



UNITED NATIONS EDUCATIONAL, SCIENTIFIC
AND CULTURAL ORGANIZATION

CONVENTION CONCERNING THE PROTECTION
OF THE WORLD CULTURAL AND NATURAL HERITAGE



NOMINATION OF CULTURAL PROPERTY FOR INSCRIPTION
ON THE WORLD HERITAGE LIST

NOMINATION OF

SULAIMAN-TOO CULTURAL LANDSCAPE

THE NATIONAL ACADEMY OF SCIENCES OF KYRGYS REPUBLIC

INSTITUTE OF THE HISTORY

STATE COMMISSION ON CULTURE DEVELOPMENT

GOVERNMENT OF THE

KYRGYZ REPUBLIC

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Executive Summary

State Party	The Kyrgyz Republic
State, Province or Region	The Osh oblast
Name of Property	The Sulaiman-Too Cultural Landscape (Sacred Mountain)
Geographical coordinates to the nearest second	<p>The city of Osh, N 40°31'46.5" E 072° 47'02.3"</p> <p>The geographic coordinates of the nominated property (The third central top)</p>
Textual description of the boundary(ies) of the nominated property	<p>Area of nominated property (ha.) and proposed buffer zone (ha.)</p> <p>The Sacred Mountain of Sulaiman-Too area is precisely limited by four (the Kurmanjan-Datkha St. on the East, the Alebastrov St. on the North, the Navoyi St. on the West, and the Aitiev on the South). This very territory (112 h) is nominated for the inclusion in the World Heritage List. The protected zone borders were affirmed by the Osh regional state administration and the Ministry of Education and Culture in 2000. The affirmation is currently being treated by the Kyrgyz Government. The buffer zone with the inclusion of the whole Osh city historical core is 183 hectares. The buffer zone territory borders are waiting for the affirmation by the National legislature on protection and use of cultural heritage objects in accordance with the established order.</p> <p>The nominated object area is 112 ha. The buffer zone area is 183 ha. A total area is 295 ha.</p> <p>Description of Property</p> <p>There are several Mountain names: “The Sulaiman-Too”, “The Sulaiman-Tagh”, “The Takhti-Suleimen”, “The Sulaiman-Mountain”. According to the medieval written sources the Mountain’s historical name was also fixed: in the XV century its Farsi name “The Bara-Kukh” meant “separately standing” or “a beautiful mountain”- the same, but its distorted form “The Barak” had been already known by the end of the XIII century. Most likely, the Chinese sources on the Guishan-chane, “a town at a highly respected mountain” (the first half of I millennium AD) localized by some researchers exactly in the Osh city location, is to be considered the worshiped Mountain’s earliest mention. The modern name related to the Muslim legend on the Sulaiman Prophet or the Biblical Solomon’s stay on the Mountain according to the Arabic language sources, first appeared in the XVII century. The Mountain’s other folk names currently rarely used, have also been fixed: the Khanaf, the Kara-Tash that is “Mecca is not for Arabs”.</p>

<p>A4 (or “letter”) size map of the nominated property, showing boundaries and buffer zone (if present)</p>	
<p>Justification Statement of Outstanding Universal Value (text should clarify what is considered to be the outstanding universal value embodied by the nominated property)</p>	<p>The Sulaiman-Too Mountain grand cultural value is conditioned by numerous factors underling it out of Central Asian other similar objects</p> <ul style="list-style-type: none"> • The Sulaiman-Too is the only sacred mountain in this region of Central Asia, uniting the diverse natural and cultural components different epochs exposing the society’s extraordinary spiritual aspirations of various communities united by universal world notions. At the same the mountain’s natural look has an imperishable significance, and it was its natural look that had formed the following cultural landscape. • Thanks to its favorable geographical location, the nominated property has always been on a crossing of the migratory and trading roads from ancient times until today. This had conditioned a symbiosis of various cultures and traditions for more than three millennia and had been reflected in various cultural landscape components: in the rock images repertoire, in the system of cult places, beliefs and rites. All these components are organically used in modern worship and sacrifice rites. • The Sacred Mountain of Sulaiman-Too as an object of a complex character, the uniqueness and originality of which are conditioned, first of all, by its topographic situation and an unusual relief. The mountain’s peculiarity is in its dominating position over a plain area, and a fascinating panorama of the picturesque vicinity opening from its tops and slopes. Such sites could not be chosen voluntarily or artificially established: the whole Fergana valley reveres and makes the site of a special ritual worship object. An aesthetic perception of the functioning object is of no less importance. The mountain’s five tops clear-cut contours contribute a special picturesque ness and attractiveness. The peculiarities of the separate standing mountain, its fanciful forms with a lot of karsts caves, grottoes, canopies consisting mainly of crystal marbled limestone with veins adding a special decoration strikes people’s imagination. The sights from its different parts are transforming in different seasons and times of the year, gaining new and new silhouettes. In total all this has a strong psychological effect on the object

perception. This effect has been used and is still being used by the cult ministers for the sake of supporting a cultural significance of the mountain for already more than three millennia. The geological and morphological mountain's structure had conditioned its skillful usage by the cult ministers, especially in the bronze epoch (the middle of the 2 – beginning of the 1centuries). The well accessible and well seen vertical surfaces were cultivated first with graphic figurative compositions applied on them. The Sacred Mountain of Sulaiman-Too system also included a special lamellar limestone structure, which was used in various ways: a special petroglyph repertoire matching the horizontally situated grottoes and vertical crevices. The space development is in harmony with the mountain's vertical, triple zoned partitioning matching the ancient peoples' idea of the "World Mountain" and the "World Tree". The space associative development according to the cardinal parts of the world subordinates the same principle, considering the semantic meaning of the North and South as the main positive directions; the caves with the entrances oriented to the north were connected with the beyond the grave world and the cult of ancestors, and the cult objects in the form of bent plates with polished surfaces and footprint images confirm the belief. The mountain's western part is opposed to the three others - the world, where the sun goes. Here the mountain landscape remains uncultivated, which also matches the Iranian and Turk speaking peoples' mythological ideas. Thus the mountain's associative cultivation by people was the result of the natural and cultural achievement elements combination.

- The complex is a defining kind of the monuments, consisting of rock paintings, rocks and stones with footprint traces, of cupulate form stones with the polished surface gutters. These rock painting traditions and related signs on the rocks, separate stones and caves have preserved for a long time up to nowadays. The most early and vivid evidences of the Sulaiman-Too homage are the petroglyphics inseparably connected the mountain's cult. Besides them on the mountain's first top there are numerous cult places tied to the natural specific relief forms including the karst formations. The stone cup-shaped cavities, gutters on the inclined planes and others used by the modern population in various treatment rituals. The presence of the different level horizontal stone platforms is outlining the Sulaiman-Too as if it assigned for collective ritual by nature itself. The engraved petroglyphs suggest the mountain's usage in this way in the past. However, a set of plots are mainly repeated. For example, nearby the eastern top there is a broad horizontal bench, where there are the footsteps – circles – hyphens. The other example is a flat vast platform in the massive part with the same set of signs. It is supposed that they could be the places of addressing to the heavens. On one of the similar platforms there is a labyrinth image. The rock paintings have reflected their complexity ideas of the world. In the Sulaiman-Too petroglyphic repertoire there are the anthropomorphic traces, circles, commas, brackets, woody like and sub square like with a broken filling, geometrical figures,

solar and other signs.

- The Sulaiman-Too rock paintings study and their comparison with the mythology data allow approach to the decoding of the petroglyphic semantic meanings. Their similarity with the others, extremely far from their locations is not limited only by the labyrinth motives. In different part of Eurasia, in certain periods of time there appeared the similar notions expressed in the same way. Among these kinds of universal images the solar signs, the hands, footsteps, as well as the combination of the rock paintings with cult stones with the ground gutters or cup-like hollows. The petroglyphs being in different locations differed according to the performing techniques (on open platforms, inside the caves, grottoes).
- In the common historical-cultural context with rock paintings and cult places there existed in the Bronze Age settlements which served and protected the main Sulaiman-Too sacred zone. In the landscape sense they were on the lower mountain level. The settlements were not included into the sacred space. The wholeness of the cultural landscape is secured by its components organic interrelation, which is seen today. Today the certain domestic animal sacrifice, collective and individual praying shamanism practices mainly connected with the fertility ideas, the ancestors' cult or treatment magic.

The cultural landscape transformation process had been continued in the middle ages, when the mountain became the big town dominant. The main part of the early Muslim monuments was constructed at its foothills. This process has continued in modern times and today, and which defines the Sulaiman-Too cultural significance.

- The mountain's certain uniqueness and cultural aspects in the history of the Central Asian region were already stated in very early, Chinese and middle age Arabic and Persian languages written sources, which to some extent, testifies the mountain's inclusion in the state significance cult system. The western and Russian researchers of XIX-XX centuries, while describing the Fergana valley had noted the mountain's sacredness, which attracted the attention of many pilgrims and visitors.
- The Sacred Mountain of Sulaiman-Too from a scientific point of view is of great interest as an object of study for a number of disciplines. The mountain's whole material and nonmaterial heritage complex gives rich and diverse information on history, linguistics, religion, folklore, rock engravings, the cultural landscape formation, geology and biodiversity. All these aspects find its reflection and illustrate the historical stages and periods, typical for many World culture monuments.
- The object's sacredness, duration, the continuity and survivability of the traditions, meeting the social and cultural demands of the society during a significant period of time, the harmony of natural and anthropogenic factors - all this is testifies the necessity of preserving the given monument as the World Heritage object for the future.

<p>Criteria under which property is nominated (itemize criteria)</p>	<p>(iii) The nomination is a unique and exclusive evidence of the long lasting cultural tradition</p> <ul style="list-style-type: none"> • The Sacred Mountain of Sulaiman-Too as a complex of places of interest is the result of interaction between Man and Nature. And accordingly, the Nature creations and the ideas on the objects have merged, taking its expression in the cultivation of the landscape and the appearance of the Mountain worship cultural tradition in general and its separate sites and objects as well. Many generations independent of their outlooks and ethnic belongings, have contributed to its cultural landscape formation. The Sacred Mountain of Sulaiman-Too is a unique example of the institute of traditions, regulating a ritual practicing in the modern society, where traditional processes are still alive. • The Sacred Mountain of Sulaiman-Too is an organically developing landscape, which has preserved its active social role in the community and strong liaisons with a traditional life style and the process is evolving. Meanwhile the significant tangible evidences of its exclusiveness is abundant: there are the Mountain territories, representing an archeological interest including the cult places, petroglyphs, the pilgrim paths, the Bronze Age settlement, of different times architectural, fortification and irrigation constructions. • The Sacred Mountain of Sulaiman-Too non-material evidences of its exclusiveness, myths, legends, folklore, the micro - toponymic peculiarities, religious cults and rituals (cult of the mountain, stones, caves, trees, water, ancestors; shamanism, sacrificing practices) have been preserved. • Of peculiar significance is such a kind of monuments as an epigraphic: the inscriptions were dated beginning from the middle of the X to XX centuries inclusive. The inscriptions' character demonstrates religious and secular themes. There is the ethnographic zone, with residential and cult buildings, the irrigation constructions, traditional ritual-cult infrastructure serving the pilgrims. <p>(iv) The Sulaiman-Too is a visual landscape example illustrating the peoples' important development stages</p> <p>The correlation to the given criteria due to a non sufficient study of the region's ancient history important problems is based on indirect circumstances. The issues connected with an ethno cultural belonging to the Bronze age various population groups in particular, as well as their social development evaluation level. But the appearance of such a big center as the Sulaiman-Too could was connected with the Fergana valley consolidation and the ethno cultural and political integration beginning processes in this part of Central Asia. The cultural significance continuity and the Sulaiman-Too important ideological importance vividly illustrates the traditional (preserved from the times immemorial) landscape usage character in all historical epochs up to modernity.</p>
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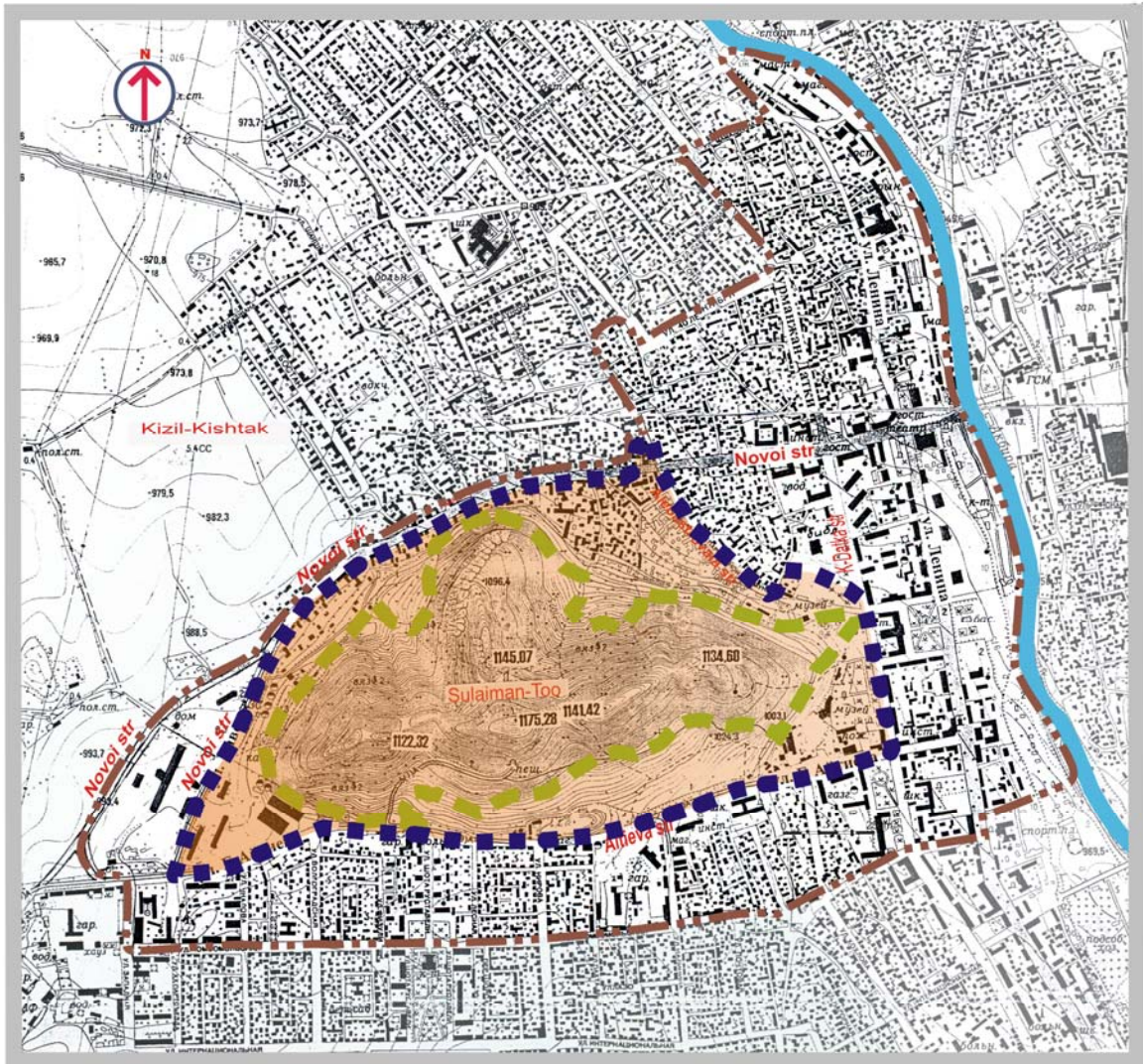
(vi) The mountain monuments were of immediate connection with a number of historical events, life traditions, ideas, literature and arts representing an outstanding world property

Owing exactly to its geographic location the Sulaiman Too appeared to be on the migration ways and on the territory of the Indo-Iranian tribes of the 2nd millennium B.C. The earliest layer of the mountain's sacralization visible evidences are connected with their cult-ritual traditions, the symbols and attributes. The next important historical stage is the Great Silk Road's functioning time, the Fergana brunch of which was thoroughfare, and Chjan Tshan passed through it in the 2nd century BC. The rise of the statehood in Central Asia is also related to this very epoch. In the Fergana eastern and southern-eastern regions there was the core of the Davan kingdom, the capital of which was situated in the 40 km to the south-east from the Sulaiman Too. This state was famous for its swift footed racers, so called "heavenly horses of the Davan" by the Chinese, and after which the Chinese organized two military expeditions at the end of the 2nd century. From there they were taken to various areas of Eurasia. The horses were also the subject of worship, which is suggested by the sanctuaries on the third top of the Sulaiman Too southern slope, on the Airymach-Too (Surottu Tash), to the north-west of Osh, on the Aravan rock, to the south-west from the Sulaiman Too, where there are well preserved images of the horses, connected with the solar deity, most likely with the Mitra. The authors of the Arabic chronicles and guides of the 9-12 centuries (Istakhri, ibn Khaukal, Makdisi and others) while describing the city of Osh, mentioned necessarily the mountain, where there was a watch tower, and at the bottom there was a rabat-dwelling place for the gazi, (the missionaries of the new religion). Most likely the ancient sacred mountain has been adapted to the new religion and it itself became the outpost of the Islamic culture. The history of constructing the hudjra (the pavilion) to watch the area, on the first top by the Babur – the scientist and a poet, the founder of the Great Mogols is related to the 15 century. He calls the mountain "the Bara-Kukh", and mentions the other pavilion constructed by his uncle on the very top of the same top, as well as gives some information of other mountain's objects: a mosque, a stream at the bottom. The fame of the sacred mountain Sulaiman Too replaces the fame of the city itself in the 17th century, and often replaces its name (Makhmud ibn Vali). In the colonial period (XVIII-XIX centuries) the city of Osh was the beginning point of the two important mountain roads, one of which connected the Eastern Turkestan and China, and had a strategic and trading significance. The other road led to the Pamir depth and to the upper area of the river Piandj and it was important from a strategic point of view. The European and Russian travelers and researches visited the city in that time, unanimously noted the pilgrimage on the Sulaiman Too. In the Soviet times despite the prohibitions the mountain's sacred functions were preserved, and it occupied an important place in the spiritual life of the society, which is justified by the artistic and musical works of the Kyrgyz and Uzbek authors.

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The Sulaiman-Too Cultural landscape (Sacred Mountain) Territory zoning map

Map-N4



Signs and symbols:



Nomination object (conservation zone) - 112 hectares

Including:
Sulaiman-Too geological reserve - 60 hectares



Buffer zone -183 hectares

Total area - 295 hectares



River

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1. Identification of the Property

- a) Country: **Kyrgyz Republic**
- b) State, oblast (region) or district: **Osh oblast**
- c) Name of the nominated object : **Sulaiman-Too Cultural Landscape**
(Sacred mountain)
- d) Location and geographical coordinates: **Osh city**
40°32'23' N
72° 48'23''O

e) Maps and drawings

1. Kyrgyzstan on the world map
2. Map of Kyrgyzstan: Osh oblast and city of Osh
3. Orthographic photo surveying of Sulaiman-Too
4. Map of zoning territory
5. Map of location of historical and archeological monuments of Sulaiman-Too. Scale – 1: 50 000
6. Map of tectonics of Sulaiman-Too. Scale – 1: 100 000
7. Map of seismicity of Sulaiman-Too. Scale – 1: 100 000
8. Map of land tenure of Sulaiman-Too. Scale – 1: 100 000
9. Scheme map of green plantings of Sulaiman-Too.
Scale – 1: 50 000
10. Scheme map of tourist routes and services objects for visitors of Sulaiman-Too. Scale – 1: 50 000

The Sulaiman-Too mountain (Takhti-Suleimen, Takhti-Sulaiman, Sulaiman-Tag) is located in the Eastern part of Fergana Valley, on the left bank of Ak-Buura river, at the bottom of Kichi-Alai ridge, near the Kyrgyz-Uzbek border, in the center of Osh city - the second significant city of Kyrgyzstan.

The relative height above the surrounding district is 191.3 m. The absolute height is 1175.3 m above the sea level. The length of the mountain makes 1,663 m; width - from 476 m (1-st top) up to 820 m (3-rd top). On the drawing it has an irregular oval shape and extends in latitudinal direction.

The mountain has five tops, each having its own name.

Names of the tops (enumerated from East to West):

1. **Buura-Tag** or **Sulaiman-Too**. It gave the name to the whole mountain.
2. **Shor-Too** («Salt Mountain») - South slope of the second top – named for its white cap of efflorescence. North slope – **Kochotluk-Too** (Landslide Mountain).
3. **Rusha-Too** («the highest» or «the brightest») is the highest top of the mountain.
4. **Eer-Too (Kelinchek)**. The top has the shape of a saddle, therefore the name is translated as «Saddle Mountain». Its North slope, having the bogen structure bears the name of «**Kattama-Too**» («Puff Mountain»).
5. **Keklikuchar** («Partridges Flying Top»).

(Table 1)



f) Area of property and buffer zone (hectars) proposed for inscription

The area of the cultural landscape of the Sulaiman-Too sacred mountain is precisely limited by four city streets: Kurmanjan-Datka Str. on the East, Alebastrov Str. on the North, Navoyi Str. on the West, Aitiev on the South). It belongs to the Sulaiman-Too National Historical Archeological Museum Complex. This territory is nominated for inclusion in the List and makes 99,5 hectares. The protected zone borders are authorized at the Osh regional state administration and Ministry of Education and Culture levels in 2000. Since the object is in the center of a densely populated and dynamically developing city, it is very difficult to determine the buffer zone and to supervise activities within its borders. That is why it is proposed to apportion a zone of regulated constructions within 302 hectares limits (adjusting to the protected zone), including in it the whole historical nucleus of the Osh city. This territory borders are awaiting of sanctioning in the order, established by the National legislation on protection and use of objects of cultural heritage.

2. Justification for Inscription

a) Statement of significance

Reasons for considering the nomination complying with one or several criteria of the World Heritage, relevant comparison with similar objects.

- Sulaiman-Too is the only sacred mountain in this region of Central Asia, which comprises diverse natural and cultural components, expresses spiritual aspirations of people and possesses a universal world value.
- Thanks to geographical position, from antiquity to nowadays the object has always been on a crossing of migratory and trading ways. This had conditioned a symbiosis of various cultures and traditions for three millennia and found its reflection in various components of the cultural landscape: rock images repertoire, the system of cult places arrangement, religions and rites. All these components are organically used in modern worship and sacrifice rites.
- The contribution to cultural landscape formation was brought by many generations of the people, independent of their outlooks and ethnic belongings. Sulaiman-Too is a unique example of institute of traditions, which regulate the ritual practicing in the modern society, where traditional processes are still alive.
- Sulaiman-Too as an object of a complex character and its uniqueness and exceptionness are conditioned, first of all, by its topographic position and unusual relief. The peculiarity of the mountain is its dominating position on a plain surrounding. The aesthetic perception of the object is important for its functioning. Clear-cut contours of the five tops contribute special picturesqueness and attractiveness to the mountain.
- Sacralization of the object, duration, continuity and survivability of traditions, meeting social and cultural demands of the society during a significant period of time, harmony of natural and anthropogenous factors - all these testify to the necessity of preserving the given monument as an object of world heritage for the future.

b) Possible comparative analysis (including nature protection conditions of similar objects)

Sulaiman-Too possesses all components of a natural sanctuary: natural uniqueness, long term functioning, availability, staginess, grandeur and southern orientation. This polycomponentness favorably differs Sulaiman-Too from other world objects of the kind.

By some parameters it can be compared to the Sabalan mountain (a sanctuary of the Prophet) in the North Iran. It is presence of historical and cultural monuments, belonging to different historical epochs; continuity and preservation of worship traditions till now, variety of myths, legends, beliefs, religious cults and rituals. The fact that the early stratum of the both mountains reverence is related to the Iranian cultural tradition also draws them nearer; in the Middle Ages these sanctuaries were adapted to Islam. Still Sulaiman has always been open for believers of other religions, who are free to visit it.

By duration of functioning as a sacral mountain it can also be compared with Tai Shan in the neighboring China, which for two thousand years has been an official symbol of "the Heavenly Empire». Every year millions of pilgrims go to the Buddhist, Confucius, Tao temples located on the mountain. Khan Khentii, Olgontengei, Bogd Kahn Khaikhan are three worshiped mountains in other part of Central Asia – Mongolia, which since XIII century are declared national reserves, and since XVIII century are places of official annual worship. Ancient sacral traditions, rituals and practice of sacrifice similes them and the Sulaiman-Too.

The sources of Sulaiman-Too sanctity belong to times immemorial, when the image of a woman – original mother – was worshiped as sacred and birth giving act itself was perceived as a miracle of birth from a rock or stone. The notion of birth from a rock is represented in the Old Testament too. In the fifth book of Moses the rock is also considered to be the creator of human beings. Some centuries later Isaya prophet also considered a man to be born from a rock.

Numerous relief images and sculptures found in the territory of the huge Roman empire, reproduce birth of Syrian-Asia minor god of Mythra. Even in the Middle Ages a belief existed, that "the birth stone" helps in delivery process.

The peculiarity of the Sulaiman-Too sacred places is that many of them are connected to rituals acted by women.

At the same time numerous traces of fire setting in caves and crevices on the mountain tops testify to views, that fire has a heavenly origin. Fire is a son of the Sun, therefore it acts as an intermediary between the Earth and the Heaven, between human beings and gods. The preserved cults of Indo-Iranian farmers of the ancient Fergana testify to religious and mythological systems which include the interpretation of fire as a principle, summarizing and personifying the Universe. In the "Rigveda" perception of fire as intermediary between different worlds, which carries a sacrifice from people to gods is reflected.

In our case, presence of rituals connected to cults of fertility and fire relate the Sulaiman-Too to sacred mountains of cult, which are characteristic for Iranian and Turkic cultural traditions. The rituals which Turks carried out on the mountain tops also focus on their attribute of sacredness. These rituals were performed by shamans, oriented to patrimonial mountains, which is also connected to the perception of mountains as the source of life. Turkic shamans, i.e. their souls remained for ever in the mountains after their death too. Somehow they passed to mountain stones. Prayers were addressing them with entreaties. The name of the Sulaiman-Too mountain, which it acquired already in times of Islam, also underlines anthropomorphous ideas of its sanctity.

All the mountains mentioned above as analogies of the the Sulaiman-Too have high social and cultural importance in the modern society. This can be proved by the fact, that they were offered by authorities of countries for inscription in the List of World Natural and Cultural Heritage of UNESCO.

c) Authenticity / Integrity

Sulaiman-Too now represents a uniform complex object consisting of natural and cultural components, inseparably and organically connected to each other. The given sparing influence had some stages. Anthropogenous impact began back in the Bronze Age and has amplified in the Middle Ages. During this period the city has grown up and has closely approached the bottom of the mountain. In modern times the object appears in the center of the Osh city, but still it has preserved both natural, and cultural characteristics and essential features of the landscape.

At the end of 70s an overall gardening and watering of the mountain began which proceeded to next decades. In the 80s under the slogan of modernization the asphalted road was built on the South side of the mountain; the concrete path repeating the ancient pilgrim track's contours, and in some places overlapping it, was also constructed; in a cave at the third top an exposition hall of the regional museum was built up. At the end of 90s a protective fence was erected along the North-East, East, South, South-East bottoms of the mountain. All these evidently demonstrate the government policy concerning the monument. These actions not always complied with the principles, declared by laws and documents, which regulate preservation and use of objects of cultural and natural heritage of the country.

However, lately a positive attitude towards the idea of the national natural and cultural heritage as a part of the World heritage is forming in Kyrgyzstan. In this context the policy of monuments protection and management is also changing. It concerns the Sulaiman-Too as well. Integrity of interconnected natural elements of the mountain within the National complex and its protective zone: calcareous tops, karstic caves, grottoes, canopies, separate blocks and stones, ground, significant bio-diversity, are receiving support. The basic elements of the cultural landscape: cultural layers, petroglyphs, cult places, pilgrims path, settlements, monuments of architecture, Muslim necropolises, epigraphics, ethnographic heritage, are also being preserved.



Now natural development processes of the natural and cultural landscapes, protected by the state and local communities and partially regulated by them, are going on.

d) Criteria under which inscription is proposed (and justification for inscription under these criteria)

- **The nomination is a unique and exclusive evidence of the long existing cultural tradition.** Sulaiman-Too as a complex of places of interest is a result of interaction between the Nature and human beings. As a result there was a merge of Nature creations with human conceptions about them, which was expressed in cultivating of landscapes of the whole mountain and its separate sites and objects.

Sulaiman-Too is an organically developing landscape, which has maintained its active social role in the community with strong liaisons with traditional life mode and which is in evolutionary process. Alongside with this significant tangible evidences of its exclusiveness are demonstrated. There are territories on the mountain, which represent archeological interest including cult places, petroglyphs, pilgrim paths, settlement of the Bronze Age, architectural and fortification constructions belonging to different times.

Some aspects of uniqueness of the mountain, its cultural importance in the history of the Central Asian region are fixed in antique, Chinese, medieval Arabian and Persian

written sources, which to certain extent testify to inclusion of the mountain in system of officially accepted cults. Western and Russian researchers of XIX-XX centuries in their descriptions the Fergana Valley noted the sacral value of this object, which attracted many pilgrims and visitors.

Intangible evidences of the Sulaiman-Too exclusiveness, like myths, legends, folklore, micro-toponymic peculiarities, religious cults and rituals (cult of mountain, stones, caves, trees, water, ancestors; shamanism, practice of sacrifices) are preserved at the mountain.

Epigraphic monuments are of special value: inscriptions are dated from the middle of X to XX centuries inclusive. The contents of inscriptions show religious and secular thematics. There is an ethnographic zone with housings, cult buildings, irrigation constructions, traditional ritual and cult services infrastructure for pilgrims;

- **The basis for formation of Sulaiman-Too as a natural sanctuary is the associative cultural landscape.** The geological and morphological structure of the mountain itself contributed to use of it by cult ministers especially in the Bronze Age. First of all available and observed vertical surfaces were used, on which graphic figurative compositions were depicted. Special lamiar structure of limestone also was played up: a special repertoire of petroglyphs was displayed here, combined with horizontally placed grottos and vertical clefts. In space exploration the vertical, three-belt stratification of the mountain, which corresponded the ancient notions of the “world mountain” and the “world tree”, has been considered. The associative exploration of the space by cardinal points also accord this principle. Alongside with it the semantic value of the East and South as the main positive directions was considered - only caves open to these directions possessed a cult meaning. The North was associated with the next world and ancestors cult. Disposition of cult objects as inclined plates with polished surfaces and footprint images tell about it. The West side of the mountain is opposed to three other sides as the world, where the Sun leaves. This side of the mountain landscape remains not explored, and it is also can be compared to Iran and Turkic peoples understandings. Thus, associative exploration of the mountain by people has been a complex of natural landscape elements and cultural achievements.
- **The object landscapes are of exclusive picturesqueness and aesthetics value.** Features of a separately standing mountain, freakish shapes, with karstic caves, grottoes, canopies, consisting basically of crystal marbled limestone with threads, that give a special decorative effect, strike human imagination. In different seasons of the year, at different time of the day, from different viewing points the mountain tops visually transform, acquiring new outlines. All these psychologically effect perception of the object. Cult ministers of all times have been made and still are making the best use of it to maintain the sacral meaning of the mountain for over three thousand years.
- **As a research object the Sulaiman-Too is of interest for many disciplines.** The whole complex of the mountain’s tangible and intangible heritage provides a richest and diverse information on history, linguistics, religions, folklore, petroglyphs art, formation of a cultural landscape, geology and bio-diversity. These aspects are reflected and illustrate historical stages and periods, characteristic to many monuments of the world culture.
- **The monuments located on the mountain are directly associated with certain historical events, living traditions, ideas, views, literary works and arts, which represent outstanding world property.** This has found its reflection in the Kyrgyz,

Uzbek and Tadjik historiographies. The image of the mountain is found in literary and art works of many authors.

3. Description

a) Description of Property: There are several names of the mountain: "Sulaiman-Too", "Sulaiman-Tag", "Takhti-Suleimen", "Sulaiman-mountain". Due to medieval written sources the historical name of the mountain is fixed: in the XV century its Farsi name was "Bara-Kukh" which means "separately standing" or "beautiful mountain", the same name, but with some modifications "Barak" was already known at the end of the XIII century. It is worth considering that the earliest mention of the worshiped mountain, probably was found in the Chinese sources (first half of the I millennium AD) about Guishan-chane, «city at highly respected mountain», localized by some researchers near Osh city. The modern name related to a Muslim legend about stay of the prophet Sulaiman, or the Bible Solomon in Arabian sources, at the mountain for the first time appears in the XVII century. Other national names of the mountain are: Khanaf, Kara-Tash, Mecca-Ajaam (that is «Mecca not for Arabs»), but now they are rarely used.

Physical and Geographical Characteristics of the Sulaiman-Too

Tectonics. By its structure the massive of the Sulaiman-Too mountain is a horst-anticlinal raise of the above-stated length and width. Its formation is connected to the strengthening of the pressure of the ancient Indian crystal plate on the Asian continent. During the Pleistocene Holocene period the Paleozoic block of the base with overlaying younger rocks was squeezed out, raised up to 191,3 m of relative, or 1175,3 m of absolute height. The given figures characterize the modern hypsometric position of the mountain. Probably, the raising amplitude is greater, because here the capacity of mountain rocks, demolished by the denudation during the raise, is not taken into account.

The Sulaiman-Too is located in the 8-9 force seismic zone (by the Richter Scale) and its raise is still in process - the average annual raise makes 6 mm.

Geological structure. In the nucleus of the Sulaiman-Too horst anticlinal lay ancient Paleozoic rocks, which compose the base of the Fergana depression. They consist of upper Silurian, Devonian, and coal layers of siliceous, breccia slates, crystal marbled limestones, and pink macro-crystalline limestones, strongly braked and having different hades.

Evidences of the Secondary sediments, which should overlay the Paleozoic layer, are not observed. They are fixed only as red-colored traces in the crust of withering.

The Cainozoe Palaeogenic Neogenic and Quaternary sediments spread wider. They lay directly on the Paleozoic, are strongly degraded and through them the Upper Silurian siliceous schists on the north slope of the mountain and Devonian carboniferous limestone on the south slope are visible. The Cainozoe sediments present as thicknesses and lens of pebbles conglomerates, loams, sands and loesslike loams of the Ak-Buura great-river.

Geomorphologic structure. According the international geomorphologic legend the Sulaiman-Too horst anticlinal is defined as residual mountain height with a relief of a "badland" type. In the local classification of relief forms such residual mountain heights are named «holes» or «counters». They border the Fergana depression along the perimeter like a wide strip, separating the bottom from highly raised spurs of surrounding mountain ranges, and serve as natural transitions between flat and mountainous parts of the valley. There are some residual ledges of the base of that kind in the valley too.

During its rise the Sulaiman-Too mountain has experienced influences of the Ak-Buura river, physical and chemical impacts of atmosphere precipitation and antropogeneous activities. The initial gradually terraced shape of the mountain is substantially modified. The upper terraces are strongly deformed and destroyed. Peaks protuberating from the mountain are the remnants of the terrace, which had been created by the Ak-Buura in the Middle Pleistocene, and was destroyed by the subsequent denudation. Late Pleistocene and Holocene terraces adjoining the mountain are better preserved, but they constantly experience antropogeneous pressure. On the first terrace the Lower and Upper parks, the City Stadium, the former Botanical Garden of the Osh State University, and the summer swimming pool are situated. The second terrace, which is relatively narrow (from 2-3 up to 250 m) and has a **0,30 -0,40** inclination to the Ak-Buura river, is being used for growing mulberry trees. The widest third terrace (400-700 m) bears the bulk of urban constructions and occupies 3/4 of the city territory.

The slope between the Middle Pleistocene and the Late Pleistocene terrace levels is abrupt and rocky. Its bottom is blocked by friable talus proluvial products of destruction, carried down from the mountain by water as detritus loops, merged cones of the output with loamy filler. Since the geological basis of the geomorphologic structure is made by ancient Paleozoic rocks with large areas of outcropped limestone, strongly affected by processes of water chemical and physical weathering, many cave-like reliefs were formed on the Sulaiman-Too slopes. The caves are represented as funnels, failures, niches, cavities and grottos of various forms and sizes. The cave relief create a lot of secluded places and from the Reptile and Late Stone Ages people have been using them for different purposes. The most typical is the example of Rusha-Unkur or “Eagle Cave”. It is in the middle part of the southern slope of the Sulaiman-Too third top.

And, finally, a significant role in the mountain initial relief change is played by the economic activities of people. Constructing of irrigation system on the mountain led to many ravines and hollows, to which many channels conversed because of erosion. For a long time some parts of the Sulaiman-Too (the south and north slopes) have been used as cemeteries.

Climate. In general, the climate of the Sulaiman-Too area may be defined as continental, closer to dry subtropics.



The climate formation is affected by the west and southwest air masses with a significant number of sunny days.

Winters are short and relatively warm. The monthly average minus temperatures last only 2 months - January and February. But sometimes frosts reach up to -22,4C and more (the absolute minimum -25,9 degrees C). Snow remains about 2 months - from the middle of December to the middle of February. The average snow height is 15 cm. Rarely it is twice as high.

The warm period begins at the end of February and lasts till November. At the end of March the Sulaiman-Too slopes are covered with a green grass carpet. Daily average temperatures in the spring and autumn are above zero.

Summers are long, hot and droughty. The hottest month is July with average temperature of +25,2 degrees C (with the absolute maximum of +38,7 degrees C). Siliceous schist, which is one of the Sulaiman-Too components, warms up to +55,3 degrees C in the midday.

The average annual temperature of air is positive and makes +11,4 degrees C.

Atmospheric precipitations during a year mainly fall as rains. Average annual amount makes 375-400 mm. The absolute maximum is 485 mm. The absolute minimum is 200 mm.

In the Sulaiman-Too area winds of the south direction prevail. Winds are weak and most of days are still. The average annual speed of winds is 1,7 m/second. The maximum speed of 8 m/second is observed in summer and autumn.

Hydrology. At present the Sulaiman-Too has no natural, superficial or underground water sources. The only source of moisture is atmospheric precipitations. In the Middle Ages channels from the Ak-Buura river were built around the north of Sulaiman-Too. One of them is still functioning. Besides, according the questionnaire information, in the new times there were two *hauses* (handmade water reservoirs) at the mountain bottom.

In 70s of the last century active gardening of the mountain was launched. In 80s two pump stations were constructed and water tubes for plants watering on the all tops were installed. They are working till now.

Soil. According the soil geographical zoning soils of the considered territory (the Sulaiman-Too mountain) belong to the South Kyrgyz (West Tien-Shan) soil province, which is a part of the Turan fascia and are represented by Turan typical sierozem.

The maternal rocks are Low Quaternary sediments, represented by sand-soil-detritus thicknesses and loesslike loams. Morphologically the Turan typical sierozem is characterized as having a low humus horizon output, high carbonates and weak differentiation of the soil profile.

These sierozems are characterized with weak structure, low water resistance as a result of little precipitations, high air temperatures and high evaporation, the humification process is poor. As a result only small amount of humus is formed.

The Turan typical sierozem in the upper horizon contain 1,8% - 2,5% of humus.

Because of the low humus and absence of macrostructure (the content of $<0,25$ mm particles is within 52-97% limits) the soil data has been estimated as erosionally dangerous. Therefore in a mountain relief with intensive landslides and erosion herbage is important for both soil and water protection.

A special significance should be given to planting trees and bushes. Therefore, in 1970-71 the Sulaiman-Too was transferred to the Osh gardening organizations.

Vegetation. The mountain slopes vegetation depends on features of the mountain system, it's massiveness and height, exposition and steepness of slopes and rocks, composing the mountain.

The vegetation of the Sulaiman-Too corresponds to two zones: semi-desert and steppe zones (according I.V.Vyhodstev). On the mountain slopes couch-grass steppes of a special kind

prevail, in which the couch-grass dominates. On the vertical profile couch steppes rise 700m and more above the sea level. The soil beneath the couch steppes is loess loamy. The floristic structure of the couch steppes is poor with few ephemerals and ephemeroids. The grass stand is weak. Often such steppes exist in complex with wormwood ephemeral semi-deserts and deserts, pierce steppes. It is necessary to note, that under the influence of anthropogenic activities of human beings, the vegetative, namely the recreational cover of the mountain has undergone great changes.

The Sulaiman-Too vegetation consists of some species of trees, bushes and other plants. There are also some lichens and moss. Most trees and bushes are artificially planted (Table-2). **Among these plants there are rare species entered in the Red Book of the Kyrgyz Republic.** At the beginning of July the grass on the Sulaiman-Too slopes fades, acquiring a dismal look of withered steppe.

Animals. The animal world of the Sulaiman-Too has a great variety of species: vertebrates, invertebrates, birds, and insects. Besides, endemism and relict forms are presented.

On the Sulaiman-Too most frequently found insects are: earth worms (Allolobophora), wood louse (Almolepistus), dung beetles (Homolocopris), Lethrus, and chick-weed (Gerbillus). According to the species structure most of them belong to the Iranian-Arabian and Mediterranean zoo-geographical areas.

The insects with high endemism are beetles (carabids, bugs, true asphodel, bark beetles, capricorn beetles, darkling beetle, leaf-horned beetles), orthoptera, hymenoptera, bugs, etc.

The following vertebrate animals inhabit the Sulaiman-Too: foxes, hares, porcupine, hedgehogs, jerboas, field mice, rats, steppe turtles, lizards, runners, etc.

Settled and migrant bird species are typical for the Sulaiman-Too. Many of them are wood, mountain, steppe, water and near-water birds (Table-3).

At the Sulaiman-Too there are some insects, which are entered in the Red book of the Kyrgyz Republic (Table-4).

Archeological complex Sulaiman-Too is formed of different times monuments dated from the neolith to the late Middle Age inclusive. They are represented by a site of stone instruments, cult places, petroglyphs, settlements of the Bronze Age, tracks of pilgrims, medieval architectural, fortification and irrigational constructions (Table 5).

The Stone Age. Monuments of the Stone Age are represented by finds of instruments of labor in the Rasha-Unkur cave on the third top discovered in 40-50s of the XX century approximately dated to mesoneolith times. Explorations of last years (2000, 2004) have not revealed any new monuments on Sulaiman-Too and thereby confirmed conclusions of former researchers about incidental habitation of this territory by an ancient man in the Stone Age.

The Bronze Age. This epoch is represented by petroglyphs, cult places, settlements and already developed tracks of pilgrims on the mountain.

Petroglyphs of Sulaiman -Too.

Location: On Sulaiman-Too petroglyphs are fixed on all five tops, and also in caves, canopies, karstic tunnels. Their exact quantity has not been estimated yet. Some researchers speak of more than 200 petroglyphs, others - about 400 individual and group plots. Images are basically located on the East, South, South-East and South-West slopes of tops 1, 2 and 3, 4, 5. They are distributed by zones with account of locations, heights, parts of the world, other objects and a relief.

Techniques of performance. Sulaiman-Too petroglyphs are engraved with the help of stone and metal instruments on the horizontal and vertical monolithic rock surfaces or separate stone blocks by beating out, engraving or polishing techniques. Images are created in different styles of outlining, plan metric and linear-schematic. Each method is characterized by a style, referring to different historical epochs.

Desert patina. Patinated are mainly images located on horizontal sun-lit planes. They are well distinguishable with any illumination, the surfaces have a yellowish-grey tone and by color shade are practically identical to the general rocky background.

Images on vertical planes, which sometimes have a small negative bias, are less patinated, than those located on horizontal platforms, or have practically no patina.

Plots. According contents the petroglyphs can be conditionally divided into three groups: anthropomorphous, zoomorphous and geometrical signs of various forms. The most numerous group includes images of solar signs (like a circle with a point, with spokes and as

a circle with spread beams), crosses, squares, arrows, commas, tree-like images, threefold forks (the bird's traces) and webs. Anthropomorphous images include archers, guise-like images and feet. On the Asian territory they were created mainly in the pre-Muslim period, but afterwards they were integrated in the system of Muslim outlook. The third group is more diverse. Basically, it contains separate images, for example, single solar signs, or unique petroglyphs. A realistic image of horses group (three horses, retained by a man with a long lasso standing at a distance), and archers, shooting each other. on the South side of the Eer-Too rock is one of them. Images of animals are not numerous: horses, snakes with opened mouths, predatory birds and goats with bent horns, some of them have their legs tied. All rock drawings are individual in style and composition.



Dating. Rock drawings of Sulaiman-Too cover the period from the middle of the II millennium B.C. to the first half of the I millennium AD (XV century AD - VII century AD). The majority of images refer to the Bronze Age (middle of Second – beginning of First millennium B.C.): labyrinths, solar signs, geometrical figures of rectangulars and squares; birds, anthropomorphous and guise-like images. Images of Davan horses and some images of goats are dated back to the end of the I millennium B.C. – beginning of the I millennium AD. A huge stratum of figures refers to modern times (XX century). They are skillfully put on rocks: human beings, architectural constructions, mountains, the sun with beams, animals. A distinctive feature of such images is indication of dates and authors. However, because of patination, originality and peculiarities of styles, anthropogenous influence, so far it has not been possible to relate some of the images at Sulaiman-Too to any certain historical epoch.

Possible comparative analysis. Petroglyphs at Saimaly-Tash are close analogies to some images at Sulaiman-Too. They are images of snakes (wave-like lines), goats, labyrinths, geometrical figures (solar signs as a circle with a point and with spokes, squares, rectangulars, etc). Writings at Akbaur grotto (East Kazakhstan) also demonstrate some similarities to

Sulaiman-Too petroglyphs. They are divided into sections right-angled figures and "treelike" motives. Dr. Z.S.Samashev considers Akbaur grotto a sanctuary personifying model of the world of the Neolithic population of the upper Irtysh river. One more analogue – Naidupali petroglyphs, a monument located in the Andhra Pradesh state of the Southeast India, which include labyrinths, some combined with treelike and geometrical figures. Images in the North Italy, dated by the early Iron Age, may also be associated with them (Val Kamonika Valley).

The nearest and direct analogies to the Davan horse images at Sulaiman-Too are located in Surottu-Tash mountains, Aravan rock and in valleys of Naukat and Abshir– Sai (foothill areas of East Fergana).

Peculiarities of Sulaiman-Too petroglyphs:

- Rare thematics of images;
- Multi-figured compositions with repeated plots;
- Constant set of signs, adjusted to horizontal, inclined and vertical planes;
- Absence of close analogies;
- Inclined plates suitable for cult ceremonies before some vertical rocky exits with horizontal platforms, and closeness of many petroglyphs to cult places.

Petroglyphs and cult places

The problem of inter occurrence of rock images and cult places is actual, first of all, because it enables to determine the time of appearance of cult evidences in the area. Research works show, that most cult places have corresponding solar signs and images in the form of a comma or a snake. Images of a direct cross and opened hand palm are unique for the given monument and are found on sacrificial plates. Most of stones with images, relating to the first circle of plots, are located on vertical stones facing the East and South-East. Before many of them there are horizontal platforms marked with solar signs. The inclined surfaces of the Sulaiman-Too mountain have no images. Exceptions are those on which trench and stripes are polished, where signs of an opened palm, feet, solar signs, seldom archers are depicted. The main part of cult places are still used by visitors for rituals related to various medical and magic purposes.

Settlement of the Bronze Age

The Osh settlement of ancient inhabitants has been located on the South slope of Sulaiman-Too, a semicircle covering its third central top. The bias of the mountain surface in this place reaches 40 degrees. The place for settlement was chosen from the point of view of fortification and temperature mode during winter time.

Chronology and cultural attribution

The settlement refers to a circle of monuments of so-called Chust archeological culture. The chronological dating, suggested by the known researcher in the field Dr. J.A.Zadneprovskii, is considered to be the most popular and acceptable. The time attribution is based not only on analysis of the material culture complex, but also confirmed by radiocarbon definitions as belonging to XV-VIII-VII centuries B.C.

The populated territory of the Chust cultural community covered North, East, North-East and South-East areas of the Fergana Valley. Now only on the territory of Kyrgyzstan over 50 settlements of this culture are known. They are concentrated in small local groups in river valleys - inflows making the basin of the Kara-Dariya river.

The most famous monuments of this culture, alongside with the Osh settlement, are Chust (which gave the name for the whole culture) and Dalverzin, which, likely, used to be the central settlement of these tribes (Uzbekistan).

The Osh settlement stands out of the general circle of Chust monuments by unusual location on the mountain, terrace-like planning, and high percent of prestigious painted ceramics with animalistic plots, not typical for this culture.

These thesis allow archeologists think, that the Sulaiman-Too settlement represents not a usual domestic complex, but, most likely, it had a cult designation and was a part of the ceremonial system connected with sacralization of the mountain, functionally playing a role of a dwelling for the cult attendants and place of ritual ceremonies, related to season and calendar holidays.

Genesis

In the historiography of the question it is marked, that the origin of this culture is rather problematic. There are supporters of the migratory concept. Other point of view is stated by Dr. J.A. Zadneprovskii, who considers, that the Chust culture has developed as a result of transformation of the steppe Bronze Age tribes culture under the influence of more advanced Southern communities. Although the question is very disputable, all researchers recognize it as an organic part of the extensive agricultural commonness, represented by the monuments of Margiana (Yaz I), North Parfia (Anau IVA), North Bactria (Kuchuk), which occupied a significant part of the Central Asia from Kopet-Daga and Amu-Dariya to Fergana and Tashkent oasis inclusive. The basic criterion of this commonness is wide use of hand-made ceramic utensils and revival of tradition of decorating them with specific painted ornament. Shapes of utensils are harmoniously combined with ornamental belts and represent a unique segment of culture.

The territory of distribution of commonness coincides with borders of Iran speaking tribes inhabiting in the early Iron Age. The majority of researchers do not deny participation in the origin of Chusts of representatives of the steppe bronze tribes. Lately much similarity to materials of Tarim Hollow monuments (Xinjiang-Uigur autonomous republic of the Chinese People's Republic) are being mentioned. This fact already testifies to the global character to this culture.

The characteristic of settlement, typology of dwellings.

The settlement had a terrace-like lay-out, dwellings situated step-like, one terrace overlaying another. There were over fifteen such terraces in total. The settlement borders are so far unknown, because its southern part was destroyed. The total area of the settlement was more than 2 hectares.

The basic type of dwelling in the Osh settlement is a classical half-dugout with frame walls and wooden roof, floors used to be clay coated. In floors of dwellings fire-places and household holes for storing food were dug. Typologically the dugouts are divided into two categories: dwelling and domestic. One of them had the area of about 100 sq. m and, probably, used to be a communal house – place for gatherings. On the settlement dig site remnants of total thirteen dugouts were discovered.

Ceramics, stone products.

All the Chust culture ceramics are modeled, with rare exception of individual fragments found in Dalverzin and Chust. Utensils were created in two ways: banded and on a fabric stencil. Vessels with red facing, kitchen grey-clay and thick-walled crockery make the main part of the ceramic production. The share of painted dish is relatively small, it used to be prestigious and expensive. But it reflected time and territorial changes, being one of the basic indicators of the Chust cultures with typical patterns of black and brown color and their shades on red and

dark-red background with prevailing geometrical patterns. Basic elements of this pattern are a rhombus and a triangle in various combinations. Zoomorphous plots are fixed only in the Osh settlement.

Numerous and diverse set of stone instruments and subjects used in household is a specific feature of this culture. 530 stone products, mainly grain mill fragments, chippers, various pestles, sickles and unknown used utensils were collected at the settlement. The most typical instruments for this culture are well polished sickles. All stone handicrafts are made with aesthetic sense of proportion and beauty.

(Supplement V)



Economy, culture, funeral ceremony, social structure

In whole, archeological materials testify to rather high economic and cultural potential of the Chust society. The economy was complex, with prevailing agriculture. Cattle breeding also played a certain role. The pottery was highly skilled producing high-quality ceramic products, which were still hand-made.

The dwellings built by the Chusts were diverse - ground mud houses, tent-like frame constructions, dugouts and half-dugouts. There are already fortification and decoration elements in the settlement (Dalverzin). It is necessary to note, that there are numerous household holes for grain storage, that testifies to significant fertility of the soil.

Little is known about funeral ceremony of the Chusts, no special burial grounds were found yet. The dead were buried on settlements in the deserted buildings, laid on one side in a huddled position with no accompanying things. Both individual and collective burial places were found with 7-8 skeletons. Skull burials are rather interesting.

Judging by archeological materials, social differentiation has already begun among the Chust tribes – dividing noble and common people. One can suppose that they had three estates mentioned in Avesta: soldiers, priests and farmers-cattlemen. The society was facing deep social changes, as it was surviving a stage of transition from patrimonial to socially-differentiated system.

(Supplement V)

The Antique Period

During this period the mountain still functioned as a cult object. There appeared one more function of the mountain as a geographical reference point on the merging trade lines between East and West. This time is represented by petroglyphs, cult places, sites of antique thin-walled ceramics and sites of the cultural layer.

The central place among petroglyphs of this epoch is occupied by the Davan horses images, distinguished by reality and exclusive grace.

The Medieval Epoch

It is characterized by separate architectural and epigraphic objects and cultural stratifications, outlining the mountain from the North, North-East, East and South-East. In the Muslim historiography of that period there are first authentic data on the mountain.

A medieval bath-house. Its ruins are located at the Eastern bottom of Sulaiman-Too. The beginning of studying of this object refers to 1984 when bricklayings have been found out in the Eastern bottom of Sulaiman-Too in the Osh city. Archeologists E.V.Druzhinina and J.A.Zadneprovskii had cleared out the remnants of the architectural construction qualified by them as a public bath-house of the X-XII centuries. Researches of 1987-1988 and 1996 have shown that the extent part of the bath-house has the area of over 450 sq.m. All extent premises are in the East zone of the object. The heating part was in the North-East, from which the whole systems of minor channels came out. The bath-house was heated through these channels. The basis of the Northern external wall of the building is mainly preserved. Outside along the smoothed outer wall there is a sewer channel (8 m of it has preserved) – tazar for sewage. The Southern wall is partially preserved, the Eastern was not preserved at all, from the Western wall only the base has remained. Research-works showed that it was situated deep in the ground, and judging by dimensions and number of premises it was for public use. The bath-house lay-out is rather large. Almost in all rooms, contacting water the remnants of waterproof plaster are preserved. A certain system of baths arrangement is observed, particularly in the Southern part of the building. The heating device consisted of brick columns, heating channels and kuburs. Wide application of water proof facings and its paintings, arrangement of baths and small trays, tazars, combination of columns, channels and kuburs in the heating system – all these make it similar to the Akhsikent bath-house (Uzbekistan) which is also located in the Fergana Valley. Comparisons with other baths of Central Asia of the Karakhanid epoch can be continued. The last stage of operation of the construction refers to the post-Mongolian times. Use of copper pipes for water supply in a bath-house at that time is remarkable. It is a common knowledge, that in medieval oriental cities the bath constructions played a role of not only a sanitary and hygienic establishment, but also performed medical and many other functions.

ARCHITECTURAL MONUMENTS OF SULAIMAN-TOO

Takht-and-Sulaiman Mosque.

The monument of architecture of the XVI century is located in the Eastern part of the first top of Sulaiman-Too. The national tradition connected it with the name of Zakhiridin Mukhammad Babur, descendant of Timur (Temirlan) and therefore it is known as “Babur’s house”.

By its architecture the mosque represents a small portal-domed construction of burnt brick. The portal was deep, in its niche there was a massive wooden door decorated with a groove on white ganch. The room was lit by two small windows with panjara - lattice. Inside walls were plastered and decorated with a groove on white ganch. The place, where the small house is built, is a flat calcareous plate, protected in the North by a natural ledge of the mountain crest. From the South the plate abruptly breaks downwards, on the vertical (Northern) plate there is an inscription of 940-941 with the name of Samanid governor Nasr ibn Ahmad. In the Western part of the horizontal plate, which is the basis of the small house, the image of mihrab is preserved, and in the middle part of it five ancient sacrificial lunules are distinctly seen. As the Muslim legend says, it is a place, where Sulaiman prophet admired the mountain, and the lunules are prints of his hands.

The mosque existed till 1963 and has been demolished under the decision of the executive committee of the Osh City Council of Deputies of Workers of April 25, 1963, as a symbol of «religious fanaticism». Even after that the place on Sulaiman-Too remained highly worshiped.

In 1988 it was restored by citizens. Though the modern building is mainly a remake, it does not prevent pilgrims of worshipping it.

Ravat-Abdullakhan Mosque

The monument of the XVI century architecture is at the South-East bottom of Sulaiman-Too. The name of Abdullakhan-II (1534-1598), from Sheibanids dynasty, is connected to this monument according the folk legend. The mosque has been constructed, probably, during the greatest power of Abdullakhan-II when after conquer campaigns he managed to unite large territories of Central Asia including Fergana. He tried to combine laurels of a conqueror with laurels of a country organizer, building various mosques, madrasah, khanakas on the conquered territories.

In its original form the mosque represented a complex of architectural constructions enclosed with a high wall, forming a courtyard. On the perimeter of the court yard there were Hujra-cells for students and household extensions. During 400 years of its existence the mosque was many times destructed and repaired. From all components of the mosque only the main building of the burnt brick on a clay solution is preserved till nowadays. The whole building consists of 3 parts: central and 2 lateral. The central part is covered by a big dome. Each lateral is covered with 4 small domes. The main Eastern facade of the building is a composition with three arches< of which the central one is higher and is framed by a portal. The central entrance is in the main portal niche, also of arch form.

The internal space of the mosque consists of 3 basic rooms: central, covered by a spherical dome, and 2 lateral rooms, each covered with 4 small domes on thyroid sails. In the Western wall of the central hall there is mihrab in the form of a square niche. In the pylon, to the South from the mihrab, there is a small room – chillyakhona (for 40-day solitude and pray). Under the basis of walls a cobble strengthening was revealed, under which deep into the ground there is an ancient bricklaying of 7 layers.

Possibly, it is the remnants of a construction of the Karakhanid epoch. On its place the Jauza mosque, which is mentioned in "Babur-nam" was built in the XV century. Most likely, after its dilapidation the Abdullakhan-II mosque was constructed. By the beginning of the XX century the mosque was particularly popular among believers and thousands of pilgrims attended it on Muslim holidays. After the Soviet power during a certain time the mosque belonged to the religious community. In 1963 the building has been transferred to the regional lore museum and till 1988 the museum exposition and funds were stored there. In February 1990 under insistent demand of believers the mosque building was returned back to the Muslim community. Now it is an operating cathedral mosque. In 1988-1990 and 1998-2000 restoration works of the monument were carried out by the "Kyrgyz-restauration" association.

(Supplement V)

Asaf-ibn-Burkhiya Mausoleum

Asaf-ibn-Burkhiya Mausoleum is located at the Southeast bottom of Sulaiman-Too. According folk legends the mausoleum was named after mythical supporter of king Solomon - Asaf-ibn-Burkhiya, having bequeathed to bury him at the bottom of this mountain, what according the legend has been done. The first who mentions this burial place is Jamal Karshi, the author of the source of the end of XIII century. But this message says nothing about the architectural construction over the tomb (mausoleum). However all available facts allow to state

that it has already been constructed at that time, because during natural inspections of the monument under the basis of the existing building remnants of a tomb constructions (sagons) built of burnt bricks, characteristic for the XI-XII centuries, were discovered. The existing Asaf ibn Burkhiya mausoleum is a monument of the XVI-XVIII centuries, or may be, the end of the XVII - beginning of the XVIII century; but built of bricks of the destroyed building of the XI-XII centuries.

The present building of the mausoleum represents a portal-dome construction, rectangular by design, with sides of 7.3 m and 9.65 m. The building corners face cardinal points. The South-Eastern portal facade of the monument is the main one. Its back facade fronts the mountain. The dome with 4.4 m diameter is based on an octahedral low drum. In the portal corners there are minaret-like columns. The entrance niche of the portal is decorated with the ganch ornament. The internal premise has an octagonal outline.

At the beginning of the XX century the Jami mosque was extended to the mausoleum , though in 200 m to the North there already existed a mosque of the XVI century. It tells about a special meaning of the described monument.

In 1980-1982 according to decision of the Ministry of Culture of the Kyrgyz SSR complex research on the mausoleum were initiated and a restoration project was developed. The main part of works was completed in 1983. In 1999-2000 the dome of the mausoleum has been partially restored.

Pilgrim path (modern path): It is necessary to mention a special significance of paths at the mountain. Most likely, their directions and locations didn't change much for the period of exploration of the mountain. They a kind of encircle rock fields (zones) with petroglyph groups, cult caves, sacrificial and ritual plates. It may be presumed, that these zones were especially sacred areas and were not accessible for all visitors. Most pilgrims ascended the mountain by paths, as they do it today, without going into the territories of these zones. Petroglyphs and cult sites, located in convenient and accessible places, like vicinity around the mountain bottom,



prove it. Nowadays pilgrims visit the cult sites, which are consecrated by the Islam traditions, and are located mostly along the traditional path, which starts at the North-East bottom of the first top, goes up on its North-East and East slopes, reaches a site on the top and goes down on the South-East slope and further - the South slopes of the 1st, 2nd and 3rd tops. The Along the whole length of the path sizable sections of ancient steps are preserved. They

are polished to smoothness that makes ascending to the mountain more difficult. It finishes at the Cave Complex in the Rusha-Unkur. Most likely, in ancient times too the path finished at this top, but the descending path went across the territory of the modern Muslim cemetery. Cult sites, which still possess their significance, are mostly located on the first, and partially on the second and third tops.

1. **Bash-Tash** – is located in the North-East of Buura-Too top leftward of the path and consists of two holes and a solar sign. It is believed that they treat headache and it is reflected in the cult place name. There is also a version that matrimonial fidelity of wives was checked there; besides, some people believe that it was the place for execution of delinquent Oshers, as one can guess from the word “head” in the name of the place.
2. **Beshik-Tash** is located in front of the Bash-Tash; it is a horizontal ledge with an engraved solar sign. Here small kids are brought to plead longevity for them. Nearby there is a cleft, used as a chirak-khana, and traces of regular fire kindling.
3. **Ak Uy** (Okuy, Small white house, Babur’s house, Tachti-Syleimen) – A single-chamber mosque on the Eastern part of the first top, dated XVI century. Traditionally Population bound the place with the name of Babur. Several times the mosque was destroyed and restored. The last time it had been demolished in 1963 and in 80’s of the last century it was restored by photos and designs on the initiative of the local community (find a detailed description in the section “Architectural Complex of Sulaiman-Too”)
4. **Kadamjay** – is located inside the Small white house. It is a horizontal plate with human footprints and big solar signs that are polished to smoothness due to numerous touches during worshiping rituals. In the middle of the inclined part of the plate there is a deep hole with traces of processing.

5. **Bel-Tash** (**Kara-Tash, Syjganchak-Tash, Jaltirak-Tash**) – is located on the South slope of Buura-Too lower the Small white house. It is an inclined plate with a gutter, polished to metallic glitter due to centuries long use. There is a popular belief that if a person slides down the gutter three times gets rid of back pains (males especially) and bareness (females).



6. **Chaka-Tamar** – a cave on the southern slope of the first top; the floor and entrance are polished to glitter. The cave has a smoked ceiling and traces of agnyadhanna in all corners. It is believed that here one can get rid of bareness. That is why women here crawl along the cave floor on stomachs. Another name of the cave is “Ukalatkar”, means “massaging”. People visit the cave if they have head or eye aches, since it is believed that the water, which accumulates here is an exceptional remedy for them.
7. **Ene-Beshik** – is a grotto located near Chaka-Tamar from its western side. There is a karst hole where women and girls shove both hands, clasp them and pull themselves three times. Supposed, that it gives prolificacy.
8. **Kol-Tash** – is located on the southern slope of the first top. Holes in caves, which cure pains in joints if you shove hands in them. Five solar signs are engraved around the upper hole.
9. **Kayip-Mazar** – is located at the North-West bottom of the fifth top at the Muslim cemetery. There rituals with children participate are carried out. It is believed that it

brings them health and longevity. Here connections to the cult of ancestors typical for Central Asia are vivid.

