical feasibility studies for building roads and bridges: 1992-1993, motor way agency

Chapter II. Development of Tourism in Orkhon-Kharkhorin Region

1. Tourism

Tourism development started in the 1960s but still has not been developed adequately. Currently Orkhon-Kharkhorin region receives approximately 5 thousand tourists from abroad and 20 thousand domestic travelers. They mainly stop at Khujirt camp, visit Kharkhorin memorial (still not fully repaired and restoration) and Orkhon river waterfall. Domestic visitors travel without special guidance and route. Tourists and visitors drive 50km one way to visit tourist attractions but there a limited places where they can stop by to relax and not many things to see on their long journey. Most of historical and cultural relicts are not in a good state of conservation.

There is a Juulchin tourist camp in Khujirt sum centre for 170 tourists, and rest rooms in Kharkhorin and Orkhon waterfall. Also some businesses (Zanabazar Co.Ltd) run their private camps in Orkhon waterfall in place called Burd sand dunes.

2. Objectives

Tourism shall be developed on the basis of conserving, protecting, studying and restoring natural environment, historical and cultural relicts so abundant in Orkhon-Kharkhorin region. Therefore it is suggested to pursue to following objectives:

- design and prepare tourism routes along Ulaantsutgalan waterfall - Mogoit resort - Uurtiin tokhoi - Tuvkhun - Camel Stone - Sailor's pass - Khujirt - Shankh monastery, Kharkhorin - Moilt mountain pass - Uigur ruins - Monument (Khushuu tsaidam);

- building camps, hotels, rest houses, restaurants, organizing entertainment programs mainly showing traditional way of life of nomads such as milking cows, horses, making ayrak (fermented mare milk), attending weddings and ceremonies, making dairy products, riding horses, camels, yaks, traveling;
- in developing tourism involve interested foreign parties;
- establish tourist camps in Ulaantsugalan waterfall and Kharkhorin, building an airport;
- re-develop and re-design overall development plans for Kharkhorin, Khujirt and Bat-Ulziit sums;
- establish a National Park administration based in the center of Kharkhorin responsible for the protection of the natural environment, historical and cultural memorials and protected areas, and development of tourism in the area.

Activities

- design a project for tourism development along the route Ulaantsutgalan waterfall - Uurtiin tokhoi - Tuvkhun - Khujirt - Shankh monastery - Kharkhorin - Uiguru ruins - Khushuu tsaidam: 1992, Implementing agency - Construction and town planing committee, "Juilchin" tourism corporation
- Complete technical project of building hotels, rest houses and restaurants along the route connecting Ulaantsutgalan waterfall, Kharkhorin camp and other places of tourist attraction. 1993-1995 the same agencies are responsible for its implementation
- Build 26km long electric transmission line from Bat-Ulziit sum center to Ulaantsutgalan waterfall. 1992-1993 Ministry of Fuel and Electricity
- Build an airport near the waterfall in 1993 - MIAT company (Mongolian airlines)
- Build covered airplane traffic and comfortable waiting rooms at airports in Kharkhorin, Ulaantsutgalan and Khujirt, 1995-2005. Implementing agency - Uvurkhangai aymak government, Motor way company, MIAT company
- Redesign and re-develop town plans for Kharkhorin, Khujirt and Bat-Ulziit sum centers in connection with tourism development. 1993-1994. Agency - Construction and Town Planning Committee
- Open a post office branch in Ulaantsutgalan waterfall and Kharkhorin tourist camp, 1994, Communication Agency

II. Social issues

1. Current status

Orkhon-Kharkhorin region includes Kharkhorin state farm, Khujirt and Bat-Ulziit sums. At present Kharkhorin and Bat-Ulziit sums are connected with a high voltage electricity line.

6.8 % of the total population in the region occupies 8895.5 sq.m of housing floor, 93.2% are ger dwellers (4002 gers). 8.4% of total housing floor is private. Only 0,1% of the population live in private accommodation.

There 10 public cafés in Bat-Ulziit sum, 135 in Khujirt, 506 in Kharkhorin mostly in poor conditions. Most of shops and retail houses lack spaces also in poor conditions.

In these three sums there are 55 hotel beds, which is only 48.2% of the required amount. Only 12,5% of the population have access to shower rooms and hot water. Domestic services provide jobs for 56 workers, which is only 40,9% of the required level of service. The number of hospital beds is at the required level but the medical equipment and provision of medicines and drugs is not adequate. Most of the facilities are in poor conditions.

2. Objectives

- increase twofold the current level of housing by 1995. 80,2% of new housing space would be private. The housing floor shall be increased up to 50,0 thous sq.m. The number of ger dwellers will not decrease, therefore, provision of wood and timber will be improved.
- cafés and buffets for 160 people and 850 people will be built respectively by the years 1995 and 2005 (based on private ownership)
- building modern shops and service centers (private)
- building 285 bed hotel (private)
- increase capacity of shower and hot water provision by 30% by 1995 and 200% by 2005
- build a new domestic service center creating 240 more jobs (private)
- build a new hospital with 200 beds by 2005. Increase capacity of resorts in Khujirt and Mogoit. Build a new school for 2100 children. Develop and organize handicrafts and life skills training seminars.
- build school dormitories for 280 children by 1995 and for 480 children by 2005
- Increase capacity and enrollment at pre-schools
- build new clubs and cultural centers to improve cultural and artistic services

3. Anticipated outcomes and benefits

- by the year 2005 25.2% of the population will be provided with housing space
- improved provision of food services
- improved network of shops and retail houses
- improved hotel services

improved culture of the population and improved provision of domestic services

- more learning opportunities for children
- herders children will be provided with dormitories
- increased enrollment in pre-schools
- improved cultural services and arts

Activities

- Of the total of 40,5 thousand sq.m of housing floor 33,0 thousand sq.m will be owned privately, implementation period 1991-2005, agency responsible - Uvurkhangai aymak government
- production of 3000 pieces of wooden for gers, 1991-2005
- building 3200 sq.m floor space shop 1992-2005
- a new public café for 1010 visitors, 1993-2005
- a new hotel with 240 beds, 1994-2005
- a new domestic service center 1992-2005
- a new hospital with 200 beds, 1995-2005
- a new dormitory for 760 children, 1991-2005
- a new nursery and pre-school for 111030 children, 1991-2005
- a new cultural center with 2000 seats, 1993-2005
- a new medical center at Khujirt resort with 100-120 beds, 1997-2000
- Mogoit resort working as a sanatorium with 30-50 beds, 1996-1997
- Improved communication between Khujirt, Bat-Ulziit and Kharkhorin (via satellite antenna and mobile phones), 1992-1994

Appendix 2

The 1999 Master Plan On National Tourism
Development of Mongolia

**JAPAN INTERNATIONAL COOPERATION AGENCY (JICA)
MINISTRY OF INFRASTRUCTURE DEVELOPMENT
MONGOLIA**

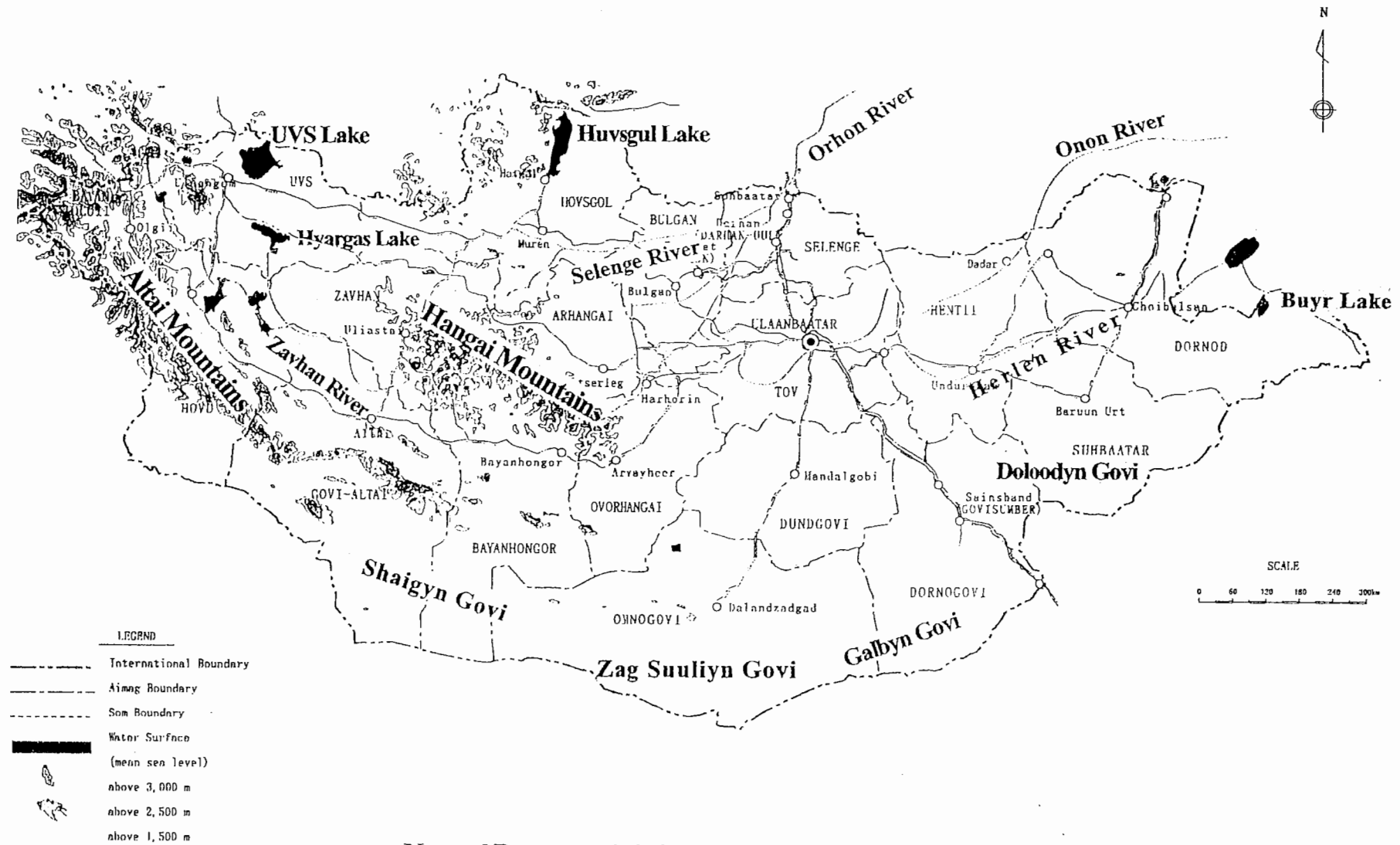
**THE MASTER PLAN ON NATIONAL TOURISM DEVELOPMENT IN
MONGOLIA**

FINAL REPORT

Executive Summary

July 1999

**PADECO Co., Ltd
Nippon Koei Co., Ltd**



CONCLUSIONS AND RECOMMENDATIONS

- 1) International tourism in Mongolia today can be classified as one for Special Interest Tourists (SIT), such as in Nepal, Tibet, and Inner-Mongolia. The number of international incoming leisure tourists has rapidly increased but it still is less than 12% of that of Nepal (1996). Level of services and quality of facilities are below world standards. Substantial improvements in various areas are needed in order to compete in the world tourism market. The abrupt departure from the Comecon and the hard-landing from a planned economy to a market economy weakened the Mongolian economy and the establishment of export industry is indeed urgent for putting the economy on the course of growth. It has gradually been recognized among policy makers in Mongolia that the tourism is an effective means of generating foreign currency earnings and its growth is much needed in addition to the traditional foreign currency earners of agriculture and mining.
- 2) Tourism resources in Mongolia with competitive edge in the world are: (1) a unique co-existence of nature (grass-land) and people (nomads), (2) relatively unspoiled nature (grass-land, desert, forests, lakes, and mountains), and (3) historical ruins, and artifacts left by successive empires and states. Tourism development in Mongolia must be carried out effectively utilizing these resources yet preserving their values.
- 3) It is essential to improve facilities and services as well as institutional matters. Immediately needed improvements include preparation of sites and facilities promoting culture tourism, preparation of the Ulaanbaatar area as a gateway destination, preparation of tourism facilities in Harhorin and Omnogovi, provision of tourist information, improvement of air passenger services, and expansion and upgrading of accommodation facilities. Furthermore, protection of natural tourism resources and preservation of historical ruins and artifacts must be carried out as an integral part of tourism development. In order to implement all of the above, it is necessary to strengthen related organizations, public and private, to strengthen human resource development, to establish effective promotion and marketing mechanisms, and to establish industry standards and permit systems for ensuring safety and hygiene.
- 4) Recommended development strategies for each region of Mongolia are as follows: For the short term (till 2005), the basis for Mongolian tourism should be established by strengthening the existing tourism centers of UB, Harhorin, and Omnogovi and by developing selected SIT sites of Hovsgol, Hentii and Olgii. For the medium and long term, development should be made at other SIT basis such as Dornogovi, and Hovd and at other sites such as Dornod, Bayanhongor, and Altai, in addition to further upgrading of the three major areas.
- 5) The following are recommended for implementation by 2015.

Promotion of Culture Tourism

Historical and cultural ruins and artifacts widely exist throughout Mongolia. It is necessary, however, to carry out: (1) survey and research to determine their existing conditions and historical values, (2) preservation measures, (3) provision of explanation panels, rest and other on-site tourist facilities. In addition, nomads' culture and lifestyle should be utilized as a tourism resource. Museums, theme parks and centers for the purpose should be established. A system of nomads' participation in the tourism sector should be established at the same time to

protect nomads' life and culture.

Expansion and Strengthening of Tourism Products

Urban tourism in the gateway city of UB should be expanded and strengthened to add diversity to the Mongolian tourism. Tourist trails and tourist plaza should be prepared in the city and theme parks be provided in the suburbs. Other activities for expanding diversity in Mongolian tourism would include various sports such as hot air ballooning and sport fishing and tourist railway trains.

Institutional Strengthening of Tourism Sector

- Strengthening of central and local government organizations – establishment and strengthening of permit and license systems – strengthening of marketing and promotion – strengthening of investment incentives
- Strengthening of private sector organizations for service improvement
- Strengthening of marketing and promotion

Human Resource Development

Both vocational and higher education in tourism are needed particularly training of managers and service workers of accommodation and restaurant facilities. Trained park rangers and guides should also be produced.

Environmental Protection

Environmental protection must go hand in hand with tourism development in Mongolia as the unspoiled nature is an inseparable part of its attraction. A comprehensive environmental management program should be prepared. Component programs should include national wildlife protection management program, eco-tourism (nature oriented tourism) implementation program, fossil protection management program, bird life education program, ranger and guide training program, and grass-land management program.

Improvement of Services and Infrastructure

- Improvement in domestic air services including routes, frequency, reservation system and safety.
- Lowering of international tour prices by cost cutting effort in international air service and accommodation services
- Upgrading of the trunk road between UB and Harhorin including provision of road signs and rest areas, and upgrading of service roads within tourism areas
- Facility improvement in ger camps including communication, power supply (e.g. solar and wind power), and waste disposal

Others

- Holding of special events and festivals so as to lengthen tourist season (May– October) and price incentives to attract overseas tourists.
- Rehabilitation and upgrading of domestic spas, which have been neglected since the introduction of market economy, for the promotion of domestic tourism and citizens' welfare

6) Implementation of Priority Projects/Programs

The following have been identified as the priority programs to be implemented by 2005.

Programs

1. Government Administration Strengthening
 - A-1 Smooth Operation of National Tourism Council
 - A-2 Strengthening of Tourism Administration by Coordination of the Tourism Department and NTC
 - A-3 Strengthening of Aimag Government
2. Human Resource Development
 - A-4 Upgrading of Tourism Education
 - A-5 Development of Park Rangers Training
3. Regulatory Improvement
 - A-6 Investment Incentive in Tourism Sector
 - A-7 Land Development Control Measures
 - A-8 Licensing System
 - A-9 Safety Standards
4. Development Programs
 - A-10 Mongolian Culture Preservation Program
 - A-11 Ancient Sites Presentation
 - A-12 Improving International Air Service
 - A-13 Improving Domestic Air Service
 - A-14 Railway Service Upgrading
 - A-15 Nomads Integration System
 - A-16 National Illustrated Checklist and Maps of Archaeological and Wildlife Resources
 - A-17 Production of Information Materials for Eco-tourism
 - A-18 Surveys for Integrated Environment Management
 - A-19 Overseas Marketing
 - A-20 UB Hotel Development Guideline
 - A-21 Ger Camp Development Guideline by Zone
 - A-22 Development of UB Bus Guidebook
 - A-23 Introduction of Convenient Ticket for Buses and Museum

Public Sector Projects

1. Culture Tourism Enhancement
 - B-1 Improvement of Bogd Khan Museum
 - B-2 Mongolian Culture Park
 - B-3 Erdenezuu Surrounding Improvement
 - B-4 Harhorin Visitor Center
2. Development of Gateway Tourism in UB
 - B-5 UB Tourist Trail Development
 - B-6 UB Tourist Street
 - B-7 UB Souvenir and Handicraft Center
3. Nature Tourism Development
 - B-8 Terelj Visitor Center
 - B-9 Govi Visitor Center
 - B-10 Bird Watching Site Preparation
4. Other Development
 - B-11 Harhorin Tourist Road
 - B-12 Traffic Sign Facilities along UB-Harhorin Highway
 - B-13 Upgrading of major Spas
 - B-14 Loan Facility for Tourism Private Sector

Private Sector Projects

- C-1 Rest Areas along UB-Harhorin Highway
- C-2 Upgrading of Ger camp Facilities
- C-3 South Govi Air Strip Improvement
- C-4 Sporting Activities Strengthening
- C-5 Horse Park

Implementation Costs

The overall cost of implementing the above priority projects/programs is estimated as follows:

Programs	US\$ 13.2 million
Public Sector Projects	US\$ 19.2 million
Private Sector Projects	US\$ 4.7 million
Total	US\$ 37.1 million

7) Effects of Priority Programs/Projects

It is estimated that the number of incoming tourists per year will reach 75,000 by 2015 and 210,000 by 2015, if the priority programs/projects be implemented. Additional foreign exchange earnings from tourists would reach US\$ 232 million per year by 2015. Including secondary effects, the resulting economic internal rate of return (EIRR) is estimated at 31.1%, a figure well over the prevailing opportunity cost of capital in Mongolia.

However, if one of the important component of the priority programs/projects, i.e. improvements in international air services both in price and routing, EIRR would be in the order of 18%.

In the case that the implementation cost of public sector projects of US\$ 39 million including price contingency is entirely financed by a foreign loan with favorable conditions, the loan can be paid back from proceeds of maximum 6.29 % tax imposed on hotel bills of foreign leisure tourists.

8) Means for Realizing the Priority Programs/Projects

Financial Sources

It is highly desirable to secure assistance from foreign donors in the form of grant assistance, concessional loans, and technical assistance, considering the financial constraints under which the government of Mongolia has to operate for some time to come. As stated above, the foreign currency loan for public sector projects can be paid back from earnings from foreign tourists in foreign currency, leaving little impact on the national treasury.

Implementing Organization

It is recommended to make the National Tourism Center operational as soon as possible and let NTC implement the projects/programs under the guidance of the National Tourism Council.

Necessary Work

It is necessary to form a consensus among concerned government offices so that the efforts to secure foreign donor assistance can be effectively made. Such efforts led by the Department of Tourism and the NTC would include consultation among government agencies, preparation of donor assistance requests, and environmental impact assessment.

A proposed target schedule of priority programs/projects is shown below:

1999/2000	Processing within the government for donor assistance requests
2000/2001	Implementation of the programs – processing of projects
2001/2002	Detailed design of the projects – construction start
2003 – 2005	Project construction

3. NATIONAL TOURISM DEVELOPMENT POLICY AND STRATEGIES

3.1 Overall Tourism Development Strategy

The following strategies were derived as logical consequence of the results of the preceding SWOT analysis in order to achieve the objectives stated by the government:

1) Market the Unique Combination of Land and People

The most valuable asset of Mongolia through the eyes of international tourists should be defined as a unique combination of land and people. All efforts for tourism development should be done with this concept in mind. The general perception of Mongolian tourism in the source markets has already been established in this direction without significant effort from Mongolian side, but further efforts should be made to consolidate Mongolia's position in the world market.

2) Protect and Promote the Image of Unspoiled Nature

Efforts should constantly be made to preserve the **image** of unspoiled nature..

3) Strengthen and Promote Culture Tourism

In Mongolia today, the most promising area of expansion is cultural tourism. Successfully restored and better presented cultural resources, combined with the main tourism assets of Mongolia, would enhance tourist satisfaction, inspiring them to spend more time and money, therefore resulting in enlarging the tourism sector.

4) Provide Facilities and Activities to Support the Above Objectives

Facilities and activities need to be provided with a focus on supporting the implementation of the above three strategies such as marketing programs and environmental protection measures and facilities. Improvements to tourism facilities, museums and monuments sites are also necessary.

5) Develop Human Resources

A significant increase in the number of skilled workers in the tourism sector is needed, both in the government sector as well as in the private sector. In the public sector, trained personnel are needed for better sector management in the areas of sector development planning and management, environmental management planning and national marketing. In the private sector, workers should be trained to offer higher quality service in hotels, ger camps, and in restaurants and other commercial establishments. Investment planning is another area needing trained personnel.

6) Improve Infrastructure

Visible improvements in air services, both international and domestic, should be a top priority if tourism in Mongolia is to grow. Other infrastructures should also be improved such as toilets and rest areas for tourists. The Tourism Department should act as an effective advocate of the tourism sector in exerting continuous pressure on line agencies responsible for infrastructure.

7) Improve Services

Quality of services in the tourism sector should be improved to a level competitive in the global market. Probably the fastest way is to place the sector in competition with the international services in Mongolia so that concerned persons are faced with what it takes to be competitive in the global market on daily basis. Introduction of world class establishments is desirable.

3.2 Tourism Demand Projections

Forecasts of tourism demand were made based on assumptions on each market demand growth rate.

(Demand by 2000)

Even when all the projects and programs recommended in the Study are to be implemented (such as institutional measures, infrastructure development, service level upgrading, etc.), necessary lead time in project/program introduction (including bilateral government negotiation and contracting) will not allow the projects and programs to commence implementation before the year 2000. Therefore, the effects of the projects and programs are not reflected in the projections for the year 1999.

(Demand by 2015)

Projections of the number of tourists and tourist-nights were made for two cases, "with project/program" case and "without project/program" case.

"With Project/Program" Case:

All projects and programs recommended in the Study are implemented and tourism demand increase is accelerated.

"Without Project/Program" Case:

There is a delay in the implementation of the projects and programs recommended in the Study and the growth rate falls. However, all effort to accommodate the normal growth of tourism would be implemented including air transport expansion and accommodation increase.

Frontier Arrivals

(Thousands)

	1997	2000	2005	2010	2015
With Project/Programs	81	109	182	275	414
(Japanese)	11	18	40	67	109
Without Project/Programs	81	107	172	242	347
(Japanese)	11	17	35	52	78

Leisure Tourists

(Thousands)

	1997	2000	2005	2010	2015
With Project/Programs	22	37	74	130	210
(Japanese)	9	16	35	60	98
Without Project/Programs	22	35	64	96	143
(Japanese)	9	15	30	44	67

3.4 Tourism Development Plan

1) Promotion of Historical/Cultural Tours

- Needed activities are research, preservation, periphery development, improvement of access roads and tourist information materials on Mongolian historical/cultural assets. As the resources are scattered throughout a wide area attracting tourists, guidance and rest facilities at the visitor centers need to be improved.
- Tourism related organizations which are in charge of research, preservation, and development of cultural resources such as Ministry of Enlightenment (an organization of the central government) and the Historical and Cultural Heritage Protection Fund (NGO) should be strengthened.
- Guidance, display articles, guides, services at the rest facilities in museums for tourists in UB and other areas should be improved.

2) Promotion of Nomadic Culture Tourism

- Development of nomadic culture as a tourism resource (e.g. development of Mongolian Culture Park, and introduction to nomadic life by nomad people)
- Product development by nomad people (e.g. handicraft products, and dairy products for souvenir shops and hotels)
- Tourism product development with nomad people (horse riding classes, felt weaving classes, etc.)

3) Enhancement of Tourism Products

Promotion of Gateway Tourism in UB

(Development in the city area)

- Development of tourist streets and plazas to attract tourists
- Promotion of half-/one-day trailing tours
- Improvement of tourist information on the country / UB

(Development in the suburbs: including foreign residents and UB citizens)

- Picnic in the suburbs
- Nature theme parks (bird parks, horse riding parks)
- Introduction of new sporting activities (hot air ballooning, cycling, etc.)
- Introduction of other sports (skiing, golf)

Promotion of New Tourist Activities

Sporting activities and train tours should be promoted.

	Short-term	Long-term
Sporting Activities in the Land	MBX	Hard trekking
Sporting Activities in the Mongolian Sky	Hot air ballooning Para-sailing Para-glider Hang-glider	Sky-diving
Sporting Activities on the Water	Fishing	Canoeing Kayaking Rafting
Tourist Train	Govi(Ulaan Uul) tour	Russian border tour

3.6 Infrastructure Development Plan

Road Development Plan

- UB-Harhorin Highway Improvement: The highway between UB and Harhorin with a length of 380km needs upgrading for the desired average speed of 100km/h as it is the major trunk route for tourism. The traveling time can be cut down to less than 4 hours (by more than one hour).
- UB-Omnogovi (Dalanzadgad) Road Improvement: The road between UB and Dalanzadgad with the length of 580 km should be improved in terms of road width, curvature and pavement in the long term (by the year of 2015).
- Harhorin Area (Arvaiheer)-Omnogovi (Sevrey) Road Development: The road between Harhorin and Omnogovi should be developed as gravel road in the long term (by the year of 2015) to connect UB, Harhorin and Omnogovi.
- Others:
 - Development of Rest Facilities along the major trunk routes such as UB-Harhorin highway.
 - Development of Traffic Sign Facilities (the major trunk routes)
 - Development of Rent-A-Car System (within the long term)

Domestic Air Access Development Plan

- Freer Private Sector and Enforcement and Operation with safety operation strategies
- Privatization of Airport Facilities Operation (CAA controls aircraft safety operations.)
- Improvement of Domestic Air Transport Services
 - Improvement of booking, check-in, and boarding systems (especially return flights from outside of UB)
 - Punctual operation of domestic air services
 - Introduction of safety and reliable aircraft

International Air Service Development Plan

- Towards Policy of Cooperative Air Service
- Bilateral Agreements
- International Alliance
- Improvement of International Air Transport Services

Wastewater Treatment System Improvement

Wastewater from Ger Camps (50 units) is only 20m³/day. It is supposed that the upper part of purified wastewater can be discharged into the environment. Details should be discussed at the implementing stage though, as very careful measures may be essential if there are some sensitive objects downstream.

Telecommunication System Improvement

The extension of existing telecommunication lines (digital microwave links and open-wire lines) to ger camps in Omnogovi area is costly. It is recommended that practical use of ICO system should be expected by the year 2001.

Power Supply System Improvement

On a long term basis, wind generators and solar generators could be studied when the construction costs of these nature oriented generators become lower due to technical renovation.

3.7 Human Resource Development Plan

Strengthen Vocational Education in Tourism

Setting up vocational schools or expanding the current courses is necessary to provide hotel/restaurant operation staff with training. Institute of Commerce and Business and Institute of Tourism Management take charge in training at present. With the increase of leisure tourists, approximately an additional 1,000 cooks and 800 waiters will be needed at hotels and tourist camps by the year 2015. The current courses should be expanded to train more students to satisfy demand.

Strengthen Higher Education in Tourism

Instructors should be trained for higher education first. Inviting foreign instructors, training instructors in tourism-advanced countries, expanding international education for students, and updating training materials could be done.

The Tourism Department considers that a rearrangement of courses is necessary in order to avoid unnecessary overlaps and introduce necessary subjects. A comprehensive guide course should also be established.

Others

There is a strong need for re-training, especially for managerial level personnel in the private sector. Establishment of an international training scheme at international institutions, and inviting tourism experts for staff training have been done at some hotels, and should be encouraged.

Training of ger camp staff should be held in winter (low tourism season). Institutions like ITM and ICB in UB can set up short term courses.

3.8 Environment Management and Tourism Development

Environment Management Programs

Concurrent to tourism development, , appropriate management programs are needed regarding the whole country as a protected area. International organizations such as UNDP, WWF, and GTZ have been collaborating for environment management so far. Strategic programs additionally needed for the integration of environment management are as follows:

- National Wildlife Management Program
- National Fossil Management Program
- National Eco-tourism Circuit Program
- International Eco-tourism Circuit Programs
- National Bird Watching Circuit Program
- Safety Management Program for Eco-tourism and Nature Oriented Tour
- Nomadic Land Management Program for Community People

Urgently Needed Projects and Programs

- Training courses on protected area and environment management and eco-tourism for park rangers, eco-tourism guides, interpreters and communities
- Production of informative brochures for protected areas
- National illustrated checklist of the Alpine plants, wild birds, mammals, reptiles/amphibians, fishes and insects

4.2 Harhorin Area

1) Development Concept and Strategies

Area Development Concept

- the most accessible cultural tourism core of Mongolia (Harhorin);
- varied add-on resources complementing the cultural attractions of Harhorin (Hujirt Spa, Orhon Valley); and
- the most accessible health/curative spa for potential domestic tourism development.

Development Strategy

- introduce modern presentation, visitor information and amenities at Erdenezuu;
- upgrade and beautify the whole Harhorin archaeological and cultural complex (Erdenezuu, Harhorin ruins, Turtle Rocks - new access road, parking, landscaping, sign-posting, etc.);
- introduce modern presentation, visitor information and amenities at Har Balgas and Hoshoo Tsaidam ruins;
- introduce nature tourism program with modern presentation, visitor information and amenities at Orhon Valley;
- introduce soft adventure / activity-oriented products in Burd / Mongol Els sand dune; and
- upgrade Hujirt curative spa facility, particularly for potential domestic tourists.

2) Projected Tourism Demand

The following shows the projected tourism demand in Harhorin

	Total (Tourists-nights)
Current situation 1997	25,481
2005	82,000
2015	233,000

Demand of Accommodations

Year of 2005: Demand exceeds the current bed capacity by 20% in August.

Year of 2015: About 3 times demand of current bed capacity is to be expected during the peak season.

3) Plan Structure and Land Use

In order to implement the strategies stated above, development plans of Harhorin for 2005 and 2015 are proposed as shown in Figures 4.3 and 4.4 respectively. Three large historical assets, such as Erdenezuu at Harhorin, Turkish Monuments at Hoshoo Tsaidam, and Uigur Fort at Har Bargas, will be upgraded together with the connecting road between Harhorin and Hoshoo Tsaidam/Har Bargas by 2005. In the long term, the northern direction tourism route connecting with Horgo Volcano area through Ogii lake, which is famous for the habitat of migratory birds, will be developed. In the southernmost part of the area, in Hangai Range National Park, there are waterfalls along the origin of River Orhon. Tourism core facility as well as the approach road through Hujirt Spa are planned to be developed in the long term.

4) Tourism Product Development

Visitor Center Development:

Adjacent to Erdenezuu, a visitor center is proposed to be constructed. The visitor center explains the history of Harhorin and displays selected artifacts. It also incorporates functions of maintenance and administration of Erdenezuu.

Erdenezuu Improvement:

Erdenezuu surroundings should be restored and beautified.

- Improvement of surrounding roads
- Improvement of parking lots
- Improvement of information boards
- Improvement of displays in Erdenezuu

5) Supporting Infrastructure Plan

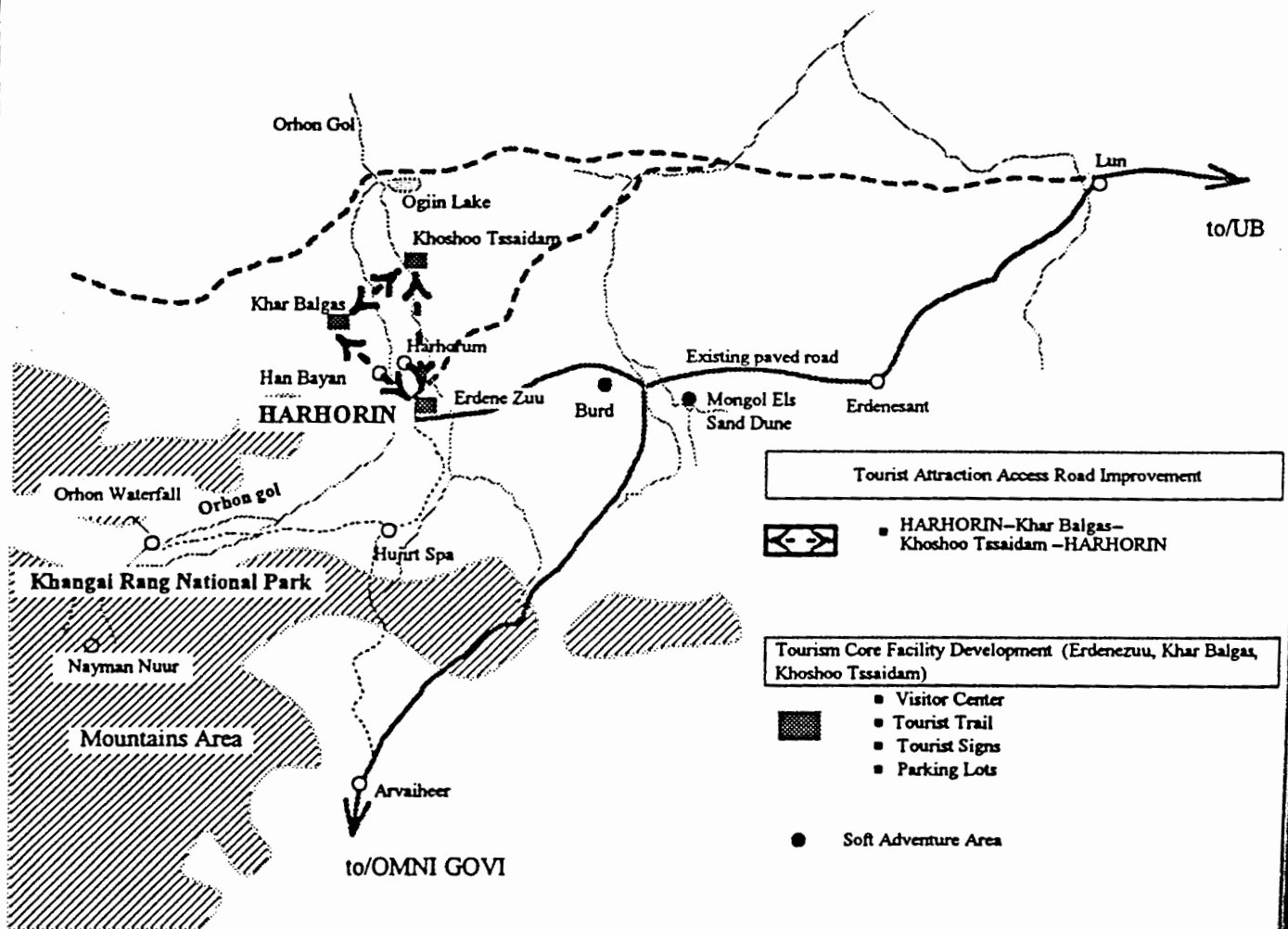
Roads

- Improvement (upgraded to gravel roads) of access roads (Harhorin-Har Bargas-Hoshoo Tsaidam-Harhorin; Harhorin-Hujirt-Orhon waterfalls)
- Setting up road signs (route information, speed limit, animal warning, etc.)

Domestic Airports

- Improvement of Harhorin Airport

Development Concept of Harhorin and Harhorin Tourism Areas (to 2005)



Ministry of Infrastructure Development Mongolia

Japan International Cooperation Agency (JICA)

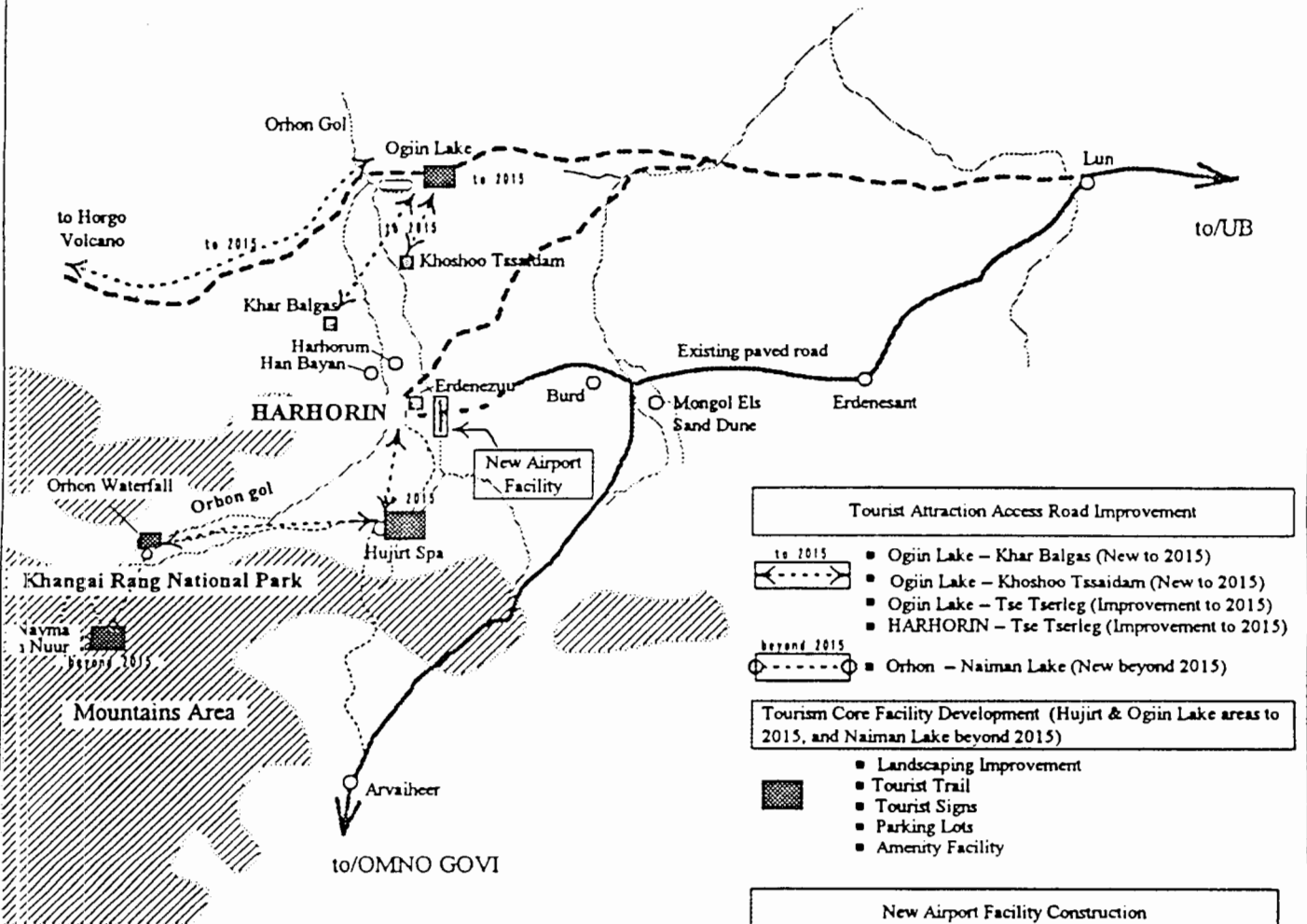
THE MASTER PLAN ON NATIONAL TOURISM DEVELOPMENT IN MONGOLIA

Figure 4.3

Development Concept of Harhorin Tourism Area (to 2005)

PADECO Co., Ltd. / Nippon Koei, Co. Ltd.

Development Concept of Harhorum and Harhorin Tourism Areas (to 2015 and beyond)



Tourist Attraction Access Road Improvement

- to 2015
 - Ogiin Lake – Khar Balgas (New to 2015)
 - Ogiin Lake – Khoshoo Tssaidam (New to 2015)
 - Ogiin Lake – Tse Tserleg (Improvement to 2015)
 - HARHORIN – Tse Tserleg (Improvement to 2015)
- beyond 2015
 - Orhon – Naiman Lake (New beyond 2015)

Tourism Core Facility Development (Hujirt & Ogiin Lake areas to 2015, and Naiman Lake beyond 2015)

- Landscaping Improvement
- Tourist Trail
- Tourist Signs
- Parking Lots
- Amenity Facility

New Airport Facility Construction

- HARHORIN (New Air Strip)
- Instrument Landing System
- Reservation System
- Guest Handling Equipment

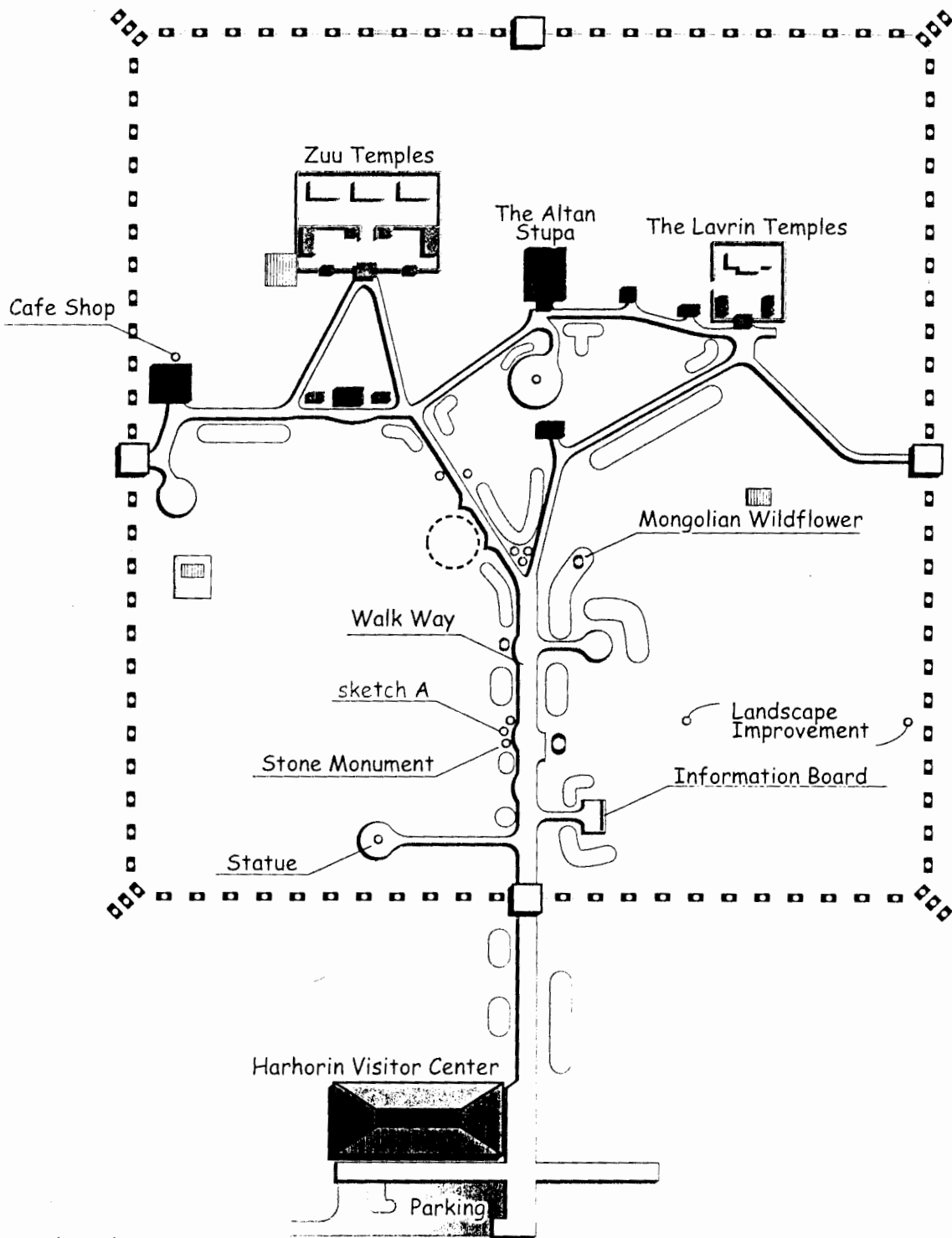
Ministry of Infrastructure Development Mongolia
Japan International Cooperation Agency (JICA)
THE MASTER PLAN ON NATIONAL TOURISM DEVELOPMENT IN MONGOLIA
Figure 4.4 Development Concept of Harhorin Tourism Area (to 2015 beyond)
PADECO Co., Ltd. / Nippon Koei., Co. Ltd.

Table 5.1 Priority Projects/Programs

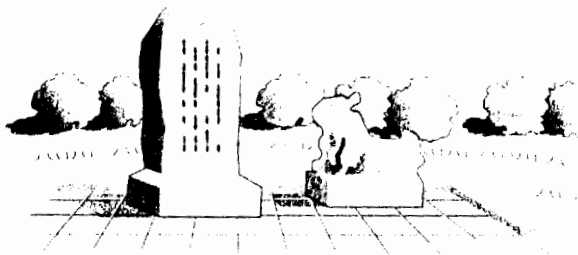
Priority Projects/Programs	
A PROGRAMS	
1	Government Administration Strengthening A-1 Smooth Operation of National Tourism Council A-2 Strengthening of Tourism Administration by Coordination of the Tourism Department and NTC A-3 Strengthening of Aimag Government
2	Human Resource Development A-4 Upgrading of Tourism Education A-5 Development of Park rangers Training
3	Regulatory Improvement A-6 Investment Incentive in Tourism Sector A-7 Land Development Control Measures A-8 Licensing System A-9 Safety Standards
4	Development Programs A-10 Mongolian Culture Preservation Program A-11 Ancient Sites Presentation A-12 Improving International Air Service A-13 Improving Domestic Air Service A-14 Railway Service Upgrading A-15 Nomads Integration System A-16 National Illustrated Checklist and Maps of Archaeological and Wildlife Resources A-17 Production of Information Materials for Eco-Tourism A-18 Surveys for Integrated Environment Management A-19 Overseas Marketing A-20 UB Hotel Development Guidance A-21 Ger Camp Development Guidance by Zones A-22 Development of UB Bus Guidebook A-23 Introduction of Convenient Ticket for Buses and Museum
B PUBLIC SECTOR PROJECTS	
1	Culture Tourism Enhancement B-1 Improvement of Bogd Khan Museum B-2 Mongolian Culture park B-3 Erdenezuu Surrounding Improvement B-4 Harhorin Visitor Center
2	Development of Gateway Tourism in UB B-5 UB Tourist Trail Development B-6 UB Tourist Street B-7 UB Souvenir and Handicraft Center
3	Nature Tourism Development B-8 Terelj Visitor Center B-9 Govi Visitor Center B-10 Bird Watching Site Preparation
4	Other Development B-11 Harhorin Tourist Road B-12 traffic Sign Facilities along UB-Harhorin Highway B-13 Upgrading of Major Spas B-14 Loan Facility for Tourism Private Sector
C PRIVATE SECTOR PROJECTS	
	C-1 Rest Areas along UB-Harhorin Highway C-2 Upgrading of Ger Camp Facilities C-3 South Govi Air Strip Improvement C-4 Sporting Activities Strengthening C-5 Horse Park

Source: JICA Study Team

ERDENEZUU MUSEUM



sketch A



MINISTRY OF INFRASTRUCTURE DEVELOPMENT MONGOLIA
JAPAN INTERNATIONAL COOPERATION AGENCY (JICA)
THE MASTER PLAN ON NATIONAL TOURISM DEVELOPMENT IN MONGOLIA
Figure 5.4 Improvement Plan of Erdenezuu Museum
PADECO Co., Ltd./Nippon Koei Co., Ltd.

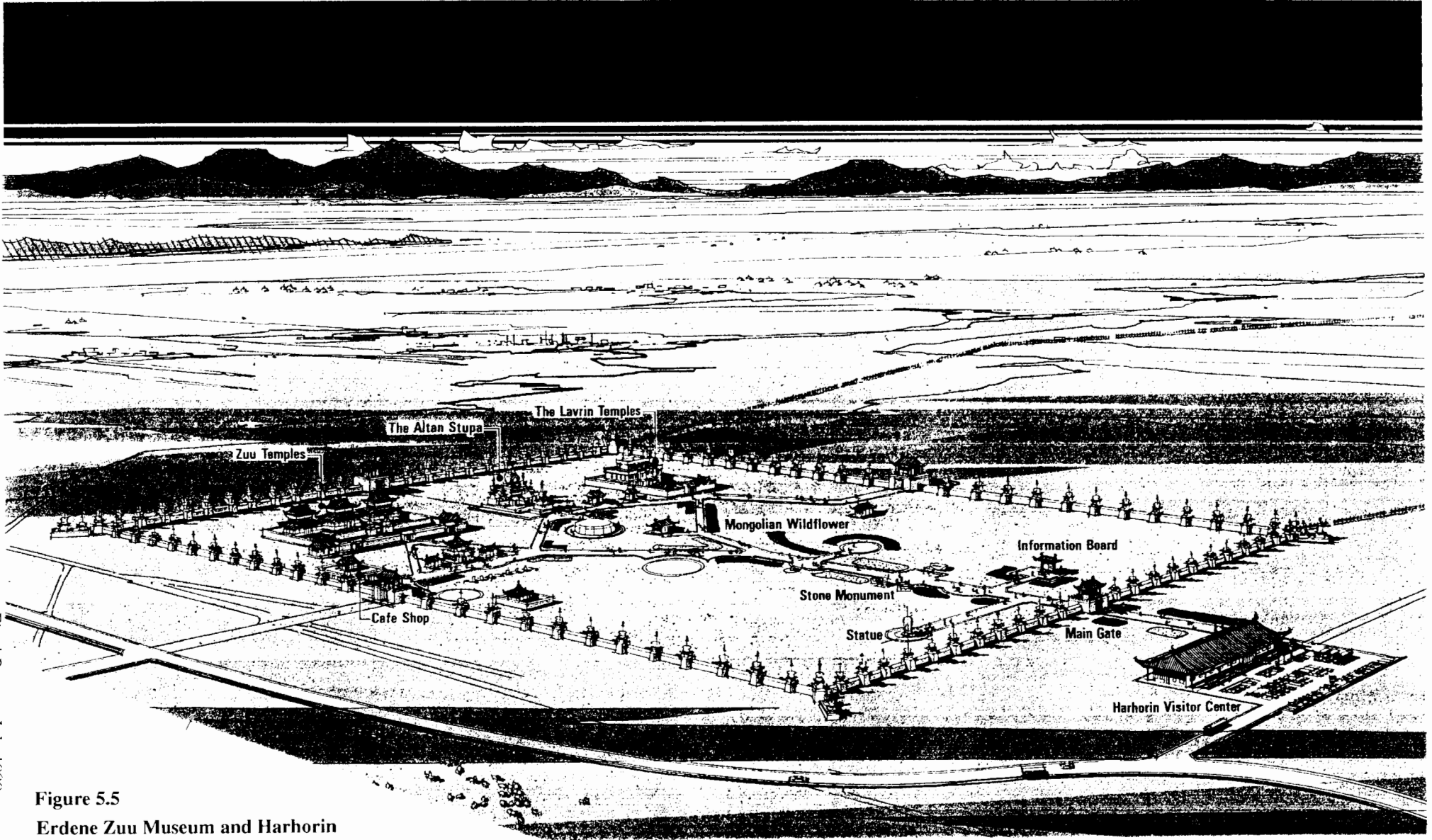
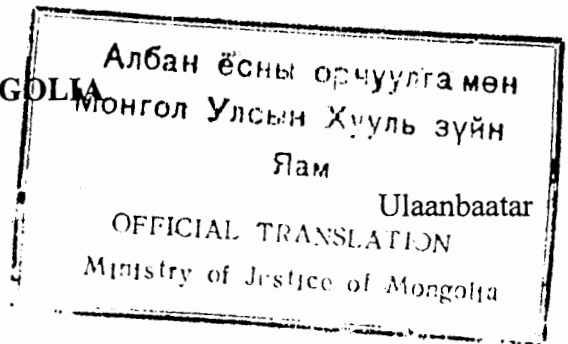


Figure 5.5
Erdene Zuu Museum and Harhorin
Visitor Center

Appendix 3

The Law on Protection of Properties of Historical
and Cultural Heritage, 1994

LAW OF MONGOLIA



May 24, 1994

PROTECTION OF ITEMS OF HISTORICAL AND CULTURAL VALUE

CHAPTER ONE

GENERAL PROVISIONS

Article 1. Purpose of the Law

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 items of historical and cultural value.

Article 2. Legislation on Protection of Items of Historical and Cultural Value

1. The legislation on protection of items of historical and cultural value shall consist of the Constitution, the present Law and other laws and regulations of Mongolia issued in conformity therewith.

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. Items of Historical and Cultural Value

Irrespective of ownership, the following physical and intellectual 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 items of historical and cultural value:

1) archaeological findings such as an ancient man's shelter, camp-side, tools, weapons, wall-drawing, rock inscription, monument, tomb and cemetery;

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 stencilled 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, appliqué, papier-mâché and ceramics;

6) buildings, constructions and other tangible items related to the lives and activities of historical people;

7) historical and cultural sites;

8) all types of findings of man, extinct animals, plants and micro-organisms which represent any historical period of time;

9) rare findings of minerals and precious stones;

10) other items of physical and intellectual value.

Article 4. Classification and Evaluation of Items of Historical and Cultural Value

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.

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 affairs.

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.

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. The State central administration in charge of cultural 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.

CHAPTER TWO

STATE REGISTRATION AND INFORMATION FUND FOR ITEMS OF HISTORICAL AND CULTURAL VALUE

Article 5. System of State Registration and Information Fund for Items of Historical and Cultural Value

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 as 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 and districts;
- 3) the Registration and information fund at aimags and the capital city;
- 4) the State Uniform Registration and information fund.

Article 6. Structure of Registration and Information Fund

1. The Registration and information fund shall consist of the principal parts such as registration, determination, photos, brief reports on research and restoration work of the particular items of historical and cultural value.

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.

3. The State Uniform Registration and information fund shall contain the information of aimags, capital city funds; the registration and information fund at aimags, capital city shall contain the information of sum, district funds; the registration and information fund at sum, district shall contain the information of museum, archives library, treasury, scientific and education funds, respectively.

Article 7. Registration of Items of Historical and Cultural Value

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

2. 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.

3. The procedure of compilation of the Registration and information fund and of registration therewith shall be determined by the State central administration in charge of cultural affairs.

4. The certificate of registration of items of historical and cultural value with the Registration and information fund shall be issued to the owners or possessors within 30 days from the date of such registration.

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

6. The State central administration in charge of cultural 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.

7. The governors of local authorities 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. 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.

CHAPTER THREE

COLLECTION, RESEARCH, PROMOTION, USAGE OF ITEMS OF CULTURAL AND HISTORICAL VALUE

Article 8. Collection and Research of Items of Historical and Cultural Value

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.

2. The procedure for collection and research of items of historical and cultural value shall be determined jointly by the State central administrations in charge of scientific and cultural affairs.

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.

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.

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.

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.

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 9. Promotion and Usage of Items of Historical and Cultural Value

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

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

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.

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.

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

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.

CHAPTER FOUR

ARCHAEOLOGICAL EXPLORATION, EXCAVATION AND SURVEY

Article 10. Basic Guidelines of Archaeological Work and Authorized Organization

1. The basic guidelines of archaeological exploration, excavation and survey shall be scientific research, rescue and preservation.
2. The archaeological exploration, excavation and survey shall be carried out only by professional scientific-research organizations.
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.
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.
5. On the basis of the licence 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.
6. A detailed report on archaeological survey and research shall be executed in two copies: one for the licence issuing organization; the other to be kept by the scientific-research organization which carried out the excavation work.
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 11. Archaeological Excavation

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.

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.

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 12. Archaeological Finding

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.

2. Archaeological findings recovered during the exploration, excavation and survey shall be registered with the Registration and information fund of a local sum or district within 30 days from the date of discovery.

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

4. Should a further detailed study of archaeological findings be determined as necessary, the preliminary characteristics and explanations of such findings shall be given to the Registration and information fund of a local sum or district, and the findings shall be handed over to the appropriate organization for such study.

5. 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.

6. The procedure for transferring the archaeological findings to the treasury fund, museums and scientific-research organizations shall be determined jointly by the State central administrations in charge of scientific and cultural affairs.

CHAPTER FIVE**RIGHTS AND OBLIGATIONS OF OWNERS AND POSSESSORS
OF ITEMS OF HISTORICAL AND CULTURAL VALUE****Article 13. Rights and Obligations of Owners of Items of
Historical and Cultural Value**

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 14. Rights and Obligations of Possessors of Items of Historical and
Cultural Value**

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 if historical and cultural value to others without the owners' consent.

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

Article 15. Limitation of Rights to Own Items of Historical and Cultural Value

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.

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.

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 the 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.

CHAPTER SIX

**SYSTEM FOR PROTECTION OF ITEMS
OF HISTORICAL AND CULTURAL VALUE**

Article 16. Protection and Preservation of Items of Historical and Cultural Value

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.

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

3. The legal protection of 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.

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.

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.

6. The Government may set up 0.1-3 kilometres 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.

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.

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.

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.

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.

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.

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.

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 17. Transportation of Items of Historical and Cultural Value

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.

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

Article 18. Export of Items of Historical and Cultural Value

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

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.

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.

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.

5. The items of historical and cultural value transferred to the state ownership by 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 19. Restoration of Items of Historical and Cultural Value

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.

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.

CHAPTER SEVEN

MISCELLANEOUS

Article 20. Protection Fund for Items of Historical and Cultural Value

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.

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

Article 21. Incentives

1. The State central administration in charge of cultural affairs shall organize the activities to provide incentives to and glorify individuals and organizations for substantial contribution 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.

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

Article 22. Liabilities

1. A 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 paragraph 1 and 8 of the Article 7, paragraph 3 and 4 of the Article 10, paragraph 3 of the Article 11, paragraph 1, 2, 3 and 7 of the Article 13, paragraph 1,2, 4 and 6 of the Article 14, paragraph 12 of the Article 16 of the present Law, the fine shall be from 500 to 10 thousand tugrugs.

2) for breach of the paragraph 3, 5 and 6 of the Article 8, paragraph 2, 3 and 5 of the Article 12, paragraph 9 of the Article 16 of the present Law, the fine shall be from 10 thousand to 25 thousand tugrugs.

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 10 thousand to 25 thousand tugrugs.

4) for breach of the paragraph 1 of the Article 15 of the present Law, the items of historical and cultural value illegally transferred to others shall be confiscated, and the fine of up to 25 thousand tugrugs shall be imposed.

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

1) the governor of sums and districts shall exercise the provisions 1, 2 and 3 of the paragraph 1 of the present Article.

2) court shall exercise the provisions 2, 3 and 4 of the paragraph 1 of the present Article.

Article 23. Effectiveness of the Law

1. The present Law shall be effective from September 1, 1994.

2. The present Law shall not be retrospective.

Appendix 4

Maps and ground plans

- a. Geographical location of Mongolia
- b. The location of the Orkhon Valley Cultural landscape
- c. Proposed World Heritage Site boundary of the Orkhon Valley Cultural Landscape
- d. Other historical sites of the Orkhon Valley
- e. The Turkish memorials of Khosho Taidam , Scale 1: 50000
- f. The Ruins of Kharbalgas City , Scale 1:50000
- g. The Ruins of Kharkhorum City and ErdeneZuu Monastery , Scale 1: 25000
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- i. Ground plan of the Turkish memorials of KhoshoTaidam
- j. Plan of Bilge Khan memorial
- k. Plan of Kultegyn memorial
- l. Ground plan of the Ruins of Kharbalgas City
- m. Plan of the Ruins of Kharkhorum City
- n. Ground plan of ErdeneZuu Monastery
- o. Ground plan of Tuvkhun Hermitage Monastery

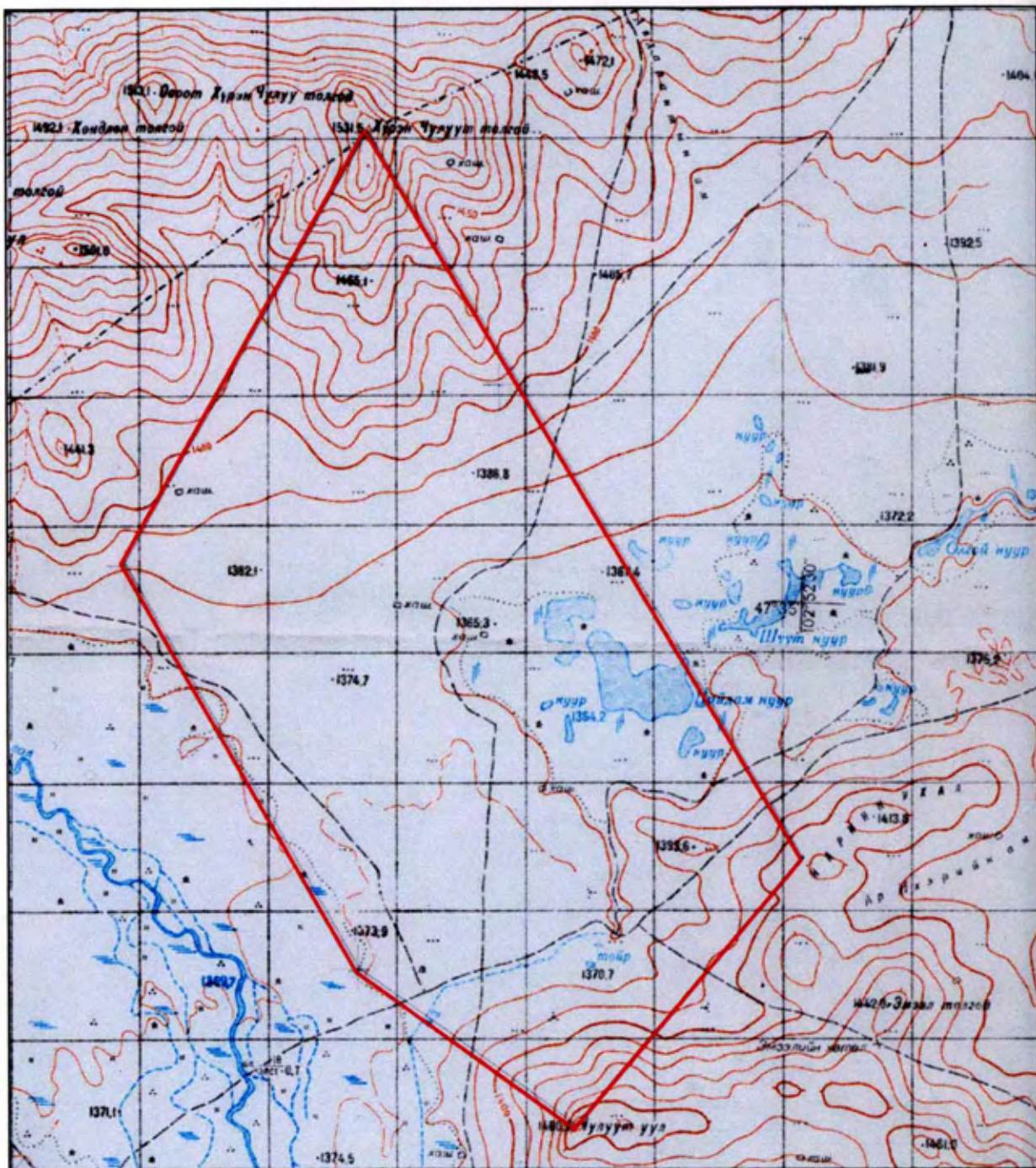
GEOGRAPHICAL LOCATION OF MONGOLIA



Proposed World Heritage Site Boundary Orkhon Valley Cultural Landscape

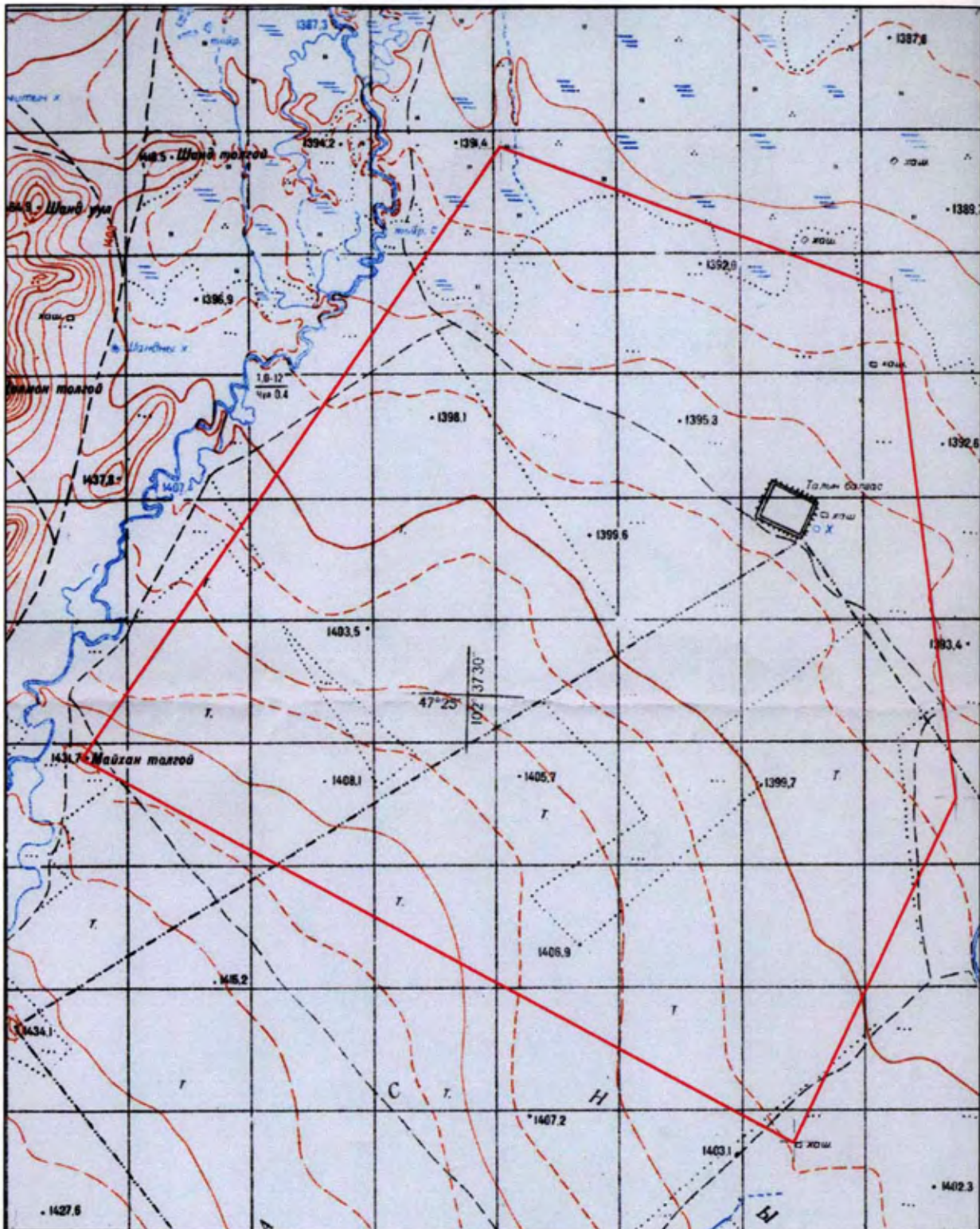


Monuments to the Kultegin and Bilge Khagan



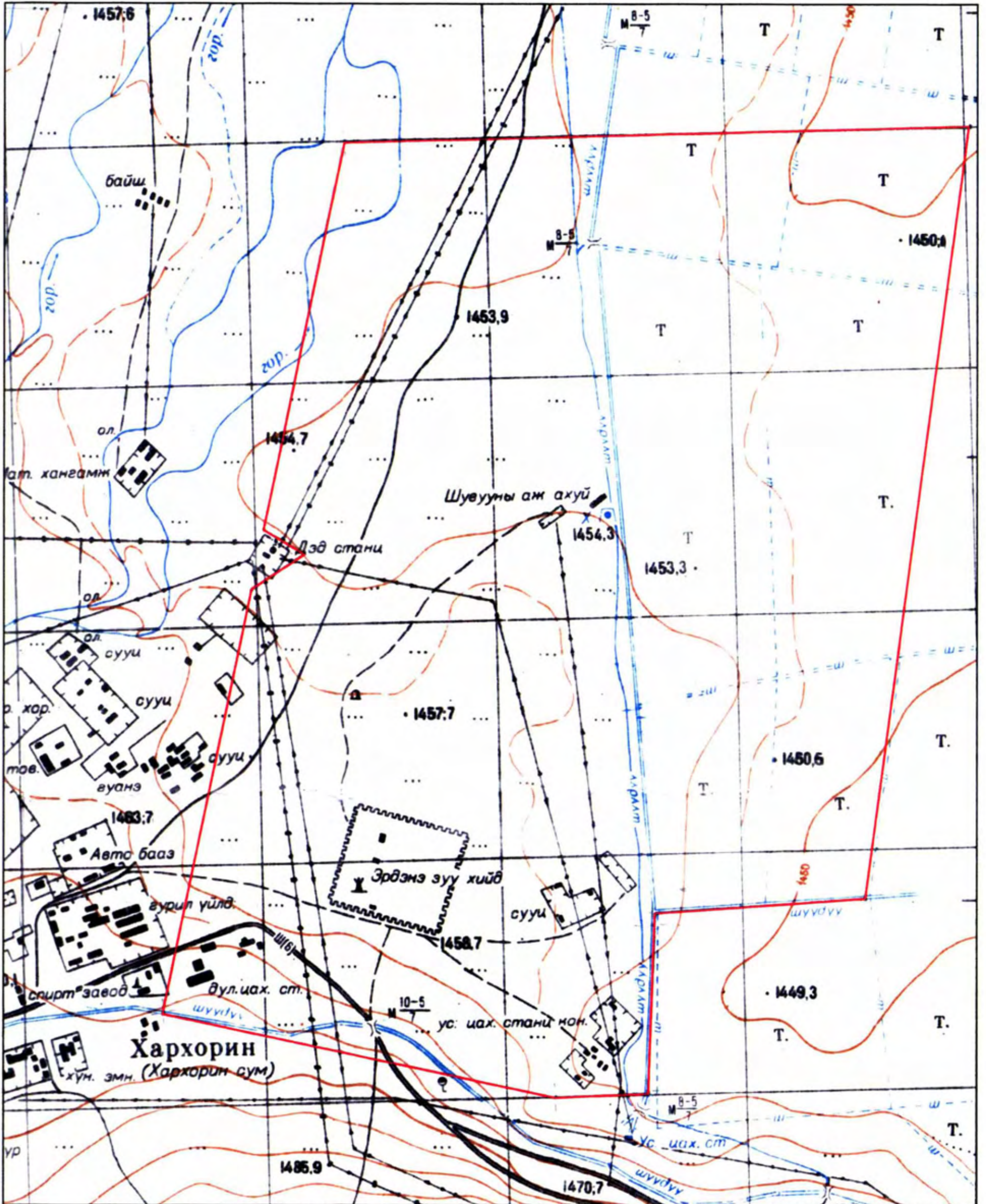
Scale 1:50 000
Contour Interval 10 M

Ruin of Khar Balgas



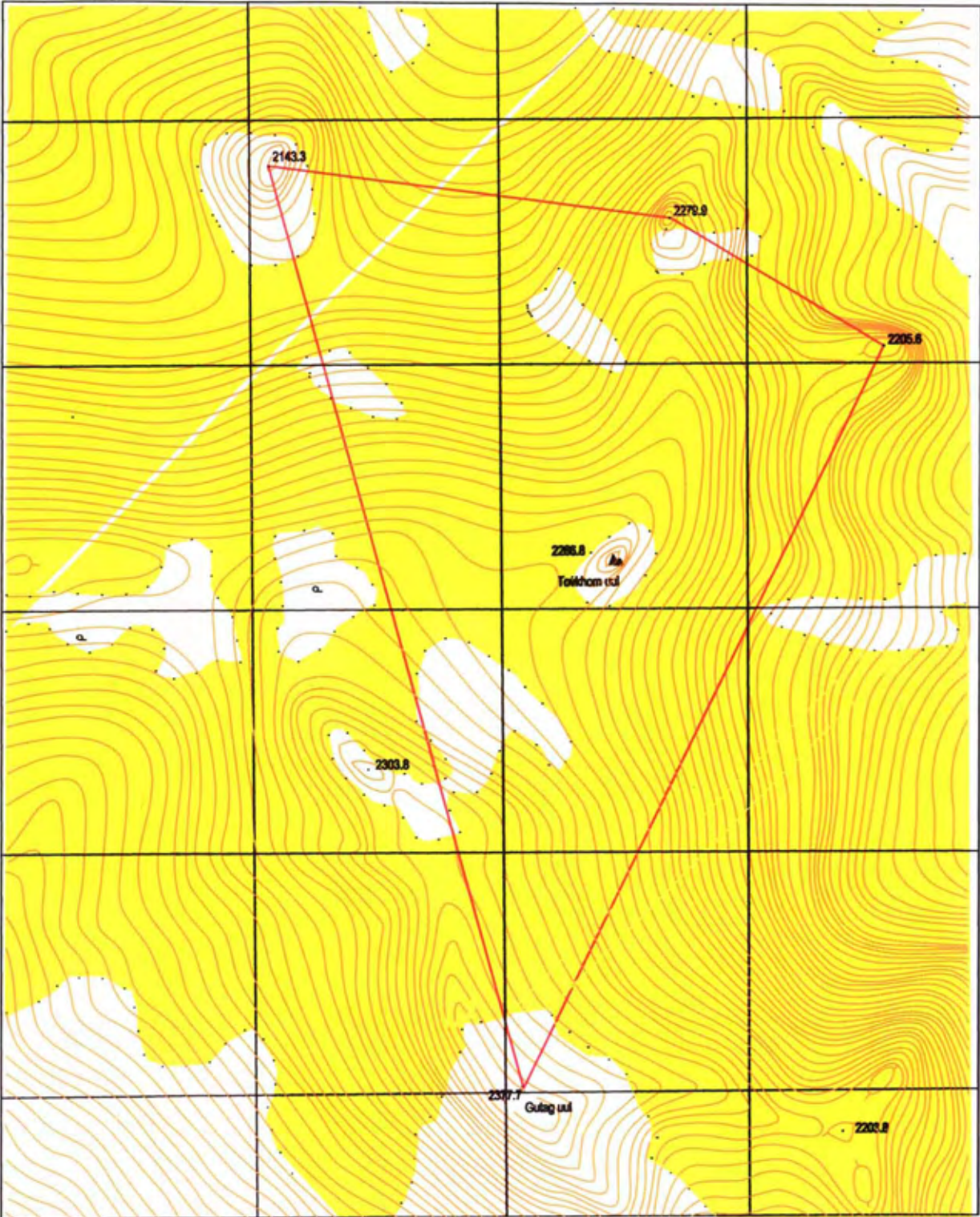
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Contour interval 10 M

Erdenezuu Monastery and Ruin of Khar Khorum city



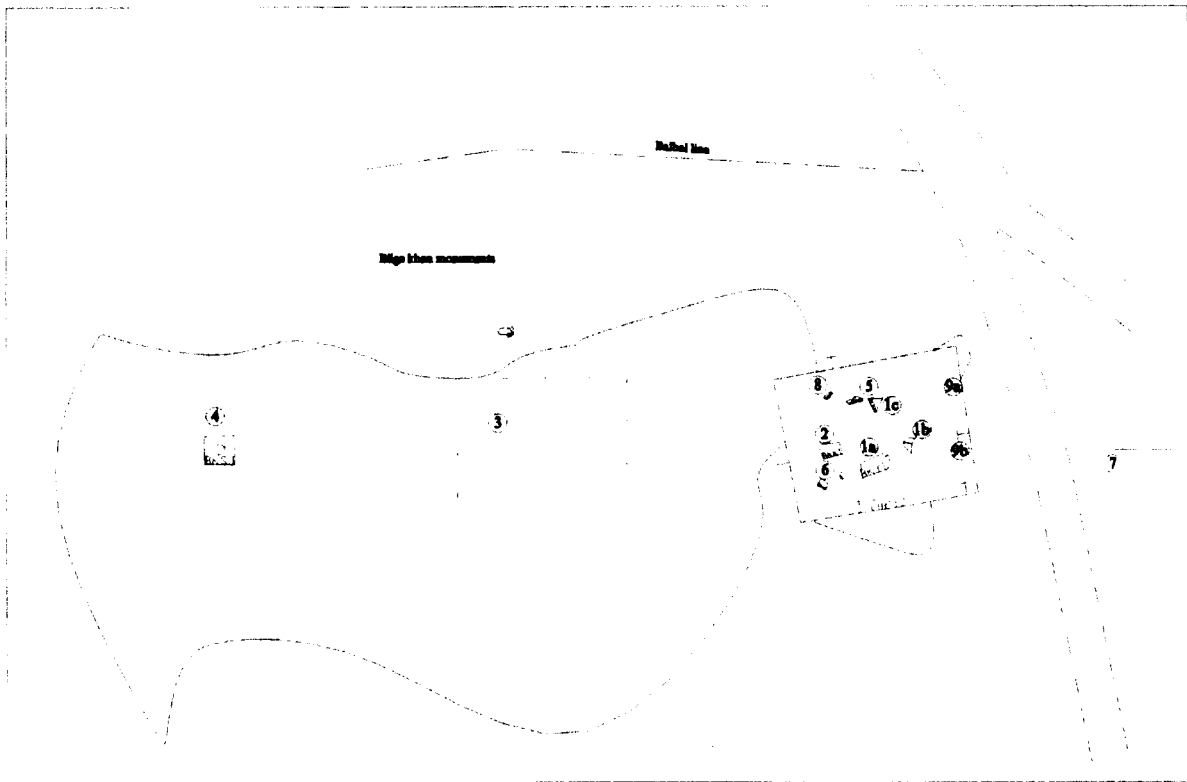
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Contour interval 5 M

Tuvkhun Temple



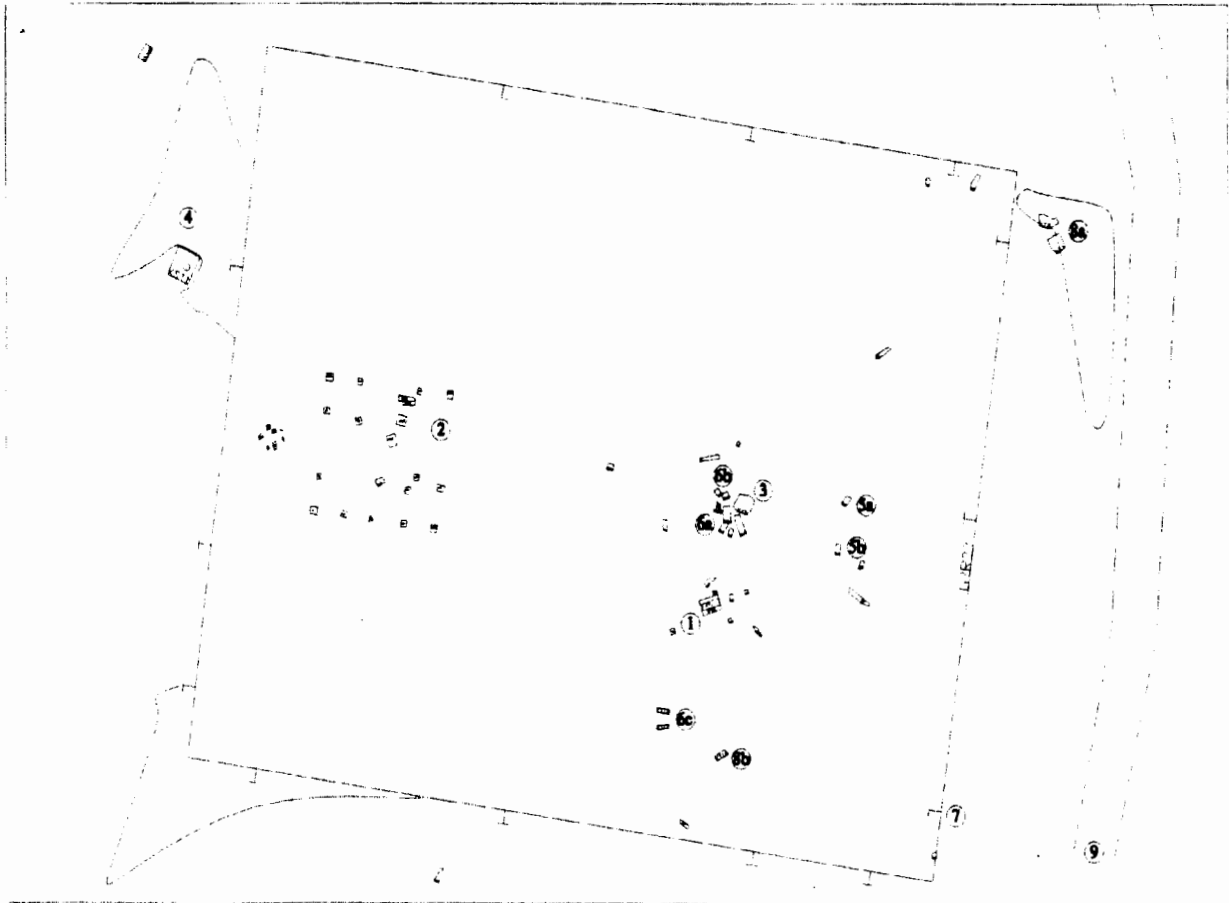
Scale 1:25 000
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Appendix 4 (j): Plan of the Bilge Khan Memorial