10. **Jaryl-Tash** – is a stone at the southern bottom of the third top. At the surface there is a cross cleft and traces of agnyadhanna and solar signs on the sides. There is a legend that once the stone had swallowed a child (a young girl), who used to be abused by his stepmother. But later it returned the child back, realizing that it cannot replace mother's warmth and care. It is a place for prays.
11. **Shajiktar-Gyzar** – a district, mahalla that was located in the east of the first top in the place of the TV Studio today. Sheikhs, who were helping pilgrims to make hadjs used to live there.
12. **Salmoniy-Pog** – a hill at the place where now the TV studio is located (East foot of the first top). It was a place for preparation to a hadj (ascenting the mountain). It was necessary to make an ablution and to clothes for a clean one. It is presumed to be a supposed burial place of Sulaiman (Solomon). At present the tradition is not observed.
13. **Kyl-Kopuro** – another name the Sirat Bridge. It is located at the Western side of the first top. The name is connected with the Muslim conceptions of the afterlife world.
14. **Bel, Belche** – crosspiece between the second and third tops. In old times people from nearby mahallas used to gather here to play different games and entertain.
15. **Jannata-Aryk** – starts from the south-eastern side of the bottom and stretches out to its northern part. Till 50s of the past century it used to be a clean *aryk* full of water and trees along its sides. It was believed that the *aryk* was sacred and that ablution in it was a God pleasing act. For its location, clean water, rich vegetation and shady banks it was compared to a piece of heaven. It is likely, that Babur means exactly this place when he describes in his book how young men throw a sleeping Osher into the *aryk*.

The largest and main caves of Sulaiman-Too have cult nature, which is reflected in their names:

Chilten-hana – the abode for spirits (chiltens are mysterious spirits that help people). Chilten-hana is located on the South-Western slope of the second top. There are three entrances to the cave: from the northern slope, from the southern, and from the museum. The length of the main entrance is about 50 meters. A chain of polished footprints leads to the cave. The grotto is high, a long karst pipe of about 30 meters goes North. The bottom of the pipe is laid out with stones and red clay. That is the reason why the other name of the cave is Kyzyl-Unkur. At the beginning of the pipe on its left side there are signs, squares and circles in squares. At the cave entrance on the left side there are solar signs of cobweb and an unusual engraving of large solar signs, each having a hole in the center. At the lateral small entrance leading to the surface on the right wall there are chains of artificial holes, four holes in each row. In the lateral grottos of the cave there are numerous drawings and its smooth shining walls are filled with cobwebs and herring-bones.

In the cave agnyadhanna rituals are performed. Local population believes that the passage leads right to Mekka.



Hur-Kyz – the abode of gyriys, peris. Hur-Kyz is located in the south-east of the second top; Its length is 12 meters, height - 10 meters. Leftward from the entrance there is a terrace 1,5 meters in height with the traces of agnyadhanna. The name of the cave comes from the legend about celestial gyriya that dwells in it. The cave visit women with cereal grains and as they spread them on the floor they pronounce their prayers.

Eshen-Unkur (Imam-Unkur, Teshik-Tash, Ishen-Unkur) – is located on the eastern part of the third top and has two entrances from southern and eastern parts; it also has holes in the ceiling. It was used as a hudjra (room or place for reflections and prayers) and as a space to perform rituals, which imply the idea of renewal. At the left side of the entrance there is a sacred place in the form of a monolithic inclined polished surface. The traces of fires can be noticed all over the cave.

Rusha-Unkur or the cave of Eagles is the largest one. It is located on the third peak and at present there is a museum here. The construction does not disturb natural cave borders and consists of two parts. The upper part of the cave is called “Kydyr-alek-salam”. As the cave became a museum its sacred function was lost.

Kujhona – is a cave that is located below the crest of the third top and oriented to the south; length - 4,5 meters, height - 3 meters, width - 25 meters. It is a through cave as it has an opening in front of the main entrance. Leftward from the entrance there are solar signs. The barred bottom of the cave has an inclination of 50 degrees and is polished to metallic glitter due to numerous slides and rubbings of pilgrims. To the right of the entrance in the lowest part of the bottom there is a gutter 3 meters in length and 5-7 centimeters in width with a broken contour. To the right of the gutter there are two solar signs and a hole with diameter 25 centimeters and depth - 10 centimeters with the traces of agnyadhanna. On the outside to the right of the entrance on a small horizontal plate there are images of a square and a cross inscribed inside the square and two solar signs.

At present time due to the difficult access to it the cave is visited rarely.

Ravat Abdullahana (Djami-mosque) – construction dated since XVI-XVII centuries is located at the north-eastern bottom of the mountain (see detailed description in section “Architectural Complex of Sulaiman-Too”).

Asaf-ibn-Burhiya – is a mausoleum at the south-eastern bottom of the first top. It was built on the place of the construction dated X-XII centuries and rebuilt in XVI century. Its

existing appearance it acquired in XVIII century (see detailed description in section “Architectural Complex of Sulaiman-Too”)

Sulaiman-Too Epigraphical Complex unifies Arabic inscriptions, belonging to different chronological periods and were executed by different individuals in different techniques. There are inscriptions that were engraved or deeply cut with a special instrument for stone carve. They consist of inscriptions on petroglyphic surfaces and gravestones-kayraks.

Ethnographical Complex.

In the Sulaiman-Too preserved zone in the house block in the Alebastrov Street (that borders the mountain in the north) with a traditional name of *Borkashlar kechesy*, a construction typical for Fergana Valley urban architecture is preserved. A number of buildings were registered by the state institutions as residential and cult architecture of XIX – beginning of XX centuries.

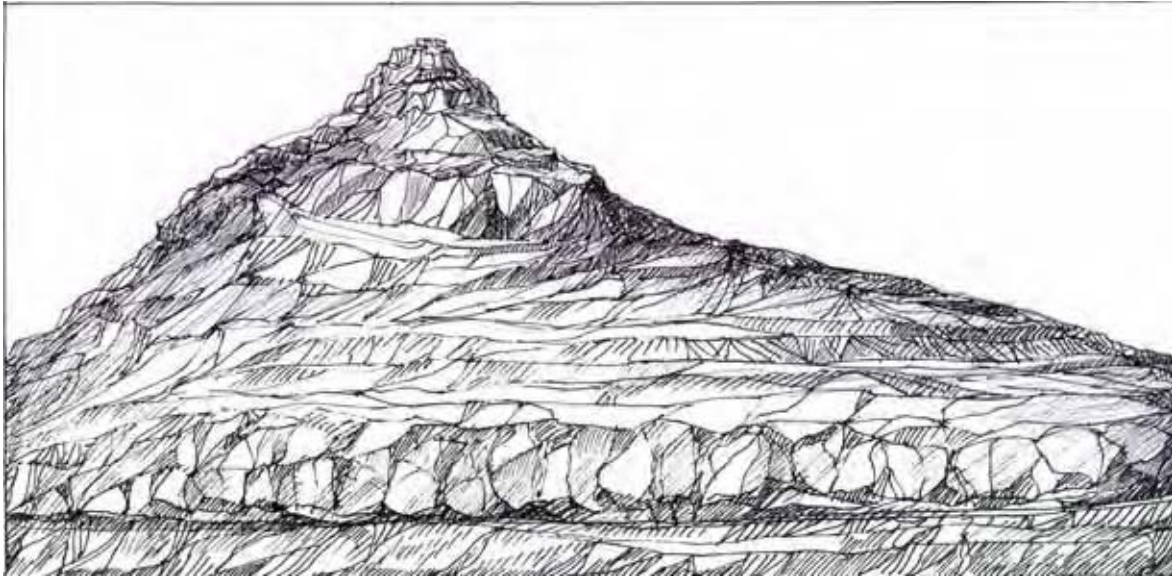
- **Sadykbay’s house and mosque, 186, Alebastrov Street**
- **Rasykbay’s house, 208, Alebastrov Street**
- **Rabiy’s house, 78, Navoyi Street**
- **Enakhan Samiyeva’s house, 82, New Telman Street**
- **Muhhamad Jusup Bayhodja ogly Mosque** - at the crossing of Alebastrov and Alisher Navoyi Streets the architectural memorial dated from the beginning of the XX century mosque of Muhhamad Jusup Bajhodji ogly that represents a classical pattern of gyzar (quarter) mosque is located.

Juppas-aryk channel flows through the same block of houses and it bends the mountain on the northern part. Stone bridges preserved from the late Middle Ages are built over the canal. There are chigir arrangements for water elevation. According to perspective plan of tourism development in Osh it is intended to allocate the ethnographical area exactly in this block. The mahalla always has been a part of the Sulaiman-Too structure as a hotel. It provides services to numerous pilgrims as it is a peculiar hotel complex where each pilgrim can find a corner according his resources and needs.

b) History and Development:

Human beings started to explore Sulaiman-Too in the neolith period. First of all the caves were used for temporary stays. The active exploration of the mountain started in the Bronze Age when creation of a well-ordered cultural landscape began. It demanded intensive creative efforts of the historical nation.

Exploration, inhabiting and decoration of Sulaiman-Too were collective creative activities. Numerous generations were creating this cultural landscape imbued with a unified spirit and sense. A universal character and significance of the whole for centuries was preserved in the system of space separation by zones that can be clearly traced all over the Sulaiman-Too.



A vast zone of the eastern slope of the first top is subdivided into three belt areas of rock drawings and religious plates. The lowest belt encircles the front part of the mountain. There are many compositions engraved on vertical surfaces turned to the east. Then runs the second belt that consists of inclined plates with gutters. The plates are always accompanied with traditional set of petroglyphs. Even higher at the top there is the third belt that includes religious plates with cut footprints, sacrificial holes, plates with a gutter. Among the belts single depictions and small compositions are scattered. The same thing can be observed on the other tops. Landscape way of thinking was oriented to synthesis and emerged in the Bronze Age. Further the receptivity of other cultures to the preceding ones was universal and bore public and individual character that is kept and observed at present time when along with collective rituals of worshiping individual ones exist. Information contained in the monument has a system-animated character and paths serve here as unifying components. Their directions and locations did not alter much within the whole historical period of mountain exploration. The paths organically tie the zones inside of which there are petroglyph groups and religious sites. On this basis an original Human being – Nature system as a unique tool of culture emerges, with the help of which historical landscape is constantly cultivated.

Sulaiman-Too is like a grand giant that dominates the plains and from its tops and slopes



a panoramic breathtaking sight of picturesque outskirts opens before our eyes. Such sites cannot be chosen at will or determined artificially. All over the Fergana Valley people worship the area and it is considered to be the place of special worshipping rituals.

To the north-west of it in the area of Surottu-Tash within the length of 5-6 km there are numerous analogous religious sites and petroglyphs with the images of world-famous Davan horses. 2-3 kilometers to the west of Sulaiman-Too the mountain Chil-Mayram

(Kerme-Too) is situated with identical religious caves and petroglyphs of the Bronze Age. It is obvious that in this area one can observe as the population constantly interacted with natural environment transforming it and at the same time experienced reciprocal influence.

Thus, the cultural landscape of Sulaiman-Too as organic whole was formed not only as the result of interactions between nature and humans, but also between nature and social communities: ancient land owners and nomads.

As it has already been mentioned the historical development of Sulaiman-Too landscape began in bronze epoch. In the Middle Ages it undergoes several stages, new functions of the mountain emerge: it turns into boundary and cultural reference point. It adapts to new ideological Muslim sacred objects that becomes apparent in traditional architectural and epigraphical forms and rituals. The mountain reaches the zenith of its sacred significance in late middle ages when its fame overshadows the significance of the Osh town. The name of the town is replaced by mountain name and sounds as Taht-i-Sulaiman.

This sacred significance was not lost in new times when legends about the mountain, separate peaks, and some memorials were composed. The legends include oral and written information of the middle age epoch. Ch. Valihanov, L. Zimin and others inform us about that. The name “Sulaiman” is attributed not only to biblical Christian or Muslim prophets, but also refers to Kyrgyz dervish known by name Sulaiman.

The mountain survived XX century totalitarianism with its tendency to destroy whole cultural layers. Exactly during this period the main part of its architectural heritage was lost. However, in spite of long-term and even severe prohibitive measures the tradition of mountain worshiping was preserved.

Nowadays it is impossible to obtain stable status for the monument without new legal cause. Due to the necessity appears a new form of legality for the monument to exist. It combines the restoration of religious and national values and the affirmation of new democratic constitutional values.

Efforts aimed at the reorganization of the monument status performed by the state and society rest upon historical and cultural basis. In that sense increases the significance of preserved areas as when the monument belongs to state it contributes substantially to its further development.

The history of research activities

Sulaiman-Too as the object of nature has never been an object of expert research. Only in the framework of this nomination the preliminary complex examination of the mountain was performed. The results are provided in corresponding paragraphs. The mountain, its peaks, separate objects and monuments were explored as cultural landscape several times within XIX-XX centuries. At the end of 80's Ministry of Culture and Academy of Science of Kyrgyz Republic conducted joint research activities in the framework of preparedness of scientific component of Sulaiman-Too area. Later it was used as the basis for practical researches and projects to preserve, restore, and conserve numerous objects of the mountain. In year 2000 Osh 3000 anniversary became a significant stage in the study of Sulaiman-Too and its historical and cultural monuments. In 2000 special research activities were performed; the results were published in a number of publications.

The list of main publications is provided in the Bibliography (attached).

c) Form and date of most recent records of property

- Reports on realization of measures connected to the Sulaiman-Too objects within the framework of preparations to the 3000th anniversary of Osh city, 2000.
- Annual reports of NHAMC authorities for 2003-2004

d) Present state of conservation

It is impossible to define the present condition of the nominated object unambiguously. On the one hand, the juridical and legal base for preservation and normal functioning of the complex already exists. The object is not lack of attention of experts (National Academy of Sciences of KR, State Commission for Culture, Ministry of Ecology and Extreme Situations), regional structures, local communities, and some foreign and international organizations. Accordingly, their activities have individual impact on the up-to-date condition of the monument. One of the main problems is lack of coordination of different boards, responsible for managing and developing of the monument. Description of the complex today condition (physical, ecological, cultural, economic, etc.) and problems and offers how to solve them are included in the sections 4 and 5 of the given nomination form.

e) Policies and programmes related to the presentation and promotion of the property:

Informing and advertising activities include publishing and distribution of brochures, booklets, guidebooks, calendars prepared and issued by the academic and high school scholars and other experts from Osh and Bishkek; delivering lectures, conducting excursions for schoolchildren, publications in mass media (radio, TV, newspaper) at the regional and national levels. The most effective method of attracting public attention to the problems and prospects of the Sulaiman-Too are talks with senior and youth representatives of neighbouring communities - *mahallas*; interaction with community leaders, businessmen, and some local NGOs engaged in questions of preserving and use of the natural and cultural heritage objects.

4. Management

a) Ownership. According the article 14 of the Kyrgyz Republic Law «On protection and use of historical and cultural heritage» **the Owner** of the sacred Sulaiman-Too is the Kyrgyz Republic. The proprietorial authorities on behalf of the Kyrgyz Republic on monuments of international and republican value are carried out by the state body on protection of monuments. At present the central state body for culture is the State Commission for Development of Culture under the Kyrgyz Republic Government.

The address: Kyrgyz Republic, 720040,

Bishkek, Tynystanov Street, 257,

Tel.: 996 (312) 62-04-82, 62-11-94;

Fax: 66-48-16

The Chairman – Mr. M.Begaliev

On behalf of the state the management is carried by the administration of the “Sulaiman-Too” National historical archeological museum complex (NHAMC), the main part of which is the sacred Sulaiman-Too.

The address: Kyrgyz Republic, 714000,

Osh, Kurmanjan-Datka Street,

Tel.: (996) (3222) 2-71-23, 2-29-68.

b) Legal status - The “Sulaiman-Too” National historical archeological museum complex. The Osh regional lore museum was opened according the decision of the Kyrgyz SSR Communist party Osh committee and People's deputies regional committee of On May, 15, 1949.

In 1964 the museum moved to the building of Ravat Abdul-Han mosque at the foot of Sulaiman-Too and since then its existence is closely connected to the mountain. In 1978 a cave complex was constructed and assigned to the museum, under the order of Council of Ministers of Kyrgyzstan in June of the same year. Soon the Osh regional lore museum was transformed into a regional historical local lore museum.

According the Kyrgyz SSR Ministers Council resolution # 567 of November 6, 1975 the Tahti-Sulaiman geological reserve was formed as a unique nature object with ancient historical monuments.

In 1982 the Osh regional lore museum received the status of the Osh incorporated historical and cultural reserve museum with the reserved territory around the Sulaiman-Too, the mountain itself with archeological and architectural monuments on the slopes and bottoms and the surrounding protected zone being assigned to it.

In the “State List of Historical and Cultural Monuments of the Kyrgyz Republic of the National Value” of August 20, 2002 the Sulaiman-Too Historical Cultural and Natural Reserve Museum comes under the security No 343.

Under the Kyrgyz Republic President’s decree of April 10, 2004 the nominated object received new status and name “**The Sulaiman-Too National Historical and Archeological Museums Complex**”, which is a state body, bearing a certificate of the Ministry Justice of the Kyrgyz Republic ГПП series No 073048, registration No 278-3310-Y-e, issued on July 6, 2004.

c) Protective measures and means of implementing them. Measures and ways of protection of the national historical and archeological “Sulaiman-Too” complex, which is an invaluable property of Kyrgyzstan, are carried out according the normative and legal acts and coordinated plans of measures:

"On nature protection strengthening and natural resources use improvement", the decision № 593 of the Osh regional Executive Committee of December, 13, 1977 "On setting the “Taht-Sulaiman Mountain” geological reserve on interregional and urban territory ". According point 1 of the decision № 519 of the Osh City Council of National Deputies Executive Committee of December, 12, 1979, and for preserving the most valuable natural complexes and increasing natural resources, as well as protecting unique natural monuments, remarkable for beauty and ancient inscriptions on them, according the decision № 567 of the Council of Ministers of the Kyrgyz SSR of November 6, 1975 the “Taht-Sulaiman Mountain” geological reserve" was set up as original natural object having geomorphological formations with ancient historical monuments.

(Supplement III)

- In 1977-1984 the territory of the Sulaiman-Too mountain belonged to the Osh forestry.
- Since 2000 the “Taht-Sulaiman Mountain” geological reserve is included into the “Sulaiman-Too” Osh regional Historical Archeological Museum Complex.
- The law of the Kyrgyz Republic «On nature protection» of June 116, 1999;
- The law of the Kyrgyz Republic «On protection and use of historical and cultural heritage» of July, 26, 1999, No 91;

- The law of the Kyrgyz Republic «On museums and Museum fund of the Kyrgyz Republic» No 37 of February, 5, 2000;
 - In 2000 the protected zone borders are determined and authorized at the regional level and by the Ministry of Education and Culture;
 - The order of the President of the Kyrgyz Republic of October, 9, 2003, No 218;
 - The decree of the President of the Kyrgyz Republic «On the Osh “Sulaiman-Too” historical and archeological museum complex" of April, 10, 2004, No 133;
 - The resolution of the Kyrgyz Republic Government «About approval of the Resolution on the account, protection, restoration and use of objects of historical and cultural heritage of the Kyrgyz Republic» of August, 20, 2002, No 568;
- The law of the Kyrgyz Republic «On especially protected natural territories" of May 28, 2004, №1561-XII;
- The resolution of the Kyrgyz Republic Government «On the plan of measures for realization of the Kyrgyz Republic Law on «Protection and use of historical and cultural heritage» till 2010» of June, 21, 2004, No 455;
 - The resolution of the Kyrgyz Republic Government “Approval of the Charter of the “Sulaiman-Too” national historical and archeological museum complex” of June, 26, 2004, No 471.

(Supplement III)

The “Sulaiman-Too” National Historical, Archeological and Natural Museum Complex” administration and the Protection Department bear the whole responsibility for protection of the natural and cultural values. Certain historical and cultural objects are on daily patrol and road patrolling of the whole territory is organized. The fire protection of the NHANM is assigned to the Osh City Fire Department.

The museum administration stipulated penalties for grazing cattle, cutting trees and not sanctured constructions in the reserved zone. Law infringes are taken to Osh municipal bodies of law and order protection.

According the national legislation any activities which may damage natural and cultural components of the Sulaiman-Too are forbidden in the NHANM territory.

d) Level of management. The NHANM management is carried out at two levels: through the State Commission for culture in Bishkek and the regional state administration in Osh.

<p>Kyrgyz Republic</p> <p>State Commission On Culture Development</p> <p>Bishkek, 720040,</p> <p>257, Tynystanov Street</p> <p>Tel.: (996)(312) 62-04-82, 62-11-94,</p> <p>Fax: 66-48-16</p> <p>Head</p> <p>Mr. M. Begaliev</p> <p>Kyrgyz Republic</p>	<p>Osh City Administration</p> <p>Osh, 714000</p> <p>221, Lenin Street</p> <p>Tel.: (996) (3222) 5-55-40</p> <p>2-28-94, 2-21-25</p> <p>The office manager</p> <p>Mr. D.Hodjaev</p>
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e) Agency/agencies with management authority

“Sulaiman-Too” NHANM:

Kyrgyz Republic, 714000,

Osh, Kurmanjan-Datka Street

Tel.: (996) (3222) 2-71-23, 2-29-68.

Director – Mr. K.Joldoshev

f) Agreed plans related to property

1. Within the frames of Osh 3000-anniversary celebrations in 1997-2000 the “Osh-3000” National Organizing committee had realized the following projects: construction of a new building of the museum, restoration and preservation of some monuments, reconstruction and exposition of the Cave Complex, research of the archeological objects.

2. By the order of the President of the Kyrgyz Republic of October, 9, 2003 No 218, the Decision of the Kyrgyz Republic Government of June, 21, 2004 No 455 on the coordinated Plan of measures of realization of the Law of the Kyrgyz Republic “On protection and use of historical and cultural heritage till 2010” is adopted.

In Section 3, point 11 of this Plan of Measures research, design, restoration, and conservation works are stipulated. In points 11, 13, 17 research, design, restoration, conservation works on the Sulaiman-Too object are stipulated. The appropriate state structures will start realization of the plan stages as their financing begins in 2005.

3. According the KR Government Resolution № 521 of September 5,2001 the "State program of complex social economic development of the Osh city for 2001-2010" and Plan of measures were authorized. It provides concrete actions, which realization has already begun since 2004: finishing the path and installation of fence around the mountain, development of the infrastructure for pilgrims and tourists reception.

4. Osh regional committee on physical culture, sports and tourism elaborated the program of development of tourism in the Osh area till 2010, which was authorized by the decision № 79 of the Osh Regional State administration of April 3, 2001 where research, design, restoration and conservation works on monuments of history and culture of Sulaiman-Too are stipulated. It also provided measures on accomplishment of improving conditions on the mountain and its objects.

The coordinated perspective plans of the Institute of History and Southern branch of NAS KR, and NHAMC "Sulaiman-Too" include sections devoted to research, protection, control and use of the Complex and its monuments.

The current plans NHAMC include daily and short-term measures on living conditions at the Complex.

On the basis of the Presidential Decree No 346 of December 22, 2000 “On announcing 2001 – the Year of supporting and developing of tourism in the Kyrgyz Republic” and the Osh regional administration resolution No 14 of January 27, 2001 on the same issue in April 2001 the Osh regional state administration, regional committee for physical culture, sports and tourism had developed the program for the period till 2010 on developing tourism in the Osh region which was authorized by the resolution No 79 of the Osh regional state administration of April 4, 2001. This program provides preservation of unique archeological finds and monuments of historical cultural heritage of the region, a draft law “On status of historical and cultural zones of the Great Silk Way” is elaborated and submitted to the KR Parliament, which also stipulates

research, restoration and conservation works of monuments of history and culture at the Sulaiman-Too. It also includes measures on accomplishment of the mountain and its objects.

In the coordinated perspective plans of Institute of History, Southern Affiliation of the Academy of Sciences of KR and the “Sulaiman-Too” NHAMC there are parts on research, protection, control and use of the complex and its monuments.

NHAMC current plans include daily and short-term action of the complex activities.

g) Sources and levels of finance

The main source of financing is the state budget and special means (money earned by the museum).

The average salary of employees is 400 soms (10 USD) per month.

Sources of the “Sulaiman-Too” NHAMC financing for 2003:

Total -1,7 mln. soms

Including:

Republican budget -250,000 soms

Regional budget -450,000 soms

Special means: -450,000 soms

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

Of 98 NHAMC employees 25 have higher education diplomas and form the basic qualified potential of the museum. 4 employees haven't yet received university diplomas. Two museum departments - the Nature Department and the Ecology Department are directly engaged in ecology protection activities. For the last three years employees of the Ecology and Nature Departments participated in a number of seminars organized by the Ministry of Ecology and Extreme Situations of the Kyrgyz Republic:

- . «Elimination of ecological threats in Central Asia»
- . «Contribution to the industry of tourism and rest»
- . «Hard organic pollutants: a threat for our Future»
- . «Problems of preservation of the ozone layer»
- . «The Porhuss Convention» (informing population about environment protection problems)
- . «Pressing questions of environment protection».

The History Department, Research and Education Department, Funds and the Cave Complex employees participated in 2 seminars on museum management, which were organized by the "Center of the Museum Initiatives" NGO with the financial support of “Soros-Kyrgyzstan” Foundation. Some of them participated in programs announced by the American organizations of IREX and ACCELS. In future the museum employees trainings in central museums of the country are stipulated. (The Kyrgyz State Historical Museum, Kyrgyz National Art Museum), as well as participation in National Academy research expeditions in the Osh region.

i) Visitor facilities and statistics

All the Sulaiman-Too objects from the ancient times are places of mass pilgrimage. After the Cave Complex was constructed in 1978 the number of regular visitors has increased. At that time of massive atheistic propagation authorities tried to make the worshiped mountain the resort for workers. But the mountain remained the sacral center of the region, attracting pilgrims. They were served by the private sector (Borkashlar district in Alebastrov Street). In 80s of the last century the all-Union “Sputnik” tourist bureau included the Sulaiman-Too and the Cave Complex in the travel route. Over ten groups from all fifteen republics of the former USSR were coming to Osh every day. The number of tourists and pilgrims sharply reduced after dissolution of the USSR and beginning from 1991 the tourist system, which was developing for decades, started falling apart. The flow of tourists and pilgrims didn’t decrease till the end of 90s, when in context of events in Tadjikistan and Afghanistan the Central Asian states restricted regimes of passing their borders, especially after international extremists attacked the Batken region of Kyrgyzstan. Then Uzbekistan in unilaterally has closed its borders. But despite these measures, pilgrims from the nearest areas of Uzbekistan continue to visit the Sulaiman-Too on religious holidays, Nooruz and in summer time. They still continue to use sheihis for cult ceremonies and stay in traditional hotels in Alebastrov Street. Recently regular monitoring of data on Sulaiman-Too pilgrims and visitors has been introduced.

For excursion services of other visitors there are guides who speak Kyrgyz, Russian and English languages. Research workers are trained to conduct excursions. If before excursions were limited by the museum expositions, now complex excursions to the mountain, including the sacral places, which are very popular, are offered.

At the moment a tourist route, including objects, located close to each other, is under development:

1. Sulaiman-Too (sacral places, petroglyphs, caves and grottoes)
2. Surottu-Tash (ancient images of horses, sacrificial bowls, etc.)
3. Dul-Dul-Ata (images of Davan racers, Chilla-hona - a place for ceremony of clarification, cult plates).

The pulse for visitors number increase was the celebration of the 3000th anniversary of the Osh city in 2000. The celebration became the best advertisement for Sulaiman-Too too. The updated expositions of the Cave Complex and the Head Museum, preserving of the medieval bath-house and the petroglyphs, reconstruction of the “Osh settlement” have drawn attention of over 71 thousand visitors in 2001.

Number of visitors in 2002-2004

Year	Number of visitors	Excursionseers	Number of excursions	Foreigners	The CIS	School children	Students	Military	Adults	Delegations
2002	76640	11181	665	941	1728	4905	1233	1634	54035	983
2003	63857	15183	943	840	2168	5247	1341	527	37833	718
2004 7 months	49738	10150	854	700	1480	10430	550	722	24682	65

Gradually the number of visitors will decrease, as the majority of the local population, who are interested in museums, have already seen it. The number of tourists from abroad and the CIS wholly depends on political situation both within the country and in neighboring republics. The stable stream of foreign tourists used to move through Uzbekistan to Osh. The Kyrgyz tourist agencies, who accept tourists in Bishkek, are becoming more active. They take tourists from Bishkek to the south of Kyrgyzstan along the Pamir high road and then further to China.

The number of pilgrims to the Sulaiman-Too is increasing: comparing to 2002 in 2003 the number of pilgrims, has increased by 4800 persons.

According new traditions people wishing to make a hadj to Mekka first have to ascent the Sulaiman-Too. Last years the worshiped mountain was included in the official ceremonies too: it is assigned a role of one of the cult ideological centers of the country.

(i). Information support

The most known objects of the Sulaiman-Too are supplied with information materials, in nearest future they will bear standard information tables. The information will be given in Kyrgyz, Russian and English languages. At the entrance to the Sulaiman-Too territory a big map of the mountain with indicated sights of interest and boards with rules of behavior on the territories of the reserved zone will be installed.

(ii). Information on the museum and staff is given in the corresponding parts of the Nomination (4a, c, k).

(iii). Living conditions (lodging)

Today in Osh there is a wide choice of dwelling for rent, beginning from “Alai”, “Osh” hotels, apartments with all convenience to Zhukovs’, Tailor’s guesthouses, etc. Still, like in ancient times pilgrims often stop in Alebastrov Street at the bottom of the Sulaiman-Too.

(iv). Restaurants, buffets.

At the Sulaiman-Too there are some stalls with soft drinks and ice-cream. In the future national drinks will also be at sale at the Cave Complex.

Special conditions for the “Ziyarat” ceremony are created for pilgrims. On the paved platform near the Cave Complex a number of sura-sofas are placed, where people can have a rest. There is also a place for sacrificing animals. In 2002 a Namaz-Hana – a premise for religious ceremonies and a Daarat-Hana – a premise for ablution procedures were constructed. At the bottom of the mountain there are 5 cafes and restaurants.

(v). Shops.

In the protected and regulated construction zones there are a number of stores, where you can purchase high quality handicrafts of Kyrgyz masters - ustas. All tourist groups visit the Osh bazaar, which one the most ancient in Central Asia.

(vi). Parking places.

At the entrance of the Sulaiman-Too on the east side near the “Water Gate” on the south slope and on the rise to the Cave Complex there are parking places. In future more strict rules, that forbid driving in the territory of the reserved zone will be introduced.

(vii). Rest-rooms.

Rest-rooms are available at the Head Museum, the Cave Complex and near the “Fire Gate” and “Water Gate” (in thirty meters from the Cave Complex).

(viii). Searching and saving services.

There are no searching and saving services in the territory of the Sulaiman-Too, but in case of emergency guards, Ministry of Ecology and Extreme Situations representatives, whose offices are close to the territory of the reserved zone, may be involved. Militia patrol makes detour of the mountain on a regular basis in order to reveal and suppress any infringements. On traditional and religious holidays with massive flow of visitors and pilgrims, assistance of militia and saving services is needed.

j) Property management plan and statement of objectives

The “Sulaiman-Too” National Historical Archeological Museum Complex, which includes the sacred Sulaiman-Too, represents a unified natural and cultural unit. The basic aim before the Sulaiman-Too complex is to protect the natural and cultural components of the mountain.

The NHAMC management plan, which is coordinated with republican and regional structures, includes the following basic directions of activity:

- Expansion of security and research measures;
- Development of the organized ecological and cultural tourism;
- Granting a traditional spectrum of services to pilgrims;
- Improvement of material resources;
- Education of younger generations, propagation of information on the mountain and its objects;
- Widening of services for the NHAMC visitors.

The development of the management - plan has run in the frameworks of the given nomination and we will be happy to additionally present it to the Center of the World heritage of UNESCO in the first quarter of the this year.

k) Staffing levels (professional, technical, maintenance)

The staff of “Sulaiman-Too” National historical archeological museum complex includes 98 research and technical employees. 29 of them are research workers. The museum has 9 departments: Administration, History Dept., Nature Dept., Research and Education Dept., the Cave Complex, Research Funds, Ecology and Wildlife Protection Dept., Technical Dept., Methodical Dept.

The technicians include custodians, security guards, sweepers, cleaners, handymen - 55 employees in total. Administration and Accounts Dept. - 8 persons. Among the attendants there are tenants who are not regular employees of the museum: religious figures - 5, photographers - 5, tradesmen - 4.

5. Factors Affecting the Property

a) Development pressures

Factors that have a negative impact on nature and cultural components of the complex:

At present in Sulaiman-Too area exists an excessive anthropogenic pressing: unrestricted recreational burden, annual fires during summers, uncontrollable transportation flood. The enclosure of the mountain did not solve the issue of its protection. Still the flood of visitors and tourists in the area is not regulated or somehow controlled and all that leads to vandalism acts towards historical and cultural monuments. The process of pulling down the constructions has not been accomplished yet; new cemeteries increase on the western and northwestern sides of the mountain; stone-mining works are conducted in some parts of the area; there is a tendency to pave large areas and build constructions without permissions; unapproved planting and cutting down of trees is performed; irrational irrigation of artificially created vegetation areas leads to the deterioration of the soil.

When huge amounts of water are elevated to the mountain for irrigation and other purposes, it causes more damage than benefits to the mountain. Particularly it leads to the degradation (fracturing) of rocks, washing of soils, exhaustion of micro landscape of the mountain. The consequences of the process are not obvious right now, but in the future it will have a negative impact on geomorphologic mountain structure.

The perspective management plan contains activities complex on prevention, defense from the damaging impact of anthropogenous factors and preservation of natural and cultural landscape of Sulaiman-Too. Also it is stipulated to eliminate them stage by stage under the appropriate government bodies and NGOs control. Foreign funds are also contributing to some protection programs. For example in 2005 the “Cultural Landscapes in Central Asia” project with Christensen Foundation financial support is to start by the Mountain Institute of Berkley University, California, USA. The Sulaiman-Too is one of the main objects of the project.

b) Environmental Pressures

High temperatures in summer have a negative influence on the environmental state of the background in Sulaiman-Too area. First of all, this has an impact on the composition of animal and plant species. The mountain suffers intensive physical, chemical and biological processes of erosion. Physical erosion is typical for the mountain that is caused by sharp fluctuations of daily temperatures. Destructive influence also comes from biological (organic) erosion that appears due to the excretion of organic substances from the roots of the growing trees and bushes.

The complex of nature-conservative measures included in the management plan that is elaborated at present moment will be provided in the form of a separate sub plan.

c) Natural disasters and preparedness

Sulaiman-Too and Osh are located in seismically active zone. Besides, the area can be exposed to such natural phenomena as: landslides, mudflows, karst erosions. In connection to that, the Ministry of Ecology and Extreme Situations of KR conducted visual examination of the

mountain in year 1998 and provided the corresponding recommendations. 2 millions soms were allocated in year 2005 for this line to perform preventive measures on the area of Sulaiman-Too.

d) Visitor/tourism pressures

The annual flood of officially registered pilgrims and visitors comprised 49 738 persons according the last data provided by NHAMC (National Historical and Archeological Museum Complex) for the 7 months of 2004. Thus, recreational burden is on average lower then the fixed rate; however, in summer it considerably exceeds the set standard. To reduce the burden on nature due to mountain recreational use NHAMC performs a number of activities that include:

- ◆ organization of ordered provision of excursion services;
- ◆ arrangement of paths, passages, bridges;
- ◆ temporary prohibition to visit some endangered sites and objects.

Community is informed on the status of NHAMC and its most valuable objects. Besides, it is intended to fix additional informational signs on the complex territory.

e) Number of inhabitants within property, buffer zone.

In the preserved area of Sulaiman-Too reside 1580 individuals;

In the zone of controllable construction– 20 300 individuals;

6. Monitoring

a) Key indicators for measuring state of conservation

At present day a few monitoring indicators were elaborated and offered to monitor the state of natural and cultural components of Sulaiman-Too:

- temperature taking during a day (in the morning, in the day time);
- Sedimentary amounts;
- Photo fixation for comparative analysis of state alternations of some archeological and architectural monuments;
- Control of cavities appearance under the crust (the sound of void when tapping for petroglyphs);
- Statistics of individual visitors and organized groups of pilgrims and tourists.

b) Administrative arrangements for monitoring property

Monitoring of the object is performed by Kyrgyz scientists and specialists from National Academy of Science of KR, State Commission for culture (Bishkek) with participation of scientific and technical personnel of NHAMC.

c) Results of previous reporting exercises

In contrast to the monitoring of visitors the monitoring of monument state has been started recently, that is why the reports has not been provided yet. At present the comparative analysis of old photos (archival documentation of the XX century) and modern state of the

objects that comprise natural and cultural landscape of Sulaiman-Too is conducted. The purpose of the analysis is to identify the changes of the monument within the last one hundred years.

7. Documentation

a) Photographs and slides

Photo documentation provided in the Supplement III includes 25 slides and 133 photos (Supplement V) and a video film (Supplement VI). Slides were made by Mr. P.Sarybajev, the main part of colored photos- by the project participants responsible for preparation to the nomination within the period from May to November 2004. Project participants from Kyrgyzstan grant the World Center of cultural heritage UNESCO with a non-exclusive right to use the photo materials and the video film.

b) Copies of property management plans and extracts of other plans relevant to the property

Supplement III

1. Decree of the President of the Kyrgyz Republic «On the Osh “Sulaiman-Too” historical and archeological museum complex" of April, 10, 2004, No 133;
2. Osh Regional State Administration resolution on “Confirmation of the Osh joint historical cultural reserve museum charter, structure, protected zone and staff list” of September 21, 2000, No 425;
3. Order of the Ministry of Education, Science and Culture of KR about “Confirmation of the Osh joint historical cultural reserve museum charter” of June 6/ 2000, No 313/1;
4. The law of the Kyrgyz Republic «On protection and use of historical and cultural heritage» of July, 26, 1999, No 91;
5. The law of the Kyrgyz Republic «On nature protection” of May 13, 1999;
6. Letter of. Mr.T.Tabaldiev, deputy minister of education of KR to Mr. A.Muraliev, head of the Osh regional administration on “confirming the protected zone of Sulaiman-Too monuments” of April 22, 1997;
7. Decision №519 of the Osh City Council of National Deputies Executive Committee of December, 11, 1979, on preserving the most valuable natural complexes and increasing natural resources, as well as protecting unique natural monuments, remarkable for beauty and ancient inscriptions on them, according the decision №567 of the Council of Ministers of the Kyrgyz SSR of November 6, 1975.
8. Passport of “Osh geological reserve of Tahti-Sulaiman mountain” nature reserve object.

c) Bibliography (Supplement IV)

d) Address where inventory, records and archives are held:

Kyrgyz Republic 720071
265-a, Chui Prospect, Bishkek
National Academy of Sciences
Tel.: (+996) (312) 65-54-95

Sulaiman NHAMC
Kyrgyz Republic 714000
Kurmanjan-Datka Street, Osh
Tel.: (+996) (3222) 2-71-23, 2-29-68

8. Signature on behalf of the State Party.

M.A. Begaliev _____
Head of State Commission on Culture Development

Kyrgyz Republic
State Commission On Culture Development
Bishkek, 720040,
257, Tynystanov Street
Tel.: (996) (312) 62-04-82, 62-11-94,
Fax: 66-48-16

9. Supplements

Supplement I – Plan maps

Supplement II – Tables

Supplement III – Copies of official documents: orders, resolutions, laws

Supplement IV – Bibliography

Supplement V – Slides and photographs

Supplement VI – Video film

Supplement I. Maps and drawings

1. Kyrgyzstan on the world map
2. Map of Kyrgyzstan: Osh oblast and city of Osh
3. Orthographic photo surveying of Sulaiman-Too
4. Map of zoning territory
5. Map of location of historical and archeological monuments of Sulaiman-Too. Scale – 1: 50 000
6. Map of tectonics of Sulaiman-Too. Scale – 1: 100 000
7. Map of seismicity of Sulaiman-Too. Scale – 1: 100 000
8. Map of land tenure of Sulaiman-Too. Scale – 1: 100 000
9. Scheme map of green plantings of Sulaiman-Too. Scale – 1: 50 000
10. Scheme map of tourist routes and services objects for visitors of Sulaiman-Too. Scale – 1: 50 000



Sulaiman-Too Cultural Landscape

Map - 1

Kyrgyz Republic on World Map



Sulaiman-Too Cultural Landscape

Map - 2

Kyrgyz Republic, Osh region, Osh city



Sulaiman-Too Cultural Landscape

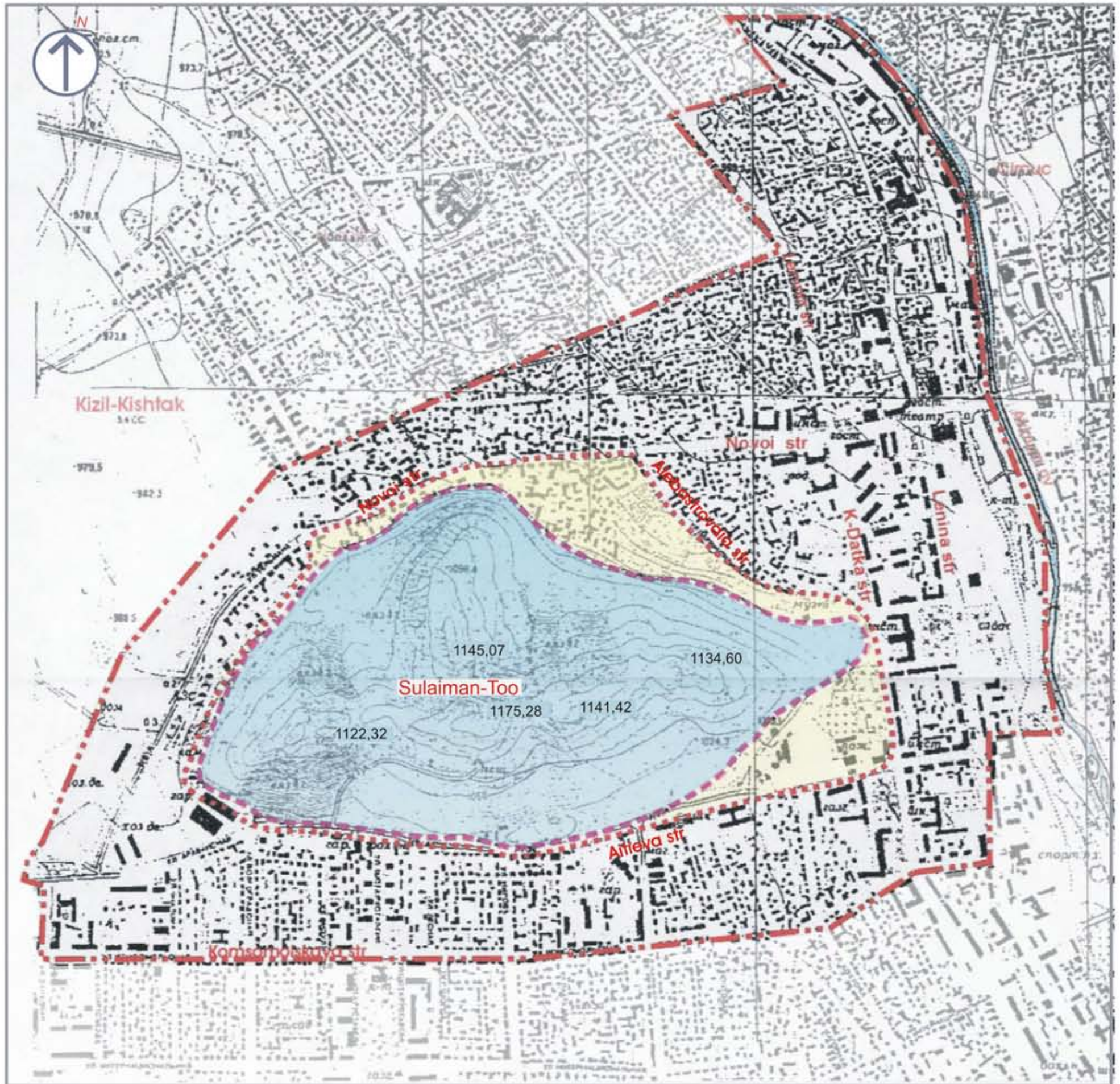
Air photography

Map - 3



Sulaiman-Too Cultural landscape

Territory zoning map



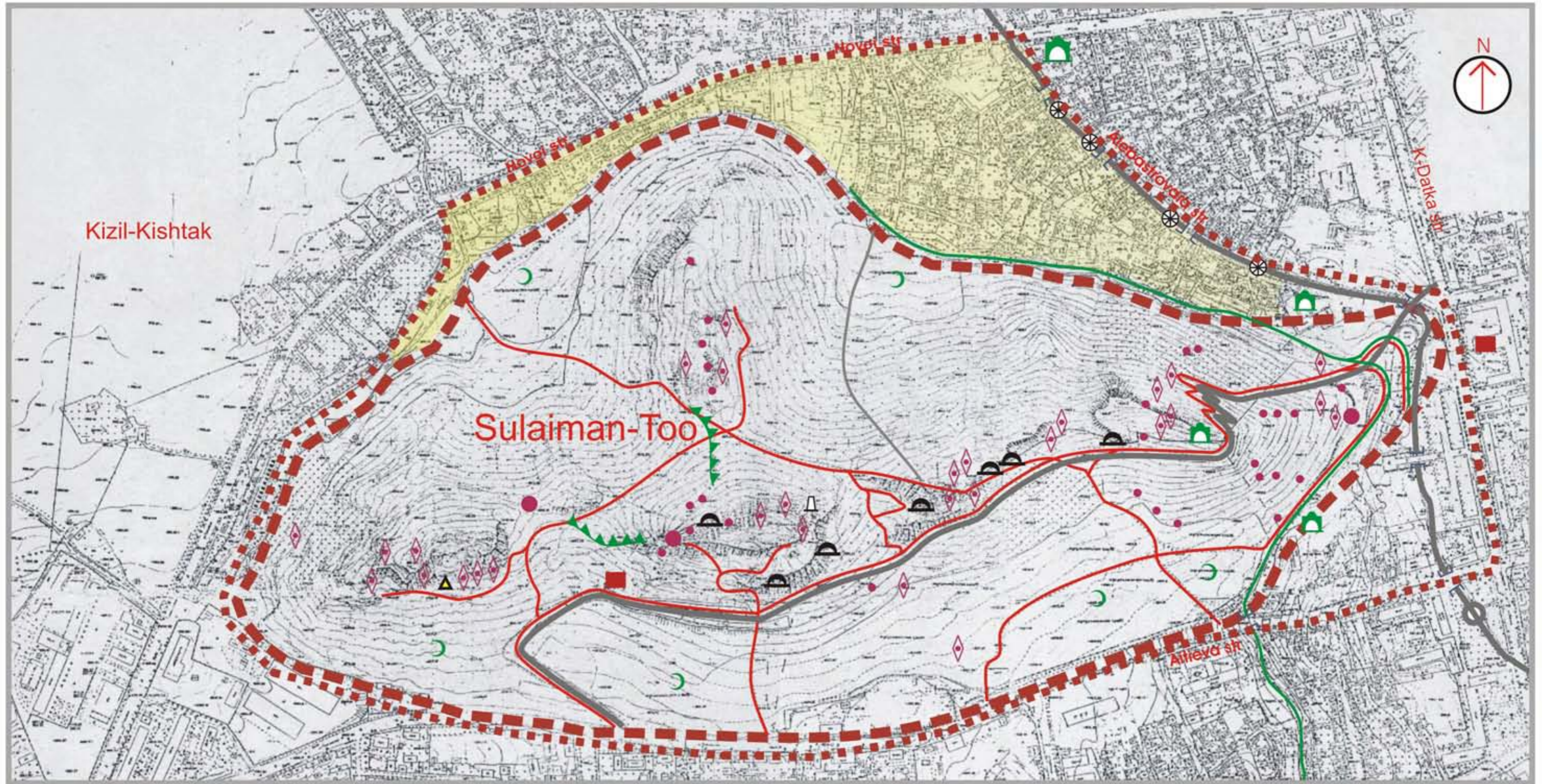
Signs and symbols:

- ■ ■ ■ Protected zone area – total 99.5 hectares.
Including:
- ■ ■ ■ The mountain bottom area- 79.5 hectares
- ■ ■ ■ Zone of regulated construction -302 hectares
- ~ River

Sulaiman-Too Cultural landscape

Map of historical archeological monuments location

Map-N5



Signs and symbols

Date

- Bronze Age
- Antique Time
- Middle Ages
- Modern period

- Border of the mountain bottom
- Border of the protected zone
- Sites with up to 5 rock panels with imgs
- Sites with up to 10 rock panels with imgs
- ◇ Cult places with petroglyphs
- △ Ceuard unit

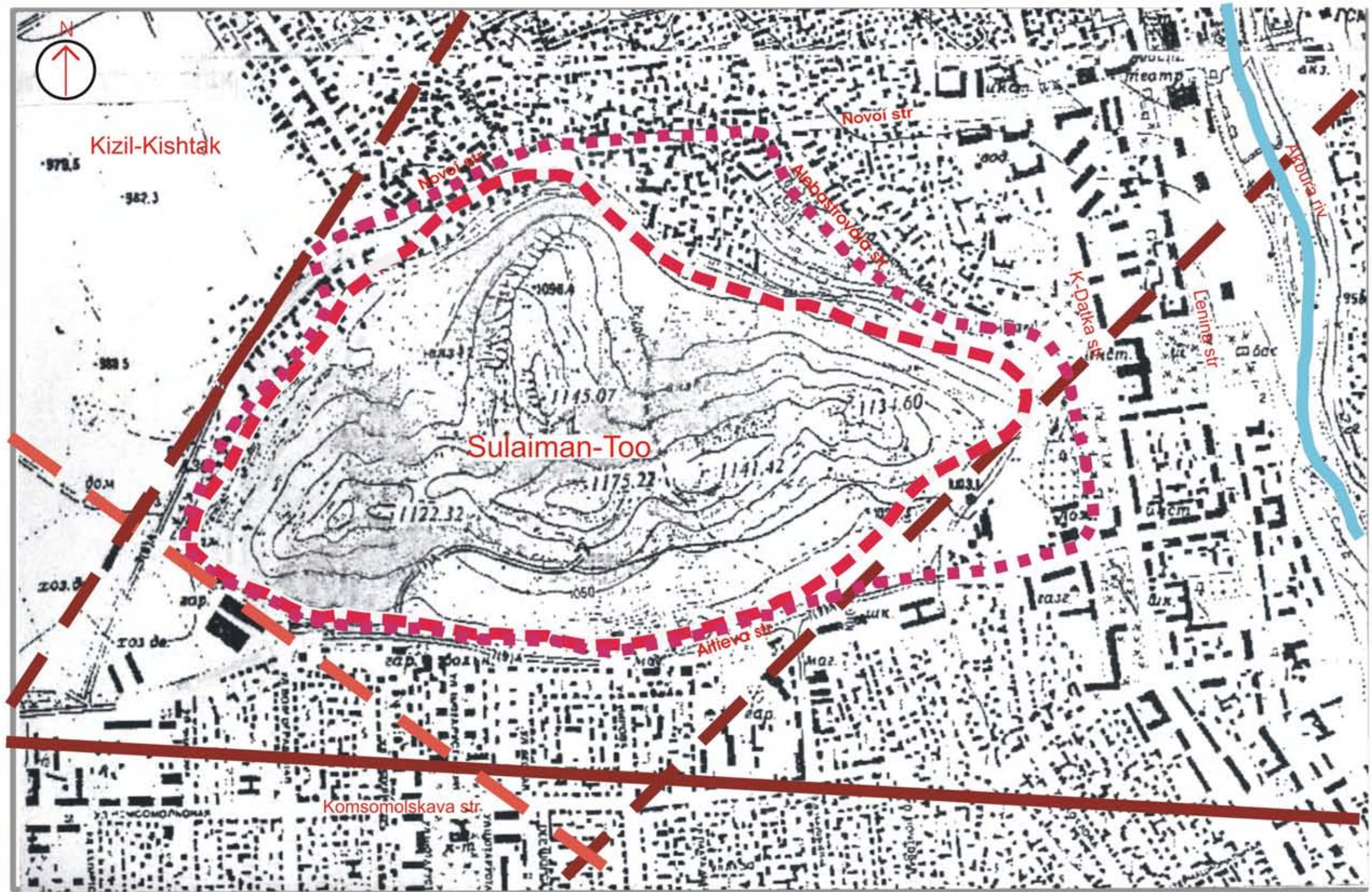
- ⤵ Caves
- Bronze Age settlement
- Pilgrims path
- ⤵ Architectural monuments
- ⤵ Muslim cemetery






- ⇄ Irrigation
- ⊗ Chigir (device for water lifting)
- ⇄ Planked footway
- ▲▲▲ Defensive mound
- ▲ Medieval stone exploitation
- Machallya (district)

0 250m

Sulaiman-Too Cultural landscape

Tectonic map

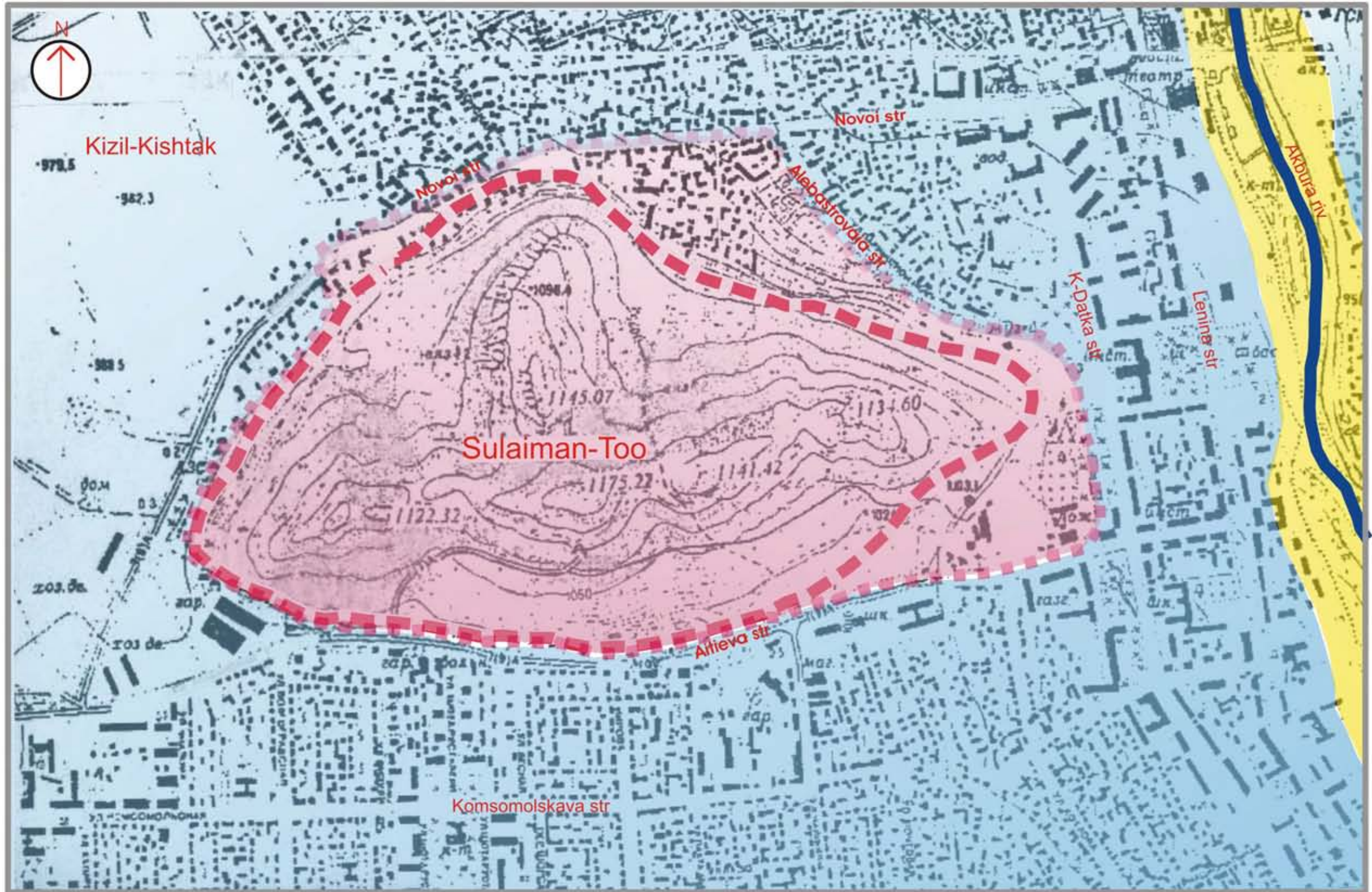


- Signs and symbols:**
-  Border of the mountain bottom
 -  Border of the protected zone
 -  River
 -  Neotectonic fault of the Palaeogen and Neogen Age
 -  Ancient hercin break
 -  Modern break of the Guaternary Age

Sulaiman-Too Cultural landscape

Seismicity map

Map-N7



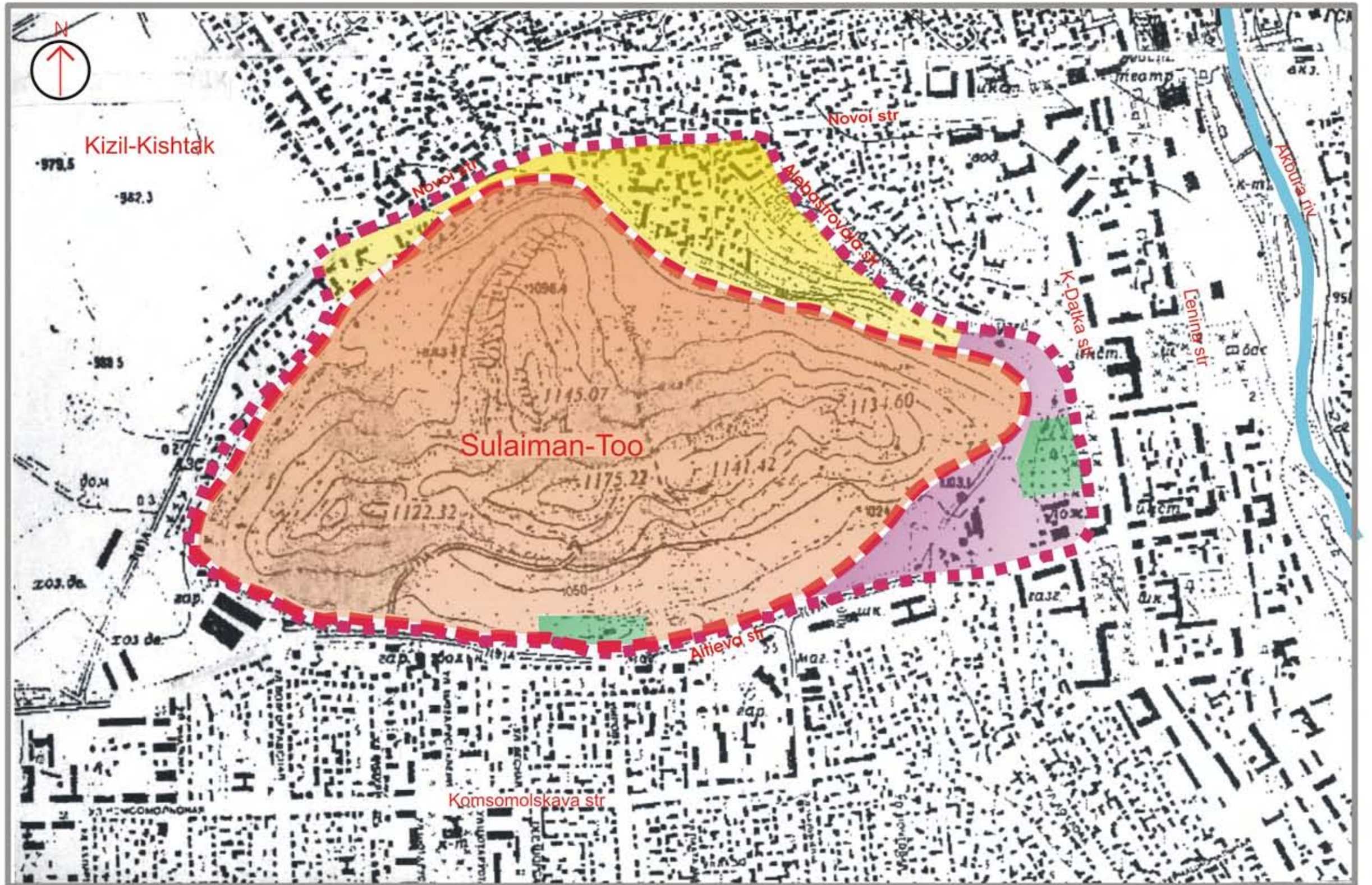
Signs and symbols:
..... Border of the protected zone
— River

9 force seismicity zone
Over 9 force seismicity zone
8-9 force seismicity zone

0 500m

Sulaiman-Too Cultural landscape

Land Tenure map



Signs and symbols:

- ■ ■ ■ ■ Protected zone area– total 99,5 hectares
Including:
- ■ ■ ■ ■ The mountain bottom area- 79,5 hectares

- Private lands area-11,3 hectares
- Area of land in rent -2,2 hectares
- Area occupied by organizations and multi-storeyed buildings - 6,5 hectares
- Area of state lands - 83.8 hectares

Sulaiman-Too Cultural landscape

Scheme map of green plantations

Map-N8



Signs and symbols

- 1 Introduced plant species
- 2 Natural plant species

O-Oak
 Ap-Apricot
 B-Birch
 T-Thuya
 E-Elm
 P-Poplar
 Pi-Platan
 Wi-Willow
 Ha-Hawthorn

D-Dog-nose
 Mo-Mountain-ash
 Al-Almond

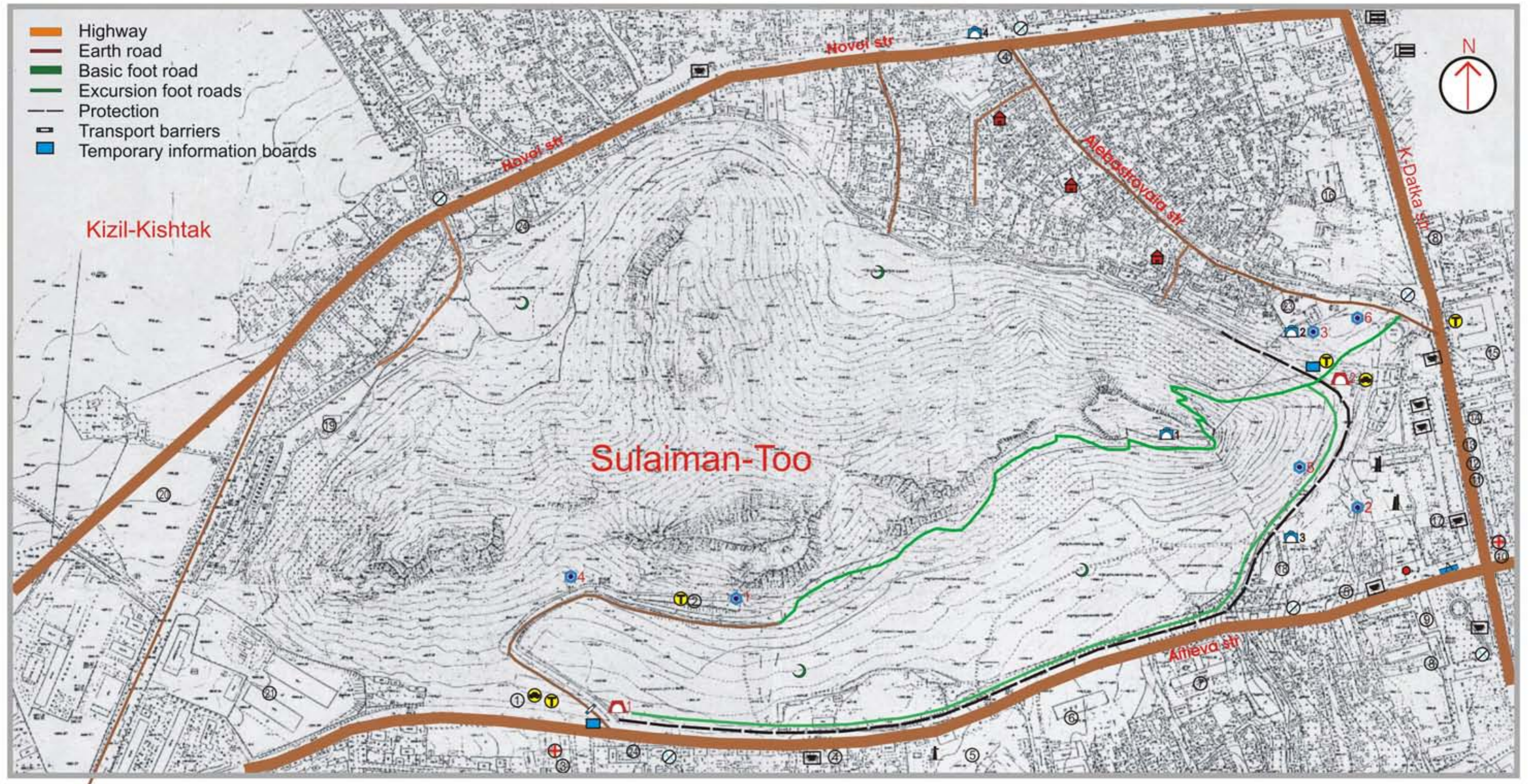
SW-Shrubby Willow
 MS-Meadow Sweet
 H-Honeysuckle
 Pi-Pistachio

0 250m

Sulaiman-Too Cultural landscape

Scheme map of tourist routes and services

Map-N10



Signs and symbols

- | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
|-------------|--------------|---------|---------|-----------------|-----------------|----------|-----------------|-----------------|----------|------|-------|------------|-----------|------------------------|--|---|--|--------------|-------------|------------|---------------------------|-----------------------|-------------------------------|--|----------------------|------------------|---------------|--------|-------------------------|-------------|-----------|-------------|----------------|------------------|------------------|---------|---------------------|----------------------|---------|---------------------|-----------------------|-----------------------|--|---------------|----------------|--------------------------|------------|
| "Fire Gate" | "Water Gate" | Parking | Toilets | Filling station | Aeroflot Agency | Bus stop | Fire department | Moslem cemetery | Hospital | Cafe | Hotel | Guesthouse | Monuments | Taht-i-Sulaiman mosque | Ravat-Abdulla-Han mosque of the 16 century | Asaf -ibn-Burhia muselium of the 18 century | Bakyi mosque-beginning of the 20 century | Cave complex | Head museum | Art Museum | Osh settlement Bronze Age | Preserved petroglyphs | Preserved Mediavel bath-house | Daaratkana (a place for ritual ablution) | Namazkana (Prayroom) | Guard department | Grocery store | Market | Kyrgyz-Uzbek university | High school | Drugstore | Supermarket | Jewellery shop | Stationary store | Public telephone | Petshop | Hairdressing saloon | Osh state university | Library | Three-storeyed yurt | Children's art school | Seismological station | Regional Motor Licensing and Inspection Department | Military unit | Souvenirs shop | Childrens tourist center | Pump-house |
|-------------|--------------|---------|---------|-----------------|-----------------|----------|-----------------|-----------------|----------|------|-------|------------|-----------|------------------------|--|---|--|--------------|-------------|------------|---------------------------|-----------------------|-------------------------------|--|----------------------|------------------|---------------|--------|-------------------------|-------------|-----------|-------------|----------------|------------------|------------------|---------|---------------------|----------------------|---------|---------------------|-----------------------|-----------------------|--|---------------|----------------|--------------------------|------------|

0 250m

Supplement II – Tables

Table-1. The summary table of the Sulaiman-Too heights

No	Top the Crosspiece	Height above the sea level	Relative height
	1 E	1103. 20	119.2
	13	1131. 20	147.2
	1 Center	1134. 60	150.6
	X 1	1105. 60	121. 60
	2 E	1128. 80	144. 80
	2 3	1092. 94	108. 94
	2 Center	1141. 42	157. 42
	X 2	1106. 44	122. 44
	3 E	1172. 10	188. 10
	3 W	1139. 86	155. 86
	3 Center	1175. 28	191. 28
	x 3	1107. 33	123. 33
	4 E	1105. 00	121. 00
	4 W	1119. 32	135. 32
	4 Center	1122. 32	138.32
	x 4	1086. 18	102. 18
	5 S	1126. 49	142. 49
	5 N	1129. 80	145. 80
	5 Center	1145. 07	161.07

Notes:

1. 1. 2. 3. 4. 5. - serial numbers of the tops
 - 1 E - the Eastern part of the first top
 - 1 W - the Western part of the first top
 - 1 Center - the central part of the first top
 - X 1. 2. 3. 4. - crosspieces between the tops
2. the heights are taken from the 1:2000 scale plans of the Department of Geodesy and Cartography of the Kyrgyz Republic.