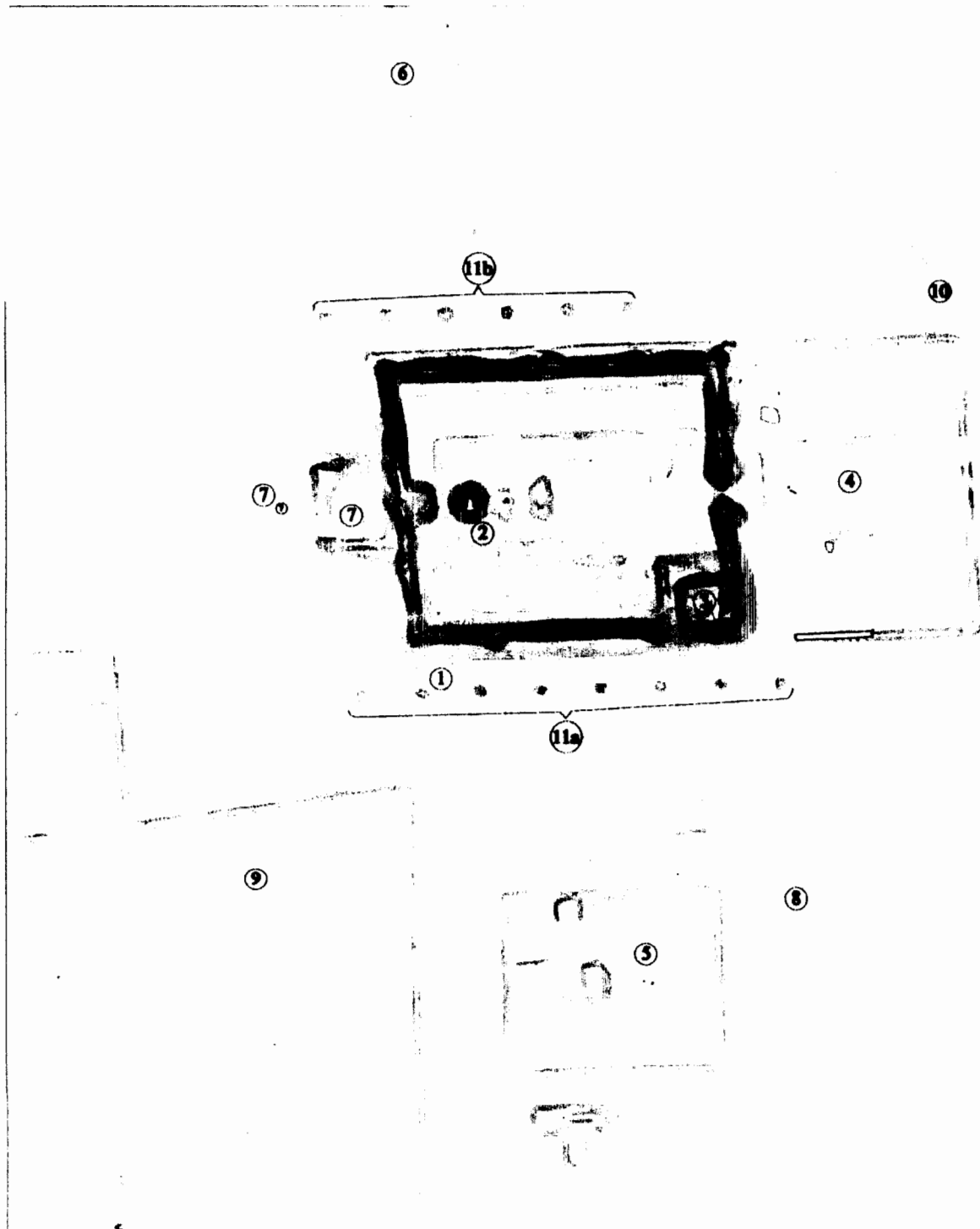
- 1. Stele for the Bilge Khagan with inscription 2. Turtle shaped pedestral of the obelisk erected for the memory of Bilge Khagan
3. Ruins of sacrifice temple 4. Altar stone made of sandstone 5. Marble statue of Bilge Khagan
6. Marble statue named Bilge Khagan's Queen 7. Balbal stones lying eastwards to 3 kms 8. Marble lion statue 9. Marble sheep stone**

Appendix 4 (k) : Plan of the Kultegyn Memorial



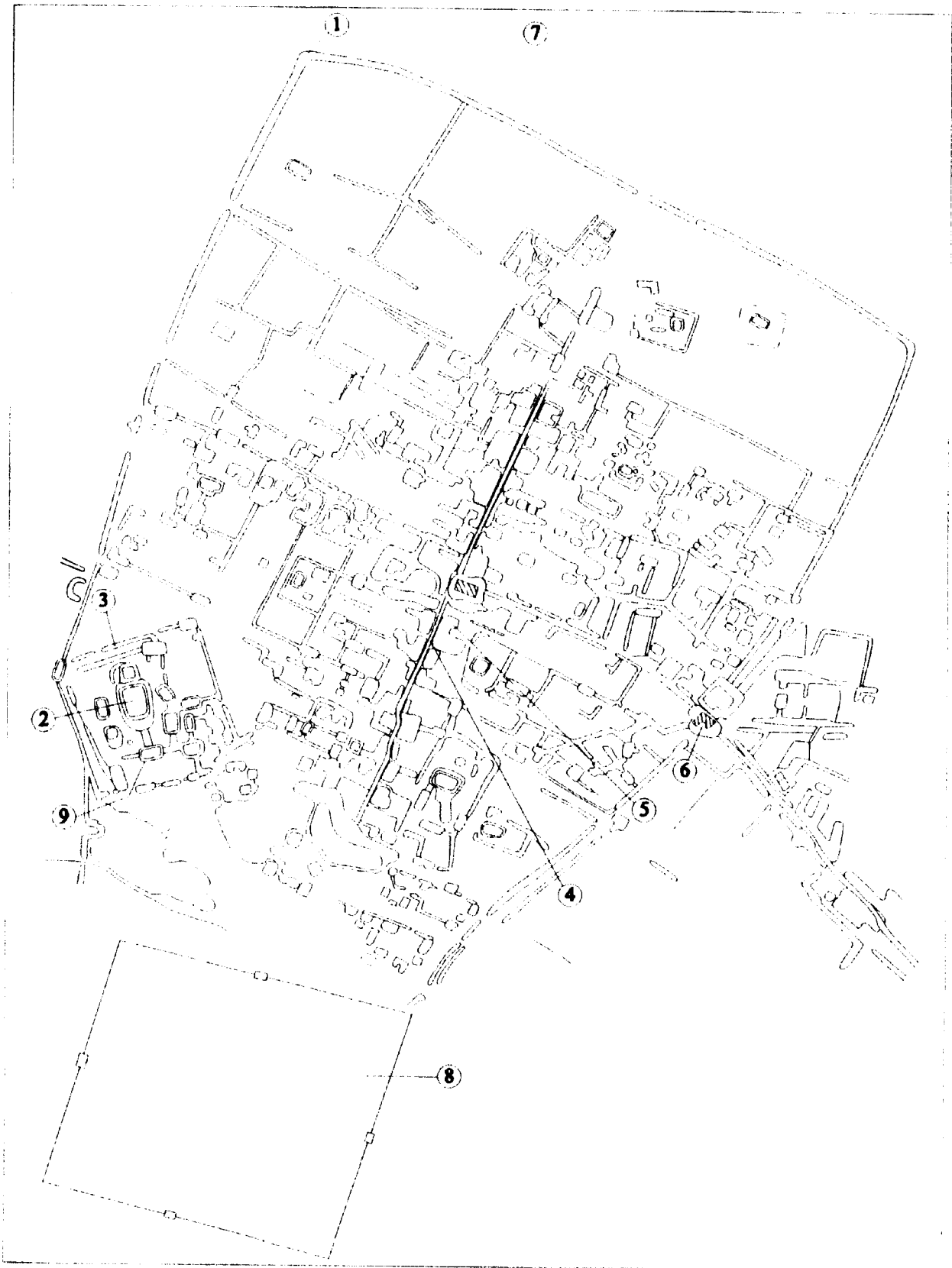
1. Stele for memory of Kultegin with Runic and Chinese inscription
2. Remains of sacrifice temple's stone pillar
3. Turtle shaped pedestal of the obelisk erected for the memory of Kultegin
4. Altar stone
5. Marble sheep statue
6. Statues of a woman with a handkerchief in her hand and of a man sitting crossed-legged
7. Protective fence built in 1980
8. Unfinished carvin granite
9. Bal bal stones

Appendix 4 (1) : Ground plan of the Ruins of Khar Balgas City



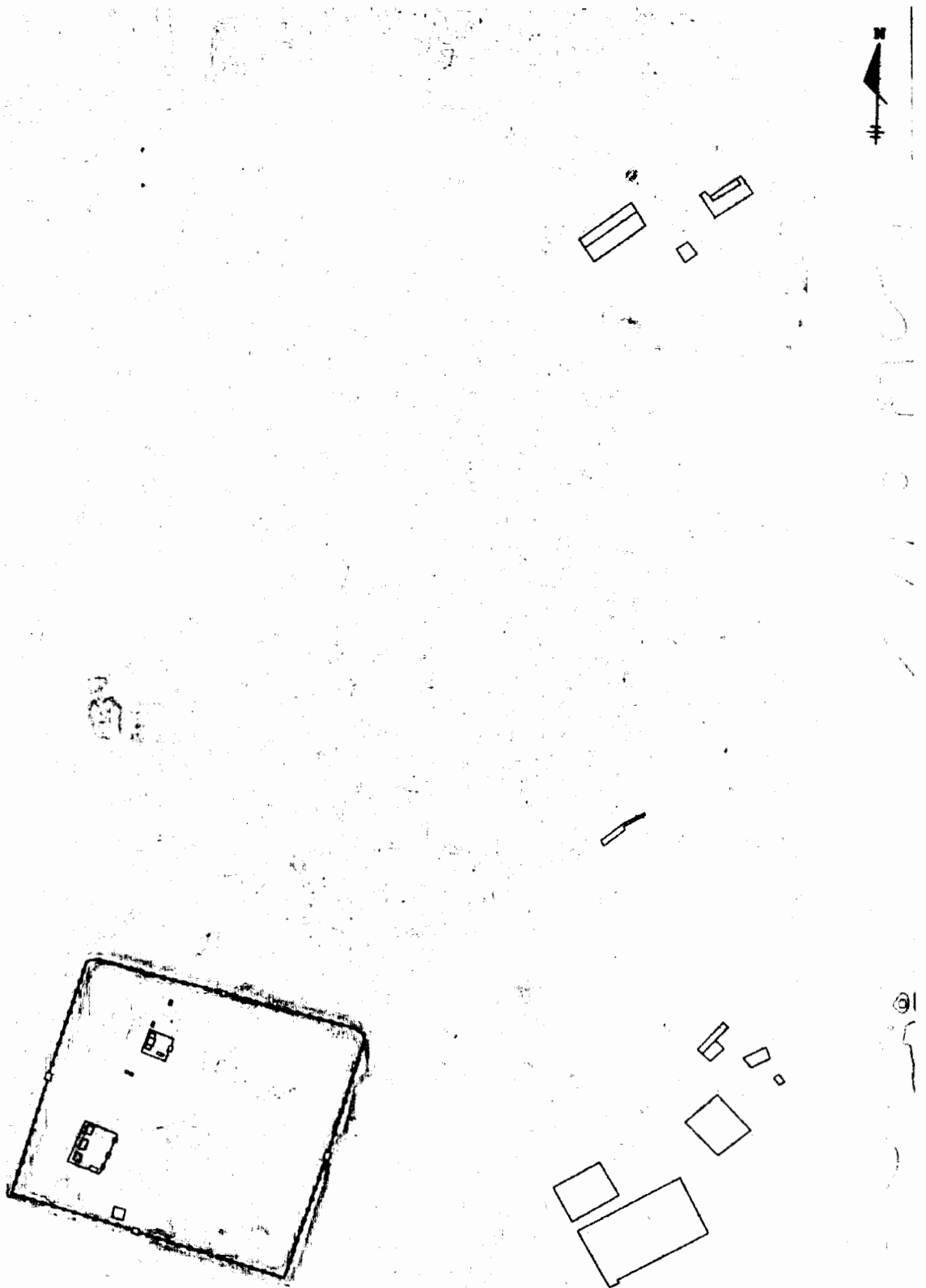
1. Ruins of fortified walls of Khar Balgas 2. Lookout tower 3. District of black smiths 4. Extension of fortified walls of the Palace
5. Front side of the outer wall of the Palace 6. Back side of the wall 7. Small wall of the stele 8. Remains of the obelisk
9. Craftsmen's district 10. Farmer's district 11. Lookout towers in outside of the Palace

Appendix 4 (m) : Plan of the Ruins of Kharkhorum City

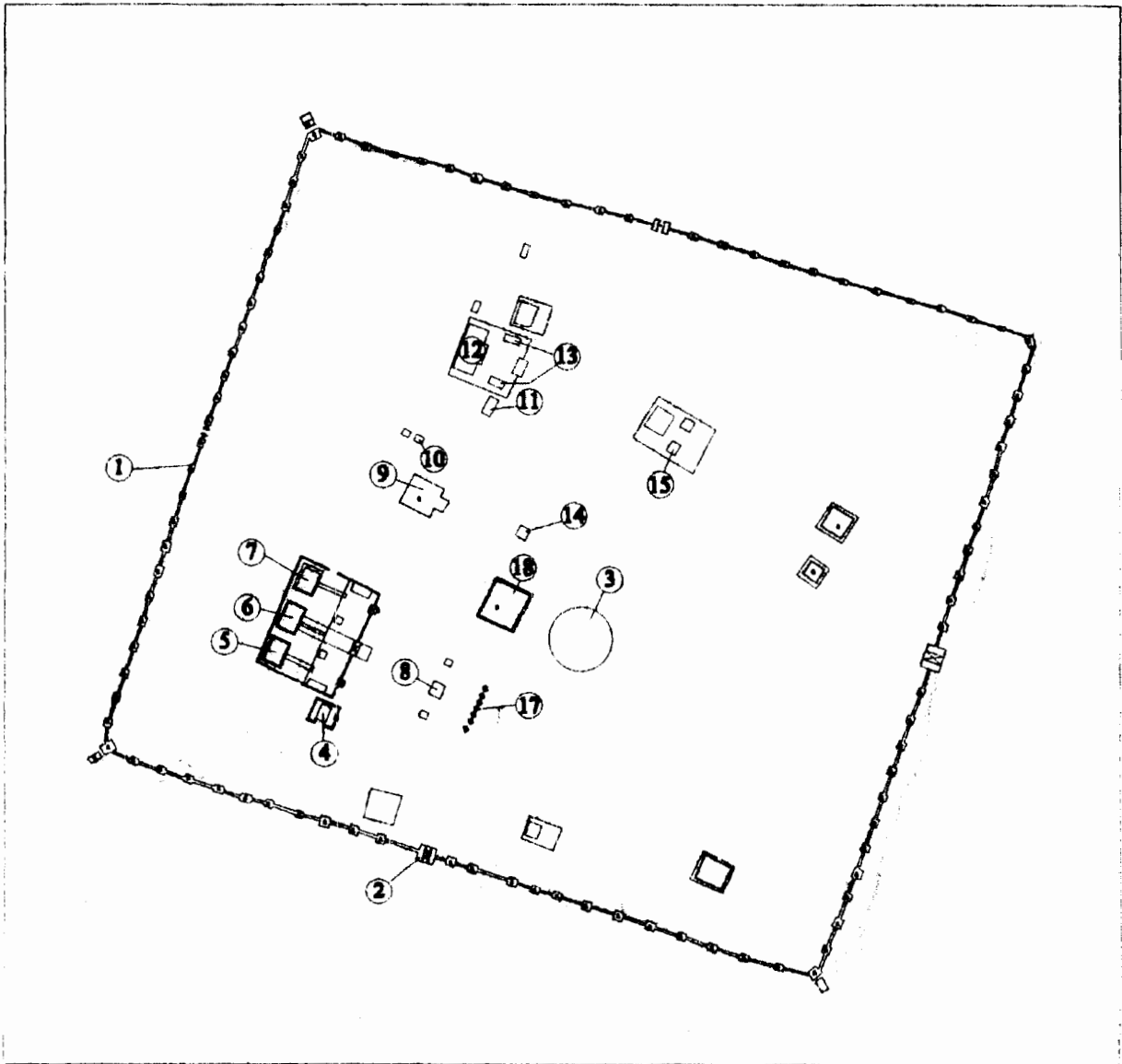


1. Outer wall of the City 2. The palace of Ugudei Khan 3. Inner wall surrounding the Palace
4. Central road of the City 5. House for craftsman 6. East gate of the City 7. Cemetery of Muslims
8. Erdene zuu monastery 9. Tortoise-shaped stone base of monument

Appendix 4 (m) : Plan of the Ruins of Khar Khorum (2)



Appendix 4(n) : Ground plan of Erdene Zuu Monastery



1. Steps 2. Porch 3. Remnant of Avtai Khan's dwelling 4. Egezungurben temple 5. West temple 6. Middle temple 7. East temple
 8. Temple for Dalai lama 9. Golden steps 10. Blue temple 11. Jankuudag 12. Lavrin, congregation temple for monks 13. Chot Khan temple
 14. Nar khogid temple 15. Gaa temple 16. Temple of Nomin Khan 17. Steps with inscription 18. Ruins of Tugubin temple

Appendix 4 (o) : Ground plan of Tuvkhun Hermitage Monastery



1. Tsogchin Temple
2. Stellar light Temple
3. Semchin Temple
4. Stupas
5. Meditation cave
6. Rock platform named as a seat of Bogdo
7. Rock named footprint of Undur gegen Zanabazar
8. Sacred Hill (Ovoo)
9. Cave in form of mother's womb
10. Temple of deity of nature
11. Tree of Mahakala, the protector deity
12. Wells
13. Treasury Temple
14. Walksides leading to monastery
15. Twin tree

Appendix 5

List of other historical and archaeological sites

Appendix 5

Other historical sites of the Orkhon Valley:

- | | |
|---|--|
| 1. Дойтын толгой дахь балгас | Remains of Palace at Doit hill |
| 2. Хутаг уулын Хүннү булш | Hunnu grave of Hutag Mountain |
| 3. Талын дөрвөлжин | Remains of ancient town of Talyn
Dorvoljin |
| 4. Хар бондгорын дөрвөлжин | Remains of Ancient town at Har
Bondgor |
| 5. Баянголын амны эртний хотын | Remains of Ancient Town in
Bayangolyn Am турь |
| 6. Мойлтын амны палеолитын үеийн бууц | Paleolithic Site in Moiltyn Am |
| 7. Мэлхийт толгойн турь (Тогос орд) | Remains of Palace at Melhiit Tolgoi |
| 8. Орхон-7 чулуун зэвсгийн суурин,
Дархны газар (Ухны гацаа) | Paleolithic Site of Orkhon-7
(Uhny Gatsaa) |
| 9. Захын булгийн хэрэм | Ruins of Wall of Zahyn Bulag |
| 10. Гүмбийн дэнжийн буган хөшөө,
and хиргэсүүрийн цогцолбор дурсгал | - Complex monuments of Deer Stones
Ancient Graves at Gumbiin Denj |
| 11. Нарийний амны дөрвөлжин булш,
хиргэсүүрийн цогцолбор дурсгал | - Complex monuments of square graves
and graves at Nariinii Am |
| 12. Мэлхий чулууны дурсгал | Monument of Frog Stone Base
(Melhii Chuluu). |
| 13. Майхан толгойн хүннүгийн болон
дөрвөлжин булш, хиргэсүүрийн
цогцолбор | Complex monuments of Ancient Hunnu
Graves and Tombs and Square
Graves of Maihan Tolgoi |
| 14. Бэрхийн булангийн булш хиргэсүүрийн
цогцолбор | Graves of Berhiin Bulan
Complex monuments of Ancient |

- | | |
|---|---|
| 15. Ар бөөрөгийн хиргэсүүрийн цогцолбор дурсгал | Complex monuments of Ancient Graves of Ar Buurug |
| 16. Хужиртын аман дахь турь | Remains of Palace at Hujirt Am |
| 17. Орхоны хөндийн хиргэсүүрүүд | Ancient Graves of Orkhon Valley |
| 18. Орхоны дээд биеийн хадны зураг | Petroglyphs at beginning of Orkhon River |
| 19. Тэмээн чулууны буган хөшөө, дөрвөлжин булшны дурсгал | Deer Stones and Square Tombs of Temeen Chuluu |
| 20. Ширээт уулын буган хөшөө | Deer Stones at Shireet Mountain |
| 21. Шанхын Баруун хүрээ - | Shankh Western Monastery |
| 22. Шунхлай уулын бүлэг булш, хиргэсүүрийн цогцолбор | Complex of Ancient Graves of Shunhlai Mountain |
| 23. Хангай овооны тахилгат уул | Sacred Mountain of Hangai Ovoo |
| 24. Өндөр сантын тахилгат уул | Sacred Mountain of Undor Sant |

1. Remains of Palace at Doit hill.

The remains of the Palace at Doit hill is located near the White lake of Doit in Hotont soum in Arhangai aimag, 40 km north of Harhorin. The Doit hill is situated among five small lakes Shorvog nuur, Hunt nuur, Doit nuur and Tsagaan nuur facing southeast. There are polished granites in four the corners of the main construction. The biggest construction has dimensions of 45x60 m and surrounded with the ruins of the other 17. The peculiarity of the palace is that from the back, left and right sides it was surrounded with buildings instead of walls.

The researchers consider that the remains were the ruins of the Gegeenchagan palace of Ogodei khaan. The landscape, location and structure of the buildings of this place prove that there was a Palace there. Besides, the remains found from this place are similar to those, which were found at the ruins of Kharakhorum, Palace of Ogodei khaan and other palaces. H.Perlee, a Mongolian scientist, also considers that this historic construction dates back to XIII- XIV century.

2. Hunnu grave of Hutag Mountain.

The stone tomb surrounded with fences was found on the mountain Hutag that is 7 km north of Khoshoo Tsaidam. As the researcher N.Ser-Odjav noted, the tomb was made from stone brought from nearby mountains. The researchers excavated three tombs. The skeleton of two horses placed to northeast and skeleton of a man placed in the opposite direction were discovered in the square 6.5x5.5 m tomb located in the foot of Hutag Mountain. The belt decorations, silver engraved decorations, metal knife, golden earring, horse's belongings, horse's bit of S-shape, metal saddle girth, metal stirrup, boned clasp and other things have been found in the tomb. All these findings were similar to items of the Turkish period and to items found in the territory near Tuba, Yenisei of Russia and Kazakhstan.

3. Remains of ancient town of Talyn dorvoljin.

This site is located in Hashaat soum of Arhangai aimag, formerly Lun soum near the Hogshin Orkhon River. It has square earthen walls of 100x80 m. There were two gates in two sides of the walls and there was another earthen shelter, 13 m from the west with the dimensions of 28x19 m. There is a stone tomb similar to the Hunnu period in the middle of the walls. H.Perlee, a Mongolian scientist, mentioned this tomb in his book referring to N.M.Yadrintsev work.

4. Remains of ancient town at Har bondgor.

This oval shaped wall of the Middle age is located 15 km northeast of the center of Harhorin soum in Uvurhangai aimag. The roof tiles from the 13th century and other building items, things made from clay and metal, were discovered in this site. No excavation was made but thorough research is needed in future in this place.

The front side of the wall is bigger than the others. The dam around the wall is 60x50 m, and covered with stones and bricks two meters high. Inside the dam there is a 1.3 m long, 40 cm wide, 20 cm thick granite stone monument broken into two pieces. On the left side of the wall there is a construction of 45x45 m size with riverbeds without stones and channels are around it.

Another construction has dam fences of 30x30 m with 10 columns in the center; there are gates on the right and left sides without channel around.

Construction of 25x25 m size covered with large stones 5.5 m high is in the middle of the wall. The

wall dam has a gate in southeast. There is another construction with a 3.2. m diameter, which resembles a tomb.

5. The remains of the ancient town in “Bayangol am”.

There are two earthen constructions at Bayangol am, 13 km west of Harhorin town in Uvurhangai aimag. One of them has dimension of 110x80 m and very similar to the remains of the Palace at Melhii tolgoi which was in front of Kharakhorum. There are three mounds in the middle of the wall, which are the ruins of three joined constructions. Another one has dimensions of 140x125 m; there is one large mound in its middle and the ruins of several small constructions. The remains of blue, gray bricks and roof tiles were discovered in the ruins of this place.

The ruins of six constructions with square earthen walls are placed in the north west of Bayangol am. They are 100-300 m apart from each other. The walls that surround those constructions have dimensions of 20x25 m, 25x25 m, 18x20 m, and 20x20 m, 40x30 m. At present the site has not been investigated.

6. Paleolithic site in Moiltyn am.

This site is situated north of the Orkhon River in the Moiltyn Am, which is near the ruins of an ancient city Kharakhorum. This is one of the most interesting spots, not only in Mongolia, but in Central, Middle, and Northern Asia as well. Many stone items, instruments were found here which shows evidence of people living in this area long time ago from the ancient period.

In 1949 A.P.Okladnikov first excavated this site and it was continued in 1960, 1961, 1964 and 1965. Many items such as scrapers, knives, axes and other instruments have been found during the excavation.

7. Remains of Palace at Melhii Tolgoi.

Location: Uvurhangai aimag, Harhorin soum

Nothern latitude 47 10 50

Eastern longitude 102 51 10

Elevated 1598 meters above sea level

On the south side of Khara Khorum the ruins of turtle made of granite is located in a place named Melhii Chuluu. On the top of Melhii chuluu hill there is a rectangular earth wall with the dimension of 106x78 meters, running from southeast from northwest. There are 2 adjacent small earth walls inside the large one and there is a turtle made of granite located on a small elevation inside of the east earthen wall. There is a trace of a stele being located on the back of the turtle. On both sides of the turtle two peacocks looking at each another are carved.

Mongolian paleontologist H.Perlee conducted excavation of this ruin in 1949. He made a conclusion that the ruins of Melhii Chuluu are first trace/ evidence of Khara Khorum and it dated back to the 8th century, probably it has been build at the time when then Uigur's built Khar Balgas (Black city). Historical chronicles mention that Khara Khorum was the capital city of the Mongolian Empire since it had been established and dated back to the 8th century. Craftsmanship of the stone turtle located on Mali Togo does not exceeding in quality the one that is located near the remains of Ugudei Khan's Palace, therefore it could have been made earlier.

Researchers of Joint Mongolian-Japanese expedition organised under the auspices of

UNESCO in 1995-1996 for the purpose of preserving and protecting the Harhorin city ruins conducted research, developed territorial drawings (map) and copied inscription and drawings curved on the stone turtle. They have compared it with the information left in Yuan Dynasty books and came to the conclusion that this is the remains of a Togos palace dating back to the 13th century.

8. Paleolithic Site of Orkhon-7. (Uhny gatsaa)

This historical site is located on the territory of Harhorin soum, Uvurhangai aimag. It is a historical monument covering several thousand years of the Stone Age, particularly the period from the Paleolithic to Late Paleolithic not only of Mongolia but all of Central Asia. An uplifted terrain coming down to the river Orkhon from the north on the west side of Harhorin soum is called Uhny gatsaa. The site is located on the right side hillock of this place. Archeologists made excavations-covering 150 square meters and found many kinds of artifacts belonging to the Stone Age era.

Researchers tried to determine the role of stone implements that are widely spread through a vast Asian territory of the Paleolithic age. Development tendencies of these implements are similar to stone implements produced in the late Paleolithic period (40-30 thousand years ago) and researchers accept a view that it should be determined by the method of Levanlua. Excavation and study of these implements/ historical monuments have a scientific value because they are used as a comparison for identifying the age of implements discovered during excavations, as well as during sampling, of not only Mongolia but Central Asia, Siberia, Far East and Northern China.

9. Ruins of the Wall of Zahyn Bulag.

Location: Uvurhangai aimag, Harhorin soum
Northern latitude 47 10 00
Eastern longitude 102 52 10
Elevation 1640 meters above sea level

There is an earthen wall with the dimension of 120x 85 meters located on the top of a second pass to the southeast from Maihan Tolgoi, 5 kms directly the southeast from the remains of Khara Khorum. In the center of this fortress are a few remains of elevated earth of former building, and other earth walls for separation of space.

Due South of the fortress about 30 meters there is a Hunnu type 4 x 4.5 sized grave with no tombstone in the center but with an entrance.

A famous Mongolian archeologist, H. Perlee, has included it in his book "Ancient and Medieval cities of Mongolia". UNESCO, project team for preserving and protecting Khara Khorum city studied it for the purpose of exploration and developed detailed drawings in 1996. As a result of research it has been compared with the text of Yuan Dynasty period books as well as Sudrin chuulgan (Collection of books) Rashid Ad Din and has been identified as a Toskhu city, which was erected by Ugudei Khan in 1238, according to the chronicles.

10. Complex monuments of Deer stones and Ancient Graves at Gumbiin Denj.

A Hillock located on the northern bank of the river Orkhon 10 kms to the west from

Harhorin soum, Uvurhangai aimag is called Gumbé. There is one square shaped grave, circular rock fenced grave and over 10 eclipse shaped rock carvings of the fenced graves. In the middle of these graves there is a deer stone of the Bronze Age with Sun, Moon, shield, dagger, war axe, and folk of deer. The Bronze Age monument research team from ИЧӨНӨЙ studied these monuments and implements during the 1977 excavation.

11. Complex monuments of square graves and graves at Nariinii Am.

A narrow canyon with a small river and coming down from the north to the river Orkhon is called Nariinii am. It is located 25 kms north of Hujirt soum, Uvurhangai aimag. On the hillock of this canyon there are square grave and over 10 grave stone monuments. Detailed study of these monuments has not been undertaken yet.

12. Monument of Frog Stones Base (Melhii Chuluu).

There is an incomplete turtle and deer stone base at the Baga Elsteyn (Shallow sands) canyon on the eastern bank side of the river Orkhon 25 kms away from Harhorin soum, Uvurhangai aimag. Size, craftsmanship, material of this turtle is identical to the stone turtle located near Ugudei Khan's palace ruins at Khara Khorum city. This is evidence that this place was a stone craftsman's branch of Khara Khorum city of the 13th century. In addition to that, all around of this place plenty of faced, refined stones of different make up are found, which proves that this place served as a stone craftsman's workshop. S.V.Kisilev, H.Perlee in 1948-49 studied this monument.

13. Complex monuments of Ancient Hunnu Graves and Tombs and Square Graves of Maihan Tolgoi.

A little hill on the northern bank of the river Orkhon 30 kms away from Hujirt soum center, Uvurhangai aimag is called Maihan tolgoi (Tent Hill). On the western slope of this hill there is a square grave of the Bronze Age and there are more than 30 Hunnu graves. There are also 2 large graves mounds with circular stone dam, and several square fenced small graves of the Bronze Age on the bottom of south slope, as well.

14. Complex monuments of Ancient Graves of Berkhiin Bulan.

A mound with a steep Rock River bank on the Southern side of the River Orkhon 20 kms North of Hujirt soum center, Uvurhangai aimag is called Berkhiin bulan. On the bottom of the western slope of this hillock there are about 10 monuments of the Bronze Age including square grave and grave mounds. These monuments require further study.

15. Complex monuments of Ancient Graves of Ar Buurug.

An archaeological site, probably from the Bronze Age, running on the west side of the Orkhon Valley lies about 20 kms to the north of the Center of Hujirt Soum, Uburkhangai Aimag. The site is called the ancient grave complex of Ar Buureg. The site hasn't been studied. And it is subject to investigation.

16. Remains of Palace at Khujirt Am.

This remain of the Palace is situated 10 km northwest of Bat-Olziit soum in Uvurhangai aimag. It has not been investigated yet.

17. Ancient Graves of Orkhon Valley.

There are many ruins of constructions as well as tombs that can be found on the right bank of the Orkhon River in the territory of Bat-Olziit soum in Uvurhangai aimag. It covers quite large territory with different kind of tombs such as circular with a stone mound in the middle or stone mound in the middle with the monuments on four sides or small square stone tomb or simple square or circle tombs. All those remains appear to belong to different periods of history.

18. Petroglyphs at beginning of Orkhon River.

There is a rock picture with the image of animals near Orkhon waterfall in Bat-Olziit soum in Uvurhangai aimag. This rock is called "Petroglyphs at beginning of Orkhon River". It was discovered in 1971 by the Mongolian archaeologist N.Ser-Odjav. There is a picture of four wolves running after an antelope carved on the rock. The antelope's head is shown raised as she is running quickly from wolves. There is also a picture of only the head and throat of two deer and a horse lying on the grass.

In another picture there is a sign similar to a bird or a wild goat with a long tail and curved long horns. The researchers believe that this rock picture belongs to the Bronze Age or III-1 thousand years A.D.

19. Deer Stones and Square Tombs of Temeen Chuluu

There are about 30 square tombs in Temeen Chuluu am in Bat-Olziit soum of Uvurhangai aimag, the fences around them are made from granite. Interestingly three deer monuments were used for making the tombs' fences and the top of one of the monuments was placed upside down.

One of the deer monuments was made from granite 2.2 m high, 0.55 m wide, and 0.16m thick. There is a sign of a deer on it and 10 cm below there is a wide belt. There are also knives with circle shaped hook, a five-corner shield, archery and others.

Another deer monument is made from gray granite 2.5 m high, 0.5 m wide and 0.25 m thick. Although the picture on the rock is not very clear, there are images of deer, a five star shield and a belt as well.

The third deer monument is placed upside down and badly damaged. Nevertheless, the image of deer, triangle belt and shield can be seen.

All these monuments dates back to the Metal age or III century B.C.

20. Deer Stones of Shireet Mountain.

This deer stone is located 10 km south of Tuvhen monastery in Bat-Ulziit soum in Uvurhangai aimag.

21. Shankh Western Monastery.

Shanh Western Monastery was situated on the right bank of the Harz River in the centre of the present Shanh baga of Harahorin soum, Uvurhangai aimag. In 1654 the first Mongolian religious leader Bogd Zanabazar moving from Nomyn Ih Huree of Orkhon valley left the main part of Nomyn Ih Huree, the original of some historical documents and other historical items to his brother Bilbidorj. Thus the remaining part left in the right side of Nomyn Ih Huree people called Baruun Huree.

The temple of Shadublin aimag was built in 1774, the ceremony temple of Darjaalin aimag in 1781, the Mamba datsan temple in 1833, the Jud datsan temple in 1808 and the Tsanid datsan temple was built in 1825. In 1886 Evden datsan temple was built as Divaajin temple, in 1860 Zaurhain datsan temple was built as Namdullutsaglin; in 1885 Duinhor temple was built. Great importance is given to this temple, firstly, as a part of Ih niislel of Mongolia of the Middle age and as it was initiated by the first Mongolian Buddhist leader Zanabazar who was also descendant of Chinghis Khaan.

This place was considered as a sacred one for holding a ceremony of praying for the state flag of Chinghis Khaan until 1937 from when it and was destroyed during the terrible period of repression. The renovation of the temple was started in 1990 assisting to renew the religious ceremonies.

At present Shankh Western Monastery is under the protection of the local administration.

22. Complex of Ancient Graves and Tombs of Shunhlai Mountain.

Shunhlai Mountain is 1 km north of the center of Hujirt soum in Uvurhangai aimag. There are hundreds of square tombs of the Bronze Age that can be found around this area. In 1949 the expedition led by H. Perlee and the Russian archaeologist S. V. Kiselev excavated some of these tombs and found bone arrowheads, clay vases, bronze decorations and others artifacts and established their belonging to bronze age or I-III century A.D.

In 1978 Mongolian archaeologists also excavated some other tombs and discovered bones of men and animals, pieces of clay vases and others artifacts. Findings from the tombs give evidence that during funeral rituals of that time the head of the body was placed to the south and face up, the legs and hands of the person were put straight along the sizes of the body and the decorations and other belongings of the dead person were also put together.

The square tombs of Shunhlai Mountain belong to the later period of Bronze Age or the beginning of Metal age or II-I thousand years B.C.

23. Sacred Mountain of Hangai Ovoo.

The nomads of Mongolia used to conduct a special ritual of praying for nature and had tradition of praying ovoo. The most common method of ritual is to put stones on the top of the mountains and hills as well as near rivers and lakes. It shows the ancient belief of people that mountains and rivers have their own gods. A long time ago only shamans used to pray for ovoo but since introduction of Buddhism into Mongolia lamas also started to pray for ovoo. But there is strict ritual to be followed to pray for ovoo.

One of the examples of this tradition is the sacred Hangar Mountain. This mountain is the end part of Hangai range and its praying tradition has been followed for many years up to the present. The Ovoos used to be prayed to for good luck, good weather, health, and peace for people.

The Sacred Hangai Mountain is one of the most famous sacred mountains of Mongolia.

24. Sacred Mountain of Undor Sant.

The mountain Undor sant is located at present Undorsant бага of Hotont soum in Arhangai aimag, 2312 m above sea level. The sharp top of the mountain makes it unique among others and it is one of the sacred mountains of former Elden beil hoshuu of Sain noyon Han aimag. According to nomadic people's belief, gods of mountains are able to keep people healthy and happy as well as helping them to escape all their troubles, and natural disasters.

o. Ground plan of Tuvkhun Hermitage Monastery

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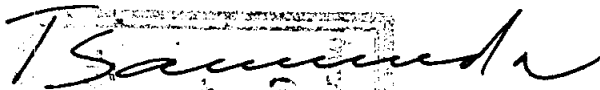
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National Committee for World Heritage
Ministry of Science, Technology, Education and
Culture



ORKHON VALLEY CULTURAL LANDSCAPE SITE MANAGEMENT PLAN

August 2002

UNITED NATIONS YEAR FOR CULTURAL HERITAGE
ANNÉE DES NATIONS UNIES POUR LE PATRIMOINE CULTUREL
AÑO DE LAS NACIONES UNIDAS DEL PATRIMONIO CULTURAL



سنة الأمم المتحدة للتراث الثقافي
ГОД КУЛЬТУРНОГО НАСЛЕДИЯ ОРГАНИЗАЦИИ ОБЪЕДИНЕННЫХ НАЦИЙ
联合国文化遺產年

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1 BACKGROUND

1.1 Preparation of the Site Management Plan

The present document, constituting the first Site Management Plan for the Orkhon Valley Cultural Landscape, has been prepared by the National Committee for World Heritage in association with the Mongolian National Commission for UNESCO and the Ministry of Science, Technology, Education and Culture, in conjunction with the nomination of the site for inscription on the UNESCO World Heritage List.

The management issues and strategies incorporated into the present Site Management Plan were mainly identified during a process of special consultations held in late 2001 and early 2002, during the course of which discussions were held with representatives from the following groups and organisations:

- Ministry of Science, Technology, Education and Culture
- Mongolian National Commission for UNESCO
- Ministry of Infrastructure Development
- Övörkhangai Aimag Governor's Office
- Kharkhorin Municipal Governor's Office
- Ministry of the Environment
- Foundation for the Preservation of Cultural Heritage
- *Soum* Governors
- Ministry of Food and Agriculture
- National Committee for Cultural Heritage
- History Institute, Mongolian Academy of Sciences
- Administration, staff and students of Khar Khorum University
- Local residents in the Orkhon Valley
- Lamas at Erdene Zuu Monastery
- Administration of Erdene Zuu Monastery Museum
- Lamas at Tövkhen Hermitage Monastery

A significant part of this consultative work was conducted as part of a 3-day conference entitled 'Management of World Heritage: The Orkhon Valley Cultural Landscape', held in Kharkhorin in March 2002, in which more than 60 official delegates and 400 private stakeholders participated. In addition, a three-member expert team conducted a detailed field survey of the Orkhon Valley, assessing its present state of conservation and preservation, and meeting with local administrators and residents. The results of these consultations and field research activities have been directly reflected in the discussion of management issues incorporated into the body of the Site Management Plan.

During the course of preparing the Site Management Plan, steps were taken to identify and legally establish Special Protected Areas within the Orkhon Valley, in order to permit the elaboration of further management measures within a clear legal framework. Surveys were taken at each of the five Primary Heritage Sites, so as to identify the co-ordinates of the proposed Special Protected Area boundaries and to produce official maps of the sites. Legal specialists were then employed to analyse and report on the current legal texts related to the Orkhon Valley Cultural Landscape, subsequent to which new legal texts were drafted, the borders of the Special Protected Areas including Khar Balgas, Khöshöö Tsaidam Turkic

Memorials, and Tövkhen Monastery were reviewed, and a brief was presented to the Government of Mongolia, which then passed a Resolution granting official protection to those sites (see Appendix). Publicity materials explaining the significance of the Orkhon Valley to responsible officials and to the general public were also prepared and distributed as part of this process, and a photographic exhibition publicising the Cultural Heritage of the Orkhon Valley was held.

The above process was undertaken with the valuable financial assistance and comments of the Foundation for the Promotion of the World Heritage Concept. The Management Plan was written with the vital contributions of Dr. Christopher Young, Head of World Heritage and International Policy at English Heritage, who helped develop an initial management framework in the context the Orkhon Valley Cultural Landscape nomination to the World Heritage List, and later provided extensive comments on the draft text of the Site Management Plan.

The Plan of Action included in the present document was elaborated on the basis of the issues raised during the consultation process and in relation to the implementation of legal protective measures as described above. This plan was subsequently discussed with all relevant Government agencies, local administrative offices, and NGOs, and responsibility for each management aspect clearly assigned to an appropriate body, public or private, at the national or local level. Finally, plans have been established to create the ‘Orkhon Valley Administration’ as a dedicated body to oversee the implementation of the Management Plan, its membership including representatives from various local stakeholder groups and from the bodies which collaborated in the production of the Management Plan—namely the Ministry of Science, Technology, Education and Culture, the Mongolian National Commission for UNESCO, and the National Committee for World Heritage.

Although the Site Management Plan for the Orkhon Valley Cultural Landscape has been prepared in partial fulfillment of the requirements of the site’s nomination to the World Heritage List, the implementation of its Plan of Action is intended to be independent of this nomination process, and not reliant in any way on the successful inscription of the Orkhon Valley on the World Heritage List. The present document is designed as a statement of official policy for the bodies involved in its creation and implementation.

1.2 Terminology

Orkhon Valley. Grass plain following the Orkhon River, and constituting its drainage basin. This term is used to designate the general area of the Orkhon Valley according to its natural boundaries, encompassing but not limited to nationally protected sites.

Orkhon Valley Cultural Landscape. The physical area of the Orkhon Valley and its cultural heritage, both material and intangible.

Proposed World Heritage Site. The area nominated as the ‘Orkhon Valley Cultural Landscape’ World Heritage Site, encompassing the primary and secondary heritage sites of the Orkhon Valley and their buffer zone (see attached map: Boundaries of the Proposed World Heritage Site).

Primary Heritage Sites. The five major historic sites within the Orkhon Valley currently designated as special protected areas, namely: Karakorum City, Erdene Zuu

Monastery, Khöshöö Tsaidam Turkic Memorials, Khar Balgas (Baliklik), and Tövkhon Hermitage Monastery.

Secondary Heritage Sites. The twenty-four historical and archaeological sites designated as Protected Monuments and pertaining to the proposed World Heritage Site (see attached map: Other Historical Sites of the Orkhon Valley).

Special Protected Area. Legal designation applied in accordance with the Law on Special Protected Areas (1994), providing for state control of a site and prohibiting its occupation or economic use. Currently the five Primary Heritage Sites of the Orkhon Valley have been accorded this status.

Buffer Zone. Area of the Orkhon Valley encompassing the five Primary Heritage Sites and 20 of the Secondary Heritage Sites, to be offered limited protected status as part of the proposed World Heritage Site under the Law on Special Protected Area Buffer Zones (1997). Restricted or forbidden activities within the buffer zone include agriculture, forestry, and mining; further developments or economic activities require approval from local authorities on the basis of an Environmental Impact Assessment.

Intangible cultural heritage. The cultural traditions associated with Mongolian nomadic and religious cultures. Forms of intangible culture deemed integral to the Orkhon Valley Cultural Landscape include oral literature, language, music and song, performing arts, festive events, traditional medicine, rites and beliefs (including traditional symbolism), traditional sports and games, processes of visual arts and handicrafts production, and culinary traditions.

Nomadic culture. Nomadic animal husbandry and its associated cultural processes, namely traditional knowledge and techniques, lifestyle, and the intangible cultural heritage.

Religious culture. The traditional Mongolian system of rites and beliefs incorporating Buddhist, shamanist, and animist practices, associated primarily with the use of temples and monasteries and natural sacred sites, and expressed through the intangible cultural heritage forms of ritual, oral tradition, festive events, music, handicrafts and fine arts, performing arts, literature, and traditional medicine.

Environmental Impact Assessment. A study of the possible impact of a proposed development or economic activity on the natural, physical and cultural character of the Cultural Landscape protected within the Buffer Zone or Special Protected Areas, to be carried out by an impartial expert on the basis of established guidelines (see attached Guidelines for Environmental Impact Assessment).

Aimag. One of the twenty-one administrative divisions (provinces) of Mongolia. Aimags sharing jurisdiction of the Proposed World Heritage Site are Övörkhangai and Arkhangai.

Soum. Local administrative division subordinate to the aimag. Soums sharing jurisdiction of elements of the Proposed World Heritage Site are Kharkhorin, Khujirt, and Bat-Ölzii soums of Övörkhangai aimag, and Khashaat and Khotont soums of Arkhangai aimag.

Deer stone. A type of bronze-age stone monument found throughout northern Mongolia and parts of Siberia, depicting engraved figures of deer, the sun and moon, and weapons or tools, and generally associated with square graves.

Orkhon Valley Cultural Landscape Management Plan

Ger. The felt tent (yurt) inhabited by the nomadic Mongols, consisting of a collapsible wooden framework with felt covering.

Ovoo. A cairn or pile of branches, etc. typically erected to mark a sacred location, often at the peak of a mountain or other area of high elevation.

Square grave. A type of Bronze-Age grave consisting of stone slabs erected to form a box-type monument marking a burial site; often associated with deer stones.

2 DESCRIPTION AND SIGNIFICANCE OF THE SITE

2.1 Geological and topographical identifications of the area

The Orkhon valley heritage sites are located along the Orkhon River, which flows through the mid-region of the Khangai mountain range. The majority of the sites are located within the Orkhon River flood plain, although Tövkhon Monastery is a notable exception, being situated at the peak of Tövkhon Khan Mountain (2268 m) adjacent to the valley.

The general area is extremely rocky; surrounding mountains are composed of sedimentary rock such as slate, argillite, aleurolite, and of granite dating from the Devonian of Paleozoic period and Carboniferous periods (300-400 million years ago). The abundance of rocks in the area contributed to the widespread construction of granite statuary and funerary architecture by early inhabitants of the region, as well as bearing an influence on monastic architecture.

From the town of Kharkhorin, the Orkhon River enters a marshy area and branches off into several streams. In the vicinity of the Orkhon Valley monuments, its width ranges from 18 to 28 metres. The Orkhon River Valley is composed primarily of sandstone deposits from the Quaternary Ice Age, although the Balgasan plain consists of sedimentary rocks from the Riphean age, while the Elsen plain, located between the Orkhon and Old Orkhon rivers, also consists of sedimentary rocks from the Jurassic period, suggesting that the Orkhon was at one time much larger than its current size.

Climatically, the Orkhon Valley area belongs to the continental zone, characterised by cool summers and severe winters. Clear days per year average about 80-100 days. The average annual temperature is 0.8⁰C, while the average temperature for January is -18⁰C, and for July +15⁰C. The average annual precipitation level is 332 mm. But this amount varies considerably: in occasional dry years lakes and rivers, soil and vegetation dry up, while in humid years flooding is widespread, marshes and bogs increase in size, plants grow intensively, and the land and soil cover become soaked, thus revitalising the ecology. Since the climate of Mongolia is subject to extreme continental variations, it is important to treat ecological problems seriously. In addition to environmental changes due to global warming, there are many other environmental changes resulting from human activities. Mining by the “Mongol Gazar” company at the source of the Orkhon River, for example, has led to lower water levels throughout the valley, causing some smaller streams to dry up, as well as introducing pollution into the water supply.

The Orkhon River, having a course of 1124 kilometres, is a primary tributary of the Selenge. The river draws its water from rain, underground sources, and from spring runoff.

Forested steppe covers the mountainous part of the region, while semi-arid steppe covers the plains area. The peaks and northern slopes of Tövkhon Khan, Undur Ovoot, Undur sant, Bayanzurkh, Nart, and Chavgants mountains are heavily wooded. The primary forest vegetation is Siberian larch and, at higher elevations, cedar.

2.2 Description of the Cultural Landscape

The Orkhon River is one of the longest rivers in Mongolia, flowing from the eastern foot of the Suvarga Khaikhan mountain of the Khangai range, through the steppes of Central Mongolia, eventually joining up with the Selenge River along the northern border of the

country. The historic sites and monuments of the Orkhon Valley Cultural Landscape are located in the vicinity of the river's source.

The nomadic cultures of Central Asia have made immense contributions to world civilization, having constituted the main culture of a very large part of Asia over several thousand years. The nomadic tribes from which the Mongols are descended inhabited the wide Eurasian steppes. Their lands not being suited for agriculture, they began to raise horses, sheep, goats, cows and camels. The nomads spent their lives moving their herds from one area of pasture to another, sometimes covering vast distances within a year. Over time this nomadic style created a unique culture, which is now recognized as "nomadic culture". The wide expanse of Central Asia which is in part occupied today by the territory of Mongolia, represents the cradle of nomadic civilization whose contours have over time evolved into a classical tradition. One of the most mobile and powerful forces in history, the Central Asian nomads—including the Mongols—played an important role in the history of Eurasia and in the ethnic, economical, political and cultural links between the peoples and nations. The nomads constituted the human link in commercial intercourse. It is demonstrated completely by the evidence of the way of life and the historical and cultural remains which are still in existence in the Orkhon Valley.

Although nomadic cultures occupied vast landscapes, they also needed fixed points to which they regularly returned. The nominated site of Orkhon Valley provides striking evidence of the way in which the successive nomadic cultures based in this area were anchored to administrative, commercial, and religious centres. This cultural landscape has preserved these features of nomadic life exceptionally well. Despite some inevitable changes, the usage of the landscape and the traditional culture of its inhabitants have been remarkably well preserved, particularly in the Khanggayn Nuruu National Park in the south of modern Kharkhorin.

Due to its intersection with major trade routes, wide availability of water supplies, natural cover, and important size, the Orkhon Valley has been of exceptional importance to the nomadic cultures of Central Asia, as demonstrated collectively by the archaeological and historical sites in the region.

In the Orkhon Valley, there are numerous cultural and archaeological vestiges dating from the Paleolithic period through the Bronze and Iron Ages, including the Stone Age archaeological sites of Moyltiin Am and "Orkhon - 7". Such early remains demonstrate with certainty that nomadic peoples have occupied the valley and exploited its natural resources, making it their homeland over several thousand years.

The Orkhon Valley was very suitable for settlement, by nomadic people and empires, and was settled successively by the Huns, the Turkic peoples, the Uighurs, the Kidans, and finally the Mongols. Within the Cultural Landscape are a number of Archaeological Protection zones safeguarding the most important of these fixed points. These include important Turkish memorial sites of the 6-7th centuries, the 8-9th century Uighur capital of Khar balgas, as well as the ancient Mongol imperial capital of Karakorum. Erdene zuu, the earliest surviving Mongol Buddhist monastery, and the Tövkhen monastery, evidence of the widespread religious meditative tradition, as well as a number of other sites are also protected in this way.

The Valley is rich in historical monuments attesting to the cultural development of the people who inhabited it since ancient times. Among these monuments are the Bilge Khan memorial (erected in honour of the famous politician of the Eastern Turkic Empire), and the

Kultegyn memorial (commemorating a commander-in-chief of the Turkic armed forces and younger brother of Bilge Khan), located in the Tsaidam Lake Valley, along the Western part of the Orkhon River.

The vast city of Khar Balgas, stretching over some 50 square kilometres, was the capital of the Uighur Empire in the 8-9th centuries. The city was also an extensive trading, economic and cultural center, which served as a link between Asia and Europe. Surrounded by a fortified wall, the city included the King's palace, military barracks, shops, and religious temples, and monasteries, as well as farmers' and craftsmen's districts. The ruins of Khar Balgas constitute an outstanding example of the urban planning and architectural techniques of the Turkic peoples in the middle ages, and are relatively extensive and well-preserved in comparison to other known ruins of the period.

Karakorum – the capital of Chinggis Khan's Mongolian Empire and the largest empire in world history – was the capital of successive nomadic nations residing in Central Asia. Karakorum, founded in 1220 on the orders of Chinggis Khan, was the capital of the Empire in the 13th century during the rule of Chinggis's son Ugudei. From the late 14th century onwards it was an important international center of trade as a Silk Road crossroads. Furthermore, it remained the seat of government for several of Chinggis's successors.

At the beginning of the 16th century, with the intention of establishing the Orkhon Valley as a religious center, Avtai Sain Khan founded the Buddhist Monastery Erdene Zuu. The monastery has been relatively well preserved. It is an outstanding illustration of traditional Mongolian architecture, urban planning, culture and customs.

The hermitage monastery of Tövkhon provides striking evidence of the strength of Mongol Buddhism and is a monument to the life and work of one of its most outstanding figures, Öndör Gegeen Zanabazar. Leader of the most important Buddhist sect in Mongolia, Zanabazar initiated the establishment of a great number of monasteries and temples in Mongolia. He is additionally known for creating accomplished works of art possessing highly distinctive naturalistic features in comparison to their Indian and Tibetan counterparts. He also created the "Soyombo" script as well as writing a number of philosophical and religious treatises.

The relics of early Central Asian nomadic civilisations are of considerable historical and cultural value not only to the present-day inhabitants of the region, but also to the Western world, as nomadic cultures have undeniably shaped and molded the great sedentary civilizations of Asia and Europe.

2.2.1 Significance of the Cultural Landscape

The Cultural Landscape is significant as an area rich in **historic and archaeological sites**:

- Archaeological remains in the area prove that the Orkhon Valley has been continuously inhabited by humans for the past 100-thousand years, since at least the paleolithic era (old stone age).
- Excavations at the 'Orkhon-7' site in the vicinity of Karakorum, as well as at the Moiltyn Am site, have revealed multiple strata of remains dating from the middle and late paleolithic.

- Artefacts uncovered by a Mongolian-Russian joint archaeological team working at Moiltyn Am in 1985 provided evidence that neolithic inhabitants of the Orkhon Valley were, in addition to game hunters, also reliant on fishing.
- The abundance of deer stones, square graves and burial mounds in the area attests to the proliferation of human population in the Bronze age (3rd century BC to 1st century AD).
- The Orkhon Valley is known to have been successively occupied by various empires and civilisations, including the Huns (3rd century BC-1st century AD), Syanbi (1st-3rd centuries AD), Jujan (4th-6th centuries AD), Turkic (6th-8th centuries AD), and Uighur (8th-9th centuries AD).
- The Turkic memorial complexes and runic inscriptions at Khöshöö Tsaidam have been instrumental to the study of Turkic and Central Asian civilisations.
- The capital of the 12th-century Mongol Empire, established by Chinggis Khan at Karakorum in the Orkhon Valley, was a political and historic site of international significance.
- A succession of ancient peoples settled in the Orkhon Valley and established centres of administration, trade, education, culture, and science. Evidence to this effect is provided by a variety of historic sites and ruins, including cities and palaces, monasteries and temples, and other complexes.
- Erdene Zuu Monastery was the first Buddhist Monastery to be established in Mongolia, and played a pivotal role in the dissemination of religious culture throughout the country.
- Tövkhen Monastery is highly significant hermitage site constructed, according to the Mongolian tradition, in distinct harmony with its natural surroundings. Tövkhen is also important due to its association with Öndör Gegeen Zanabazar, one of the greatest religious figures in Mongolian history, and founder of the Mongol school of religious art.

The Orkhon Valley also provides evidence of the development of Central Asian nomadic civilisation in harmony with outstanding natural conditions.

- Paleobotanical studies have indicated that at the time of the Paleolithic age, the area of the Orkhon Valley consisted of mixed coniferous and deciduous forest and densely-vegetated steppe.
- Mongolian-Russian joint paleozoological expeditions have revealed that the region was formerly rich in wildlife, including mammoths, deer, wild horses, and foxes.
- The Orkhon River Valley is considered to be the cradle of Central Asian nomadic civilisation. Anthropological and genetic research generally supports the theory that humanity first developed in Africa, then moved to Central Asia, where civilisation became focused in the area generally surrounding the Orkhon Valley.

2.2.2 Principal Historic Sites

2.2.2.1 Turkic memorials of Khöshöö Tsaidam

The Khöshöö Tsaidam Turkic monuments are located in the Tsaidam Lake Valley, along the western part of the Orkhon river. They are gathered in two large memorial complexes, erected in honour of Bilge Khan (a famous politician of the Eastern Turkish

Empire, 683-734) and Kultegyn (commander-in-chief of the Turkic armed forces and younger brother of Bilge Khan, 684-731). These memorials are the most important known archaeological remains of the Turkic Empire, which extended through Central Asia from the 6th-8th centuries AD. The unique information contained in the extensive runic inscriptions on the steles located at the memorials has proven extremely valuable to the study of Central Asian history and culture; in addition, the memorial sites have supplied particular insight into the world outlook, religious beliefs, architecture, arts, literary development and foreign relations of Central Asian peoples. The monuments are essentially unique insofar as similar memorials to contemporary aristocrats have not been found anywhere outside of Mongolia.

The Turkish memorials of Tsaidam Valley were first brought to the attention of scholars by the Russian researcher N.M. Yadrintzev in 1889. The site was subsequently studied in detail by a Finnish expedition headed by A.Geikel in 1890, and by a Russian expedition headed by W.Radlov in 1891. Many scholars, including V.Thomson, W.Radloff, P.M. Melioransky, S.E. Malov, N.Orkun, T.Tekin, S.G. Klyashtorny, and B.Basykhhan, contributed to the deciphering and interpretation of the runic inscriptions present on the memorials.

A Mongolian-Czechoslovakian joint expedition carried out major excavations in 1958, revealing a number of significant artefacts significant to our understanding of the history and culture of that particular period. Mongolian archaeologists N. Ser-Odjav and D. Bayar have also contributed to the study of the monuments. Currently a Turkish expedition is conducting major excavations and research at the site, and has moved a number of the properties into an enclosed facility for research and conservation work.

2.2.2.2 The Ruins of Khar Balgas City

The Uighurs established political control over the area of present-day Mongolia in the 8th century, and continued to govern there for more than 100 years. The city of Khar Balgas, whose ruins can be found in Khotont soum of Arkhangai aimag in the Orkhon River valley, was founded in 761 AD with the construction of a palace in the Orkhon River Valley for Pei-Lo, the Uighur king. Khar Balgas became not only the administrative centre of the nomadic Uighur Empire, but also a significant trading, economic and cultural center, serving as a link between Asia and Europe.

The ruins of Khar Balgas are an outstanding example of a type of building, architectural assembly and urban planning which illustrate a significant stage in human history. The ruins clearly reflect the ancient nomadic tradition of selecting and establishing cities in areas with unique and pleasant natural surroundings. Not many ancient nomadic populations established cities surrounded by lookout towers, fortified walls and military barracks; all of these components at Khar Balgas suggest that the site also possessed considerable military significance.

The royal palace in the ruins of Khar Balgas had walls measuring 412 x 491 meters. The city itself was quite large, occupying an area of 5 x 10 km. It included temples and monasteries, residential areas, and craftsmen's and traders' districts.

Although Khar Balgas was a large city, it remained standing for a relatively short time, being destroyed and burned in 840 when the Kyrgyz attacked the Uighur Empire.

Russian scholars D. A. Klemenz and W. Radloff published a scholarly description of Khar Balgas in the second half of the nineteenth century. Further excavation surveys were

conducted by D.Bukenich in 1933-1934, and S.V. Kiselev and H.Perlee in 1949. Thanks to Yadrinzev, Klemenzen and Radloff, the greatly damaged textual inscriptions in the area have been restored and recorded.

2.2.2.3 The ruins of Karakorum city

The history of town building in Orkhon Valley, on the territory of Karakorum, dates back to the 7th century BC. Later, in around the 13th century, the ruler of Khoreids settled there. Thus it is no accident that Chinggis Khan, the great founder of unified Mongolian State, decided to establish Karakorum City at this location in 1220. The construction work was completed in 1235, during the time of Ögedei Khan's rule, and was declared the capital of the Mongolian Empire. Karakorum city became not only the administrative, trade and cultural center of the Mongolian Empire, but also a link between East and West. Well-developed and prospering, Karakorum became known within the Mongolian Empire and also throughout the world, and developed as an international political, economic and cultural center.

Delegations from Georgia, Kipchak, Khoresm, China, Turkey, Baghdad, Khaliphah, Korea, India, Tanghud, Arab, Arman, France and Rome visited the city.

A number of historical documents make mention of one of the architectural wonders of Karakorum – the famous silver tree-fountain made by French artisan Guillaume Boucher on the orders of Great Khaan. The tree contained four sculpted lions, from whose mouths various drinks poured out during periods of festivity.

A number of local and foreign scholars have investigated the site of Karakorum since the end of 19th century. During the period of 1948-1949 a Mongolian historical and ethnological expedition headed by the Russian and Mongolian scholars S.V. Kiselev and Kh. Perlee investigated the site for the first time. An important number of findings were made during the process of UNESCO-sponsored fieldwork in 1995, involving Japanese scientists; new topographical maps of Karakorum and associated sites were also produced. Currently excavations are being carried out by a German team within the Tümen Amgalan Palace.

2.2.2.4 Erdene Zuu Monastery

Erdene Zuu monastery was the first ever Buddhist monastery to have been established in Mongolia. The Buddhist canons of Vajrayana spread throughout the Mongolian Empire in the 13th century, becoming the state religion. The Buddhist monastery Erdene Zuu was founded in the territory of the Empire's capital city in 1586 by Avtai Sain Khan, with the aim to spreading Buddhism throughout Mongolia.

In this sense the Monastery is a fascinating complex of Buddhist architecture, which preserves the culture, customs, canons, beliefs and relics of one of the largest cultural traditions of human civilization. Among its particular features:

1. Surrounded by 108 stupas joined together by a stone wall, the monastery is a unique architectural complex incorporating different materials and technologies from other Buddhist memorials in Asia.
2. Erdene Zuu also reflects the construction technologies and architecture of Mongolian nomads. The space within the stone wall was arranged according to the traditional layout of the Mongolian yurt, in a manner known as the "khuree", an essential aspect of nomadic civilization.

3. Erdene Zuu monastery was the most respected and attractive center for Mongolians with the reason that it is founded on the ruins of the Karakorum city.
4. The monastery is distinctive in its combination of construction materials of the Uigur, Tureg and Great Mongolian Empires periods.

Although much of the monastery was destroyed during the religious purges of the 1930s, many thousands of religious objects have been preserved, and the principal temples—the three Zuu Buddha temples, Laviran temple, Janraiseg temple, and the Golden Stupa—remain standing (see attached plan of the monastery).

2.2.2.5 Tövkhén Hermitage Monastery

The first Bogd Jivzundamba, the supreme religious authority in Mongolia, established Tövkhén Monastery as a meditative and artistic retreat. It included the studio of Bogd Gegeen Zanabazar, creator of cast Buddha statues whose artistic value is recognised worldwide; thus the monastery holds a valuable position in the history of religious culture. Tövkhén bears witness to the widespread Asian tradition of religious meditation, as it was established near two caves used for secluded meditation by lamas.

Although Tövkhén Monastery appears very similar to the small temples of China, Tibet and Nepal, it is unique in terms of its extremely remote location, complete dedication to the purpose of religious meditation and artistic creation, and finally its harmonious integration with its natural setting.

The temples and other buildings formerly existing within the monastery were destroyed during the religious purges of the 1930s, but their foundations remained visible until at least the 1960s. The meditation caves and other features of the hermitage remained largely intact. Restoration of the temples is now underway, on the basis of historical drawings and photographs.

2.2.3 Other historical sites in the Orkhon Cultural Landscape

Within the cultural landscape are a number of Archaeological Protection zones safeguarding the cultural and historical sites including Turkish memorial sites of the 6-7th centuries, the 8-9th century Uigur capital of Khar Balgas, as well as the ancient Mongol imperial capital of Karakorum. Erdene Zuu, the earliest surviving Mongol Buddhist monastery, and the hermitage monastery of Tövkhén, as well as a number of other sites are also protected in this way.

Other than these major sites within the Orkhon Valley, there are many other different types of relics located far apart from one another and pertaining to different historical periods. The Stone Age activity at “Orkhon-7”, “Moiltiin am” represents the period of people’s first settlement in the Valley. Bronze and Iron Age relics such as the ancient tombs and graves at “Maikhan Tolgoi”, “Bayangoliin am”, “Ar buurug”, “Berkhiin bulan”, and “Temeen chuluu” demonstrate the continuing settlement of nomads during the periods. The research value of these sites is equivalent to that of the larger ones. Minor sites within the Orkhon Valley such as the Orkhon Tsagaan Baishin, remains of ancient towns at Khar Bondgor and Bayangoliin am, and the remains of Palace at Melkhii tolgoi, can be studied in relation to the later constructions of Khar Balgas and Karakorum cities.

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Site	Location	Description
Remains of the Palace at Doit Hill	Arkhangai aimag, Khotont soum, 40 km north of Kharkhorin.	The ruin includes the foundations of several buildings, the largest measuring 45 x 60 metres. The site is believed to be the remains of Ögedei Khan's Gegeen Chagan Palace, used by the Khan as a base for falconing each spring.
Khutag Mountain graves	Arkhangai aimag, Khashaat soum	The site consists of a collection of graves dating from the 8 th or 9 th centuries. Three of the tombs have been excavated by archaeologists, revealing items such as belt decorations, engraved silver ornaments, a metal knife, golden earrings, horse accessories, S-shaped horse's bit, metal saddle girth, metal stirrup, and a bone clasp.
Remains of the ancient town of Talyn Dörvöljin	This site is located in Khashaat soum of Arkhangai aimag, near the Khagshin Orkhon River.	The ruined town has square earthen walls measuring 100 x 80 m, which formerly had gates on two of its sides. There is an earthen shelter 13 m from the west, with dimensions of 28 x 19 m. Within the walls there is a grave in the style of the Xiong-nu.
Remains of the ancient town at Khar Bondgor	15 km northeast of the centre of Kharkhorin soum in Övörkhangai aimag	Among the items found at this site are 13 th -century roofing tiles and other construction materials, and clay and metal objects. There are the remains of several buildings, including one construction which resembles a tomb.
Remains of the ancient town in Bayangolyn Am	Övörkhangai aimag, 13 km west of Kharkhorin	The site includes two earthen constructions. The first of these measures 110 x 80 m and is very similar to the remains of the Palace at Melkhii Tolgoi; the other measures 140 x 125 m and includes the ruins of several small buildings. The remains of blue and grey bricks and roof tiles have been discovered in the ruins. At the north end of the valley are the ruins of six earthen constructions, distanced 100-300 m apart from one another.
Paleolithic Site of Moiltyn Am	Övörkhangai aimag, Kharkhorin soum	Located in the vicinity of the Karakorum city ruins, this is one of the most interesting archaeological sites in Central and Northern Asia. Several thousand objects such as scrapers, knives, and axes have been excavated from this site, attesting to human habitation here over a very long period. It is particularly significant as the first finding in Mongolia of a site with no fewer than four distinct cultural strata.
Remains of the Palace at	Övörkhangai aimag,	On the top of Melkhii Chuluu hill there is a rectangular earthen wall with dimensions of 106 x

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Melkhiit Tolgoi	Kharkhorin soum	78 m, with two small adjacent earthen walls inside the large one, and a turtle monument located on a small elevation inside the east earthen wall. This monument is thought by some to have marked the original foundations of Karakorum, which was possibly established as early as the 8 th century.
Paleolithic Site of Orkhon-7 (Usny Gatsaa)	Övörkhangaï aimag, Kharkhorin soum	One of the most significant paleolithic sites in Central Asia, the Orkhon-7 site contains 11 distinct strata of remains.
Ruin of the wall at Zakhyn Bulag	Övörkhangaï aimag, Kharkhorin soum, 5 km southeast of Karakorum	These ruins consist of a 120 x 85 m earthen wall located on the top of a second pass southeast of Maikhan Tolgoi. In the centre of this fortress are the limited remains of the elevated earth of a former buildings, and other earthen dividing walls. On the basis of Yuan-Dynasty sources and the History of Rashid Ad Din, the site has been identified as Toskhu city, established by Ögedei Khaan in 1238.
Deer Stones and Ancient Graves at Gumbiin Denj	Övörkhangaï aimag, 10 km west of Kharkhorin	At this site there is one square grave, a circular grave, and over 10 eclipse-shaped rock carvings of the fenced graves. In the midst of these graves there is a Bronze Age deer stone depicting sun, moon, shield, dagger, battle axe, and deer.
Square and barrow graves at Nariinii Am	Övörkhangaï aimag, 25 km north of Khujirt soum	On the hillock of this canyon there are a square grave and over 10 funerary monuments.
Melkhiit Chuluu Turtle Monument	Övörkhangaï aimag, 25 km from Kharkhorin soum.	This turtle monument, formerly the base of a stele, is identical to the stone turtle located near Ögedei Khaan's palace at Karakorum. There is archaeological evidence that this was the location of a stone craftsmen's branch of Karakorum city in the 13 th century.
Xiong-nu graves and square graves at Maikhan Tolgoi	Övörkhangaï aimag, 30 km from Khujirt soum	The site includes more than 30 Xiong-nu graves, as well as two large burial mounds with circular stone dams, and several square fenced small Bronze Age graves.
Ancient graves at Berkhiin Bulan	Övörkhangaï aimag, 20 km northeast of Khujirt soum	The site includes approximately 10 Bronze Age square graves and burial mounds; the nearby area of Khüüshin Khötöl contains a collection of 23 Hun-era graves. Objects discovered during the

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		excavation of these graves include assorted horse bones, fragments of a clay vessel blackened with soot, iron horse bits, and other horseriding accessories.
Ancient graves of Ar Buurug	Övörkhongai aimag, 20 km north or Khüjirt soum	A collection of graves believed to date from the Bronze Age.
Remains of the Palace at Khujirt Am	Övörkhongai aimag, 10 km northwest of Bat-Ölziit soum.	Ruins of what was believed to be a palace dating from the Mongol Empire period.
Ancient graves of the Orkhon Valley	Övörkhongai aimag, Bat-Ölziit soum	There are many ruins of buildings and tombs on the west bank of the Orkhon River as it flows through the territory of Bat-Ölziit soum, including miscellaneous square and barrow graves.
Petroglyphs at the Orkhon River source	Övörkhongai aimag, Bat-Ölziit soum.	These petroglyphs are located on basalt rocks near the smaller Orkhon waterfall. The first image depicts four wolves chasing an antelope with a raised head; the second shows a cross-like symbol resembling a bird or a wild goat with long tail and long curved horns. These petroglyphs are believed to have been created in the Bronze Age.
Deer Stones and square graves of Temeen Chuluu	Övörkhongai aimag, Bat-Ölziit soum	This collection of funerary monuments consists of approximately 30 granite square graves, and includes three deer stones. Excavations of several of these graves have revealed the bones of sheep and cattle, and pottery fragments bearing symbols and patterns dating from the Turkic and Uighur periods.
Deer stones at Shireet mountain	Övörkhongai aimag, Bat-Ölziit soum, 10 km south of Tövkhen Monastery.	A collection of deer stones.
Shankh Western Monastery	Övörkhongai aimag, Kharkhorin soum	Shankh Monastery has been partially reconstructed as a site of religious worship. The location is particularly significant as it was here that the ceremony of worshipping the state totemic flag of the Mongols was carried out from Chinggis Khaan's time until the 1930s.
Ancient graves of Shunkhlai mountain	Övörkhongai aimag, 1 km north of Khüjirt soum	This site contains approximately one hundred graves dating from the late Bronze Age and early Iron Age. Excavations of some of the graves have revealed bone arrowheads, clay vases, bronze ornaments and other artefacts.

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Sacred mountain of Khangai ovoo		This sacred mountain, located at the tip of the Khangai range, has been a place of worship since time immemorial.
Sacred mountain of Öndör Sant	Arkhangai aimag, Khotont soum	Rising to 2312 metres above sea level, the Öndör Sant Mountain is one of the sacred peaks of the former elden Beil khoshuu of Sain Noyon Khan aimag.

2.2.4 Value of the Orkhon Valley Cultural Landscape and Criteria for its Inclusion in the World Heritage List

2.2.4.1 Meeting the Criteria of a Cultural Landscape

In nominating the historic monuments of the Orkhon Valley for inscription as world heritage sites, we have designated a *cultural landscape* encompassing the region from Tövkhen Monastery to Turkish Memorials of Khöshöö Tsaidam, following the course of the Orkhon River valley.

With regards to a cultural landscape nominated for inclusion in the World Heritage List:

- The criteria of ‘outstanding universal value’ are set out in article 24 for cultural heritage properties, and the categories of cultural landscape are described additionally in paras 35 - 39 for in the Operational Guidelines.
- Paras 35-36 of the Guidelines define cultural landscapes as “combined works of nature and man”, which “are illustrative of the evolution of human society and settlement over time”. As “a clearly defined geo-cultural region” of “outstanding universal value”, the cultural landscape must illustrate “the essential and distinct cultural elements” of the region.
- Para 37 states that “the term “cultural landscape” embraces a diversity of manifestations of the interaction between humankind and its natural environment”. Para 38 indicates that “cultural landscapes reflect specific techniques of sustainable land-use” combining “a good contribution to modern techniques of sustainable land-use”, therefore “being helpful in maintaining the biological diversity”.
- Para 39 further clarifies that “a continuing landscape is one which retains an active social role in contemporary society closely associated with the traditional way of life, and in which the evolutionary process is still in progress”.

We consider the Orkhon Valley Cultural Landscape to fully fall within the above-mentioned categories.

The Orkhon Valley is undoubtedly a cultural landscape representing the combined works of man and nature. It is fully illustrative of the nomadic cultures of Central Asia, which developed in accordance with the constraints and opportunities of their often-harsh environment. Both in its continuing way of life and in its evidence of past use, the nominated area clearly shows how its human inhabitants developed specific techniques of sustainable land use reflecting their spiritual relationship with nature. The Orkhon Valley demonstrates

how nomadic use of the landscape is dependent upon a number of strategic, administrative, and spiritual centres. In addition, the Orkhon Valley is an outstanding example of an organically-evolved Landscape. (Operational Guidelines 39 (ii)). It retains a very active role within contemporary society, and is still closely associated with the traditional way of life. At the same time it has ample and significant evidence of evolution over time.

2.2.4.2 Meeting the Criteria of World Heritage

The Orkhon Valley Cultural Landscape meets the defining criteria for a World Heritage Site set out in article 24 of the *Operational Guidelines for the Implementation of the World Heritage Convention*, items II, III, IV, and VI.

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

- **The Orkhon Valley** clearly demonstrates the adaptation of a landscape by nomadic cultures, through its use as pastureland and through the development of fixed cultural and political centres.
- The **Turkic memorials of Kosho Tsaidam** are the most important archaeological monuments of Turkic Empire, which occupied the territory of Central Asia, including Mongolia in particular, between the 6th and 8th centuries. Hundreds of monuments from this period have been discovered in the vast territory between Mongolia and the Caspian Sea; yet funerary sites dedicated to Turkic kings, lords and aristocrats—of which the memorials to Bilge Khan and Kul tegin are by far the largest and most impressive—have been found only in the territory of present-day Mongolia. The memorials of Kosho Tsaidam are important collections of artefacts providing unique information about the architecture, handicrafts, stone culture, arts and scripts of the Turkic empire.
- The ancient Turks were the first Central Asian people to create their own script. The **Bilge Khan and Kul tegin memorials** contain steles bearing the largest extant Turkic inscriptions, including the world-famous Orkhon-Enisey runes, which provided the key to deciphering Turkic runic characters. The texts of these monuments have additionally provided a considerable amount of historical information regarding the Turkic Empire.
- **The ruins of Khar Balgas city** prove that the Uighurs and other nomadic empires established large cities which served as both political and trading centres. Although Khar Balgas has lost the beautiful features that characterized it 1000 years ago, it still ranks as a relatively well-preserved site compared to other walled city-fortress towns of the same period. Among ruins of similar cities, Khar Balgas attracts the greatest attention for its detailed city planning and unique architecture.
- The **Karakorum city ruins** demonstrate the historical development and city planning, construction design and architecture of the Mongols. It is particularly significant due to its role as the political, administrative, cultural, scientific, religious and commercial center of Great Mongol Empire. Archaeological excavations have revealed a large number of interesting ruins and remains, and have allowed the layout of the city to be determined in its entirety.

- **Erdene Zuu monastery** is a fascinating complex of Buddhist architecture, which both represents and preserves the culture, customs, canons, beliefs and relics of one of the largest cultural traditions of human civilization. The technology of Buddhist constructions covering the vast territory from Dunai to the Yellow River are an invaluable cultural tradition which has been inherited and preserved until now. Additionally, Erdene Zuu is significant as an architectural monument and artistic model of Mongolia from the 16th century.
- **Tövkhon Hermitage monastery** was skillfully built in a small area between impressive cliffs 20-30 metres in height, producing a magnificent natural setting. Tövkhon is an excellent example of the traditional desire to achieve harmony between humans and nature.

Criterion (iii): Bear a unique or at least exceptional testimony to a cultural tradition or to a culture, which is living or which has disappeared.

The nominated site of Orkhon Valley provides striking evidence of tradition or evolution of nomadic civilization. (See above.)

Criterion (iv): Be an outstanding example of a type of or landscape, which illustrates (a) significant stage(s) in human history.

The Orkhon Valley as a whole incorporates a concentrated diversity of archaeological and historical sites depicting various stages of human civilisation in the region: the Stone Age remains at Moiltiin Am and “Orkhon-7”; the Turkic burial and memorial sites of the 6th and 7th centuries; the capital city of the ancient Uigur Empire, Khar Balgas; the former Mongol imperial capital of Karakorum; Erdene Zuu, the earliest surviving Mongol Buddhist monastery; and the hermitage monastery Tövkhon. All of these sites are striking illustrations of the evolution of nomadic civilization of Central Asia, collectively producing a cultural landscape of exceptional historical significance.

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

Following the orders of Chinggis Khaan, as the site for the capital of Mongol Empire, the greatest ever known on the Eurasian landmass, Karakorum City was established in the Orkhon Valley. Built by Ugudei Khaan, Chinggis’s chosen successor, Karakorum functioned as the capital of the Empire for 40 years. Therefore it is possible to say that the Orkhon Valley and Karakorum City had a direct influence on the course of world history during 13th century.

The Orkhon River Valley is inseparable from its Buddhist customs, traditions and evolution. Tövkhon monastery still preserves the customs of the Buddhist meditative tradition. Since the first Bogd Gegeen Zanabazar established the monastery himself as a meditative temple and artistic studio, it can be said that the site is directly related to the works of the most famous Buddhist figure in Mongolia.

2.2.4.3 Authenticity and Integrity

The nominated site meets the following criteria of authenticity and integrity.

Overall, the Orkhon Valley still maintains a high level of authenticity as an evolving cultural landscape encompassing Central Asian nomadic and pastoral life. There have been some intrusions into the landscape—particularly in the area of Kharkhorin—including the

introduction of power lines, erection of buildings and a little bit of agriculture; yet the basic use of the land has remained unchanged and free from exterior interventions. South of Kharkhorin in the Khangayn Nuruu National Park the landscape is pristine and unaltered.

The historical and archaeological or historical and cultural components of this landscape have a high degree of authenticity. Apart from a few small former and current excavation trenches, investigations have been non-intrusive. At present all agricultural activities in the vicinities of the Khar Balgas and Karakorum ruins have ceased, and the former agricultural installations close to the ruins of Karakorum city have been dismantled. The limitation of degrading human activity in this area has been significant to the protection and preservation of the authenticity of the sites. There is a need for some immediate conservation work, including the reparation and protection of the exposed earth bricks of the watchtowers and walls; for the time being, loose carved stones surrounding the Bilge Khan and Kul tegin monuments have been removed to an on-site building for safekeeping.

The historic sites of Erdene Zuu and Tövkhen have been subjected to comparatively greater intervention as their standing buildings continue to be used for religious purposes, necessitating periodic repair. Yet the active religious use of these sites contributes to their authenticity, in perpetuating and restoring the Mongol Buddhist tradition. Although the majority of surviving temples at Erdene Zuu Monastery are now operated as a museum, the temples in the eastern part of the monastery have regained their function as places of active worship and religious training; this role is likely to expand in the future as further elements of the monastery are reconstructed. Tövkhen Monastery has also been re-established as an active religious retreat and pilgrimage site. With the development of visitor guidelines for Tövkhen, serving in particular to isolate areas of meditation from visitor traffic, it will be possible to avoid interference by tourist activity with the authentic use of this site.

Both the Erdene Zuu and Tövkhen sites suffered severe damage in the 1930s; yet the surviving buildings at Erdene Zuu have been repaired and restored in accordance with their original construction materials and techniques, work at which is still ongoing. The authenticity of these buildings is judged to be relatively good. At Tövkhen, two buildings demolished in 1939 have been restored to allow the continued religious use of the site. The buildings have been carefully restored to their former state, making use of photographs taken before the destruction and the evidence of timbers left on the site since 1939. This work, along with repairs to the one surviving building, has been carried out following traditional Mongolian materials and methods.

3 KEY ISSUES FOR THE MANAGEMENT OF THE ORKHON VALLEY HERITAGE SITE

3.1 Protection and Conservation Issues

3.1.1 Development and Current State of the Orkhon Valley Cultural Landscape

The sites of Mongolia, in particular of the Orkhon Valley, were preserved relatively well until the beginning of the 20th century. Several factors have accounted for this preservation:

- Human impact on the landscape has been minimal due to the extremely low population density, lack of industrial or agricultural development, and absence of permanent settlements.
- The traditional nomadic cattle-breeding, the primary means of livelihood in the region, has little effect on ancient historical and cultural remains.
- According to teachings of the Shamanism and Buddhism, it is prohibited to disturb mountains, rivers and the earth, or ancient memorials.

Nevertheless the heritage sites in the Valley have experienced some damage, particularly in recent years, due to the following conditions:

- Natural weathering. Weathering and losing their original shapes under the influence of natural factors such as sunlight, wind, water, and temperature changes, historic buildings, steles, and statues are deteriorating gradually. Soil minerals, microbes, and rodents have also caused some damage.
- State policy and activities. Under the ideological reprisals of building a socialist society, through a policy denying national history and culture, several hundred Buddhist temples with unique architectural characteristics, were destroyed completely. The few surviving buildings such as Erdene Zuu, Tövkhen, and Baruun Khuree have had to undergo restorative works.
- Establishment of settlements and agricultural activities. The agricultural development policy begun in the 1950s was inadequately planned. Land in the areas of the ruins of Karakorum and Khar Balgas was put under cultivation and many properties were destroyed.
- Urbanization and increasing population density are affecting the sites negatively through the installation of high-voltage poles, roads, garbage dumps, etc.
- Vandalism and theft. In some cases local people are destroying ancient graves and burial markers by using the stones as construction material for buildings, roads and bridges, and livestock pens. In addition, some sites have been damaged by looters.

3.1.2 Preservation and Development of Natural Conditions

It is vital that the natural environment of the Orkhon Valley be preserved as an integral part of the cultural landscape, through policies strictly regulating economic use of the

area. In addition, the introduction of new infrastructure and technology to the region must be planned so as to be as non-intrusive on the landscape as possible.

Proper use of the heritage site will depend largely on the establishment of a clear management structure involving research bodies and museums, government, the local population and the private sector, assigning responsibility for implementing guidelines concerning tourism, construction and economic activity, and other uses of the land included in the heritage site.

3.1.3 Preservation of the Intangible Cultural Heritage

Designated as a ‘Cultural Landscape’, the Orkhon Valley provides evidence of the interaction between humans and their natural environment, through traditional techniques of sustainable land use involving a specific spiritual relation to nature. More specifically, the Proposed World Heritage Site is nominated as a ‘continuing landscape’ within the category of ‘organically evolved landscapes’, namely as an area ‘which retains an active social role in contemporary society closely associated with the traditional way of life, and in which the evolutionary process is still in progress’, whilst demonstrating ‘significant material evidence of its evolution over time’. Thus the continued nomadic use of the landscape, involving the preservation of its associated traditions, is vital to the preservation of the cultural heritage of the Orkhon Valley.

The Intangible Cultural Heritage properties of the Orkhon Valley pertain to nomadic culture, involving the nomadic lifestyle and its organic relationship with the land, as well as to religious culture, specifically the monastic tradition and its associated artistic and intellectual culture, which developed with the founding of Erdene Zuu and Tövkhon monasteries and reached its peak in Mongolia in the late 19th and early 20th centuries.