Table -2. Grass species and territories of their vegetation

1	Ehylops cylindrical	All over the mountain
2	Shepherd's purse	Bottom of the mountain
3	Coltsfoot	Along paths
4	Nettle	At Eastern bottom
5	Dandelion	All over the mountain
6	Plantain	Along paths, at east foot of the mountain
7	Clover	All over the mountain
8	Burnet	-//-
9	Bulbous barley	-//-
10	Sorghum	-//-
11	Brome grass	-//-
12	Tansy ordinary	Bottom and tops of the mountain
13	Milfoil ordinary	All over the mountain
14	Sorrel Tyan-Shan	Slopes of the southern and western parts of the mountain
15	Bulbiferous meadow grass	Bottom of the southern and western parts of the mountain
16	Desert candle Eremurus	Grows sparsely , mainly on western slope of the mountain

Table-2. MainVegetation Species of the Sulaiman-Too Mountain

17	Bistort	Tops, along paths
18	Sedge	All over the mountain
19	Poppy	Mountain slopes
20	Wormwood	Mountain slopes
21	Sheep's fescue	All over the mountain
22	Couch-grass	Western slope and bottom of the mountain
23	Buttercup	-//-
24	St.John's wort	All tops, bottom of the mountain
25	Ephemers	Grows sparsely, mostly on western part of 2 nd top
26	Ephemeroids	Grows sparsely, mostly on western part of 2 nd -3 rd tops

No	Natural species		Introduced species	
	Bushes	Vegetation territory	Trees	Vegetation territory
1.	Dog-rose	Eastern slopes (1-3, 5 th tops)	Elm	All slopes and tops of the mountain
2.	Hawthorn	Along paths (1 st -2 nd tops of Southern and Western parts)	Oak-tree	Bottom of the mountain (1 st -3 rd tops of Southern and Western parts)
3.	Pistachio	Between 3 rd and 2 nd tops (Southern and Western parts)	Mulberry-tree	Bottom of the mountain (1-3, 5 th tops)
4.	Almond	Between 3 rd and 4 th tops, slope of 3 rd top (Western part)	Plane-tree	Bottom of 1 st top of Southern and Western parts
5.	Meadow-sweet	All tops of the mountain (Western part)	Jida	Bottom of the 1 st and on the slopes of the 1-3 rd tops
6.	Pea tree, caragana	-//-	Apricot-tree	Along paths, at the foots of 3 rd (South) and 5 th (West) tops
7.	Ephedra	Slopes of 2 nd -3 rd tops (West)	Fur-tree	Slope of 3 rd top (South)
8.			Thuya	Slope of 3 rd top (South)
			Mountain ash	Along paths on 1 st (west), 3 rd (South) tops
			Willow	Along the road between three tops (South)
			Poplar-tree	Bottom of the mountain (South)

Table - 3.

Species of settled and migrant birds at Sulaiman-Too

No	Settled birds	Migrant birds
1.	Field sparrow	Urban, rural and redbelt swallows
2.	Maina	Cuckoo
3.	Partridge	Redbelt swallows
4.	Small pigeon	Wagtail
5.	Grey pigeon	Southern nightingale
6.	Turtle-dove	Oriole
7.	Blackbird	Longtail and Blachforehead shrikes
8.	Ordinary kestrel	Migrant populations of ordinary starlings
9.	Grey titmouse	Pink starling
10.	Wren	
11.	Chaffinch	
12.	Rook	
13.	Ordinary starling	

Table-4. The lists of insect species, registered in the Red Book of the Kyrgyz Republic.

No	Insects	Латинское название
1.	Green cater-pillar	Calosoma sycophanta L.
2.	Cockshafer	Amphicoma regeli Ballion
3.	Grass-green chaffer	Netocia prototricha F-W.
4.	Plain Myrtle	Trichius faciatus L.
5.	Moss bumble-bee	Bombus muscorum L.
6.	Lamellar teeth bumble-bee	Bombus serrisquama. F-Mor.
7.	Megachile Round	Megachile rotundata F.
8.	Wasp-fly gigantic	Satanus gigas Ev.

Table - 5. Historical and Cultural Objects of the Sulaiman-Too

objects		Tops					Slopes	Total
No	objects	1	2	3	4	5		
1	Remnants of cult constructions	3	-	-	-	-	1	4
2	Remnants of Defencing Mound	-	-	-	-	-	2	2
3	Plates with riffles	3	-	-	1	-	-	4
4	Plates with slidings	6	3	1	2	-	1	12
5	Plates with footsteps	4	-	-	2	-	-	6
6	Cult steps	1	1	2	1	-	-	5
7	Petroglyphs	42	5	5	7	2	2	63
8	Inscriptions	11	-	1	-	-	1	13
9	Kayraks (medieval grave stones)							
10	Cult caves and grottos	2	6	4	3	-	-	15
11	Settling of the Bronze Age	1	-	-	-	-	-	1
12	Medieval bath-house Hammam	1	-	-	-	-	-	1
13	Late medieval architectural constructions	3	-	-	-	-	-	3
14	Channels	2						2
15	Moslem cemeteries	1	1	-	1	-	-	3
16	The main pilgrim path (modern)							
17	Possible pilgrim paths							
18	Mahalla							2
	Other objects							
Total		83	19	13	13	2	12	139

Supplement III – Copies of official documents: orders, resolutions, laws

- Decree of the President of the Kyrgyz Republic «On the Osh “Sulaiman-Too” historical and archeological museum complex” of April, 10, 2004, No 133;
- Osh Regional State Administration resolution on “Confirmation of the Osh joint historical cultural reserve museum charter, structure, protected zone and staff list” of September 21, 2000, No 425;
- Order of the Ministry of Education, Science and Culture of KR about “Confirmation of the Osh joint historical cultural reserve museum charter” of June 6/ 2000, No 313/1;
- The law of the Kyrgyz Republic «On protection and use of historical and cultural heritage» of July, 26, 1999, No 91;
- The law of the Kyrgyz Republic «On nature protection” of May 13, 1999;
- Letter of. Mr.T.Tabaldiev, deputy minister of education of KR to Mr. A.Muraliev, head of the Osh regional administration on “confirming the protected zone of Sulaiman-Too monuments” of April 22, 1997;
- Decision №519 of the Osh City Council of National Deputies Executive Committee of December, 11, 1979, on preserving the most valuable natural complexes and increasing natural resources, as well as protecting unique natural monuments, remarkable for beauty and ancient inscriptions on them, according the decision №567 of the Council of Ministers of the Kyrgyz SSR of November 6, 1975.
- Passport of “Osh geological reserve of Tahti-Sulaiman mountain” nature reserve object.

DECREE

President of the Kyrgyz Republic

On the Osh “Sulaiman - Too” historical-archeological museum complex.

Considering the uniqueness and value of the Osh “Sulaiman-Too” historical-archeological museum complex as a monument of history and culture and one of the main scientific- research centers of the Kyrgyz Republic, the Central Asia, and also with the aim of provision its integrity and effective usage

the President of the Kyrgyz Republic orders:

1. to assign the “national” status to the Osh “Sulaiman-Too” historical-archeological museum complex and from now on to name it as the “Sulaiman–Too National historical-archeological museum complex”.
2. The Government of the Kyrgyz Republic in two months should:
 - solve the questions related to assignment of the “national” status to the “Sulaiman - Too” museum complex.
 - consider the 25% raise of salary of the “Sulaiman - Too” historical-archeological museum-complex employees from January, 1, 2005.
3. To assign the Department of social policy of the of Kyrgyz Republic President Administration to undertake control on execution of the given Decree.
4. The given Decree is valid from the day it is signed.

President of the Kyrgyz Republic

A.Akaev

Bishkek

April, 10, 2004

Order #133

DECREE

21.09.00 № 425

On the Osh Historical-Cultural Museum-Reserve Complex

On the base of Kyrgyz Republic President Decree “On celebration of 3000th Anniversary of the Osh city of May, 25, 1996”, in accordance with the Law of Kyrgyz Republic “On Protection and Use of Historical Cultural Heritage” and “On Museums and Museum Funds of Kyrgyz Republic”, with the purpose of creating conditions of careful attitude to historical-cultural heritage, including the unique monument of the Sulaiman-Too and monuments of history and culture placed on its territory, which is very important for junction of young generation to the rich history, culture and traditions of the city of Osh, as well as for the implementing of preparatory activities for celebration of the 3000th anniversary of Osh city.

I DECREE:

To assert the Charter of Osh united historical-cultural museum-reserve, its structure, protection zone and staff schedule of the Osh museum-reserve (attachments # 1, 2, 3, 4).

To consider the Osh historical-cultural museum-reserve complex as a state body for protection of historical and cultural monuments on the protected territory of the reserve.

Kyrgyz Republic
Ministry of Education, Science and Culture

Order

Authorization of the Charter # 313/ 1, of 6 June, 2000

Osh historical- cultural museum-reserve complex

In connection with commissioning of a new building of a museum and opening of an exposition in Osh regional historical-cultural museum-reserve dedicated to “Osh-3000” anniversary

ORDER

1. To approve the Charter of the Osh historical- cultural museum-reserve complex.
2. To approve the protection zone of the Sulaiman-Too within 10 metres from the border of the Osh historical-cultural museum-reserve complex, across the Kurmanjan Datka, Alebastrov, Novoyi and Aitiev streets.
3. To approve the structure of the Osh historical-cultural museum-reserve complex.
4. The Osh historical-cultural museum-reserve complex is to open the exhibition of the Head Museum, the Cave Complex, the Sulaiman-Too museum-reserve before the date of “Osh-3000” anniversary (S.Turapov).

To entrust the Department of Arts and Culture of the Ministry of Education, Science and Culture of the Kyrgyz Republic to control the implementation of the given order.

First Deputy Minister

B.Kazakov

The project was introduced by:
the Director of the Arts and Culture Department
E. Abdukarimov

Confirmed by the Head of the Law and Administration Department
Ch.Karynov

LAW OF THE KYRGYZ REPUBLIC

On Protection and Use of Historical and Cultural Heritage

Chapter 1. General provisions.

Chapter 2. Special conditions of the property rights on objects of historical and cultural heritage.

Chapter 3. Financing of preservation and use of objects of historical and cultural heritage.

Chapter 4. State registration of historical and cultural heritage.

Chapter 5. Protection and use of historical and cultural heritage.

Chapter 6. Penalty for breaking the law of the Kyrgyz Republic on Protection and Use of Historical and Cultural Heritage and control of its use.

Chapter 7. International cooperation for protection and use of historical and cultural heritage.
International treaties and agreements.

Chapter 8. The final clauses

Present law determines legal regulations in protection and use of historical and cultural heritage on the territory of the Kyrgyz Republic.

The law is obligatory for all legal and natural persons, defines their rights and responsibilities in the field of protection and use of historical and cultural heritage.

Chapter 1. General provisions

Article 1. Purpose of the Law

Objective of this Law is regulation of social and legal relations on protection and use of historical and cultural heritage in order to provide its maximum preservation for the people and comprehensive effective use, namely:

- Acquire a legal status of objects of historical and cultural heritage
- Regulation of the rights and responsibilities of public authorities, enterprises, institutions and organizations, public associations, and also individual persons to the people in sphere protection and use of Historical and Cultural Heritage
- Distribution of powers of state bodies in protection and use of historical and cultural heritage;
- Imposing penalties for act or omission which damages directly or an indirectly historical and cultural heritage.

Article 2. Legislation Of The Kyrgyz Republic on Protection and Use of Historical and Cultural Heritage

Legislation of the Kyrgyz Republic on protection and use of historical and cultural heritage consists of this Law and other acts, issued according to this Law, and also international norms accepted by the Kyrgyz Republic.

Article 3. Historical and Cultural Heritage

Historical and cultural heritage includes historical and cultural monuments, which are marked by the historical events of the nation, society and state development, product of material and spiritual creativity, representing historical, scientific, artistic or other value.

КЫРГЫЗСКАЯ РЕСПУБЛИКА

ЗАКОН

ОБ ОХРАНЕ ОКРУЖАЮЩЕЙ СРЕДЫ

(В редакции Законов КР от 4 февраля 2002 года N22,
11 июня 2003 года №101, 11 августа 2004 года №113)

Принят Законодательным собранием
Жогорку Кенеша Кыргызской Республики 13 мая 1999 года

Природа и ее компоненты являются национальным достоянием Кыргызской Республики, одними из основных факторов ее устойчивого социально-экономического развития.

Настоящий Закон определяет политику и регулирует правовые отношения в области природопользования и охраны окружающей среды в Кыргызской Республике.

РАЗДЕЛ I. ОБЩИЕ ПОЛОЖЕНИЯ

Статья 1. Законодательство Кыргызской Республики об охране окружающей среды

Отношения в области охраны окружающей среды и рационального использования природных ресурсов регулируются Конституцией Кыргызской Республики, настоящим Законом, другими законами и принимаемыми в соответствии с ними иными нормативными правовыми актами Кыргызской Республики.

Статья 2. Основные понятия, используемые в настоящем Законе

В настоящем Законе используются следующие основные понятия:
воспроизводство природных ресурсов - совокупность научных, организационных, экономических и технических мер, направленных на восполнение и увеличение природных ресурсов или усиление полезных свойств природных объектов;

восстановление природных ресурсов - организационно-технические, экономические и иные меры по восполнению природных ресурсов или усилению полезных свойств природных объектов, утраченных в результате антропогенного воздействия либо стихийных сил природы;

Ministry of Education and Science of Kyrgyz Republic

22.04.97

To the Head of the Osh Regional State Administration
Mr. Muraliev A.M.

The Ministry of Education, Science and Culture guides the decision of the Scientific-Methodical Council on reservation, restoration and usage of historical and cultural monuments under the Ministry of Education, Science and Culture.

We request you to consider the decision of the Scientific-Methodical Council on confirmation of the Sulaiman -Too monuments zone of total of 429 hectares protection and to acknowledge the Ministry of Education, Science and Culture of the Kyrgyz Republic about your decision.

Deputy Minister of Education, Science and Culture
of the Kyrgyz Republic

T.Tabyldiev

Kyrgyz Republic

Kyrgyz SSR
Osh State City Council of Peoples Deputies

Executive Committee

318, Sverdlova str., Osh 714000

DECISION

Of December 11, 1979 #519

“On organization of the “Mountain- Tahti- Sulaiman” geological reserve

For fulfilling the Decree of the Kirghizia Communist Party Central Committee and the Council of Ministers of the Kyrgyz Soviet Socialist Republic of November, 16, 1975 # 567 “On implementation of the CPSU Central Committee Decree and the USSR Council of Ministers of December, 23, 1972 #893” on strengthening of nature protection and improvement of natural resources usage; the decision of the Osh regional Executive Committee of December 13, 1977 #593 “On organization the “Mountain-Tahti- Sulaiman” geological reserve in the interregional and city territory, taking into consideration the report of the Head of the Osh regional State Hunting Department Mr.Boronbaev’ on nature protection, the Executive Committee of the Osh City Council of Peoples Deputies made a decision:

1. To organize the “Mountain-Tahti- Sulaiman” geological reserve to provide safety to most valuable natural complexes and expansion of natural resources, as well as protection of unique natural monuments, remarkable with their beauty and ancient rock-paintings.
2. To oblige the chief architect or Mr.Balandin P.V. and the permanent committee on nature protection (Mr.Musuraliev K.) to prepare a schematic map (5 copies) and attach it to the Decree.

3. To charge Mr. Kuzin N.I., the instructor on nature protection to prepare materials on creation of headquarters at the City Council on enforcement of protection of the historical monument.
4. To oblige the city Department of Internal Affairs (Mr.Karaev) to provide constant assistance for normal work of the operative group.
5. To ask editorials of “Leninskiy Put”, “Lenin Jolu”, “Lenin Yuli” newspapers to publish more articles on nature protection.
6. To entrust the permanent committee on nature protection (Mr.Musuraliev) and the regional state hunting supervision (Mr.Alekseev), with a task to control implementation of the decree.

Deputy Chair person of Executive Committee: N.Tanaev
Secretary of Executive Committee: E.Konovalenko

Kyrgyz SSR

PASSPORT

on natural reserve object

THE OSH TAHTI-SULAIMAN MOUNTAIN GEOLOGICAL RESERVE

Natural Reserve Object _____ Geological Reserve for natural complexes preservation

Location _____ Osh city

Distance from the regional center _____ within the city

In the territory of _____ the Osh forestry

Total area _____ 60 hectares . The purpose is _____ to preserve natural complexes

The main protected objects _____ the whole territory of the Reserve

Taken under the State Protection in accordance with _____ the Decree of City Executive Council on # 519 of _____ December, 11, 1979

The protection regime is defined _____ according the Decree of the Council of Ministers of the Kyrgyz SSR on #533 of November, 4, 1976

The natural object was passed for protection in accordance with the Guard commitment of _____ June, 12, 1980

The body possessing the passport and responsible for the Reserve _____ the Osh forestry

The second copy of the passport on nature object is passed _____ to the Osh City Council on June, 12, 1980

THE GUARD COMMITMENT

(Worked out in accordance with the Decree of Council of Ministers of Kyrgyz SSR of November, 4, 1976, #533)

The Osh Tahti- Sulaiman Mountain Geological Reserve

The current guard commitment is given_____ to the Osh forestry

With the aim of providing safety of forest natural complexes.

On assumption of the natural object under protection_____of the Osh Geological Reserve, which is placed in the territory of the Tahti-Sulaiman Mountain within the precincts of the Osh town.

Agreed by the Decree of the Kyrgyz SSR Council of Ministers

Date_____ November, 4, 1976 #533

and by the decision of the Executive Committee of Council of Deputies of workers_____ #519
December, 11, 1979

Enterprise, organization, having taken under the guard the natural-reserve object, provides its protection and care, in accordance with recommendations indicated in the attached passport of the object and presents annual information on condition of natural-reserve object to _____ the Osh Regional State Hunting Inspection.

Natural-reserve object passed_____

Name and position of the representative of the Regional Executive Committee

_____signature

Person passing the natural object for protection_____ signature

Natural-reserve object is accepted for protection

Name and position of the representative, who accepted the object for protection_____
signature

June, 12, 1980

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Supplement V – Slides and photographs

a) List of slides

1. General view of Sulaiman-Too. View from the North
2. First peak. The building of the head museum
3. First peak. View from the South
4. Second peak of Sulaiman-Too. View from south-west
5. Second peak. Cave Chiltenkhan. View from the West.
6. Third peak of Sulaiman-Too. Cave complex
7. Fourth peak of Sulaiman-Too. View from the southern part
8. Fourth peak. View to the West
9. Fifth peak of Sulaiman-Too. Southern slope
10. Petroglyphs of the first peak. Western slope. Bronze epoch
11. Third slope. The end of the I thousand B. C.- the beginning of I thousand A.D. Davan horse and the images of goat
12. Fourth peak. South-eastern slope. Groups of images made at different periods
13. Fourth peak. Southern slope. Religious cleft with petroglyphs
14. First peak. Section of pilgrim path
15. First peak. Southern slope. Religious plate with polished gutter “Bel-Tash”
16. First peak. Southern slope. Religious stone “Kol-Tash”
17. Third peak. Cave “Kujkhana”
18. . Third peak. South-eastern slope. Entrance to the cave “Eshen-Unkur from the southern side
19. Fourth peak. Crest. Ancient sanctuary
20. Second peak. Southern slope. Cave on the crest
21. First peak. Mosque Tahti-Sulaiman, XV century
22. South-eastern foot. Mausoleum Asaf ibn-Buhrija, XVIII century
23. North-eastern foot. Mosque of XVI century
24. Surotty-Tash. End of the I thousand B. C.- the beginning of I thousand A.D. Davan horse
25. Surotty-Tash. Religious gutter knocked out from the South to the North

b) Photoes

I. General views

1. General view / View from the north
2. General view / View from southeast
3. General view / View from above from the north

II. Sulaiman-Too Peaks

A) First peak

4. First peak / View from the east
5. First peak / View from north-east
6. First peak / The highest point

B) Second peak

7. Second peak / View from south-west
8. Second peak / View from south-east
9. Second peak / View from the west
10. Third peak / General view from the south
11. Third peak / The highest point
12. Third peak / View from the east side
13. Third and forth peaks / View from the west
14. Fourth peak / View from the southern part
15. Fourth peak / View from the southern part
16. Fourth peak / View to the west

E) Fifth peak

17. Fifth peak / Southern slope
18. Fifth peak / Eastern slope
19. Fifth peak / The highest point

III. The main pilgrim path.

20. The main pilgrim path / First peak / Arbor in the beginning of the route
21. . The main pilgrim path / First peak / Preserved part of the ancient path in the north-east of the mountain.
22. . The main pilgrim path / First peak / Southern slope. Religious plate with a gutter and petroglyphs.
23. The main pilgrim path / First peak / Preserved part of the ancient path in the north-east of the mountain
24. The main pilgrim path / First peak / Sections of ancient path, ascend to the eastern peak
25. The main pilgrim path / First peak / Eastern part. Religious site “Bash-Tash”
26. The main pilgrim path / First peak / North-eastern part. On the foreground there is “Bash-Tash, on the background there is “Beshik-Tash”
27. The main pilgrim path / First peak / North-eastern part. Ritual on “Beshik-Tash”
28. The main pilgrim path / First peak / Ground. In the background- a mosque “Tachti-Sylaiman.
29. The main pilgrim path / First peak / Plate in the basement of the mosque-ancient ritual stone with a cup-shaped holes
30. The main pilgrim path / First peak / religious stones with slopes
31. The main pilgrim path / First peak / Southern slope
32. The main pilgrim path / First peak / Southern slope

33. The main pilgrim path / First peak / Southern slope. Religious plate with a polished gutter “Bel-Tash”
34. The main pilgrim path / First peak / Southern slope. Religious plate with a polished gutter “Bel-Tash”
35. The main pilgrim path / First peak / Southern slope. Ritual on “Bel-Tash”
36. The main pilgrim path / First peak / Southern slope “Kol-Tash”
37. The main pilgrim path / First peak / Southern slope. Ritual on “Kol-Tash”
38. The main pilgrim path / First peak / Southern slope. Segment of the ancient path
39. The main pilgrim path / First peak / Southern slope. Segment of the ancient path
40. The main pilgrim path / Southern slope. Segment of the path of first and second peaks
41. The main pilgrim path / First peak / Southern slope. On the foreground-religious cave “Chaka-Tamar, on the background-religious site “Ene-Beshik”
42. The main pilgrim path / First peak / Southern slope. Ground near religious sites
43. The main pilgrim path / Second peak / Southern slope. Cave on the crest
44. The main pilgrim path / First and second peaks/ Southern foot. Muslim cemetery
45. The main pilgrim path / Second peak / Southern slope. Segment of pilgrim path. Ritual “jalacha”
46. The main pilgrim path / Second peak / Southern slope. Muslim cemetery with a path running up the mountain
47. The main pilgrim path / Second peak / religious site at the foot
48. The main pilgrim path / Second peak / North-western slope. Religious cave “Chiltenkhana”
49. The main pilgrim path / Third peak / South-western slope. Religious cave “Eshen-Unkur”
50. The main pilgrim path / Third peak / South-eastern slope. Entrance to the cave “Eshen-Unkur”
51. The main pilgrim path / Third peak / Part of the vault of “Eshen- Unkur” cave
52. The main pilgrim path / Third peak / The vault of “Eshen- Unkur” cave
53. The main pilgrim path / Third peak / View of the city from the cave “Eshen- Unkur”
54. The main pilgrim path / Third peak / Entrance to the cave “Eshen- Unkur” from the southern side
55. The main pilgrim path / Third peak / South-eastern part. Knocked footprints to climb the mountain
56. The main pilgrim path / Third peak / Crest. Religious grotto
57. The main pilgrim path / Third peak / Crest. Religious grotto. Drawings on the ceiling
58. The main pilgrim path / Third peak / Crest. Religious cave with polished inclined ground.
59. The main pilgrim path / Third peak / Knocked footprints leading to religious grotto
60. The main pilgrim path / Third peak / religious grotto
61. The main pilgrim path / Third peak / Knocked footprints
62. The main pilgrim path / Fourth peak / Southern slope. Knocked cleft with petroglyphs
63. The main pilgrim path / Fourth peak / Crest. Ancient sanctuary
64. The main pilgrim path / Fifth peak / Religious steps
65. The main pilgrim path / Fifth peak / Religious grotto with petroglyphs. General view
66. The main pilgrim path / Fifth peak / religious grotto with petroglyphs. South-western part
67. The main pilgrim path / Fifth peak / Petroglyph at the entrance of the cave. South-western part
68. The main pilgrim path / Fifth peak / Petroglyph at the entrance of the cave on a horizontal plate, north-eastern part
69. The main pilgrim path / Fifth peak / Plate with sacrificial holes
70. Pilgrims on Sulaiman-Too.

God bless all the living creatures on Earth ...

IV. Petroglifs

71. First peak / Northern-eastern slope / Bronze epoch/ Labyrinth
72. First peak / Eastern mountain foot / Bronze epoch / Snakes, sacrificial little goats, solar sign
73. First peak / Eastern mountain foot / Bronze epoch / Compositions of solar, moon, astral signs, squares, snakes
74. First peak / Eastern slope/ Bronze epoch / Composition containing the sun with 8 rays, solar sign, horizontal and vertical parallel lines.
75. First peak / eastern slope/ Bronze epoch / Composition with snakes, treelike figures, solar signs, squares, short horizontal and vertical parallel lines
76. Third peak/ end of I thousand B. C.- beginning of I thousand of A. D./ Davan horse and images of a goat
77. Third peak / Bronze epoch / Composition on the wall of cave complex
78. Third peak / South-eastern slope / Bronze epoch (?) / Palimpsest
79. Fourth peak / South-eastern slope / Epoch (?).... / Images created in different time periods
80. Fourth peak / Southern slope / Bronze epoch / Anthropomorphic mask, solar sign
81. Fourth peak / Southern slope / Bronze epoch / Solar signs
82. Fourth peak / Southern slope / Bronze epoch / Images in the form of “bird footprint” and T-shape figure
83. Fifth peak / Southern slope / Bronze epoch / Footprint and a solar sign
84. Fifth peak / Southern slope / Bronze epoch / Treelike images including solar signs and squares
85. Fifth peak / Modern drawings (end of 60’s, XX century).

V. Settlements of the Bronze Age

86. Third peak / Southern slope/ Bronze epoch / Osh settlement. General view, plan, sections
87. Third peak / Southern slope/ Bronze epoch / Osh settlement. Fragments of painted ceramics

VI. The Medieval Epoch

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 89. North-eastern bottom of Sulaiman-Too /Ravat-Abdullahan mosque / XYI century
 90. South-eastern bottom / Asaf-ibn-Burhia/ XYIII century
- View from the hang-glide*
91. View from the hang-glide /General view from the North.
 92. View from the hang-glide / General view from the South.
 93. View from the hang-glide / Third, fourth and fifth peaks. View from the West.
 94. View from the hang-glide / Third and fifth peaks view from the South-West.
 95. View from the hang-glider / Third peak. View from the South.
 96. View from the hang-glider / Second peak. View from the South.
 97. View from the hang-glider / First and second peaks. Southern slope.
 98. View from the hang-glider / First peak. Tahti-Sulaiman mosque. View from above, East.
 99. View from the hang-glider / First peak. Tahti-Sulaiman mosque. View from above, North.
 100. View from the hang-glider / First peak. Tahti-Sulaiman mosque. View from above, South-East.
 101. View from the hang-glider / First peak / View from North-East. Paths configuration.
 102. View from the hang-glider / Third and fourth peaks. View from the North-West. Defense wall on the mountain ridge.
 103. View from the hang-glider / First and second peaks. View from the North.
 104. View from the hang-glider / Third and fourth peaks. View from the South-West. . Defense wall on the mountain ridge.

Medieval bath-house

105. Medieval bath-house / East bottom of the first peak / General view XI - XII centuries.
106. Plan of the bath-house
107. Medieval bath-house / East bottom of the first peak / Elements of the underground heating system.
108. Medieval bath-house / General view of the bath-room and tubs from the southern (outer) wall.
109. Medieval bath-house / Details of the heating system
110. Ceramic bowls from the Medieval bath-house XI - XII centuries.
111. Poring chiraks from the Medieval bath-house XI - XII centuries.

Drawings on the stone surface

112. Drawings on the stone surface / Third peak. Southern slope.
113. Drawings on the stone surface / Fourth peak. Southern slope.
114. Drawings on the stone surface / First peak. Eastern slope.

VII. Analogies to Sulaiman-Too

115. Analogies to Sulaiman-Too / Surottuu-Tash cult place. Davan horse.
116. Analogies to Sulaiman-Too / Surottuu-Tash cult place. Davan horses.
117. Analogies to Sulaiman-Too / Surottuu-Tash cult place. A deer and Davan horses.
118. Analogies to Sulaiman-Too / Surottuu-Tash cult place. Gutter of 50 meters long.
119. Analogies to Sulaiman-Too / Aravan rock. Dul-dul Ata cult place.
120. Analogies to Sulaiman-Too / Aravan rock. Dul-dul Ata cult place. Plate for ceremonies.

VIII. Old photos from Osh

122. Old photos from Osh / Bottom of the third peak / South side / People at the fete.
123. Old photos from Osh / Bottom of the third peak / South side / People at the fete.
124. Old photos from Osh / Old cemetery at Sulaiman-Too. South slope. Beginning of XX century.
125. Old photos from Osh / Tahti-Sulaiman mosque. Photo of the end of XIX century.
126. Old photos from Osh / "Chakatamar" cult site. 50s of XX century.
127. Old photos from Osh / Sheihs at Sulaiman-Too. 50s-60s of XX century.
128. Old photos from Osh / Mausoleum on the southern cemetery at Sulaiman-Too.
129. Old photos from Osh / Tahti-Sulaiman mosque. 1927 (Photo by Yu.Malushitski).
130. Old photos from Osh / Asaf-ibn-Burhia mausoleum, 1927 (Photo from the document film "Film chronicle of Osh city).
131. Old photos from Osh / Asaf-ibn-Burhia mausoleum. Beginning of XX century.
132. Old photos from Osh / Tahiti-Sulaiman mosque. 1877 (from the Muller's lithograph)
133. Old photos from Osh / . Tahti-Sulaiman mosque. 1942 г. (Photo by G.Reshetnikov)

I. General views



1. General view / View from the north



2. General view / View from southeast



3. General view / View from above from the north

II. Sulaiman-Too Peaks

A) First peak



4. First peak / View from the east

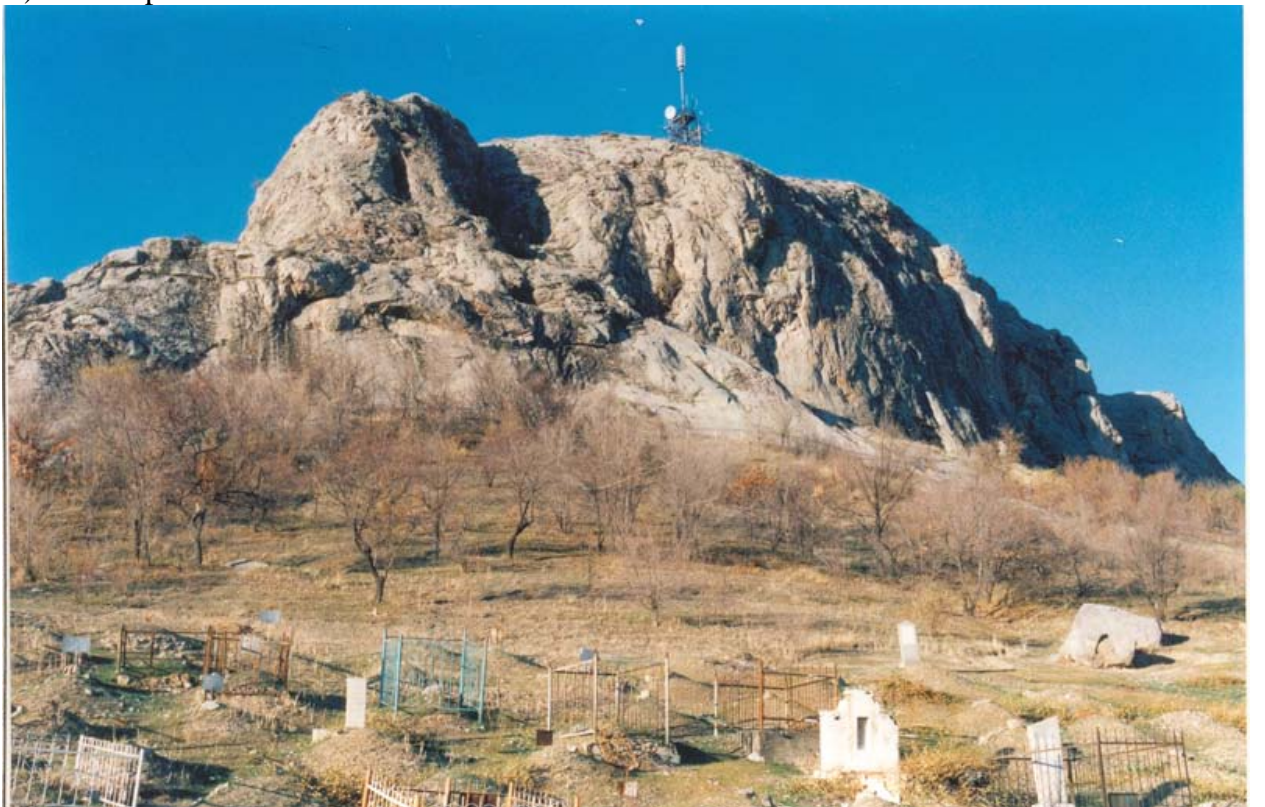


5. First peak / View from north-east



6. First peak / The highest point

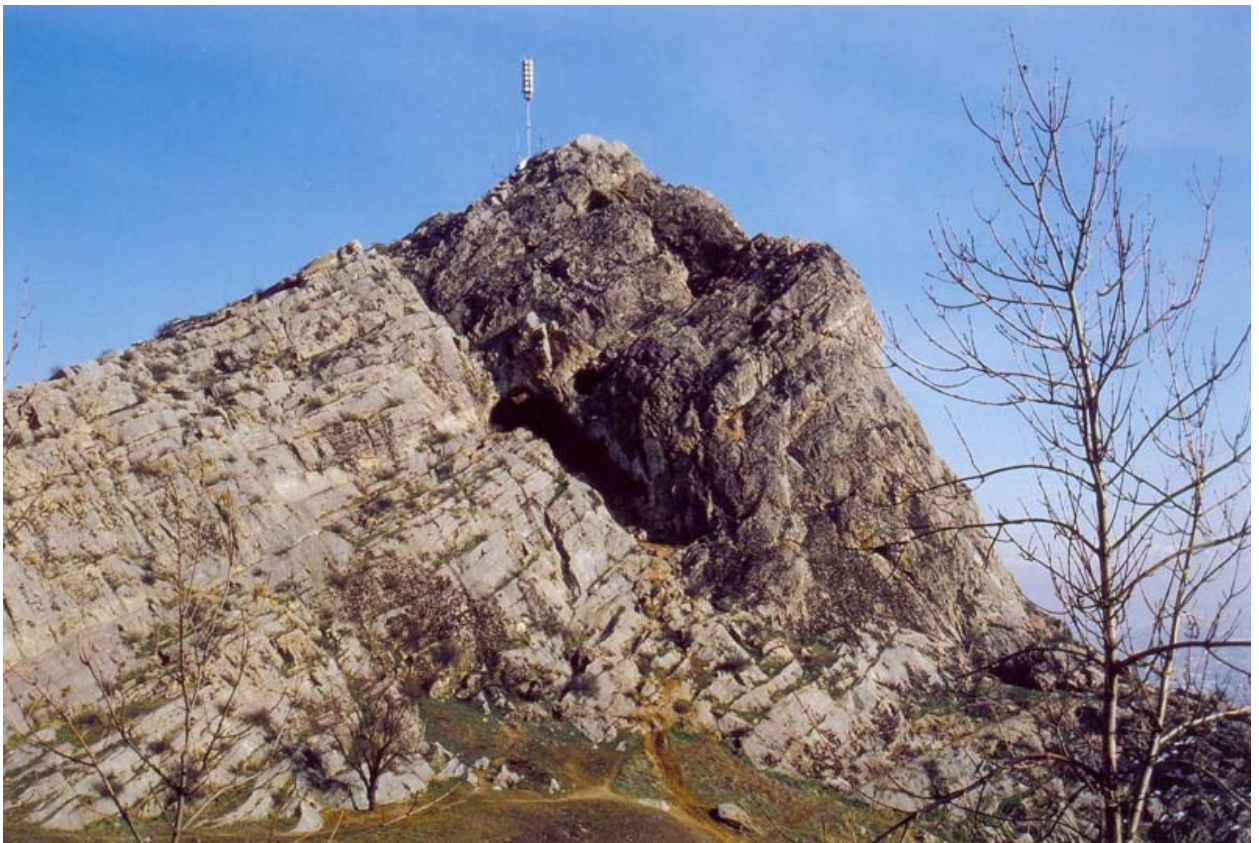
B) Second peak



7. Second peak / View from south-west

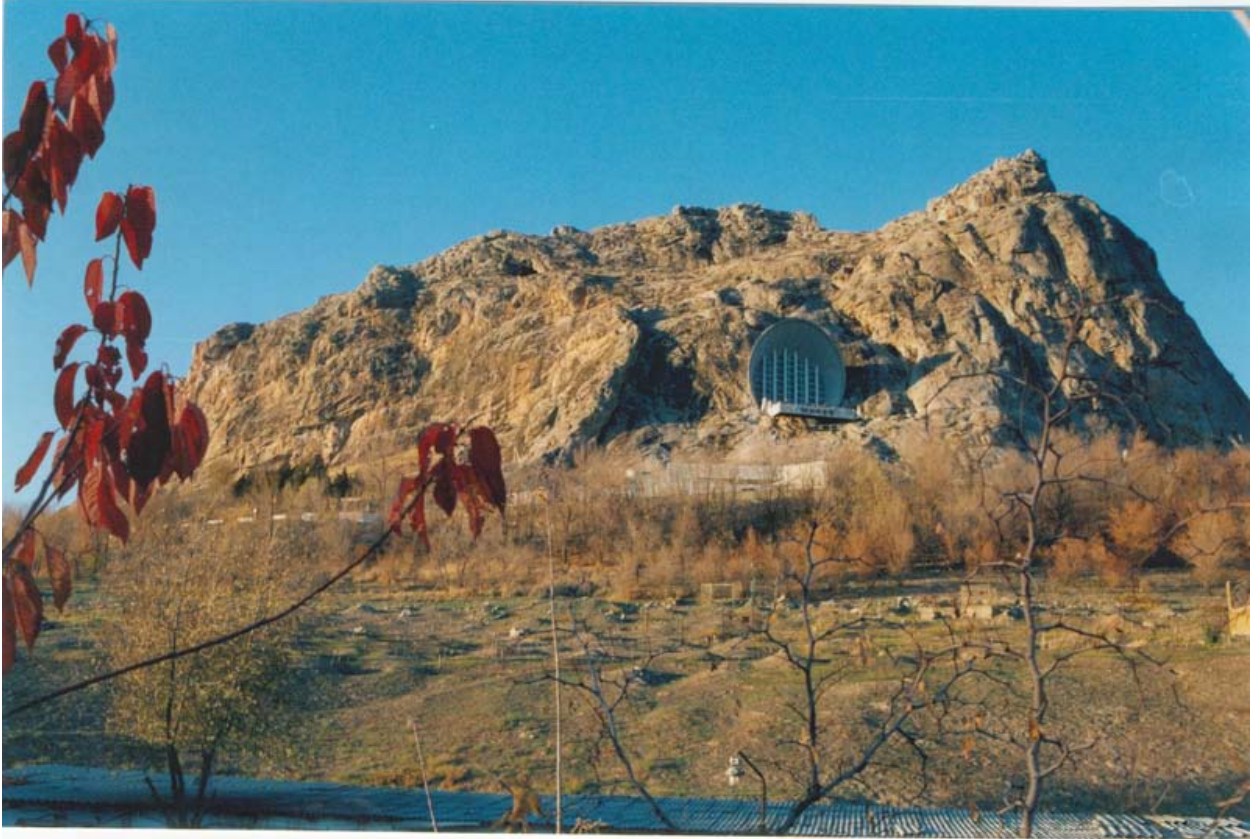


8. Second peak / View from south-east



9. Second peak / View from the west

C) Third peak



10. Third peak / General view from the south



11. Third peak / The highest point



12. Third peak / View from the east side



13. Third and forth peaks / View from the west

D) Fourth peak



14. Fourth peak / View from the southern part



15. Fourth peak / View from the southern part

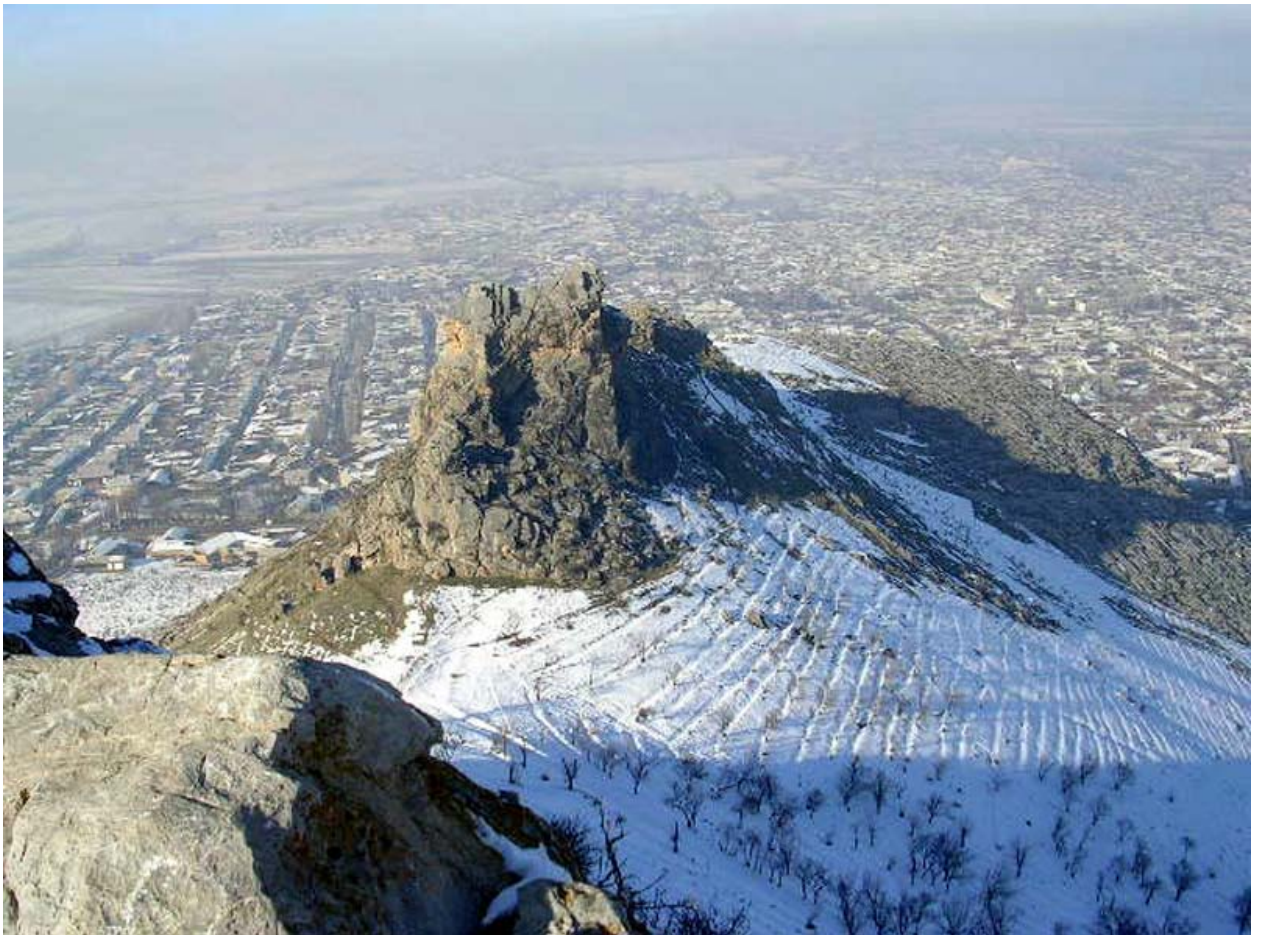


16. Fourth peak / View to the west

E) Fifth peak



17. Fifth peak / Southern slope

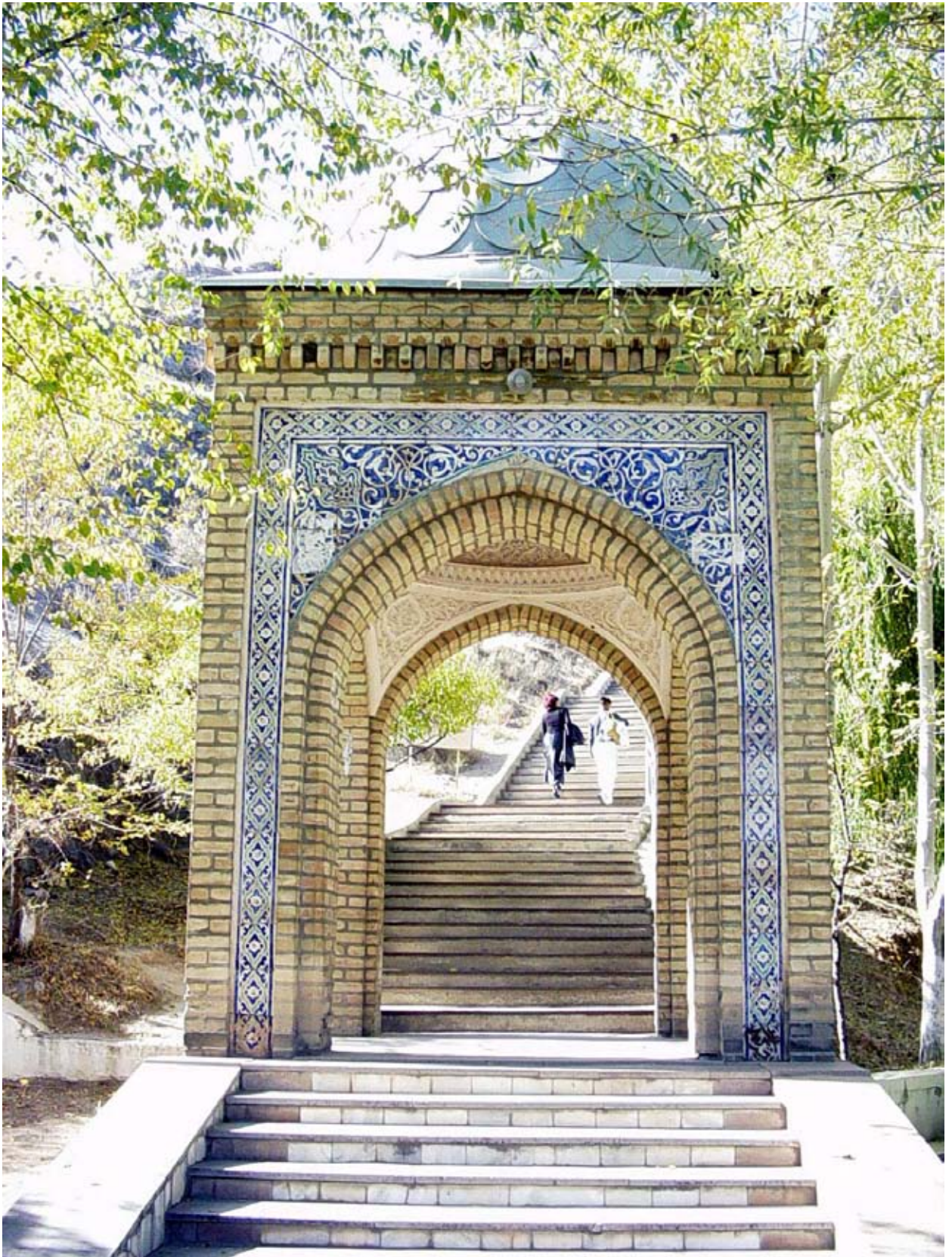


18. Fifth peak / Eastern slope



19. Fifth peak / The highest point

III. The main pilgrim path.



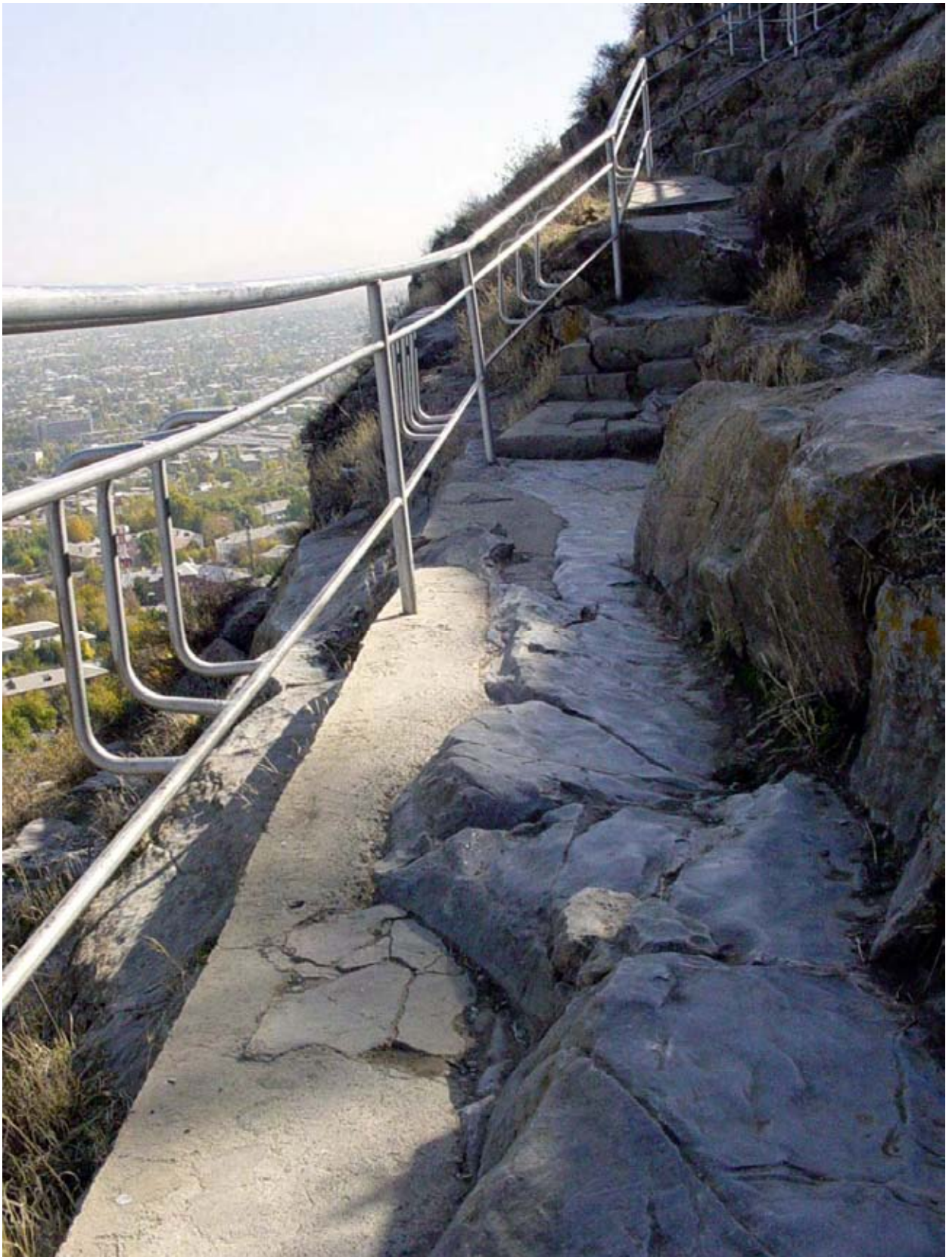
20. The main pilgrim path / First peak / Arbor in the beginning of the route



21. . The main pilgrim path / First peak / Preserved part of the ancient path in the north-east of the mountain.



22. The main pilgrim path / First peak / Southern slope. Religious plate with a gutter and petroglyphs.



23. The main pilgrim path / First peak / Preserved part of the ancient path in the north-east of the mountain



24. The main pilgrim path / First peak / Sections of ancient path, ascend to the eastern peak



25. The main pilgrim path / First peak / Eastern part. Religious site “Bash-Tash”



26. The main pilgrim path / First peak / North-eastern part. On the foreground there is “Bash-Tash, on the background there is “Beshik-Tash”



27. The main pilgrim path / First peak / North-eastern part. Ritual on “Beshik-Tash”



28. The main pilgrim path / First peak / Ground. In the background- a mosque “Tachti-Sylaiman.



29. The main pilgrim path / First peak / Plate in the basement of the mosque-ancient ritual stone with a cup-shaped holes



30. The main pilgrim path / First peak / religious stones with slopes



31. The main pilgrim path / First peak / Southern slope



32. The main pilgrim path / First peak / Southern slope



33. The main pilgrim path / First peak / Southern slope. Religious plate with a polished gutter “Bel-Tash”



34. The main pilgrim path / First peak / Southern slope. Religious plate with a polished gutter “Bel-Tash”



35. The main pilgrim path / First peak / Southern slope. Ritual on “Bel-Tash”.



36. The main pilgrim path / First peak / Southern slope “Kol-Tash”



37. The main pilgrim path / First peak / Southern slope. Ritual on “Kol-Tash”



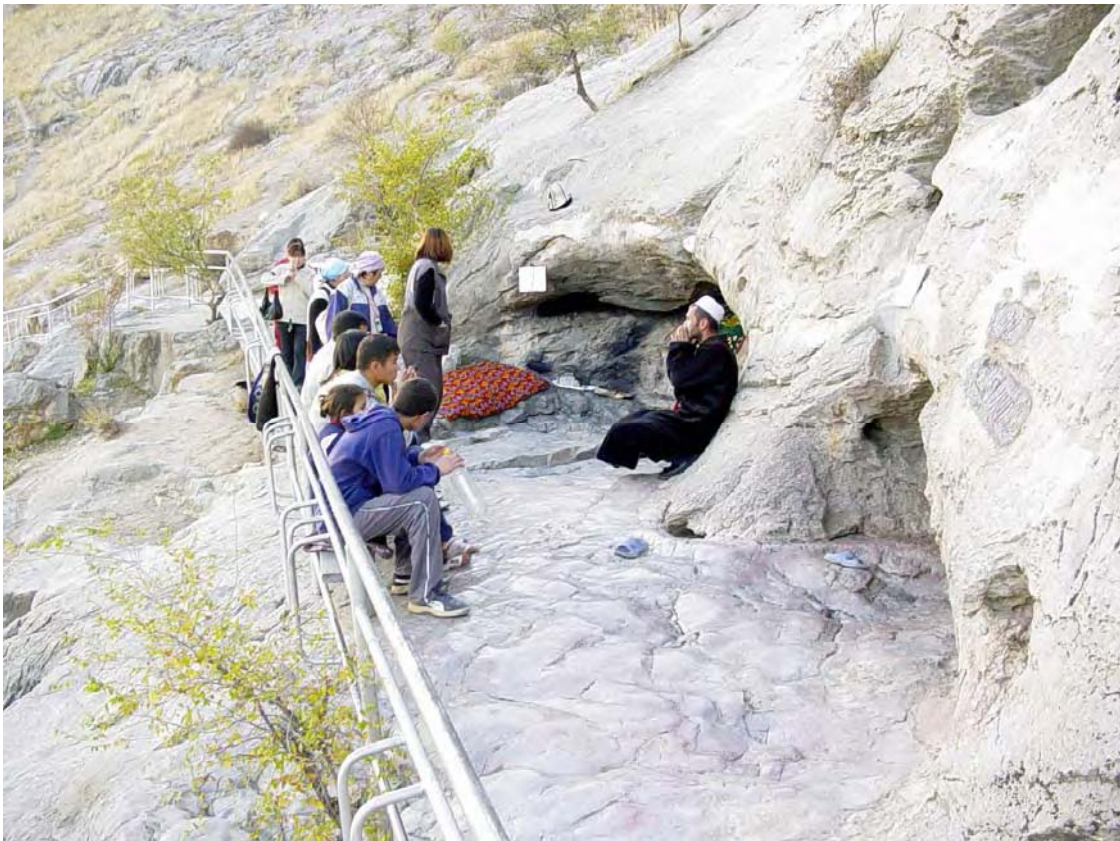
38. The main pilgrim path / First peak / Southern slope. Segment of the ancient path



39. The main pilgrim path / First peak / Southern slope. Segment of the ancient path.



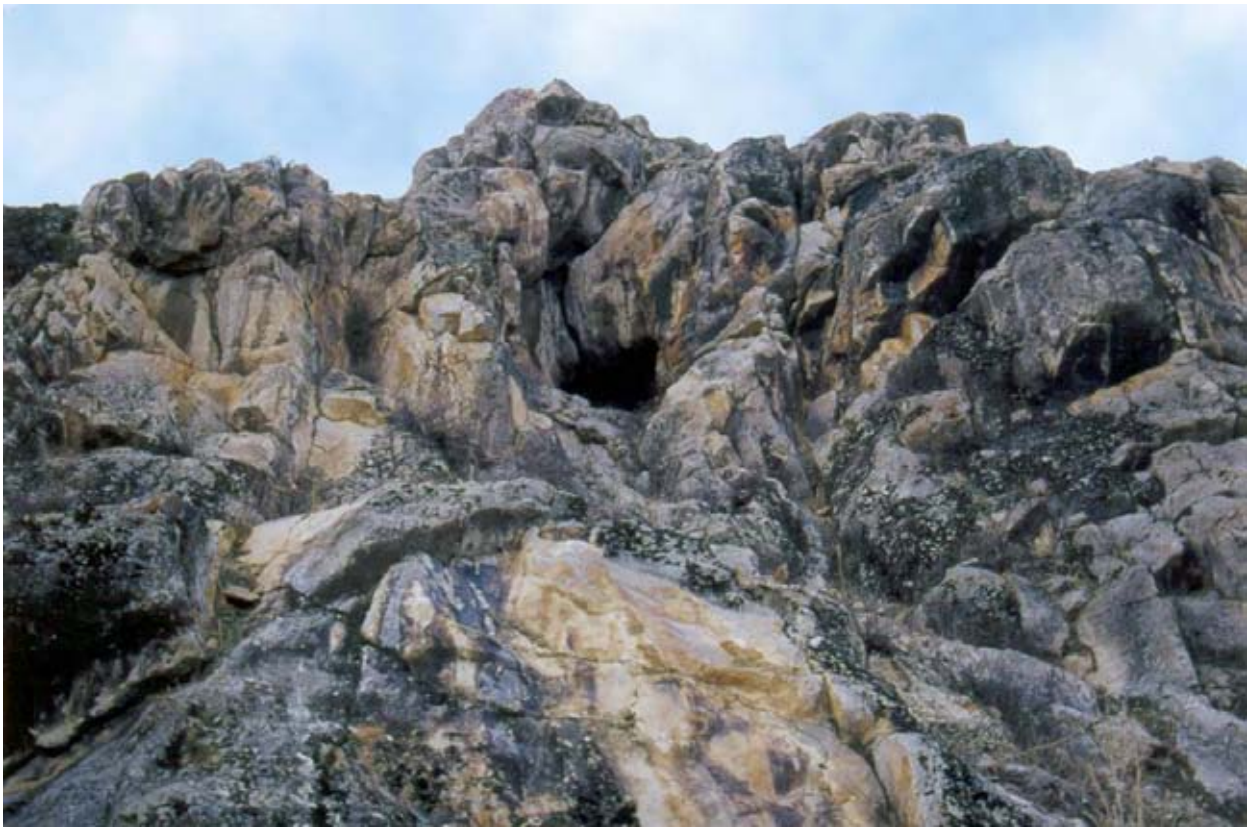
40. The main pilgrim path / Southern slope. Segment of the path of first and second peaks.