Intangible heritage properties are by their nature not fixed in space or time; they belong to a gradual process of evolution which, if stopped, will entail the stagnation and eventual loss of the culture. It is thus important to protect the traditional culture in such a way as to permit its continued growth, and to allow in particular for the assimilation of new technologies where appropriate: the nomadic culture must not be left to fall behind adjacent sedentary cultures in its access to information and communications, medical services, educational opportunities and the like, fostering backwards living conditions in the name of cultural preservation. Nevertheless technical developments, particularly the introduction of new facilities and infrastructures, must be carefully planned so as to have a minimal negative impact on the traditional culture and on its ultimate sustainability.

In defining the intangible heritage properties of the Orkhon Valley Cultural Landscape whose protection is to be prioritised, care has been taken not to prescribe highly specific customs, practices, and knowledge—as to do so would be to discourage the natural development of the culture—but instead to identify the relatively broad traditions whose survival is dependent on the continued existence of nomadic or religious cultures. Intangible properties whose survival is not immediately dependent on the nomadic or religious cultures, such as music and dance, have not been designated here.

The intangible cultural heritage properties of the Orkhon Valley Cultural Landscape are listed as follows:

A. Nomadic culture

1. Nomadism: the traditional practice of moving seasonally to provide suitable pasturage and shelter to herds of cattle, sheep, goats and horses.
2. Oral literature: in particular, the auspicious words and poems spoken in association with activities specific to the nomadic culture (e.g., the building of a new *ger*, making of felt, etc.).
3. Culinary tradition: the processing of dairy products (e.g., dried curds (*aaruul*), yoghurt (*tarag*), cheese (*byaslag*), ghee (*shar tos*), koumiss (*airag*), boiled curds (*aarts*), etc.), and preparation of meat.
4. Use of the *ger*: the use of the Mongol *ger* as a nomadic residence, and observation of associated symbolic traditions.
5. Animal husbandry: the traditional knowledge and techniques of animal husbandry.
6. Feltmaking and embroidery: the making of felt according to traditional means, including rolled and hand-made felt, and the production and decoration of felt items.
7. Sports and games: the playing of traditional games associated with nomadic culture, including specifically knucklebones (*shagai*) and ‘stone family’.

B. Religious culture

1. Tsam: The creation and performance of the *tsam* masked dance, including the techniques of preparing costumes and masks, and the production of associated music and choreography.
2. Language and scripts: Literacy in the Tibetan language and in Mongolian scripts (including the Soyombo and Tod alphabets) and furthering of the associated discourse.
3. Artistic production: The creation of bronze castings and *thangka* paintings in the Mongol style (‘Zanabazar school’).
4. Meditative tradition: The practice of isolated meditation at a hermitage over a specific period of time, in accordance with prescribed customs, leading to spiritual enlightenment.
5. Traditional medicine: The diagnosis of ailments and prescription of medical treatment according to the practices of traditional Buddhist medicine.
6. Monastic tradition: The training of lamas and carrying out of rites and ceremonies at monasteries in accordance with Buddhist beliefs.
7. Animist rites and beliefs: The rites and beliefs associated with natural sacred sites and ovoos.

Intangible Cultural Heritage properties are specifically defined and protected by the Act concerning the Protection of Cultural Heritage (1994). General responsibility for the study, documentation and archiving of endangered properties rests with the National Centre for the Intangible Cultural Heritage, but the active preservation of nomadic and religious cultures in the Orkhon Valley must further involve the efforts of local and national authorities, NGOs, and the like.

Of vital importance to the present Site Management Plan is our recognition that these traditional cultures are indissociable from the material conditions on the basis of which they

have developed. The traditional processing of dairy products, felt-making, knucklebone games and so on all depend upon the availability of the ‘raw materials’ available to the livestock herder—namely milk, wool and bone—for which it is essential that the herding be conducted on a subsistence scale, as large-scale farm production removes the processing of raw materials from the herder’s hands, and along with them the materials for traditional cultural production. As an example, the introduction of industrialised felt production in the mid-20th century led not only to the cessation of feltmaking according to traditional processes, but also made it impossible for herding families to pursue the traditional arts of felt embroidery; it was only with the re-privatisation of herds in the 1990s that families returned to the former tradition, albeit with some loss of the associated customs. Even more so in the case of religious culture, proper material facilities must be made available if the intellectual tradition is to be restored—namely through the reconstruction of monasteries, re-stocking of libraries, and re-introduction of the basic materials and tools for artistic production.

In order to preserve the physical conditions necessary to the nomadic culture, it is essential to limit land use in pasture areas so as to protect the natural environment against pollution and degradations, and to prevent its use for activities competing with nomadic pastoralism. It is also important to set limits on herd sizes, taking into account the pasture capacity. To develop the nomadic culture whilst avoiding the introduction of sedentarising influences, it is necessary to follow a policy of making the benefits of sedentary culture available to the nomads in a form that does not compromise their mobility—as for example through increasing reliance on physical infrastructures for communication, power supply and the like. The development strategy for the Orkhon Valley must therefore give priority to:

- mobile communications infrastructure, providing mobile telephone coverage throughout the countryside and eventually mobile access to the Internet
- local or travelling library and information centres with long-term lending services
- mobile solar and wind power generation units for herders
- high-efficiency airtight stoves

3.1.4 Reconstruction of Religious Facilities

The reconstruction of religious facilities at Tövkhon Hermitage Monastery and at Erdene Zuu Monastery is considered to be a priority, being taken as a prerequisite for the proper restoration of the intangible culture associated with these sacred locations.

Fortunately many of the original aspects of the Tövkhon site are intact, but it is necessary to establish and publicise a strategy for the development of Tövkhon Hermitage Monastery as a site of religious worship and pilgrimage, meditation, artistic creation, and research, taking into account the need to obey religious customs and to respect the sacred nature of the site whilst supporting the needs of worshippers and ordinary visitors, considering in particular the role and impact of tourism on the site and the need to engender respect for specific Mongolian religious traditions among foreign visitors. Physical development of the site will therefore entail the installation of visitor facilities and established walkways, preferably at some distance from the sacred area so as to prevent interference with meditation and religious worship, so as to accommodate pilgrims and tourists, as well as the reconstruction of facilities for isolated meditation and artistic creation. Repairs to the two caves at Tövkhon Monastery, specifically restorations of their doors and entranceways, will allow these caves to be returned to use for their original purpose of

meditation. In addition, it may be necessary to erect one or two *gers* for long-term use by meditating lamas. In consideration of the particular significance of Tövkhen hermitage to Mongolia's religious meditative heritage, the reinstatement of such practices at this location is essential to the revival of Mongolia's unique intangible heritage. The reconstruction of administrative facilities for the monastery is also considered necessary to allow the site to regain its former level of activity.

The reconstruction of Erdene Zuu is evidently a more formidable project. The monastery originally included more than 60 buildings and constructions, of which fewer than a dozen are now standing. One small temple and a school have re-opened and are being used for active religious purposes, but evidently the religious functioning of the monastery is quite restricted by the limited size of the available facilities. The current priority for the development of this site is the reconstruction of Tsogchin Temple (see attached plans), which will include office and library space, as well as an enlarged area for the holding of religious ceremonies. The re-establishment of residential and kitchen facilities for lamas is also a necessity if the resident religious population is to be increased.

Of particular significance to the heritage of Erdene Zuu is the *tsam* dance ceremony, whose revival will require the restoration of facilities for the construction and storage of masks and costumes, and for rehearsal. The Mongol *tsam* is widely acknowledged to be unique among such ceremonies held throughout Asia; it is of particular interest for the elaborate nature of its highly-ornamented costumes and inlaid masks, which incorporate the Mongolian arts of appliqué and detailed embroidery, as well as performance arts. Whereas in the early 20th century approximately 500 temples and monasteries had their own local variations of the *tsam* ceremony, today the ceremony has been revived only at Gandantekchlegin Monastery in Ulaanbaatar. Nevertheless records of the costumes and performance contents still exist, as a result of which the revival of the *tsam* dance at Erdene Zuu remains a possibility.

A further aspect of Erdene Zuu Monastery which deserves to be reconstructed is the *ger*-palace of Abtai Sain Khan, whose stone foundation is still visible within the Monastery walls. The reconstruction of this palace, the largest *ger* known to history, will allow visitors to appreciate the physical structure and magnificence of such royal *gers* dating from former times; the palace-*ger* will also undoubtedly serve as an important attraction for the monastery.

Reconstruction of the monasteries must also involve attention to the reduction of fire risk caused by the ritual use of butter candles, or by the use of poor heating systems. It is therefore necessary to install fire alarms and boilers providing safe and efficient centralised heating.

3.1.5 Delimitation of the Site and its Environmental Aspects

The Orkhon Valley Cultural Landscape lies in the central part of Mongolia, 360 kilometres southwest of Ulaanbaatar.

The area of the Orkhon Valley Cultural Landscape and proposed protection zones are as follows:


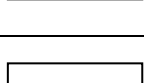

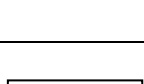
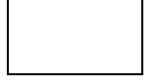
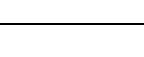
- Turkish Memorials of Khöshöö Tsaidam – 2084 hectares
- The ruins of Khar Balgas – 3989 hectares

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- The ruins of Karakorum city and Erdene Zuu Monastery – 1009 hectares
- Tövkhен Hermitage Monastery – 455 hectares

The total area of the proposed protected zones is 7537 hectares, and the total area of the buffer zones is 143867 hectares.

The specific geographical coordinates of the sites are:

	Site	Longitude	Latitude	Scheme
1.	Turkish Memorials of Khöshöö Tsaidam	47-33-24,91 47-33-24,91	102-49-53,85 102-50-11,58	Kul tegin Bilge Khan
2.	The ruins of Khar Balgas city	47-25-49,09 47-25-59,31 47-25-43,74 47-25-53,66	102-39-20,47 102-39-26,14 102-39-38,15 102-39-44,41	1  4 2  3
3.	The ruins of Karakorum city	47-12-16,89 47-13-29,84 47-13-29,52 47-12-06,40	102-49-57,38 102-50-44,91 102-51-11,07 102-51-25,12	3  2 4  1
4.	Erdene Zuu monastery	47-12-13,00 47-12-08,14 47-11-55,89 47-11-59,94	102-50-27,24 102-50-48,22 102-50-42,78 102-50-21,23	1  2 4  3
5.	Tövkhен Monastery	47-00-43,75	102-15-16,29	

The Orkhon Valley Cultural Landscape is located in the following administrative areas: Kharkhorin, Bat-Ölzii, and Khujirt soums of Övörkhангай Aimag; and Khashaat and Khotont soums of Arkhangai Aimag.

In accordance with the Law on Special Protected Areas and the Law on Buffer Zones of Protected Areas, special protection and buffer zones have been designated within the Orkhon Valley. (See attached maps and legal texts.)

Special Protected Area: This designation serves to protect the artefacts located within the specific areas of the above-described archaeological and cultural sites. The location of each protection zone has been determined on the basis of the collected results of long-term archaeological and scholarly investigations. Archaeological research work is expected to continue within these zones.

Buffer zone: Khotont and Khashaat soums of Arkhangai Aimag, and some sections of Bat-Ölziit, Kharkhorin and Khujirt soums of Uvurkhангай Aimag have been designated as 'buffer zones'. Natural, historical, and cultural tourism is permitted at specific points and along designated routes in the buffer zones, excluding research areas. Tourism facilities, buildings, and road and bridge construction works which are judged not to have a negative environmental impact will be permitted with adequate permission.

Within the buffer zones, alongside the scientific and tourism uses, traditional low-impact cattle breeding will continue to be permitted. Permission for activities such as the exploitation of natural resources, erection of livestock pens, digging of wells, making of hay,

and construction of new buildings will be issued within the framework of related laws; potentially damaging activities such as mining and large-scale agriculture are not permitted.

At present, production and service sector activities are being carried out in the centre of Kharkhorin soum, which is located within the buffer zone. Additionally, 436 herding families manage traditional animal husbandry in the Khotont, Kharkhorin, Khashaat, Bat-Ölziit and Khujirt soums. Economic activities and the development of settlements within the region must be strictly controlled, so as to prevent damage to the natural and cultural landscape.

3.1.6 Issues of the legal basis on the protection, preservation and utilization of the Orkhon Valley Cultural Landscape

Since ancient times, the protection of nature and cultural heritage has been an integral part of Mongolian state policy. According to the Constitution of Mongolia adopted in 1992, each citizen has the right to live in a healthy and safe environment; additionally, lands and natural resources are subject to national ownership and state protection.

The State central administration, local authorities, and local governors are obligated to supervise the conservation and protection of historical and cultural heritage. The legal protection of cultural and historical heritage is assigned either to the state or to local authorities, depending on the nature of the site, upon the recommendation of the Ministry of Science, Technology, Education and Culture. Before any transfer or lease of land for construction or other activity may occur, an assessment by a professional organization of history or archeology must be carried out. Both the courts and governors of relevant soums and districts have the right to impose administrative penalties.

The Constitution of Mongolia, adopted in 1992, states that “The land, its subsoil, forests, water, fauna and flora and other natural resources shall be subject to national sovereignty and state protection” (article 6.1), “Historical, cultural, scientific and intellectual heritages of the Mongolian people shall be under State protection” (article 7.1) and “The livestock is national wealth and subject to state protection” (article 5.5).

The Northern part of the Orkhon Valley was declared a special State-protected area in 1994, and the Khangai mountain area was declared a Special Protected Area in 1996 by Resolution No. 43 of the State Great Khural. The Orkhon Valley is included in the list of sites of National historical and cultural value, in accordance with Chapter 17 of the Law concerning the Protection of Cultural Heritage and Government Resolution No. 233. The five principal heritage sites within the Orkhon Valley have been designated as Special Protected Areas, in addition to the ordinary protection accorded to them under the above law. This designation ensures that each site is controlled by the state, and may not be occupied or used for any form of private activity; local authorities are also authorised to administer penalties for activities causing damage to protected sites.

Further regulations concerning the usage of protected areas include “The General Regulations of Special Protected Areas”, “Temporary Regulation on Land use in Special Protected Area”, “Establishment of Near-border territories”, “Regulation on Research and Investigation Activities in State Protected Areas”, “Regulation on Tourism in Special Protected Areas” and over 30 other special regulations.

Through these legal measures, the Government plans to limit the commercial activities that could have a negative effect on the Heritage Site and to support the activities

that meet the proper use requirements. Thus the Government of Mongolia has adopted a policy of regulating and supporting low-impact activities such as traditional livestock husbandry that does not exceed the pasture capacity; forestry development involving re-forestation activities; ecological tourism development; and environmentally friendly small enterprises. In particular, the Government of Mongolia acknowledges as its responsibility the prohibition of mining and restriction of logging and agriculture, and to exercise strong control over the construction of industrial buildings and facilities in the area of the Heritage Site.

Aspects of the management of the Orkhon Valley Cultural Heritage Site are set out in the “Orkhon” Program (1992), the “National Programme on Protection and Preservation of immovable cultural properties” (1998), and the “Master Plan of Operation for the Development of Tourism” (1999).

3.1.7 Natural disaster preparedness

The Orkhon Valley cultural landscape encompasses both the eastern part of the Khangain Nuruu mountains and the Orkhon Valley, which are very different from each other in terms of soil surface type and altitude. Since the regions are characterised by different natural conditions, different types of natural disaster are liable to occur. For example, the Tövkhen monastery is exposed mountain top land and is subject to substantial earthquake and forest fire risk. The ruins of Khar Balgas, Karakorum, and the memorials of Kul tegin and Bilge Khaan are exposed to the risk of flood, while Erdene Zuu could be put in *danger* of fire caused by human carelessness.

Although the risk of natural disaster in the Orkhon Valley is not serious, the following risks should be taken into account:

- Tövkhen Monastery is located on mountain top land and is subject to substantial earthquakes.
- The Orkhon river flows within one kilometre of the ruins of Khar Balgas; if the river level were to increase, the resulting flooding could cause the erosion of the embankment and retaining earthen wall.
- Fire is an issue mainly at Erdene Zuu and Tövkhen as a result of the use of ceremonial candles; there is also some degree of risk created by the inadequate heating system.
- Fire is also a threat for wooden sections of Erdene Zuu, although regular inspection of electrical wiring and temples by museum staff helps to reduce this risk.
- The ruins of Khar Balgas and Kharkhorin are somewhat threatened by the desertification of the region.
- The stone monuments of Khöshööon Denj or Temeen Chuluun could be struck by lightning. Indeed the Kul tegin monument was damaged by lightning strike in 1959.
- The other sites and monuments of archaeological and cultural value are exposed to comparatively less *danger* of damage by natural disasters.

3.1.8 Environmental Impact Assessment

The possible impact of the proposed development or economic activity within the Buffer Zone or Special Protected Area should be studied by an impartial expert on the basis of the following points.

I. Natural Impact. The proposed activity should not introduce any risk of:

- Soil erosion or desertification;
- Pollution of the soil, water, or air;
- Reduction of water levels;
- Change to the physical character of the landscape, for example as in the case of mining, forestry, or agriculture;
- *Danger* to natural species of plants or animals, by reducing habitat or food supply, etc.;
- Other conditions detrimental to the natural environment and ecological balance.

II. Physical Impact. The proposed activity should not intrude with or cause damage to the physical heritage sites by:

- Introducing a visual obstruction or other barrier to the site;
- Altering the physical character of the archaeological or historical remains;
- Producing indirect damage to the site by encouraging unsustainable traffic levels, etc.;
- Interfering with the public and scientific use and preservation of the site.

III. Cultural Impact. The proposed activity should not present a threat to the preservation of the intangible cultural heritage of the region by:

- Interfering with the continued nomadic use of the landscape;
- Threatening the sacred character of religious or natural sacred sites;
- Interfering with religious activities at temples and monasteries;
- Introducing infrastructures liable to exercise a sedentarising influence (e.g., physical vs. mobile communications networks).

Proposed developments which are considered to threaten the natural, physical or cultural integrity of the site in relation to any of the above points should not be approved.

3.1.9 Protection, Conservation and Restoration of the Main Properties

3.1.9.1 Turkish Memorials of Khöshöö Tsaidam

The Turkic memorials of Tsaidam Valley were first brought to the attention of scholars in the late 19th century. A joint Mongolian-Czechoslovakian expedition carried out substantial excavation work in 1958, subsequent to which the excavated areas were not filled in, with the result that accumulations of snow and rainwater in the empty pits have caused some elements of the remains to lose their original shape. Although the stone foundations of the temple columns have not been removed, they are becoming loose and are likely to lose their form.

Protective measures for the Bilge Khan and Kultegyn Memorials were respectively taken in 1911, 1935 and 1971. In 1971, the memorials were placed under the State protection

and fences were erected around the memorials. But these fences do not protect the memorials from natural elements and have the drawback of detracting from their appearance.

Since 2000, within the framework of a Mongolian-Turkish joint project, a survey trench has been dug in order to determine the general structure of the memorial, making use of a geomagnetic survey. The current project aims at eventually conducting a complete excavation and conservation of the site. Recognising that exposed ruins are at increased risk of damage from natural and human factors, excavated objects will be retained in a new dedicated conservation facility and exposed survey trenches re-filled. The entire memorial complex will be reconstructed in exact replica of its original condition, in a manner non-intrusive with the archaeological deposits left on-site.

Currently the memorial stele and statues at the Bilge Khan memorial complex, which are increasingly deteriorating, have been moved into a special building, and are undergoing conservation. (The relatively undamaged turtle monument has been left in its original position.) No excavations of the Kul tegin memorial have yet been conducted. Efforts have been made to remove sun-exposed and deteriorated stone elements of the memorial into the adjacent research/conservation shed. Some of the component monuments, including the stele, turtle monument, and sacred stone, have been left on the ground in their original locations. A net covering has been made for the purpose of protecting the stele from pollution and bird droppings. In addition, the stone figures located at the third site have been moved into the building. The recently uncovered memorial stone fences have been reburied in the ground.

3.1.9.2 Ruins of Khar Balgas

The ruins of Khar Balgas are fairly intact in comparison with numerous other cities established by Central Asian nomads. Khar Balgas was a fully-fortified command centre and commercial entrepot typical of trading points along the Silk Route.

According to historical records and other sources, after Khar Balgas City was destroyed by fire in the 840s during the invasion of Kirghiz tribes from the Enisei River, no attempts were made to protect, preserve or restore the city remains. This important historic site is *endangered* by natural erosion and the effects of desertification; human carelessness and vandalism, including the theft of carved stones left on the site; localised erosion damage caused by cattle-breeding within the ruins; and by agricultural use of the site. Furthermore, within this area there are no specified tourist routes; consequently visitors have been causing damage to the site by creating different paths through the ruins.

The Khar Balgas ruins have now been designated a Special Protected Area, as a result of which agriculture within the site is now prohibited, and fines are in place for vandalism or removal of cultural properties from the site. It is important to hire a full-time sentry, however, to guard and maintain the ruins and to ensure that local people and visitors are made aware of the protected status of the site, and that they comply with the regulations concerning its use. The planting of a buffer area of trees in the area surrounding the ruin should help to protect against wind-erosion and the effects of further desertification. It is also necessary to establish designated routes for visitors within the ruins, and to ensure that these routes are well-marked.

A further problem requiring attention is the erosion and potential collapse of standing mud brick structures, which may be solved with proper conservation efforts.

3.1.9.3 Ruins of Karakorum City

Modernization has taken its toll on the ruins of Karakorum City, the ruins being affected by the intrusion of modern infrastructure in the second half of the 20th century. Notably, considerable damage has been caused to the surface of the ruin by a network of roads criss-crossing the site, by the construction of a power station in the western part of the city and network of high-tension wires and poles running across the ruin, and by the overlapping of farms with the eastern part of the city, destroying sections of the eastern wall and causing damage to underground artefacts. Yet in recent years steps have been taken to reverse this damage by fencing off the main part of the site, preventing traffic through the ruin, and by removing some intrusive modern buildings. In addition, the site has been accorded status as a Special Protected Area, as a result of which agricultural and other damaging activities within the ruins are now prohibited. Plans have also been made to relocate the high-voltage power lines to an area outside the ruins, and to remove the irrigation pipes used in the former agricultural fields.

Damage has also been caused by the numerous archaeological survey trenches which have been left open. Failure to refill these trenches has accelerated the collapse of the ruins, especially in areas with no vegetation for ground coverage. Moreover, inhabitants in the neighborhood previously dumped rubbish in the trenches and pits and removed stones from the site for use as gravestones. The fencing-off of the site and imposition of fines for misuse of the Protected Area have lessened the risk of damage by locals, while more sensitive archaeological practices have now been implemented. It is planned to erect physical coverings over areas of the ruins which remain exposed.

3.1.9.4 Erdene Zuu Monastery

The first Mongolian Buddhist monastery, Erdene Zuu, was established on the ruins of Takhai near the ancient Karakorum city ruins in 1586.

The monastery is surrounded by stone walls linking together 108 stupas, and has a large gate at each direction. At the peak of its development in 1792, there were 62 temples and buildings inside the fortified walls, housing over 1000 lamas. The monastery was twice severely affected by reprisals, first in the 1680's during the Inter Mongolian Wars, and again in the 1930s and 1940s with the Stalinist religious purges. The monastery was taken under State protection in 1944, and in 1965 was opened as a Monastery Museum. In 1973, following an investigation into the condition of the monastery, Laviran, Eregsumgombo, Nomun Khan, Tsamba, Ayush, Gaagai, Narkhajid, and Gurvan Zuu temples were restored. Additionally, between 1996 and 1998, restorative work was done on two tombs, Gurvan Zuu Turtle fortress, the stupa in front of the golden stupa, East Zuu and other main temples. Currently there are 18 buildings standing, two tombs, plus 108 stupas and a few number of steles which are on public display. Besides this, these temples contain over ten thousand valuable exhibits.

Due to the natural and climate impacts and lack of restoration work in last years, the conditions of several temples have been deteriorating. In particular, roof water leakage has caused some damage to painted timbers and wall paintings in the Middle Zuu temple, Janraisag and Dalai Lama's temples.

The greatest damage has occurred to the three buildings, five stupas and triple tower gate. The appearance of the temples and buildings has suffered as a result of worn-off layers of paint, wall cracks, and so on.

The surrounding walls of the monastery have not been repaired, and indeed several temples and some parts of the wall have sunk into the earth to a depth of 50-80 cm. Inside the wall, there is no interpretation or presentation board to guide visitors to the exact locations of historical, cultural and archaeological sites and ruins. During the peak summer tourist period, untrimmed vegetation growth obscures many elements of the buildings.

Since the 1990s, following a resolution of the President of Mongolia, religious activities at Erdene Zuu monastery have been restarted—a significant step towards the restoration and development of the traditional religious customs in the Orkhon Valley Cultural Landscape. Although the temples of worship at Erdene Zuu were destroyed in the 1930s, the Laviran temple is now used as a residence for lamas. But this temple is not adequate for worshipping and moreover, sometimes the religious strict customs and rules can not be executed. There is consequently a need to restore the Tsogchin temple of Erdene Zuu, the former site of religious worship.

3.1.9.5 Tövkhén Hermitage Monastery

Tövkhén monastery was established in the seventeenth century and restored in 1760 and 1786. One undamaged temple (temple studio) and the foundations of the buildings, wooden floors, and ruins of some temples were under the protection of local authorities since 1971 and of the State since 1994. Investigative works were carried out in 1967 and 1971. A restoration design for the undamaged temple-studio was made in 1992. The Hermitage Monastery was largely restored between 1997 and 2001 on the basis of historical illustrations and photographs. The number of visitors and pilgrims has been steadily increasing in recent years.

3.1.9.6 Other Historical Sites

Besides the principal heritage sites described above, numerous smaller and more disparate sites have been discovered within the Orkhon Valley. In general no measures have yet been taken to preserve or protect these sites.

Deterioration of these heritage sites has been exacerbated in recent years due to farming management, population growth, non-ecologically sensitive tourism and the like, leading primarily to surface damage such as localised erosion or the displacement of loose stones belonging to the historic structures. The majority of the sites are relatively well-preserved, however—particularly in the case of *ovoos*, ancient graves and funerary monuments, as a result of their sacred nature. Historic ruins and prehistoric archaeological sites, whose significance is less clear to the general population, need to be protected against damage caused by traffic through the sites or by the removal of exposed artefacts. There is consequently a need to improve the level of protection accorded these sites, and to install on-site markers identifying their significance and protected status. In addition, these sites must be drawn to the attention of international scholars for the purposes of encouraging further investigation.

The protection and conservation of the following sites needs to be given special priority:

- Paleolithic site at Moiltyn am. Mongolian and Russian scholars began studying this site in the 1960s, leading to the discovery of several strata of buried artefacts related to

different periods of the Stone Age. The excavation area is largely covered in dust, and the holes and trenches dug by archaeologists have been filled with garbage by locals.

- Monuments of Khöshööon Denj, situated in the south-east of Kharkhorin soum. The complex consists of five square graves, Turkic memorials stone fence, and human and animal figured stone monuments of the Mongol Empire. In their current condition the stone fences have fallen down, the human statue has been eroded, and tomb stones are being used for livestock fences by local people.
- Shankh Western monastery, located south-east of Kharkhorin. The first Mongolian religious leader Bogd Gegeen Zanabazar established this monastery, one of the first to be constructed during the period of religious development in Mongolia. None of the original temples are standing, but some parts of the temples of Lamiin Khashaa have survived. Following the restoration of one temple and the main stupa of Lamiin Khashaa, the monastery has regained its role as a place of active religious worship. The site was considered a sacred location for the holding of the worship-ceremony for Chinggis Khan's state flag. Plans for the establishment of a worship complex were inaugurated by the President, but have stalled as a result of financial difficulties.
- Deer stones and Square tombs of Temeen Chuluu. This complex consists of square tombs and Deer stones relating to the Bronze Age. In their current condition the stone fences have fallen down and sunken into the earth, and the interiors of these fences have come to be used for dumping garbage. In addition, the deer stone carvings have deteriorated due to natural erosion. No detailed investigations have been made at this site.

3.2 Research

The status of the Orkhon Valley as the cradle of Central Asian nomadic civilisation guarantees the importance of the region as a subject in the study of world civilisations. The intersection of cultures along the Silk Route and in the centre of the Mongol Empire has proven to be of interest to scholars of Mongolia, Turkey, Iran, Pakistan, the Middle East, China, and other nations.

The Orkhon valley effectively came to international scholarly attention in 1889, with the publication by the famous Russian scholar N. M. Yadrintsev of an article on Khar Khorum city and the 'unreadable' Turkic rune inscriptions in the valley. In 1891 an expedition headed by V. V. Radlov of the Russian Academy of Sciences conducted a detailed survey of the Orkhon Valley, whose results were published in four volumes. Mongolian-led research in the area began with the establishment of the first state research institute in 1921. Since then, individual studies of specific sites or monuments have been carried out, focusing particularly on the larger sites of Moilt am, 'Orkhon-1', 'Orkhon-7', the Khu8shuu Tsaidam monuments, the ruins of Khar Khorum and Khar Balgas cities, and Erdene Zuu monastery.

Since 2000, in cooperation with the Turkish International Cooperation Agency, the Bilge Khan and Kul tegin memorial sites have been excavated and studied as part of the project 'Excavation, investigations, restoration and preservation of monuments of the Turkic period in the Mongolian territory'. According to the cooperation agreement signed by the governments of Mongolia and the Turkish republic, this project was initiated in 1994. During the official visit of the turkish president to Mongolia in 1995 the agreement was ratified, then

in 1997, a five-year action plan was approved. Within the framework of this programme, preliminary investigations were conducted and excavations began in 2000.

The artefacts uncovered from these sites have attracted the attention of many archaeologists and scholars specialising in ancient Turkey. In total approximately 2000 gold and silver objects have been discovered, including an emperor's crown, gold and silver castings, offering bowls inlaid with precious stones, and silver trays. Conservation and cleaning of some stone monuments are also being conducted under the present project.

Most information concerning the historic sites and heritage of the Orkhon Valley has been published only in the form of monographs and scholarly articles; as such there remains very little public knowledge, even locally, of the significance of many sites and monuments.

There is also an essential need for accurate knowledge about the heritage sites in order to ensure their successful management, in the interests of protecting their cultural properties. It is important, therefore, that the practical implications of scientific research be stressed in future survey plans, and in the related courses of training offered at Khar Khorin University.

3.3 Education and Training

There are currently no training programs and activities drawing attention to the significance and worldwide value of the Orkhon Valley, other than those conducted within the academic framework of institutes and universities.

Complete information about the Orkhon Valley as a significant heritage site is absent in all secondary schools. Even in Arkhangai and Övörkhangai aimags, where the Orkhon Valley is located, kindergartens and schools do not provide additional lessons on world heritage, or the value of the Orkhon Valley Cultural Heritage Site. It is expected that this issue will be partly resolved with the introduction of the UNESCO programme 'World Heritage in Young Hands' into local schools in the upcoming year.

An important objective of the present Management Plan is to develop Khar Khorin University as a regional centre for research and training. This will include the establishment of a research institute dedicated to the study of issues pertinent to the Orkhon Valley; the creation and management of a museum, in association with the Mongolian Academy of Sciences, exhibiting archaeological artefacts discovered in the valley; the preparation of course materials for secondary school programmes, highlighting Mongolia's heritage sites, and in particular the heritage of the Orkhon Valley; the hosting of national and international seminars, workshops, conferences, and short-term training courses; and the training of guides and interpreters, conservators, tour managers, and other professionals within the context of the overall development strategy for the Orkhon Valley. Khar Khorin University is expected to play an important role in the study of nomadic culture, with a particular emphasis on the practical issues of retaining the traditional nomadic lifestyle whilst adapting it to modern technologies and social needs.

3.4 Publicity and Interpretation for Visitors

The historic-cultural value of the Orkhon Valley Cultural Landscape Zone is already familiar to foreign tourists; approximately 80% of visitors to Mongolia spend time in the region. Indeed most Mongolian tour operators offer excursions to the Orkhon Valley as an integral part of their standard tours, and consequently provide information about the heritage site as part of their promotional literature. For the most part, information included in travel

brochures refers to the importance of the region in ancient history, highlighting Karakorum city as the capital of Mongolian empire and Erdene Zuu monastery as the first Buddhist centre in Mongolia, along with Khar Balgas, Khushuu Tsaidam and the Turkic memorials, and Tövkhen khiid. Nomadic civilization and tradition are also advertised to potential visitors.

Even though the Orkhon Valley Cultural Landscape Zone is internationally recognised and plays an important role in the Mongolian tourism industry, marketing services and interpretation do not generally meet international standards.

Advertising activities related to the Orkhon Valley Cultral Landscape within the context of the official heritage sites programme have not yet begun. We expect that the registration of the Orkhon Valley Cultral Landscape as a World Heritage Site will ensure the heightened development of information services.

The major problems related to interpretation and publicity currently are:

- There is no network for disseminating information and providing publicity and interpretive services for tourists in relation to the primary heritage sites of the Orkhon Valley; nor are there any modern service centres for travellers.
- Tour operators servicing the Orkhon Valley Cultural Landscape area tend to direct their advertising to the general tourism market, leaving a need for the development of special-interest tours.
- At most sites within the Orkhon Valley there is a complete lack of on-site interpretation, marked pathways, and signage. Tourists suffer from the lack of road markings, interpretation facilities, and the like.
- In addition, the information provided to tourists by museums and similar organisations is out-of-date, of limited interest, and lacking in basic facts. This problem can be seen as connected with the lack of a co-ordinated tourism marketing policy for the Orkhon Valley, and the general weakness of organisation.
- Information concerning the heritage area is not disseminated over a sufficiently broad range.

The above problems show the necessity of implementing various forms of publicity so as to create a distinctive image for the Orkhon Valley Cultural Landscape as a tourism region, effectively publicise local products and services, and provide necessary information to visitors.

3.5 Utilization of the Landscape Zone

3.5.1 Government Involvement

The State Great Khural and the Government of Mongolia have adopted 25 Laws and more than 50 regulations respectively since 1994 to protect and coordinate the utilization of the historical and cultural sites resources and the environment in general. In the same period, the Government of Mongolia also joined to more than 10 international agreements relating to the protection of environment and culture.

The legal conditions to regulate the utilization of the natural resources of the Orkhon Valley Cultural Landscape Zone are well in place. The Government interest in utilisation of

the Orkhon Valley resources is to provide good living conditions for the present population and to guarantee the sustainability of natural resources. The policy of the central Government in this regard is closely unified with that of the local bodies.

The number of individuals and bodies with an interest in the Orkhon Valley is very large. Some of the potential roles and interests of the Government in different economic scenarios can be identified as follows:

The state sets up basic rules and ensures their observation and implementation. In this scenario, basic rules and guidelines are established for utilisation of the resources of the Orkhon valley. There is a need for co-operation between central and local administrative bodies on the one hand, and the private sector and general public on the other, in order to establish sound enforcement mechanisms.

Market failure, or state regulation of market. From this perspective, there is a need to consider the utilisation and exploitation of Orkhon valley resources within the framework of sustainable development concepts, to establish limits on the exploitation of non-renewable resources and to control the exploitation of renewable resources, as well as strengthening state regulations through the enhancement of local management capacities.

Different efficiency measures for government and private sector organisations. As the bottom-line for any private company is gaining and increasing its profit, this might lead to over-exploitation of natural resources with negative ecological consequences.

Redistribution of resources and equalisation. This is the most direct argument for state regulation. The argument for state control is strongest where the market mechanisms are still rudimentary, the local government is dependent on transfers from the central budget, and where the economy as a whole is strongly dependent from frequent fluctuations of external market prices. Since the Government assumes a responsibility to include the Orkhon valley in the World heritage site and to regulate its utilisation and exploitation according to international standards, the Government has to ensure the conditions for avoiding a shortage of resources.

Instability of the market. The government should ensure the conditions for stable market development in the Orkhon Valley heritage site.

3.5.2 Public Interest

The Orkhon Valley has good arable land which is quite suitable for pastoral nomadic livestock breeding. From 1960 to 1990, local nomadic families ran pastoral livestock husbandry in parallel with crop farming, and gathered rich harvest yields.

Figure 1. Average number of nomadic families within the Buffer Zone by season

Soums	Area (km ²)	Winter	Spring	Autumn	Summer
1 Bat-Ölzii	182.457	8	10	21	33
2 Khujirt	117.835	9	19	55	75
3 Kharakhoriin	470.697	213	269	102	213
4 Khotont	376.278	50	70	62	100
5 Khashaat	291.430	30	32	28	19
TOTAL	1438.667	310	400	268	440

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The transition to the open market economy has changed this situation and the last years periodic natural disasters such as heavy snowfalls and draught have resulted in the considerable loss of livestock and decrease of the yield harvest. Natural disasters have caused an increase in unemployment and poverty in the region.

There has been a tendency towards an increase in the number of private enterprises and service centers, leading to job creation.

The speed and scope of private sector development is too limited to cause a stable decrease in unemployment.

In general the public interest and employment management issues are as follows:

- Developing the policy and objectives for employment generation and offering training and re-training for unemployed and unskilled workers,
- Supporting private enterprises by contracting out public services such as local roads maintenance and all services in the public greenhouses,
- Supporting tourism development through the establishment of beaches, horse riding areas and different types of souvenir production and sales points,
- Establish resort centers at hot springs areas

Figure 2. Population and Livestock within the Orkhon Valley Cultural Landscape

Districts	Population (2000)	Total households	Number of households in Buffer Zone	Number of households in Special Protected Areas	Total Livestock
Arkhangai aimag (total)	9941	2638	112	2	314941
Khashaat suum	4338	1110	62	1	153447
Khotont suum	5603	1528	50	1	161494
Övörkhongai aimag (total)	27341	7389	324	2	320044
Kharkhorin suum	13814	3573	234	1	97050
Khujirt suum	7814	2231	45		133757
Bat-Ölzii suum	5713	1585	45	1	89237
TOTAL	37282	10027	436	8	634985

3.5.2.1 Education

Education is a major priority for the development of the Orkhon Valley region, as a guarantee for the future economic and social security of the region. Currently there are two ordinary and one specialised mathematics schools and one kindergarten in Kharkhorin *soum*. With the increase in the population of the region, the number of pre-school children has also increased, leading to a need for a greater capacity in local schools. Therefore with the assistance of the Asian Development Bank, construction of a new secondary school and kindergarten for 360 children has been planned. Yet this new school alone will not be sufficient to meet local education needs.

A further problem is the lack of adequate student accommodation. At present 17% of local students come from herding families, of whom 30% live in the school dormitory. There is a need to increase the number of beds in the dormitory in the near future.

Within the framework of the Programme for Sustainable Development in the 21st century, it is planned to reestablish School No. 1 in Kharkhorin as the primary regional school. This will make a significant contribution to the improvement of educational levels of teachers and students in schools in the region.

Additionally the ‘Sacura’ schools computerisation project is underway, with the joint involvement of the Mongolian Ministry of Education, Science and Culture and the Japanese International Cooperation Agency.

3.5.2.2 Health

The regional hospital in Khar Khorin offers basic and specialised medical services to the residents of the local district, as well as to residents of Khashaat and Khotont *soums* in Arkhangai aimag and Rashaant *soum* in Bulgan aimag. The hospital is equipped with adequate laboratory and medical equipment, including ultrasound machines, a dental laboratory, and clinical test and analysis facilities.

In recent years the population of Kharkhorin has increased as a result of its development as a tourist centre, corresponding with the opening of numerous spas and hotels. In connection with this development, it is necessary that the hospital facilities be expanded to offer adequate services both to residents and to visitors.

3.5.3 Economic interests

3.5.3.1 Nomadic pastoral live stock breeding

The local nomadic families of the Orkhon Valley have a long tradition of pastoral livestock breeding, which is comparably resistant to external factors such as market price fluctuation. At present there are 3000 families in the Orkhon Valley buffer zone, and 80-thousand animals, which is consistent with the pasture capacity.

Pasture capacity and its sustainable utilization are the core issues of pastoral livestock breeding. It is important to limit the number of livestock and prevent the overcutting of trees so as to avoid the risk of desertification. To this effect, it will be necessary to conduct a detailed study of pasture capacity, to pass regulations limiting livestock numbers, and to enforce such regulations through regular monitoring procedures.

The Orkhon River is the main water resource for livestock breeding in the Valley. Unfortunately, the water level has decreased and in some areas has become polluted, resulting from the unlimited tree cutting and the establishment of mines in the vicinity of the river. Thus, there is need for legal regulations limiting forestry and mining activities; in addition, renovation of the wells reallocation of their ownership is a priority.

3.5.3.2 Agriculture

In 2001 the total crop cultivation in the Orkhon Valley amounted to 1319.1 tonnes, including 1000.5 tonnes of potatoes, 358 tonnes of vegetables, and 10885 tonnes of animal fodder.

A total of 1937 local families have been involved in the Green Revolution Programme and plant crop over a 300 hectare area for personal consumption. In addition 650 families have involved in a vegetable farming program undertaken by ADRA international and World Vision.

There are several crop, potato and vegetable planting areas that have not been in use during the last 10 years. Steps have been taken to limit large-scale crop farming in the Orkhon Valley heritage site. Currently there are no large-scale farms operating within the Buffer Zone of the Orkhon Valley Heritage Site, although there is some agricultural activity along its eastern border.

The following actions should be undertaken in the near future:

- Planting trees in the disused agricultural fields so as to arrest desertisation and bring back the natural face of these area. Tree planting must occur only in areas where the practice will not impact adversely on the landscape setting of the valley, and where they will not damage archaeological properties.
- Supporting farming development outside of the Orkhon Valley to provide ecologically healthy products to the families of the region. It is foreseen that family-scale gardening will be permitted in designated areas, but that large-scale farming will be entirely prohibited within the Buffer Zone of the Heritage Site.

3.5.3.3 Regulation of Urban Development

The center of the Kharkhorin soum of Övörkhongai aimag is located immediately to the west of the former Karakorum city..