41. The main pilgrim path / First peak / Southern slope. On the foreground-religious cave “Chaka-Tamar, on the background-religious site “Ene-Beshik”



42. The main pilgrim path / First peak / Southern slope. Ground near religious sites.



43. The main pilgrim path / Second peak / Southern slope. Cave on the crest..



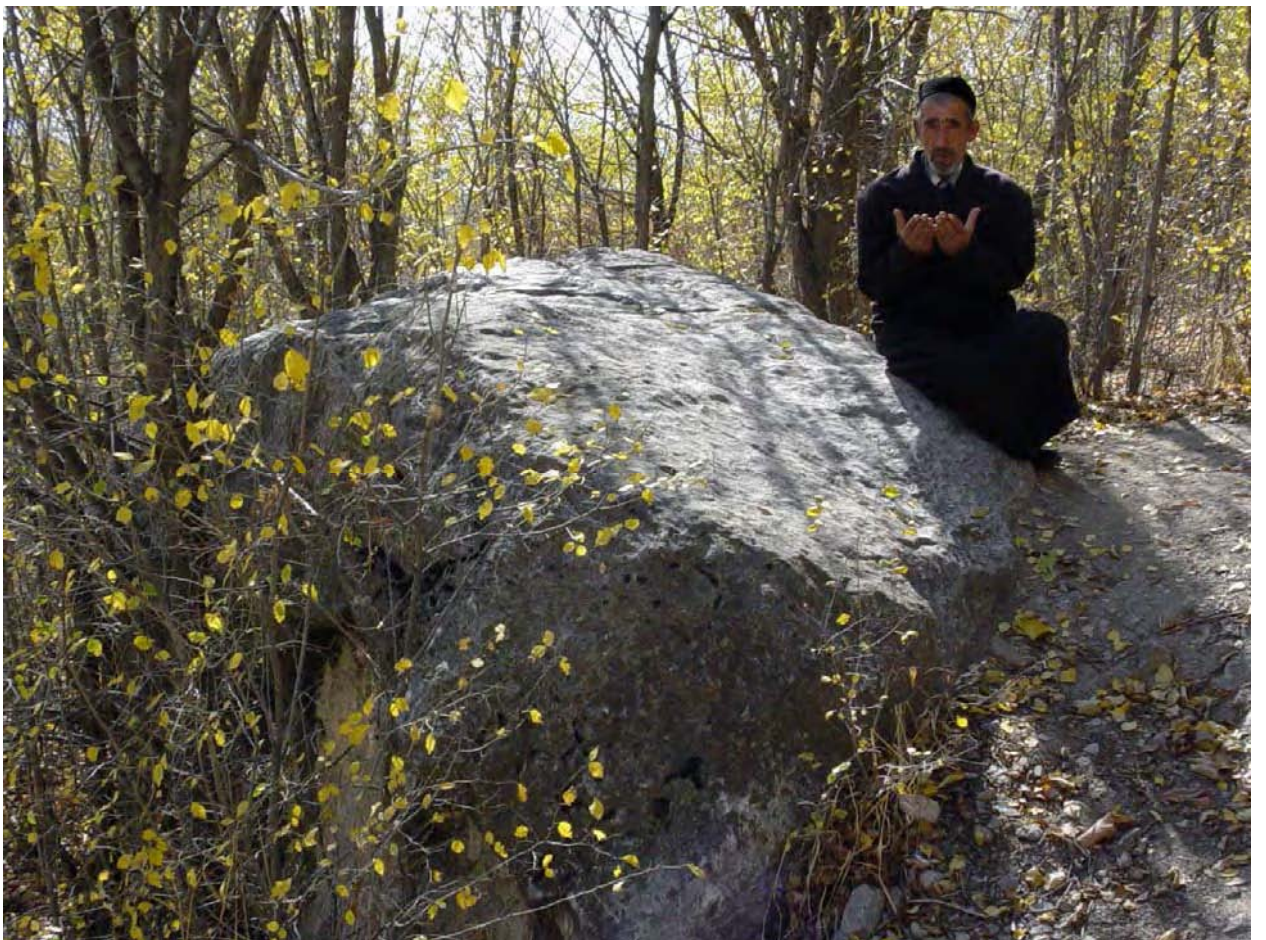
44. The main pilgrim path / First and second peaks/ Southern foot. Muslim cemetery.



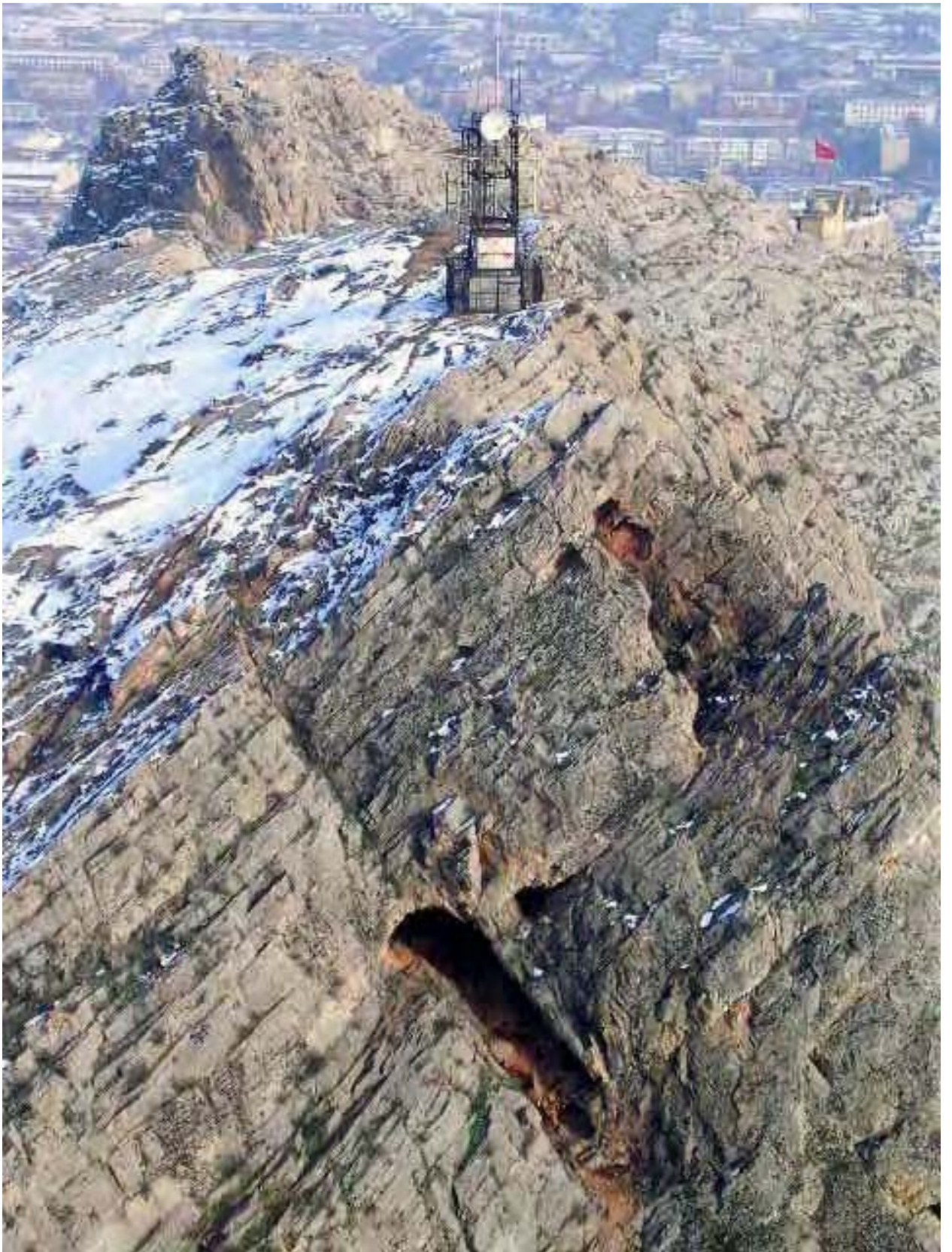
45. The main pilgrim path / Second peak / Southern slope. Segment of pilgrim path. Ritual “jalacha”.



46. The main pilgrim path / Second peak / Southern slope. Muslim cemetery with a path running up the mountain.



47 The main pilgrim path / Second peak / religious site at the foot.



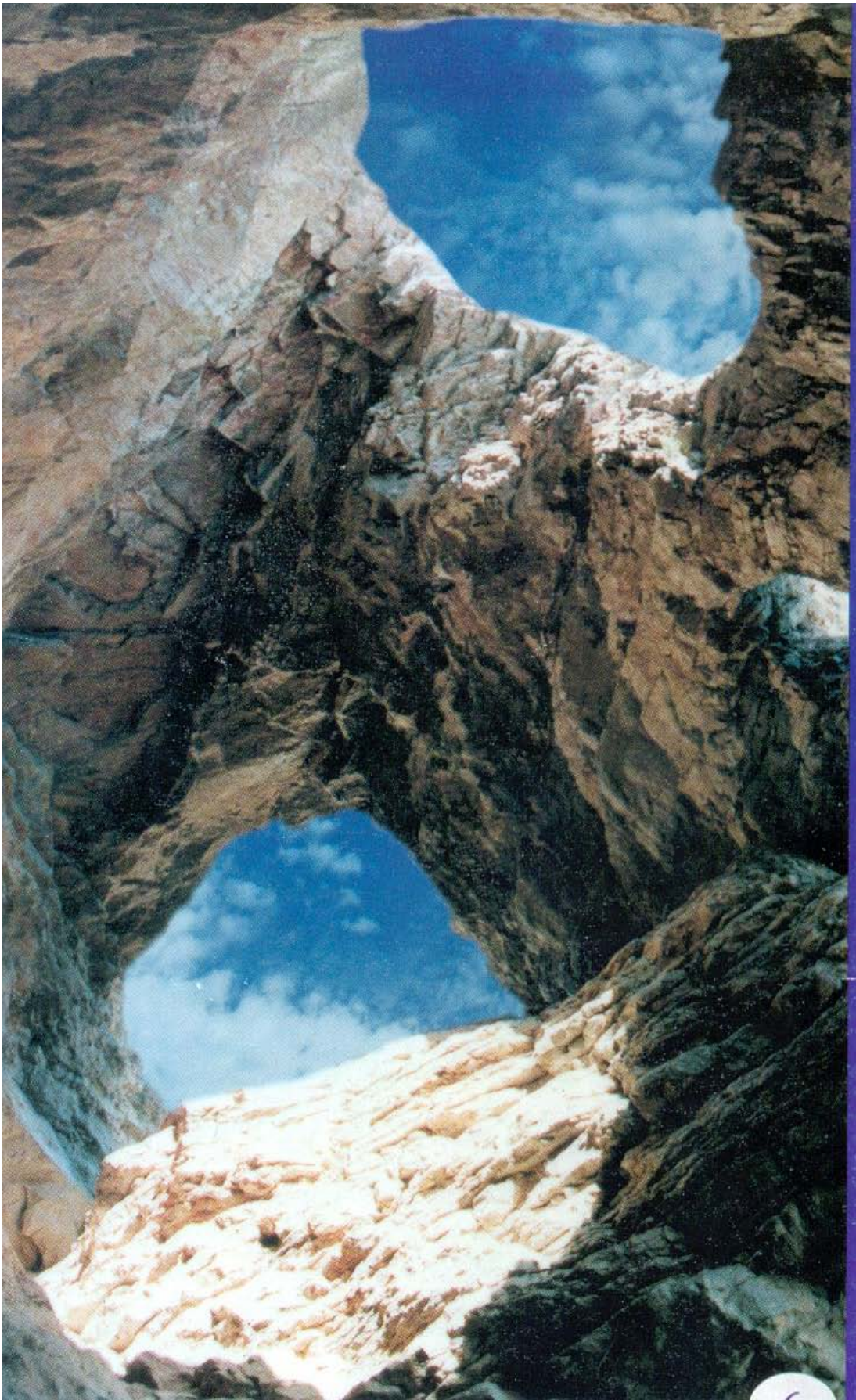
48 The main pilgrim path / Second peak / North-western slope. Religious cave “Chiltenkhana”



49. The main pilgrim path / Third peak / South-western slope. Religious cave “Eshen-Unkur”



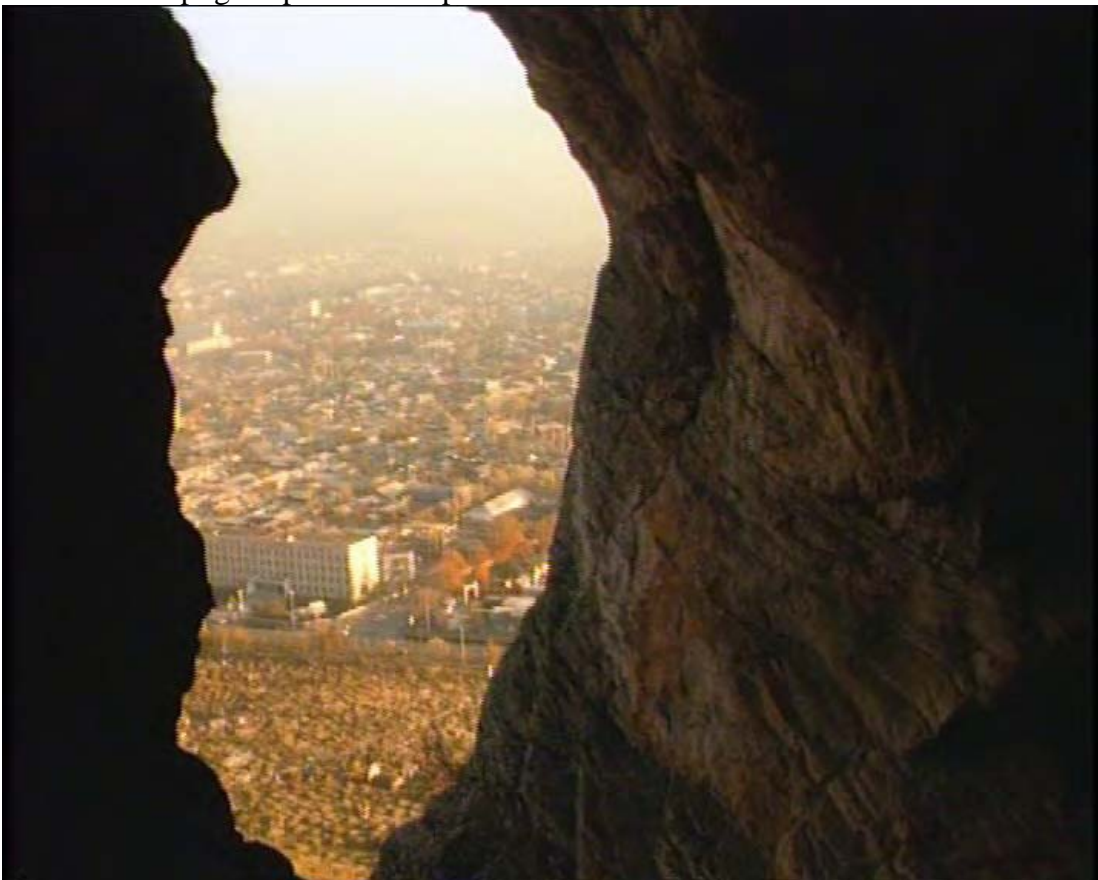
50. The main pilgrim path / Third peak / South-eastern slope. Entrance to the cave “Eshen-Unkur”



51. The main pilgrim path / Third peak / Part of the vault of “Eshen- Unkur” cave



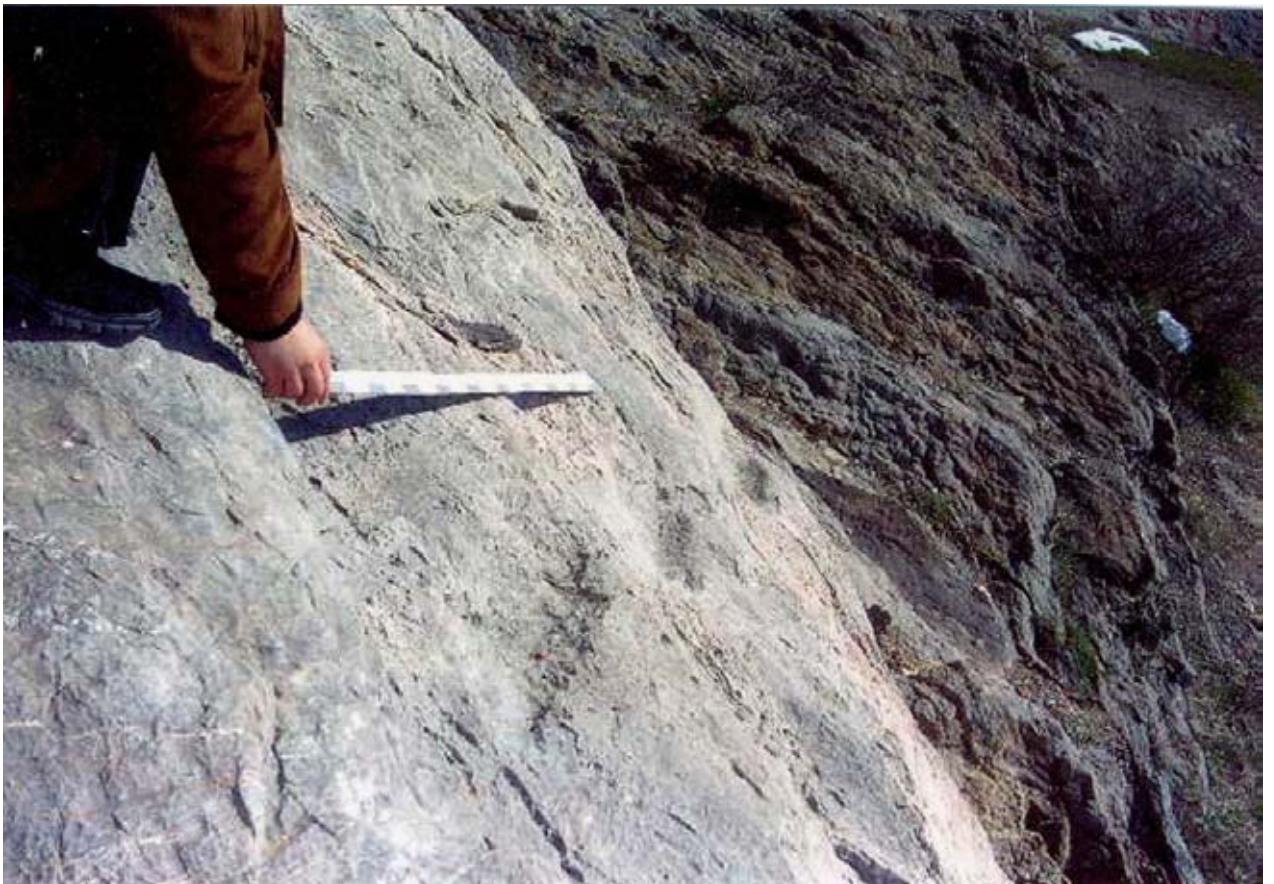
52. The main pilgrim path / Third peak / The vault of “Eshen- Unkur” cave



53. The main pilgrim path / Third peak / View of the city from the cave “Eshen- Unkur”



54. The main pilgrim path / Third peak / Entrance to the cave “Eshen- Unkur” from the southern side



55. The main pilgrim path / Third peak / South-eastern part. Knocked footprints to climb the mountain



56. The main pilgrim path / Third peak / Crest. Religious grotto



57. The main pilgrim path / Third peak / Crest. Religious grotto. Drawings on the ceiling



58. The main pilgrim path / Third peak / Crest. Religious cave with polished inclined ground



59. The main pilgrim path / Third peak / Knocked footprints leading to religious grotto.



60. The main pilgrim path / Third peak / religious grotto.



61. The main pilgrim path / Third peak / Knocked footprints.



62. The main pilgrim path / Fourth peak / Southern slope. Knocked cleft with petroglyphs.



63. The main pilgrim path / Fourth peak / Crest. Ancient sanctuary.



64. The main pilgrim path / Fifth peak / Religious steps.



65. The main pilgrim path / Fifth peak / Religious grotto with petroglyphs. General view.



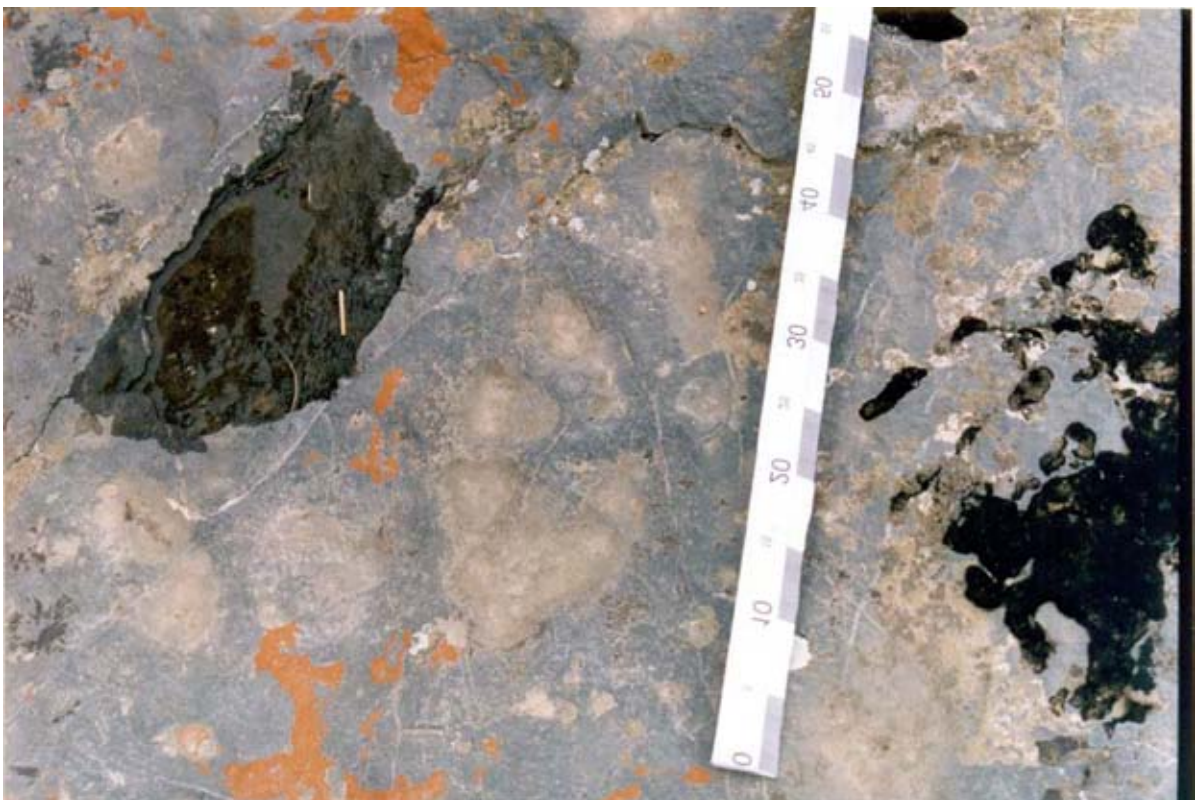
66. The main pilgrim path / Fifth peak / religious grotto with petroglyphs. South-western part.



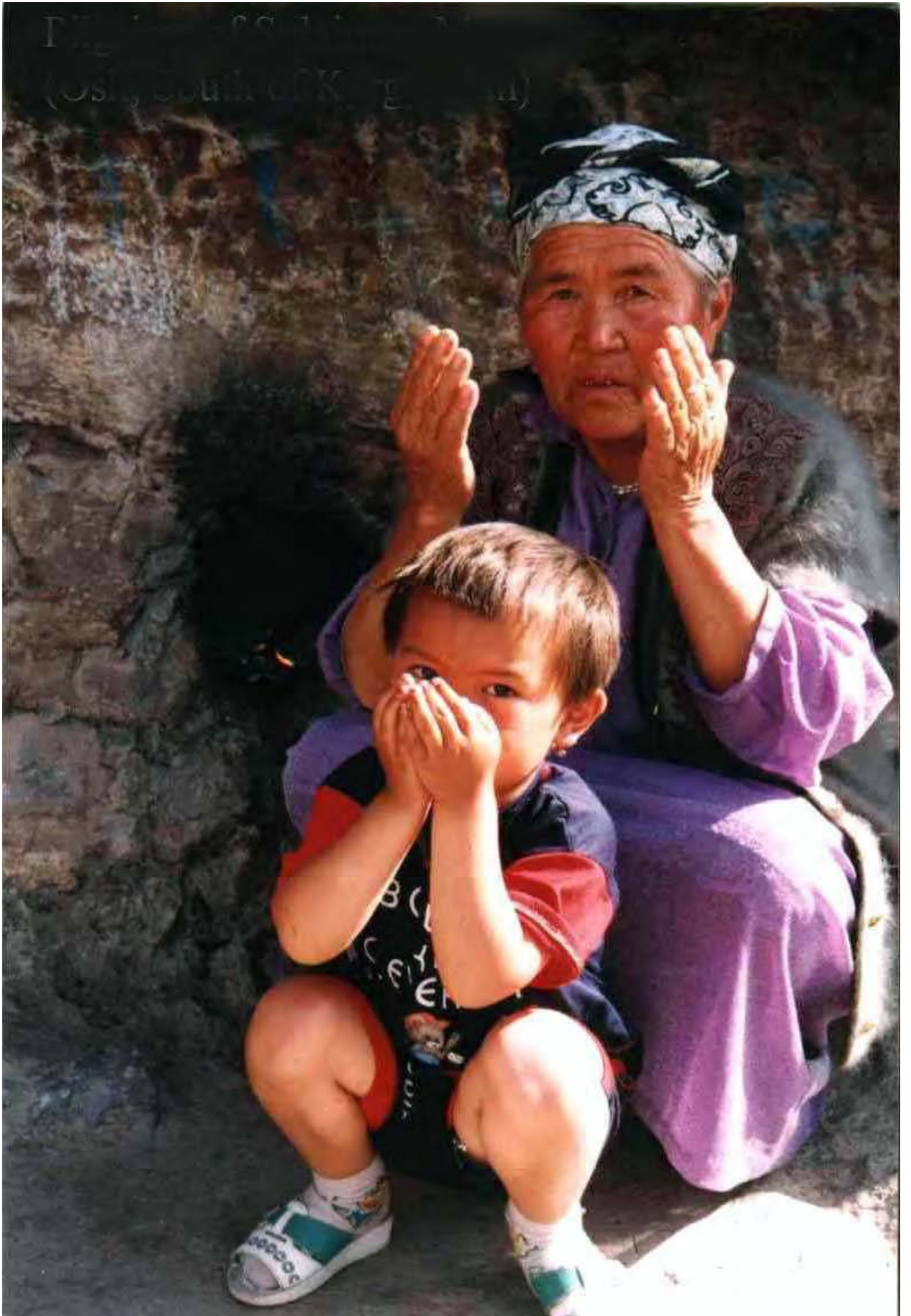
67. The main pilgrim path / Fifth peak / Petroglyph at the entrance of the cave. South-western part.



68. The main pilgrim path / Fifth peak / Petroglyph at the entrance of the cave on a horizontal plate, north-eastern part.



69. Основная The main pilgrim path / Fifth peak / Plate with sacrificial holes.

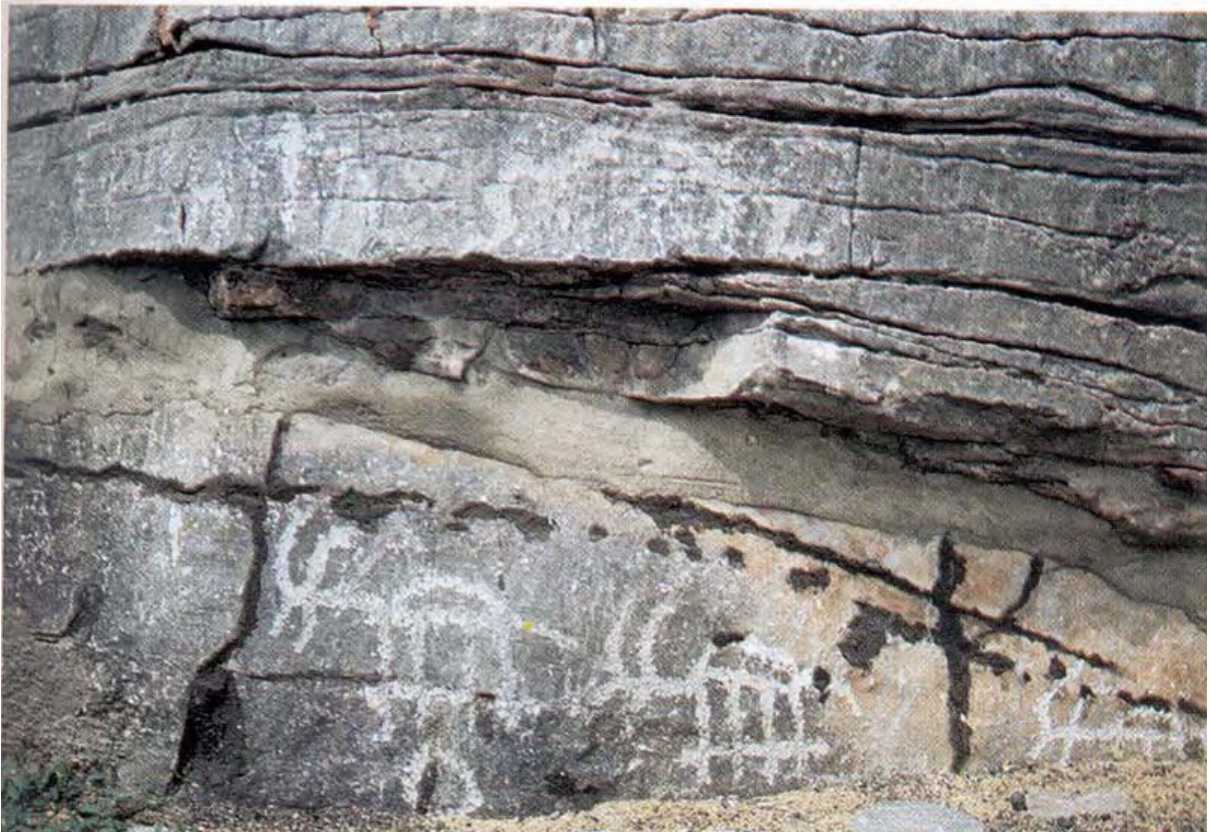


70 Pilgrims on Sulaiman-Too
God bless all the living creatures on Earth ...

IV. Petroglifs



71. First peak / Northern-eastern slope / Bronze epoch/ Labyrinth



72. First peak / Eastern mountain foot / Bronze epoch / Snakes, sacrificial little goats, solar sign



73. First peak / Eastern mountain foot / Bronze epoch / Compositions of solar, moon, astral signs, squares, snakes.



74. First peak / Eastern slope/ Bronze epoch / Composition containing the sun with 8 rays, solar sign, horizontal and vertical parallel lines.



75. First peak / eastern slope/ Bronze epoch / Composition with snakes, treelike figures, solar signs, squares, short horizontal and vertical parallel lines.



76. Third peak/ end of I thousand B. C.- beginning of I thousand of A. D./ Davan horse and images of a goat.



77. Third peak / Bronze epoch / Composition on the wall of cave complex.



78. Third peak / South-eastern slope / Bronze epoch (?) / Palimpsest.



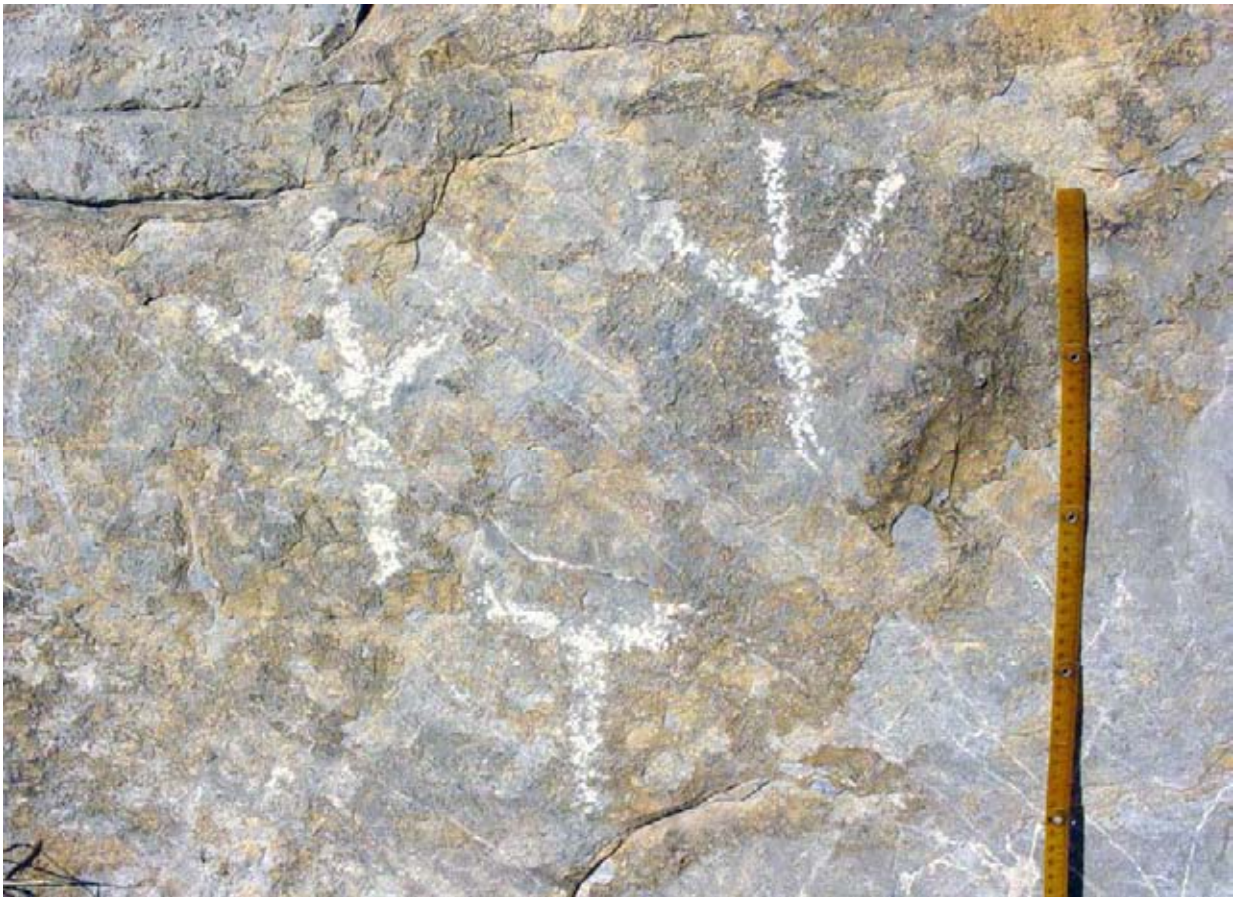
79. Fourth peak / South-eastern slope / Epoch (?)... / Images created in different time periods.



80. Fourth peak / Southern slope / Bronze epoch / Antroph-amorphous mask, solar sign.



81. Fourth peak / Southern slope / Bronze epoch / Solar signs.



82. Fourth peak / Southern slope / Bronze epoch / Images in the form of “bird footprint” and T-shape figure.



83. Fifth peak / Southern slope / Bronze epoch / Footprint and a solar sign.

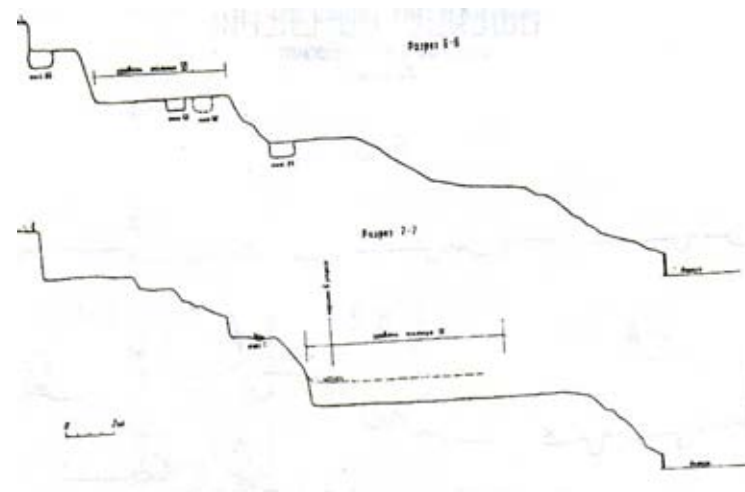
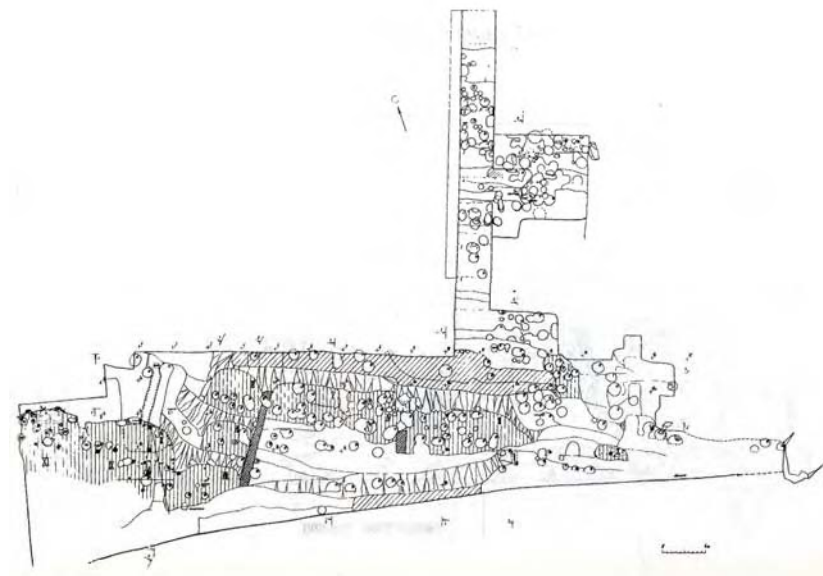
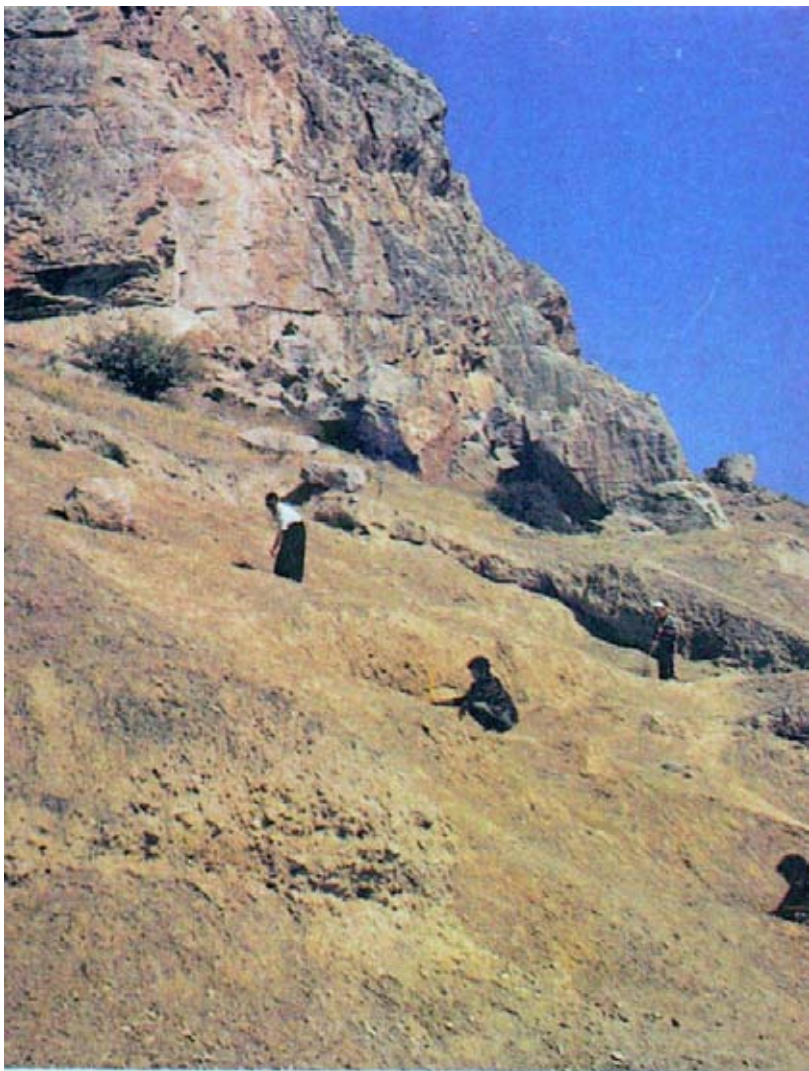


84. Fifth peak / Southern slope / Bronze epoch / Treelike images including solar signs and squares.



85. Fifth peak / Modern drawings (end of 60's, XX century).

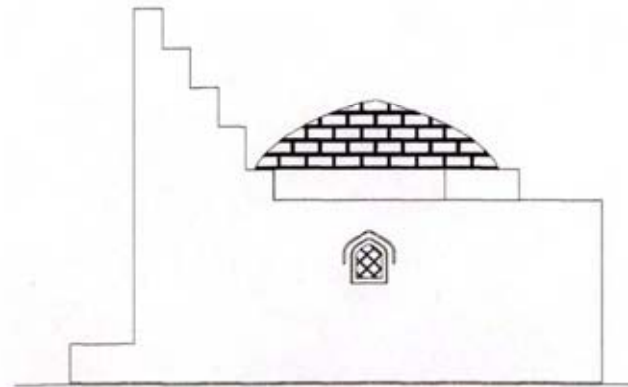
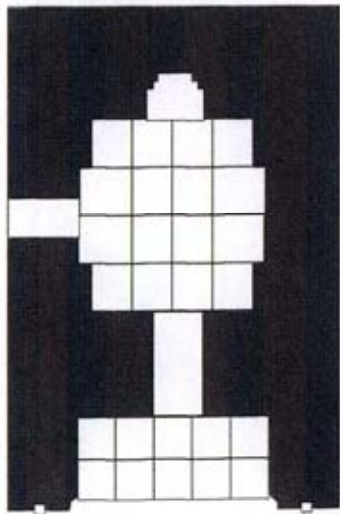
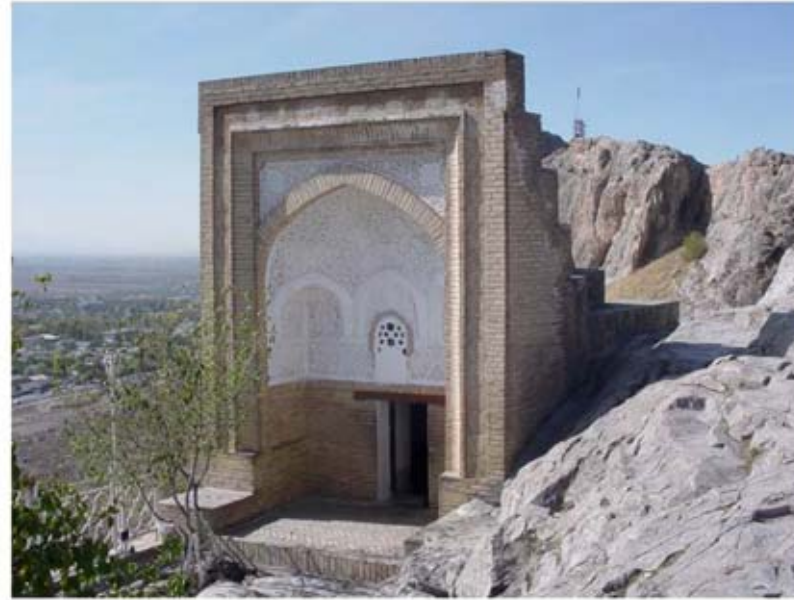
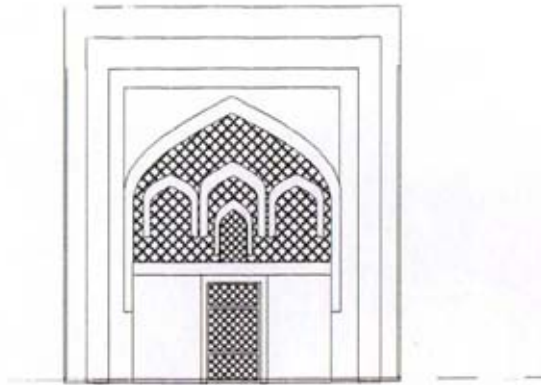
V. Settlements of the Bronze Age



86. Third peak / Southern slope/ Bronze epoch / Osh settlement. General view, plan, sections

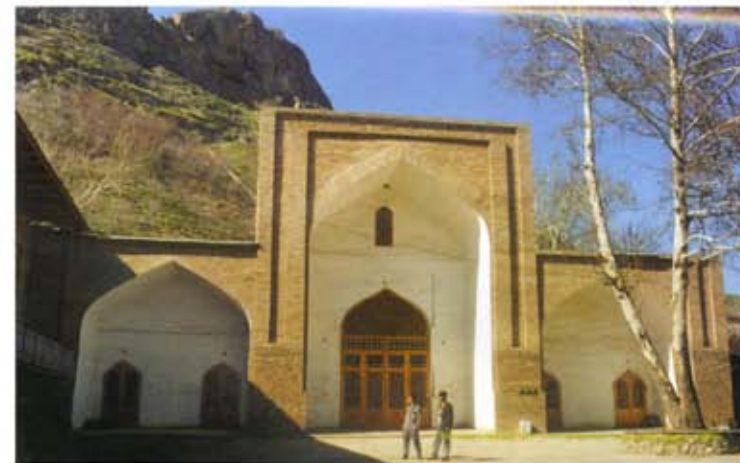
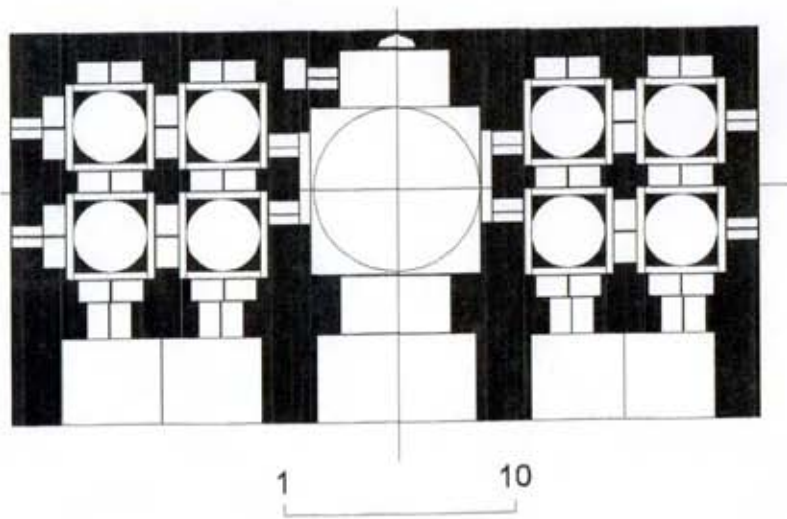
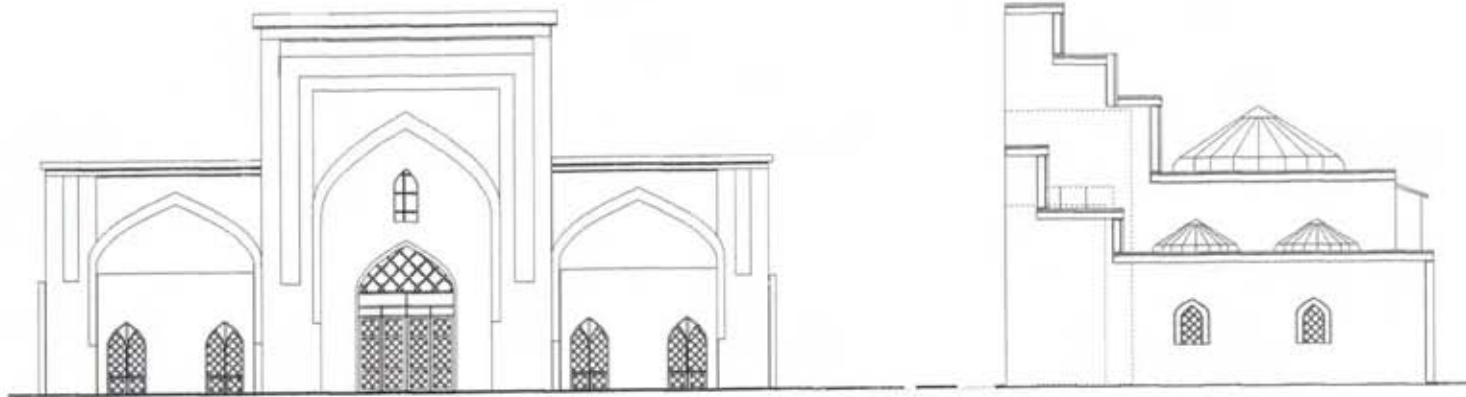


87. Third peak / Southern slope/ Bronze epoch / Osh settlement. Fragments of painted ceramics.

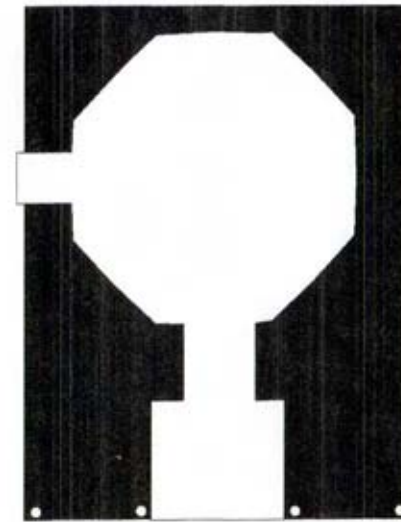
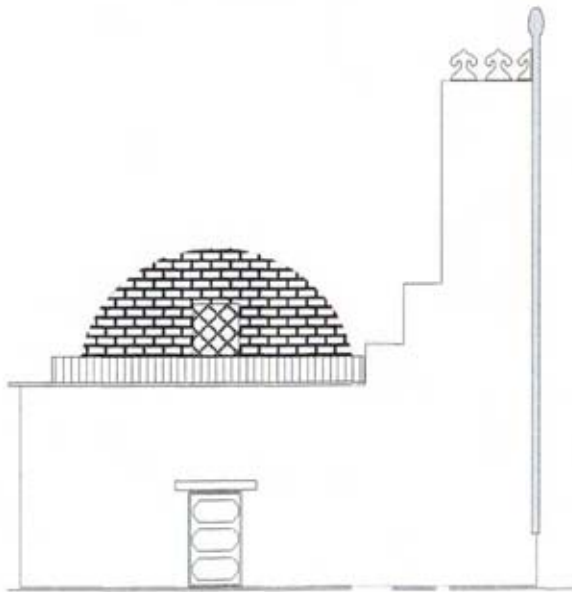
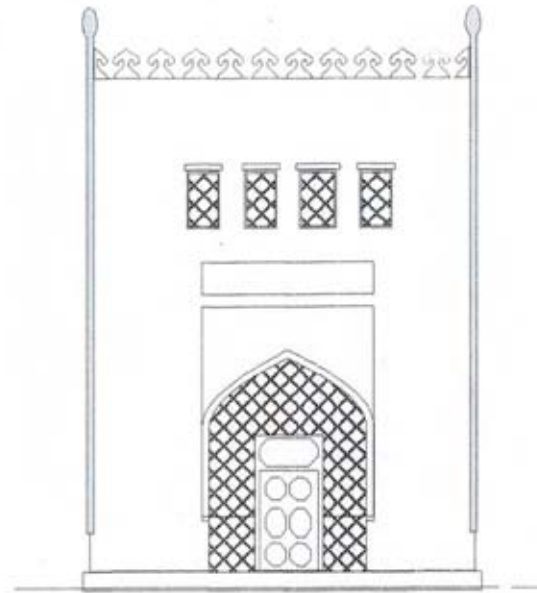


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88. . First peak /Eastern part/ Tahti-Sulaiman mosque



89. North-eastern bottom of Sulaiman-Too /Ravat-Abdullahan mosque / XYI century



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90. South-eastern bottom / Asaf-ibn-Burhān/ XYIII century .

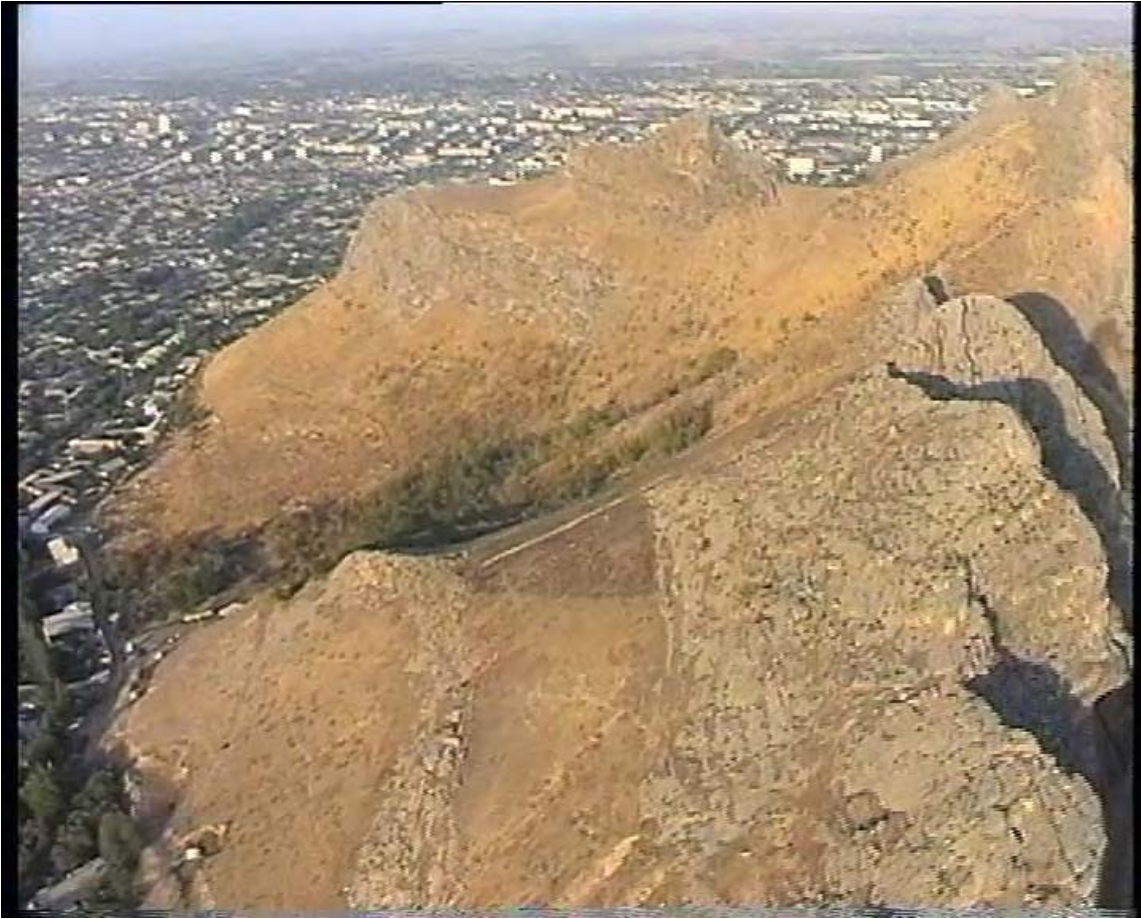
View from the hang-glide.



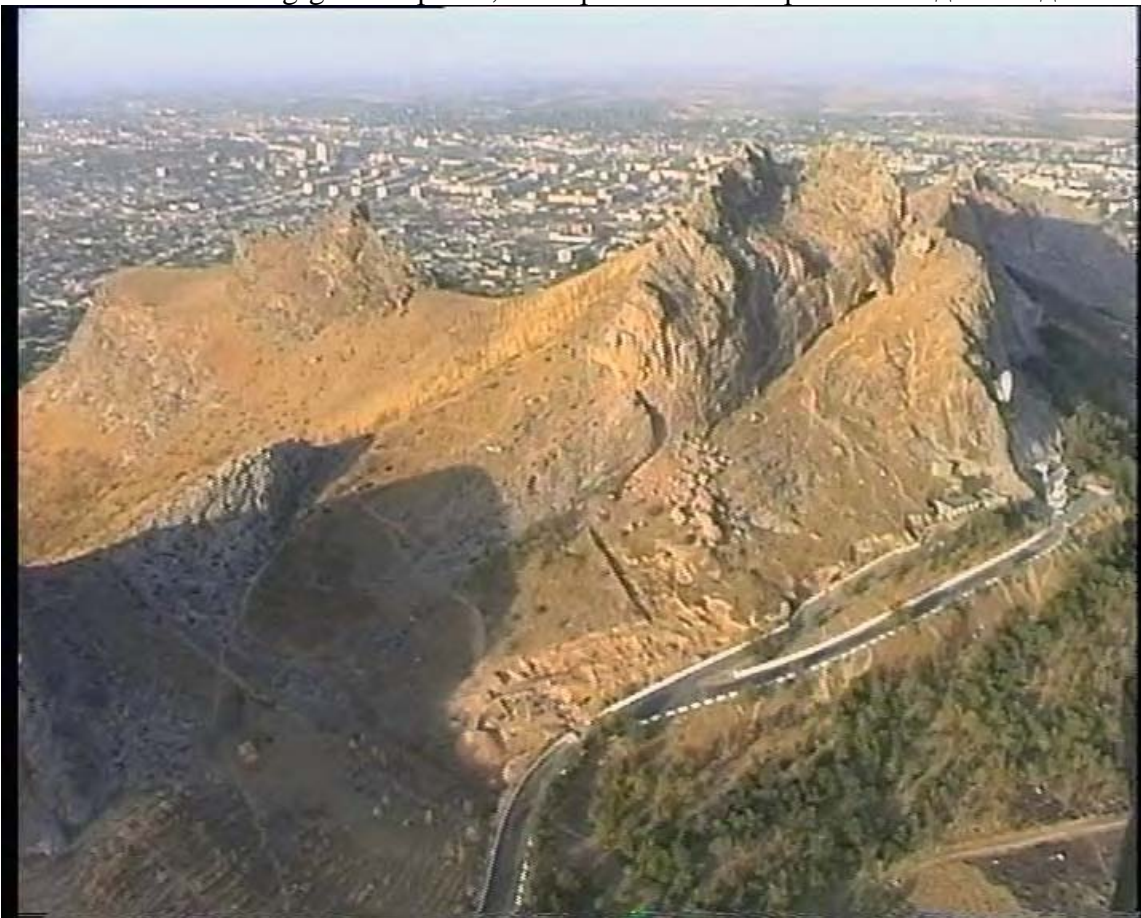
91. View from the hang-glide /General view from the North..



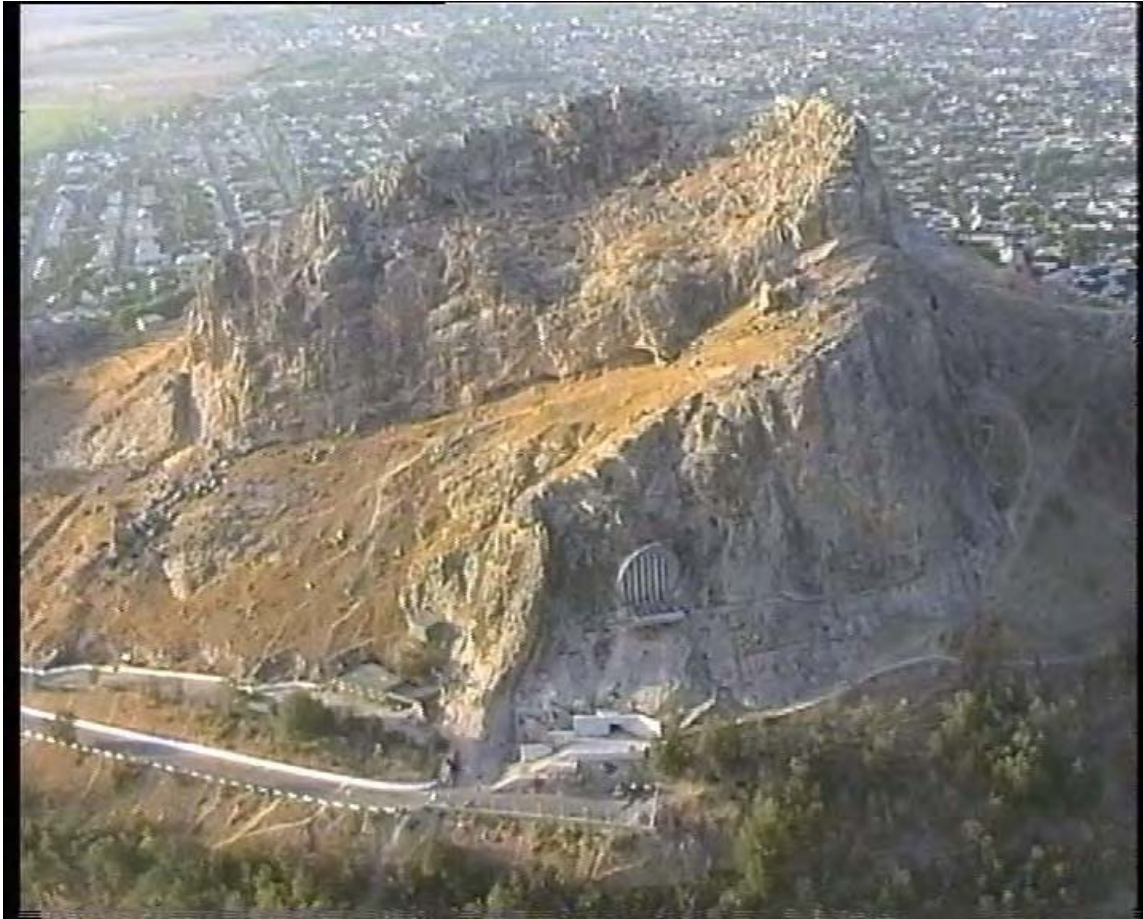
92. View from the hang-glide / General view from the South



93 View from the hang-glide / Третья, четвертая и пятая вершины. Вид с запада.



94. View from the hang-glide / Third and fifth peaks view from the South-West



95 View from the hang-glider / Third peak. View from the South.



96. View from the hang-glider / Second peak. View from the South.



97. View from the hang-glider / First and second peaks. Southern slope.



98 View from the hang-glider / First peak. Tahti-Sulaiman mosque. View from above, East..



99. View from the hang-glider / First peak. Tahti-Sulaiman mosque. View from above, North.



100. View from the hang-glider / First peak. Tahti-Sulaiman mosque. View from above, South-East.



101 View from the hang-glider / Third and fourth peaks. View from the North-West. Defense wall on the mountain ridge.



102. View from the hang-glider / Third and fourth peaks. View from the North-West. Defense wall on the mountain ridge.



103. View from the hang-glider / First and second peaks. View from the North.

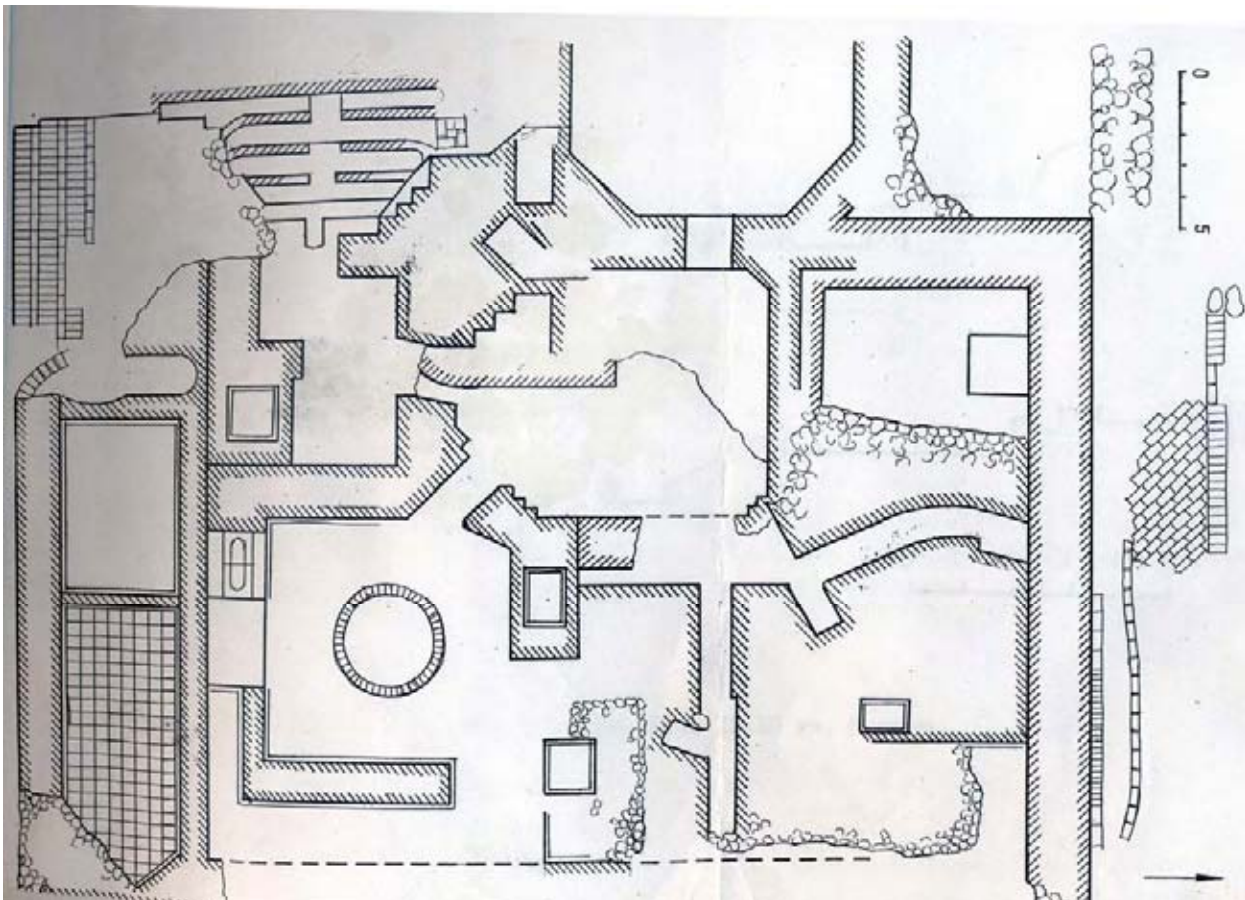


104. . View from the hang-glider / Third and fourth peaks. View from the South-West. . Defense wall on the mountain ridge.

Medieval bath-house



105. Medieval bath-house / East bottom of the first peak// General view XI - XII centuries.



106. Plan of the bath-house



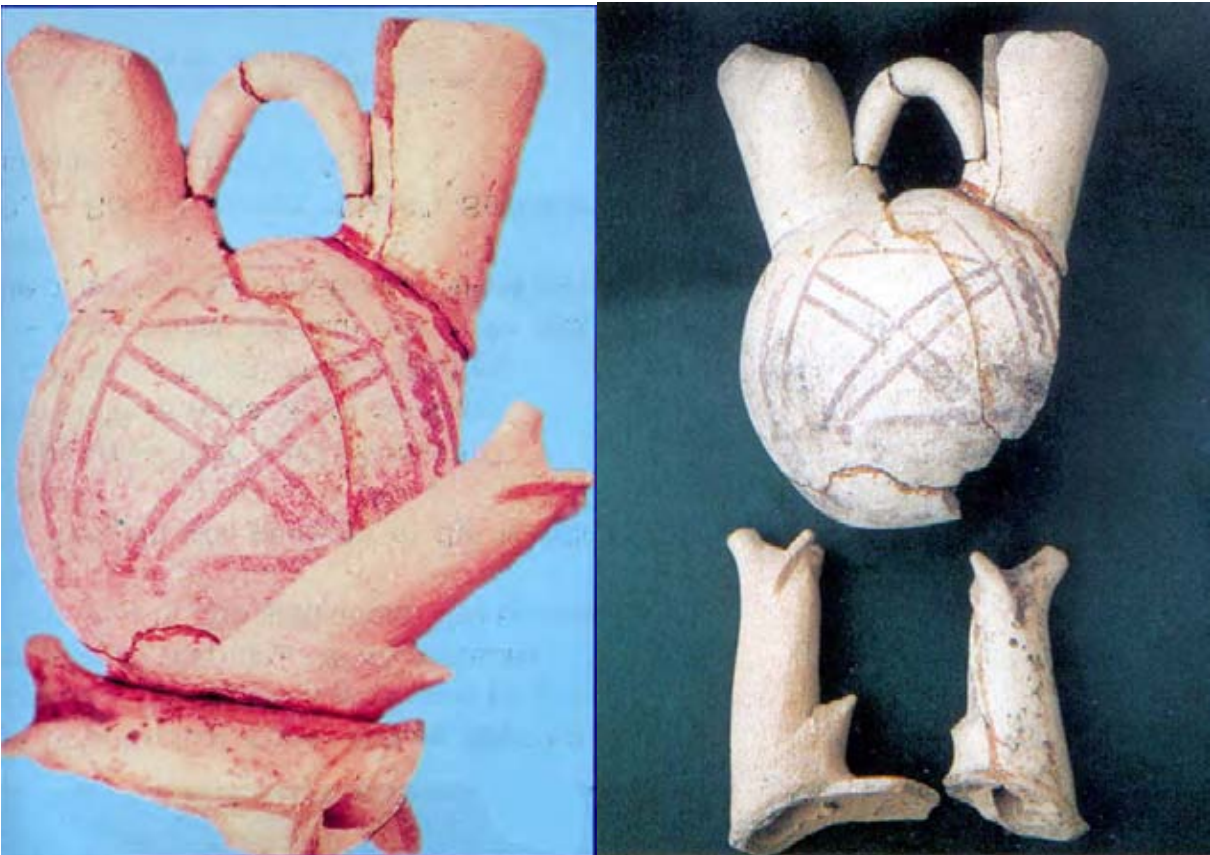
107. Medieval bath-house / East bottom of the first peak / Elements of the underground heating system.



108. . Medieval bath-house / General view of the bath-room and tubs from the southern (outer) wall.



109. Medieval bath-house /Details of the heating system

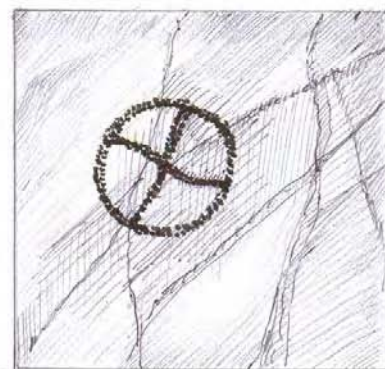
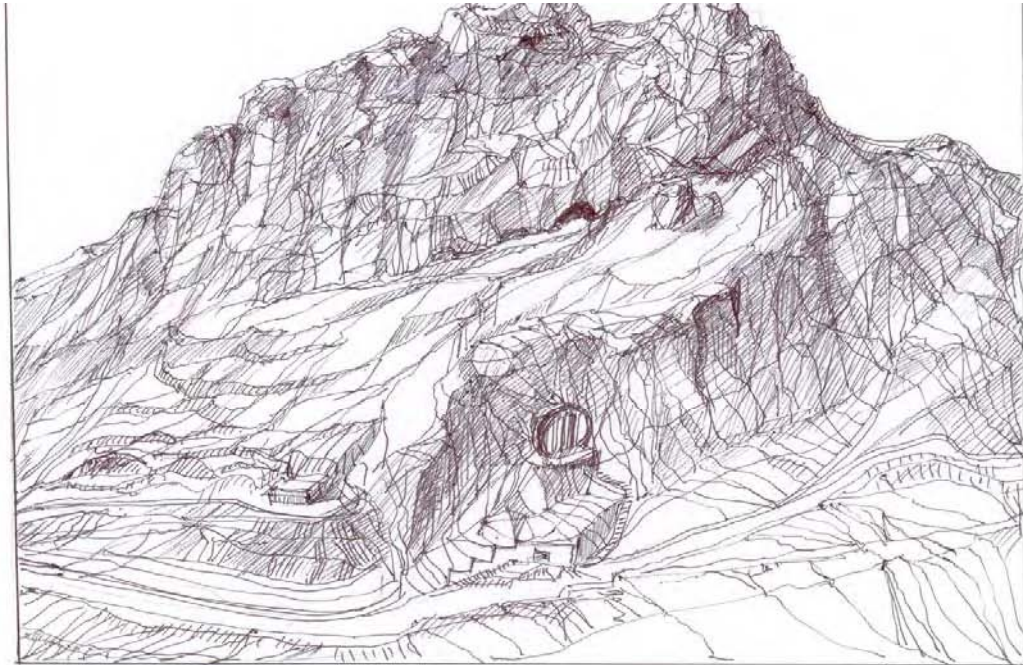


110 Ceramic bowls from the Medieval bath-house XI - XII centuries.



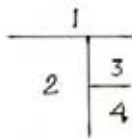
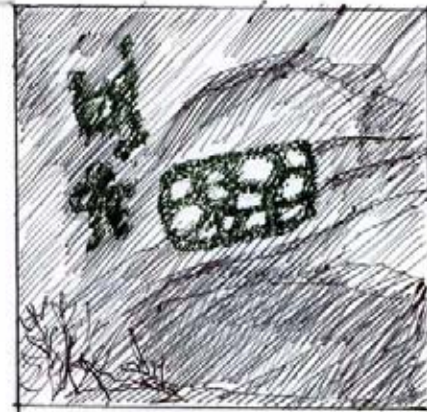
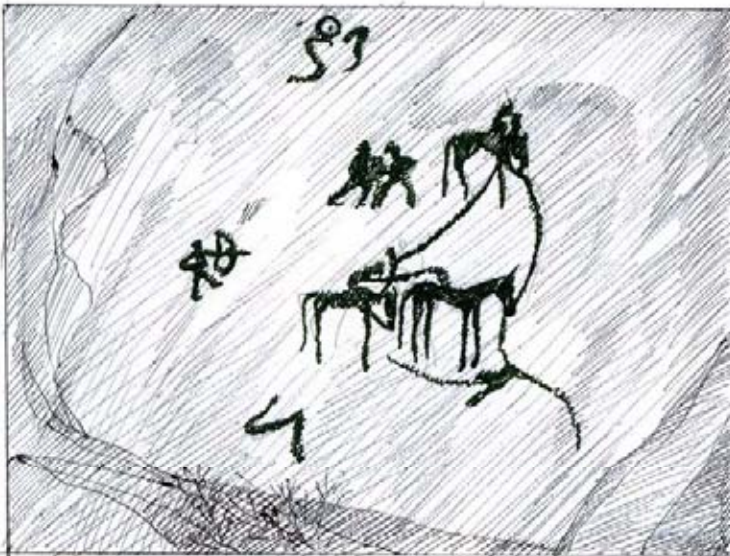
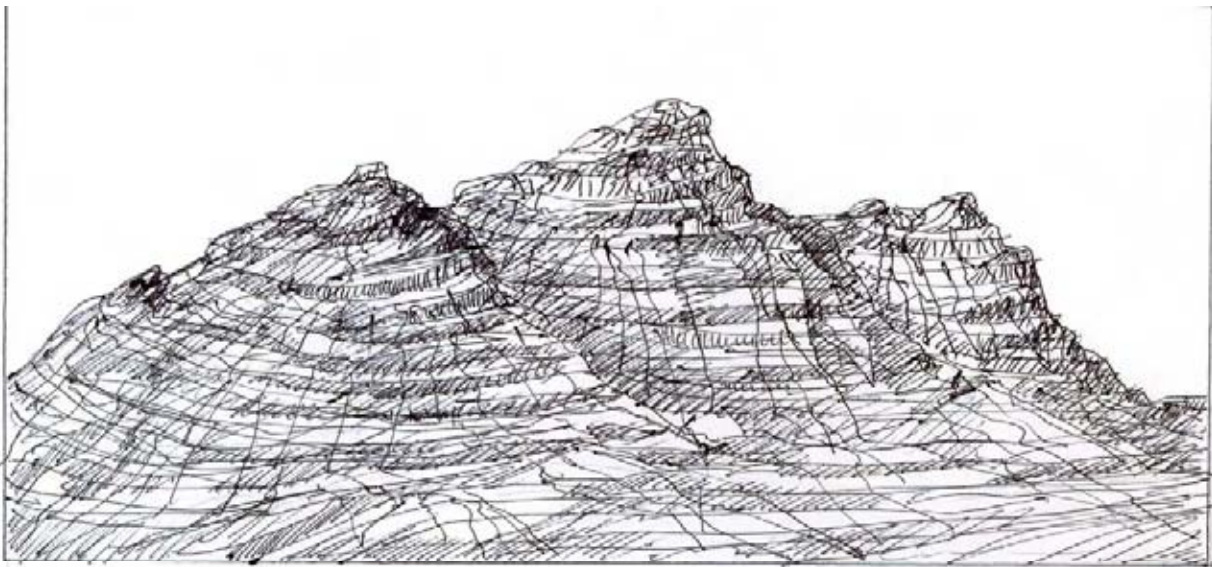
111. . Poring chiraks from the Medieval bath-house XI - XII centuries.
Drawings on the stone surface

Drawings on the stone surface

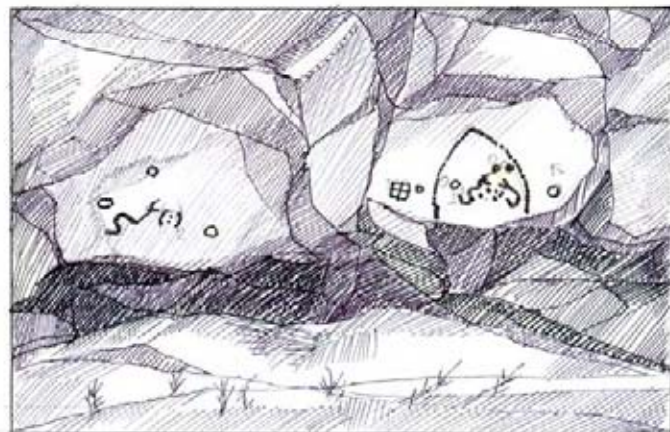
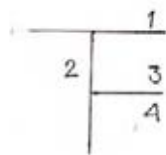
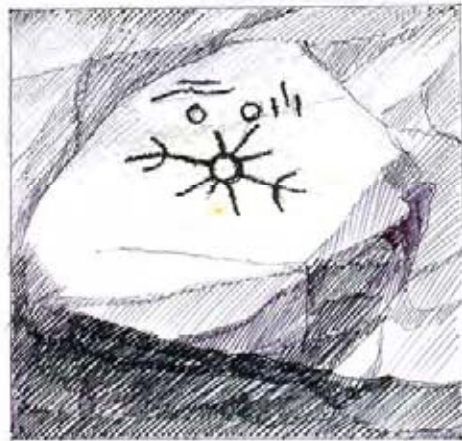
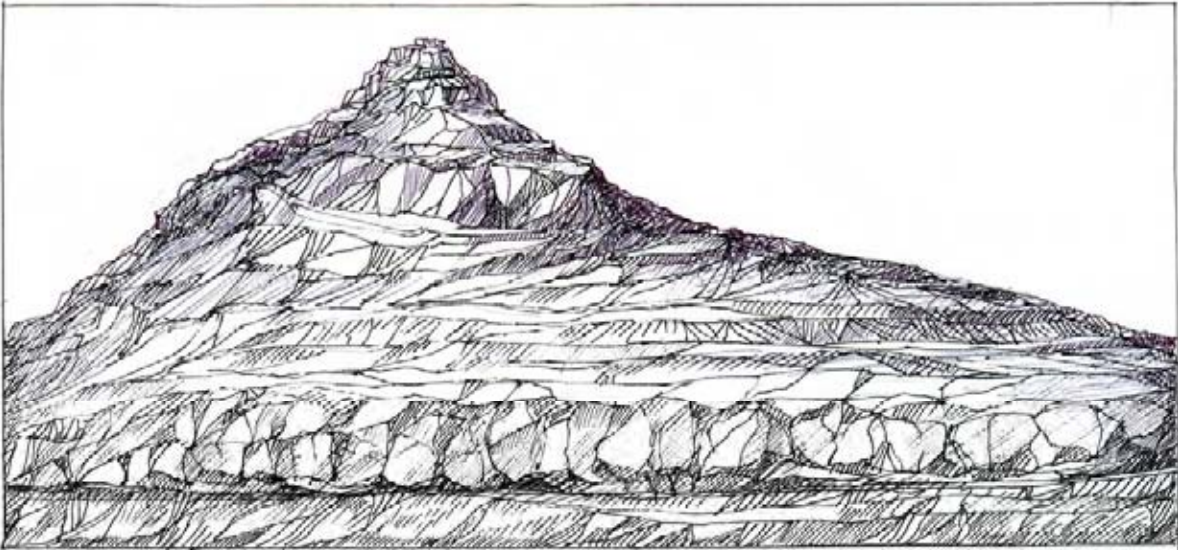


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112 Drawings on the stone surface / Third peak. Southern slope.



113. Drawings on the stone surface / Fourth peak. Southern slope.



114. Drawings on the stone surface / First peak. Eastern slope.

Analogies to Sulaiman-Too



115 Analogies to Sulaiman-Too / Surottuu-Tash cult place. Davan horse.



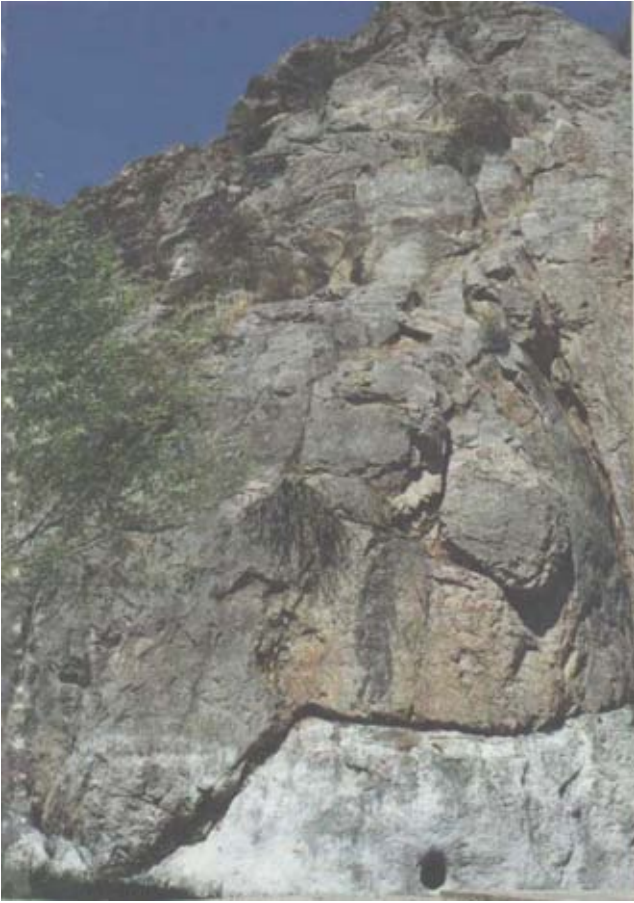
116. Analogies to Sulaiman-Too / Surottuu-Tash cult place. Davan horses.



117. Analogies to Sulaiman-Too / Surottuu-Tash cult place. A deer and Davan horses.



118. Analogies to Sulaiman-Too / Surottuu-Tash cult place. Gutter of 50 meters long.



119. Analogies to Sulaiman-Too / Aravan rock. Dul-dul Ata cult place.



120. . Analogies to Sulaiman-Too / Aravan rock. Dul-dul Ata cult place. Plate for ceremonies.

Old photos from Osh



122. Old photos from Osh / Bottom of the third peak / South side / People at the fete.



123 Old photos from Osh / Bottom of the third peak / South side / People at the fete.



124. Old photos from Osh / Old cemetery at Sulaiman-Too. South slope. Beginning of XX century.



125. Old photos from Osh / Tahti-Sulaiman mosque. Photo of the end of XIX century.



126. Old photos from Osh / “Chakatamar” cult site. 50s of XX century.



127. Old photos from Osh / Sheihs at Sulaiman-Too. 50s-60s of XX century.



128. Old photos from Osh / Mausoleum on the southern cemetery at Sulaiman-Too.



129. Old photos from Osh / Tahti-Sulaiman mosque. 1927 (Photo by Yu.Malushitski).



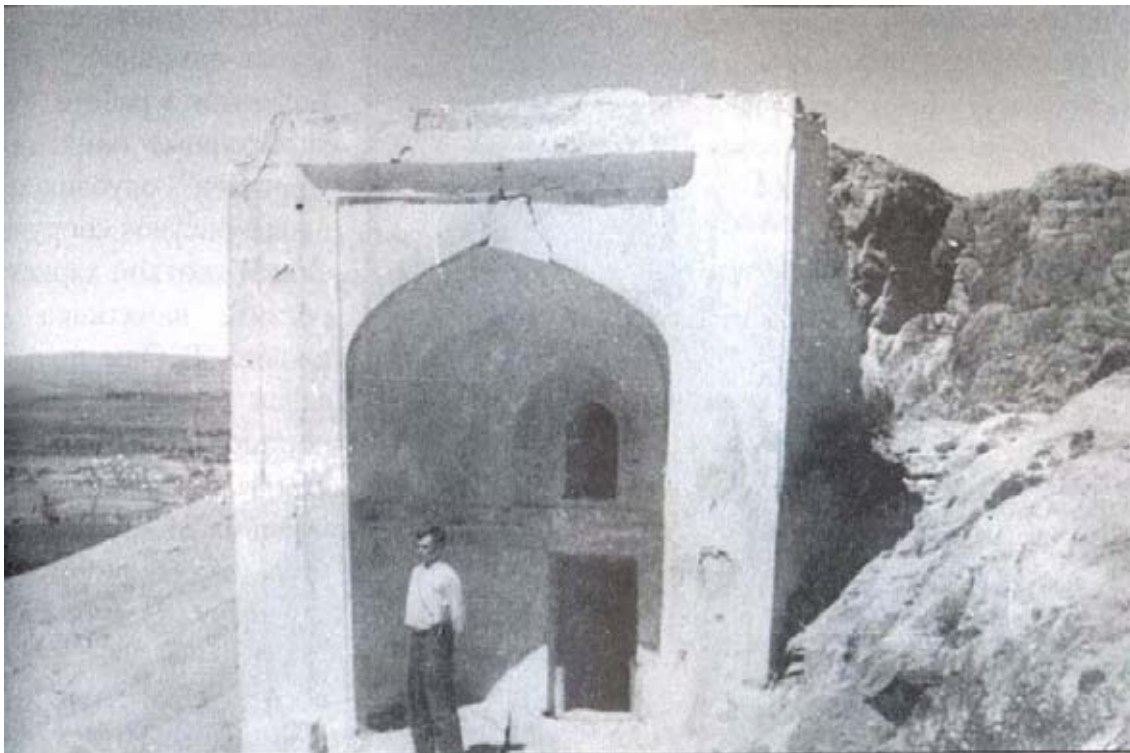
130. Old photos from Osh / Asaf-ibn-Burhia mausoleum, 1927 (Photo from the document film "Film chronicle of Osh city").



131. Old photos from Osh / Asaf-ibn-Burhia mausoleum. Beginning of XX century.



132. Old photos from Osh / Tahiti-Sulaiman mosque. 1877 (from the Muller's lithograph)

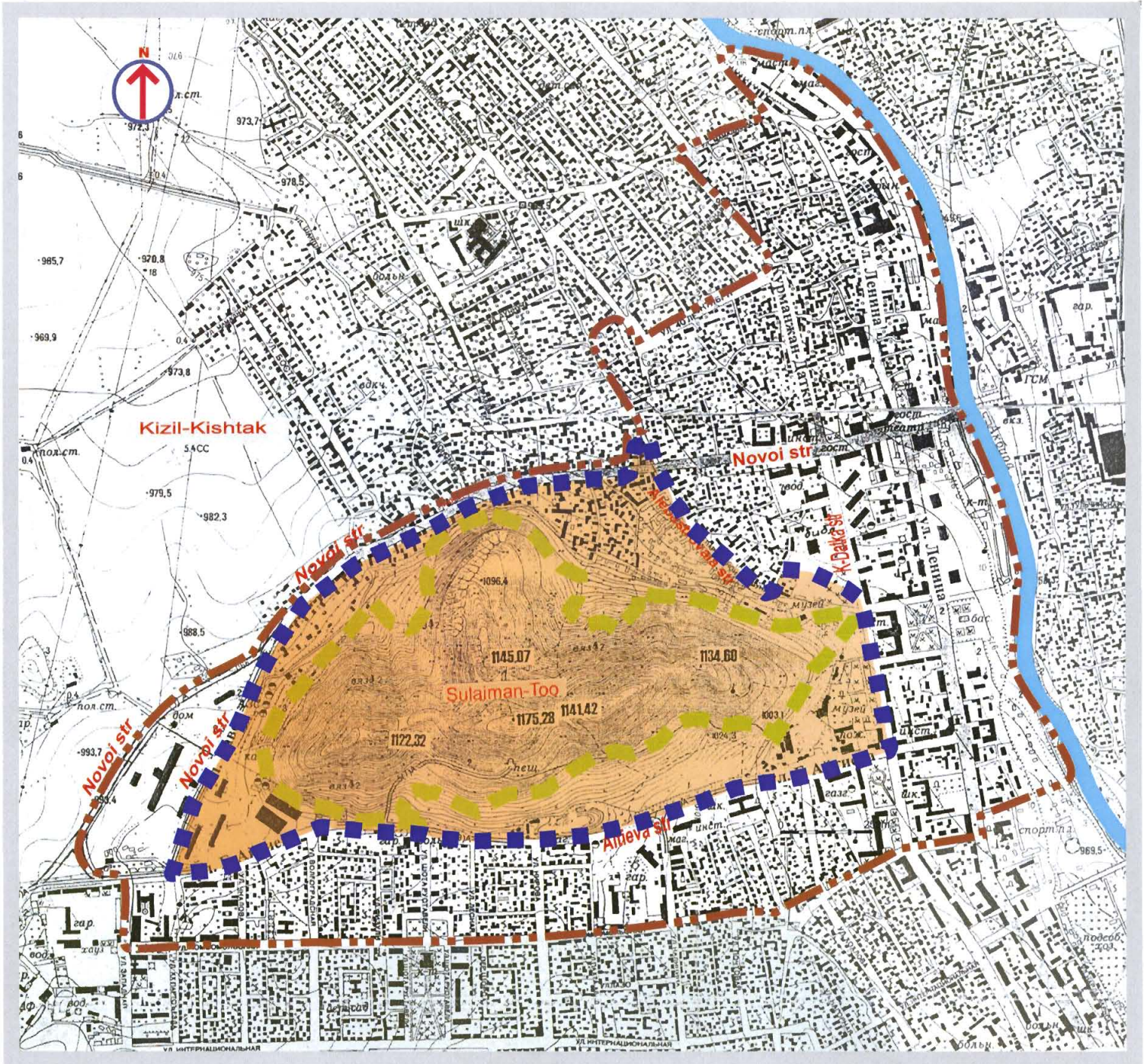


133. Old photos from Osh / Tahti-Sulaiman mosque. 1942 г. (Photo by G.Reshetnikov)

(vi) The mountain monuments were of immediate connection with a number of historical events, life traditions, ideas, literature and arts representing an outstanding world property

Owing exactly to its geographic location the Sulaiman Too appeared to be on the migration ways and on the territory of the Indo-Iranian tribes of the 2nd millennium B.C. The earliest layer of the mountain's sacralization visible evidences are connected with their cult-ritual traditions, the symbols and attributes. The next important historical stage is the Great Silk Road's functioning time, the Fergana brunch of which was thoroughfare, and Chjan Tshan passed through it in the 2nd century BC. The rise of the statehood in Central Asia is also related to this very epoch. In the Fergana eastern and southern-eastern regions there was the core of the Davan kingdom, the capital of which was situated in the 40 km to the south-east from the Sulaiman Too. This state was famous for its swift footed racers, so called "heavenly horses of the Davan" by the Chinese, and after which the Chinese organized two military expeditions at the end of the 2nd century. From there they were taken to various areas of Eurasia. The horses were also the subject of worship, which is suggested by the sanctuaries on the third top of the Sulaiman Too southern slope, on the Airymach-Too (Surottu Tash), to the north-west of Osh, on the Aravan rock, to the south-west from the Sulaiman Too, where there are well preserved images of the horses, connected with the solar deity, most likely with the Mitra. The authors of the Arabic chronicles and guides of the 9-12 centuries (Istakhri, ibn Khaukal, Makdisi and others) while describing the city of Osh, mentioned necessarily the mountain, where there was a watch tower, and at the bottom there was a rabat-dwelling place for the gazi, (the missionaries of the new religion). Most likely the ancient sacred mountain has been adapted to the new religion and it itself became the outpost of the Islamic culture. The history of constructing the hudjra (the pavilion) to watch the area, on the first top by the Babur – the scientist and a poet, the founder of the Great Mogols is related to the 15 century. He calls the mountain "the Bara-Kukh", and mentions the other pavilion constructed by his uncle on the very top of the same top, as well as gives some information of other mountain's objects: a mosque, a stream at the bottom. The fame of the sacred mountain Sulaiman Too replaces the fame of the city itself in the 17th century, and often replaces its name (Makhmud ibn Vali). In the colonial period (XVIII-XIX centuries) the city of Osh was the beginning point of the two important mountain roads, one of which connected the Eastern Turkestan and China, and had a strategic and trading significance. The other road led to the Pamir depth and to the upper area of the river Piandj and it was important from a strategic point of view. The European and Russian travelers and researches visited the city in that time, unanimously noted the pilgrimage on the Sulaiman Too. In the Soviet times despite the prohibitions the mountain's sacred functions were preserved, and it occupied an important place in the spiritual life of the society, which is justified by the artistic and musical works of the Kyrgyz and Uzbek authors.

The Sulaiman-Too Cultural landscape (Sacred Mountain) Territory zoning map



Signs and symbols:



Nomination object (conservation zone) - 112 hectares



Including:
Sulaiman-Too geological reserve - 60 hectares



Buffer zone -183 hectares

Total area - 295 hectares



River

To: Ms. Regina Durighello,
Director,
World Heritage Unit
ICOMOS

Dear Ms. Durighello,

The Institute of History of the National Academy of Sciences of the Kyrgyz Republic presents its respect to ICOMOS and provides herein the additional information relevant to the World Heritage nomination of “Sulaiman-Too Cultural Landscape”, as requested by ICOMOS in a connection with the process of evaluation of this nomination.

The information below is set out in the same order as the questions in your letter of 20 October 2006.

1. How the sacred nature of the mountain has been recorded and how it is known that its fame extended far beyond local inhabitants?

Here we give a brief account of data from some selected XIX-XX cc. sources testifying to the mountain’s fame that extended beyond the borders of our country.

In the 1812 Mir Izet Ulla, the Pakistani employee of the East Indian Company, wrote in his memoirs that “the city of Osh is known as Takhti-Suleimen (‘the capital of Solomon’). They show there a tomb of Azuf-ibn-Berkia, the Solomon’s minister. I’ve visited it, and it appeared to be quite large. There is a domed structure built on the top of the mound where, they say, the Solomon’s throne has descended. Every spring crowds of pilgrims of different nationalities come here from all neighbouring countries. This place is situated at the western side of Osh, people bring there various goods for sale and exchange. There is a bazaar every Tuesday.” It must be mentioned that in his map of the route from Kashgar to the Fergana valley he marked Osh and Takhty-Suleimen separately. (1)

The Russian officer F.Nazarov, who was a military interpreter of the Siberian corps of tsarist army, had visited Osh almost in the same period of time (in 1813-1814). He characterized Osh as a place where they impose duty on caravans travelling from China and to China. Concerning the object of our interest he wrote the following: “on the rock of the mentioned mountain we saw two ancient buildings, and there is a big cave below. Our guide told us that those buildings are called ‘Takh-Suleiman’, and that every year the Asians travel to this place to worship it, and they believe spirits worshiped Solomon in this place. Those buildings are uninhabited.” (2)

In the middle of XIX c. Ch. Valikhanov wrote: “near Osh there is a stone called Takhti-Suleiman (a throne of Suleiman). There is also a tomb of Asaf, who, according to oriental legends, was a vizier of this prophet, and also a tomb of the prophet Yunus (...) we ourselves read a book about sacred places around Osh. It follows from this book that Muhammad new of the existence of this town and precepted every true believer to visit the Osh sanctuaries at least once in their life. The Osh sheikhs are also in many. To worship those places, pilgrims with their families come there every year from Kokand, Margilan, Andijan and other towns of Fergana valley.” It must be clarified that Ch.Valikhanov did not visit Osh and he obtained information from literature and from people who crossed that part of Fergana valley travelling along the road linking Russian Turkestan with China. He mentioned Osh many times in his accounts and often noted its second name, Takhti-Suleiman, in brackets or just next to the first one. (3)

In 1886 the Russian researchers F.Nalivkin and M.Nalivkina wrote: “among the *mazars* known not only in Fergana but also far beyond its borders it must be mentioned the *mazar* Takhti-Suleiman (Solomon’s throne) situated on the top of the mountain that has the same name, near the town of Osh”. (4)

In 1887 A.Simonov published an article where he wrote: “The mountain has a big name of Sulaiman-Tau (the Mountain of Solomon). Almost on the top of its eastern peak, there is a *mulushka* (a kind of chapel or mausoleum). *Mulushka* serves as an object of worship for lots of pilgrims gathering here from all even remote areas of Turkestan, and a visit to this sacred place is considered to be a kind of great deed for which an absolution of a certain part of their sins might be given. Indeed, even for a healthy person it is rather difficult to climb such a height using a narrow and extremely steep path, and near the top even without any path, clutching at smooth stones and jumping from one hardly visible ledge to another. Concerning the mountain, the natives suffering from various illnesses go there because all the area around the *mulushka* is full of memorials of the saint’s abiding, which can heal all possible ailments.” He was the first author who mentioned the modern name of the Mountain – Sulaiman-Tau (tau/too means *a mountain* in Turkic languages). Further he describes the rites performed by pilgrims and their behaviour in different parts of the mountain. Also he cites some legends told by local people about the mountain’s appearance within the town, about a throne put on the top of the mountain by king Solomon, and also about some *auliye* (saint) who was given with the ability to work wonders and to cure. The latter ability he passed to various places of the mountain. The author mentioned a mosque near the mountain’s foot where there are tombs of many righteous people who were buried many centuries ago. Also he wrote that the locals believe that the Solomon’s throne and the Virgin Maria’s lamp were kept in that mosque in the past. Besides, he described barefoot pilgrims climbing the mountain’s top following various paths. He wrote people believed that the faithful should first go to worship the Saint in Turkestan, then visit Samarqand, then climb Sulaiman-Tau, and only after that they may complete their great deed in Mecca. (5)

In the early XX c. V.I. Masalskiy, a member of the Russian Emperor’s Geographical Society, described Osh and cited some legends about its origins. He also wrote that “there are many various legends about the Takhti-Suleiman Mountain that has a great fame among the natives who regard it as sacred. There is a small *mazar* on its top where a number of worshipers gather in certain days.” Further he describes in what places of the Mountain and what kind of illnesses did those pilgrims use to cure. (6)

In 1913-1914 I.Castaniye in his article on sacred places of Central Asia wrote that the Takhti-Sulaiman Mountain is famous by the healing properties of its cult places. (7)

There are also many other sources of the XIX - early XX cc. providing similar information. It must be noted that not only students of local lore, but also scientists, military officers and other travellers of different professions wrote about the Sulaiman-Too Mountain that time. The fact that the tradition of pilgrimage to the Mountain survived also in the Soviet times is reflected in the publications of Soviet authors, the specialists in ‘scientific atheism’, who wrote that there are still too many sheikhs living in Osh and criticized the backwardness of population in all three Soviet republics, because they still believed that Osh is the ‘second Mecca’ and continued to visit Sulaiman-Too for worshiping, curing, clearing themselves and asking the Mountain for many children, despite of all restrictions and also of the fact that almost all Islamic buildings were already demolished there (8, 9).

2. *What Chinese source mentions the Mountain?*

According to the Russian scientist L.A. Borovkova (10), who analyzed the data of the ancient Chinese sources (namely, *Shi Tszu* written by Syma Tsyang in the late II c. BC and *Hang Shu* written by Bang Gu in the I c. AD), the town of *Guishan* (*Guishan-Chen*) mentioned there as one of the main towns of *Davan* was situated in the area of Osh and a lateral translation of its name, *Guishan-Chen*, is ‘*a town near a highly respected/sacred mountain*’. It must be mentioned that some other researchers suggested that *Guishan-Chen* was situated in the place of the archaeological site of Mug-Kurgan in Uzbekistan (Namangan oblast, Fergana valley), but there are no ‘respected mountains’ known in that area.

3. *What Arabic and Persian written sources provide evidence for the statement that the Mountain’s sacred significance reached its apogee in the Middle Ages when it became more famous than the town of Osh?*

The Arabic and Persian authors of the IX-XI cc. AD – Al-Istakhri, ibn-Haukal, Makdisi (Mukaddasi) – didn’t provide any information on the sacred nature and/or religious significance of the Mountain. They described Osh as a fortified town at the foot of the mountain, and the mountain itself they described just as a military observation post for watching the Turks. Al-Istakhri gave an information on the names of three city gates, one of which was called Darvoza-i Mukghede (‘*gates of the fire-worshippers’ temple*’). Another gates had a name Darvoza-I Kukh (‘*gates of the mountain*’). Ibn-Haukal mentioned the cathedral mosque situated in the bazaar area. Makdisi wrote that Osh is a frontier town with a large *rabat* (fortified military post), and the fighters for Faith from all countries rush there. Osh therefore served that time as an outpost for spreading the new religion.

The earliest archaeological remains of Islamic structures found in Osh date to the XI-XII cc. AD. One of the mosques of that period had a name of Kichi-Mecca (‘*Minor Mecca*’). Although all of those religious buildings concentrated around the Sulaiman-Too Mountain (mainly near north, east and south-east sides of its foot), the sources of that period don’t mention the mountain in a connection to them. Yakut (late XII – early XIII cc.), one of the last ‘classic’ Arab geographers, also mentioned the mountain just as an observation post. However, he informs about well-known scientists and theologians from Osh who learned in Mecca, Bagdad and Bukhara.

In the late XIII c. Jemal Karshi in his book “*Mulkalat as-Surakh*” mentioned the Mountain under the name of Baraka. He wrote also about the graves of saints and, among them, about “the tomb of Asaf-ibn-Burkhia, the vizier of Sulaiman-ibn-Daud”. This must mean that biblical/koronical legend was already associated with the place by that time. The mausoleum of Asaf-ibn-Burkhia near the south-east foot of Sulaiman-Too still exists. The earliest *kairaks* (grave stones) at the cemetery situated at its southern foot date, according to the inscriptions on them, to the XIII c.

Osh and the mountain (under the name Bara-Kukh – beautiful mountain, or a separately standing mountain) were many times mentioned by Babur in his book “*Babur-Nameh*”. He wrote about a *khudjra* he built on the eastern peak of the mountain, and also about a mosque situated between the town and the mountain. However, he also didn’t write anything about its religious significance but mentioned that many legends exist about the merits of Osh.

Under the name of “*Takhti-Suleimen*” the mountain is mentioned first time in the first half of the XVII c. by Makhmud-ibn-Vali from Balkh. He characterized Osh as a town situated close to the borders of Kashgar and Uiguristan and mentioned some legends “ascribing its founding to the prophet Suleimen. There is an old building, known under the name of Takhti-Suleimen, where the most part of his fellow-fighters were buried. In the times of the conquest of Osh many Arab commanders were martyred there”. (16). The fact that the name of Suleiman was given to the mountain must signify its final adoption by Islam.

In the accounts of the early XVIII c. Osh is mentioned under two names same time – Fergana and Takhti-Suleimen. It is characterized there as one of the largest cities of the Kokand Khanate. Therefore, not only the name of the whole area (Fergana) was given to the city that time, but also the name of the mountain (18). In the opinion of Acad. V.V.Bartold, this fact must mean a growth of the mountain's importance as one of the Islamic sacred objects in the region (17). This importance didn't reduce in the following periods (see par.1 above).

According to the published statistical data, in 1900 in Osh there were 154 mosques, 7 *mazars* and 5 *madrasahs*. Most of them were situated in the area of Sulaiman-Too.

4. Was the Mountain famous for its connection with Islam and for pre-Islamic rites?

Although the pre-Islamic nature of rites performed at Sulaiman-Too was not recognized and mentioned as such in any written sources of the past, this nature is evident. Moreover, those rites are still connected to the pre-Islamic cult places spread over the mountain. They persisted over millennia and were just 'coloured' by Islam. For thousands of pilgrims Islam and those rites are inseparable parts of a whole.

5. Who were attracted to the Mountain? Was it travelers along the Silk Road or other pilgrims?

There is no information on that in both ancient and/or medieval written sources. The literature of XIX-XX cc. in this regard mentions just a native population of the region.

6. Was there any link with the Kyrgyz dervish Sulaiman?

Some legends related to Sulaiman-Too give various versions concerning the origin of its name. One of those legends reads that dervish Sulaiman lived on the Mountain, collected herbs and treated people against illnesses. When he died, grateful people gave the Mountain his name to commemorate that righteous man. As he was not mentioned in any historical written sources, therefore it is questionable did he exist or not.

7. What kind of legends of medieval origin are related to the Mountain? how they were collected? and were they many times repeated in literature?

The variety of all collected legends can be divided into 4 groups: a) those related to the origin of the city and to the etymology of its name; b) those related to the Sulaiman-Too and 'Minor Mecca'; c) legends about saints and righteous people and their *mazars*, also in a connection to the Mountain; d) legends related to various place-names in Osh and at Sulaiman-Too.

Some of those legends are mentioned in the medieval written sources (see par. 3 above), and some others also might be of the medieval origin. The most of legends were preserved in oral tradition, but many of them were also written down and kept in manuscripts. A bright example is "The Treatise of the City of Osh" found in the Institute of Oriental Studies of the Russian Academy of Sciences in Saint-Petersburg. It is a XIX c. copy of a medieval manuscript. The 'Treatise' is written Persian and contains a collection of Islamic legends about virtues and notable places of Osh.

In XIX c. Russian scientists and students of local lore (N.N.Pantusov, V.Nalivkin, V.Orlov, N.N.Ostroumov, L.Zimin, A.Simonov, V.Masalskiy, E.Markov, S.Konopko and others) started to collect, analyze and compare the legends of Osh and Sulaiman-Too. In fact almost everybody who wrote of Osh and/or Sulaiman-Too mentioned also some legend. Those legends were even published in newspapers and guidebooks (e.g. in the "Guidebook on Turkestan and Railroads of Central Asia and Tashkent"). Due to that, by the beginning of XX c. there were already many Russian written sources containing legends on Osh and Sulaiman-Too.

Studies on folklore continued also in the Soviet period, and there were several publications on that. In 1987-1989 there was a special expedition organized by the Ministry of Culture in order to collect information on the Mountain and on the micro-toponymy of its peaks, caves, minor cult places and other features, but also on the worshipping and sacrifice rites practiced there. Those materials were used during the preparation of the nomination dossier.

8. Did Ch.Valikhanov and/or L.Zimin undertake fieldwork or literature searches on that?

As it was already mentioned above in par. 1, Ch.Valikhanov did not visit Osh and the information he gave in his accounts was obtained from literature or from other travelers.

The Russian orientalist L.A.Zimin had collected, translated and published 15 legends about the city and the Mountain (18). 5 of them are related to the prophet Suleiman. The names of Muhammad, Isa (Jesus), Jabrail, Ibrahim, Yunus and Ali-Omar are met in 6 of them. 5 legends tell of saints and righteous people who were connected to Osh and to the Mountain (Asaf-ibn-Burkhia, Khaji-Ahmed-Arkam, and others). In all legends the main role belongs to the Creator, because “it was Him who created Osh from light, and air in Osh is like the air of paradise, and water in Osh is like a paradise water. The tribute of the one who visited Osh and worshiped there will be the same as if he did a Hajj to Mecca.”

9. Who were the western researches mentioned on page 24 of the nomination dossier?

In 1878 in Paris there were published the materials of the French scientific expedition of 1877 that took place in Siberia and Russian Turkestan. The expedition was headed by E. Yujwalfy de Mezo-Covesd, a member of the Hungarian Royal Academy of Sciences. This publication gives some information about architectural monuments of Osh. For instance, he described a small mosque on the top of the first peak and also provided a lithography made by M.Muller, the artist who participated in that expedition. This lithography is the earliest known graphic representation of the Takhti-Sulaiman Mosque. Another publication of that expedition was a book by Marie Burdon Yujwalfy, the ethnologist (published in 1880). She describes the same mosque, but also the Mountain. Besides, she cites a legend about Sulaiman who climbed the Mountain and asked people what would they like him to do for them. People said they need water, because there was a dry steppe around, and Sulaiman ordered the mountains to part and let river to come. The city emerged then on the banks of this river.

In 1930ies the Chekh writer Y.Phuchik visited Osh and mentioned in his memoirs the activity and wide geography of the pilgrimage to the Mountain.

10. Who participates in collective and individual worshipping rituals and what is known of their origins? Could it be said that the Mountain is associated with Zoroastrianism, Buddhism, shamanism and Islam?

Presently the most part of pilgrims is constituted by the representatives of two major ethnic groups of Fergana valley the Kyrgyz and the Uzbek people. The Tajik people and others usually arrive on the days of Moslem fests. In general there are no strict rules or restrictions, people can visit the Mountain any time they like or need. Some pilgrims from the remote areas visit the Mountain only once a year, mainly in spring. In the Soviet times the groups of pilgrims used to visit Sulaiman-Too in the period between spring and autumn agricultural works. Local groups and individuals visit the Mountain on Fridays and on the days of fests. Many pilgrims arrive to worship at Sulaiman-Too before their Hajj to Mecca, before travelling somewhere far, before any important things to be initiated. During several last years some couples come to the Mountain before wedding. However the main purposes of pilgrims' visits to the Mountain are: clearing, curing, pray for deceased and ancestors, asking for health and fertility. The couples

coming to ask for children may stay in caves overnight. Women asking for help against bareness crawl on stomach over the sliding floors in grottoes and slide down over the surfaces of ritual stones with polished gutters. People believe in the sacredness of the Mountain as a whole and use a variety of minor places to perform rites (most often, old people and the locals do like that).

There is also a peculiar group of visitors – the shamans and those preparing to become shamans, both men and women. They come on Thursdays, perform their special rites and often stay overnight till Friday morning. Their rites are strongly influenced by Islam.

However, mostly both collective and individual visits includes climbing the first peak and further following the main visitor path, stopping near every cult place met along this path. The sheikhs tell people what they must do there and cite Koran for them. The route ends near the Rusha Unkur Cave, where there are the facilities for cooking ritual food. On special days the ritual animal sacrifice is also performed there, but, most often, the pilgrims just visit main cult places, pray and have ritual food cooked for them.

It is for certain that today's traditions of worshipping and pilgrimage are strongly connected to Islam, but there are still many elements related to pre-Islamic times – crawling and sliding on stones, kindling fire (candles or oil), smoking with ephedra, etc.

Concerning Buddhism, in the written sources there is no mentioning of it in relation to the Mountain. Up to date the researchers did not arrive to any common opinion concerning the origins of the pre-Islamic rites at Sulaiman-Too. However, all of them agree that the earliest period when it was regarded as a sacred place is related to the Bronze Age. Also, there is a shared opinion on the Indo-Arian nature of both settled and pastoralist Bronze Age steppe cultures of Central Asia. All researches recognize that their cults not always correspond to the 'classic standards' of Zoroastrianism known from *Avesta* and from the Persian paleo-ethnography. The well-known Uzbek scientist R.Kh.Suleimenov wrote that the scope of the material collected permits to suggest that by the middle of the 2nd millennium BC in the eastern part of Central Asia the Indo-Arian tribes based their cult traditions on *Vedas*, while those of its western part followed the *Avestian* traditions (Suleimenov R., *Drevniy Nakhshab*. 2000, p.226). In a light of that, it could be suggested that the earliest cult of Sulaiman-Too was the Mithraism. Mithra, one of the most ancient Indo-Arian gods, was later included in the Zoroastrian pantheon. He was regarded as a God of Light, Union and Agreement. According to myths, he was born from rock in a cave. The Mithraist rites included libation of *haoma*, the sacred beverage. The cult places of Sulaiman-Too – stones with polished gutters for libations, caves and grottoes (especially those with inclined polished floor, to imitate the Mithra's birth from the cave) might be related to those cults. The most numerous at Sulaiman-Too are cup-marks and cup-hollows (up to 20 cm in diameter). They also could be used for the Mithraist rites. There are many other interesting and specific objects at Sulaiman-Too that could be interpreted in a similar way.

11. What evidence could prove that the direction and location of paths didn't alter much during the whole historical period? What is the path layout and relationship to the monuments, petroglyphs, etc.?

Our statement on that is based on the fact that every known cult place at the Mountain is connected to the main path by more or less well-visible paths. It is relevant also to those places which are out of use today, and even to those located in poorly accessible areas on crests of the Mountain's peaks. The paths are often distinguished by ancient steps cut in the rocks, by polished patches of natural ledges and also by pecked footprints showing the direction to the cult places. We just started to prepare a plan of the path layout last autumn, and it is not completed yet. In 2005, under the UNESCO Project on the Central Asian Rock Art Database (CARAD) we also started to map the petroglyphs associated with cult places at the first (eastern) peak. This

work is under completion, and we could send you this map upon its completion, if it is necessary.

12. What evidence could prove that the nearby Airymach-Too was associated with the horse cult and solar cult?

Surottuu-Tash, the eastern spur off the Airymach-Too range, is situated in 8-9 km to the north-west from Osh. There are about 80 images found on the rock surfaces of its eastern and south-eastern slopes. Most of them represent the depictions of horses associated by all researchers with so-called *Davan horses* described in the ancient Chinese written sources. Also there are several images of feline predators and dears, and some solar signs. Besides of petroglyphs, the archaeologists found there several cult places similar to those of Sulaiman-Too (*cup-hollows* with polished ridges and a grotto with a polished groove). The most interesting are two hewn lines (furrows) of 12-20 cm in width crossing the second peak of Airymach-Too from south to north.

The suggestion that Surottuu-Tash was associated with the horse cult is based on the fact that this site possesses cult places in a combination with the largest concentration of horse images in the area, and also on the fact that the above-mentioned Chinese sources noted a special attention and respect paid in Davan to their *heavenly horses* and cited the legends related to their divine origin. Concerning the solar cult, its connection to the horse cult in the beliefs of the Sakae tribes was many times discussed in the relevant scientific literature and agreed by the researches of the Iron Age steppe cultures of Central Asia.

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We do hope the above information can be of help for the evaluation of the “Sulaiman-Too Cultural Landscape” WH nomination.

Yours sincerely,

Prof. D. Djunushaliyev,
Director,
Institute of History,
National Academy of Sciences



UNITED NATIONS EDUCATIONAL, SCIENTIFIC AND
CULTURAL ORGANIZATION

Convention concerning the protection of the
world cultural and natural heritage



SULAIMAN-TOO SACRED MOUNTAIN

Additional information and amendments
to the Nomination Dossier for inscription of the
Sulaiman-Too Cultural Landscape (Sacred Mountain)
on the World Heritage List

NATIONAL ACADEMY OF SCIENCES

INSTITUTE OF HISTORY

MINISTRY OF CULTURE AND INFORMATION

GOVERNMENT OF THE KYRGYZ REPUBLIC

Osh - Bishkek 2008

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A. Introduction

By the World Heritage Committee's Decision 31 COM 8B.27, the nomination of 'Sulaiman-Too Cultural Landscape (Sacred Mountain)', submitted by the Kyrgyz Republic to the WHC in January 2006, has been referred back to the State Party to allow it to:

- Complete the Management Plan.
- Complete the protection of the nominated property by incorporating the zone of planning control and zone of protected natural setting into the city plan to give it effect, and in order to preclude new interventions on the mountain, including tree planting.
- Extend the Buffer Zone to incorporate part of the adjoining unbuilt plain as a means of protecting the setting of Suleiman-Too.
- Consider how sites on the neighbouring peaks might be incorporated in a revised buffer zone.
- Complete the survey of the network of paths around the mountain.
- Put in place a Tourism Strategy which addresses the issues of visitor access.

It was also recommended that the name of the property be changed to 'Sulaiman-Too Sacred Mountain'.

To fulfill the above recommendations and resubmit the revised nomination dossier by February 2008, a relevant preparatory assistance has been awarded from the WH Fund. We wish to sincerely thank the expert consultants Prof. Yukio Nishimura (Japan) and Ms. Yelena Khorosh (Kazakhstan) for assisting the Kyrgyz experts and authorities in revising the nomination dossier and finalizing the management plan.

¹ This map is attached herein as a replacement of the Map 4 'The Sulaiman-Too cultural landscape. Territory zoning map' provided in the Appendix I of the initial nomination dossier.

² This map is attached herein as a replacement of the Map 5 'The Sulaiman-Too cultural landscape. Map of historical and archaeological monuments location' provided in the Appendix I of the initial nomination dossier.

B. Additional information and amendments to the nomination dossier

According to the above World Heritage Committee's recommendations, the following additions and amendments are provided hereby to the nomination dossier paragraphs:

1. Identification of the Property

1c. Name of the Property

*Name of the Property is changed to:
'Sulaiman-Too Sacred Mountain'*

1e. Maps and plans, showing the boundaries of the nominated property and the buffer zone

1e(iii) 'Map 4 - Scale 1: 10 000 The Sulaiman-Too cultural landscape and its buffer zone' is replaced by 'Map 4. Sulaiman-Too Sacred Mountain. Buffer Zone'. See attached in the Appendix.

1e(iv) 'Map 5 - Scale 1: 5 000 The Sulaiman-Too cultural landscape. The borders of the nominated property and its territorial historical archeological monuments' is replaced by 'Map 5. Sulaiman-Too Sacred Mountain. Nominated Area. Sites and traces of ancient paths network'. See attached in the Appendix.

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

The text of this paragraph is replaced by the following:

The nominated area of Sulaiman-Too Sacred Mountain includes the Mountain itself and its immediate surroundings, limited by four streets (Kurmanjan-Datkha Str. on the East, Alebastrovaya Str. on the North, Navoyi Str. on the West, and Aitiev Str. on the South). The nominated area is inscribed within a larger Protection Zone established on 08 September 2006 by the Governmental Decision No 638. See Map 5 in the Appendix.

The boundaries of the proposed buffer zone embrace a part of the Osh city territory and the adjacent rural area – a part of the Osh-Karasu plain with irrigated fields, gardens and 6 villages, and mountain ranges of Kerme-Too and Orto-Too. See Map 4 in the Appendix.

The nominated area is of 112 ha.

The buffer zone area is of 4788 ha.

A total area constitutes 4900 ha.

4. State of Conservation and factors affecting the Property

4b(i). Development pressures

The text under this paragraph is changed to the following:

There are some currently promoted projects of major construction in the nominated area and in the buffer zone. In the nominated area it is planned to construct the aerial rope-way. Its basis is proposed near the Asaf-ibn Burkhia mausoleum. The posts will go along the south-east slope of the 1 peak and further to the 2nd peak. North-west part of the place behind the Takhty-Sulaiman Mosque is supposed to receive 250 persons per hour. No doubts, it might severely affect the Site. This project is in discordance to the national legislation on protection of CH and WH Convention (KR joined it in 1995). Secondly – human pressure will increase and lead to damage to CH and natural components of the Sulaiman-Too Mountain, to irreversible changes and finally to physical degradation and loss of its unique functions and meaning. Moreover, the main pilgrimage objects are located mainly at the 1st peak. In fact, the location of this peak in the centre of the city makes it a subject to development threats. Ethical considerations – Sulaiman-Too Mountain is a holy place for all multinational population of Fergana valley. The traditions of respect, worship and sacrifice practices demand for observing a careful behavior at the Site and

respecting the spirit of the Mountain and spirits of ancestors buried in the cemeteries at the mountain foot. The aerial ropeway cabine flying over the cemetery is unquestionably disturbing. In particular the community of *mahalla* is concerned with that. The discussions are held about if we have a right to allow such a modernization despite of all those considerations under the slogan of well-planning and facilitation of climbing the Mountain. The Academy of Sciences, scientific and cultural and arts communities, NGO, oblast administration and local community vote against the construction of this aerial ropeway. The recent public campaigns in Media also have shown it clearly that a general public opinion is against the aerial ropeway. The Ministry of Culture is going to call the Scientific Council for Cultural Heritage to discuss this problem and cancel the construction by issuing a decision prohibiting this construction, so that the Osh Mayor will be obliged to cancel this project.

The Oblast Governor plans to approach the President, requesting for a special decree to stop the construction of aerial ropeway. Another project is a construction of the new Mosque between 1st and 2nd peaks. According to the info obtained from the Oblast Government, it is supposed to be 34 per 34 m, with 4 minarets of 35 m in height. A madrasah (Moslem school) is also to be constructed nearby. The existing legal regulations are violated. Despite of the formal permission of the Minister (besides, there was an order of the Prime-Minister), the Project is in fact illegal, as it was not discussed and approved. Till now it is still unclear who finances this project. The height of this building and in particular minarets, on Friday days and on fests, traffic is inevitable, leaving no room at the road and parking lot near the Ravat-Abdullakhan Mosque. Also it is situated near the cemetery, so people will inevitably crowd and pollute thus area. The project was not discussed anywhere. The official institutions are not able to properly assess the situation and respond properly. The initiator is the Oblast Government. The mosque might become a serious visual disturbance to the Mountain. The ministry of Culture should demand to present this project for the discussion by its Scientific Council and require to suspend the construction and revise the project, to at least reduce this building in height.

In the extended buffer zone (incorporating the plain and neighboring peaks), the other development projects affecting the visual qualities of the landscape. Major concern is the increasing of built areas of the villages and reduction of irrigated fields. Boston is an example, and Ishkavan also. The reason of this phenomenon is that the Kyzyl-kysghtak rural area is one of the most overpopulated areas, and the limited dwelling possibilities are supposed to be compensated by construction of high apartment houses. One of such projects has already been submitted to the Government for approval. However, after discussing of the recommendations of WHC at local level, it was decided to look for alternative solutions for solving the above problem. For instance, the apartment houses can be built at the site between Kyzyl-Kyshtak and Zhana-Turmush or other sites along the eastern boundaries of the buffer zone, or outside. There are also plans for the further extension of the urban areas in the west and north-west directions from the city. The NIAMK and the Oblast Governor are preparing to approach the President on all those issues. The Presidential Decree is seen as an effective solution for protecting the Mountain and its setting against modern development.

4b(iv). Visitors/ tourists pressures

The text under this paragraph is revised as follows:

Osh is included in the existing tourist routes of Kyrgyzstan, and Sulaiman-Too as the main attraction receives a number of tourists (mainly local tourists). The site is also frequently visited by local citizens, especially young people. However, pilgrims coming to Osh from all corners of Kyrgyzstan and neighbouring Central Asian countries constitute the main part of visitors to the site. It was registered that after closing the borders between Kyrgyzstan, Uzbekistan and Tajikistan the number of visitors immediately reduced, but despite of that it increases again year

by year. The oblast and municipal authorities of Osh are very interested in the development of tourism, as it is seen as an important means to achieve the economical stability.

Ritual facilities for Moslem pilgrims (places for ablution, rooms for praying, places for ritual sacrifice and cooking ritual food) are quite limited and insufficient to meet a great demand of the present days. The local community of the adjacent traditional residential area play an important role in providing premises, facilities and services for pilgrims, hosting the crowds of pilgrims arriving in Osh from all corners of Kyrgyzstan and neighboring countries of Central Asia, especially on the days of Moslem fests. A small parking lot near the Mosque cannot accommodate all cars collecting here, especially on Fridays, so they overcrowd the square and road in front of the eastern entrance to the Site. There is also only one constructed path and one observation platform (both are retaining from the Soviet times). The platform is constructed right on the top of the first peak, near the Takhti-Sulaiman Mosque, the main destination of Moslem prayers coming to Sulaiman-Too. This platform is famous for a beautiful panoramic view of the city and a picturesque landscape of Osh oasis surrounded by mountains, and attracts a number of tourists. Both pilgrims and tourists use the same path and platform, as there is no other choice. The overcrowding of the visitor path and its limited possibilities to provide the access to all places of interest is perhaps a reason why there are many other paths just trodden by visitors, mainly in the lower part of the slopes, but also those accessing the rock caves, grottoes and clefts situated at the first, second and third peaks much upper than the visitor path. The uncontrolled visitor access for many years long has resulted in a major damage to petroglyphs found in the lower parts of the first and second peaks: a number of modern graffiti, mainly painted, but also those engraved and/or pecked, cover many rock surfaces with petroglyphs, visually destroying them. Most of those graffiti were made before the creation of NIAMK, mainly in the Soviet times. However, also during the last six years, after the establishment of a permanent on-site guardianship, quite a number of new painted graffiti appeared on some easily accessible surfaces. The situation described above can worsen if the number of visitors increases.

4b(v). Number of inhabitants within the property and the buffer zone

The text under this paragraph is updated as follows:

According to the updated statistical data of the year 2007, a total number of inhabitants within the nominated area and the buffer zone constitutes 49530 people, including:

Number of inhabitants within the nominated area is 1590 people

Number of inhabitants within the buffer zone is 47940, including:

In the territory of Osh city – 22800;

In Kyzyl-Kyshtak village – 9597;

In Zhany-Turmush village – 4367;

In Zhany-Kyshtak village – 6002;

In Ishkavan village – 2017;

In Kommunist village – 1826;

In Kyzyl-Bairak village – 933;

In Surottuu-Tash village – 398.

5. Protection and Management of the Property

5a. Ownership

The text under this paragraph is updated as follows:

The Sulaiman-Too Sacred Mountain is a State Property. According to the Article 14 of the 1999 Law “On the Protection and Use of the Historical and Cultural Heritage”, No 91 (with the Amendments of 13 December 2005, No 38) the Ministry of Culture and Information of the Kyrgyz Republic, as a State agency on protection of Cultural Heritage, possesses the rights of

ownership on behalf of the State.

The address: Kyrgyz Republic, 720040,
Bishkek, 78, Pushkina St.
Tel.: +996 (312) 62-04-82, 62-68-30,
Fax: +996 (312) 66-48-16
The Minister - Mr. Rayev S.A.

On behalf of the State, the operational management of the Site is the responsibility of the Sulaiman-Too National Historical Archeological Museum Complex (NIAMK),

The address: Kyrgyz Republic, 714000,
Osh, Kurmanjan-Datka Street,
Tel.: (996) (3222) 2-71-23, 2-29-68.
Director: Prof. Nurunbetov B.A

5e. Property management plan or other management system

The text under this paragraph is updated as follows:

The Management Plan, consisting of a Master Plan and two Sub-Plans, is attached separately. The Management Plan has been finalized in January 2008 and approved by the Minister of Culture and Information of the Kyrgyz Republic. The Management Plan addresses the legal protection of the nominated property and its extended buffer zone, the issues of education, information and public awareness building, preserving of tangible and intangible cultural values of the Site, Site maintenance and care, and visitor management. The latter concerns both local citizens, pilgrims and tourists.

5f. Sources and levels of finance

The contents of this paragraph are replaced by the following updated information:

In the previous years NIAMK used to receive some financial support from the Oblast Budget (see the table below), but since 2006, after changing its status to a national agency, the main sources of financing is the State budget and a Special Fund of NIAMK, raised due to its own activities.

Financing sources and levels before 2006

The names	2003 r.	2004 r.	2005 r.
Total	2800000	1759000	2065000
Including:			
-from the republican budgeting	250,0	350,0	435,0
-from the oblast budgeting	2100,0	995,0	1206,0
-special fund of NIAMK	450,0	414,0	424,0

According to the data provided by the NIAMK administration, in 2007 the total amount allocated for NIAMK from the State budget constituted 2757000 som that is equivalent to 78770 US dollars.

The average salary of the NIAMK staff is equivalent to 50 US dollars per month, that is more than two years ago (15 US dollars in average in 2005), before upgrading the status. Further upgrading of the NIAMK's status is being proposed presently.

5h. Visitor facilities and statistics

The contents of this paragraph are replaced by the following updated information:

From the ancient times all objects of Sulaiman Too served as a mass pilgrimage place. Since the construction of the Cave-complex on Sulaiman Too in 1978, the interest of ordinary visitors to the mountain has significantly grown.