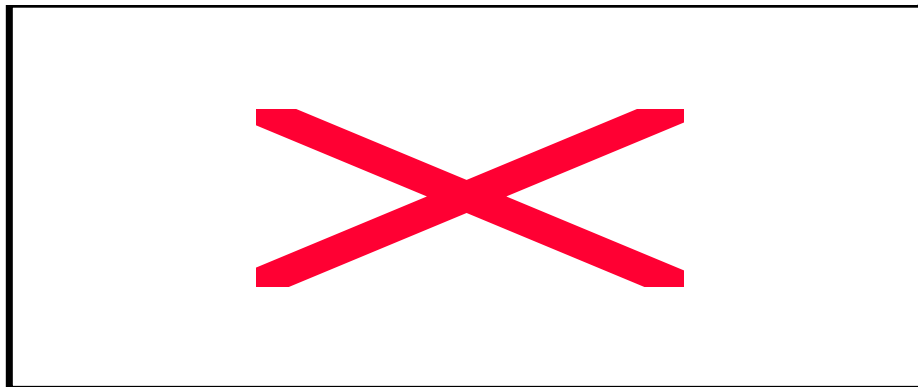
The soum occupies a territory of 235.2 thousand square kilometres, including a population of 13444. The economy of the soum is principally dependent on agriculture, with 87 thousand head of livestock, a 3510-hectare area under cultivation, a flour mill which produces 35.0 thousand tonnes of flour annually, a meat factory, alcohol and beverage factory and 10 *ger*-complexes for tourists.

The continuing increase in population levels within the Orkhon Valley has important implications for the management of infrastructure and physical development within the heritage site. In particular, new roads, heating systems, communications networks, and residential facilities will need to be added. It is important that these developments not be destructive to the character of the Heritage Site. As there are currently no zoning regulations restricting the growth of Kharkhorin *soum* centre, residents have been constructing private homes in a disorganised manner; consequently it is important that a new urban development

plan be developed to control urban growth and to ensure that new industries and other developments do not cause harm to the surrounding landscape.

In conjunction with the strategy of promoting nomadic culture within the Orkhon Valley, the use of *gers* should be encouraged to the greatest extent possible. By establishing mobile *bag* (local service) centres within each of the *soums* in the Heritage Site, following the nomadic patterns of local residents, it will be possible to provide modern services to nomadic populations whilst reducing the impact of such settlements on the natural environment. In this context it is important to encourage developments to the *ger*, permitting access to modern comforts yet preserving its fundamental mobility.

Figure 3 Population forecast of the Orkhon Valley



3.5.4 Development of Tourism and Recreation Services

The Government of Mongolia has instituted a basic plan for the development of tourism covering the period from 1995 to 2005. Corresponding to the policy of economic sustainability, this concept aims to strengthen the tourism industry, creating one of the most highly valuable, independent and export-oriented development sectors in the country. To this effect, steps have been taken towards creating favourable conditions, such as support for foreign investment, international co-operation and publicity.

After the shift to the market economy, the tourism industry faced qualitative and quantitative changes, creating a need for the implementation of a co-ordinated strategy for sustainable tourism development. Such a policy must take into account population density and habitation, state policy on administration and urbanisation. Proper tourism management can bring valuable income to local areas, leading to improvements in the living conditions of local communities and avoiding negative impacts on cultural and natural heritage.

In Mongolia eco-tourism has mainly developed in the regions of Lake Khövsölgul, Karakorum, the Orkhon Valley, Ömnögobi and Ulaanbaatar.

Some indicators from the year 2001 suggest that the level of development in this sector has increased, as the result of activities carried by the state and private enterprises during the past years. 10.1% of GDP and 21.3% of export activities are tourism-related. According to statistical data from the same year, 192 thousand visitors from 140 countries came to Mongolia, of whom 16.5 thousand were tourists.

Within the framework of the regional tourism development plan, the territory of Mongolia has been divided into the regions, one of which being the Orkhon Valley.

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The Orkhon Valley Cultural Heritage Site is rich in resources for developing tourism along the lines of introductions to traditional culture, horse and yak riding, fishing, natural excursions, mud treatment and so on.

The following conditions contribute to the favourability of tourism development in the Orkhon Valley Cultural Landscape Zone.

- The site is located in the central part of Mongolia, readily accessible from the capital city.
- Tourism resources are relatively concentrated in a single area.
- The Orkhon Valley contains beautiful natural scenery and many species of flora and fauna.
- Tourists have the opportunity to become acquainted with Mongolian nomadic civilization and its traditions.
- Tourism facilities are, in comparison to those in other parts of Mongolia, relatively well-established. Currently, 10 tourist camps offer services with a capacity of 900 visitors per day; and infrastructure, such as transportation, communication, sustainable energy resources are relatively established. (Ulaanbaatar and Kharkhorim are linked by asphalt road; soum centers have energy sources from centralized supply systems; Kharkhorin city has access to the satellite communication network).

Yet there are currently many deficiencies in the tourism service and infrastructure of the Orkhon Valley.

- The absence of regular air transport to the region, coupled with the failure of the local airport to meet international standards, prevents the further development of tourism to the Orkhon Valley.
- Other than the road from Ulaanbaatar to Kharkhorin, there are no paved roads leading to the heritage sites or scenic areas of the Orkhon Valley.
- Only the town of Kharkhorin has access to the satellite communications network; remaining *soum* centres are connected by physical telephone lines.
- In all *soums* of the Orkhon Valley Heritage Site, only signals from Mongolian National Television can be received; there is clearly no access to cable channels.
- There are no cultural centres or interpretive facilities serving to present nomadic culture, folk customs, festivals, folk arts, and the unique lifestyle of Mongolian herders.
- There are no official routes or pathways for visitors within the historical, cultural, and natural scenic sites of the Orkhon Valley; roads and sites are lacking in signage and interpretive panels; and in general there are no guides or adequate on-site interpretive facilities.
- Museum services do not meet international standards. The only museum facilities within the Orkhon Valley Cultural Landscape Zone are at Erdene Zuu Monastery.
- The capacity, service, quality, and physical condition of tourism and holiday facilities do not meet international standards. An increasing number of holiday ‘ger camps’

offer accommodation, restaurant, toilet and shower facilities, but there are few hotels providing comfortable heating systems, swimming pools, and saunas.

The development of tourism facilities in the Orkhon Valley must at all times take into account the sustainable use of the Cultural Landscape, in particular avoiding damage to the cultural and natural properties of the site. With this in mind, any development of tourism infrastructure, including the establishment of *ger*-camps, hotels, resorts, roads, and on-site visitor facilities, must be subjected to an Environmental Impact Assessment. Tourism accommodation and facilities should be focussed in the area of Kharkhorin, and not in the vicinity of Khar Balgas or other areas where concentrations of tourists could lead to damage to the sites.

3.5.5 Museums and cultural services

Museum services in the Orkhon Valley Cultural Landscape Zone do not meet international standards insofar as there are currently no visitor interpretation services, nor any additional facilities other than at Erdene Zuu, which receives approximately 15 thousand tourist visitors per year.

Currently, initial steps have been taken towards establishing a museum beside the Khushu Tsaidam Turkic memorial complex. Additionally, blueprints for an open-air museum at Karakorum have been drafted, incorporating a number of hearths uncovered during excavation of the site as exhibits.

Further plans are underway to protect the ruins of Khar Balgas City, instituting a master plan of operations for the development of tourism, and controlling the location of roads so as to restrict automobile access. In general, there are no visitor service and tourism facilities—such as apartments, hotels, toilets, wash rooms, exhibition and trade, and interpretation services.

It is necessary to establish a museum complex at the Orkhon Valley Cultural Landscape Zone, and to establish co-ordinated on-site interpretation at component heritage sites, such as Khushuu Tsaidam Turegs memorials, Khar Balgas city remains, Karakorum city remains, and Tövkhен and Shankh monasteries.

3.6 Financial sources for preservation, protection and reconstruction

Currently, there is no administrative body in the Orkhon Valley heritage area that undertakes protection and conservation of historic sites—with the exception of the Erdene Zuu museum administration, which obtains its funding directly from tourism. The administration of Erdene Zuu monastery provides additional funds for research, preservation and protection activities. In addition, Erdene Zuu’s monastery’s Lavrin temple is an active place of worship, which obtains financial support from the monastery’s administration. Other historic sites do not receive any funds from the state budget.

At the current time, financial allocations for the protection, restoration and research activities within the nominated cultural landscape are provided from local and foreign investment. In total 3.82 million USD have been provided for this purpose during the last five years.

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Income for preservation, protection, conservation and restoration activities in the Orkhon Valley could be collected in the following ways:

- Setting annual budget allocations for heritage site management at the state and municipal levels;
- Appropriating taxation income from tourism-related businesses making use of the heritage sites;
- Offering fee-based services for the Orkhon Valley Cultural Heritage Administration;
- Soliciting financial contributions and assistance from local and international organizations, countries and citizens;

4 PLAN OF ACTION

4.1 Implementation of the Site Management Plan

The Orkhon Valley Cultural Landscape Zone covers two administrative units (*aimags*) and five districts (*soums*) territory covering a total area of 1438.6 square kilometres.

The Ministry of Culture is responsible for the general implementation of legislation regulating the preservation, protection, and exploitation of the Orkhon Valley Cultural Landscape Zone, while municipal authorities are responsible for the enforcement of these laws.

Special protection zones surrounding the Turkic memorials, Khar Balgas, Karakorum city ruins, Erdene Zuu monastery, and Tövkhen monastery have been identified by the Government of Mongolia, thus ensuring the ultimate authority over the use of these sites of the Ministry of Science, Culture, and Education. Currently, however, there is no co-ordinated administration of the Orkhon Valley Cultural Landscape area.

Of the specific sites within the Orkhon Valley, only Erdene Zuu monastery has its own administration, which also has responsibility for the Khushuu Tsaidam monuments. Tövkhen Monastery is guarded by a resident lama, while the Khöshöö Tsaidam monuments and Khar Balgas ruins are protected by hired guards.

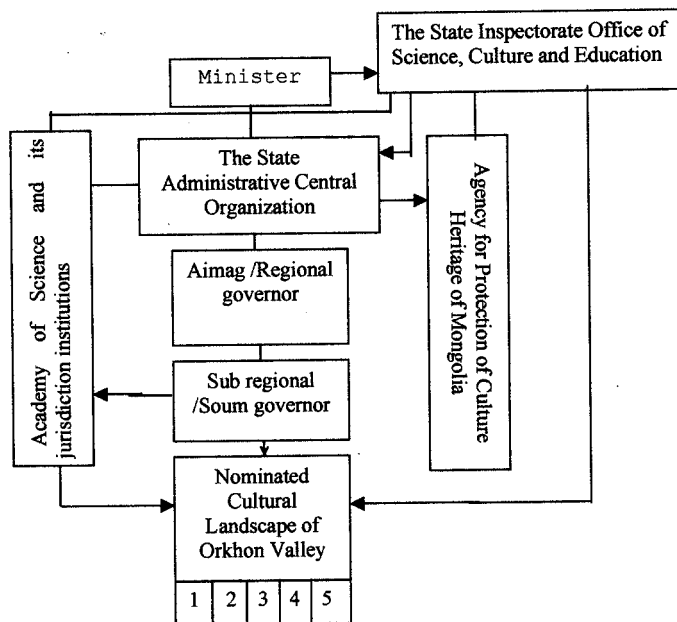
The Government of Mongolia is committed to strengthening mechanisms of protection, monitoring, exploitation and co-ordination for these valuable heritage sites. For this purpose, integrated management will be provided through the establishment of a distinct administrative body for the Orkhon Valley Cultural Landscape Zone.

4.1.1 Agencies with management authority

Currently, management of the proposed Cultural Landscape Zone falls under the authority of central and local governments.

- The ministers have statutory responsibility for care and maintenance on the behalf of Government of Mongolia.
- Ministries and The State administrative central organisations are responsible for the general management of the proposed sites and the provision of professional administration. The central administration in charge of cultural affairs and the governors of local administrative territorial units take measures to rescue, preserve and restore the endangered properties of historical and cultural heritage, using the financial resources of central and local budgets, funds and donations.
- The restoration of properties of historical and cultural value shall be carried out on a contractual basis by the professional institutions and individuals authorised by the state central administration in charge of cultural affairs, in accordance with the design and project, drafted on the basis of research and test work.
- The State Inspectorate office of Science, Culture and Education is a Government Regulatory Agency responsible for controlling and implementing laws concerning the science, technology, education, particularly protecting and preserving the cultural heritage of Mongolia, and for inspecting the actions of the agency for Protection of Cultural Heritage of Mongolia and all other cultural entities.

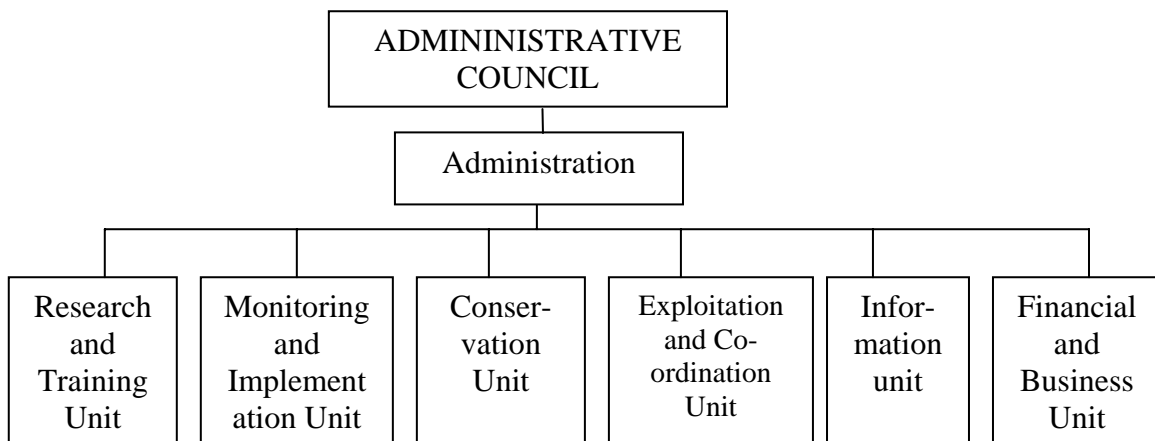
Figure 4. Management Structure of the Orkhon Valley Cultural Landscape



- The Agency for the protection of culture heritage of Mongolia is an executive agency under the Ministry of Culture, Science and Education, responsible for administering the laws

4.1.2 The Orkhon Valley Administrative Council

Figure 5. Structure of the Orkhon Valley Heritage Site Administration



The Orkhon Valley Heritage Site Administrative Council is to be established with the express function of co-ordinating and advising on the implementation of the Site Management Plan for the Orkhon Valley Cultural Landscape, as well as monitoring the needs of stakeholders and reporting on management issues to the bodies represented on the Council. The Administrative Council is an advisory body, whose members are appointed by the

Minister of Science, Technology, Education and Culture as agreed with relevant stakeholder organisations.

A. The **Administrative Council** consists of representatives from stakeholder groups, including governmental and non-governmental organisations sharing responsibility for the implementation of the Site Management Plan, as well as elected officials representing the populations within the Special Protected Area Buffer Zone. It is collectively responsible for assessing the management needs of the Orkhon Valley Cultural Landscape Zone and developing or revising management policies as appropriate, as well as ensuring the integration of management activities through the maintenance of communications between the different bodies represented by the members of the Council.

B. The **Administration** is responsible for maintaining communications with all members of the Council, and for overseeing the activities of the various Units reporting to the Administrative Council. It consists of a Director and the six specialised units described below.

C. The **Research and Training Unit** is responsible for co-ordinating scientific activities related to the heritage sites of the Orkhon Valley, including the implementation of guidelines for excavations and other research use of the site, the collection of scientific materials, and the conveying of important findings to the Administrative Council. It is also responsible for organising seminars and training activities in association with Khar Khorum University, and developing and disseminating study materials for use in schools and universities.

D. The **Monitoring and Implementation Unit** is responsible for monitoring the use of the Cultural Landscape Zone and carrying out activities as directed by the Administrative Council for the implementation of the Management Plan, as well as conducting evaluation studies related to the management of the site.

E. The **Conservation Unit** is responsible for studying the preservation and conservation needs of the cultural heritage within the Orkhon Valley, and taking necessary actions to ensure that proper conservation work is undertaken.

F. The **Exploitation and Co-ordination Unit** is responsible for co-ordinating the use of the Cultural Landscape Zone by third parties.

G. The **Information Unit** is responsible for providing tourist information, maintaining databases of scientific information and documents related to the Orkhon Valley Cultural Landscape Zone, and promoting tourism within the Cultural Landscape Zone through advertising campaigns.

H. The **Financial and Business Unit** is responsible for developing and implementing policies for local development and the private use of the site.

4.1.3 Evaluation and Reporting

Ongoing evaluation of the effectiveness of the Site Management Plan is to be handled by the Orkhon Valley Administrative Council. Difficulties arising in the implementation of the management plan will be resolved if necessary through direct liaison with official bodies represented on the council, including the Ministry of Science, Technology, Education and Culture and the Mongolian National Commission for UNESCO.

Final evaluation of the current Site Management Plan will be conducted jointly in 2007 by the Ministry of Science, Technology, Education and Culture, the Mongolian National Commission for UNESCO, and the National Committee for World Heritage, on the basis of reports by the Orkhon Valley Administrative Council. At this time a second management plan will be produced and implemented on the basis of the experience of the first plan, and in a manner suitable to all parties involved, making use of further consultations with all stakeholders.

4.2 Objectives of the Management Plan

The management plan for the Orkhon Valley Cultural Landscape is based upon the objectives and challenges outlined above with regards to the conservation, preservation, use, and management of the site. The Management plan consists of (a) a vision for the future development of the Orkhon Valley Cultural Landscape Zone, (b) long-term aims covering a thirty-year period (2003-2030), and (c) medium-term policies to support the achievement of these aims (2003-2010).

- Social planning in the Cultural Landscape Zone shall be based upon a pattern of sustainable social development in harmony with nature, ecology, and nomadic civilisation.
- The Orkhon Valley Cultural Landscape will be internationally and universally recognised as a World Heritage Site and managed to protect its outstanding universal value

4.3 Monitoring of the Site

The Erdene Zuu museum administration reports once every two years on the status of protection and conservation of the monastery. In addition, aimag governors, culture specialists, and state inspectors prepare reports and recommendations on landscape protection and preservation for the Ministry of Science, Education, and Culture. Everyday monitoring of the Erdene Zuu museum-monastery is conducted by the museum administration, and in case of Tövkhen temple by its resident lama.

The Ministry of Science, Education and Culture has mobilized a temporary commission responsible for conservation and restoration works; in future this commission should be promoted to permanent status. In addition, it is necessary to establish a professional monitoring unit within the Orkhon Valley's Cultural Heritage Administration. Subsequently, additional approaches could be initiated and developed through reporting of this unit to the World Heritage Commission and relevant ministries.

The following set of indicators is proposed for the assessment of the conservation and preservation status of heritage sites.

1. For landscape sites in general:
 - The number of new buildings currently under construction within the landscape site
 - The number of new high-voltage transmission lines
 - The quantity of new infrastructure
 - The quantity of livestock
 - The number of meetings among local authorities

2. For archaeological sites:
 - Number of vandalism incidents
 - Amount of damage
 - Number of recent degradations
 - Amount of successful conservation work
 - Number of sites at which research activities are being conducted
 - Number of newly-established protection zones
 - Number of sites inspected by managers
3. For historical and cultural sites:
 - Amount of damage
 - Proportion of buildings which have to be reconstructed
 - Number of building walls and roofs which should be taken into the protection
 - Number of murals which require conservation
 - Level of relative humidity within the threatened areas

4.4 Long-term plan

4.4.1 Conservation and Protection of the Heritage Site

- Adequate legislative and regulatory conditions for the Orkhon Valley cultural landscape will be established, meeting the criteria of World Heritage and its protection and use.
- Systematic measures will be implemented to ensure the protection of forest, soil, and biodiversity; the discontinuation of pollution of the Orkhon river, soil erosion, and local desertification; reforestation, rational management of pastures, fire prevention, and general wilderness conservation.
- Nomadic culture will be integrated with modern technology, and a coordinated system of tourism, culture, education, science and health service will be maintained in close conjunction with nomadic culture and lifestyle.
- Karakorum city, located in the centre of the Orkhon Valley, will become a centre meeting the ecological criteria of World Heritage, rationally combining progress and tradition. Karakorum shall be an independent centre able to contribute employment and economic development to the region, and will be a centre of local infrastructure and low-impact industry.
- The unique traditions, customs, religion, and lifestyle of the nomads will be preserved in combination with newly-introduced modern achievements.
- The World Heritage Site will be preserved for future generations through the development and implementation of a Site Management Plan, covering its restoration, conservation, and protection, at least every five years.

- A solid economic base will be established for research and laboratory works on the use, preservation, restoration and protection of historic sites and artefacts in Karakorum city.
- A human resources management plan for the heritage site and its capacity-building will be developed.

4.4.2 Use of the Cultural Landscape Zone

- Knowledge-based industries founded on the combination of traditional and modern technologies will be established in the Khar Khorin region, building a strong economic base capable of meeting the challenges of social development through the installation of accessible infrastructure, high-quality services, and tourism and recreation industries, establishing the Orkhon valley as an economic foundation of local sustainable development. All such developments must be founded on the principle of sustainability, and be subjected to rigorous application of the Environmental Impact Assessment criteria to avoid destruction of the natural, physical and cultural character of the Orkhon Valley Cultural Landscape.
- Sustainable cultural eco-tourism and recreational industries based on nomadic civilisation will be developed to international standards.
- Necessary measures will be taken for the sustainable use of the natural resources in the Cultural Landscape Zone without causing damage to the local environment, whilst implementing a policy of restoration and conservation.
- A national plan for the creation of access to information and service facilities will be implemented.
- A network of museums and interpretation centres will be established for the purposes of presenting and interpreting the Orkhon Valley cultural landscape as a World Heritage Site, and cultural services and industries will be established for the purpose of providing information and publicity, and showcasing the culture, traditions, and art of Mongolia.
- A National Programme aimed at maximising the value and importance of education use of the World Heritage Site will be implemented.

4.4.3 Management of the Cultural Landscape Zone

- National plans, programmes, legislative documents and policies which might affect the conservation and protection of the Cultural Landscape Zone will be considered and implemented where appropriate.
- Appropriate measures to protect, conserve and develop the Cultural Landscape Zone will be implemented, in coordination with local development strategies and management plans.
- Objectives for conservation and protection should be included in ministerial policy and strategy, with technical and professional support from the government.
- Management measures should be set up in order to coordinate the use and implementation of conservation and protection of the landscape in the World Heritage Site.

- An Administrative Council for the Orkhon Valley Cultural Landscape should be set up in order to coordinate the linkage between the World Heritage Site and local community, and partnerships between private and government offices within the World Heritage Site.

4.5 Medium-term plan

The present section outlines measures for the implementation of the Site Management Plan over the upcoming seven years. Where several organisations share responsibility for the implementation of a single measure, the co-ordinating organisation is listed first. (See List of Abbreviations below.) The Orkhon Valley Site Administration is to be responsible for the overall implementation of this plan, including verification that assigned actions are taken as agreed by the relevant organisations. Policy issues are to be the responsibility of the National Committee for World Heritage.

4.5.1 Conservation and Protection

4.5.1.1 Natural Risk Preparedness

Action	Responsible Organisations	Dates
4.5.1.1.1 Take necessary actions to prevent potential earthquake damage to historic buildings and monuments located in earthquake-prone areas, such as Tövkhen Monastery.	MOSTEC	2004
4.5.1.1.2 Construct a dyke to protect Kharbaltgas ruins from flood damage.	MOSTEC, MID, AAGO	2008
4.5.1.1.3 Institute precautions to reduce the risk of fire damage in the active monasteries of Erdene Zuu, Tövkhen, and Shankh from the use of butter candles, by installing fire alarms and ensuring the permanent presence of security officers.	MOSTEC, EZMA, TMA, SMA	2004
4.5.1.1.4 Assemble a unit for prevention of sudden natural disasters and civil security, to work out and implement emergency policies.	KSGO	2003
4.5.1.1.5 Take precautions to reduce the risk of fire at Erdene Zuu monastery, by equipping it with an electronic security system.	EMA	2003
4.5.1.1.6 Undertake a programme of reforestation to combat desertification and sand movement in the area of the heritage site.	ME, MOSTEC, ÖAGO, KSGO	2002-2010
4.5.1.1.7 Install lightning rods at the Khöshöö Tsaidam memorial complex, Erdene Zuu, Tövkhen and Shankh monasteries.	MOSTEC, EMA, TMA, SMA	2004
4.5.1.1.8 Equip Erdene Zuu and Tövkhen monasteries with safe heating systems, to replace the current hazardous stoves.	EMA, TMA, FPCH	2003

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4.5.1.2 Conservation and Protection of the Orkhon Valley Cultural Landscape

4.5.1.2.1	Clean the Orkhon river and protect springwaters in its drainage basin.	SGO, ME, MID	2002-2010
4.5.1.2.2	Institute a community awareness campaign aiming to restore water levels of the Orkhon river by reducing negative-impact activities.	SGO, MID, ME	2002-2008
4.5.1.2.3	Impose firm restrictions on logging and tree-cutting.	AGO, MID, ME	2002
4.5.1.2.4	Conduct a survey of rare and extremely rare animals and plants in the Orkhon Valley.	ME, SGO	2002-2010
4.5.1.2.5	Pass regulations to protect bio-diversity in the Orkhon Valley.	ME, SGO	2002-2010
4.5.1.2.6	Conduct a survey of pasture capacity in the Orkhon Valley.	AGO, SGO, MFA	2004
4.5.1.2.7	Pass and enforce regulations limiting numbers of livestock, so as to prevent landscape degradation.	AGO, SGO, MFA	2003
4.5.1.2.8	Conduct regular monitoring of livestock numbers, to permit the enforcement of pasture capacity regulations.	AGO, SGO, MFA	2004-
4.5.1.2.9	Establish regulations intended to protect archaeological elements of the cultural landscape.	MOSTEC	2003
4.5.1.2.10	Institute a sustainable development plan, to develop traditional nomadic and religious culture in combination with modern technology.	NCWH, MOSTEC, AGO, SGO	2004
4.5.1.2.11	Cooperate with foreign countries in the conservation of cultural heritage, and organise exchange programmes among professionals.	NCWH, MOSTEC, MAS, KKHU	2003-
4.5.1.2.12	Obtain the support of international experts in the restoration of cultural heritage in the Orkhon valley; regularly organise meetings, seminars and workshops; and publish and distribute handbooks, manuals, brochures and books.	NCWH, KKHU	2003-2010
4.5.1.2.13	Monitor regularly the condition of all historic and archaeological sites in the Orkhon Valley and carry out necessary conservation work.	NCWH	2003-

4.5.1.3 Conservation and Protection of Khöshöö Tsaidam

4.5.1.3.1	Undertake necessary conservation work on the ancient inscriptions of the Bilge Khan memorial.	MAS, NCWH	2003-2004
4.5.1.3.2	Continue the excavation and research of the memorials for Bilge Khan and Kul Tegin, and build a permanent conservation facility on these monuments, establishing a museum which contains excavated objects and backfilling or consolidating excavated areas.	MOSTEC, MAS, NCWH	2003-2004
4.5.1.3.3	Restore artefacts uncovered during the excavation and create replicas of those objects.	MAS, MOSTEC	2003-2004
4.5.1.3.4	Set up an official route with introductory panels.		2002-

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			2003
4.5.1.3.5	Restrict business activities, and prohibit commercial activities altogether within the special protection zone.	MOSTEC, NCWH	2002
4.5.1.4 Conservation and Protection of Khar Balgas			
4.5.1.4.1	Build a fence encircling the King's Palace in the Karbalgas ruins in order to protect it from potential damage.	NCWH	2004-2006
4.5.1.4.2	Initiate a partnership of government and non-government organizations in the conservation and rehabilitation of these ruins.	AGO, SGO	2003-2004
4.5.1.4.3	Develop and implement ways of protecting the ruins of Khar Balgas, making use of international experience in mud brick conservation.	MAS, NCWH	2004-2008
4.5.1.4.4	Create a revised, more precise map of the Khar Balgas ruins based on a detailed geophysical survey, and conduct a precise survey of the historic objects in the vicinity.	MAS	2003-2004
4.5.1.4.5	Remove the monuments lying in front of the Kar balgas ruins with Chinese, Turkish and Uigar inscriptions to a protective building, leaving replicas in their place.	MAS, NCWH	2003-2004
4.5.1.4.6	Construct walkways and a small-scale service center for visitors.	MID	2004-2006
4.5.1.4.7	Establish and enforce regulations concerning visitor use of the site.	NCWH	2002-2003
4.5.1.4.8	Put an end to the cultivation of areas in the vicinity of the historic site.	NCWH, MFA	2002-
4.5.1.4.9	Take necessary actions to stop damage to the site being caused by desertification and sand movement by planting a buffer area of trees.	MFA, AGO, SGO	2003-2006
4.5.1.4.10	Reduce cattle-breeding within the boundaries of the ruins so as to prevent damage caused by the trampling of the area by cattle.	SGO	2002-
4.5.1.4.11	Build a supportive scaffolding on the 14 meter high tower in order to prevent it from falling down.	MAS, NCWH	2004
4.5.1.4.12	Engage security guards to patrol the ruin.	SGO	2002
4.5.1.5 Conservation and Protection of Karakorum			
4.5.1.5.1	Limit activities within the boundaries of the ruin of Kharakorum city to research and tourism.	NCWH, MTB, MAS	2002-2003
4.5.1.5.2	Protect excavated pits, Uguudei Khan's Palace and the central street of the city from weather damage by placing coverings over them or by backfilling them.	MAS, MOSTEC, NCWH	2004-2006
4.5.1.5.3	Remove irrigation pipes formerly used in the farm area overlapping with the Karakorum ruins.	MFA, AGO, SGO	2004

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4.5.1.5.4	Relocate high-voltage power lines used in the formerly cultivated area.	MID	2008
4.5.1.6 Conservation and Protection of Religious Sites			
4.5.1.6.1	Ensure the continued use of Erdene Zuu and Tövkhon Monasteries as locations of active religious worship, by supporting the reconstruction of religious and administrative facilities.	MOSTEC	2002-
4.5.1.6.2	Develop and implement maintenance schedules for Erdene Zuu and Tövkhon Monasteries, based on condition surveys carried out every five years.	MOSTEC, EZM, TM, SM	2003
4.5.1.6.3	Conduct a geophysical survey of architectural remains contained within the walls of Erdene zuu monastery.	MAS, K KU	2003
4.5.1.6.4	Restore the Tsogchin temple, a precious architectural site which shows grandeur of Erdene zuu monastery, on the occasion of 420 th anniversary of its establishment.	DDF, NCWH	2002-2004
4.5.1.6.5	Repair the tiled roofs of the Dalai Lama and Janraisag temples, and restore the Golden stupa and awning-gate of the West Zuu sanctuary temple.	MOSTEC	2003-2006
4.5.1.6.6	Restore murals in the monasteries stage by stage using modern technology.	MAU, CHC	2003-2008
4.5.1.6.7	Take necessary actions to protect steles being kept in Erdene zuu monastery from natural erosion.	NCWH	2003
4.5.1.6.8	Create a replica of the <i>Ger</i> -Palace of Avtai Sain Khan, the foundation of which has been preserved within the Erdene Zuu monastery complex.	NCDMG	2004
4.5.1.6.9	Undertake the reconstruction of the most significant temples.	MOSTEC, FPWH	2004
4.5.1.6.10	Restore facilities for the production of ceramic roofing-tiles and earthen bricks according to traditional techniques, for use in reconstruction works.	FPCH, CHCo, NCWH	2003
4.5.1.6.11	Survey the Tövkhon monastery area in detail, set up its protection buffer, and prohibit any business activities within the buffer zone.	NCWH	2003
4.5.1.6.12	Restore the meditation caves at Tövkhon Monastery.	FPCH, NCWH	2003-2004
4.5.1.6.13	Hire a permanent security officer for Tövkhon monastery.		
4.5.1.7 Conservation and Protection of Secondary Heritage Sites			
4.5.1.7.1	Organise an expedition in order to make surveys to find record and carry out research on historical, archeological and cultural heritages in Orkhon valley as the basis for their conservation and sustainable	MAS, K KU, CHC	2002-2005

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	management.		
4.5.1.7.2	Conduct detailed surveys and mapping of each site and define their protection buffers, making the best use of non-destructive techniques such as aerial photography and geophysical survey.	NCWH	2004-2006
4.5.1.7.3	Rehabilitate Turkic human statues and stone wall in the the Khöshöö Tsaidam complex and develop their protection and surroundings.	MAS, MOSTEC	2002-2005
4.5.1.7.4	Rehabilitate sites around the Karakorum city such as the watch station, turtle stones, Phallic rock, Khadjamts stupa, Erdene mountain and the Turtle hill.	MOSTEC	2002-2005

4.5.2 Use of the Heritage Site

4.5.2.1 Research and Information

4.5.2.1.1	Consolidate and disseminate existing basic research data concerning the Orkhon Valley heritage area	KKU	2003-2005
4.5.2.1.2	Devote further attention to non-destructive survey as well as excavation of archaeological sites within the area.	MAS	2003-2005
4.5.2.1.3	Study the course of human development in the Orkhon Valley in terms of resource use, psychology, reproduction, customs, human genetics, migration and settlement.	KKU	2002-2005
4.5.2.1.4	Prepare a survey of the ethnography and sociology of the region, including reference to folklore, religion, games, intellectual and material culture.	KKU	2003-2008
4.5.2.1.5	Regularly organise local, national and international conferences and research seminars involving local and foreign scholars, politicians, non-governmental organisations, and other stakeholders.	NCWH	2002-2010
4.5.2.1.6	Collect relevant documents and materials related to surveys, research, conservation and protection of cultural heritage in the Orkhon valley for the establishment of databases and archives.	NCWH, NAM, KKU	2002-2003
4.5.2.1.7	Create a unified system to file survey, research, monitoring and other documents relevant to the Orkhon valley.	NCWH, KKU	2003-2008
4.5.2.1.8	Establish an Institute for the Study of the Orkhon Valley at Khar Khorum University	KKU, NCWH	2002-2003
4.5.2.1.9	Establish a research base for the study of history, archeology, heritage architecture and conservation.	MAS, NCWH, KKU	2004
4.5.2.1.10	Encourage the making of films, both artistic and documentary, about the current situation of the Orkhon valley, through the announcement of a competition.	NCWH	2003-

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4.5.2.1.11	Continue general archaeological work in the Khar Khorin ruins.	MAS	2003-2010
4.5.2.1.12	Issue English and Mongolian-language periodicals <i>World Heritage: Orkhon Valley</i>	NCWH, KKU	2003-
4.5.2.2 Educational Use of the Heritage Site			
4.5.2.2.1	Include discussion of local and national heritage in primary, secondary school and university curricula. Textbooks and manuals will be prepared and published in order to achieve this goal.	KKU, MOSTEC	2003-
4.5.2.2.2	Implement the UNESCO programme entitled “World Heritage in Young Hands” in this area.	NCWH, UNESCO	2003
4.5.2.2.3	Establish a comfortable working and living environment for officers of university, local and international experts and researchers.	NCWH, MAS, KKU	2005
4.5.2.3 Publicity			
4.5.2.3.1	Establish a campaign advertising Orkhon valley cultural landscape through mass media and broadcasting systems.	NCWH, MAS	2003-
4.5.2.3.2	Make video and documentary films about the Orkhon valley cultural landscape and establish a service network for distributing such films throughout the countryside.	NCWH	2003-
4.5.2.3.3	Implement publicity actions for the Orkhon valley cultural landscape to supervisors of local Government and business offices, and citizens selecting appropriate methods for them.	NCWH	2003-
4.5.2.3.4	Publish brochures and magazines about research works, information, training, advertisement and challenging problems of Orkhon valley cultural landscape.	KKU	2002-2003
4.5.2.3.5	Publicise laws and regulations related to cultural heritage and involve the local community in activities for the protection of the ruins.	AGO, SGO	2003-2004
4.5.2.3.6	Publish brochures about the Khöshöö Tsaidam memorial complex.	NCWH, MAS	2003
4.5.2.3.7	Establish an interpretation and advertising network for official foreign visitors, delegates, businessmen and tourists.	NCWH, MTB	2002-2004
4.5.2.4 Public Interests and Regulations			
4.5.2.4.1	Construct, renovate and expand the food and industrial branches or enterprises with environmentally-friendly technology	AGO, SGO	2003-2010
4.5.2.4.2	Revise the zoning for ‘ger-districts’ to provide for sustainable urban planning in consideration of the	NCWH, AGO, SGO	2004-2010

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	rapidly-increasing population of Kharkhorin,		
4.5.2.4.3	Encourage the development of handicrafts enterprises, producing souvenirs and gifts	NCWH, MTB	2003-2006
4.5.2.4.4	Develop a policy and objectives for employment generation and offering training and re-training for unemployed and unskilled workers.	AGO, SGO	2002-2005
4.5.2.4.5	Support private enterprises by contracting out public services such as local roads maintenance and all services in the public greenhouses.	AGO, SGO, MID	2003-
4.5.2.4.6	Elevate the status of the Kharkhorin hospital, expand its capacity and renovate the building, providing it with the required modern equipment	SGO	2004-2010
4.5.2.4.7	Build new schools and kindergartens and renovate old ones in connection with the increased population	AGO, SGO	2006-2010
4.5.2.4.8	For the purposes of maintaining the nomadic lifestyle within the Orkhon Valley, develop energy-efficient <i>khot ail</i> systems and mobile <i>bag</i> centres.	AGO, SGO, NCDMG	2003-2010
4.5.2.4.9	Improve the knowledge and educational level of teachers and students of both the local school and other associated institutions.	KKU	2002-2010

4.5.2.5 Economic Interests and Regulations

4.5.2.5.1	Define the status of the Kharkhorin soum center, produce and implement its general development plan including modern infrastructure with the knowledge-based enterprises, and develop the Orkhon Valley as a center of culture, information, tourism and services.	NCWH, MOSTEC, MID	2003-2010
4.5.2.5.2	Support farming development outside of the Orkhon Valley to provide ecologically healthy products to the families of the region.	AGO, SGO	2004-2010
4.5.2.5.3	Improve the central road and put traffic signs on branch roads	MID	2005-2010
4.5.2.5.4	Asphalt the 47 km road between Kharkhorin and Khöshöö Tsaidam, 30 km between Kharkhorin and Kharbalgas, and 55 km between Kharkhorin and Khujirt	MID	2003-2006
4.5.2.5.5	Reconstruct and improve the Khujirt-Tövkhen-Ulaantsutgalan road, and the roads to Uurtiin tokhoi, Mogoitiin Rashaan, Khurkhree, and Tövkhen, as well as constructing bridges along these routes across the Orkhon and other small rivers.	MID	2006-2010
4.5.2.5.6	Establish such seasonal air routes as Ulaanbaatar-Khujirt, and Khujirt-Naimanhuur-Ulaantsutgalan, and to install a paved runway at Khujirt.	MID	2004-2010
4.5.2.5.7	Improve the Kharkhorin airport by constructing an asphalt runway and renovating the terminal	MID	2010

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4.5.2.5.8	Facilitate the link between horizontal and vertical lines of the Millennium Road, so that tourist self-transportation becomes feasible. Ensure the improvement of the legal environment for domestic and international transportation.	MID	2010
4.5.2.5.9	Build up communications conditions at the tourist camps by adopting modern information and telecommunication technologies (such as internet, fax, inter-city communication, international communication facilities)	MID, NCWH	2003-2006
4.5.2.5.10	Utilise sustainable supplies of clean energy sources to the local families, without negative impact on nature. In particular, renewable energy should be utilised among herders.	MAS	2003-2010
4.5.2.6 Establishment of Tourism Facilities			
4.5.2.6.1	Establish resort centers at hot spring areas.		
4.5.2.6.2	Expand and renovate the current tourist camps and build new camps in required locations, and create modern high-standard hotels, entertainment and service points	MTB, NCWH	2003-2010
4.5.2.6.3	Develop sector-based tourism, such as eco-tourism, cultural tourism, adventure tourism, etc.	MTB, NCWH	2003-2006
4.5.2.6.4	Increase the quality and availability of tourism service facilities through the construction of modern facilities preserving the tradition in an ecologically-sensitive manner.	MTB, NCWH	2003-2006
4.5.2.6.5	Increase the quality of tourism service by setting up regulatory standards, accreditation and certification.	MTB, MID	2005
4.5.2.6.6	In order to disseminate and advertise Orkhon Valley Cultural Heritage Sites at the scale of World Heritage, establish Mongolian national culture, tradition, art, and service facilities in line with the museum network.	MOSTEC	2003-2010
4.5.2.6.7	After registration of Orkhon Valley as a World Heritage Site, undertake joint projects and programs in collaboration with international organisations.	NCWH	2002-2010
4.5.2.6.8	Create an integrated system for tourism information dissemination and advertisement of the Orkhon Valley Cultural Heritage Site, along with a centralised information service center.	NCWH, MTB	2003-2005
4.5.2.6.9	Establish a visitor centre at Khöshöö Tsaidam providing car parking, rest area, cafeteria, toilets and trash cans.	NCWH, MID	2006
4.5.2.6.10	Establish a visitor reception centre at the foot of Shiveet Ulaan hill (on which Tövkhen monastery is located), and to pave the route from this centre up to	NCWH	2003-2004

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	the monastery.		
4.5.2.6.11	Make the monasteries more accessible to visitors by installing interpretations of the ruins, paved sidewalks, gardens, and rest areas. Also construct an information and service centre and parking lot outside of the protection zone.	NCWH, MID	2002-2003
4.5.2.6.12	Publish high-quality books and brochures interpreting the history, exhibits, and buildings of Tövkhen monastery.	NCWH	2004-2006
4.5.2.6.13	Set up interpretive panels at all historic sites within the Orkhon Valley Cultural Landscape.	NCWH	2002-2003
4.5.2.7 Development of Museums and Cultural Services			
4.5.2.7.1	Complete measures for advertisement of museums and their displays as organic components of the above-mentioned activities.	MOSTEC	2004
4.5.2.7.2	Establish a museum named “Orkhon Valley-World Heritage” based on the archeological artefacts discovered in the Orkhon Valley Heritage Site.	MAS, NCWH, KKU	2010
4.5.2.7.3	Create an on-site branch of the Orkhon valley cultural landscape museum at Karakorum, including on-site interpretation at the Tümen Amgalan Palace.	MOSTEC	2006
4.5.2.7.4	Establish a museum illustrating the history and evolution of the traditional Mongolian <i>ger</i> . A museum of ethnology should be established in this manner by representing on site the nomadic civilization and tradition for tourists through an integrated approach;	NCDMG, NCWH	2003-2006
4.5.2.7.5	Reconstruct the shrine to Chinggis Khaan to the west of the Shankh Monastery.	NCWH, NCDMG	2003-2006
4.5.2.7.6	Establish a unique museum of Buddhist artefacts based at Tövkhen Monastery	MOSTEC, NCWH	2005-2010
4.5.2.7.7	Reconstruct the Tsogchin temple at the Erdene Zuu monastery and furthermore centralise therein all kinds of religious worship	EZM, URS	2005-2010
4.5.2.7.8	Reintroduce the religious customs and traditions of the Mongolian Buddhism, and revive the khuree tsam in its original form	EZM	2003-
4.5.2.7.9	Establish the religious school as a regional religious center at Erdene Zuu monastery, and educate the lamas.	TM	2003-
4.5.3 Management of the Heritage Site			
4.5.3.1.1	Establish a sustainable development plan for Khar Khorum city, giving it a role as a centre of tourism and culture using environmentally-sensitive technology.	ÖAGO, KSGO, NCWH	2003-2006

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4.5.3.1.2	Ensure that all proposals for development within the Orkhon Valley are the subject of Environmental Impact Assessment to make sure that they do not damage the archaeology, historic structures, natural resources or landscape character of the Valley	AGO, SGO, MOSTEC, MID	2002-
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Abbreviations:

OVSAC: Orkhon Valley Site Administration Council

MOSTEC: Ministry of Science, Technology, Education and Culture

MNC: Mongolian National Commission for UNESCO

OVCL: Orkhon Valley Cultural Landscape

MID: Ministry of Infrastructure Development

ÖAGO: Övörkhongai Aimag Governor's Office

KMGO: Kharkhorin Municipal Governor's Office

ME: Ministry of the Environment

FPCH: Foundation for the Preservation of Cultural Heritage

SGO: *Soum* Governor's Office

MFA: Ministry of Food and Agriculture

NCCH: National Council for Cultural Heritage

MAS: Mongolian Academy of Sciences

KKU: Khar Khorum University

HSIC: Heritage Sites Interpretation Council

EZMA: Erdene Zuu Monastery Administration

TMA: Tövkhen Monastery Administration

SMA: Shankh Monastery Administration

MTB: Mongolian Tourism Board

DDF: Dambadarjaalin foundation

MAU: Mongolian Artisans' Union

CHC: Cultural Heritage Centre

NCDMG: National Centre for the Development of the Mongol *Ger*

CHCo: Cultural Heritage Company

NAM: National Archives of Mongolia

URS: University of Religious Studies

5 LEGAL TEXTS

5.1 Government Resolutions

5.1.1 Resolution of the Government of Mongolia Concerning the establishment of a protected area for the ruins of Karakorum City

Ulaanbaatar

December 15, 1997

No. 241

Conformant to item 16, part 6 of the Act concerning the protection of historical and cultural heritage properties, it is RESOLVED by the Government of Mongolia that:

1. Based on the results of the project 'Protection and preservation of the ruins of the ancient Mongolian capital of Karakorum', a protected area surrounding the ruins of the ancient Mongolian capital of Karakorum in Kharkhorin soum of Övörkhongai aimag be established according to the plan appended hereto, covering an area of 9.69 square kilometres.
2. Minister of Enlightenment Ch. Lkhavgajav, Minister of Infrastructure Development G. Nyamdavaa, and Minister of Finance P. Tsagaan be responsible for the placements of posts and markers, construction of fences, and instituting a series of protective measures at the Karakorum city protected area.

Prime Minister of Mongolia M. Enkhsaikhan

Minister of Enlightenment Ch. Lkhavgajav

Minister of Finance P. Tsagaan

Minister of Infrastructure Development G. Nyamdavaa

5.1.2 Resolution of the Government of Mongolia Concerning the Establishment of Protected Areas

Ulaanbaatar

April 17, 2002

No. 71

Conformant to item 17, part 6 of the Act concerning the protection of historical and cultural heritage properties, it is RESOLVED by the Government of Mongolia that:

1. Protected areas be established at the following immobile historical and cultural properties located in Arkhangai, Övörkhongai, and Töv aimags: Bilge Khaan and Kul-

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Tegin monuments (20.8 km²), Khar Balgas (39.8 km²), Tövkhen Monastery (4.5 km²), and Tonyokuk monument (65.58 km²).

2. The Governors of the above aimags be responsible for the taking of actions to preserve, protect, and safeguard against damage of the immovable historical and cultural properties, and to ensure that buildings and other constructions are not built within the protected zones.

Prime Minister of Mongolia N. Enkhbayar

Minister of Education, Culture, and Science A. Tsanjid

Boundaries of the protection zones (list of co-ordinates)

Point no.	Map number	Location	Geographical Co-ordinates	
1	L-48-14	Arkhangai. Khashaat soum. Khöshöö Tsaidam	47-35-05.6	102-48-18.2
2	L-48-14	Arkhangai. Khashaat soum. Khöshöö Tsaidam	47-36-39.5	102.49-46.8
3	L-48-14	Arkhangai. Khashaat soum. Khöshöö Tsaidam	47-33-55.9	102-52-32.2
4	L-48-14	Arkhangai. Khashaat soum. Khöshöö Tsaidam	47-32-48.0	102-51-09.3
5	L-48-14	Arkhangai. Khashaat soum. Khöshöö Tsaidam	47-33-25.6	102-49-50.0
1	L-48-14	Arkhangai. Khotont soum. Khar Balgas.	47-24-41.4	102-35-01.4
2	L-48-14	Arkhangai. Khotont soum. Khar Balgas.	47-27-58.0	102-37-35.0
3	L-48-14	Arkhangai. Khotont soum. Khar Balgas.	47-26-50.5	102-40-09.6
4	L-48-14	Övörkhantai. Kharkhorin soum. Khar Balgas.	47-24-35.4	102-40-40.6
5	L-48-14	Övörkhantai. Kharkhorin soum. Khar Balgas.	47-23-05.0	102-39-42.1
1	L-48-25	Övörkhantai. Bat-Ölzii soum. Tövkhen monastery.	47-01-29.3	102-14-17.6
2	L-48-25	Övörkhantai. Bat-Ölzii soum. Tövkhen monastery.	47-01-21.6	102-15-40.9
3	L-48-25	Övörkhantai. Bat-Ölzii soum. Tövkhen monastery.	47-01-06.2	102-16-14.8
4	L-48-25	Övörkhantai. Bat-Ölzii soum. Tövkhen monastery.	46-59-28.5	102-15-11.6
1	L-48-11	Töv. Erdene soum. Tonyokuk monument.	47-45-00	107-22-30

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2	L-48-11	Töv. Erdene soum. Tonyokuk monument.	47-45-00	107-30-00
3	L-48-11	Töv. Erdene soum. Tonyokuk monument.	47-41-00	107-30-00
4	L-48-11	Töv. Erdene soum. Tonyokuk monument.	47-41-00	107-22-30

Orkhon Valley (Mongolia)

No 1081 Rev

1. BASIC DATA

<i>State Party:</i>	Mongolian People's Republic
<i>Name of property:</i>	Orkhon Valley Cultural Landscape
<i>Location:</i>	Orkhon-Kharkhorin Region
<i>Date received:</i>	9 January 2002
<i>Category of property:</i>	

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a site. In terms of Operational Guidelines paragraph 39 it is also a *cultural landscape*.

Brief description:

The nominated area encompasses an extensive area of pastureland either side of the Orkhon River, within which are numerous archaeological remains and five significant monuments including Kharkhorum, the capital of Chinggis (Genghis) Khan's vast Mongolian Empire.

Collectively these remains reflect the symbiotic links between nomadic, pastoral societies and their administrative and religious centres, and the importance of the Orkhon valley in the history of central Asia over the past two millennia. The grassland is still actively grazed by Mongolian nomadic pastoralists.

2. THE PROPERTY

Description

The nominated Orkhon Valley Cultural Landscape is in central Mongolia, some 360 km southwest of Ulaanbaator, the capital. The site covers around 121,967 ha, along the Orkhon River. It is surrounded by a buffer Zone of around 61,044 ha – stretching in parts to the watershed of the valley. Over 90% of Mongolia's huge land area, extending to some 56 million km², is high-level pasture or desert wasteland, at an average altitude of around 1,500 m. It is thinly populated by 2.7 million people, the majority of whom are still engaged in pastoralism. The climate is harsh, with severe winters, and dry, with rainfall limited to on average 20 cm per year. Water is at a premium and the river valleys have therefore assumed great importance, becoming the focus for settlements of various kinds.

In Mongolia, nomadic pastoralism, the grazing of horses, sheep, goats, cows and camels, is perceived as much more than the objective technical demands of pastoral life: it is revered and glorified as the heart of Mongolian culture.

In turn Mongolian nomadic culture is part of a much wider distinctive nomadic pastoral culture, embracing many other people besides the Mongols and extending across central Asia. Over at least the past two millennia these nomadic cultures, through economic, political and cultural links, have made an immense impact on the sedentary cultures with which they interacted across Asia and into Europe.

Nomadic pastoralists spent their lives moving their herds from one pasture to another, sometimes covering vast distance each year. They operated and moved across their territory within strictly regulated and controlled ways, linked to the specific designation and use of grazing grounds and to territorial rights and social units. Underpinning this movement were fixed points, which could be cities, providing centres of government, crafts, trade and commerce, or religious sites, such as temples and funerary areas. The density of such fixed points varied enormously across the vast Eurasian steppes.

The Orkhon Valley Cultural Landscape is being put forward as one of the key areas in Mongolia where the links between nomadic pastoralism and the associated settlements can be seen most clearly, where there is a high density of remains, and where above all these remains are of national and international importance. The Orkhon Valley was at the centre of traffic across the Asian steppes and became the capital of first the Uighur Empire and then later of the Mongol Empire, described in the nomination document, as 'the greatest empire the world has ever known'.

The nominated site straddles the Orkhon River, which flows north, draining into Lake Baikal across the border in Russia. The broad, shallow river valley provides water and shelter, key requisites for its role as a staging post on the ancient trade routes across the steppes, such as those now known as the 'Silk Road', and for its development as the centre of two of the vast central Asian empires.

Specifically the valley provides evidence of:

- 6th/7th century Turkish memorial sites
- 8th/9th century Uighur capital of Khar Balgas
- 13th/14th century Mongol capital of Kharkhorum
- The earliest surviving Mongol Buddhist monastery at Erdene
- The Hermitage Monastery of Tuvkhun
- Shankh Western Monastery
- Palace at Doit Hill
- Ancient towns of Talyn dorvoljin, Har bondgor, and Bayangol am
- Deer Stones and ancient graves
- Sacred Mountains of Hangai Ovoo and Undor Sant
- Long tradition of nomadic pastoralism

The main monuments are open to the public.

Turkish Memorials of Khosho Tsaidam: Located in the Tsaidam Valley Lake along the western part of the Orkhon River, are two memorial monuments associated with the Turkish Empire in the early 8th century. These are the Bilge Khan and Kultegin memorials – commemorating a politician and his younger brother who was Commander in Chief of the armed forces. There are two other smaller memorials and a fifth that has just been revealed.

Large numbers of Turkish remains are known across what was the vast Turkish Empire, which stretched from the edges of China (they besieged what is now Xi'an) in the

east, to what is now Iran in the west. Only however in Mongolia have memorials to kings, lords and aristocrats been found. Those at Khosho Tsaidam are the largest and most impressive monuments of their kind. They consist of huge, vertical stone tablets inscribed with the distinctive Turkish runic-like script – the earliest Inner Asian known language - first deciphered in 1893 and providing much evidence of Turkish culture.

The Bilge Khan memorial is set within a walled enclosure. The inscribed stone has a carved twisted dragon at its top and on one of the faces a carved ibex – the emblem of Turkish khans. The slab was set into the back of a carved stone turtle. Found alongside was a beautiful carving of a man and a woman sitting cross-legged – perhaps the Khan and his queen.

The Kultegin memorial, also originally erected on a stone turtle, was similarly set within an enclosure, with walls covered in white adobe and decorated inside with coloured pictures. Fragments of carved figures of perhaps the Khan and his wife have also been found. In both enclosures is there evidence of altars.

The sites were first excavated in 1889. Since 2000, Mongolian and Turkish archaeologists have collaborated in comprehensive excavation and study of the area. Protective fences have been erected around the site and a purpose built building put up to house recovered items and provide work-space for researchers.

Ruins of Khar Balgas City: Khar Balgas was the capital of the Uighur Empire, which governed the area for around 100 years in the 8th and 9th centuries. It served not only as the administrative centre but also as a trading and cultural centre for the empire's extensive network across Asia and into Europe. The large, fortified town – covering 50 square kilometres –, was an important staging post along the Silk Road, and had within its walls a palace, military barracks, shops, temples, monasteries, as well as districts for farmers and craftsmen.

Russians surveyed the palace ruins in 1889. Remains of the city walls and buildings constructed in rammed earth have remained untouched since Russian archaeologists conducted partial excavations in 1949. Little work has yet been done in deciphering the finds, which include engraved stone tablets in the Uighur script based on the Sogd alphabet, some with decorative motifs of dragons.

Ruins of Kharkhorum City: Kharkhorum was established as the centre of Chinggis Khan's Mongolian Empire in 1220. It remained the capital until the end of the 14th century. From Kharkhorum, Chinggis Khan entertained numerous foreign delegates from as far afield as what is now Iraq, Armenia and Georgia in the west, and from India, China and Korea.

Investigations have been carried out at Kharkhorum intermittently since the end of the 19th century. Very little remained above ground.

Since 1999 Mongolian and German archaeologists have conducted joint excavations with remarkable results. Remains of palaces, city gates, workshops houses and paved streets have been identified. Excavated items include domestic fragments as well as relics associated with Islam and Nestorian Christianity.

It is now established that the city covered some 64 km². Built on high foundations, the palace of Ugedei Khan

(Ghinggis's son) had a roof covered with red and green tiles supported by 64 columns of oriental design. Within, the floor was paved in green ceramic tiles, the walls decorated with green murals and there is evidence of decorative sculptures.

Erdene Zuu Monastery: Buddhism spread across the Mongolian Empire in the 13th century becoming the state religion in 1586. Erdene Zuu monastery was the first Buddhist monastery to be established in Mongolia on the southern side of Kharkhorum at the end of the 16th century. The monastery is surrounded by a wall interspersed with 108 white subargans (stupas). Within the wall were originally 62 structures, laid out to reflect Mongol town and palace planning. 44 were destroyed as a result of atheistic ideologies between 1937 and 1940. The surviving 18 buildings are gradually being restored, 3 as places of worship, the remainder being used as museums.

Tuvkhun Hermitage Monastery: This spectacularly sited monastery on a hilltop 2,600 m above sea-level and with wide views out across the grazing grounds, grew out of meditation caves, natural caves used by hermits.

In the 17th century, Ondor Gegeen Zanabazar, one of Chinggis Khan's descendants, who is revered as the person who 'Mongolised' Tibetan Buddhism, built the hermitage monastery around the caves. The monastery created images of the Buddha that were quite distinct in form from those of India and Tibet.

Like the Erdene Zuu Monastery, the Tuvkhun Hermitage monastery suffered destruction between 1938 and 1940. All the main buildings were demolished, only the meditation caves and two wells survived. Parts of the monastery were rebuilt in the 1990s from photographic evidence and using traditional methods and materials.

Shankh Western Monastery: Sited on the bank of the Harz River, this monastery dates from 1654. Eight temples were added to it between 1774 and 1885. It was particularly noted for a ceremony associated with the state flag of Chinggis Khan. Like other monasteries, it was largely destroyed in 1937. Renovation work started in 1990.

Palace at Doit Hill: This 13th-14th century palace, thought to be of Ogodei Khan, overlooks a cluster of small lakes near the White Lake of Doit. There are remains of 18 structures, the largest 45 by 60 metres with remaining stones of polished granite.

Ancient towns of Talyn dorvoljin, Har bondgor, Bayangol am: Within the wider landscape there are remains of these three large towns. Each has substantial remaining walls up to 100m across. None has yet been investigated but surface finds indicate 13th century dates.

Deer Stones and ancient graves: Scattered widely across the nominated site are extensive remains of hundreds of Bronze Age graves some with stones engraved with herds of deer and images of the sun and moon. A few have been excavated.

Sacred Mountains of Hangai Owoo and Undor Sant: Prominently sited, these two mountains are strongly associated with the Shaman tradition of praying for health and prosperity to the forces of mountains, a tradition absorbed by Buddhism and still extant today.

Long tradition of nomadic pastoralism: Integrating all these sites and underpinning them is the tradition of nomadic pastoralism stretching back at least three millennia. This unites the area and still gives it its distinctive character. It produces scant tangible remains apart from graves. More important are the intangible rites, rituals and seasonal traditions associated with this culture, reflected in the management of livestock and the processing of wool, milk, meat and bone. Around 450 families of herders currently winter in the nominated area and many more families move freely through the area throughout the year.

History

Modern Mongolia comprises only about half of the vast Inner Asian region known throughout history as Mongolia. It is also only a fraction of the great Chinggis Khan's Mongul Empire, which in the 13th and 14th centuries stretched from Korea to Hungary, covering nearly all of Asia except the Indian sub-continent and parts of south-east Asia. It was the largest contiguous land empire the world has known. Many people from societies conquered by the Mongols have written about them – much unfavourable. On the other hand Mongol sources emphasise the almost god-like military genius of Chinggis Khan whose success rested not just on military skill but also on increasingly sophisticated administrative systems. The empire's success – over nearly two centuries – also depended on the absorption and employment of Chinese, Iranian, Russians and others. Mongolia and its people have thus had a significant and lasting impact on the historical development of major nations such as China and Russia, and periodically influenced the entire Eurasian continent.

Until the mid 20th century most of the people who inhabited Mongolia were nomads. The Mongols were one of several distinct nomadic peoples living in Mongolia who over the past two millennia have engaged in constantly shifting alliances, with centralised states such as the Huns, Syanbi, Jujan, Turkic and Uighur Empires emerging from time to time between the 3rd century BC and the 9th century AD. Over the centuries, some nomadic peoples moved west to establish the Hun Empire in Europe while others moved into Iran, India and China.

For two centuries, the establishment of Chinggis Khan's Empire, with its centralised control, interrupted this pattern and put in place sophisticated military and political systems, which exceeded in skill and efficiency most others of the time. Under Chinggis and his successors, the Mongols conquered most of Eurasia.

In the early 16th century with the waning of the empire, Mongolia once again became a land of warring factions. From the late 17th to the early 20th centuries, Mongolia was a major focus of Russian and Manchu-Chinese rivalry, leading eventually to the fragmentation of Mongolia, with Inner Mongolia (the south part of Mongolia) being absorbed by the Chinese and with increasing Russian interest in Outer Mongolia. Russia's predominance in Outer Mongolia was unquestioned by 1921 and in 1924 the Mongolian People's Republic was established – under the control of Moscow. Mongolia became an independent State in 1946.

Today more Mongolians – around 3.5 million – live in Inner Mongolia, China, than in the Mongolian People's Republic, which has a population of 2.7 million.

Management regime

Legal provision:

Parliament Resolution No. 43 under the Law on Special Protected Areas, 1994, declared an area of the Khangai Mountains, including the upper part of Orkhon Valley Cultural Landscape, a State Special Protection Area, establishing Khangai Mountain National Park in 1996.

The remit of this national park includes addressing issues associated with water, climate change, and ecological balance.

The Northern part of the Orkhon Valley Cultural Landscape has been given "limited protected status" under a Law on Special Protected Area Buffer Zones passed in 1997. This restricts the following activities: agriculture, forestry and mining. Further developments or economic activities require approval from local authorities on the basis of an Environmental Impact Assessment. Within the Buffer Zone, it is suggested that tourism facilities, roads and bridge construction, which are judged not to have a negative effect, will be permitted with permission. Low impact cattle breeding will be allowed but permission will be needed for activities such as the erection of livestock pens, digging wells, making hay, and construction of new buildings.

The five primary sites in the Orkhon Valley have been designated Special Protected Areas. This means that they are subject to State control, and occupation or economic use are prohibited. These designations were prompted by recommendations made to the Government during the course of the Management Plan process.

Within the wider valley, 24 historical and archaeological sites have been designated as Protected Monuments. Of these, 20 are in the nominated area.

According to the Constitution of Mongolia adopted in 1992, each citizen has the right to live in a healthy and safe environment; additionally, lands and natural resources can be subject to national ownership and state protection.

The State central administration, local authorities, and local governors are obligated to supervise the conservation and protection of historical and cultural heritage. The legal protection of cultural and historical heritage is assigned either to the state or to local authorities, depending on the nature of the site.

Through a raft of legal measures (detailed in the nomination), the Government plans to limit the commercial activities that could have a negative effect on the nominated site and to support activities that meet proper use requirements.

Management structure:

A detailed Management Plan has been prepared for the site. This is very thorough and readable and aims towards the sustainable development of the valley through putting in place a lasting harmony between ecology and nomadic pastoralism, which sustains the value of the property.

The Management Plan evolved out of a conference on the Management of World Heritage: the 'Orkhon Valley Cultural Landscape' supported by 60 specialists and 400 stakeholders.

The plan addresses the pastoral economy and ecology of the site as well as the conservation of the five key monuments. The plan gives detailed prescription for addressing many of the key threats to the area. The recommendations identifies Risk Preparedness; Conservation and Protection; Research and Information; Education; Publicity; Public & Economic Interests; Tourism; Development of museums and overall Management of the site as key issues and prescribes measures for the active implementation of the plan within a strict monitoring system.

The Orkhon Valley nominated area and buffer zone covers two administrative units (aimags) and five districts (soums).

The Ministry of Culture is responsible for the general implementation of legislation regulating the preservation, protection, and exploitation of the Orkhon Valley Cultural Heritage Site, while municipal authorities are responsible for the enforcement of these laws.

Currently there is no co-ordinated administration of the Orkhon Valley Cultural Heritage area. Of the specific sites within the Orkhon Valley, only Erdene Zuu monastery has its own administration, which also has responsibility for the Khosho Tsaidam monuments. Tuvkhun Monastery is guarded by a resident lama, while the Khosho Tsaidam monuments and Khar Balgas ruins are protected by hired guards.

The Management Plan affirms the commitment of the Government of Mongolia to strengthening mechanisms of protection, monitoring, exploitation and co-ordination for these valuable heritage sites, and to providing integrated management through the establishment of a distinct administrative body for the Orkhon Valley World Heritage Site. Detailed administrative arrangements for this body are given in the Management Plan.

Resources:

Currently, there is no administrative body in the Orkhon Valley heritage area that has funding to undertake protection and conservation of historic sites – with the exception of the Erdene Zuu museum administration, which obtains its funding directly from tourism. The administration of Erdene Zuu monastery provides additional funds for research, preservation and protection activities. In addition, Erdene Zuu's monastery's Lavrin temple is an active place of worship, which obtains financial support from the monastery's administration. Other historic sites do not receive any funds from the state budget.

At the current time, financial allocations for the protection, restoration and research activities within the nominated cultural landscape are provided from local and foreign investment. In total 3.2 million US \$ have been provided for this purpose during the last five years.

The Management Plan suggests that income for preservation, protection, conservation and restoration activities in the Orkhon Valley could be collected in the following ways:

- Setting annual budget allocations for heritage site management at the state and municipal levels
- Appropriating taxation income from tourism-related businesses making use of the heritage sites
- Offering fee-based services for the Orkhon Valley Cultural Heritage Administration
- Soliciting financial contributions and assistance from local and international organizations, countries and citizens.

It is however reported in the Evaluation Report that the Mongolian government has recently agreed a national plan to fund the protection of cultural heritage, which will benefit the Orkhon Valley Cultural Landscape as one of its first batch of projects.

Justification by the State Party (summary)

The nomadic cultures of central Asia have for millennia been the main cultures over a large part of Asia and have made an immense contribution to the world, through trade, conquest and the transmission of ideas.

The Orkhon Valley represents the way nomadic use of the landscape is underpinned by strategic, military and spiritual centres, which facilitated trade and the growth of empires.

The Orkhon Valley provides striking evidence of the way successive nomadic cultures have used its natural advantages of water, shelter and strategic position to establish centres of power and influence. These are now manifest in a number of key sites: the Turkish funerary monuments of the 6th/7th centuries, the 8th/9th century Uighur capital of Khar Balgas as well as the Mongol imperial capital of Kharkhorum and the monasteries of Erdene Zuu and Tuvkhun dating from the 16th and 17th century.

The way the valley is used today is still essentially as a resource for a nomadic pastoral culture. The landscape demonstrates the features of nomadic life exceptionally well. In spite of some modern intrusions, the grassland steppe is remarkably unchanged, particularly in the Hangayn Nuruu National Park.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS Mission visited the site in August 2002.

The nomination was considered by the World Heritage Committee in June 2003. The Committee agreed that nomination should be *deferred* in order that the State Party could clarify whether or not the nomination was for the Orkhon valley cultural landscape, or for five discrete, archaeological sites.

A revised nomination for one site encompassing the wider cultural landscape was submitted in January 2004.

Conservation

Conservation history:

The nomination document acknowledges that many of the monastery buildings are in need of conservation and that progress has been slow. Preventative conservation could also be a problem with very few people to look after the buildings and contents to which the public have access. For instance the evaluation report mentions that the Tuvkhun monastery is managed by one lama. Nevertheless work has been carried out within the Erdene Zuu Monastery to protect Buddhist artefacts from visitors and also from theft and fire – the latter grant-aided by UNESCO in 1998.

The lack of maintenance of the mud walls that relate to the two ruined cities is also acknowledged but at Kharkhorum a protective fence has been erected around the site (in 1995). Similarly a protective fence has been installed around the Turkish graves and recovered broken and weathered stones housed in a newly erected building.

In the wider landscape, problems with the lowering of the water table associated with tree cutting and mining, the pollution of watercourses, and the effects of over-grazing are acknowledged and these are addressed in the Management Plan. The vulnerability of intangible traditions is also mentioned. Threats to the traditional, pastoral way of life, through the introduction of mechanised production in the mid 20th century were severe. These have now been reversed and there is a strong commitment to giving high recognition to the 'indissoluble' links between the traditions of nomadic pastoralism and the landscape and to put in place measures to allow the sustainable development of these traditions in harmony with the natural values of the grasslands.

State of conservation:

The Management Plan fully acknowledges the conservation needs. The administrative structure proposed to deliver the Management Plan would become the key mechanism for developing conservation projects and on-going maintenance programmes and for lobbying for funds.

In terms of specialised conservation, since 2000 the Turkish Cooperation Agency has supported archaeological investigation and conservation of the Turkish monuments.

Risk analysis:

One missing element in the Management Plan (an otherwise admirable document) is a chapter on threats and vulnerabilities to the significances. (Historical damage and existing undesirable change is listed but not future threats) Nevertheless the proposed actions imply the threats and risks. These fall into the following three broad categories:

Natural:

- Flooding;
- Earthquakes;
- Forest fires;
- Weathering of statues and erosion and possible collapse of mud walls;
- River pollution from unauthorised tree cutting and gold mining

People:

- Population growth;
- Urban spread from the main town in the valley;
- Overgrazing leading to desertification & wind erosion;
- Over visiting by tourists –steadily increasing in recent years;
- Random vehicular tracks;
- Vandalism and theft.

Conservation:

- Reconstruction of buildings which could endanger historical evidence (in the Erdene Zuu monastery);
- Neglect of isolated scattered sites.

The management plan addresses these issues. It is a visionary and aspirational plan – no quick answers are proposed. Instead the plan intends to consider many of the fundamental issues, which underlie and link some of these threats. Moves toward more sustainable living in the valley are clearly essential to try and halt the environmental decline, which in turn is threatening the cultural heritage assets. Promoting research and establishing base line indicators are a necessary first step.

Authenticity and integrity

Overall the Orkhon Valley has a high degree of authenticity as a continuing cultural landscape, which reflects Central Asian nomadic pastoralism, notwithstanding some damage and degradation.

The agricultural development policies of the 1950s encouraged settlement and arable cultivation in the vicinity of Kharkhorum and Khar Balgas. This process has now been reversed with arable cultivation abandoned and several buildings demolished. The same policies led to collectivisation of the herds and this in turn led to over-grazing of the grassland in some places. Collectivisation has been reversed, and there is now agreement to limit the number of grazing animals after a capacity study has been undertaken.

What both the nomination document and the management plan refer to is the intrusion of roads, power lines and a power generation plant in the ruins of Karakhorum. These are visually intrusive but are 'reversible' and could be removed at a future date. The Plan also refers to intrusive tracks and garbage dumps and some looting of ancient graves for their stones. The problems are recognised but will not be solved immediately.

Outside the nominated area and outside the Buffer Zone is the new Kharakhorin settlement immediately to the west of ancient Kharkhorum. The management plan acknowledges that houses there have been constructed in a 'disorganised manner' and that there are currently no zoning regulations restricting the growth of this settlement. The plan also acknowledges the need for control and clearly without control this settlement could impact adversely on the integrity of the wider landscape as a setting for the nominated area.

Very little information is given on the state of the ubiquitous grass – the grazing resource that underpinned the whole development of the valley. It is not clear how much it is still the species-rich pastureland characteristic of upland steppes in Mongolia. The management plan emphasises how vital it is to sustain nomadic pastoralism as a means of managing the grassland and continuing intangible and tangible traditions associated with this way of life.

Many of the temple structures were extensively damaged in the 1930s deliberate ideological destruction of religious buildings. However the surviving buildings appear to have kept their authenticity. The work to repair and re-build damaged building has been undertaken using methods and material traditional to Mongolian society which in one sense has ensured the survival of authentic practices. Nevertheless the issue of whether rebuilding more temples could damage the authenticity of the surviving remains needs to be addressed and this is acknowledged in the nomination

The encouraged revival of the Mongolian Buddhist religion associated with both the new and surviving buildings (something that is happening across Mongolia and Inner Mongolia) means that the buildings still used for Buddhist rituals have a greater authenticity than they would otherwise have had.

As for the ruins and archaeological sites, it seems to be the case that, apart from structured archaeological excavations, most of the ruins are undisturbed and therefore the authenticity of the archaeological components is high.

The integrity of the site relates to the coherence of the valley landscape and the close relationship between the main sites and their surrounding grasslands and minor sites.

Comparative evaluation

It is important to consider how the Orkhon valley compares with other cultural landscapes within the grassland steppes of Eurasia.

First of all the high altitude grassland steppes cover a vast area of central Asia – most of Mongolia, large parts Inner Mongolia in China, parts of southern Russia and also eastern Afghanistan and Kirghistan – and in much of these areas ancient pastoral traditions and degrees of nomadism persist. Numerous groups make up these pastoralists but Mongols are probably the largest – in terms of the grazed area they occupy.

In the Orkhon Valley what is distinctive is the combination of grassland nomadic culture with remains of ancient urban, centralised or highly socially structured societies, strong religious evidence and links with international trade routes as well as a landscape that is considered ‘beautiful’.

Within Mongolia there are other urban sites such as Baibalyk, a city of the Uighur Empire and Kharbalgas, a trading city of the Uighur Empire and later, whose ruins are better preserved than at Kharkhorum. In southern Russia around the Kharkhiraa River, is Khöndiin city that was the realm of Chingghis Khan’s younger brother, Khasar; and others such as Dudn Ereg and Elstei where investigations have uncovered remains of complex

administrative trading, craftwork and military centres as at Kharkhorum.

Within China there are numerous abandoned cities scattered across the vast grass steppes and marking the lines of the Silk Road branches. Some have hardly been investigated and many are even without even a name. A good number have survived in better condition than those in the Orkhon valley, such as the ancient city of Jiaohe near Turpan, or Yuanshangdu, much larger than Kharkhorum and one of the capitals of the Yuan Dynasty, just south of Inner Mongolia.

In China there are also spectacularly beautiful grasslands associated with cities such as, for instance, those around Lake Barkol. In China too are grasslands with monasteries associated with annual festivals, such as the Mongolian area of northern Yunnan near Zhongdian, or the Tagong grasslands of western Sichuan. These have Buddhist temples, which could be said to be better than those of Orkhon in architectural terms.

However what the Orkhon valley displays is more than architectural significance: its value lies in the assembly of structures and their representivity. Nowhere else immediately comes into focus if the field is narrowed to grassland steppes that exhibit a combination of secular and religious monuments, have urban remains from the capitals of two empires, and still retain a vibrant pastoral culture.

However this is an under-researched area. If more work was done on some of the abandoned cities of China or Russia the picture might well change. Nevertheless it could be argued that within the vast expansive steppes of Central Asia it is likely that there are going to be enough distinctive cultural landscapes to justify more than one nomination. This nomination exemplifies the way one valley became the focus of two mighty empires of the Uighurs and Mongol peoples. Elsewhere other valleys could well have provided mercantile and spiritual support for nomadic peoples, but have developed in quite a different way, and in so doing exemplified alternative approaches to resources deployment – but still manifesting cultural remains of universal value.

Outstanding universal value

General statement:

The wider Orkhon Valley is an outstanding example of an evolving cultural landscape which, through sustainable land-use practices and a spiritual relationship to nature, harnessed the traditions of nomadic pastoralism to support huge empires that had a profound influence on the whole of central Asia and far into Europe, and created built structures whose remains are now of universal significance.

The wider Orkhon Valley Cultural Landscape Site is characteristic of the comparatively sheltered river valleys, which dissect the vast Mongolian steppes. It is distinctive in the way its considerable material remains demonstrate the centralised and urban character at the heart of the vast Uigher and later Mongol Empires which brought much of central Asia within one comparatively unified control.

The remains also reflect the enormous influence these ‘nomadic empires’ had in economic, cultural and political terms over a large part of Asia and over the major nations

with which they interacted from China to the edges of Eastern Europe.

The emerging archaeology of the Turkish commemorative sites and of the city of Kharkhorum testifies to sophisticated cultures with extensive links along the trade routes from China to Europe and India.

The Buddhist remains reflect the adoption of Buddhism as the official religion in Mongolia as well as the distinctive Mongolised form of Buddhism which emerged centred on the hermitage monastery of Tuvkhun.

Over-arching these critical heritage sites is the persistence of Mongolian nomadic pastoral culture, which spawned the empires and still dominates the life of the Orkhon valley and indeed much of Mongolia. Its longevity is reflected in the huge number of burial and ceremonial sites, stone figures and rock paintings, which litter the valley floor of the nominated site and of its Buffer Zone and whose age range spans more than two millennia from the Bronze Age to the modern era.

Finally the strong intangible culture of the nomadic pastoralists expresses itself in, for instance, annual festivals, music, oral literature, horse-riding skills, and also in the vital meanings and associations with which the landscape is imbued.

Evaluation of criteria:

The site is nominated under *criteria ii, iii, and iv*.

Criterion ii: The Orkhon valley clearly demonstrates the way the landscape of the valley and more widely its hinterland has, through the use of its resources by a strong and persistent nomadic culture, led to the development of extensive trade networks and the creation of large administrative, commercial, military and religious centres.

The empires that these urban centres supported undoubtedly influenced societies across Asia and into Europe and in turn absorbed influence from both east and west in a true interchange of human values. This interchange of values is manifest in the design of the Uighur city and of the city of Kharkhorum (with its Islamic style columns and Chinese style roof tiles); in the adoption of the Buddhist religion and its subsequent modification by Mongolian traditions.

It would be difficult to find a society that has had a greater influence – for both good and bad – across such a large sweep of the globe than did the Mongol Empire of Ghinggis Khan. For nearly two centuries the exploits of the great Khans' forces terrorised (both actually and in anticipation) lands to their west -reaching to the gates of Vienna- and east. Their success reflected the skill and organisation of the mounted army, which drew expertise from both Chinese and Muslim siege warfare experts. This consolidation of these conquests, made possible by one of them most formidable war machines the world has known, and the subsequent wide-ranging trade, led to the fortified towns and religious remains in the Orkhon Valley.

Criterion iii: The Orkhon Valley bears an exceptional testimony to a cultural tradition that is still living. Underpinning all the development within the Orkhon valley for the past two millennia has been a strong culture of nomadic pastoralism. This culture is still a revered and indeed central part of Mongolian society and is highly respected as a 'noble' way to live in harmony with the

landscape. It is also perceived to have a far greater value than the life of settled arable farmers.

The pastoral nomadic traditions are very much alive and the landscape it is argued is a living testimony to the persistence of this culture – both in the grazing traditions and in the remains of cities with which people identify.

Criterion iv: It is argued that the Orkhon valley is an outstanding example of a valley that illustrates several significant stages in human history. First and foremost it was the centre of the Mongolian Empire and thus retains a memory of one of the world greatest empires. Secondly it reflects a particular Mongolian variation of Turkish power – through the distinctive memorial stones – only found in Mongolia. Thirdly, it provided the setting for the Tuvkhun hermitage monastery in which developed a Mongolian form of Buddhism and local Buddhist sculpture. And fourthly, through the remains of Khar Balgas, it demonstrates significant remains of the capital of the Uighur Empire – about which much more needs to be known but which highlights the importance of Uighur urban culture.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

The wider Orkhon Valley is clearly of outstanding universal value as a cultural landscape.

Support for the nomination should not ignore real vulnerabilities. However the commitment shown to tackle these vulnerabilities through the development of the Management Plan, with widespread involvement of stakeholders, and the way in which those writing the Plan successfully persuaded the government to grant official protection to parts of the site, has demonstrated a real commitment to the world heritage process. The strong enthusiasm shown by local people and the state party for the nomination should be harnessed.

The original nomination included a proposal to build a visitor centre located directly outside the walls of the old city of Kharkhorum. Such a site would present an unacceptable intrusion into the landscape. The State Party has now agreed to consider alternative sites for this development outside the nominated area.

Recommendation with respect to inscription

That the property be inscribed on the World Heritage List as a *cultural landscape* on the basis of *criteria ii, iii, and iv*:

Criterion ii: The Orkhon valley clearly demonstrates how a strong and persistent nomadic culture, led to the development of extensive trade networks and the creation of large administrative, commercial, military and religious centres. The empires that these urban centres supported undoubtedly influenced societies across Asia and into Europe and in turn absorbed influence from both east and west in a true interchange of human values.

Criterion iii: Underpinning all the development within the Orkhon valley for the past two millennia

has been a strong culture of nomadic pastoralism. This culture is still a revered and indeed central part of Mongolian society and is highly respected as a 'noble' way to live in harmony with the landscape.

Criterion iv: The Orkhon valley is an outstanding example of a valley that illustrates several significant stages in human history. First and foremost it was the centre of the Mongolian Empire; secondly it reflects a particular Mongolian variation of Turkish power; thirdly, the Tuvkhun hermitage monastery was the setting for the development of a Mongolian form of Buddhism; and fourthly, Khar Balgas, reflects the Uighur urban culture in the capital of the Uighur Empire.

ICOMOS, May 2004

Vallée de l'Orkhon (Mongolie)

No 1081 Rev

1. IDENTIFICATION

État partie : République populaire de Mongolie
Bien proposé : Paysage culturel de la vallée de l'Orkhon
Lieu : Région de l'Orkhon-Kharkorin

Date de réception : 9 janvier 2002

Catégorie de bien :

En termes de catégories de biens culturels telles qu'elles sont définies à l'article premier de la Convention du patrimoine mondial de 1972, le bien proposé est un *site*. Aux termes du paragraphe 39 des *Orientations devant guider la mise en œuvre de la convention du patrimoine mondial*, il s'agit aussi d'un *paysage culturel*.

Brève description :

La zone proposée pour inscription comprend de vastes pâturages de chaque côté de l'Orkhon, au sein duquel se trouvent plusieurs vestiges archéologiques et cinq grands monuments, dont Karakorum, la capitale du vaste empire mongol de Gengis Khan.

Ensemble, ces vestiges reflètent les liens symbiotiques entre les sociétés pastorales nomades et leurs centres administratifs et religieux, et l'importance de la vallée de l'Orkhon dans l'histoire de l'Asie centrale sur les deux derniers millénaires. Les herbages demeurent des pâturages encore utilisés aujourd'hui par les bergers nomades de Mongolie.

2. LE BIEN

Description

Le paysage culturel de la vallée de l'Orkhon se trouve en Mongolie centrale, à quelque 360 kilomètres au sud-ouest d'Oulan Bator, la capitale. Le site couvre environ 121 967 hectares, le long de l'Orkhon. Il est entouré d'une zone tampon d'environ 61 044 hectares s'étendant jusqu'à la ligne de partage des eaux de la vallée. Le vaste territoire de la Mongolie, qui couvre quelque 56 millions de km², se compose à plus de 90 % de hauts pâturages ou de déserts, à une altitude moyenne d'environ 1 500 mètres. La population est clairsemée, puisque le pays ne compte que 2,7 millions d'habitants, dont la majorité sont encore aujourd'hui des bergers. Le climat est rigoureux, avec des hivers rudes et secs, et des pluies limitées à 20 cm en moyenne par an. L'eau est une denrée rare et les vallées

fluviales sont donc d'une grande importance : elles sont l'axe de divers peuplements.

En Mongolie, la perception du pastoralisme nomade – le pâturage de chevaux, de moutons, de chèvres, de vaches et de chameaux – va bien au-delà des demandes techniques objectives de la vie pastorale : il est révééré et glorifié comme le cœur de la culture mongole.