In 1980s of the last century, visiting of Sulaiman Too Mountain and Cave-complex was included in the itinerary of the Tourist Bureau "Sputnik" (the biggest tourist agency in the Soviet Union). More than 10 groups from all 15 republics of ex-Soviet Union had arrived to Osh city. Flow of tourists and pilgrims sharply decreased after the collapse of the USSR, from 1991 tourist routes, which were used for decades had disrupted. The changes in annual numbers of visitors to Sulaiman-Too can be seen from the following:

Number of visitors

1980s of the XX century:	1990s of the XX century:
1980 – 59 000	1990 – 59 200
1981 – 61 200	1991 – 92 190
1982 – 68 200	1992 – 95 100
1983 – 94 200	1993 – 27 800
1984 – 120 400	1994 – 42 200
1985 – 31 600	1995 – 20 951
1986 – 120 400	1996 – 36 000
1987 – 182 400	

It is important to note that the numbers reflect only officially registered visitors, i.e. those who purchased tickets. Impulse to the growth of the number of visitors was given by the celebration of the 3000 year jubilee of Osh city in 2000 with construction of the museum, museification of the bath and the earth-house in Osh settlement, petroglyphs, and reconstruction of the Cave Museum, and renewal of the main footpath. Number of pilgrims was disregarded since official ideology denied their presence. In the meantime, from June up to the beginning of September great number of visitors from all Fergana oblasts of three republics has visited the site.

Table: Number of visitors

Year	Total number	Serv. of excursions	Conducted excur.	Num. of foreign.	NIS	School students	Students	Military	Adults	Delegations
2002	31914	11181	655	941	1728	4905	1233	1634	24142	983
2003	63857	15183	943	840	2168	35247	1341	527	23470	718
2004	78303	6105	769	570	2321	21211	1024	861	40682	715
2005	37980	13052	511	626	300	19100	5269	230	1870	355
2006	68985	10941	745	707	428					
2007	70689	16136	848	1553	647					

*Official monitoring of pilgrims has started only in 1992.

With the purpose of developing tourism in the country in December 22, 2000 Presidential Decree was issued. In compliance with it the Osh oblast Administration passed a resolution on the Program of development of Tourism (2001 - 2010). With the Presidential Decree №225 of 17.07.2001 the Governmental Program of complex social and economic development of Osh city for 2001-2010 was approved, where there is a separate part on development of Sulaiman Too Museum complex is included.

As indicated in the table above, the number of visitors in the last 27 years is not even. In 1987 this number reaches its maximum – 182 400 visitors, in 1995 it dropped to 20 900 visitors. However, political and economic situation in the region is stabilizing and Sulaiman Too Mountain is getting far-famed, more and more people get to know about it, and the number of visitors in the last years has increased. Loosening of the procedure of passing over through the border of Uzbekistan in 2007 has played a positive role. If the site will be listed in the World Heritage List, then this process will be steadily developing. At present, during holidays (including religious holidays) the flow of visitors increases. The monitoring of visitors using different factors has started; at different times during spring/summer periods; religious holidays; national holidays; week-ends. The existing on-site facilities and services for visitors include:

Toilets

The site has toilets in the main museum, Cave Museum, and at the “Gate of the Fire” and “Gate of the Water” (30 meters away from the Cave Museum), and at the southern entrance.

Additional bio-toilets will be set up near the southern and eastern entrances. Toilets should be maintained clean and tidy.

Recreational Zone at the eastern entrance:

- Yurta town “Alymbek Datka”, where sale of national souvenirs is organized, as well as a cafe for 200 persons, yurtas for selling books, souvenirs, and other goods for visitors. There are also 3 restaurants in this area, Besides, it is organized a selling of brochures and booklets about Sulaiman Too and of other books in the museum buildings.

It is planned to organize the following recreational facilities at the southern entrance:

Café under the open air, yurta for resting; Car parking area; Points for beverage sales; yurtas for souvenir selling.

Viewing platform at the Cave Museum

Food and beverage selling; Photographing;

Viewing platform on the I peak of the mountain:

Souvenir selling; Food and beverage selling; Photographing.

7. Documentation

7b. Texts relating to protective designation, copies of property management plans or document management systems and extract of other plans relevant to the property.

The contents of this paragraph are added by the following line:

9. Management Plan for Sulaiman-Too Sacred Mountain (attached separately).

7g. Appendix

Firstly, two maps are replaced in the ‘Appendix I. Maps and drawings’ of the initial nomination dossier, as follows:

1. Map 4. Sulaiman-Too Sacred Mountain. Buffer Zone.¹

2. Map 5. Sulaiman-Too Sacred Mountain. Nominated Area. Sites and traces of ancient paths network’.²

Secondly, the new ‘*Management Plan for the Sulaiman-Too Sacred Mountain*’ for the years 2008-2012 is attached separately.

¹ This map is attached herein as a replacement of the Map 4 ‘The Sulaiman-Too cultural landscape. Territory zoning map’ provided in the Appendix I of the initial nomination dossier.

² This map is attached herein as a replacement of the Map 5 ‘The Sulaiman-Too cultural landscape. Map of historical and archaeological monuments location’ provided in the Appendix I of the initial nomination dossier.

9. Signature on behalf of the State Party

Mr. Sultan A. RAYEV,

Minister of Culture and Information of the Kyrgyz Republic

APPENDIX

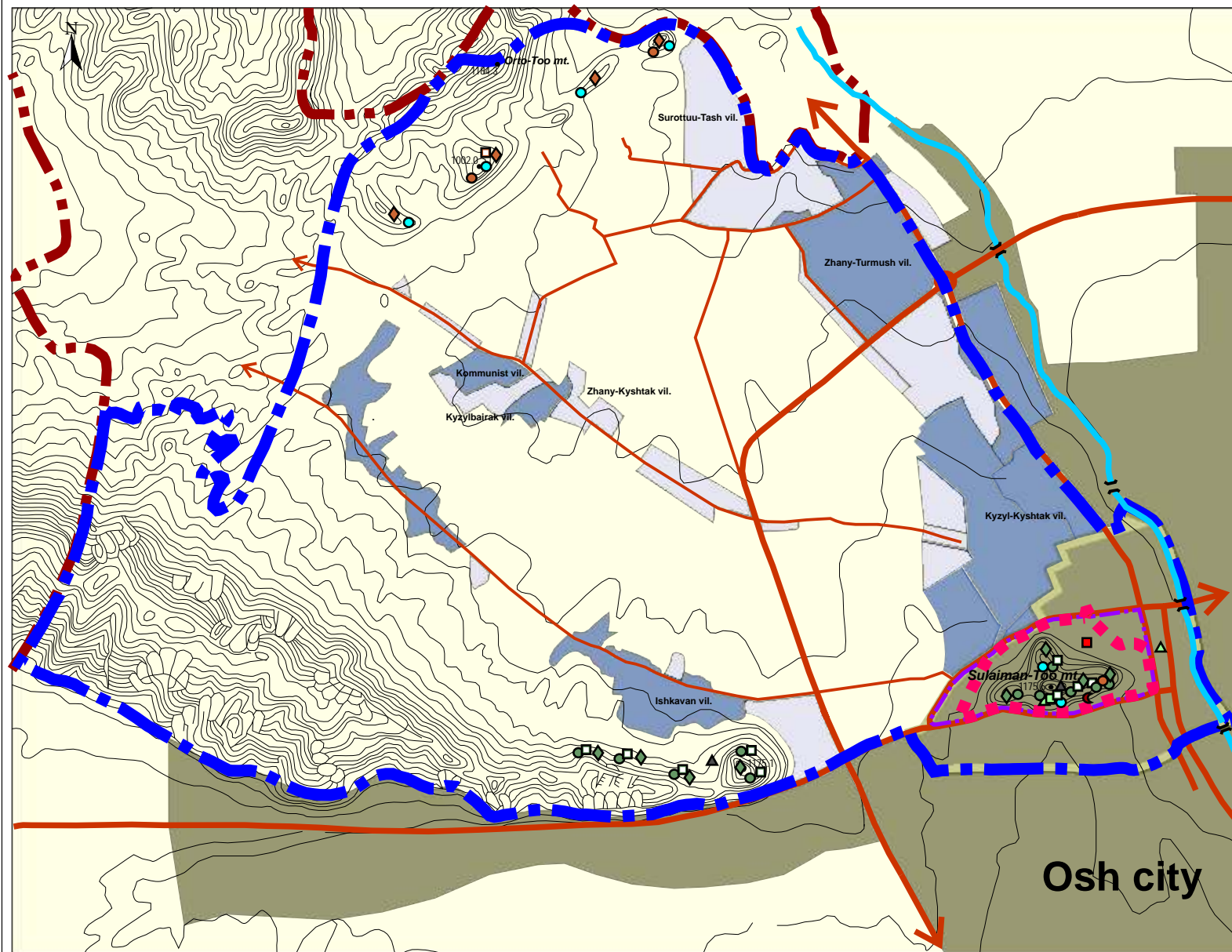
1. Map 4. Sulaiman-Too Sacred Mountain. Buffer Zone.¹
2. Map 5. Sulaiman-Too Sacred Mountain. Nominated Area. Sites and traces of ancient paths network'.²
3. Management-Plan³

¹ This map is attached herein as a replacement of the Map 4 'The Sulaiman-Too cultural landscape. Territory zoning map' provided in the Appendix I of the initial nomination dossier.

² This map is attached herein as a replacement of the Map 5 'The Sulaiman-Too cultural landscape. Map of historical and archaeological monuments location' provided in the Appendix I of the initial nomination dossier.

³ Separate attachment.

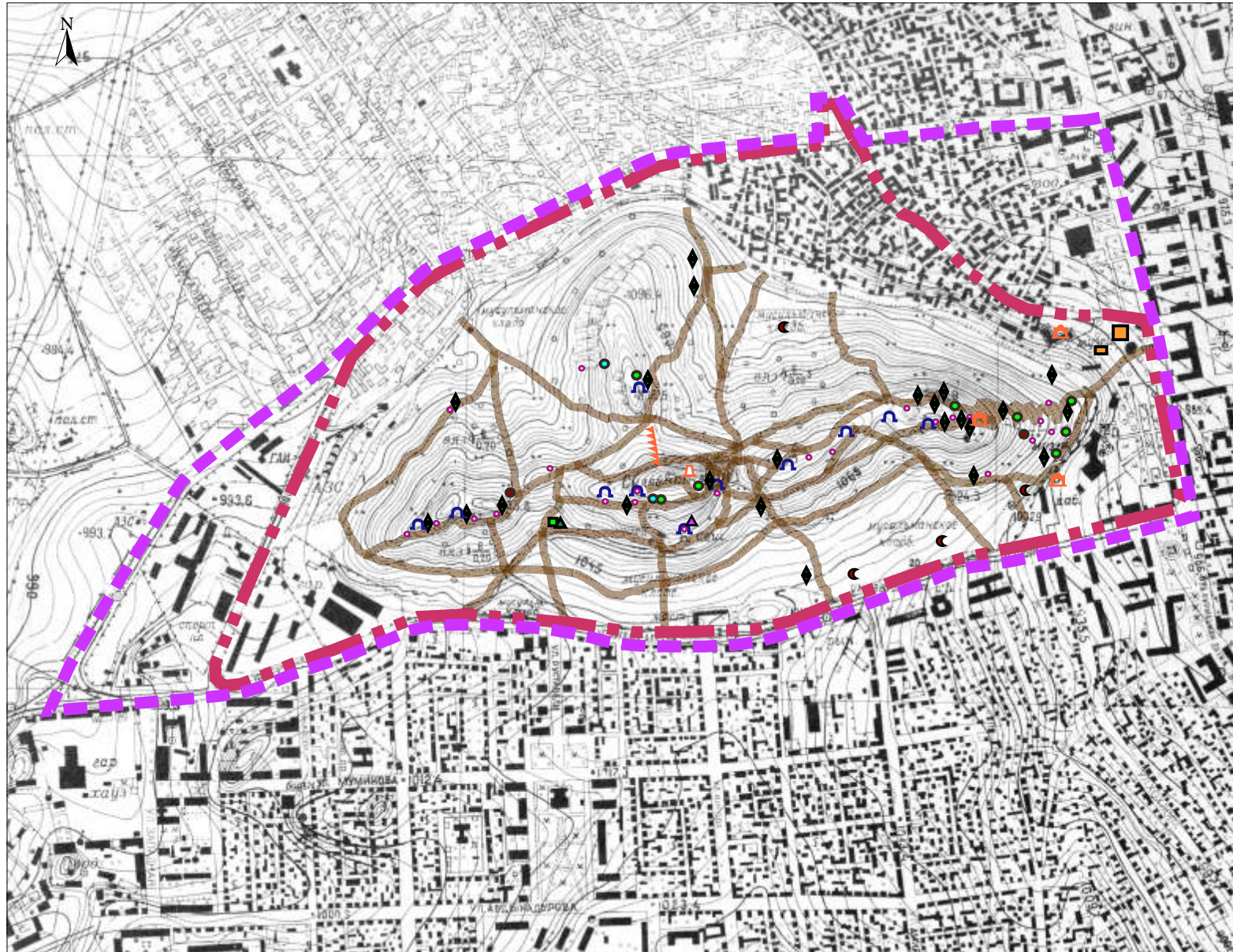
MAP 4. SULAIMAN-TOO SACRED MOUNTAIN. BUFFER ZONE.





















LEGEND

- State border
 - Boundaries of the buffer zone
 - Boundaries of the nominated area
 - Main roads
 - Country tracks
 - Ak-Buura river
 - The territory of Osh city
 - Rural areas
 - Villages
 - Plots sold to villagers for private building construction
 - Stone Age Tools site
 - Bronze Age Pottery sites
 - Bronze age settlement
 - Remains of the medieval city-site
 - Medieval burials
 - Bronze Age petroglyph sites
 - Iron Age petroglyph sites
 - Petroglyph sites of Ancient Period
 - Bronze Age cult caves and grottoes
 - Iron Age cult caves and grottoes
 - Bronze Age cult places
 - Iron Age cult places
- 0 1000 2000

MAP 5. SULAIMAN-TOO SACRED MOUNTAIN. NOMINATED AREA. SITES AND TRACES OF ANCIENT PATHS NETWORK



LEGEND

-  Boundaries of the nominated area
-  Boundary of the Legal Protection Zone established in September 2006
-  Traces of ancient paths
-  Stone Age Tools site
-  Bronze Age Pottery sites
-  Bronze age settlement
-  Bronze Age petroglyph sites
-  Bronze Age cult places
-  Bronze Age cult caves and grottoes
-  Iron Age petroglyph sites
-  Petroglyph sites of Ancient Period
-  Minor petroglyph sites
-  Remains of the medieval city-site cultural layer
-  Excavated remains of the medieval bath-house
-  Medieval Islamic architectural monuments
-  Remains of the medieval earth wall
-  Remains of the medieval earth structure
-  Medieval burials



MANAGEMENT PLAN
FOR
SULAIMAN-TOO SACRED MOUNTAIN

NATIONAL ACADEMY OF SCIENCES

INSTITUTE OF HISTORY

MINISTRY OF CULTURE AND INFORMATION

GOVERNMENT OF THE KYRGYZ REPUBLIC

Osh - Bishkek 2008

**The Management Plan of the Sulaiman-Too Sacred Mountain,
consisting of a Master Management Plan and two Management Sub-
Plans, was approved by:**

Ministry of Culture and Information of the Kyrgyz Republic

Date of approval: **24 January 2008**

Signature on behalf of the State Party:

Sultan A. RAYEV

**Minister of Culture and Information
of the Kyrgyz Republic**

The Management Plan was prepared by:

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Kurbanaly Azimov	Head of Osh sector of the ICOMOS Kyrgyzstan
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In addition, other Kyrgyz specialists, national and local institutions and organizations, both governmental and non-governmental, have contributed in the preparation of the Management Plan.

Scientific consultancy was provided by:

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Prof. Baltagul Nurunbetov	Director, NIAMK
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Management Sub-plan 1: Education and Information

Management Sub-plan 2: Care and Monitoring

Part 1. Background and analysis of present situation

1.1. Site characteristics and significance

The Osh oasis is situated at the crossroads of important routes of the Central Asian Silk Roads, in the area of the first contacts between China and ancient Davan (travel of Zhang Qian to *Western countries*, military campaigns of II-I cc. BC), characterized in the Chinese written sources as a country possessing “heavenly horses”. Obtaining of those horses was the main target of the above-mentioned campaigns undertaken by the Chinese. The petroglyphs of Sulaiman-Too, Aravan, and in particular those of Surottuu-Tash (south-east part of Orto-Too, in 8 km to the north-west from Sulaiman-Too), dated by the Iron Age and Antiquity periods, demonstrate a remarkable collection of images of beautiful horses bearing a resemblance to the “heavenly horses” of ancient Davan.

Y.A.Zadneprovsky was the first to invent the concept of “The Osh Oasis”, using it in a narrow sense, meaning the Ak-Buura river basin area, springing from the Kichy-Alai mountain range. On the whole, he included the territories within a radius 15-20 km from the city of Osh into its limits, which occupies its central part. At that he always stressed that the oasis was the part of Osh-Karasuisky plain. In geographic literature this oasis part enters the so called Osh hills zone which includes Sulaiman-Too, Airymach-Too, Kerme-Too (Chil-Mairam), Chil-Ustun and the surrounding them plain accordingly.

Sulaiman-Too is respected as a Sacred Mountain distinguished by the continuous tradition of respect and pilgrimage blending still today both Islamic and pre-Islamic beliefs and practices. It possesses an exceptionally large concentration of various cult objects and stands at the virtual centre of the cultural landscape encompassing the neighboring ranges of Orto-Too (eastern spur of Airymach-Too) and Kerme-Too (eastern spur of Chil-Mayram), along with the open plain they encircle, and also the separate Aravan Rock. All of those sites also possess similar cult places and petroglyphs. In general they are of much less concentration and variety than those of Sulaiman-Too, with the exception of images of the above-mentioned horses, the most representative collection of which is found at Surottuu Tash (Orto-Too).

The Sulaiman-Too Mountain has five tops, each having its own name. The tops names (enumerated from East to West) are the following:

1. **The Buura-Tagh** – “the Camel mountain” or “the Solomon mounation) or the **Sulaiman Too** that gave the name to the whole mountain.
2. **The Shor-Too** (“The Salt Mountain”) - the 2nd top south slope– named for its white cap of efflorescence. The north slope – the **Kochotluk-Too** (Landslide Mountain).
3. **The Rusha-Too** (“the highest” or “the brightest”) is the Mountain’s highest top.
4. **The Eer-Too (Kelinchek)**. A saddle shape top, therefore the name is translated as “a Saddle Mountain”. It’s northern slope of a plicate structure named “the **Kattama-Too**” (“the Puff Mountain”).
5. **The Keklikuchar** (“The Partridge Flying Top”).

The Mountain constitutes the historic core of Osh, one of the largest and most important cities of the Fergana valley in the past. It is suggested that the city has shifted to the foots of the Mountain in the Middle Ages, after the Arab invasion, while before it was situated upstream the Ak-Buura river, on the place of the Ak-Buura archeological city-site, near the southern outskirts of the modern city. The site of Ak-Buura has been excavated 6-7 years ago, showing the material evidence of its development over several centuries from III-II cc. B.C. to VIII c. A.D. The later Osh (characterized by the Persian and Arab geographers of the X c. as a fortified military town on a slope of the mountain where from the guards watched the Turks) has changed considerably in the modern times, and today there are no standing structures surviving in the city from the Silk Roads’ period. According to the above-mentioned geographers, the Mountain itself played a role

of a reference point and a military watching post for defending the Silk Roads' caravan routes.

In the 1812 Mir Izet Ulla, the Pakistani employee of the East Indian Company, wrote in his memoirs that “the city of Osh is known as Takhti-Suleimen (‘the capital of Solomon’). They show there a tomb of Azuf-ibn-Berkia, the Solomon’s minister. I’ve visited it, and it appeared to be quite large. There is a domed structure built on the top of the mound where, they say, the Solomon’s throne has descended. Every spring crowds of pilgrims of different nationalities come here from all neighbouring countries. This place is situated at the western side of Osh, people bring there various goods for sale and exchange. There is a bazaar every Tuesday.” It must be mentioned that in his map of the route from Kashgar to the Fergana valley he marked Osh and Takhty-Suleimen separately.

The Russian officer F.Nazarov, who was a military interpreter of the Siberian corps of tsarist army, had visited Osh almost in the same period of time (in 1813-1814). He characterized Osh as a place where they impose duty on caravans traveling from China and to China. Concerning the object of our interest he wrote the following: “on the rock of the mentioned mountain we saw two ancient buildings, and there is a big cave below. Our guide told us that those buildings are called ‘Takh-Suleiman’, and that every year the Asians travel to this place to worship it, and they believe spirits worshiped Solomon in this place. Those buildings are uninhabited.”

In the middle of XIX c. Ch. Valikhanov wrote: “near Osh there is a stone called Takhti-Suleiman (a throne of Suleiman). There is also a tomb of Asaf, who, according to oriental legends, was a vizier of this prophet, and also a tomb of the prophet Yunus (...) we ourselves read a book about sacred places around Osh. It follows from this book that Muhammad new of the existence of this town and precepted every true believer to visit the Osh sanctuaries at least once in their life. The Osh sheikhs are also in many. To worship those places, pilgrims with their families come there every year from Kokand, Margilan, Andijan and other towns of Fergana valley.” It must be clarified that Ch.Valikhanov did not visit Osh and he obtained information from literature and from people who crossed that part of Fergana valley traveling along the road linking Russian Turkestan with China. He mentioned Osh many times in his accounts and often noted its second name, Takhti-Suleiman, in brackets or just next to the first one.

In 1886 the Russian researchers F.Nalivkin and M.Nalivkina wrote: “among the *mazars* known not only in Fergana but also far beyond its borders it must be mentioned the *mazar* Takhti-Suleiman (Solomon’s throne) situated on the top of the mountain that has the same name, near the town of Osh”.

In 1887 A.Simonov published an article where he wrote: “The mountain has a big name of Sulaiman-Tau (the Mountain of Solomon). Almost on the top of its eastern peak, there is a *mulushka* (a kind of chapel or mausoleum). *Mulushka* serves as an object of worship for lots of pilgrims gathering here from all even remote areas of Turkestan, and a visit to this sacred place is considered to be a kind of great deed for which an absolution of a certain part of their sins might be given. Indeed, even for a healthy person it is rather difficult to climb such a height using a narrow and extremely steep path, and near the top even without any path, clutching at smooth stones and jumping from one hardly visible ledge to another. Concerning the mountain, the natives suffering from various illnesses go there because all the area around the *mulushka* is full of memorials of the saint’s abiding, which can heal all possible ailments.” He was the first author who mentioned the modern name of the Mountain – Sulaiman-Tau (tau/too means *a mountain* in Turkic languages). Further he describes the rites performed by pilgrims and their behaviour in different parts of the mountain. Also he cites some legends told by local people about the mountain’s appearance within the town, about a throne put on the top of the mountain by king Solomon, and also about some *auliye* (saint) who was given with the ability to work

wonders and to cure. The latter ability he passed to various places of the mountain. The author mentioned a mosque near the mountain's foot where there are tombs of many righteous people who were buried many centuries ago. Also he wrote that the locals believe that the Solomon's throne and the Virgin Maria's lamp were kept in that mosque in the past. Besides, he described barefoot pilgrims climbing the mountain's top following various paths. He wrote people believed that the faithful should first go to worship the Saint in Turkestan, then visit Samarqand, then climb Sulaiman-Tau, and only after that they may complete their great deed in Mecca.

In the early XX c. V.I. Masalskiy, a member of the Russian Emperor's Geographical Society, described Osh and cited some legends about its origins. He also wrote that "there are many various legends about the Takhti-Suleiman Mountain that has a great fame among the natives who regard it as sacred. There is a small *mazar* on its top where a number of worshipers gather in certain days." Further he describes in what places of the Mountain and what kind of illnesses did those pilgrims use to cure.

In 1913-1914 I.Castaniye in his article on sacred places of Central Asia wrote that the Takhti-Sulaiman Mountain is famous by the healing properties of its cult places.

There are also many other sources of the XIX - early XX cc. providing similar information. It must be noted that not only students of local lore, but also scientists, military officers and other travelers of different professions wrote about the Sulaiman-Too Mountain that time. The fact that the tradition of pilgrimage to the Mountain survived also in the Soviet times is reflected in the publications of Soviet authors, the specialists in 'scientific atheism', who wrote that there are still too many sheikhs living in Osh and criticized the backwardness of population in all three Soviet republics, because they still believed that Osh is the 'second Mecca' and continued to visit Sulaiman-Too for worshiping, curing, clearing themselves and asking the Mountain for many children, despite of all restrictions and also of the fact that almost all Islamic buildings were already demolished there.

According to the Russian scientist L.A.Borovkova who analyzed the data of the ancient Chinese sources (namely, *Shi Tsz* written by Syma Tsyang in the late II c. BC and *Hang Shu* written by Bang Gu in the I c. AD), the town of *Guishan* (*Guishan-Chen*) mentioned there as one of the main towns of *Davan* was situated in the area of Osh and a lateral translation of its name, *Guishan-Chen*, is 'a town near a highly respected/sacred mountain'. It must be mentioned that some other researchers suggested that *Guishan-Chen* was situated in the place of the archaeological site of Mug-Kurgan in Uzbekistan (Namangan oblast, Fergana valley), but there are no 'respected mountains' known in that area.

The Arabic and Persian authors of the IX-XI cc. AD – Al-Istakhri, ibn-Haukal, Makdisi (Mukaddasi) – didn't provide any information on the sacred nature and/or religious significance of the Mountain. They described Osh as a fortified town at the foot of the mountain, and the mountain itself they described just as a military observation post for watching the Turks. Al-Istakhri gave an information on the names of three city gates, one of which was called Darvoza-i Mukghede ('*gates of the fire-worshippers' temple*'). Another gates had a name Darvoza-I Kukh ('*gates of the mountain*'). Ibn-Haukal mentioned the cathedral mosque situated in the bazaar area. Makdisi wrote that Osh is a frontier town with a large *rabat* (fortified military post), and the fighters for Faith from all countries rush there. Osh therefore served that time as an outpost for spreading the new religion.

The earliest archaeological remains of Islamic structures found in Osh date to the XI-XII cc. AD. One of the mosques of that period had a name of Kichi-Mecca ('*Minor Mecca*'). Although all of those religious buildings concentrated around the Sulaiman-Too Mountain (mainly near north,

east and south-east sides of its foot), the sources of that period don't mention the mountain in a connection to them. Yakut (late XII – early XIII cc.), one of the last 'classic' Arab geographers, also mentioned the mountain just as an observation post. However, he informs about well-known scientists and theologians from Osh who learned in Mecca, Bagdad and Bukhara.

In the late XIII c. Jemal Karshi in his book "Mulkalat as-Surakh" mentioned the Mountain under the name of Baraka. He wrote also about the graves of saints and, among them, about "the tomb of Asaf-ibn-Burkhia, the vizier of Sulaiman-ibn-Daud". This must mean that biblical/koronical legend was already associated with the place by that time. The mausoleum of Asaf-ibn-Burkhia near the south-east foot of Sulaiman-Too still exists. The earliest *kairaks* (grave stones) at the cemetery situated at its southern foot date, according to the inscriptions on them, to the XIII c.

Osh and the mountain (under the name Bara-Kukh – beautiful mountain, or a separately standing mountain) were many times mentioned by Babur in his book "Babur-Nameh". He wrote about a *khudjra* he built on the eastern peak of the mountain, and also about a mosque situated between the town and the mountain. However, he also didn't write anything about its religious significance but mentioned that many legends exist about the merits of Osh.

Under the name of "Takhti-Suleimen" the mountain is mentioned first time in the first half of the XVII c. by Makhmud-ibn-Vali from Balkh. He characterized Osh as a town situated close to the borders of Kashgar and Uiguristan and mentioned some legends "ascribing its founding to the prophet Suleimen. There is an old building, known under the name of Takhti-Suleimen, where the most part of his fellow-fighters were buried. In the times of the conquest of Osh many Arab commanders were martyred there". The fact that the name of Suleiman was given to the mountain must signify its final adoption by Islam.

In the accounts of the early XVIII c. Osh is mentioned under two names same time – Fergana and Takhti-Suleimen. It is characterized there as one of the largest cities of the Kokand Khanate. Therefore, not only the name of the whole area (Fergana) was given to the city that time, but also the name of the mountain. In the opinion of Acad. V.V.Bartold, this fact must mean a growth of the mountain's importance as one of the Islamic sacred objects in the region. This importance didn't reduce in the following periods. According to the published statistical data, in 1900 in Osh there were 154 mosques, 7 *mazars* and 5 *madrasahs*. Most of them were situated in the area of Sulaiman-Too.

Although the pre-Islamic nature of rites performed at Sulaiman-Too was not recognized and mentioned as such in any written sources of the past, this nature is evident. Moreover, those rites are still connected to the pre-Islamic cult places spread over the mountain. They persisted over millennia and were just 'coloured' by Islam. For thousands of pilgrims Islam and those rites are inseparable parts of a whole.

Some legends related to Sulaiman-Too give various versions concerning the origin of its name. One of those legends reads that dervish Sulaiman lived on the Mountain, collected herbs and treated people against illnesses. When he died, grateful people gave the Mountain his name to commemorate that righteous man. As he was not mentioned in any historical written sources, therefore it is questionable did he exist or not.

The variety of all collected legends can be divided into 4 groups: a) those related to the origin of the city and to the etymology of its name; b) those related to the Sulaiman-Too and 'Minor Mecca'; c) legends about saints and righteous people and their *mazars*, also in a connection to the Mountain; d) legends related to various place-names in Osh and at Sulaiman-Too.

Some of those legends are mentioned in the medieval written sources and some others also might be of the medieval origin. The most of legends were preserved in oral tradition, but many of them were also written down and kept in manuscripts. A bright example is “The Treatise of the City of Osh” found in the Institute of Oriental Studies of the Russian Academy of Sciences in Saint-Petersburg. It is a XIX c. copy of a medieval manuscript. The ‘Treatise’ is written Persian and contains a collection of Islamic legends about virtues and notable places of Osh.

In XIX c. Russian scientists and students of local lore (N.N.Pantusov, V.Nalivkin, V.Orlov, N.N.Ostroumov, L.Zimin, A.Simonov, V.Masalskiy, E.Markov, S.Konopko and others) started to collect, analyze and compare the legends of Osh and Sulaiman-Too. In fact almost everybody who wrote of Osh and/or Sulaiman-Too mentioned also some legend. Those legends were even published in newspapers and guidebooks (e.g. in the “Guidebook on Turkestan and Railroads of Central Asia and Tashkent”). Due to that, by the beginning of XX c. there were already many Russian written sources containing legends on Osh and Sulaiman-Too.

Studies on folklore continued also in the Soviet period, and there were several publications on that. In 1987-1989 there was a special expedition organized by the Ministry of Culture in order to collect information on the Mountain and on the micro-toponymy of its peaks, caves, minor cult places and other features, but also on the worshipping and sacrifice rites practiced there. Those materials were used during the preparation of the nomination dossier.

The Russian orientalist L.A.Zimin had collected, translated and published 15 legends about the city and the Mountain. 5 of them are related to the prophet Suleiman. The names of Muhammad, Isa (Jesus), Jabrail, Ibrahim, Yunus and Ali-Omar are met in 6 of them. 5 legends tell of saints and righteous people who were connected to Osh and to the Mountain (Asaf-ibn-Burkhia, Khaji-Ahmed-Arkam, and others). In all legends the main role belongs to the Creator, because “it was Him who created Osh from light, and air in Osh is like the air of paradise, and water in Osh is like a paradise water. The tribute of the one who visited Osh and worshiped there will be the same as if he did a Hajj to Mecca.”

In 1878 in Paris there were published the materials of the French scientific expedition of 1877 that took place in Siberia and Russian Turkestan. The expedition was headed by E. Yujwalfy de Mezo-Covesd, a member of the Hungarian Royal Academy of Sciences. This publication gives some information about architectural monuments of Osh. For instance, he described a small mosque on the top of the first peak and also provided a lithography made by M.Muller, the artist who participated in that expedition. This lithography is the earliest known graphic representation of the Takhti-Sulaiman Mosque. Another publication of that expedition was a book by Marie Burdon Yujwalfy, the ethnologist (published in 1880). She describes the same mosque, but also the Mountain. Besides, she cites a legend about Sulaiman who climbed the Mountain and asked people what would they like him to do for them. People said they need water, because there was a dry steppe around, and Sulaiman ordered the mountains to part and let river to come. The city emerged then on the banks of this river.

In 1930ies the Chekh writer Y.Phuchik visited Osh and mentioned in his memoirs the activity and wide geography of the pilgrimage to the Mountain.

Presently the most part of pilgrims is constituted by the representatives of two major ethnic groups of Fergana valley: the Kyrgyz and the Uzbek people. The Tajik people and others usually arrive on the days of Moslem fests. In general there are no strict rules or restrictions, people can visit the Mountain any time they like or need. Some pilgrims from the remote areas visit the Mountain only once a year, mainly in spring. In the Soviet times the groups of pilgrims used to visit Sulaiman-Too in the period between spring and autumn agricultural works. Local groups

and individuals visit the Mountain on Fridays and on the days of feasts. Many pilgrims arrive to worship at Sulaiman-Too before their Hajj to Mecca, before traveling somewhere far, before any important things to be initiated. During several last years some couples come to the Mountain before wedding. However the main purposes of pilgrims' visits to the Mountain are: clearing, curing, pray for deceased and ancestors, asking for health and fertility. The couples coming to ask for children may stay in caves overnight. Women asking for help against bareness crawl on stomach over the sliding floors in grottoes and slide down over the surfaces of ritual stones with polished gutters. People believe in the sacredness of the Mountain as a whole and use a variety of minor places to perform rites (most often, old people and the locals do like that).

There is also a peculiar group of visitors – the shamans and those preparing to become shamans, both men and women. They come on Thursdays, perform their special rites and often stay overnight till Friday morning. Their rites are strongly influenced by Islam.

However, mostly both collective and individual visits include climbing the first peak and further following the main visitor path, stopping near every cult place met along this path. The sheikhs tell people what they must do there and cite Koran for them. The route ends near the Rusha Unkur Cave, where there are the facilities for cooking ritual food. On special days the ritual animal sacrifice is also performed there, but, most often, the pilgrims just visit main cult places, pray and have ritual food cooked for them.

It is for certain that today's traditions of worshipping and pilgrimage are strongly connected to Islam, but there are still many elements related to pre-Islamic times – crawling and sliding on stones, kindling fire (candles or oil), smoking with ephedra, etc.

Concerning Buddhism, in the written sources there is no mentioning of it in relation to the Mountain. Up to date the researchers did not arrive to any common opinion concerning the origins of the pre-Islamic rites at Sulaiman-Too. However, all of them agree that the earliest period when it was regarded as a sacred place is related to the Bronze Age. Also, there is a shared opinion on the Indo-Arian nature of both settled and pastoralist Bronze Age steppe cultures of Central Asia. All researches recognize that their cults not always correspond to the 'classic standards' of Zoroastrianism known from *Avesta* and from the Persian paleo-ethnography. The well-known Uzbek scientist R.Kh.Suleimenov wrote that the scope of the material collected permits to suggest that by the middle of the 2nd millennium BC in the eastern part of Central Asia the Indo-Arian tribes based their cult traditions on *Vedas*, while those of its western part followed the *Avestian* traditions (Suleimenov R., *Drevniy Nakhshab*. 2000, p.226). In a light of that, it could be suggested that the earliest cult of Sulaiman-Too was the Mithraism. Mithra, one of the most ancient Indo-Arian gods, was later included in the Zoroastrian pantheon. He was regarded as a God of Light, Union and Agreement. According to myths, he was born from rock in a cave. The Mithraist rites included libation of *haoma*, the sacred beverage. The cult places of Sulaiman-Too – stones with polished gutters for libations, caves and grottoes (especially those with inclined polished floor, to imitate the Mithra's birth from the cave) might be related to those cults. The most numerous objects at Sulaiman-Too are cup-marks and cup-hollows (up to 20 cm in diameter). They also could be used for the Mithraist rites. There are many other interesting and specific objects at Sulaiman-Too that could be interpreted in a similar way. Every known cult place at the Mountain is connected to the main path by more or less well-visible paths. It is relevant also to those places which are out of use today, and even to those located in poorly accessible areas on crests of the Mountain's peaks. The paths are often distinguished by ancient steps cut in the rocks, by polished patches of natural ledges and also by pecked footprints showing the direction to the cult places.

At Surottuu-Tash, the eastern spur of the Airymach-Too range, situated in 8-9 km to the north-

west from Osh, there are about 80 images found on the rock surfaces of its eastern and south-eastern slopes. Most of them represent the depictions of horses associated by all researchers with so-called *Davan horses* described in the ancient Chinese written sources. Also there are several images of feline predators and deers, and some solar signs. Besides of petroglyphs, the archaeologists found there several cult places similar to those of Sulaiman-Too (*cup-hollows* with polished ridges and a grotto with a polished groove). The most interesting are two hewn lines (furrows) of 12-20 cm in width crossing the second peak of Airymach-Too from south to north. It is suggested that Surottuu-Tash was associated with the horse cult, because this site possesses cult places in a combination with the largest concentration of horse images in the area, and also on the fact that the above-mentioned Chinese sources noted a special attention and respect paid in Davan to their *heavenly horses* and cited the legends related to their divine origin. The solar cult and its connection to the horse cult in the beliefs of the Sakae tribes was many times discussed in the relevant scientific literature and agreed by the researches of the Iron Age steppe cultures of Central Asia.

1.2. Geographical location and characteristics of natural environment

The Osh oasis is a part of Osh-Karasu plain, situated in the south-eastern part of Fergana valley, at the piedmonts of the Kichi-Alaisky mountain range. It is connected with the river Ak-Buura, streaming from the south-east to the north-east, and flowing into the Kara-Darya beyond the bounds of Kyrgyzstan. In its central part there is the city of Osh, and the neighborhood constitutes the Karasu district of the Osh oblast.

The low mountains known as *Oshskie Gorki* ('*Osh hills*') constitute the borders of the *Osh oasis* from the south-east (*Sulaiman-Too*), south and south-west (*Kerme-Too*), north and north-west (*Airymach-Too*) sides. The area limited with these peaks is about 2900 hectares. The eastern and north-western sides of the oasis are open to the Fergana valley.

In the local classification of the 'Osh hills' relief, they are called "*adyrs*" or "*counters*". In respect to the structure they are the horst-anticlinal lofted surfaces of various length and width, the formation of which is connected with the strengthening of the ancient Indian crystal plate pressure on the Asian continent (The Osh oblast. Encyclopedia, 1987) at the end of the Neogene.

Ancient Paleozoic rocks lie in the core of the horst-anticline, composing the Fergana valley base depressions and consisting of heavily crushed with upper Silurian, Devonian, siliceous, and brecciated slates, crystal marbled and pinky microcrystalline limestone of various shade, as well as of coal bed age levels (The Kyrgyz Soviet Socialist Republic. Encyclopedia. Pages: 49-51).

Mountainsides (breakages) between the Middle-Pleistocene and Late-Pleistocene terrace levels are steep and rocky. Their foothills are covered with friable deluvial-proluvial sedimentary deposits brought from the mountains by transient passages in a blocky-rubby end form, with the merged deferent cones and loamy kind stratum. The geological base of the geomorphologic structure of these mountains is composed of ancient Paleozoic stratum with big areas of limestone outcrop, heavily prone to processes of water, chemical and physical weathering, with a multitude of karsts form topography formed on the slopes. Karsts are represented with craters, depressions, niches, holes and caves of various forms and sizes, which since the upper Paleolithic times (?) and Medium-Late Stone Age had been used by the local inhabitants for various purposes. The most typical example is the cave of *Rusha-Unkur* ('*Eagle Cave*') situated in the middle part of the southern slope of the third peak of Sulaiman-Too.

A considerable role in the change of the Osh hills initial relief was played by the economic activities of people, which became much more intensive nowadays.

Climate. The climate of the region is characterized as moderate inland. Its formation is affected by the west and southwest air masses with a significant number of sunny days and the

predomination of southern winds, mostly weak. There are many winless days.

Winters are short and relatively warm. The monthly average minus temperatures last only for 2 months - January and February. But sometimes frosts reach up to $-22,4^{\circ}\text{C}$ and more (the absolute minimum is $-25,9^{\circ}\text{C}$). Snow remains about 2 months - from the middle of December to the middle of February. The average snow height is 15 cm. In rare instances it is twice as high.

The warm period begins at the end of February and lasts till November. At the end of March the Sulaiman-Too slopes are covered with a green grass carpet. Daily average temperatures in the spring and autumn are above zero.

Summers are long, hot and droughty. The hottest month is July with the average temperature of $+25,2^{\circ}\text{C}$ (with the absolute maximum of $+41,7^{\circ}\text{C}$). At noon the siliceous schist (one of the Sulaiman-Too components), warms up to $+55,3^{\circ}\text{C}$.

The average annual temperature of air is positive and makes $+11,4^{\circ}\text{C}$. The atmospheric precipitations during a year fall mainly as rains. Their average annual amount makes up to 375-400 mm. The absolute maximum is 485 mm. The absolute minimum is 200 mm.

South direction winds in the Sulaiman-Too area are prevailing. They are weak and most of days are still. The average annual speed of winds is 1,7m/second. The maximum speed of 8 m/sec is observed in summer and autumn.

Hydrography.

The main oasis water artery is the Ak-Buura River. The principal canals irrigating the lands are brought out from this river. The territory we are interested in is connected with the Kairma canal and its constituents. One of those constructed in late middle ages is still functioning, rounding Sulaiman-Too from its northern side.

The city and the settlements are supplied with drinking water through the water-supply. One more source of moisture is the atmospheric precipitations. In the Soviet times there were undertaken active measures on the Sulaiman-Too slopes irrigation and the *Airymanch-Too* foothills (*Orto-Too*).

Soils.

The soils of the considered area are represented by the Turan typical (ordinary) sierozem. The maternal rocks are low Quaternary sediments, represented by sand-soil-detritus thicknesses and loesslike loams. Morphologically the Turan typical sierozem is characterized as having a low humus level output, highly carbonated with a weak differentiation of the soil profile. (T.I. Roichenko. Soils of the Southern Kirgizia. Frunze, 1960).

Vegetation.

The vegetation in the Osh oasis is subordinated to the vertical zoning and the distribution is uneven. In the low northern zone, especially on the rocky-rubbly soil, there are the thorn cushion plant formations where thorny pollsters (prickly thrifts, bindweed and others). In the flood-lands and seldom on the mountain terrace slopes various bushes (bay leaf poplar, pussy willow, turkistan birch, dog-rose) are met. On the foothills (the southern adyr zone) the predominating plants are various types of wormwood (the Fergana eremophilous, rush and others).

The mountain slopes vegetation depends on features of the mountain system, its massiveness and height, exposition and steepness of slopes and rocks composing the mountain. In the spring-early summer time there are many ephemerals and ephemeroïds, with peacock poppy, reomeeria deflected, abundantly accrescent crocuses, gagea, bluegrass viviparous, desert sedges and herbs, fickle sisymbrium and others.

Cultural vegetation in the Osh oasis is represented by cotton-plant, tobacco, cereals, potato,

cabbage, and as for fruits - vine, apples, peach, almond trees, plums, apricots, quince, pomegranate, figs and so on. Some of the woody-shrubby species on Sulaiman-Too were planted in the course of planting greenery campaigns of the object in the Soviet epoch. Among the plants, represented in the Osh hills zone there are some rare species, registered in the Red Book of the Kyrgyz Republic.

Animal world.

The animal world of the Osh oasis is characterized by a considerable specific wealth, the presence of endemism and relict forms, related to the Turan desert province. Mammals are represented by 65 species. Typical for the oasis are: horseshoe-nosed (short, the Bukhara) bats, white-bellied long eared bats, relict gopher, the Turkistan rats, eared hedgehog, tolai hare, jerboas, sandstones (red tailed, crested), mice (wood, house), grey hamster, field-voles, foxes, ermine.

Birds are represented by 189 nester species: tuvik? (түвик), the barbary falcon, the stockdove, the white-bellied white winged woodpecker, the restless slovka, the Himalayan creeper, the river ducks, the sparrow-hawk, the booted eagle, the bearded keklik, the Daurian partridge (chil), the quail, the swallow, the sky-lark, the rook black crow, the beam bird, the nightingale, the titmouse, the sparrow (field, Spanish, Indian, rock) and others.

Reptiles are represented by 22 species: the grey gecko, the agama (steppe, the Turkistan, the Himalayan), the toad-agama (sunwatcher, reticular), the grey giant, the runner (cross-striated, spotty), the steppe tortoise, the desert lacerta, the glass-lizard, the oriental boa, the shaft-snake, the aquatic and others.

Amphibia are represented by 2 species: the green toad and the lake frog.

Plant pests of crops, gardens and forest plantations: the Turkistan rat, the mice, the field-vole, the my-lady's-belt, the rose-colored and common starlings. The insects: the silkworms (gypsy moths, lackey), the apple moth, the seedworms (walnut, codling moth, pistachio), and others.

1.3. History and development

The most ancient traces of primitives in the Osh oasis are found during the excavations of the antic farmstead of the Mirzalim-Tobe in the Osh eastern suburbs, and in the cultivated layer of the second attitude of bed were found 8 finished flints. They came upon to together with the loam, used for production of adobe bricks and mined somewhere nearby (P.G. Pavlov. New findings of the Stone age in the southern Kirgizia. CA. 1983, 2, p.213-2140).

Single upper palaeolithic findings are made in the center of the city as well, in the TV center construction foundation pit. (Suleimenov and others, Report, 1998). In the newspaper articles informing the readers on the works in the Snakes' cave on the Kerme-Too (V.R. Cheilytko), there is the information about stone tools related to the late neolith. The microlithic inventory, dated the neolith is known from the Rusha-Unkur cave on Sulaiman-Too. (A.Poshko. The Archeological Researches 1956 in Osh and its outskirts.CA.1957,4).

Reconnoitring works of 1999 and 2004 on Sulaiman-Too for the purpose of finding new locations, gave no results. Apparently those researchers who consider the caves on the mountain were not rendered habitable all the time were right, but were visited from time to time.

It is true that the point of view of one of the Sulaiman-Too researchers, Ogudin V., the student of local lore, expressed by him in the 1988 field report about that the mountain sacral origins go back to the Neolith.

Currently there is no archeological confirmation of this view point. As for other Osh low hills, then their purposeful inspection with the object to finding new reliable dated Stone age complexes lies ahead. Furthermore, the above given information encourages, and the specialists consider the adyr zone ridges between Osh and Uzgen very perspective. No early and middle

Bronze Age stages monuments on the oasis territory have not found yet. But casually found stone “weights” near Osh, typical to prototown cultures, give even signals on the possibility of existed monuments of those cultures. A weighty support of this statement is a found necropolis in 2005 (20 km to the east, at the Shagym, the Kurshab river inflow), the funeral complex of which in cultural aspect is analogical to the materials of early БМАК period. Thereby it is possible to consider that in the Fergana valley in the 3-2 thousand years AD there existed and developed a settled-agricultural prototown culture prior to the Chust culture (Amanbaeva B., Rogojinsky, 2007, p.). The settlements of the late Bronze are widely spread. And all of them are related to the Chust culture monuments circle dated the middle 11- beginning 1 thousand years BC (Zadneprovsky, 1977, p.77) with a predominating agricultural economy, and cattle breeding played a subsidiary role. According to Y.A. Zadneprovsky, its principal researcher, the settlements were concentrated in the form of separate oasis’ and were connected with ancient river channels or their delta. On today’s Osh territory there were fixed three settlements: the rest were situated in the radius of 3-4 and 10-15km to the north-west, north-east, and south-east from the city. (ibidem, p.85). The total number of them accounts more than dozen. Of the peculiar role was played by the Osh settlement, situated on the southern slope of the third Suliaman-Too top. A number of signs justifies: location on the mountain, a terrace-like planning, the types of dwellings-dugouts, little finding richness of the layer, a big percentage of painted ceramics, the presence of rare for this culture zoomorphic subjects (Zadneprovsky, 1977, p.88). Undoubtedly, that already at the same period it was a big ideological center of eastern and south-eastern Fergana, functioning as the place of ministers of religion habitat and conducting ritual ceremonies. A part of the petroglyphs and majority of cult places are related to this epoch, at that jarring of one and use of others, chronologically evenly precedes the appearance of the settlement. Thus, the beginning of the Sulaiman-Too sacral landscape and Kerme-Too is related to the Bronze age, the caves of the southern slopes of which, and especially the northern, contain the materials, demonstrating the similarity with the petroglyphs and ritual places of the nominated object.

The main types of production activities - the culture of the surrounding fields, pasture, the use of open water sources, at that not the principal rivers, but their inflows, construction of dwellings, the use of natural materials for various kinds of crafts, as well as the use of the surrounding landscape natural oneness, especially the rocks with unusual relief and caves for cult purposes were of a load mode character. It can be said for sure that the influence on nature at that time was of local character.

In the early Iron age the settled-agricultural development traditions were continuing, with the existence of the nomadic culture at the same time, which is justified by the cattle-breeding population burial mounds to the west and south-east from Osh, as well as the early Airymach-Too (Surottuu-Tash) petroglyphic bed. Evidently the cult places, similar to the Sulaiman-Too monument types also belong to that very epoch. In the antic time this object remains the main cult center of the east and south-east of Fergana, which is justified by the archeological materials. There appears its one more function - a geographic reference point for European tradespeople and travelers on the Great trade highway connecting the main Eurasian cultural regions. A number of researchers put the famous Ptolemaic Stone tower exactly on Sulaiman-Too (the author of 2c.AD). The earliest record of the nominated object is related to the first centuries of 1thousand years AD Chinese source as a highly revered sacred mountain (Borovkova,1989, p.56-57). Exactly at that time the sanctuary “specialization” on the Airymach-Too (Surottuu-Tash) takes place, and is devoted to the so called celestial horses divans, and which were written by the Chinese sources, and the great number of images on the rocks give the idea of the exterior of these finest racers. There are two such images in the Sulaiman-Too south slope third top as well. The third known point with these patterns - a widely known in the research literature as the Aravan rock at 20 km to the west from Osh and

Airymanch-Too (Surottuu-Tash). It is the main component of the still functioning cult place of Duldul-Ata. Two more locations of the cult place are found in the Nookat and Abshyskaya valleys, also gravitating to the Osh oasis.

Judging by the range and number of petroglyphs and the presence of cult places, Airymach-Too (Surottuu-Tash) is indisputably was the central sanctuary, devoted to these horses. At 2 km to the north-east from it there is Bilovour-Tobe, a fortified settlement, dated the Markhamat times, which is accepted to qualify as the oasis north-west advanced post (History of the Kirghiz SSR, v.1, p185), as well as being in the Markhamat site of ancient settlement defence system, standing at the 35 km to the west. One could agree with this opinion only with its first part - the oasis defence and add another point: a nearby sanctuary as well. Still since A.N. Bernshtam times the Markhamat site of ancient settlement has been comparing with the city of Ershi, famous for its horses. The Aravan rock with the image of a couple of "celestial" racers not far from it was not the last argument of this authentication. Of most interest is the issues dedicated to the Ershi location. The most interesting from the latest works dedicated to the Ershi location is the A.Khodjaev's point of view (A.Khodjaev. On Ancient Chinese Sources Data on the Fergana statehood (Daiyuan) 20052, p.160-165), who perfectly puts it to the Osh region (A.Khodjaev, 2005, p.161). As for the concentration of the places with the patterns exactly in the Osh oasis and adjusting its territories then it is one of his archeological confirmations of the Ershi location version being offered (A.Khodjaev, p.165). Furthermore, the Fergana east and south-east foothills on their geographical and climate conditions with the Osh oasis are very appropriate for the horse-breeding development.

The impacts of the anthropogenic factors in the course of the early Iron age and antiquity were load mode as before. The man has just used the natural mountain components, not changing their main characteristics. In middle ages Sulaiman-Too plus to its sacral functions adds others. That time the city comes close to the mountain and turns out to be included into the system of its defense constructions, which is justified by the Arabic language literature. The mountain tops served as watching points over the movements of unfaithful people, i.e. nomadic Turks not having excepted the Islam. It also becomes a new religion promotion advanced post, as there was a Rabat, where the gazii-fighters, spreading the faith used to live (Bartold, 1996, p.357). But the most important was the fact that the city became the mountain development factor and since that time their fates are indivisible. In the X-XII cc. The adaptation of the mountain to the new ideological Muslim relics, appearing in traditional architectural and epigraphic forms and relevant rituals. Already at the end of 13 c. Jamal Karshi says about it as a benediction and worshipping object (Jamal Karshi, 2006,p.83-84). On the contrary in the 5 c. Babur, does not say directly of the cult character of the Mountain, but mentions the presence of great number of khadises and legends about Osh, when it became its dominant. Possibly, that the construction itself of the Timurid Sultan-Makhmud's khudzhira over the plate with the sockets and the foot (kadamjai) was not by chance at all, but was dictated by the desire to accentuate it with something outstanding, and to protect the Solomon prophet traces on the mountain. Judging that very Jamal Karshi's evidence the localization of the Bible-Koran subjects have already been rooted in his epoch. Consequently, in the times of Thimur and the Timurids, it was already sacral for the Muslims of the region.

The mountain's sacral importance apogee reaches in the late middle ages, when its fame, obscures the importance of the city of Osh. The name is often substituted for the mountain name and sounds as the Takhti-i-Suleiman. This consequence has not been lost in the new times, when the legends and traditions on the mountain itself, its separate tops and some monuments have already been developed. At that, these legends include the middle ages oral and written information. The name "Sulaiman" itself is attached not only to the Biblical, Christian or Muslim prophets, but is connected with the Kyrgyz dervish named as Sulaiman.

The Mountain has experienced the XX c. totalitarianism, with the aim of extermination of the

whole cultural beds. Exactly in that period some architectural heritage monuments were lost (Zakharova, 1997) and an active anthropogenic intervention took place. But despite the many years, sometimes tough prohibitive measures, the Mountain worshipping traditions were preserved, as well as its main natural and historical-cultural components.

1.4. Present state of knowledge about the Site

During the 20th century both professional archeologists and students of local lore, and just antiquity amateurs revealed and researched the Osh oasis monuments. Accordingly, they were reconnaissance routes, amateur and scientific excavations. The well known Soviet archeologists T.G. Oboldueva, M.E. Masson, A.N. Bershtam, Y.A. Zadneprovsky and others researched various epoch monuments including the settlements and burial mounds of the Bronze and early Iron ages, antic farmsteads, and settlements, the middle age sites of ancient settlements, petroglyphs, epigraphy.

The first scientific archeological researches are connected with the name of Y.A. Zadneprovsky, who in 1978-1984 conducted large scale excavation works at the Bronze age settlement. He also surveyed the Osh oasis monuments, left by the agricultural population, - Airymach-Too, Bilovour-Tobe, Mirzalim-Tobe, Chayan-Tobe, Dilkushad, Mainak and others, and as well as the monuments left by nomads, - Ozgur.

At the end of 1980-ies in the format of preparation of the Sulaiman-Too conservation zone scientific constituent, the Culture Ministry and the Academy of Sciences of the Kirghiz SSR held joint researches, that became the grounds of practical pioneering and the projects on preservation, restoration, and conservation of many mountain objects. They were the first complex works on study of material and non-material heritage of the Mountain. Of important research stage in the Sulaiman-Too and its historical-cultural monuments study became the "Osh-3000" jubilee of the city of Osh in 2000. The researches of a number of objects were held during several years, including petroglyphs, cult places, the Oshe settlement, the middle age bathhouse. As the result it became possible the conservation and presentation of some monuments. Besides this, the Ak-Buura site of ancient settlement was researched and a big number of construction works in the Osh center had been under an active archeological supervision, which allowed to collect new data on the spread of cultural layers and their stratification. In the years of 2004–2005 the works on Sulaiman-Too were held within the terms of preparation for the UNESCO World Heritage List nomination. In 2005-2006 within the UNESCO other program - CARAD was made the Sulaiman-Too, Airymach-Too, Kerme-Too petroglyphs and cult places documentation (Amanbaeva, Sulaimanova, Joldoshov, 2006). In the nearest future it is planned the continuation of the research works within the terms of various national projects, as well as practical measures on preservation of historical-cultural heritage objects in accordance with the Culture Ministry's approved programs.

1.5. Local population, life style and traditions

The local population, living within the Sulaiman-Too buffer zone consists of city-dwellers and the inhabitants of several villages, belonging to the Kyzyl-Kyshtaksky village board (Kyzyl-Kyshtak ayil okmotu) of the Kara-Suu rayon, one of the most inhabited territories of the valley in the whole. According to the composition, it is polyethnical. The main ethnos are the Kyrgyz and Uzbeks. The same picture is also characteristic for Osh.

The most burning issue is the problem of occupation. Though on the general background this ayil okmotu is considered to be safe enough in this respect, as the neighbourhood with Osh allows there inhabitants to work in the city. Some part of the population especially the youth work abroad, in Russia and Kazakhstan in particular. The earned and sent money is used by the relatives for construction of new houses. One more positive development factor is that that some villages are in fact at the Uzbek borders and it allows them to trade, which also brings a good

income. As for the economic activities of the population, then there are no more state and collective economies. All cattle and a considerable part of the arable lands are in private ownership. After the 90th years crisis the cattle breeding and agriculture restoration processes have been taken place in the region. Currently, mainly vegetables are sown; the product is used by themselves and are sold at the Osh markets. The gardening portion is considerable. The cotton-plant has remained, but in connection with its unprofitability, the sowing has been reducing. A small part of the local population work at the state structures (schools, hospitals, aiyl okmotu, museum-reserves and so on). Nevertheless, the unemployment problem is still actual for this region. The main part of the population (as the main or additional kind of activities) is engaged in the agricultural economy (agriculture and cattle-breeding). A certain part is the owners or shareholders of the farming economies. A considerable part of the population has livestock in little numbers: mainly one, or two cows, several goats and sheep, some have horses. All of them keep the cattle at the house barns and store hay and other forage for winters themselves. The greater part of the cattle graze at the villiage outskirts, along the river and canal flood-lands, as well as on the free unused lands - on the Airymach-Too, Kerme-Too slopes, and up to recent times, - in the north and north-west of the Sulaiman-Too fifth isolated top and so on. The cattle is grazed by either owners or hired shepherds.

Some of the modern Osh oasis traditional intangible cultural heritage are the preserved elements of life and a family life, the rites, connected with the birth, death, wedding ceremonies. Folk games and contest, some kinds of them are very popular, as well as traditional hunting skills can be related to living traditions. This is first of all relates to the Kyrgyz part of the population. Among the Uzbeks there is the knowledge and skills connected with traditional agriculture. All together, modern cattle-breeding practice in many respects meets the traditions of the past and well adapted to local conditions.

Many traditions, typical to the local way of life, have ancient roots. Some of them have lived up to now and almost unchanged, some - have experienced certain modifications and adapted to the modern conditions of life. Customs and rituals, some elements of the morals and manners, traditional hospitality, traditional cuisine, folk music, dances, folk holidays with traditional games and contests, traditional crafts - all this compose an invaluable heritage, which is to be studied and careful preservation. In order to preserve and rebirth folk music and dances, local authorities organize annual festivals and contests, the programs of which include traditional "aityshi" akynov (the bards' competitions), and the Manas tellers. (Akyns - bards capable to create immediate texts appropriate to the current event and sing them out. The other bard has to answer properly). There are famous akyns, composers, and singers in the city and well-known in Kyrgyzstan.

One of the important Osh oasis intangible heritage manifestation, once famous for its masters - traditional crafts, which were preserved in a considerable level. As the result of the survey of the local specialists and students of local lore and in the process of ethnologic researches were revealed the facts of the preserved in the city and various settlements of the OSh oasis practitioners of traditional crafts - such as carpet weaving, making the items out of felt, leather, metal, ceramics, wood, separately tandyr, rod network, sewing traditional clothing and footwear typical for the Kyrgyz and Uzbeks, the items of household. It is to be noted, that such kind of activity as making silk materials has disappeared. Currently traditional cotton and silk cloth are brought from Uzbekistan, more often from Margilan. The traditions are revived connected with the selection and preparation of horses for various kinds of horse races, as well as raising and growing and training dogs of special breed for traditional hunting - taigans. The traditions of making musical instruments, characteristic for the Kyrgyz as well as for the Uzbek population of the region have been preserved. Well preserved and actively used the traditional construction materials, - pakhsa, guvaliak, as well as the construction techniques and house building skills.

The “bozui” (yarta) (that was not long ago was the main type of dwelling for nomads of the valley) making skills has been preserved on the territory of the region. One more the Osh oasis important demonstration of non-material culture - is the presence of the respected sacred places, legends and traditions, existing among the inhabitants and toponymy as well.

The point is that it is not spoken only on Suliaman-Too, but Kamar-Ata, the first top of Orto-Too, locating in bordering with Uzbekistan territory, and Duldul-Ata, which includes the Aravan rock with the images of the divan horses. People not only from local population but from the whole region come to worship it.

1.6. Visitors to the Site

From the ancient times all objects of Sulaiman Too served as a mass pilgrimage place. Since construction of the Cave-complex on Sulaiman Too in 1978, the interest of ordinary visitors to the mountain has significantly grown.

In 1980s of the last century, visiting of Sulaiman Too Mountain and Cave-complex was included in itinerary of the Tourist Bureau “Sputnik” (the biggest tourist agency in the Soviet Union). More than 10 groups from all 15 republics of ex-Soviet Union had arrived to Osh city. Flow of tourists and pilgrims sharply decreased after the collapse of the USSR, from 1991 tourist routes, which were used for decades had disrupted. The number of visitors of Sulaiman Too can be seen from the following:

Number of visitors

1980s of the XX century:

1980 – 59 000
 1981 – 61 200
 1982 – 68 200
 1983 – 94 200
 1984 – 120 400
 1985 – 31 600
 1986 – 120 400
 1987 – 182 400

1990s of the XX century:

1990 – 59 200
 1991 – 92 190
 1992 – 95 100
 1993 – 27 800
 1994 – 42 200
 1995 – 20 951
 1996 – 36 000

It is important to note that the numbers reflect only officially registered visitors, i.e. those who purchased tickets.

Impulse to the growth of the number of visitors was given by the celebration of the 3000 year jubilee of Osh city in 2000 with construction of the museum, museification of the bath and the earth-house in Osh settlement, petroglyphs, and reconstruction of the Cave-complex, and renewal of the main footpath.

Number of pilgrims was disregarded since official ideology denied their presence.

In the meantime, from June up to the beginning of September great number of visitors from all Fergana oblasts of three republics has visited the site.

Table: Number of visitors

Year	Total number	Serv. of excursions	Conducted excur.	Num. of foreign n.	NIS	School students	Students	Military	Adults	Delegations
2002	31914	11181	655	941	1728	4905	1233	1634	24142	983
2003	63857	15183	943	840	2168	35247	1341	527	23470	718
2004	78303	6105	769	570	2321	21211	1024	861	40682	715
2005	37980	13052	511	626	300	19100	5269	230	1870	355
2006	68985	10941	745	707	428					
2007	70689	16136	848	1553	647					

*Official monitoring of pilgrims has started only in 1992.

With the purpose of developing tourism in the country in December 22, 2000 Presidential Decree was issued. In compliance with it the Osh oblast Administration passed a resolution on the Program of development of Tourism (2001 - 2010).

With the Presidential Decree №225 of 17.07.2001 the Governmental Program of complex social and economic development of Osh city for 2001-2010 was approved, where there is included a separate chapter on the development of Sulaiman-Too Museum complex.

1.7. Cultural heritage – present state of conservation, protection and management

The nominated area is inscribed within a larger Protection Zone formally established by the Decision of the Kyrgyz government No 638 of the 08 September 2006. According to the above Decision, this Zone comes under the responsibility of the “Sulaiman-Too” National Historical and Archaeological Museum Complex, and any new constructions within its extended boundaries are prohibited, unless a special agreement is obtained from the relevant national authorities responsible for the protection of cultural heritage and natural environment.

The nominated property is inscribed on the National List of Properties and given by a formal status of the National Historical and Archaeological Museum Complex. It is covered by the provisions of:

- i. the 1999 Law “On the Protection and Use of the Historical and Cultural Heritage”, No 91 (with the Amendments of 13 December 2005, No 38);
- ii. the 2002 Regulations on the Inventory, Protection, Restoration and Use of the Historical and Cultural Heritage, No 568 (with the Amendments of 25 August 2006, No 614);
- iii. the 1999 Law “On the Protection of Nature”;
- iv. the Regulations of the “Sulaiman-Too” National Historical and Archaeological Museum Complex”, approved by the Governmental Decision No 471 of 26 June 2004;
- v. the Decision of the Government of the Kyrgyz Republic “On the Protection and Use of the “Sulaiman-Too” National Historical and Archaeological Museum Complex”, No 638 of 08 September 2006.

According to the (i) and (ii), to provide a proper protection and use of the cultural properties, the zones of legal protection of three types (*Protection Zone*, *Zone of Planning Control* and *Zone of Protected Natural Setting*) are to be established and incorporated in all kinds of regional and urban development plans and projects. As mentioned above, the Protection Zone for Sulaiman-Too is already established by issuing the (v). The Protection Zone (and, therefore, the nominated area within its boundaries) will be considered in the urban development master plan of the city of Osh. The preparation of a new urban master plan of the Osh city is already in progress. The revised urban master plan will respect this Protection Zone, providing the adequate regulatory tools. However, the boundaries and regulations for the *Zone of Planning Control* and for the *Zone of Protected Natural Setting* supposed to provide an additional layer of physical and visual protection around the Site are still at the early stage of preparatory work. The idea is that the enlarged buffer zone will consist of all three types of legally established zones, in order to provide its protection according to the international standards, while using common instruments of the existing national legislation.

The nominated Site is a national property of the Kyrgyz Republic. The overall management of the Protection zone, encompassing the nominated area, is the responsibility of the “Sulaiman-Too” National Historical and Archaeological Museum Complex (NIAMK), which, starting from the year 2006, comes under the aegis of the Ministry of Culture and Information and is funded from the national budget. NIAMK represents today one of two exceptional cultural reserves in Kyrgyzstan having not only a status of the National Cultural Heritage Reserve, but also clearly defined and legally approved boundaries. The office of NIAMK is situated in the main museum building near the eastern foot of the first peak of the Sulaiman-Too Mountain. NIAMK is headed

by the Director-General appointed by the Governmental Commission for Cultural Heritage with the agreement of the Governor of Osh oblast. A permanent staff of NIAMK includes also two Assistant Directors, clerical staff, several specialists of different professions (historians, biologists, etc.), and also the site personnel consisting of custodians, guardians, ticket collectors and cleaners. However, despite of its formal national level status, NIAMK is actually double subordinated – both to the Ministry of Culture and Information and to Oblast Government. It is financed from state budget, but through oblast financial structures. The director is appointed by the Ministry of Culture and Information upon the proposal of the Oblast Government. The Minister of Culture and Information approves the staffing and their functions. The Ministry of Culture and Information supports the creation of exposition, coordinates matters related to the use of cultural heritage and research work is supervised by the Academy of Sciences. The Municipal Governmentt also plays an important part: they still issue permissions for the new construction in the Protected area established in September 2006 and decide on land lease there. The involvement of local community from the *mahalla* (traditional residential area around the north-eastern and northern foots of the Mountain) grows gradually during the last several years, they take part in visitor services, maintenance and protection (sheikhs-custodians) of the Site. The *Mahalla* Committee organizes cleaning campaigns at the Mountain at a regular basis. There is also a growth of public interest, especially it is relevant to the ecological entities and to the NGO defending of human rights. They keep under control the expenditures of money collected through public campaigns for the benefit of the Mountain.

A part of the nominated area along its north-east, north and north-west sides, near the mountain foot, is occupied by vernacular dwelling houses inhabited by people who traditionally provide home stay and some ritual services for pilgrims. The mountain foot at the eastern extremity of the nominated area, where from the main modern visitor path starts, is occupied by a public garden with park plants, fountains and sculptures. An essential part of its territory is covered by modern buildings and other structures mainly related to the site museum complex, to the local TV centre, and to the tourist services (restaurants, cafes). Also there are several new structures related to the ritual services for pilgrims near the Ravat-Abdullakhan Mosque, a high memorial stele in front of the main museum building, and a symbolic gate of modern design at the starting point of the visitor route to the first peak. Some intrusive buildings have been already destroyed in this area during the last 5 years, and there are plans to remove also some other modern structures. At the western extremity of the nominated area, near the mountain foot, there is a frontier post established in the Soviet times and still active. There are several buildings (apartment houses, military barracks and others) in its territory. As for the present, the Kyrgyz authorities consider the problem of transferring of this military unit somewhere else and of the removal of those buildings from the Sulaiman-Too foot as being insoluble, because it is an important post in the vicinity of the Uzbek frontier. To the same period it is also related the construction of the modern visitor path (partly overlapping the earlier pilgrim path) and of the observation platform on the top of the first peak, the installation of the TV antenna on the top of the second peak, and the construction of the intrusive electric line on the 1st peak. Another concern is non-indigenous *karagach*-trees planted on the lower parts of the southern and western slopes.

However, the most destructive and irreversible intervention to the Mountain was a restaurant at the southern slope of the third peak, fitted in the 2-storey natural cave of Rusha-Unkur, which was the largest one at Sulaiman-Too. In 2000 it was turned into a museum, which is now one of the main attractions for tourists. The ‘Cave Museum’ with its enormous round “window” and concrete front staircase is well visible from the southern borders of the site and represents one of the most intrusive modern structures at the Site. It is impossible to remove it without damaging the cave. Moreover, the eventual removal of this structure would not turn the cave back to its original state. The only possible corrective measure for reducing the visual impact of this modern

structure on the exterior would be a replacement of its façade elements in order to make them look more in harmony with the exterior of the Mountain.

The new main museum building is also quite intrusive, closing the important view towards the first peak from its eastern foot. From the upper parts of the mountain all modern structures around its foot are well visible. During the last 10-12 years, the construction of modern dwelling houses took place around the northern side of the mountain foot in the area previously used for agricultural fields that have reduced the visual qualities and the relations of the Sulaiman-Too Mountain with the open landscape of a picturesque plain surrounded by mountain ranges of Ayrymach-Too and Kerme-Too. Fortunately, one-storey houses constituting a major part of this new built environment of the Mountain do not close the important distant views towards Sulaiman-Too from the valley.

There are two cemeteries at the slopes in the lower part of the Mountain. One of them, at the western side of the 5-th peak, is modern and rather small. Another one occupies a large area at the southern side of the Mountain and has a long history starting from the Middle Ages. Both cemeteries were in use up to the recent times when any new burials there have been prohibited by the oblast authorities. However, despite of those restrictions, some illegal burials took place at both cemeteries.

The uncontrolled visitor access for many years long has resulted in a major damage to petroglyphs found in the lower parts of the first and second peaks: a number of modern graffiti, mainly painted, but also those engraved and/or pecked, cover many rock surfaces with petroglyphs, visually destroying them. Most of those graffiti were made before the creation of NIAMK, mainly in the Soviet times. However, also during the last six years, after the establishment of a permanent on-site guardianship, quite a number of new painted graffiti appeared on some easily accessible surfaces. Another concern is that the previous conservation interventions undertaken about 5-6 years ago in a connection to the 3000-years jubilee of Osh, attempted to fill cracks with cement and to mask the most intrusive carved graffiti of the Soviet period on some surfaces with petroglyphs, were rather poorly done.

Regarding the other archaeological sites, only two of them have been excavated within the nominated area – the Late Bronze Age settlement (now backfilled) and the remains of medieval bath. The latter one in 2000 underwent a partial conservation intervention with the use of inadequate materials (cement). The bath is in a poor condition, requiring serious corrective measures. Last restoration interventions at the Islamic religious structures took place 7 years ago. The Mosque of Takhti-Sulaiman on the top of the first peak was destroyed in the Soviet times, but then rebuilt in the beginning of 1990-ies on its original foundations. The Islamic monuments are actively used for religious practices and maintained by the local religious community. Although in general they are well-kept, however, there are some problems with dump, efflorescence and roof leakage resulting, most probably, from poor implementation of previous restoration works and from the application of inappropriate materials.

However, it must be mentioned that, despite of major and unfortunate disturbances described above, the most part of the cultural landscape of its peaks and slopes with its characteristic natural and cultural features retain undisturbed and distinctive in its natural state. They are rarely visited by people, serving as a refuge for animals. In this undisturbed area, there are a number of relics of ancient cult places located in clefts and in several caves often accompanied by petroglyphs and interconnected with a network of still legible traces of ancient paths. All those sites and objects are in a good state of conservation. This major part of the relict landscape is not used any more, while its minor part encompassing the first peak and also some caves and the lower parts of the southern slopes of the second and third peaks, is suffering from the visitor

pressure, being frequently visited by tourists, pilgrims, and local citizens. The intangible values such as a respect paid to the Mountain by pilgrims, the continued ritual practices, blending Islamic and pre-Islamic beliefs and traditions, and a spirit of place do exist.

1.8. Modern development projects and their possible impact on the Site and its setting

There are some currently promoted projects of major construction in the nominated area and in the buffer zone. In the nominated area it is planned to construct the aerial rope-way. Its basis is proposed near the Asaf-ibn Burkha mausoleum. The posts will go along the south-east slope of the 1st peak and further to the 2nd peak. North-west part of the place behind the Takhty-Sulaiman Mosque is supposed to receive 250 persons per hour. No doubts, it might severely affect the Site. This project is in discordance to the national legislation on protection of CH and WH Convention (KR joined it in 1995). Secondly – human pressure will increase and lead to damage to CH and natural components of the Sulaiman-Too Mountain, to irreversible changes and finally to physical degradation and loss of its unique functions and meaning. Moreover, the main pilgrimage objects are located mainly at the 1st peak. In fact, the location of this peak in the centre of the city makes it a subject to development threats. Ethical considerations – Sulaiman-Too Mountain is a holy place for all multinational population of Fergana valley. The traditions of respect, worship and sacrifice practices demand for observing a careful behavior at the Site and respecting the spirit of the Mountain and spirits of ancestors buried in the cemeteries at the mountain foot. The aerial ropeway cabine flying over the cemetery is unquestionably disturbing. In particular the community of *mahalla* is concerned with that. The discussions are held about if we have a right to allow such a modernization despite of all those considerations under the slogan of well-planning and facilitation of climbing the Mountain. The Academy of Sciences, scientific and cultural and arts communities, NGO, oblast administration and local community vote against the construction of this aerial ropeway. The recent public campaigns in Media also have shown it clearly that a general public opinion is against the aerial ropeway. The Ministry of Culture is going to call the Scientific Council for Cultural Heritage to discuss this problem and cancel the construction by issuing a decision prohibiting this construction, so that the Osh Mayor will be obliged to cancel this project.

The Oblast Governor plans to approach the President, requesting for a special decree to stop the construction of aerial ropeway. Another project is a construction of the new Mosque between 1st and 2nd peaks. According to the info obtained from the Oblast Government, it is supposed to be 34 per 34 m, with 4 minarets of 35 m in height. A madrasah (Moslem school) is also to be constructed nearby. The existing legal regulations are violated. Despite of the formal permission of the Minister (besides, there was an order of the Prime-Minister), the Project is in fact illegal, as it was not discussed and approved. Till now it is still unclear who finances this project. The height of this building and in particular minarets, on Friday days and on fests, traffic is inevitable, leaving no room at the road and parking lot near the Ravat-Abdullakhan Mosque. Also it is situated near the cemetery, so people will inevitably crowd and pollute thus area. The project was not discussed anywhere. The official institutions are not able to properly assess the situation and respond properly. The initiator is the Oblast Government. The mosque might become a serious visual disturbance to the Mountain. The ministry of Culture should demand to present this project for the discussion by its Scientific Council and require to suspend the construction and revise the project, to at least reduce this building in height.

In the extended buffer zone (incorporating the plain and neighboring peaks), the other development projects affecting the visual qualities of the landscape. Major concern is the increasing of built areas of the villages and reduction of irrigated fields. Boston is an example, and Ishkavan also. The reason of this phenomenon is that the Kyzyl-kysghtak rural area is one of the most overpopulated areas, and the limited dwelling possibilities are supposed to be compensated by construction of high apartment houses. One of such projects has already been

submitted to the Government for approval. However, after discussing of the recommendations of WHC at local level, it was decided to look for alternative solutions for solving the above problem. For instance, the apartment houses can be built at the site between Kyzyl-Kyshtak and Zhana-Turmush or other sites along the eastern boundaries of the buffer zone, or outside. There are also plans for the further extension of the urban areas in the west and north-west directions from the city. The NIAMK and the Oblast Governor are preparing to approach the President on all those issues. The Presidential Decree is seen as a solution for protecting the Mountain and its setting against modern development.

Part 2. Management

2.1. Management objectives

- Providing of the effective legal protection of Sulaiman-Too Sacred Mountain and its buffer zone on the basis of existing national legislation framework;
- Development of coordinated management mechanisms through partnership and cooperation between stakeholders;
- Defining factors threatening the outstanding values, authenticity and integrity of the Site and its setting and development of preventive measures.

2.2. Key management issues

- Legal protection
- Education, information and awareness building
- Use without damage – preserving of tangible and intangible cultural values of the Site
- Visitor management (local citizens, pilgrims and tourists)
- Site maintenance and care

2.3. Emergency protection measures

- Cancel the aerial ropeway project
- Suspend and revise the Mosque construction project
- Stop Boston and Ishkavan construction projects
- Approve the buffer zone
- Finalize and approve the project of protection sub-zoning within the buffer zone
- Finalize the formal procedures for passing the approved Legal Protection zone area under the NIAMK's responsibility.
- Incorporate all legal protection zones into the city master plan and into the regional development and land use plans
- Prohibit all further new construction projects within the nominated area
- Reduce the visitor pressures: strengthen guardianship, publicize immediately the facts of vandalism through media, universities, etc. Introduce penalties for damaging the sites
- Strengthen regulations on visitations, separate tourists from pilgrims as much as possible
- Put in force rules of visitor behavior, rules for guardians and custodians
- Strengthen monitoring of visitor behavior (recording, photos)

Other measures for the short-term period of 2008-2009:

Territory:

- Inventory of all forms of ownerships in conservation zone of the NHAMC and signing of lease agreements;
- Physical demarcation of boundaries of assigned territory of the Museum complex with posts and signs;
- Determining of specified boundaries of conservation and buffer zones of Sulaiman Too mountain, preparation and coordination of necessary documentation, and its approval in appropriate governmental structures;

- Allotment of lands secured under the NHAMC through State Register Office;
- Prohibition of a livestock pasture on flanks of the mountain;
- Prohibition of the burials on the north flank of the mountain;
- Carrying out of scavenging with the help of local educational institutions and local community;
- Organization of regular patrols on the objects of the Museum complex by the system of Administration of Interior Affairs;
- Scheduled repair of some objects of the historical and cultural heritage.

Natural landscape:

- Limitation of the public access to the most fragile and endangered elements of the landscape ascertained as a result of preliminary survey in the Autumn of 2004-2005, supported by the establishment of explanatory boards and prohibiting signs;
- As an ecological amicable measure – planting of shrubberies in places, where there are no visitor paths or other protection devices;
- To put a ban on collection of plants and flowers on the territory of reserve and museum during vegetation period;
- Determination of habitat of endemic and colonies of Red Book species.

Rules and regulations:

- Development of the temporary NHAMC instructions on protection and use of cultural landscape Sulaiman Too;
- Development of management guidelines for guardians/guides and museum staff.
- Preparation of proposals for improvement and development of the organizational structure and NHAMC staff for submission to the higher organs at the end of 2008.

Planning:

- Elaboration and discussion of alternate architectural design for the development of infrastructure: water-supply, modification of the irrigation system of green plantations on the mountainsides, alteration of architectural look of the top facade of the cave complex on the basis of recommendations of scientists and specialists, of the water flow and waste treatment taking into account local initiatives and proposed regulations of protection and planning of the landscape.

Risk preparedness:

- Design of the risk preparedness plan including measures in case of fires, earthquakes, and other calamities (mudflows, stone falls, etc.);
- Provision of the basic fire-extinction equipment on the site and training of the guard/guide personnel in case of emergency situations;

Local community:

- Elaboration of the first draft of the Partnership Development and Local Community Involvement Program based on the conclusions and recommendations of conducted ethnological/sociological surveys and studies, and on practical experience.

Infrastructure:

- Improvement of footpaths for team tourists (scientists, alpinists, etc.) to the each of five peaks of the Sulaiman Too Sacred Mountain;
- Establishment of mobile facilities for pilgrims at the south-eastern flank of the mountain for religious practices;
- Improvement of paths, passages, and small bridges in certain areas of tourist routes;
- Improvement of night-time illumination of the mountain and its main objects, cave-museum and of the road surrounding the mountain;

- Modernization of the watering system of green plantations.

2.4. Measures for improvement of the environment

- Rubbish – clean regularly, involving local community
- Restrict the access to and protect the intact parts of the landscape, especially the remote peaks, limit their use for the development of new visitor routes in order to preserve their ancient cult sites, flora and fauna.
- Don't plant non-indigenous trees on the Mountain's slopes any more (the recent project of new plantations is already cancelled), and stop watering of the existing ones, let them dry out, with the exception of some patches of those plantations where their shadow is absolutely needed for visitors.
- Remove all old out-of-use water pipes from the Site.
- Clean and maintain the Jupas-Aryk canal.
- Revive the Janata-Aryk to recover a cool microclimate in the *mahalla* (traditional residential area) and provide a rest place for pilgrims and tourists.
- Prohibit industrial enterprises, especially stone and clay quarries and any activities connected to the production of construction materials (stone, brick, lime).
- Restrict the extension of built areas and reduction of irrigated fields.
- Control over using the pesticides at irrigated fields of the adjacent plain.
- Control against overgrazing at the neighbouring peaks.

2.5. Measures on the long-term preservation and sustainable use of the Site

For implementation of its objectives management of the site will follow the strategy of gradual development and improvement of methods and practices based on the evaluation and re-evaluation. Additional strategy will be further development of measures and mechanisms aimed at protection, management, and presentation of the monument, development of infrastructure and maintenance of the network of partnership and cooperation with all stakeholders.

Strategic challenge is to develop the perception and attitude of the community to Sulaiman Too as to the sacred, namely, specially protected site and in perspective it should become a basis for all activities and measures of the management. Complexity of the strategy encompasses necessity of integrated approach to the monument in relation to all measures on its protection, management, preservation, maintenance and use.

Recommended priorities of mid-term activities are:

Rules and Regulations:

- Approval and effectuation of the State Regulation on the Protection, Conservation, Presentation, and Use of the site of the World Cultural Heritage – Sacred Mountain Sulaiman Too and its Buffer Zone.

Infrastructure:

- Completion of the museification of the medieval bath (X-XI-XIV cc.);
- Re-exposition of the cave complex and main museum;
- Dismantlement of the electric power line and supplementing it with a cable power supply;
- Demolition of the Osh-TV transponder on condition of assigning the alternative territory to the Osh-TV;
- Further development of the NHAMC (number and professional level of the staff, infrastructure, range of activities, and co-operation network).

Development:

- Establishment of specialized sectors for protection, management and maintenance of the natural resources of the site, tourism facilities, and for ethnology and sociology within the NIAMK;

- Gradual improvement and development of the non-intrusive on-site sign installments, visitor paths and facilities, as well as technical facilities for guard/guide services;
- Review of the entrance fees to the site.

Risk preparedness policy:

- Upgrading the plan on risk preparedness in case of fires, earthquakes, stone falls, and mudflows;
- Maintenance of fire-extinction and first-aid equipments in a proper way and repeated training of the guard/guide personnel for emergency situations;
- Provision of easily available equipment and training of the guard/guide personnel for giving of the first aid.

Long-term perspectives:

- Continuous evaluation of effectiveness of all measures;
- Revisions and improvement of all measures on the basis of outcomes of this evaluation;
- Follow up the plan of activities;
- Elaboration of future plans, which are to be approved in 2008.

2.5.1. Research and documentation

Complete inventorying, continue research and documenting, create a digital database.

Complete archaeological survey at Kerme-Too and documenting of petroglyphs and ancient cult places Surottuu-Tash (Orto-Too) and Kerme-Too.

2.5.2. Information, education and awareness rising

See the Attached Sub-Plan 1.

2.5.3. Protection and management

Sulaiman-Too, as a unique sacred mountain in this part of the Central Asia, with various components of its cultural landscape, attracts a large number of pilgrims and ordinary visitors. Interest to the cultural heritage in the world has increasingly growing and cultural tourism is becoming a rapidly growing industry. In this connection, the responsibility for servicing visitors of Sulaiman-Too Mountain has significantly grown due to increasing negative impact to its monuments and environment. At the same time, it is important not to ignore interests of the local community, and on the contrary, benefiting the site itself, as well as national and international interests.

Effective management, as of the heritage site, as well as visitors means preservation and presentation of the site without endangering its essential values. In this task interests of the managers and visitors are coincide. Visitors want to see monuments in a good state, not deteriorating and destroyed due to excessive exploitation or indifferent use of the site. Experience shows that visitors of cultural heritage sites not only understand that limitations and regulations are necessary, but positively value and respect them. Hence, education and information should not be focused on cultural and natural values and qualities of Sulaiman-Too Mountain, but also extend to the questions of protection, conservation, importance, and reasons of preservation, and also irrational management of the cultural heritage.

Overall measures and activities connected with attendance of Sulaiman-Too must be based on the following principles:

- Sustainability, meaning that measures must be balanced among positive and possible negative impact on historical and cultural monuments, natural landscape and environment, including local community and its interests;
- Respect to the integrity of the site,
- Minimum intervention, meaning that measures must be unobtrusive, reversible, and environment-friendly.

Objectives of activities connected with education, information, and tourism are the following:

- Dissemination of knowledge and evaluation of the landscape of the Sacred Mountain Sulaiman-Too, its values and peculiarities;
- Increase in general understanding and respect to the tasks of preservation, presentation, and sustainable use of the Sulaiman-Too Sacred Mountain and other cultural heritage sites within the boundaries of its buffer zone;
- Achievement of a common understanding of the fact that all objects of cultural and natural heritage are fragile, irreversible and irreplaceable, and need care, respect, and due attitude with them;
- Growth of interest of the public to Sulaiman-Too Sacred Mountain, motivation to come back there again and again as with the purpose of spiritual ablution, inspiration, cognition, as well as rest and popularization of this Site to others.

Preserving of cultural values and integrity of the Site is largely dependant on the improvement or at least maintaining the qualities of its setting – the Osh-Karasu plain and the neighboring peaks of Kerme-Too and Orto-Too with their ancient cult sites and petroglyphs. With the purpose to prevent a complete physical and visual separation of the Sulaiman-Too Mountain from the plain by modern buildings and to protect the surrounding landscape of the plain and neighbouring mountain peaks as a single whole from further visual intrusions and physical degradation, the following measures are undertaken:

Establishment of the extended buffer zone of the Sulaiman-Too Sacred Mountain incorporating a part of the Osh city territory and the adjacent rural area – a part of the Osh-Karasu plain with irrigated fields, gardens and 7 villages, and mountain ranges of Kerme-Too and Orto-Too. The buffer zone occupies a total area of 4788 ha. It consists of several protection sub-zones, namely: The Legal Protection zone of Kerme-Too, encompassing the area with detected archaeological sites – cult caves with petroglyphs and other cult places;

The Legal Protection zone of Orto-Too, encompassing the low peaks of Surottuu-Tash with petroglyphs (mainly Iron Age horse images), cult places and other assets;

The Legal Zone of Planning Control embracing the area of 405 ha within the territory of the Osh city;

The Legal Zones of Planning Control encompassing all areas of existing villages and new construction areas, of 170 ha in total, within the boundaries of the buffer zone;

The Legal Zone of Protected Landscape, encompassing all the remaining parts of the plain and mountains of the buffer zone, with a total area of 4213 ha.

The proposed buffer zone and sub-zones have been preliminarily discussed with all local stakeholders and agreed by the Osh Oblast Government. To legally approve the above sub-zones and incorporate them in the currently prepared new Osh city master plan and in the plans related to the rural area of the buffer zone, there is an urgent need to finalize the Protection Zoning Project Document and approve it at local and national levels.

As the mechanisms of the decision-making in relation of the Sulaiman-Too Sacred Mountain's nominated area and the buffer zone are not effective enough yet, it is foreseen the creation of the Site Management Public Council, involving the representatives of all parties concerned, as a main coordination, decision-making and supervisory body on the management of the Site and its buffer zone.

Besides, to address an inappropriate double subordination of NIAMK, it is planned to further upgrade its status through subordinating it straight to the Government. As soon as it takes place, the financing will be awarded straight from the Government and not as limited as today, for conservation, research, maintenance, patrolling, reorganizing of Museum exhibition, land ownership etc. The management system of Manas Ordo can be a model. As Sulaiman-Too is

nominated to the WHL, such upgrading of status would be highly desirable, as it might guarantee the effective management of the Site. After the establishment of the above-mentioned Public Council under the aegis of the Oblast Government, the NIAMK's responsibilities will be limited to the decision-making on the operational issues within the nominated area. The procedures of decision-making should be elaborated and gradually improved during a process of everyday work, addressing all management issues.

2.5.4. Monitoring, maintenance and care

See the attached Sub-Plan 2.

2.5.5. Preservation of intangible heritage

To preserve the Mountain's intangible heritage, such as its sacred meaning, cult and healing properties, spirit of the place, traditions of respect and worshipping, the following threats to the Site should be considered:

- Lack of respect among the young generation (while believing in the healing and fertility power of the Mountain)
- Nihilism lasting from the Soviet times reflected in continuous use of the mountain as a public park for recreation.
- Vandalism.
- Loss of the traditional ethics of behaviour in sacred places.
- Lack of information of the history and cultural values of the mountain.
- Presence of modern intrusive structures, development pressures, economic interests, commercial profit.
- Propaganda by orthodox Islamic preachers against worshipping natural sacred places.

The following measures are proposed as a response:

- Creation of the Sulaiman-Too Sacred Mountain Museum with a purpose to support the efforts on public education and awareness rising.
- Strengthening guardianship to prevent new graffiti and other damage to the Site. Improve maintenance and cleaning, don't let littering.
- Removal of painted graffiti.
- Education of sheikhs.
- Training of special guides for pilgrims.
- Preserve the intactness of abandoned cult places, paths and landscape (while giving a complete information of them in the Mountain Museum and published materials), let the wildlife survive and silence retain.
- Design and produce special shoes for pilgrims climbing the mountain.
- Collect legends, select and use them to tell visitors. Explain the meaning of names of cult places, their function, legends related to them, 'wonderful healing' and 'terrible punishment' stories about their power.
- Prevent further modern disturbances. Minimal number and modest appearance of site interpretation installments.
- Preserve the remaining unbuilt parts of the plain as they are. Don't let high buildings to appear within the protected area.
- Develop a new visitor route to the fourth (western) peak to observe the panoramic view of the plain and surrounding peaks. May the visitors also see the frontier services buildings at its foot and realize how intrusive they are. It might help to create a common public understanding of a need to move it as soon as possible from the mountain foot to another place.
- Organize excursions to ancient cult sites of Kerme-Too and Surottuu-Tash.

To make the educational efforts effective, the following concept has been elaborated for turning the existing Cave Museum in the Rusha-Unkur cave into a Sulaiman-Too Sacred Mountain Museum:

The Museum of the Mountain.

Common ideas and new type exposition concepts

The Museum of History of Peoples Religions of Central Asia, the Main Exposition Tendencies

New exposition in the cave complex was opened in 2000, in the year of the “Osh-3000” celebrations. It marked the main idea - the presentation of the pre-Islamic and Islamic beliefs, existed among the people, and inhabited the Fergana valley during thousands of years:

- Primitive cults (totemism, fetishism, the cult of ancestors)
- Developed religious systems (Zoroastrism, Buddhism, early Christianity)
- Folk Islam, pre-Islamic cults in the context of modern Islam

The exposition has been implemented according to the existed and existing religious beliefs subject world demonstration principles in the Fergana valley, which is an important cultural-historical region of Central Asia. At that original expositions are combined with the copies, explications, reconstructions of real ritual situations.

The idea of such a museum at that time was innovative for regional museums of Central Asia - a specialized exposition, with the principal idea to demonstrate the religious history of peoples of Central Asia. It is to be noted, that it turned out to be a new word in museum arrangements not only in Kyrgyzstan, but in other Central Asian republics of the USSR. Up today this museum remains the only one in own way of the given region.

But despite the newness in the museum exposition arrangement, the visual-subject embodiment of the Mountain Sulaiman-Too history itself was not taken into account. There is only a general cultural context. But paradoxically the history of the Mountain, inside of which the museum narration of religious cults was placed, both the museum cave complex and the Osh city history do not contain its history. One who has visited the both museums practically has no even information about the Mountain, its natural and sacral organization. The information is formed only with the help of the museum guide during the excursions, while going through the routes, and local population representatives, sitting at the each worshiping point.

Very often the information is of a fragmentary character, lacking real culturological analysis, does not relevant to the historical reality, and sometimes is filled with fictions. In other words, the museum exposition in its key shape does not form the knowledge about the Mountain's historical and cultural importance, which in itself does not contribute to the knowledge development, and skills on preservation of its natural-cultural landscape among the visitors and worshippers. Of mythological character information does educate the cultural-ecological attitude to the Mountain, but often develops a consumerism.

In other words the Mountain (the whole Sulaiman-Too natural-cultural complex is meant) becomes in its own a kind of hostage of its own historical and “healing” fame. From one point of view, it attracts people, on the other hand, peoples' activities make a destructive impact on the Mountain condition. One of the reasons of the existing negative impact of the anthropogenic factor, is evidently the lack of the full value information at the modern developed information technologies level, which would make clear the Mountain's natural-historical value to all types of visitors to the museum.

Suggestions on a new exposition building. The previous exposition demands the extension and subordination to the idea of the Mountain's history consecration, in other words, the history of religious beliefs in the Mountain's concept, which would be a culturologically right solution. The Mountain as the witness of all the events, which took place around it at all times. It is a real sign of the past and modern ritual life heritage.

The idea of the new exposition is the creation of constructive, positive attitude towards the natural-cultural heritage of the Mountain on the basis of the technologically perfect information potential, taking into account the museum development modern tendencies. The visitor must sense himself as a part of the Sulaiman-Too anthropological, cultural surrounding, which will course the formation the feeling of responsibility for its safety. The Mountain and the Man - are the principal key words in the new exposition, the essence of which is in ecology-ethical relations between the Nature and culture.

The problems of the exposition building: the information and the subject.

1. Sulaiman-Too: the two histories: natural and sacral

1.1 The Mountain's natural origin: a geological context, the stratum morphology, formation and an inner organization of the caves, a vegetation

1.2 The Mountain's sacral origin: the ritual space stages formation

1.2.1 The Bronze epoch. The Osh settlement on manufacturing the Chust culture cult colored ceramics: the plan, the reconstruction of the dwelling, the artifacts.

1.2.2 The Bronze epoch. The rock paintings - the origin, location, classification, systemization, interpretation and the subject plots semantics. The use of the caves as a space for ritual practices.

1.2.3 The Bronze epoch. The antiquity and early middle ages. Religious cults, and their sign display on the Mountain's surface: gutters, sacrificial niches and stones, vertical and horizontal surfaces, the sacrifice forms

1.2.4 The late middle ages and modernity. The ways of using the Mountain: caves, vertical and horizontal stone surfaces. The behavioral essence of rituals. Construction of architectural objects and their destination. The forms of worshipping, and sacrifice to the Mountain, their subject indexation and a religious situation. The main worshipping objects with the aim of worship and recovery.

2. The man: the sacral and profane activity

2.1 The cult activity

2.1.2 Creation of rock paintings, the ways of their creation, choice of the Mountain's surface

2.1.3 The ways of mastering and using the Mountains' space for religious purposes in a wide length of time: caves, grottoes, surfaces

2.1.4 The sacrifice form: items, treasures, the animal and plant origin objects, preparation of food

2.1.5 The healing forms and their destination, the evidences

2.1.6 Forms and the worshipping kinds to the Mountain: rituals, sacrifices, verbal activity

The information potential

2.1.1 The Mountain's written documentary sources

2.1.2 Documentary photos and film archives on the Mountain's destination

2.1.3 The information on the Mountain's use, formulated by the local population

2.1.4 The archeological artefacts

2.1.5 The Sulaiman-Too myths and legends: caves, grottoes, surfaces, signs

2.1.6 The origin and semantics of the topos caves, grottoes, surfaces

2.1.7 The Sulaiman-Too researchers, personifications: archeologists, ethnographers, historians, artists

2.1.8 The Sulaiman-Too and other sacral Mountains of the world

2.1.9 The profane and habitual activity

- 2.1.10** A positive activity: organization of the burial field at the Mountain's foothills - as a limit between the sacral and profane surrounding of the city. The necropolis plan and the revelation of important burial erections, their architectural and cultural importance.
- 2.1.11** The negative activity: construction of civil objects; destruction of the natural landscape; an artificial planting of greenery and destruction of vegetation cover; the violation of storm sewages natural drainage system; the obstruction of the surfaces; destruction of rock paintings

The cave complex space, where there is the museum, does not allow the exposition extension - this is first of all flatly contradicts the Mountain protection concept. The given problems have the concrete embodiment ways out in modern technological forms on electronic bearers. The use of the subject fund in the given case is limited.

It is known that the most numerous group, visiting the museums, are children. They are not only grateful listeners, but are the future human potential, influencing the community development. That's why the creation of the situations educating the growing generation, as well as other visitor layers, to form a positive view and a living creative stand are very important in a museum exposition

The first situation. A children's museum.

The upper cave with the museum complex rock paintings has enough space. As the hall is meant for the children's museum, then it is important the exposition capacity for interactive use and attraction of young visitors to educating games. With this very view point the creation of a model in the hall center consisting of three levels is suggested. Accordingly, from the materials steady to destructions.

The model "The Mountain- Miracle"

The first, upper level - the Sulaiman-Too mountain model with the denotation of all tops, caves, grottoes, pilgrims' roots, location of rock paintings, planes. A round survey. The second, the middle level - the rocks forming the Sulaiman-Too Mountain, with the possibility of handling and moving them throughout the circle. The third level, playing - several versions of interactive game:

to build a horizontal Mountain model (grooves, mosaics);

to construct a vertical Mountain model (plastic storage)

to draw "I see the Mountain" (paper, pencils)

Later the drawings and the instillations with the Mountain's themes, could become the base for exhibitions and special fund for children's fine arts creativeness.

For a steady realization of the anthropological surrounding of the Mountain, which is important to understand tolerating ideas and toleration of beliefs in the modern society the exhibition of the type-high figures (portable flat portrayals on stiff materials, fixed on a basic pedestal. Each figure embodies a representative of this or that culture, which had an impact to the formation of the Mountain's historical importance: from the Bronze epoch to modernity. In this case it is appropriate to keep to all costume reconstruction details including every day life and ritual situations. A child and a grown-up visitor could see visually sense the Mountain's ethno cultural surrounding, become its part, to be absorbed with the passed and existing cultures.

The second situation. The museum for physically handicapped people.

One of the reasons of worship the Mountain - the healing characteristics, which is attached to its stones, caves and planes during thousands of years. But due to various reasons not all people could go up and go through its routes. The concern of the museum complex two other halls is to make the Mountain accessible for people with limited physical potential and thus to deliver the information to various categories of visitors.

A hall for people with eyesight abnormalities.

According to the location - it is a side cave to the left of the leading cave with a destructed natural water drainage, that is why in spring times the side walls are flooded by water. But the central part remains dry and is aptitude for usage.

The model “Seeing/feeling fingers”. The model made out of soft materials with well worked out relief marking of the whole Mountain surface, routes, grottoes. The peculiarity of the model - it can be touched, without destroying its wholeness. For the visitors’ convenience several models can be used. The model is designated for the sensor excursions of people with poor sights. In this case the fingers become informative transmitters of the knowledge about the Mountain. Additionally a voice excursion on electronic bearers in this hall can be used.

The hall for the people with musculoskeletal system abnormalities.

For this category of people visual excursions on electronic bearers are proper. The museum complex leading hall can be used for the installation of the monitors, the central column could become the base for technical mounting. A special virtual excursion with visiting all the worship places for this category of people, when the visitor becomes a participant and could pass through all the routes with the help of the specially created program.

The third situation. The information potential and electronic bearers.

Updated technologies allow the creation of all possible knowledge versions about the Mountain. Such information could become available for any category of visitors. Possible information versions, written on electronic bearers:

- the Sulaiman-Too archeological documentation
- archeological artifacts
- articles, publications of scientific and scientific-popular character
- films, photo, archives
- separate thematic excursions
- the testimonies of local inhabitants about the Mountain
- the modern ethno cultural surrounding of the Mountain
- the stereotypes of every day and ritual behavior, connected with the Mountain
- the stereotypes of the urban behavior – bazaar
- the Mountain in fine arts, literature
- personifications - the Mountain researchers

The fourth situation. A visitor and the exposition.

The peculiarities of the museum complex is that the visitor visits the exposition and then the Mountain at the same time. In other words he is the viewer and participant of the rituals, taking place in the Mountain area. And this means, that his attitude towards the Mountain could be not be only positive (worship, guarding the sanctuary), but negative (destruction, pollution of the environment). The ecological-cultural education with the participation of visitors can be organized at the simultaneous actions:

- subbotniks on cleaning the Mountain space
- the exhibitions of waste, gathered on the Mountain
- participation in the rituals
- civil vandalism condemnation
- advertisement actions

The fifth situation. The system of relations. The Mountain and landscape. The Mountain and the city.

It is impossible to compose a full idea on the Mountain without understanding its location in the surrounding landscape. What reasons had existed for its identifying as a cult center? What was special in its natural look and location regarding other mountain systems? It is also possible to use a model in combination with the photos taken from the Cosmos for a visual demonstration of the spatial ties - Mountain, valley, water, - which also influenced its historical uniqueness.

The model includes the Mountain relief, valleys, rivers relative to the Kerme-Too and Orto-Too mountain ridges. These natural objects are archetyped in the Sulaiman-Too legends. In other words it is necessary to show the laws of the Mountain spatial organization, which conditioned placing it to the world Mountains. The model on the background of the cosmic photo (possible collage) can be put into the niche in front of the staircase leading to the upper cave

The position "The Mountain and the City" also demands a separate approach to the exposition. The city is coming close to the Mountain, absorbing its space really and visually. The viewer has to be sure of the processes which force it out of the Mountain from its natural niche. With this purpose it is suggested the creation of the visual series (electronic bearers, stand photos along the staircase) demonstrating the dynamics of the erections around the Mountain. The change of the surrounding landscape leads to the destruction of the Mountain's cult idea, laid the foundation of understanding its sacredness.

2.5.6. Strategies addressing visitors

Osh is included in the existing tourist routes of Kyrgyzstan, and Sulaiman-Too as the main attraction receives a number of tourists (mainly local tourists). The site is also frequently visited by local citizens, especially young people. However, pilgrims coming to Osh from all corners of Kyrgyzstan and neighbouring Central Asian countries constitute the main part of visitors to the site. It was registered that after closing the borders between Kyrgyzstan, Uzbekistan and Tajikistan the number of visitors immediately reduced, but despite of that it increases again year by year. The oblast and municipal authorities of Osh are very interested in the development of tourism, as it is seen as an important means to achieve the economical stability.

Ritual facilities for Moslem pilgrims (places for ablution, rooms for praying, places for ritual sacrifice and cooking ritual food) are quite limited and insufficient to meet a great demand of the present days. The local community of the adjacent traditional residential area play an important role in providing premises, facilities and services for pilgrims, hosting the crowds of pilgrims arriving in Osh from all corners of Kyrgyzstan and neighboring countries of Central Asia, especially on the days of Moslem fests. A small parking lot near the Mosque cannot accommodate all cars collecting here, especially on Fridays, so they overcrowd the square and road in front of the eastern entrance to the Site. There is also only one constructed path and one observation platform (both are retaining from the Soviet times). The platform is constructed right on the top of the first peak, near the Takhti-Sulaiman Mosque, the main destination of Moslem prayers coming to Sulaiman-Too. This platform is famous for a beautiful panoramic view of the city and a picturesque landscape of Osh oasis surrounded by mountains, and attracts a number of tourists. Both pilgrims and tourists use the same path and platform, as there is no other choice.

The overcrowding of the visitor path and its limited possibilities to provide the access to all places of interest is perhaps a reason why there are many other paths just trodden by visitors, mainly in the lower part of the slopes, but also those accessing the rock caves, grottoes and clefts situated at the first, second and third peaks much upper than the visitor path. The uncontrolled visitor access for many years long has resulted in a major damage to petroglyphs found in the lower parts of the first and second peaks: a number of modern graffiti, mainly painted, but also those engraved and/or pecked, cover many rock surfaces with petroglyphs, visually destroying them. Most of those graffiti were made before the creation of NIAMK, mainly in the Soviet

times. However, also during the last six years, after the establishment of a permanent on-site guardianship, quite a number of new painted graffiti appeared on some easily accessible surfaces. The situation described above can worsen if the number of visitors increases.

To respond to the above problems, the following strategic approach has been adopted by NIAMK

1) As the monitoring data shows it clearly that the damage to the Site is always caused not by pilgrims and tourists, but by local visitors, mainly by young people. Therefore, main educational efforts are and will be addressed to this category of visitors.

2) Tourists and pilgrims come to the Site with different purposes of visit. However, a complete separation of pilgrim and tourist routes is impossible, as they all visit the same sites. The most pressure comes on the most actively visited areas first peak and southern slopes of 1,2,3 peaks. Pilgrims are in many, tourists are in minority. Despite, pilgrims don't disturb tourists. Tourists may be disturbing for pilgrims, but as a rule they do not. Moreover, it is not so difficult to organize them in a right way, to make them wait or direct them to alternative sites when the main pilgrim destinations are overloaded. It is also possible to arrange tourist groups in another time than pilgrims. These practices are already in place, being applied and gradually improved by the NIAMK staff.

2.6. Roles and responsibilities

The following parties are and will be the primary active partners in the implementation and further development of the Management Plan:

- Ministry of Culture and Information
- National Academy of Sciences
- Osh Oblast Government
- Osh Municipality
- Karasu District Administration
- Kyzyl-Kyshtak Rural Administrations
- The Sulaiman-Too National Historic Archaeological Museum Complex (NIAMK)
- The Osh Regional Sector of ICOMOS Kyrgyzstan
- The local communities of Osh and neighbouring villages

Ministry of Culture and Information

- National policies, legislation and general guidelines;
- Adequate funding and funding policies;
- Rules, regulations and effectuation of policies regarding Site protection, management and conservation;
- Solving of possible conflicts.

National Academy of Sciences

- Planning and implementation of the Management Plan, 2008-2012;
- Assisting NIAMK in the preparation and evaluation of the implementation of the annual Plans of Activities;
- Resource-, expert-, consulting- and training center for the development and implementation of short-, middle- and long-term plans and the further sustainable development of the Site;
- Conditioned upon the inscription of the Sulaiman-Too Sacred Mountain on the World Heritage List, be in charge of periodical reporting regarding the issues of this Management Plan to UNESCO.

Osh Oblast Government

- Creation of the Site Management Public Council, involving the representatives of all parties concerned, as a main coordination, decision-making and supervisory body on the management of the Site and its buffer zone.
- Communications, roads, building construction, infrastructure of oblast significance;
- Electric lines and communications of oblast significance;
- Issue licenses;
- Approval of land use and development projects;
- Agree on zones for legal protection of areas of cultural and natural significance;
- Integrate plans related to Sulaiman-Too into the Osh Oblast perspective plans of development.

NIAMK

- Implementation of the Management Plan, including evaluation, yearly reporting and yearly plans;
- Suggest, plan and implement improvements. Detailed plans for further long-term site development and implementation of measures from 2012 onwards shall be made and approved before the end of 2011;
- Co-operate with the local community, recruit and train participants and promote interest and motivation for the best sustainable development of the community.

Osh Municipality

- Agree on zones for legal protection of areas of cultural and natural significance within the city boundaries;
- Integrate plans related to Sulaiman-Too into the Osh City Master Plan and other perspective plans of development.

Karasu District Administration

- Preliminary considerations of land use and development projects;
- Preparation of plans for social, economical and cultural development in the district, and consideration of plans related to Sulaiman-Too buffer zone, for submission to the Osh Oblast Government for approval;
- Implementation of policies approved by the Osh Oblast Government.

Kyzyl-Kyshtak Rural Administration

- Co-ordination and control of local agricultural and other economic and social activities within the area, and report to the Karasu District Administration.

The local community

- Co-operate providing bed-and-breakfast/hotel facilities available to pilgrims;
- Take part in the development and implementation of relevant site activities and education and information strategies.

Other important partners are:

- The Department of Tourism
- The Association of Tourist Agencies
- Public transport agencies

Roles, tasks, responsibilities and obligations of these actors must be further developed when

basic co-operation structures are discussed and accepted routines in place.

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MANAGEMENT PLAN

FOR

SULAIMAN-TOO SACRED MOUNTAIN

Management Sub-plan 1

Education and Information

2008

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1. Introduction

Sulaiman Too, as a unique sacred mountain in this part of the Central Asia with various components of the cultural landscape attracts a large number of pilgrims and ordinary visitors. Interest to the cultural heritage in the world has increasingly growing and cultural tourism is becoming a rapidly growing industry. In this connection, the responsibility for servicing visitors of Sulaiman-Too Mountain has significantly grown due to increasing negative impact to its monuments and environment. At the same time, it is important not to ignore interests of the local community, and on the contrary, benefiting the site itself, as well as national and international interests.

Effective management, as of the heritage site, as well as visitors means preservation and presentation of the site without endangering its essential values. In this task interests of the managers and visitors are coincide. Visitors want to see monuments in a good state, not deteriorating and destroyed due to excessive exploitation or indifferent use of the site. Experience shows that visitors of cultural heritage sites not only understand that limitations and regulations are necessary, but positively value and respect them. Hence, education and information should not be focused on cultural and natural values and qualities of Sulaiman-Too Mountain, but also extend to the questions of protection, conservation, importance, and reasons of preservation, and also irrational management of the cultural heritage.

Overall measures and activities connected with attendance of Sulaiman-Too must be based on the following principles:

- Sustainability, meaning that measures must be balanced among positive and possible negative impact on historical and cultural monuments, natural landscape and environment, including local community and its interests;
- Respect to the integrity of the site, meaning that people, who once decided, created and used it became for us the site of the cultural heritage today, should have the "right to speak" though this voice today could not be heard.
- Minimum intervention, meaning that measures must be unobtrusive, reversible, and environment-friendly.

Objectives of activities connected with education, information, and tourism are the following:

- Dissemination of knowledge and evaluation of the landscape of the Sacred Mountain Sulaiman-Too, its values and peculiarities;
- Increase in general understanding and respect to the tasks of preservation, presentation, and sustainable use of the Sacred mountain Sulaiman Too and other objects of cultural and natural heritage;
- Achievement of general (universal) recognition of that that all objects of cultural and natural heritage are fragile, irreversible, and irreplaceable, and need care, respect, and due attitude with them;
- Growth of interest of the public to Sulaiman-Too Mountain, motivation to come back there again and again as with the purpose of spiritual ablution, inspiration, cognition, as well as rest and popularization of this site to others.

2. EDUCATION AND TRAINING

2.1. Background

2.1.1. Present situation

At present, visitors of the Sulaiman-Too Sacred Mountain have the following sources of information about the site, its cultural and natural constituents:

- Guides of the NHAMC “Sulaiman-Too”;
- Information booklet and guidebook on Sulaiman Too (4 pages);
- Scientific publications;
- TV programs;
- Periodicals;
- Internet.

Excursion service is conducted in Kyrgyz, Russian, and English languages by 4 guides of the site. Research officers of the museum, who passed training also have right to conduct excursion. If before guides were limited in showing expositions of the Cave-complex and main museum, now complex excursions along the cult places are very popular among tourists.

2.1.2. Issues and objectives

Educational activities include the following:

- Dissemination of knowledge based on archeological research and research data of other fields of science – geology, botany, ethnology, ecology, various paleo-disciplines, and in conservation.
- Awakening of interest and positive attitude to the monuments through understanding of its value, meaning and aim of all measures, regulations and activities, and also those connected with preservation and careful use of cultural heritage site;
- Training and other measures directed at advancement of knowledge, experience, and understanding of the value and necessity of sustainable use of Sulaiman Too and as a whole other cultural and natural heritage of the country;
- Appropriate education and training of the personnel of the NHAMC.

Main issues:

- Education and comprehensive training of the personnel of the NHAMC to perform tasks related to all aspects of the management, monitoring, maintenance of the site;
- Attainment of high level of awareness and knowledge, which allow public to value and respect ancient religions and art, rituals, traditions, values, landscape, and other manifestations of pre-historical heritage as an important part of the cultural heritage of people of Kyrgyzstan;
- Attainment of knowledge, which will allow valuing natural surrounding and care about its preservation, at the same time recognizing its fragility and vulnerability, and understanding of inseparable link between nature and culture.

Objectives:

a. Research and interpretation

Interpretation of cultural heritage is a continuous process, which never ends. Information and knowledge presented to the pilgrims and public through booklets. Information boards in the site or verbally should be based on a data and results of the last research processes. Hence, research activity and modern interpretation should become part of the education program.

b. Training of the personnel of the Museum complex

Personnel of the Museum complex including all categories of the staff must be trained according to the newest demands in all aspects of the site management.

c. Training of the service personnel of the Museum complex

Group of guides is the major acting group of the staff for education and training. They directly meet and talk to visitors and transmit knowledge about the site and its interpretation. For this reason they should be well-informed on data and interpretations about the site. Besides, they have to be trained to pleasant and polite way of meeting and talking to the visitors, how to react in emergency situations, to face challenges and disrespectful visitors. Sufficient number of guides should be able to conduct tours in English language. Newcomer guides should be properly trained. Before they start working they have to be trained jointly with experienced guides. They also have to be accompanied and consulted after the first cycle of training. If possible, they have to continue studying and use their knowledge in practice.

Guards, ministers of religion, and other representative must be trained in the same manner as guides and according to their duties.

d. School education

Discussions between museums and organizations, structures responsible for preservation of cultural heritage are being continued on the subject - who is the most important target group in school education system – children (since they are open minded, inquisitive, and thirsty for knowledge) or their teachers (since they are able to transmit their knowledge and stimulate children's curiosity)? The most right answer is both. Thus, it is necessary to establish cooperation with schools for organization of courses of training for teachers and creation of pedagogical instruments, and special programs of visiting of cultural heritage sites by pupils, including also preparation to excursions and lessons after visiting of monuments.

2.1.3. Expected outcomes

Expected positive outcomes of educational activities:

- High level of knowledge, qualifications and commitment of the NHAMC staff;
- Well-informed and contented visitors of Sulaiman-Too Mountain, who would have a wish to inform about the site their friends and relatives;
- Qualified and friendly guides, and other personnel of the site;
- Young generation of Kyrgyzstan, who will carry on knowledge throughout whole life and will have ability to value the past and positive attitude to cultural heritage;
- Understanding the necessity of studying and interpretation of ancient religions and art, recognizing importance of preservation of cultural heritage by public;

- Formation of understanding, interest, and ability to value Sulaiman-Too, which would be disseminated in to other cultural heritage sites of the Osh oasis and Kyrgyzstan as a whole.

2.2. Recommended strategies and actions

2.2.1. Educational strategy

2.2.1. a. Research, interpretation and development

Students and post-graduates, and local higher education institutions must be encouraged to select a course works and theses related to the objects of Sulaiman Too Mountain irrespective of subject such as archeology, geology, ecology, botany, ethnology, paleo-disciplines or scientific conservation. They should be offered suitable themes and arrange possibility to access qualified consultation during their research. Scientific and research institutions and other competent organization should cooperate in student selection and in work with them in this direction.

All scientific and research reports and other popular scientific literature should be published not only in Kyrgyz, Russian, but in English language as well for them to become part of the network of scientific works of international level.

2.2.1. b. Personnel

The Museum complex is liable for a daily presentation of the monument to visitors, and this system should be capable of working effectively. Adequate training of its personnel is necessary to ensure the sustainable development of tourism, high quality of presented information, sparing and careful use of the monument (see 2.2.5.a).

Excluding necessary training, guides and guards should be involved in carrying out documentation works and other research activities on the site for an advancement of their knowledge, understanding, and ability to value conducted work. They also have to stand for as consultants in elaborating of pedagogical and information materials, since they meet with visitors face to face and know what these visitors want and what questions they ask (see 2.2.5.b).

Service personnel on the site should be able to answer on often asked questions about the monument and its peculiarities, in addition to those related to the history and ethnography of the local population, and also take part actively in elaboration of interpretation and pedagogical material. It should also take part in the selection of the wide range of souvenirs and other types of goods (i.e. food and drinks) for sale to visitors, and in their production, and in arrangement of conditions for the stay of the pilgrims and tourists since service personnel better know the needs of the people and their desires (see 2.2.5.d).

2.2.1.c. Schools

Information about Sulaiman Too might be incorporated into school-, and into higher education institution textbooks on history of Kyrgyzstan as a compulsory subject for students. This information must be renewed and meet the requirement of the modern science.

Responsibility on implementation of these activities should lie on the Ministry of culture and information, Ministry of education and appropriate scientific institutions.

At the beginning, it is proposed to select a certain school desirably with multilingual education and collaborate with it in elaboration of school curricula for three target groups of students – elementary school classes (children up to 10 year-old), secondary school students (children up to 14 year-old), and senior school students (up to 17 years-old). Teacher as well as students could be involved in elaboration of these programs and teaching/methodological materials. The next stage is to involve these teachers and students in further activities – use and adaptation of these programs through educating other students, carrying out seminars and working group classes. Information is put on the Internet. Lessons should be organized for schools, which going to visit Sulaiman-Too and monuments around it, where they will be accompanied by specially trained staff of the museum.

2.2.2. General public

Respectful treatment of visitors assumes open, friendly and professional attitude to them taking into account their needs. At the same time, visitors should be given an opportunity to find out and experience more than they expect from visiting of this site. People should be able not only to information prepared in advance, but answers and appropriate reaction to comments, which they express and which should be understood with respect and understanding. Reaction of visitors should be taken into consideration and have effect upon development of education strategy in accordance with characteristics of various target groups.

“Visitors” are homogeneous. Among them there are many people of various categories, which differ from each other by education, age, interests, level of curiosity, etc.

Pilgrims are special category of visitors of Sulaiman-Too. Ensuring of necessary level of information and service for different target groups of visitors requires a development of separate programs.

2.2.3. Special interest groups

2.2.3.a. Groups studying cultural heritage

It is expected that many people would like to find out more than others and not only information about Sulaiman-Too and monuments surrounding it, but also about other sites of cultural and natural heritage of Kyrgyzstan. Such people should be encouraged with meetings, discussions, visiting, and studying museums, etc., except regular visiting of Sulaiman-Too and other sites cultural heritage. This group of people, which is a very important source of support in preservation of cultural heritage, should be given the opportunity of accessing the knowledge through specially organized classes and excursions.

2.2.3.b. “Friends of Sulaiman-Too”

Group of such friends, which is closely connected with museums and objects of cultural heritage are formed in many countries of the world. They make a great contribution to the work implemented in cultural sites by providing financial support or cooperating in publishing of periodicals. They represent a very important group of support in preservation and popularization of cultural heritage. Possibility of establishing of a such group under the name of “Friends of Sulaiman-Too” should be additionally studied and realized. In case of establishment of such group it should be supported and encouraged using the same means as for groups studying cultural heritage. Members of such groups may be composed of citizens of other states as well.

2.2.3.c. Volunteers

Active taking part in any important affairs is more preferable than simply getting its benefits. With the development Sulaiman-Too will demand more and more people for realization of various tasks and works. Volunteers represent by themselves active assistants, who can be engaged in various activities according to their abilities. Volunteers should be trained as guides and guards of the site. At the same time, their contribution in to work should be regarded not as an alternative duty of paid personnel responsible for educational and guarding work, but only as valuable addition to it.

2.2.4. Local community

Gradually, the development Sulaiman-Too will have the impact on local population as well. The local community should be engaged in all aspects of planning and activities on Sulaiman-Too Mountain. In addition to stimulation and motivation of local dwellers responsible for production of goods and services it is necessary to develop and implement specially prepared educational program for those, who want to take an active part in the development of the site and its protection.

2.2.5. Training of personnel

All members of the staff of the site should be trained appropriately and in accordance with their responsibilities and functions.

To achieve positive results in sustainable growth of the welfare of local population, the service staff should be hired from amongst local dwellers. Priority should be given to the employment of women and youth. Job offers connected with Sulaiman-Too Mountain in no means should have a negative impact on ordinary activities of the local community or on their social and cultural traditions.

2.2.5.a. Staff of the Museum Complex

Training course/symposium to be carried out in 2008, the objectives of which should include theoretical, methodological, and practical training of the staff of the museum in the field of management of the site and its visitors with the aim of managing of the monument in accordance with the standards of the World Heritage management. Within the framework of this educational program the special attention should be paid to the following:

- Practical realization of sustainable development conceptions, integrity of the site, minimal integration, reversibility of taken measures, and ethics of conservation;
- Practical methods of monitoring;
- Practical methods of maintenance of the site and keeping it in a good state;
- Training of guard/guide personnel;
- Methods of presentation and pedagogy;
- Management of sustainable development;
- Others.

2.2.5.b. Guides and guards

Guides and guards should be hired from amongst representative of the local population and trained. At the beginning of each tourist season members of the staff must receive information, which is necessary for them to bring their knowledge and experience into conformity with the demands of the time. This information should be based on new results of the research and interpretations, new instructions, methods, various tasks and functions. Newcomers should be trained before starting to implements their duties.

2.2.5.c. Teachers of local schools

Local teachers and other persons striving for education should be paid a special attention and encourage their participation in programs, since they represent by themselves an important asset of support of educational programs, which should be developed in close collaboration with users.

2.2.5.d. Others

Local personnel should be used and trained in order to take part in the following:

- Regular maintenance after monuments and objects of infrastructure;
- Control after the state of the site during periods and draw up reports on the state of the site;
- Selection and production of goods, which are offered for sale to tourists;

Long-term perspectives:

- Continuous evaluation of overall activities;
- Regular review and improvement of overall activities;
- Continuous training;
- Future plans for approval in 2012.

3. Information for general public

3.1. Background

3.1.1. Present situation

While the number of scientific publications on Sulaiman-Too Mountain and other sites-candidates for inscription into the World Heritage List is increasing, scientific popular literature is lacking as yet. Due to financial assistance of the UNESCO, booklet and folding map for visitors were published in Kyrgyz, Russian, and English languages in 2000.

At present, the staff of the Museum complex has clear understanding that the quality and scale of information on the site should fit with the attendance level, under which historical and cultural monuments and natural landscape are not exposed to negative impact. Another principle, which should be observed, is that overall information about the site should be physically and visually non-intrusive.

3.1.2. Issues and objectives

Information is understood as taken measures and instruments directed at statement to the related target groups the knowledge about the existence of Sulaiman Too Mountain, its attractions, its location, vulnerability of the site and environment, protection measures, and why they are needed, and about rules of behavior on the mountain.

Main issues:

- Drawing attention of the national and international community to Sulaiman-Too Mountain through appropriate measures and channels and to stimulate a wish to visit and find out as much more about the site;
- Extend the volume of information simultaneously with the site development;
- Development of the design of information, which will not only stimulate intellectual capability of the visitors, but which would also enliven their hearts and feelings.

Objectives:

As long as information is needed for visitors to learn about Sulaiman-Too Mountain and its sights, the principal moment is visiting of the site itself. The process of transmission of information should be divided into 3 stages:

- General information to draw attention of the public to the site with presenting information about its location and possible impressions;
- Information in site itself and overall activities connected with presentation of information in a manner that does not have negative, physical, and visual impact on the monument and giving opportunity to visitors a valuable impression. Information includes in itself as scientific/popular interpretations and information about vulnerability and fragility of the monument and measures on its preservation and protection;
- Additional information after excursions, which is directed at giving opportunity to visitors to strengthen received knowledge and prolong received impressions.

3.1.3. Expected outcome

The following are expected outcomes of efforts directed at transmission of information by using various methods and ways:

- Public in general as in national and international level as well will be aware of the existence of Sulaiman-Too Mountain and of its many other sights, about its location, how to reach it and it can expect;
- The site itself, Sulaiman-Too will reach sufficient development to achieve sustainable tourism by presentation to the visitors of necessary information without having a negative physical and visual impact on the monument;
- Visitors and public in general will be aware of fragility and vulnerability of the site, and also about how to behave while visiting the site;

Information materials will be elaborated taking into account different categories of visitors;

- Knowledge about Sulaiman-Too complex and its peculiarities, respect to it, and also information about cultural and natural heritage of Kyrgyzstan will be widely spread.

3.2. Recommended measures

3.2.1. The information and awareness building strategy

3.2.1.a. Oral information

Verbal information, which is transmitted from person to person, is one of the important ways of the marketing. The key moment here is the monument itself and its visiting if expressions from this visit were positive. Visitors of the site should be encouraged to tell about the monument to other people, since it is an important way of spreading of information to the major target groups.

3.2.1.b. Media and Internet

Publishers of newspapers, magazines, and TV programs should be invited to the site and provide new information about new developments and of its sights, working hours, etc.

Modern travelers use the Internet to get information and ideas about places to visit. Internet sites should be accessible and offer interesting and intriguing information in different languages.

3.2.1.c. Traveler's books

Guidebooks for tourists are sold in the large numbers worldwide. It is important from the view of ensuring correctness and purposefulness of provided information, which should be always adequate and addressed correctly.

3.2.1.d. Flyers

Using simple information leaflets is a good way to attract potential visitors. Production of such leaflets is not expensive and it could be disseminated in hotels, shops, and other public places, and gives a good chance in terms of dissemination and achievement of objectives. Design of these publications should be attractive and is very important.

3.2.2. Site presentation

Overall information should be based on results of continuous research and scientific interpretations of the monument and in various aspects. Use of effective pedagogic methods allows to transform results of scientific research into scientific/popular information and to present in the form information leaflets, booklets, and books for various target groups of visitors. Reaction of visitor should be analyzed in depth in a way that it will be basis for improvement of additions of produced information products.

Overall information/sign system on the site should be constantly kept in a good state.

3.2.2.a. Road signs

Regardless of the direction from where visitors come to the site – the east, west or the south they have to have a clear idea about where to go to get to Osh city and Sulaiman-Too Mountain. Road signs must be in conformity with international standards of design and have appropriate indications for all monuments and other sights.

3.2.2.b. Information boards, number system, and corresponding map/brochure

Information boards are one the most spread way of providing information about the site. The problem is that they represent by themselves physically and visually dissonant elements. Such monument as Sulaiman-Too Mountain is particularly “sensitive” to impact of such kind of intrusions. Hence, in principle information boards should not be placed within the boundaries of its protected territory. Exceptionally, information boards may be placed only in areas, where it will not have negative physical and visual impact on the monument.

3.2.2.c. Signs and guide boards

Existing signs and guide boards on the monument showing closed are for access, i.e. signs “Stop”, warning signs (image of the snake) or indicating fine field of views (image of binocular), and others are very discreet and fulfill well their functions. Effect of such signs should be constantly observed and evaluated. Signs should be maintained in a working order and if necessary replace them or add missing ones.

3.2.2.d. Guiding

The best way of providing good quality information for visitors is to have well educated and trained guides on the site, since they are able directly meet visitors and at the same time, control their attitude and are able to give answer to the questions, and if necessary provide help to visitors and contribute to servicing them. Guides should be well informed and possess with sufficient knowledge about archeological interpretations, geological phenomenon, and botanic types, etc. Excursions should be conducted in Kyrgyz, Russian, and English languages, and ideally, in other languages as required.

3.2.3. Publications

Publication can be divided into three categories.

3.2.3.a. Publications to be used on-site

A-1. Map/brochure/booklet with indicated numbers of sights, which correspond to the numbers on the site and interpretations given for the self-service excursions (see 3.2.2.b).

A-2. Booklet

Booklets for sale to the visitors should provide information in addition to the abovementioned. Existing booklet is of a good quality and has reach content but it should be systematically reviewed, improved, and edited before each re-edition, if it will be necessary or if visitors would express such request.

3.2.3.b. Post-visit supplementing information

B-1. Scientific/popular editions

Since most of the visitors of cultural heritage sites would want to bring home with them more information, it is necessary to provide sufficient selection of scientific/popular

literature. Such books should possess with high esthetic, scientific, and pedagogic quality and published in different languages.

B-2. Books for children

Usually, books for games, independent activity and creative work for children are very popular. Books with stories connected with the monument and its history are useful as well.

3.2.3.c. Other relevant informative literature

C-1. Information about other monuments and sights of Kyrgyzstan. Information leaflets describing other monuments, which are offered for tourist visits.

C-2. Scientific/popular books

For inquisitive visitors there should be scientific/popular literature on archeology, geology, and other disciplines.

Long-term perspectives:

- Continuous evaluation of activities;
- Future plans for approval in 2012.