La culture nomade mongole s'inscrit dans une culture pastorale nomade particulière bien plus vaste, commune à bien des peuples autres que les Mongols et s'étendant dans toute l'Asie centrale. Sur les deux derniers millénaires, ces cultures nomades, via des liens économiques, politiques et culturels, ont eu un impact immense sur les cultures sédentaires avec lesquelles elles sont entrées en contact en Asie et en Europe.

Les bergers nomades passaient leur vie à accompagner leurs troupeaux d'un pâturage à un autre, couvrant parfois en une année de très longues distances. Leur travail et leurs mouvements sur le territoire étaient strictement réglementés et contrôlés par rapport à la désignation et à l'utilisation des pâturages, aux droits territoriaux et aux unités sociales. Ces déplacements étaient ponctués de points fixes, qui pouvaient être des villes, des centres de gouvernement, d'artisanat, de négoce et de commerce, ou des sites religieux, comme des temples et des aires funéraires. La densité de ces points fixes variait énormément dans les vastes steppes eurasiennes.

Le paysage culturel de la vallée de l'Orkhon est mis en avant comme l'une des régions de Mongolie où les liens entre pastoralisme nomade et peuplements associés sont les plus évidents, où l'on trouve des vestiges en grande quantité et, surtout, où ces vestiges sont d'importance nationale et internationale. La vallée de l'Orkhon était au centre du trafic entre les steppes d'Asie, et est devenue la capitale de l'empire ouïgour puis de l'empire mongol, décrit dans le dossier de proposition d'inscription comme « le plus grand empire que le monde ait jamais connu ».

Le site proposé pour inscription enjambe l'Orkhon, qui coule vers le nord, jusqu'au lac Baïkal de l'autre côté de la frontière avec la Russie. La vallée fluviale, large et peu profonde, apporte de l'eau et un abri, critères essentiels pour tenir le rôle d'étape sur les anciennes voies marchandes traversant les steppes, telles que celle que l'on appelle aujourd'hui la « Route de la soie », et pour devenir le centre de deux des grands empires d'Asie centrale.

Plus particulièrement, la vallée offre des témoignages de :

- Les sites mémoriaux turcs des VIe-VIIe siècles
- La capitale ouïgoure des VIIIe-IXe siècles de Kharabalgas
- La capitale mongole des XIIIe-XIVe siècles de Karakorum
- Le plus vieux monastère bouddhiste mongol, qui subsiste à Erdene
- Le monastère de l'ermitage de Tuvkhun
- Le monastère occidental de Shankh

- Le palais de la colline de Doit
- Les anciennes villes de Talyn dorvoljin, Har bondgor, et Bayangol am
- Les pierres aux cervidés et les anciennes tombes
- Les montagnes sacrées de Hangai Ovoo et Undor Sant
- La longue tradition de pastoralisme nomade

Les monuments principaux sont ouverts au public.

- **Les sites mémoriaux turcs de Khosho Tsaidam :**

Situés dans la vallée du Tsaidam, le long de la rive occidentale de l'Orkhon, ces deux monuments commémoratifs associés à l'empire turc, datant du début du VIII^e siècle, ont été érigés à la mémoire de Bilge Khan et de Kultegin, un politicien et son frère cadet, commandant en chef des armées. On note deux autres monuments commémoratifs plus petits et un cinquième qui vient d'être mis au jour.

On connaît une multitude de vestiges turcs dans ce qui était jadis le vaste empire turc, s'étendant de la Chine (les Turcs avaient assiégé la ville qui est aujourd'hui Xi'an) à l'est, jusqu'à l'Iran actuel à l'ouest. Il n'y a cependant qu'en Mongolie que l'on a trouvé les sites mémoriaux de rois, de seigneurs et d'aristocrates. Ceux de Khosho Tsaidam sont les plus grands et les plus impressionnants monuments de leur genre. Ils se composent d'énormes tables de pierre verticales, portant des inscriptions dans le style runique turc caractéristique, la première langue d'Asie intérieure connue, qui fut pour la première fois déchiffrée en 1893 et qui révéla beaucoup sur la culture turque.

Le mémorial de Bilge Khan est entouré de murs d'enceinte. La pierre gravée présente un dragon sculpté en haut et, sur l'une de ses faces, un bouquetin sculpté, l'emblème des khans turcs. La dalle est montée sur une tortue gravée dans la pierre. On a trouvé à côté une magnifique sculpture d'un homme et d'une femme assis en tailleur, peut-être le Khan et sa reine.

Le mémorial de Kultegin, lui aussi édifié, à l'origine, sur une tortue en pierre, est également entouré d'une enceinte, avec des murs couverts d'adobe blanc et décorés à l'intérieur d'images colorées. Des fragments de figures sculptées, peut-être le Khan et sa femme, ont aussi été retrouvés. On trouve dans les deux enceintes la trace de la présence d'autels.

Les sites ont pour la première fois été mis au jour en 1889. Depuis 2000, des archéologues mongols et turcs collaborent pour fouiller et étudier la zone. Des clôtures de protection ont été érigées autour du site et un bâtiment construit pour abriter les objets récupérés et les travaux des chercheurs.

- **Ruines de Kharabalgas :**

Kharabalgas était la capitale de l'empire ouïgour, qui gouverna la région pendant une centaine d'années aux VIII^e et IX^e siècles. Elle était non seulement la capitale administrative mais aussi un pôle commercial et culturel

pour le vaste réseau de l'empire en Asie et en Europe. La grande ville fortifiée, d'une superficie de 5 km², était une étape importante le long de la Route de la soie, et comprenait dans ses murs un palais, des baraquements militaires, des magasins, des temples, des monastères, ainsi que des quartiers d'agriculteurs et d'artisans.

Les Russes ont étudié les ruines du palais en 1889. Les vestiges des remparts de la ville et des bâtiments en terre battue sont demeurés intacts depuis les fouilles partielles conduites par des archéologues russes en 1949. On a peu avancé dans le déchiffrement des découvertes, parmi lesquelles des tablettes de pierre gravées dans l'écriture ouïgoure, basée sur l'alphabet de Sogd, dont certaines ornées de motifs de dragons.

- **Ruines de Karakorum :**

Karakorum a été fondée comme centre de l'empire mongol de Gengis Khan en 1220. Elle en est demeurée la capitale jusqu'à la fin du XIV^e siècle. À Karakorum, Gengis Khan a accueilli de nombreux représentants étrangers venus des territoires qui sont aujourd'hui l'Irak, l'Arménie et la Géorgie à l'ouest, de l'Inde, de la Chine et de la Corée.

Des fouilles ont eu lieu par intermittences à Karakorum depuis la fin du XIX^e siècle. Il ne reste que peu de vestiges au-dessus du sol.

Depuis 1999, des archéologues mongols et allemands conduisent des fouilles communes qui ont donné des résultats remarquables, puisque des vestiges de palais, de portes d'enceinte, d'ateliers et de rues pavées ont été identifiés. Les objets mis au jour comprennent des fragments d'objets domestiques, ainsi que des reliques associées à l'Islam et au christianisme nestorien.

On a maintenant établi que la ville s'étendait sur quelques 64 km². Construit sur des fondations élevées, le palais du Grand Khan, Ögödei (fils de Gengis) présentait un toit couvert de tuiles rouges et vertes supporté par 64 colonnes de style oriental. À l'intérieur, le sol était pavé de tuiles en céramique verte, les murs ornés de fresques vertes ; on trouve des traces de sculptures décoratives.

- **Monastère d'Erdene Zuu :**

Le bouddhisme s'est étendu dans tout l'empire mongol au XIII^e siècle, devenant religion d'État en 1586. Le monastère d'Erdene Zuu était le premier monastère bouddhiste établi en Mongolie au sud de Karakorum à la fin du XVI^e siècle. Le monastère est entouré d'un mur agrémenté de 108 *subargans* (stûpas) blancs. Le mur renfermait à l'origine 62 structures, disposées selon le schéma des villes et des palais mongols. Quarante-quatre d'entre elles ont été détruites suite à l'avènement des idéologies athées entre 1937 et 1940. Les 18 bâtiments subsistants sont en cours de restauration, 3 comme lieux de culte et les autres comme musées.

- **Monastère de l'ermitage de Tuvkhun :**

Ce monastère, qui se dresse dans un décor spectaculaire, au sommet d'une colline à 2 600 m au-dessus de la mer avec une vue magnifique sur les pâturages, est né des grottes de méditation, des grottes naturelles où se recueillaient les ermites.

Au XVIII^e siècle, Ondor Gegeen Zanabazar, l'un des descendants de Gengis Khan, révérendé comme le créateur de la version mongole du bouddhisme tibétain, construisit le monastère de l'Ermitage autour des grottes. Le monastère généra des images du Bouddha assez différentes de celles de l'Inde et du Tibet.

Comme le monastère d'Erdene Zuu, le monastère de l'Ermitage de Tuvkhun a subi des destructions entre 1938 et 1940. Tous les principaux bâtiments ont été démolis, seules les grottes de méditation et deux puits ayant survécu. Le monastère a été partiellement reconstruit dans les années 1990, d'après les témoignages photographiques et à l'aide de méthodes et de matériaux traditionnels.

- **Le monastère occidental de Shankh :**

Situé au bord de la Harz, ce monastère date de 1654. Huit temples lui furent ajoutés entre 1774 et 1885. Il fut particulièrement remarqué pour une cérémonie associée à l'étendard de Gengis Khan. À l'instar d'autres monastères, il fut en grande partie détruit en 1937, avec des travaux de rénovation qui débutèrent en 1990.

- **Le palais de la colline de Doit :**

Ce palais du XIII^e-XIV^e siècle, que l'on croit être celui d'Ögödei Khan, surplombe un groupe de petits lacs à proximité du lac blanc de Doit. On y trouve les vestiges de 18 structures, dont la plus grande fait 46 mètres sur 60, avec des pierres en granit poli.

- **Les anciennes villes de Talyn dorvoljin, Har bondgor, Bayangol am :**

Les vestiges de ces trois grandes villes s'inscrivent dans le paysage. Dans chacune se dressent encore des murs, parfois sur plus de 100 m. Aucune n'a encore fait l'objet de fouilles, mais les découvertes faites en surface sont datées du XIII^e siècle.

- **Les pierres aux cervidés et anciennes tombes :**

On trouve largement éparpillés sur le site proposé pour inscription, les vestiges de tombes de l'âge du bronze, dont certaines avec des pierres gravées d'images de troupeaux de cervidés et d'images du soleil et de la lune. Quelques-unes ont été mises au jour.

- **Les montagnes sacrées de Hangai Ovoo et Undor Sant :**

En surplomb, ces deux montagnes sont étroitement associées aux traditions chamaniques de prières aux forces de la montagne, destinées à conférer santé et prospérité, une tradition assimilée par le bouddhisme et encore en vigueur à ce jour.

- **La longue tradition de pastoralisme nomade :**

La tradition du pastoralisme nomade, propre et sous-jacente à tous ces sites, s'étend au moins sur les trois derniers millénaires. Elle unifie la zone et lui donne son caractère distinctif. Cependant, hormis les tombes, elle n'a laissé que peu de vestiges tangibles. Plus importants sont les rites immatériels, les rituels et les traditions liées aux

saisons associés à cette culture, qui se reflète dans la gestion des troupeaux et dans le traitement de la laine, du lait, de la viande et des os. Près de 450 familles de bergers passent actuellement l'hiver dans la zone proposée pour inscription, et une multitude d'autres y circulent librement tout au long de l'année.

Histoire

La Mongolie contemporaine ne comprend qu'une moitié environ de la vaste région d'Asie intérieure connue tout au long de l'histoire comme la Mongolie. Ce n'est aussi qu'une fraction du grand empire mongol de Gengis Khan, qui s'étendait aux XIII^e et XIV^e siècles de la Corée à la Hongrie, couvrant la quasi totalité de l'Asie, à l'exception des sous-continent indiens et de parties de l'Asie du Sud-Est. C'était le plus grand empire de terres contiguës que le monde ait jamais connu. Nombre d'auteurs issus des sociétés conquises par les Mongols ont écrit à leur sujet, souvent en leur défaveur. Par ailleurs, les sources mongoles soulignent le génie militaire quasi divin de Gengis Khan, dont le succès reposait non seulement sur son talent militaire, mais aussi sur des systèmes administratifs de plus en plus sophistiqués. Le succès de l'empire – sur presque deux siècles – se devait aussi à l'intégration et à l'emploi de Chinois, d'Iraniens, de Russes et autres. La Mongolie et son peuple ont ainsi eu un impact notable et durable sur le développement historique de grandes nations comme la Chine et la Russie, et ont régulièrement influencé tout le continent eurasiatique.

Jusqu'au milieu du XX^e siècle, la plupart des habitants de la Mongolie étaient des nomades. Les Mongols n'étaient que l'un des peuples nomades vivant en Mongolie. Sur les deux derniers millénaires, ils se sont engagés dans des alliances changeant sans cesse, avec des états centralisés comme les Huns, les Syanbi, les Jujan, les empires turc et ouïgour émergeant entre le III^e siècle avant J.-C. et le IX^e siècle après J.-C. Au fil des siècles, certains peuples nomades se sont déplacés vers l'est pour fonder l'empire des Huns en Europe, tandis que d'autres partaient en Iran, en Inde et en Chine.

Pendant deux siècles, la création de l'empire de Gengis Khan, avec son contrôle centralisé, a interrompu ce schéma et mis en place des systèmes militaires et politiques complexes, qui surpassaient en compétences et en efficacité la majorité des autres systèmes de l'époque. Sous l'égide de Gengis et de ses successeurs, les Mongols conquièrent la plus grande partie de l'Eurasie.

Au début du XVI^e siècle avec le déclin de l'empire, la Mongolie redevint une terre où s'affrontaient des factions adverses. De la fin du XVII^e au début du XX^e siècle, la Mongolie était un important axe de rivalité entre la Russie et les Mandchous de Chine : cette rivalité finit par déboucher sur la fragmentation de la Mongolie, la Mongolie intérieure (au sud) étant absorbée par la Chine et la Russie possédant de plus en plus d'intérêts dans la Mongolie extérieure. La prédominance de la Russie en Mongolie extérieure demeura incontestée jusqu'en 1921 ; en 1924, la République populaire de Mongolie fut fondée, sous le contrôle de Moscou. La Mongolie devint un État indépendant en 1946.

Aujourd'hui, on trouve plus de Mongols – aux alentours de 3,5 millions – en Mongolie intérieure, chinoise, qu'en République populaire de Mongolie, dont la population s'élève à 2,7 millions d'habitants.

Politique de gestion

Dispositions légales :

La résolution n°43 du Parlement, en vertu de la loi sur les zones spéciales protégées, 1994, a déclaré zone spéciale sous protection nationale une partie des monts Khangai, incluant la partie haute du paysage culturel de la vallée de l'Orkhon, et a permis l'instauration en 1996 du parc national des monts Khangai.

Les compétences assignées à ce parc national englobent les questions associées à l'eau, au changement climatique et à l'équilibre écologique.

La partie nord du paysage culturel de la vallée de l'Orkhon a été déclarée zone sous « protection limitée » en vertu d'une loi sur les zones tampon sous protection spéciale adoptée en 1997, qui limite les activités suivantes : l'agriculture, la sylviculture et les mines ; les développements ou activités économiques nécessitent l'autorisation des autorités locales, après étude de l'impact environnemental. Au sein de la zone tampon, il est suggéré que la construction des infrastructures touristiques, routes et ponts qui sont jugés ne pas avoir un effet négatif soit permise, à condition d'une autorisation préalable. L'élevage ayant peu d'impact sera permis, mais une autorisation sera nécessaire pour les activités comme la construction d'enclos à bétail, le forage de puits, la récolte de foin et la construction de nouveaux bâtiments.

Les cinq sites principaux de la vallée de l'Orkhon ont été classés zones sous protection spéciale, ce qui signifie qu'ils sont sous contrôle de l'État et que l'occupation ou l'utilisation à des fins économiques sont interdites. Ces désignations ont été motivées par des recommandations faites au gouvernement dans le cadre de la mise en place du plan de gestion.

Dans le cadre plus large de la vallée, 24 sites historiques et archéologiques ont été classés monuments protégés. 20 sont situés dans la zone proposée pour inscription.

Conformément à la constitution de Mongolie adoptée en 1992, chaque citoyen a le droit de vivre dans un environnement sain et sûr ; en outre, les terres et les ressources naturelles peuvent appartenir à l'État et être sous sa protection.

L'administration centrale de l'État, les autorités locales et les gouverneurs locaux sont tenus de superviser la conservation et la protection du patrimoine historique et culturel. La protection juridique du patrimoine culturel et historique est assignée soit aux autorités d'État soit aux autorités locales, selon la nature du site.

Le gouvernement, au moyen d'un train de dispositions légales (détaillées dans le dossier de proposition d'inscription), prévoit de limiter les activités commerciales qui pourraient avoir un effet négatif sur le site proposé

pour inscription et de soutenir les activités satisfaisant des impératifs d'utilisation appropriée.

Structure de la gestion :

Un plan de gestion détaillé a été préparé pour le site. Il est très complet et lisible, et vise le développement durable de la vallée par la mise en place d'une relation harmonieuse à long terme entre l'écologie et le pastoralisme nomade, qui accentue la valeur du bien.

Le plan de gestion est né d'un colloque sur la gestion du Patrimoine mondial : « Le paysage culturel de la vallée de l'Orkhon », soutenu par 60 spécialistes et 400 parties prenantes.

Le plan se penche sur la question de l'économie pastorale et de l'écologie du site, ainsi que sur la conservation des cinq monuments principaux. Le plan donne des recommandations détaillées pour résoudre beaucoup des grandes menaces qui pèsent sur la zone. Celles-ci identifient la préparation aux risques, la conservation et la protection, la recherche et l'information, l'éducation, la publicité, les intérêts publics et économiques, le tourisme, le développement de musées et la gestion globale du site comme des enjeux principaux, et prescrivent des mesures pour la mise en œuvre active du plan dans le cadre d'un strict système de suivi.

La vallée de l'Orkhon proposée pour inscription et la zone tampon couvrent deux unités administratives (*aimags*) et cinq districts (*soums*).

Le ministère de la Culture est responsable de la mise en œuvre générale de la législation réglementant la préservation, la protection et l'exploitation du site du patrimoine culturel de la vallée de l'Orkhon, tandis que les autorités municipales sont responsables de la mise en application de ces lois.

Actuellement, il n'existe pas d'administration coordonnée du patrimoine culturel de la vallée de l'Orkhon. Parmi les sites spécifiques de la vallée de l'Orkhon, seul le monastère d'Erdene Zuu possède sa propre administration, qui est également responsable des monuments de Khosho Tsaidam. Le monastère de Tuvkhun est gardé par un lama résident, tandis que les monuments de Khosho Tsaidam et les ruines de Kharabalgas sont protégés par des gardiens salariés.

Le plan de gestion affirme l'engagement du gouvernement de la Mongolie dans le renforcement des mécanismes de protection, le suivi, l'exploitation et la coordination pour ces sites de valeur, et la mise en place d'une gestion intégrée via l'établissement d'un corps administratif distinct pour le site du Patrimoine mondial de la vallée de l'Orkhon. Les dispositions administratives détaillées pour cet organisme sont données dans le plan de gestion.

Ressources :

Actuellement, il n'existe pas, dans le site du patrimoine de la vallée de l'Orkhon, d'instance administrative disposant des fonds qui permettraient la protection et la conservation de sites historiques, à l'exception de l'administration du musée d'Erdene Zuu, qui tire directement son financement du tourisme. L'administration du monastère d'Erdene Zuu

fournit des fonds supplémentaires pour la recherche, la préservation et la protection. En outre, le temple de Lavrin du monastère d'Erdene Zuu est un lieu de culte vivant, soutenu financièrement par l'administration du monastère. Les autres sites historiques ne reçoivent aucun fonds du budget public.

Actuellement, les fonds alloués à la protection, la restauration et la recherche dans le paysage culturel proposé pour inscription sont fournis par les investissements locaux et étrangers. Au total, 3,2 millions de dollars US ont été fournis à cette fin pendant les cinq dernières années.

Le plan de gestion suggère qu'il serait possible de recueillir des fonds pour la préservation, la protection, la conservation et la restauration dans la vallée de l'Orkhon de la façon suivante :

- En définissant des allocations annuelles de budget pour la gestion du site du patrimoine au niveau de l'État et au niveau municipal ;
- En s'appropriant les revenus fiscaux provenant des activités touristiques qui tirent parti des sites du patrimoine ;
- En proposant des services rémunérés pour l'administration du patrimoine culturel de la vallée de l'Orkhon ;
- En sollicitant des contributions financières et une assistance auprès des organisations, des pays et des citoyens locaux et internationaux.

On signale cependant dans le rapport d'évaluation que le gouvernement mongol a récemment convenu d'un plan national pour financer la protection du patrimoine culturel, qui bénéficiera au paysage culturel de la vallée de l'Orkhon, qui fera partie de sa première série de projets.

Justification émanant de l'État partie (résumé)

Les cultures nomades d'Asie centrale sont depuis des millénaires les cultures prédominantes dans une grande partie de l'Asie, et elles ont apporté une immense contribution au monde, par le commerce, la conquête et la transmission des idées.

La vallée de l'Orkhon est typique de la façon dont l'utilisation nomade du paysage est sous-tendue par des centres stratégiques, militaires et spirituels qui ont facilité le commerce et la croissance des empires.

La vallée de l'Orkhon offre des preuves frappantes de la façon dont les cultures nomades successives ont tiré parti de ses atouts naturels – eau, abri et position stratégique – pour fonder des pôles de pouvoir et d'influence, comme en témoignent aujourd'hui plusieurs sites clés : les monuments funéraires turcs des VIe-VIIe siècles, la capitale ouïgoure de Kharabalgas, des VIIIe-IXe siècles, ainsi que la capitale impériale mongole de Karakorum et les monastères d'Erdene Zuu et de Tuvkhun, qui datent des XVIe et XVIIe siècles.

La vallée, telle qu'elle est utilisée aujourd'hui, demeure une ressource de culture pastorale nomade essentielle. Le paysage démontre exceptionnellement bien les caractéristiques de la vie nomade. En dépit de quelques intrusions modernes, les steppes restent inchangées à un point remarquable, particulièrement dans le parc national d'Hangayn Nuruu.

3. ÉVALUATION DE L'ICOMOS

Actions de l'ICOMOS

Une mission d'expertise de l'ICOMOS a visité le site en août 2002.

Le Comité du patrimoine mondial a étudié la proposition d'inscription en juin 2003. Le Comité a décidé que l'examen de la proposition d'inscription devait être *différé* afin de laisser à l'État partie le temps de clarifier si elle devait porter sur le paysage culturel de la vallée de l'Orkhon ou bien sur cinq sites archéologiques distincts.

Une proposition d'inscription révisée d'un seul site comprenant un vaste paysage culturel a été soumise en janvier 2004.

Conservation

Historique de la conservation :

Le dossier de proposition d'inscription reconnaît que bon nombre des bâtiments monastiques ont besoin de travaux de conservation et que les progrès sont lents. La conservation préventive pourrait aussi poser problème, en ce qu'il y a très peu de gens pour s'occuper des bâtiments et des collections auxquels le public a accès. Par exemple, le rapport d'évaluation mentionne que le monastère de Tuvkhun est administré par un seul lama. Cependant, des travaux ont été entrepris dans le monastère d'Erdene Zuu pour protéger les objets bouddhistes des visiteurs, des vols et des incendies – avec l'aide, dans ce dernier cas, d'une subvention accordée en 1998 par l'UNESCO.

L'absence de maintenance des murs en terre des deux villes en ruines est également constatée, mais une enceinte de protection a été érigée autour du site à Karakorum (en 1995). De même, une enceinte de protection a été installée autour des tombes turques et les pierres brisées et exposées aux intempéries récupérées ont été mises à l'abri dans un bâtiment de construction récente.

Dans l'ensemble du paysage, on reconnaît des problèmes d'abaissement de la nappe phréatique liés à la coupe des arbres, à l'extraction minière, de pollution des cours d'eau et des effets du surpâturage, problèmes sur lesquels se penche le plan de gestion. La vulnérabilité des traditions immatérielles est elle aussi mentionnée. L'introduction de la mécanisation au milieu du XXe siècle a fait peser de lourdes menaces sur le mode de vie pastoral traditionnel, mais la tendance a maintenant été inversée, et il existe une volonté affirmée de reconnaître comme il se doit les liens « indissolubles » entre les traditions du pastoralisme nomade et le paysage, et de mettre en place des mesures permettant le développement durable de ces traditions en harmonie avec les valeurs naturelles des pâturages.

État de conservation :

Le plan de gestion reconnaît les besoins en conservation. La structure administrative proposée pour appliquer le plan de gestion deviendrait le principal mécanisme de développement des projets de conservation et des programmes de maintenance continue, ainsi que de lobbying, pour collecter des fonds.

En termes de conservation spécialisée, l'Agence de coopération turque soutient depuis 2000 les fouilles archéologiques et la conservation des monuments turcs.

Analyse des risques :

Il manque un élément au plan de gestion (un document par ailleurs admirable) : un chapitre sur les menaces et les points faibles des valeurs du bien (les dommages historiques et les changements indésirables existants sont répertoriés, mais pas les menaces futures). Toutefois, les actions envisagées impliquent la prise en compte des menaces et des risques, qu'on peut diviser en trois grandes catégories :

- Risques naturels :
 - Inondations ;
 - Tremblements de terre ;
 - Incendies de forêt ;
 - Exposition des statues aux intempéries, érosion et possibilités d'effondrement des murs en terre ;
 - Pollution des rivières due à l'abattage illégal des arbres et à l'extraction de l'or.
- Risques afférents à la population :
 - Essor démographique ;
 - Expansion de la ville principale dans la vallée ;
 - Surpâturage entraînant la désertification et l'érosion par les vents ;
 - Nombre excessif de visiteurs – qui augmente régulièrement ces dernières années ;
 - Pistes routières anarchiques ;
 - Vandalisme et vol.
- Conservation :
 - Reconstruction de bâtiments qui pourrait mettre en péril les preuves historiques (dans le monastère d'Erdene Zuu) ;
 - Sites isolés laissés à l'abandon.

Le plan de gestion se penche sur ces points. C'est un plan visionnaire et ambitieux, qui n'opte pas pour la facilité. Il considère au contraire beaucoup des questions fondamentales qui sous-tendent et relient certaines de ces menaces. Le passage à une implantation plus durable du mode de vie dans la vallée est clairement essentiel pour tenter de mettre un frein au déclin de l'environnement, qui menace à son tour les éléments du patrimoine culturel. Il faut tout d'abord commencer par encourager la recherche et établir des indicateurs fondamentaux.

Authenticité et intégrité

Globalement, la vallée de l'Orkhon possède un haut degré d'authenticité en tant que paysage culturel évolutif reflétant le pastoralisme nomade d'Asie centrale, sans oublier quelques dommages et quelques dégradations.

Les politiques de développement agricole des années 1950 ont encouragé le peuplement et la culture arable dans le voisinage de Karakorum et de Kharabalgas. Ce processus est désormais inversé, la culture arable ayant été abandonnée et plusieurs édifices démolis. Les mêmes politiques ont mené à la collectivisation des troupeaux, qui ont conduit à leur tour au surpâturage à certains endroits. Le processus de collectivisation a été inversé et il existe désormais un accord pour limiter le nombre d'animaux qui paissent suite à la réalisation d'une étude de capacité.

Le dossier de proposition d'inscription et le plan de gestion font tous deux référence à l'intrusion des routes, des lignes électriques et d'une centrale électrique dans les ruines de Karakorum. Ces structures visuellement intrusives sont cependant « réversibles » et pourraient être supprimées ultérieurement. Le plan fait aussi référence à des pistes et à des décharges intrusives, ainsi qu'à un certain pillage des pierres tombales. Les problèmes sont reconnus, mais ne pourront être résolus immédiatement.

En dehors du bien proposé pour inscription et de la zone tampon se trouve le nouveau peuplement de Kharkorin, immédiatement à l'ouest de l'ancienne Karakorum. Le plan de gestion reconnaît que les maisons ont été construites de « façon désorganisée » et qu'il n'y a actuellement pas de réglementations de zonage concernant l'expansion de ce peuplement. Le plan reconnaît la nécessité de contrôle ; il est clair qu'en l'absence de contrôle, ce peuplement pourrait avoir un impact préjudiciable sur l'intégrité du paysage plus global en tant que cadre de la zone proposée pour inscription.

Très peu d'informations sont fournies à propos de l'état des herbages – ressource de pâturage qui sous-tendait tout le développement de la vallée. On ne sait pas précisément dans quelle mesure il s'agit toujours de l'espèce d'herbage caractéristique des hautes steppes de Mongolie. Le plan de gestion souligne combien il est vital de soutenir le pastoralisme nomade comme moyen de gestion des herbages et de maintien des traditions immatérielles et tangibles associées à ce mode de vie.

Beaucoup des structures des temples ont subi de graves dégâts dans les années 1930, dans le cadre d'une destruction délibérée, à motif idéologique, des bâtiments religieux. Toutefois, les bâtiments subsistants semblent avoir conservé leur authenticité. Les travaux de réparation et de reconstruction des bâtiments endommagés ont été entrepris à l'aide de méthodes et de matériaux traditionnels de la société mongole, ce qui a dans un certain sens assuré la survie des pratiques authentiques. Toutefois, il convient de se demander si la reconstruction d'autres temples ne risquerait pas d'endommager l'authenticité des vestiges subsistants, ce que reconnaît le dossier de proposition d'inscription.

De par le regain encouragé de la religion bouddhiste mongole associée aux bâtiments nouveaux et anciens (un mouvement général en Mongolie et en Mongolie

intérieure), les édifices encore utilisés pour les rituels bouddhistes présentent un degré d'authenticité plus grand qu'ils ne l'auraient eu autrement.

En ce qui concerne les ruines et les sites archéologiques, il semble que, hormis des fouilles archéologiques structurées, les ruines soient restées intactes dans leur majorité ; le degré d'authenticité des composants archéologiques est donc élevé.

Le site doit son intégrité à la cohésion de ce paysage de vallée et à l'étroite relation entre les sites principaux, les pâturages alentours et les sites mineurs.

Évaluation comparative

Il est important de comparer la vallée de l'Orkhon à d'autres paysages culturels dans les steppes de pâturage d'Eurasie.

Tout d'abord, les hautes steppes couvrent une grande partie de l'Asie centrale – la majorité de la Mongolie, de grandes parties de la Mongolie intérieure en Chine, des régions au sud de la Russie, ainsi que l'est de l'Afghanistan et du Kirghistan – et beaucoup de ces régions abritent toujours les anciennes traditions pastorales et le nomadisme, à un degré plus ou moins élevé. Ces peuples pastoraux sont nombreux, mais les Mongols représentent probablement le groupe le plus important en termes de pâturages occupés.

La vallée de l'Orkhon se distingue par la combinaison d'une culture nomade pastorale avec des vestiges d'anciennes sociétés urbaines, centralisées ou hautement structurées socialement, d'importants témoignages religieux et des liens avec les routes marchandes internationales, dans un paysage que chacun s'accorde à juger « magnifique ».

Il existe en Mongolie d'autres sites urbains, comme Baibalyk, ville de l'empire ouïgour, et Kharabalgas, une ville marchande de l'empire ouïgour et d'époque ultérieure, dont les ruines sont mieux préservées que celles de Karakorum. Dans le sud de la Russie, aux alentours de la Kharkhiraa, se trouve Khöndiin qui était le royaume de Khasar, frère cadet de Gengis Khan ; et d'autres, comme Dudn Ereg et Elstei, où les fouilles ont révélé des centres complexes d'administration, de commerce, d'artisanat et d'armée, comme à Karakorum.

En Chine, on trouve bon nombre de villes abandonnées éparpillées dans toutes les vastes steppes et marquant les embranchements de la Route de la soie. Certaines n'ont été que peu fouillées, et d'autres n'ont pas même encore été baptisées. Plusieurs sont en meilleur état que celles de la vallée de l'Orkhon ; c'est le cas par exemple de l'ancienne cité de Jiaohe, près de Tourfan, ou de Yuanshangdu, beaucoup plus grande que Karakorum et l'une des capitales de la dynastie Yuan, au sud de la Mongolie intérieure.

En Chine, il y a aussi de spectaculaires herbages associés à des villes, par exemple autour du lac Barkol, de même que des herbages associés à des monastères, où se déroulent des festivals annuels, par exemple dans la région mongole au nord de la province du Yunnan, près de Zhongdian, ou ceux de Tagong, à l'ouest de la province du Sichuan. Il s'y

trouve des temples bouddhistes, dont le mérite architectural est supérieur à ceux de l'Orkhon.

Toutefois, la valeur de la vallée de l'Orkhon est plus que simplement architecturale : elle réside dans l'assemblage des structures et dans leur représentativité. Aucun autre site ne vient immédiatement à l'esprit si l'on réduit le champ des investigations aux steppes présentant une combinaison de monuments séculiers et religieux, les vestiges urbains de deux empires et une culture pastorale vivante.

Toutefois, ce domaine n'a pas fait l'objet d'études suffisantes. Avec plus de travaux sur certaines des villes abandonnées de Chine ou de Russie, le tableau pourrait changer. Cependant, on peut arguer que, dans les vastes steppes d'Asie centrale, on y trouverait probablement suffisamment de paysages culturels distinctifs pour justifier plus d'une proposition d'inscription. Celle-ci illustre la façon dont la vallée est devenue l'axe vital de deux puissants empires, celui des Ouïgours et celui des Mongols. Ailleurs, d'autres vallées auraient pu apporter un appui commercial et spirituel à des peuples nomades, mais elles ont connu une évolution différente ; ce faisant, elles témoignent des différentes approches du déploiement des ressources possibles, mais conservent toujours des vestiges culturels de valeur universelle.

Valeur universelle exceptionnelle

Déclaration générale :

La vallée de l'Orkhon dans son ensemble est un exemple exceptionnel de paysage culturel évolutif qui, par des pratiques d'occupation des sols durables et une relation spirituelle avec la nature, a mis les traditions du pastoralisme nomade au service d'empires immenses qui ont eu une profonde influence sur l'ensemble de l'Asie centrale et une grande partie de l'Europe, et qui ont créé des structures bâties dont les vestiges sont aujourd'hui d'une importance universelle.

L'ensemble du site du paysage culturel de la vallée de l'Orkhon est caractéristique des vallées fluviales relativement abritées qui traversent les vastes steppes de Mongolie. Elle se distingue des autres en ce qu'elle abrite des vestiges considérables, qui prouvent le caractère centralisé et urbain des grands empires ouïgour et, plus tard, mongol, qui ont rassemblé une grande partie de l'Asie centrale sous la férule d'un contrôle relativement unifié.

Les vestiges reflètent aussi l'énorme influence que ces « empires nomades » avaient, en termes économiques, culturels et politiques, sur une grande partie de l'Asie et sur les grandes nations avec lesquelles ils interagissaient de la Chine aux confins de l'Europe de l'Est.

L'archéologie émergente des sites commémoratifs turcs et de la ville de Karakorum témoigne de cultures sophistiquées, avec des liens qui se sont étendus le long des routes marchandes entre la Chine, l'Europe et l'Inde.

Les vestiges bouddhistes reflètent l'adoption du bouddhisme comme religion officielle en Mongolie, ainsi que la variante du bouddhisme propre à la Mongolie qui émerge autour du monastère de l'ermitage de Tuvkhun.

À ces sites précieux du patrimoine s'ajoute la persistance de la culture pastorale nomade mongole, commune à tous ces empires et qui domine toujours la vie dans la vallée de l'Orkhon, et d'ailleurs dans une grande partie de la Mongolie. Sa longévité se reflète dans un grand nombre de sites funéraires et cérémoniels, des figures de pierre et des peintures rupestres, qui parsèment la vallée du site proposé pour inscription et de sa zone tampon, et qui couvrent plus de deux millénaires, de l'âge du bronze à l'ère moderne.

Enfin, il convient de considérer la solide culture immatérielle des bergers nomades, qui s'exprime par exemple dans les festivals annuels, la musique, la littérature orale, les talents équestres, ainsi que dans les significations et les associations vitales qui sont accordées au paysage.

Évaluation des critères :

Le site est proposé pour inscription sur la base des critères ii, iii et iv.

Critère ii : La vallée de l'Orkhon démontre clairement la manière dont le paysage de la vallée, et plus généralement de son arrière-pays, a conduit grâce à l'utilisation de ses ressources par une culture nomade forte et pérenne au développement de réseaux commerciaux étendus et à la création de grands centres administratifs, marchands, militaires et religieux.

Les empires soutenus par ces pôles urbains ont incontestablement influencé des sociétés en Asie et en Europe et, à leur tour, absorbé les influences de l'Orient et de l'Occident, dans un réel échange de valeurs humaines. Cet échange de valeurs est manifeste dans la conception de la ville ouïgoure et de Karakorum (avec ses colonnes de style islamique et ses toits de style chinois), dans l'adoption de la religion bouddhiste et dans sa modification consécutive par les traditions mongoles.

Il serait difficile de trouver une société ayant eu une plus grande influence – pour le meilleur comme pour le pire – sur une si grande étendue du globe que l'empire mongol de Gengis Khan. Pendant presque deux siècles, les exploits des forces des grands Khans ont terrorisé (réellement mais aussi par anticipation) les terres de l'Ouest, jusqu'aux portes de Vienne, et de l'Est. Leur succès reflétait les compétences et l'organisation de l'armée de cavaliers, qui s'appuyait sur l'expérience d'experts de la guerre chinois et musulmans. Cette consolidation des conquêtes, rendue possible par l'une des plus formidables machines de guerre que le monde ait connues, et les importants échanges commerciaux qui s'en sont suivis, ont abouti à la création de villes fortifiées et des vestiges religieux de la vallée de l'Orkhon.

Critère iii : La vallée de l'Orkhon représente un témoignage exceptionnel d'une tradition culturelle encore vivante. À la base de tout le développement de la vallée de l'Orkhon sur les deux derniers millénaires se trouve une culture solide de pastoralisme nomade. Cette culture est aujourd'hui encore une pièce maîtresse révéérée de la société mongole ; elle est hautement respectée en tant que mode de vie « noble », en harmonie avec la nature. Elle est aussi perçue comme bien plus précieuse que la vie des fermiers sédentaires.

Les traditions pastorales nomades sont très vivaces, et le paysage, argue-t-on, constitue un vivant témoignage de la persistance de cette culture, à la fois de par les traditions de pâturage et de par les vestiges des villes auxquels s'identifient les peuplades.

Critère iv : Il est dit que la vallée de l'Orkhon est un exemple exceptionnel de vallée illustrant plusieurs étapes significatives de l'histoire humaine. Avant tout, elle était le centre de l'empire mongol et, à ce titre, conserve le souvenir de l'un des plus grands empires au monde. En second lieu, elle reflète une variation du pouvoir turc propre à la Mongolie, par les pierres commémoratives, que l'on ne trouve qu'en Mongolie. En troisième lieu, elle accueillait le monastère de l'ermitage de Tuvkhun, où s'est développée la variante mongole du bouddhisme et de la sculpture bouddhiste locale. Quatrièmement, elle abrite les vestiges de Kharabalgas, capitale de l'empire ouïgour, sur lesquels il reste encore beaucoup à apprendre mais qui mettent en évidence l'importance de la culture urbaine ouïgoure.

4. RECOMMANDATIONS DE L'ICOMOS

Recommandations pour le futur

La vallée de l'Orkhon dans son ensemble est clairement d'une valeur universelle exceptionnelle en tant que paysage culturel.

Le fait de soutenir cette proposition d'inscription ne devrait pas passer sous silence les réels points faibles. Toutefois, l'engagement démontré envers le traitement de ces vulnérabilités par le développement du plan de gestion, avec une grande implication des parties prenantes, et la façon dont les rédacteurs du plan sont parvenus à convaincre le gouvernement d'accorder sa protection officielle à certaines parties du site, prouvent un véritable engagement dans le sens du patrimoine mondial. L'enthousiasme des habitants et de l'État partie pour la proposition d'inscription devrait être encouragé.

La proposition d'inscription originale comprenait un projet de construction d'un centre d'accueil des visiteurs directement à l'extérieur des remparts de la vieille ville de Karakorum. Un tel site représenterait une intrusion inacceptable dans le paysage. L'État partie a désormais accepté de considérer des sites alternatifs pour ce projet situés en dehors de la zone proposée pour inscription.

Recommandation concernant l'inscription

Que le bien soit inscrit sur la Liste du patrimoine mondial en tant que *paysage culturel* sur la base des *critères ii, iii et iv* :

Critère ii : La vallée de l'Orkhon démontre clairement la manière dont une culture nomade forte et pérenne a conduit au développement de réseaux commerciaux étendus et à la création de grands centres administratifs, marchands, militaires et religieux. Les empires que ces centres urbains ont soutenus ont sans aucun doute influencé des sociétés à travers l'Asie et en Europe et à leur tour ont absorbé des influences à la fois de l'Orient et de

l'Occident dans un véritable échange de valeurs humaines.

Critère iii : À la base de tout le développement de la vallée de l'Orkhon sur les deux derniers millénaires se trouve une culture solide de pastoralisme nomade. Cette culture est toujours une pièce maîtresse révéérée de la société mongole et elle est hautement respectée en tant que mode de vie « noble » en harmonie avec le paysage.

Critère iv : La vallée de l'Orkhon est un exemple exceptionnel de vallée illustrant plusieurs étapes significatives de l'histoire humaine. Avant tout, elle était le centre de l'empire mongol. En second lieu, elle reflète une variation du pouvoir turc propre à la Mongolie. En troisième lieu, le monastère de l'ermitage de Tuvkhun fut le berceau du développement d'une forme mongole du bouddhisme. Quatrièmement, Kharabalgas reflète la culture urbaine ouïgoure de la capitale de l'empire ouïgour.

ICOMOS, juin 2004