MANAGEMENT PLAN

FOR

SULAIMAN-TOO SACRED MOUNTAIN

Management Sub-plan 2

Care and Monitoring

2008

CONTENTS

- 1 INTRODUCTION**
- 2. CARE AND MAINTENANCE**
 - 2.1. Background**
 - 2.1.1. Present situation
 - 2.1.2. Issues and objectives
 - 2.1.3. Expected outcome
 - 2.2. Recommended strategy and actions**
 - 2.2.1. Care and maintenance strategy
 - 3.2.2. Recommended measures
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 - 3.1. Background**
 - 3.1.1. Present situation
 - 3.1.2. Aims and objectives
 - 3.1.3. Expected outcome
 - 3.2. Recommended strategy and actions**
 - 3.2.1. Strategy
 - 3.2.2. Site monitoring programme
 - 3.2.2.a. Inspection
 - 3.2.2.b. Systematic monitoring of natural affecting factors
 - 3.2.2.c. Monitoring of the condition of rock surfaces and stones with petroglyphs and cult places
 - 3.2.2.d. Monitoring of anthropogenic pressures
 - 3.2.2.e. Evaluation

1. Introduction

This part of the sub-management plan addresses measures on safeguarding and protection of historical, cultural, and environmental system of Sulayman Too mountain. It envisages preservation and protection of the mountain from all types of negative impact, regulation of management mechanism, improvement of physical conditions and esthetic quality of monuments and landscape, improvement of conditions for visitors of all categories, ensuring of the high level of presentation and interpretation of the monument, raising of a status and role of the mountain, preservation of spirit of sacred place and its link with surrounding landscape and monuments of Osh oasis, and continuation of research and documenting.

All recommended measures of the management are offered for introducing by taking into account existing circumstances to present, and also firm traditions and beliefs of the Kyrgyz people and other ethnic groups of Kyrgyzstan.

This sub-plan provides preconditions for preparation and implementation of annual plans of activities connected with management, maintenance and monitoring of the site.

To a great extent, a management practice is directed towards implementation of specific measures of continual physical protection and concern of the monument. Such practice supposes coordination, balance, and regulation of all various types of activities on the site, and systematic monitoring and assessment of its state, and also secure and effective use of conservation methods based on scientific research. Thus, it is necessary to have approved plans and instructions, which should be realized by all stakeholders, in the first place by the staff of National Historical and Archeological Museum Complex (NHAMC) and other maintenance staff of the site.

For an appropriate response in changing conditions regular examination of plans and also continual process of planning are necessary. At the same time, revision of previous plans or new plans by no means should contradict with the main management conception, which is based on safety principles, stability, and minimal intervention.

2. Care and maintenance

2.1. Background

2.1.1. Present situation

The program of tourist services and visitors of the Museum complex, including that of Sulaiman Too is approved by the Ministry of culture and information and is carried out by the staff of the NHAMC, and private persons on a contractual basis.

The main footpath was renewed in 2000 and is in a good condition, but requires installation of information boards, signs, and mobile fences, and of special viewing platforms in some areas. Waste and its disposal is another problem of the site.

2.1.2. Issues and objectives

The issue of the program for care and maintenance is a preservation of the landscape of the Sacred Mountain Sulaiman Too, its archeological and architectural monuments, ensuring secure visitor attendance, protection of the monument from deterioration and decay.

objectives:

- Maintenance of the territory in a clean and proper state;
- Preventive measures on archaeological sites, monuments, and cult places;
- Assuming preventive measures ensuring integrity of archeological and architectural monuments.

2.1.3. Expected outcomes

- Protection of the Sulaiman Too mountain from negative environmental and anthropogenic impacts.

2.2. Recommended strategy and actions

2.2.1. Care and maintenance strategy

The strategy is based on preliminary studies of the problems and on use of preventive measures on the basis of well considered methods on counteracting against anthropogenic degradation and natural aggravating factors.

Experience and practical sense, well prepared programs and monitoring, regular reporting and evaluation of outcomes all serve as a basis for taking appropriate measures.

2.2.2. Recommended measures

Care and maintenance:

- Organization of regular preventive maintenance on all components of the site ;
- Systematic inspection of the whole site twice a year to control that maintenance programs and work according to their functioning.
- Regular removal of vegetation from cracks in rock surfaces with petroglyphs to prevent their expansion;
- Regular care of shrubbery to prevent visitors to walk around prohibited areas;
- Systematic provision of information about careful treatment of branches of shrubbery in order to avoid branches to dry out on which visitors tie up pieces of ribbons as a ritual practice;
- Maintenance of visitor paths, observation platforms and places, where visitors gather to access information on petroglyphs and other monuments of the history;
- Keep cafe and commercial areas clean and attractive within conservation and buffer zones of the site;
- Maintenance of died signs, information and protective boards, dustbins, fences, and other facilities of the site;
- Regular cleaning and removal of garbage; guard/guide personnel have to take immediate measures to clean up to avoid spreading of garbage;
- Provision of visitors with plastic bags for them to collect their own rubbish; provide rubbish bins in certain areas of the site;
- Regular maintenance of public toilets.

Guidelines and training:

- Approval of guidelines and checkpoints of regular site maintenance for the guard/guide personnel;

- Training and encouragement of the staff of Museum complex on maintenance and care of the site.

Regular maintenance program of the site:

- Elaboration of compulsory maintenance program with timeframe (daily, weekly, monthly, seasonally, biannually, annually), tasks and responsibilities (assigned institution, profession, person/s);
- Approval and adjustment of the maintenance program;
- Regular evaluation, re-evaluation, and improvement of the maintenance program of the site.

Long-term perspectives:

- Continuous process of evaluation, re-evaluation, and improvement of site maintenance.

3. Monitoring

3.1. Background

3.1.1. Present situation

Site monitoring is carried out by the staff of the NHAMC "Sulaiman Too", Institute of History of National Academy of Sciences of the KR, Ministry of culture and information, Ministry of emergency situations, and representatives of the local community. However, monitoring of the site has started recently that is why analysis and generalization of the data has not yet been carried out. As result of partial monitoring the most vulnerable areas of the first peak of the mountain has been identified. Furthermore, sections of the main footpath, which is more than other paths under the anthropogenic pressure. These are top of the first peak and southern flanks of the 1, 2, and 3 peaks. Since all paths are situated here and intersect with each other, this is a place where flow of the tourists and pilgrims has impact mostly. At present, the ethnologists/sociologists jointly with specialists from NAN of the KR and the NHAMC are engaged in an attempt to determine the largest carrying capacity of the mountain in different routes. Then, measures on regulation and controlling of the flow of visitors will be planned and realized. In future, it is possible to separate pilgrims out of the total mass of visitors.

During 2005-2006 in some surfaces with petroglyphs, the selective fixation of defects and damage was carried out and monitoring of their state was conducted. Similar observation was conducted after petroglyphs on vertical eastern rocky outlet of the first peak on which conservation works were carried out during 1998-1999.

During 2005-2006 specialists of the NAN of the KR and NHAMC photo-fixation of the major surfaces with petroglyphs on all peaks of the mountain was done. Special attention was paid to more valuable and attended areas of the site. These photographs, as those, which were taken in 1988, 1998-1999 will be transmitted to the reserve of the museum as a reference source, which is necessary for daily monitoring in order to reveal possible damage inflicted by visitors in time.

Similar observation of the cult places of the mountain has been carried out. Particularly, of those used mostly as a sacred place in our days. This monitoring is conducted by the ministers of religion from the local population. They record changes and inform about them to the NHAMC.

Reports of scientists and monitoring supervisors will be analyzed and evaluated very shortly and will become the basis for the general monitoring of the site and other areas of special cultural and natural importance. In future, monitoring and control of the site and its settlement will be conducted by a special group including archeologists, geologists, restorers, biologists, etc.

3.1.2. Aims and objectives

The aim of the monitoring is to determine relationship between the state of archeological monuments and environmental factors on the basis of observation, research, and documenting. It is also aimed at identification of changes, to establish possible causes of these changes in order to define the link between these changes and environmental, anthropogenic and other negative pressures.

Objectives:

- Identification of pressures (causes of change, degradation and deterioration);
- Identification of endangered areas and sections;
- Monitoring of the state of conservation materials in areas, which undergone conservation in the past, and at the trial site;
- Evaluation of the efficiency of conservation measures;
- Selection of proper conservation methods and materials.

3.1.3. Expected outcomes

The monitoring of the negative pressures and of state of the site and its elements will allow:

- To undertake measures aiming at elimination or reduction of the causes of deterioration;
- To implement immediate actions in endangered sections in time;
- To select the most appropriate techniques and compatible materials; those proved to be efficient and compatible in previous conservation works of the site and at the trial site.

3.2. Recommended strategies and actions

3.2.1. Strategy:

- Regular and systematic recording of endangered sections;
- Evaluation and analysis of results;
- Surveying control over the action of impacts;
- Control after the state of the site and its monuments.

3.2.2. Site monitoring programme

3.2.2.a. Inspection

Systematic monitoring of the state of cultural landscape of Sulaiman Too and its objects is carried out twice a year by the specialists of the Ministry of culture and information, Ministry of emergency situations, and NAN of the KR.

Standard inspection is conducted daily by the assigned personnel of the NHAMC. Time to time it is conducted on a weekly basis jointly with research officers of the NHAMC.

3.2.2.b. Systematic monitoring of natural affecting factors

The following key indicators are proposed for monitoring after the state of monuments of Sulaiman Too:

- a) Rocks and stones with petroglyphs and cult places – Change of temperature and relative humidity – conducted twice a day, at 8:00 AM and 3:00 PM by the Ecology department of the NHAMC; circulation of the water flow on the flanks of the mountain during thawing and rainy periods – Environmental Department.
- b) Settlements of the Bronze Age – surveying and reporting of the state of excavations and restored earth-house on a weekly basis – History Department;
- c) Archeologically ruined medieval bath – daily observation and reporting of changes under climate and anthropogenic impacts – History Department;
- d) Architectural monuments – daily observation and reporting of the state;
- e) Remains of ancient paths – daily observation and reporting of the state/

Observation after the expansion of micro- and macro flora on all aforementioned objects – on a monthly basis and twice a year on the site is conducted by the History and Environmental Departments of the NHAMC. Observation after the state of cracked materials in clefts and cavities, on surfaces and sides of paths on a weekly basis is conducted by Ecology and Monument protection Departments of the NHAMC.

At present, work on elaboration of other indicators is being done, which could be used for observation and evaluation of the state of historical and cultural monuments of the mountain.

3.2.2.c. Monitoring of the condition of rock surfaces and stones with petroglyphs and cult places

- Comparative analysis of photographs of various periods of inspections;
- Measurement of width of cracks, which endanger surfaces with pictures – twice a year: end of the winter and summer periods, especially on surfaces of the stone blocks.

3.2.2.d. Monitoring of anthropogenic pressures

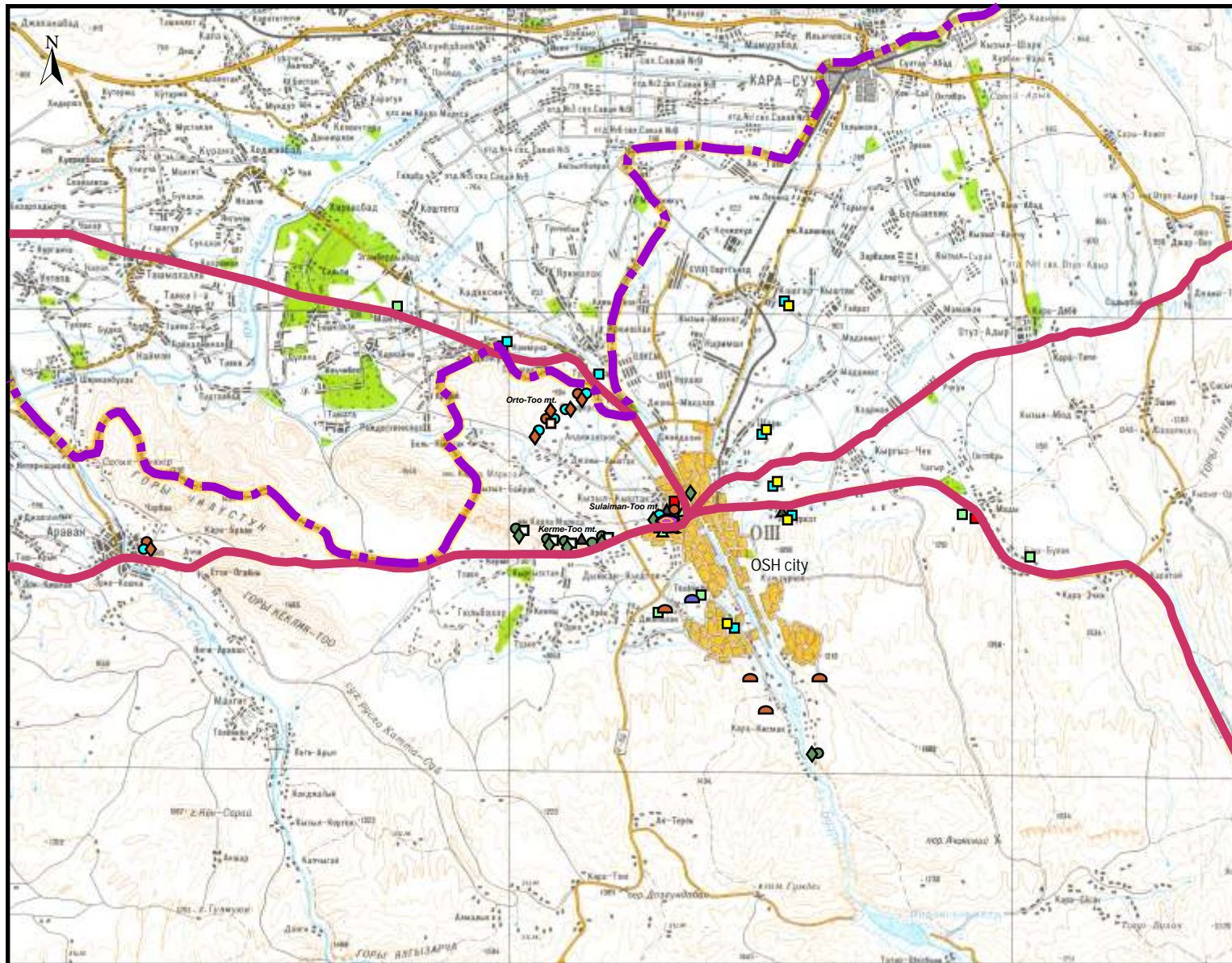
Monitoring of all valuable rock surfaces with petroglyphs and cult places is conducted by using the comparison method with photographs of previous years. Monitoring and documenting with photo-fixation will be used for determining changes during replacement of guard/guide personnel with each other. Special attention should be paid to the state of natural paths after excursions (loosening and falling of stones and macadam).

3.2.2.e. Evaluation





















- Evaluation of monitoring results;
- Analysis and implementation of preventive measures;

- Strategy of preventive measures

Map 1. OSH OASIS. SITES AND HISTORIC ROUTES

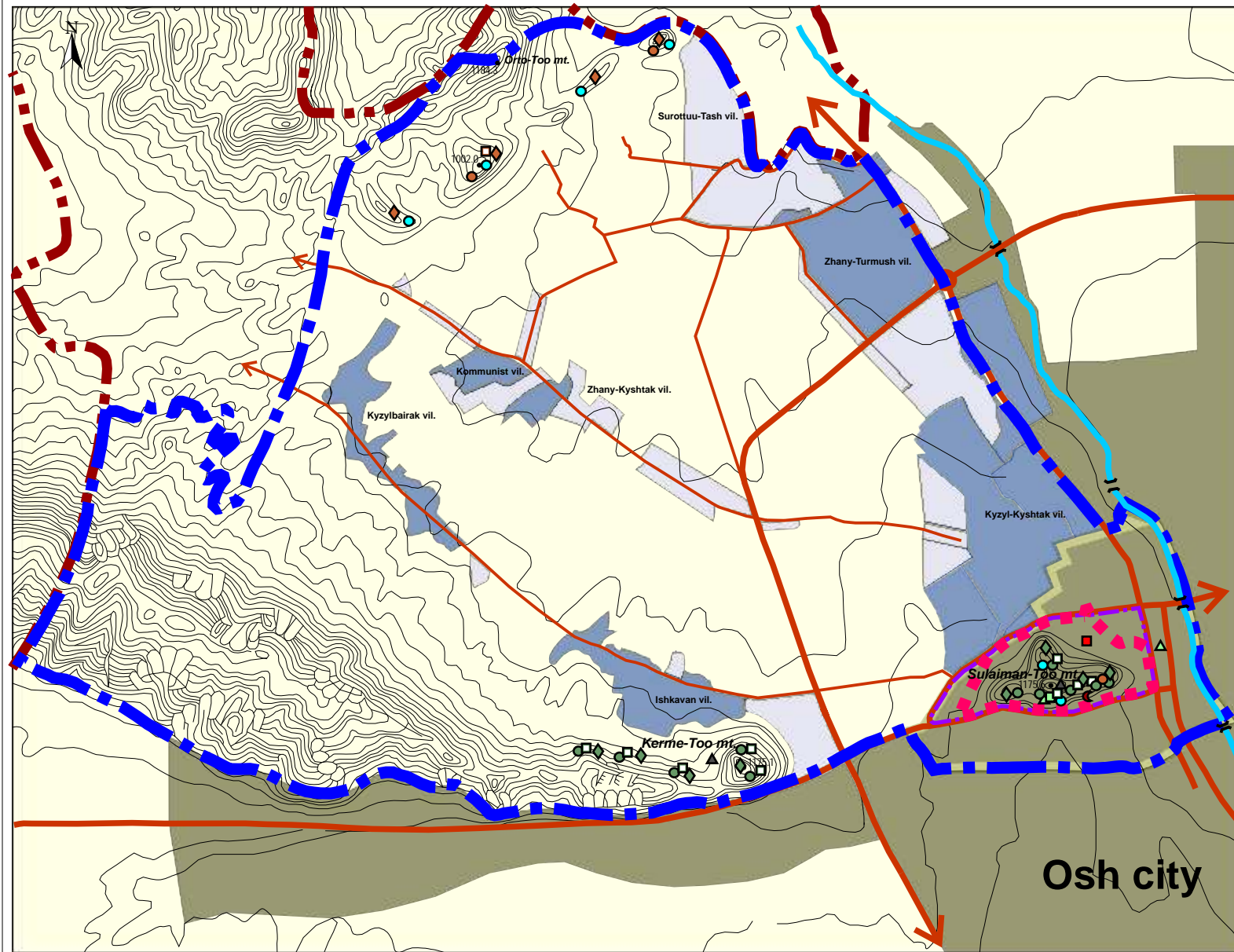


LEGEND

-  Sulaiman-Too Sacred Mountain
-  Stone Age Tools sites
-  Bronze Age Pottery sites
-  Bronze Age settlements
-  Antiquity settlements
-  Early Medieval settlements
-  Medieval city-cites
-  Early Iron Age burials
-  Antiquity burials
-  Medieval burials
-  Bronze Age petroglyph sites
-  Iron Age petroglyph sites
-  Antiquity petroglyph sites
-  Bronze Age cult caves and grottoes
-  Early Iron Age cult caves and grottoes
-  Bronze Age cult places
-  Early Iron Age cult places
-  Main caravan routes of Ancient and Medieval Periods
-  Modern roads
-  State border

0 1 2 3 4 5 km

MAP 2. SULAIMAN-TOO SACRED MOUNTAIN. ARCHAEOLOGICAL SITES WITHIN THE BOUNDARIES OF NOMINATED AREA AND BUFFER ZONE.

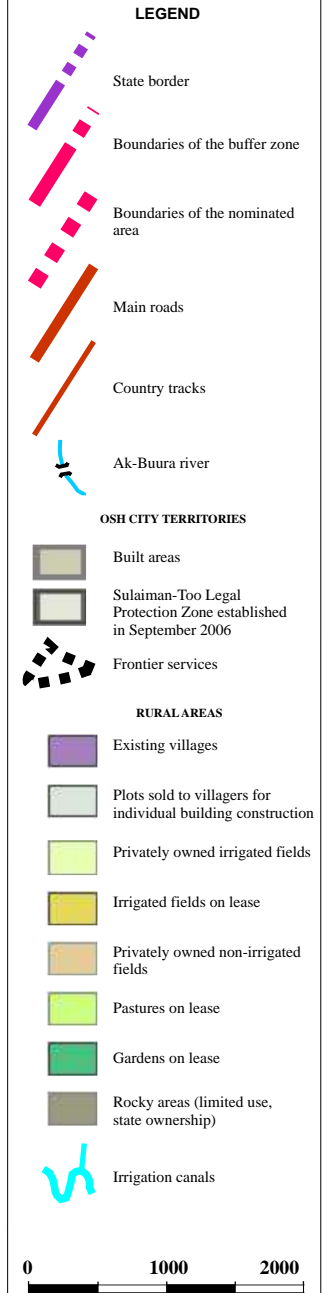
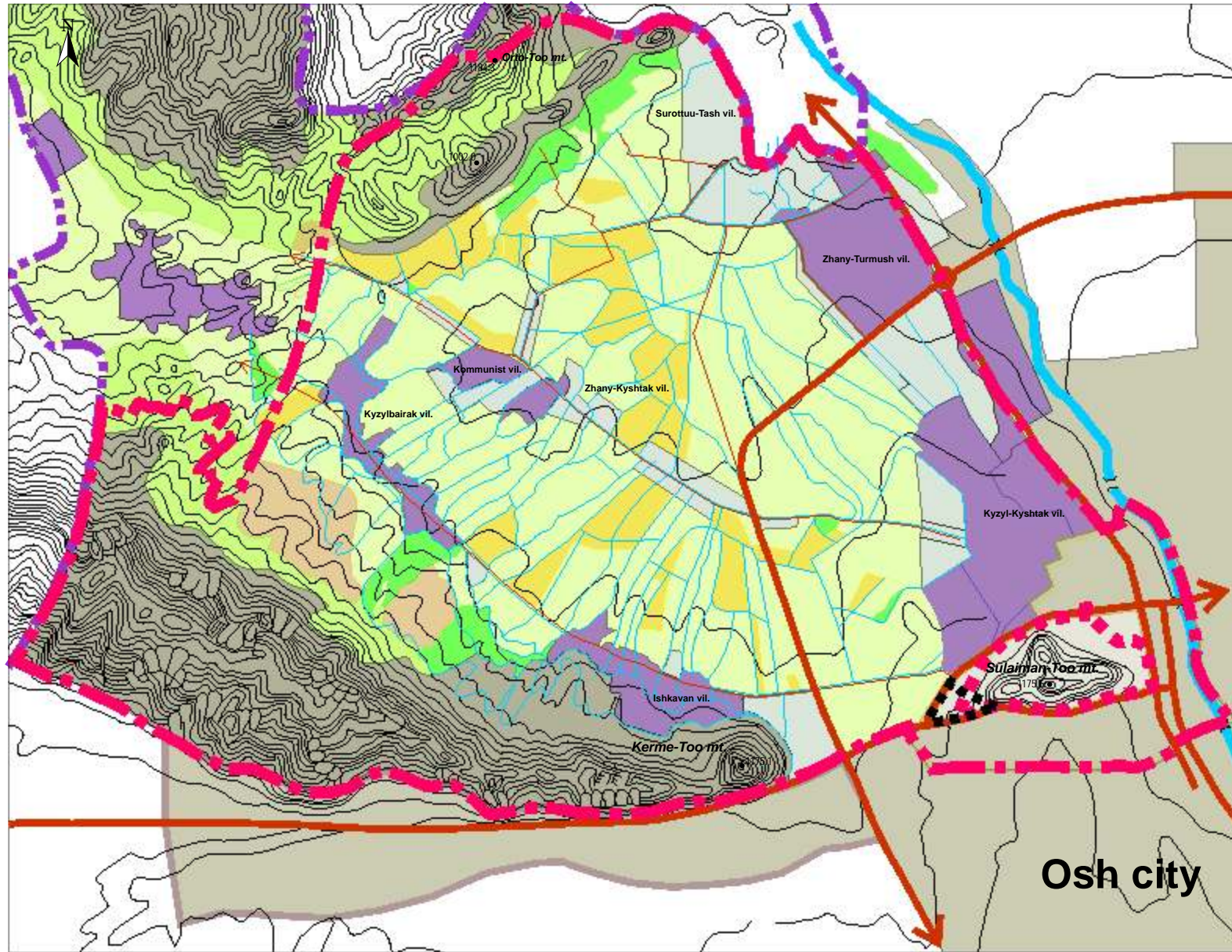


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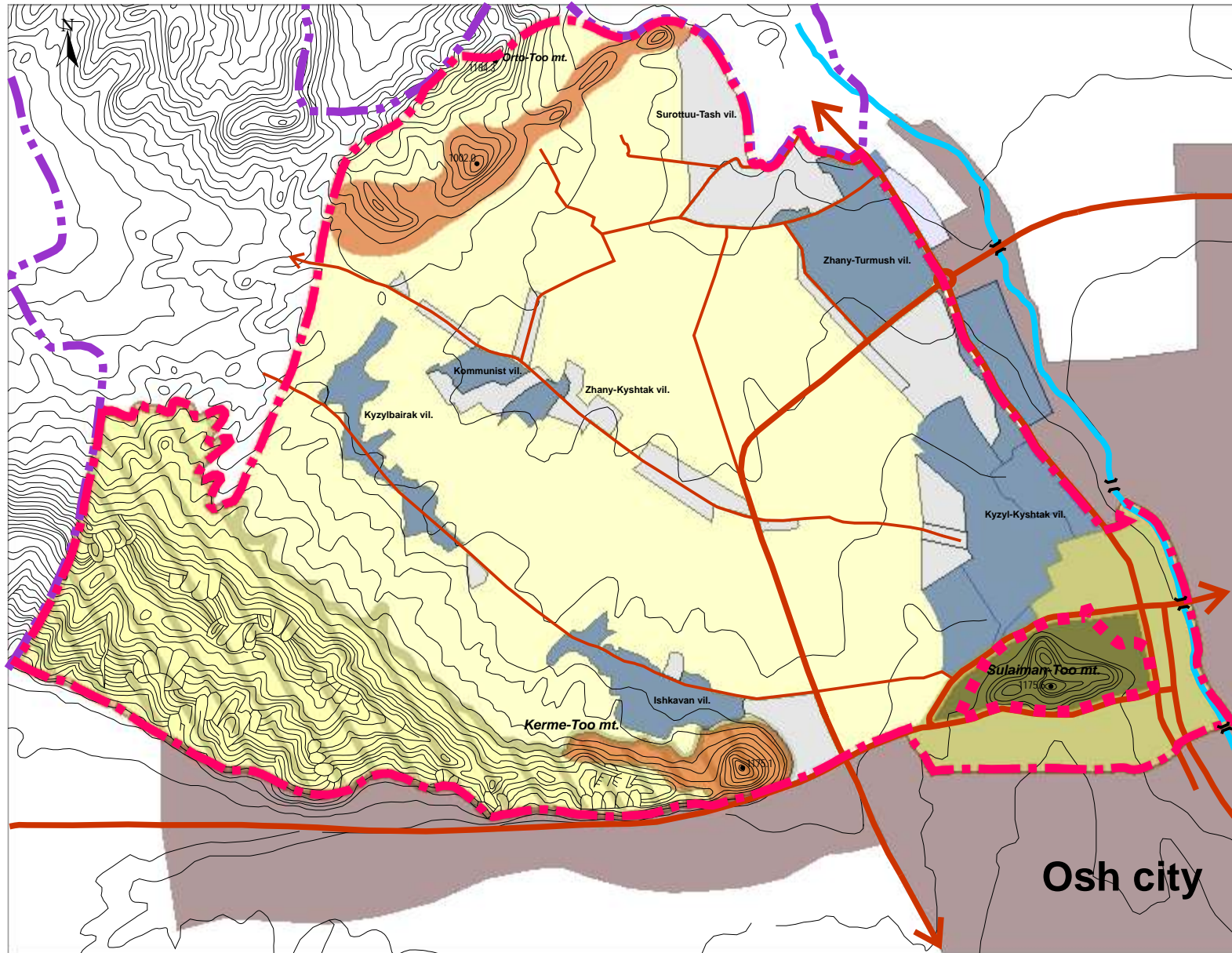
- State border
- Boundaries of the buffer zone
- Boundaries of the nominated area
- Main roads
- Country tracks
- Ak-Buura river
- The territory of Osh city
- Rural areas
- Villages
- Plots sold to villagers for private building construction
- Stone Age Tools site
- Bronze Age Pottery sites
- Bronze age settlement
- Remains of the medieval city-site
- Medieval burials
- Bronze Age petroglyph sites
- Iron Age petroglyph sites
- Petroglyph sites of Ancient Period
- Bronze Age cult caves and grottoes
- Iron Age cult caves and grottoes
- Bronze Age cult places
- Iron Age cult places

0 1000 2000

MAP 3. SULAIMAN-TOO SACRED MOUNTAIN. BUFFER ZONE. LAND USE AND LAND OWNERSHIP



MAP 4. SULAIMAN-TOO SACRED MOUNTAIN. PROTECTION SUB-ZONES WITHIN THE BOUNDARIES OF THE BUFFER ZONE. CONCEPT



LEGEND

- State border
- Boundaries of the buffer zone
- Boundaries of the nominated area
- Main roads
- Country tracks
- The territory of Osh city

PROTECTION SUB-ZONES WITHIN THE BOUNDARIES OF THE BUFFER ZONE

1. ZONES OF LEGAL PROTECTION WITHIN THE TERRITORY OF OSH CITY

- Sulaiman-Too Legal Protection Zone established in September 2006
- Proposed Zone of Planning Control

2. ZONES OF LEGAL PROTECTION IN THE RURAL AREA

Protection Zones

- Proposed protection zones for archaeological sites of Kerme-Too and Orto-Too

Proposed Zones of Planning Control

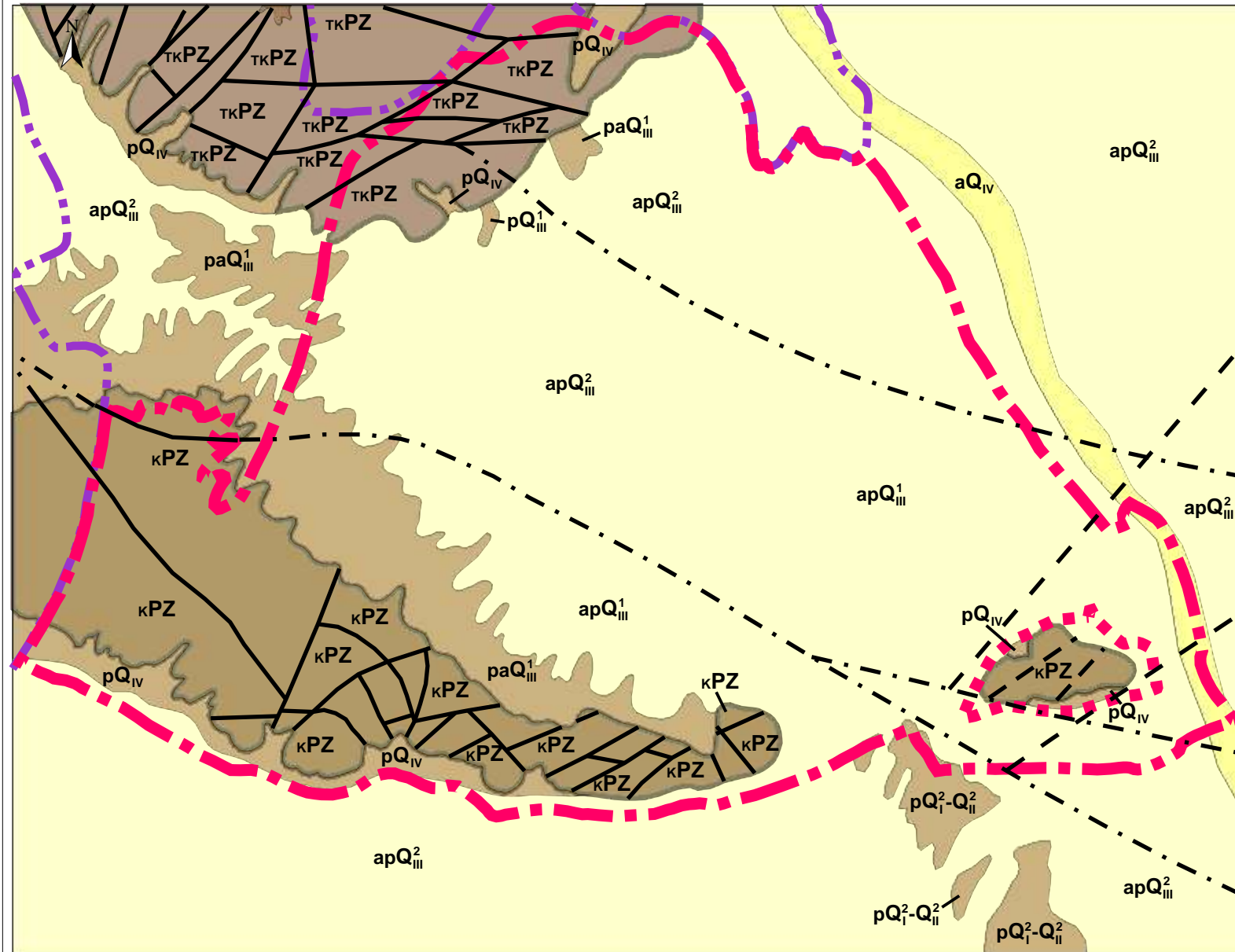
- Planning Control Zones within existing villages
- Planning Control Zones within territories designated for individual building construction

Proposed Zones of Protected Landscape
















- Zones of Protected Agricultural and Natural Landscape
- Protected Area for further archaeological surveys

0 1000 2000

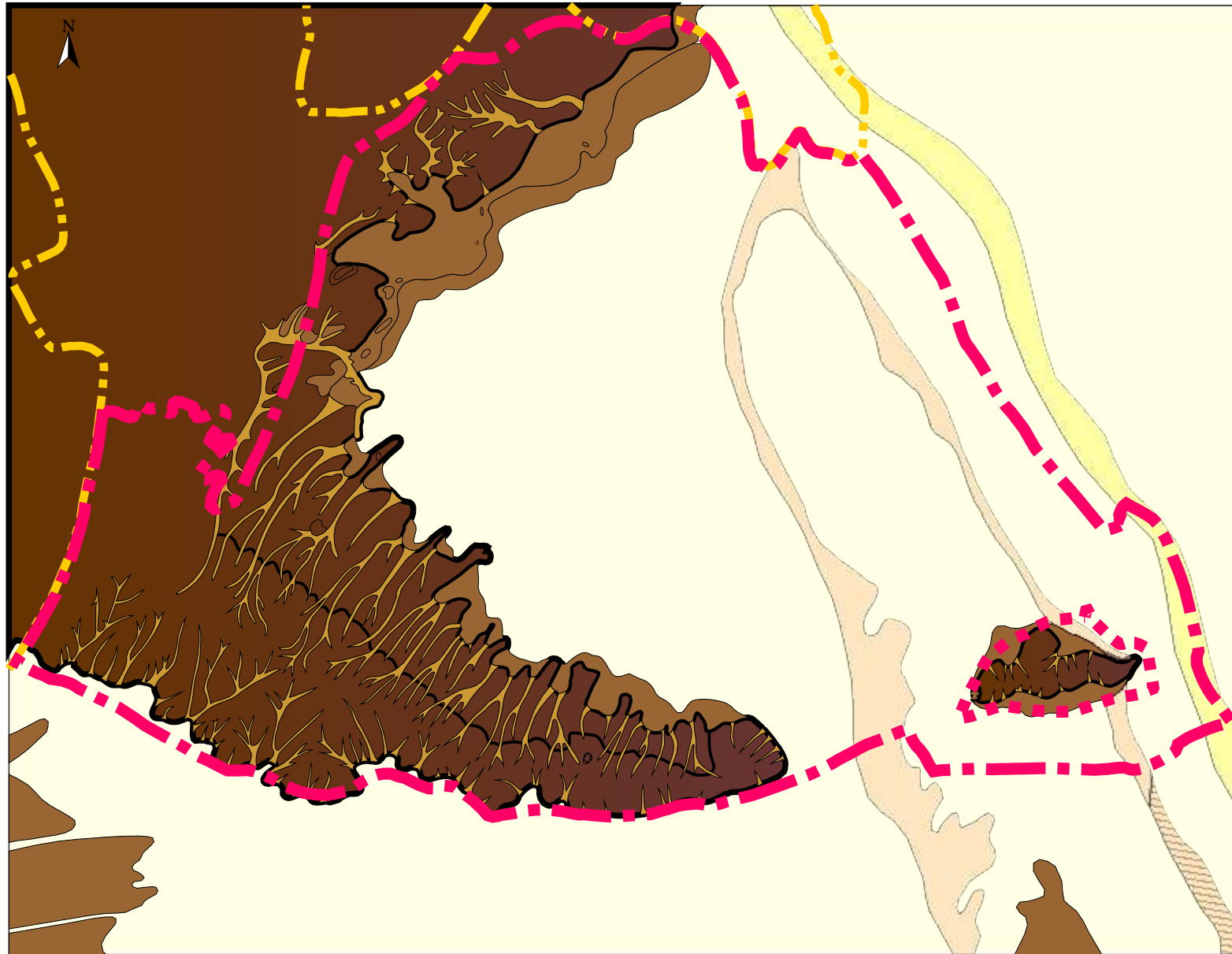
MAP 5. SULAIMAN-TOO SACRED MOUNTAIN. BUFFER ZONE. GEOLOGY



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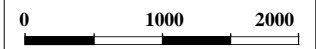
-  State border
 -  Boundaries of the buffer zone
 -  Boundaries of the nominated area
 -  TKPZ Paleozoic system, terigen-carbonate complex.
 -  κPZ Paleozoic system, carbonate complex.
 -  pQ_{IV} Quaternary Late Holocene, proluvial fan deposits
 -  pQ_{III}¹ Quaternary Medium Pleistocene-Holocene, lower part of proluvial fan deposits
 -  pQ_{I-Q_{II}}² Quaternary Early-Medium Pleistocene, upper part of proluvial fan deposits
 -  paQ_{III}¹ Quaternary Medium Pleistocene-Holocene, lower part of proluvial-alluvial fan deposits
 -  apQ_{III}¹ Quaternary Medium Pleistocene-Holocene, lower part of alluvial-proluvial valley deposits
 -  apQ_{III}² Quaternary Medium Pleistocene-Holocene, upper part of alluvial-proluvial valley deposits
 -  aQ_{IV} Quaternary Late Holocene, alluvial valley deposits
 -  Open faults
 -  Faults hidden under covering sediments
 -  Cleavage along the neo-tectonic faults
- 0 1000 2000

MAP 6. BUFFER ZONE. GEOMORPHOLOGY

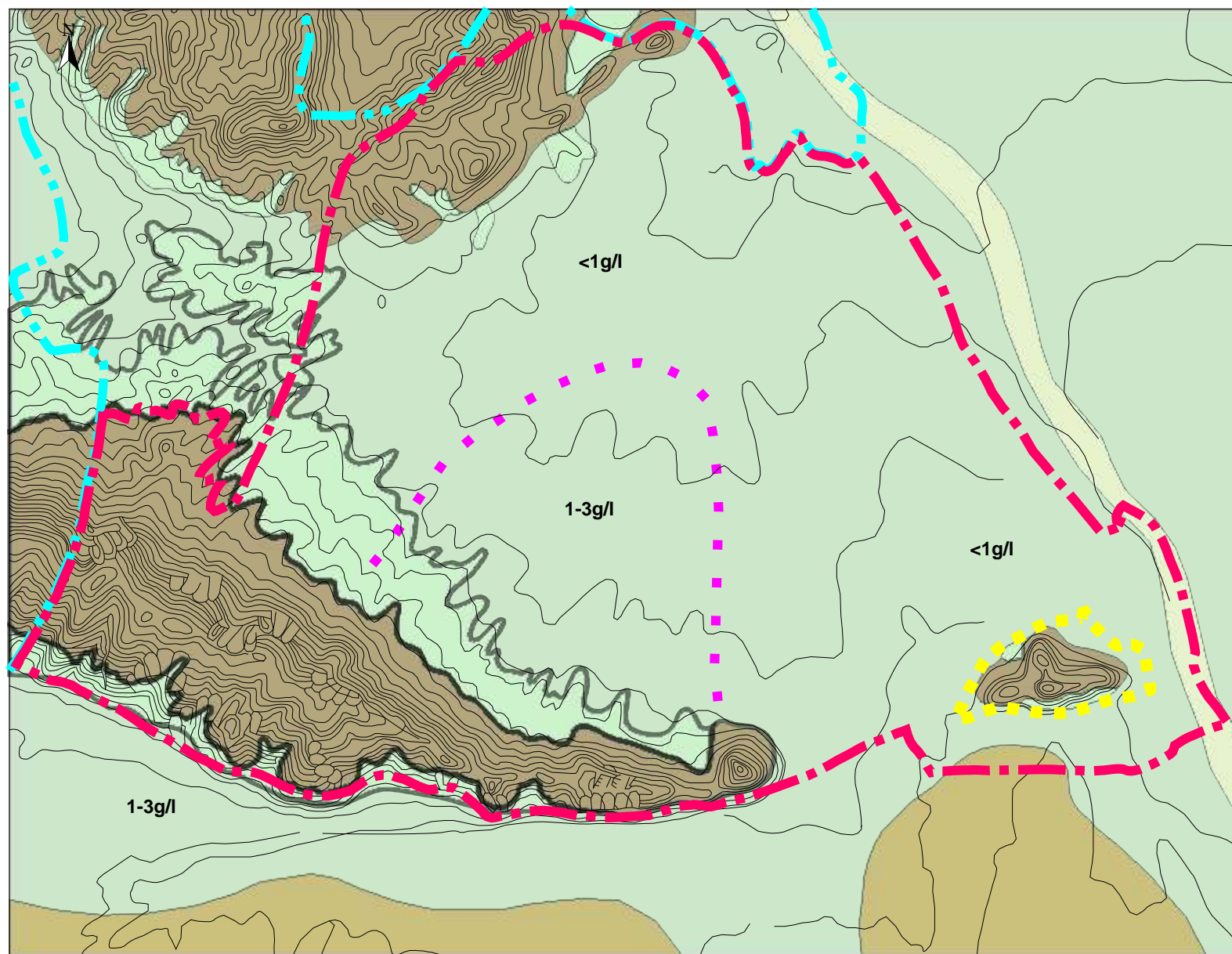


LEGEND









- State border
- Boundaries of the buffer zone
- Boundaries of the nominated area
- Pre-quaternary rocks
- Piedmont fans
- Gorges and canyons
- Ak-Buura river valley
- Ak-Buura riverbed, flood plane and first terrace
- Medium-steep slope of the fourth terrace
- Steep slope of the fourth terrace



MAP 7. SULAIMAN-TOO SACRED MOUNTAIN. HYDROGEOLOGY

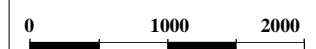


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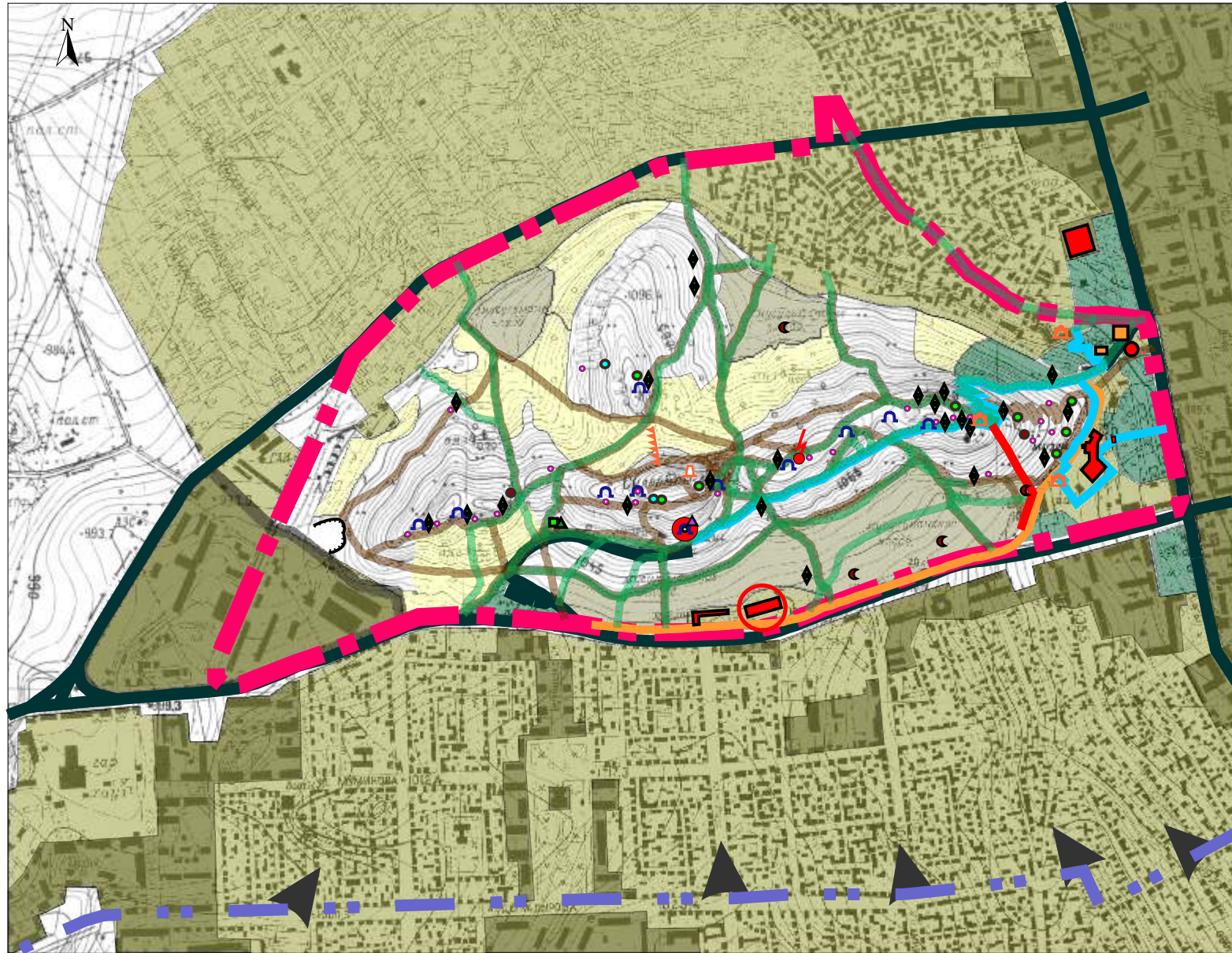
-  State border
-  Boundaries of the buffer zone
-  Boundaries of the nominated area
-  Aquiferous waters in cracks of Paleozoic rocks
-  Aquiferous complex in Pliocene Bactrian sequence sedimentary deposits
-  Aquiferous zone in Mid-Late-Quaternary alluvial-proluvial deposits
-  Aquiferous zone in Modern-Quaternary alluvial deposits
-  Bordelines of areas with different ground water mineralization

<1g/l Less than 0,1 g/dm

1-3g/l Between 01 and 0,3 g/dm



MAP 9. SULAIMAN-TOO SACRED MOUNTAIN. NOMINATED AREA. ANTHROPOGENOUS IMPACT ON THE SITE

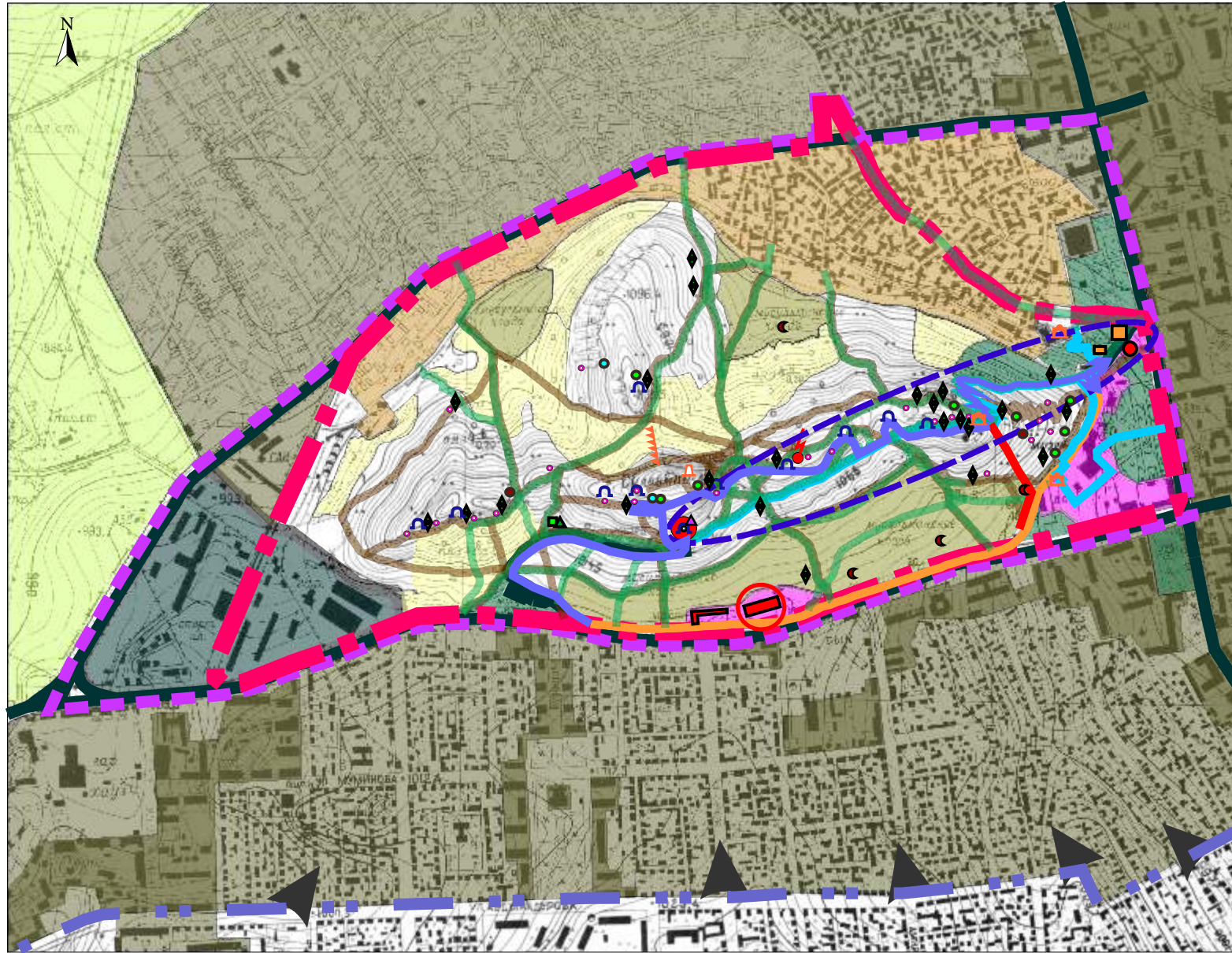


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- Boundaries of the nominated area
- South boundary of the buffer zone
- Traces of ancient paths
- Stone Age Tools site
- Bronze Age Pottery sites
- Bronze age settlement
- Bronze Age petroglyph sites
- Bronze Age cult places
- Bronze Age cult caves and grottoes
- Iron Age petroglyph sites
- Petroglyph sites of Ancient Period
- Minor petroglyph sites
- Remains of the medieval city-site cultural layer
- Excavated remains of the medieval bath-house
- Medieval Islamic architectural monuments
- Remains of the medieval earth wall
- Remains of the medieval earth structure ('watch tower')
- Medieval burials
- Modern pilgrim paths
- Main existing tourist routes
- Modern paved pedestrian path
- Modern asphalt roads
- Cave Museum
- Most intrusive modern public buildings and structures
- TV antenna
- Electric line with high posts
- Abandoned quarry
- New modern mosque under construction
- Military frontier services
- Built areas with 3-5 storey buildings
- Built areas with 1-2 storey buildings
- Planted trees (still watered)
- Areas of non-watered planted trees (left to dry out)
- Cemeteries (restricted)
- Important views from the city



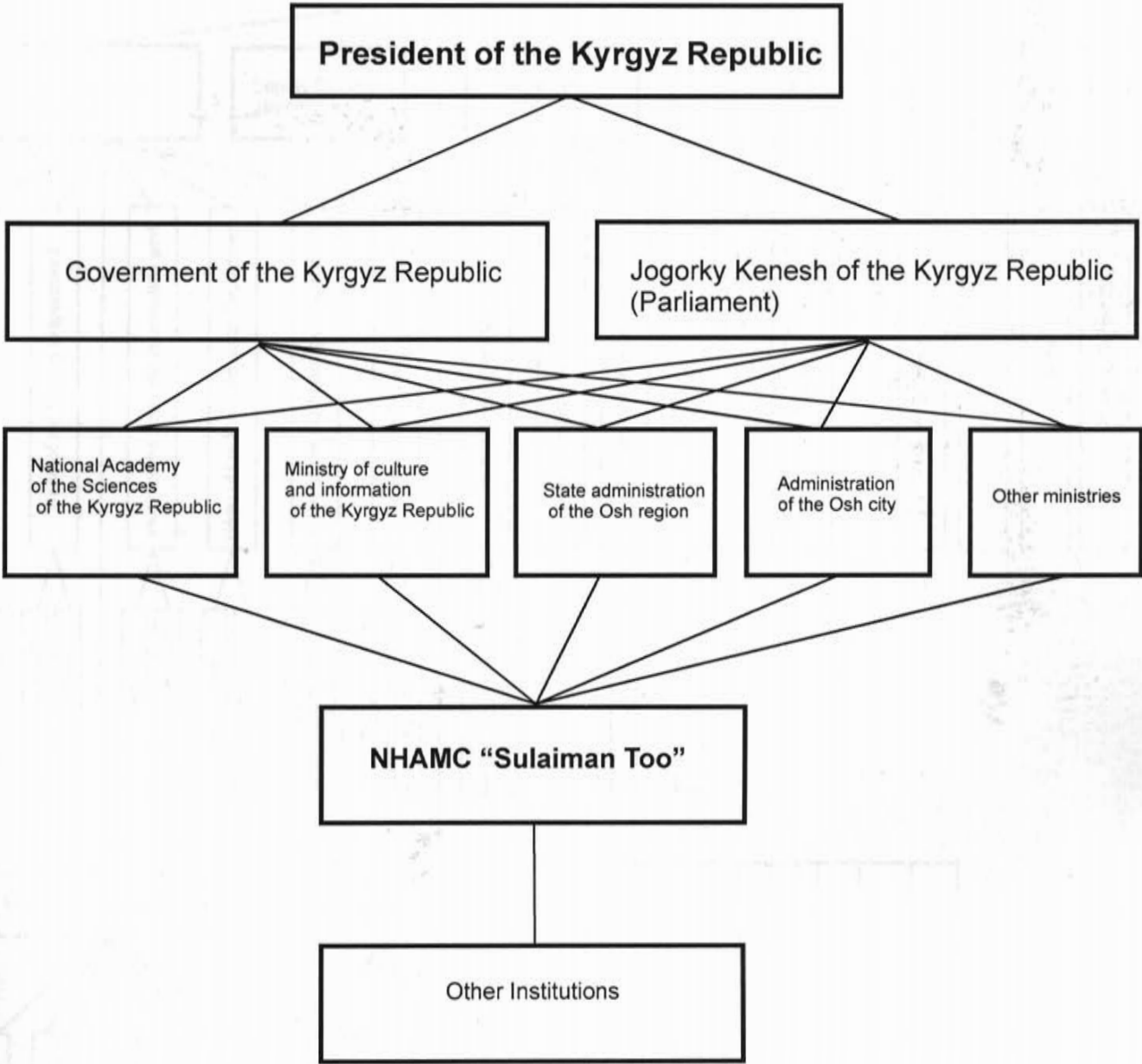
MAP 10. SULAIMAN-TOO SACRED MOUNTAIN. NOMINATED AREA. MAIN CORRECTIVE MEASURES



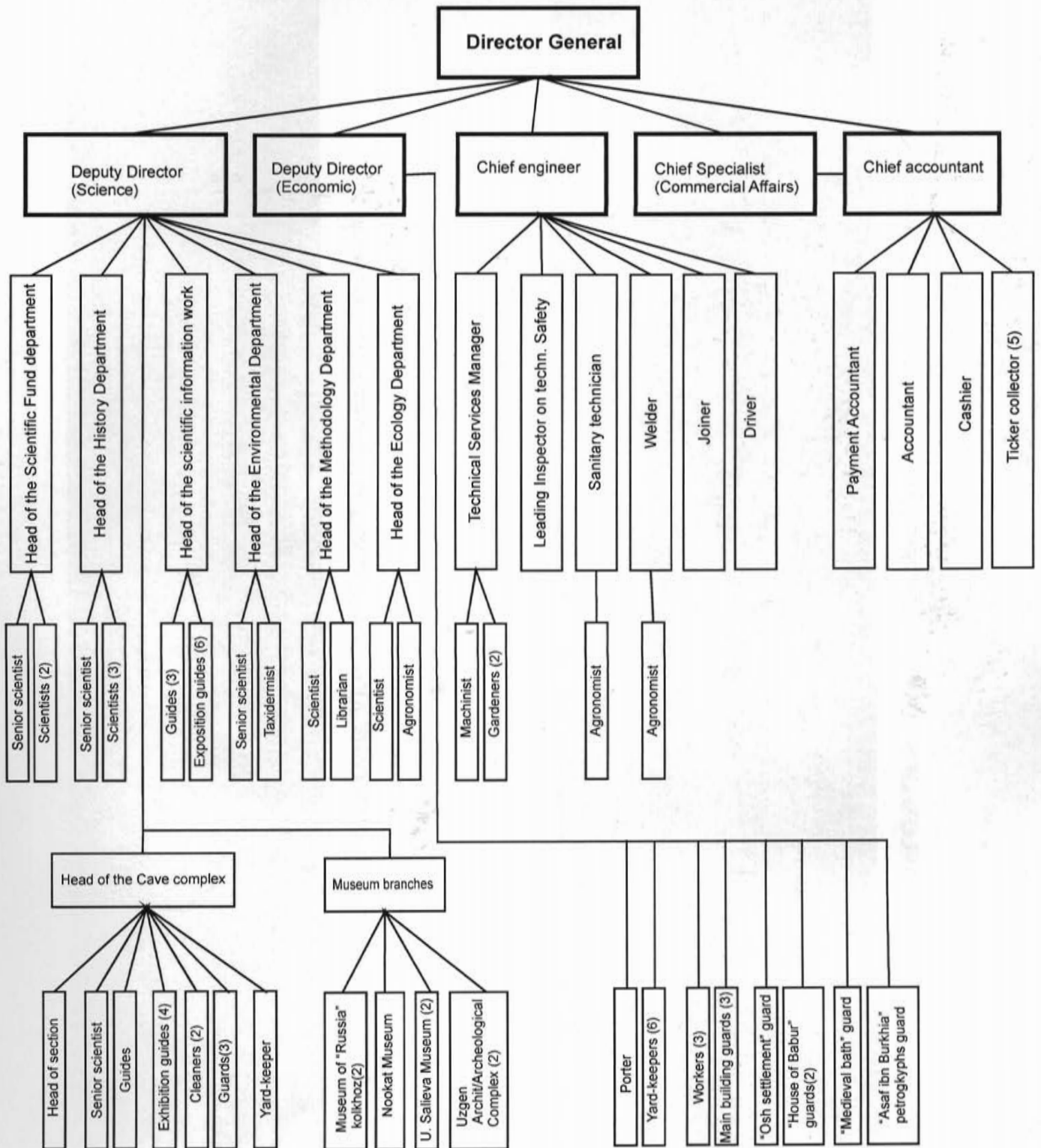
LEGEND

-  Boundaries of the nominated area
 -  South boundary of the buffer zone
 -  Boundary of the Legal Protection Zone established in September 2006
 -  Traces of ancient paths
 -  Stone Age Tools site
 -  Bronze Age Pottery and Settlement site
 -  Bronze Age cult places and petroglyph sites
 -  Bronze Age cult caves and grottoes
 -  Iron Age petroglyph sites
 -  Petroglyph sites of Ancient Period
 -  Minor petroglyph sites
 -  Medieval monuments and sites
 -  Remains of the medieval earth structures
 -  Medieval burials
 -  Modern pilgrim paths
 -  Main existing tourist routes
 -  Modern paved pedestrian path
 -  Modern asphalt roads
 -  Area of maximum visitor pressure (to be regulated)
 -  Cave Museum - replacement of facade elements and re-exhibition in the interior (mid-term period)
 -  TV antenna - to be removed (mid-term period)
 -  Electric line with high posts - to be replaced by hidden cable
 -  Intrusive building - to be removed (short-term period)
 -  Intrusive building to be reduced in height (mid-term period)
 -  New modern mosque under construction - design to be changed (reduced in height)
 -  Military frontier services - to be removed within a long-term
 -  Cemeteries (restrictions to be enforced)
 -  Non-indigenous trees - to be gradually removed (mid-term)
 -  Traditional housing - to maintain
 -  Museum, visitor services - new construction prohibited
 -  Proposed Planning Control Zones (within the buffer zone)
 -  Proposed Landscape Protection zone (within the buffer zone)
 -  Proposed new tourist route
- 0 100 200 300

Management Scheme of the NHAMC "Sulaiman Too"



Management Scheme and activity of the NHAMC "Sulaiman Too"





UNITED NATIONS EDUCATIONAL, SCIENTIFIC AND
CULTURAL ORGANIZATION

Convention concerning the protection of the
world cultural and natural heritage



SULAIMAN-TOO SACRED MOUNTAIN

Additional information and amendments
to the Nomination Dossier for inscription of the
Sulaiman-Too Sacred Mountain, Kyrgyzstan
on the World Heritage List

NATIONAL ACADEMY OF SCIENCES

INSTITUTE OF HISTORY

MINISTRY OF CULTURE AND INFORMATION

GOVERNMENT OF THE KYRGYZ REPUBLIC

Contents:

- A. Introduction
- B. Additional information and amendments to the nomination dossier

Appendix:

- 1. Map 4. Sulaiman-Too Sacred Mountain. Buffer Zone.
- 2. Legal Texts
- 3. Action Plan 2008- 2010

A. INTRODUCTION

The nomination of 'Sulaiman-Too Cultural Landscape (Sacred Mountain)' was submitted by the Kyrgyz Republic to the WHC in January 2006. It was referred back to the State Party by the WH Committee's Decisions **31 COM 8B.27** and **32 COM 8B.52**. The Management Plan for the years 2008-2012 was submitted in January 2008 and the name of the property was changed to 'Sulaiman-Too Sacred Mountain' according to the ICOMOS recommendation.

Decision: 32 COM 8B.52

The World Heritage Committee,

1. Having examined Documents *WHC-08/32.COM/8B.Add* and *WHC-08/32.COM/INF.8B1.Add*,
2. Refers the nomination of **Sulaiman-Too Sacred Mountain, Kyrgyzstan**, back to the State Party to allow it to:
 - a) stop the construction of an aerial ropeway, suspend and then revise the project for a new mosque to reduce its height and impact, and find alternative solutions to the need for more houses in the buffer zone to avoid high-rise buildings;
 - b) create a Site Management Council to implement the Management Plan, and augment the Plan with an Action Plan;
 - c) put in place the formal protection of the nominated site through incorporating it and the Buffer Zone into the city plan to give both of them effect as part of the overall zoning plan for the city, through finalising the Protection Zoning Project document as part of the Urban Master Plan.

The issues stated in this Decision were already raised in 2007 by local and international experts, national authorities and local community members. Throughout 2007-2008, all the stakeholders were engaged in the discussions and decision making process to forbid a rope-way project, to adapt height of a new mosque, to incorporate the property area and buffer zone into the new Urban Master Plan. Besides, all these issues were recognized as a priority and addressed in the Management Plan.

Considerable progress has been achieved to improve the conditions for protection of Sulaiman-Too: legal framework, management procedures and understanding of the values of the Mountain by the general public and authorities of all levels.

All the recommendations of the World Heritage Committee and ICOMOS were fulfilled.

B. ADDITIONAL INFORMATION AND AMENDMENTS TO THE NOMINATION DOSSIER

4b(i). Development pressures.

The text under this paragraph is changed to the following:

Considerable progress has been achieved to improve the conditions for protection of Sulaiman-Too: legal framework, management procedures and understanding of the values of the Mountain by the general public and authorities of all levels. Throughout 2007 – 2008 the general public, scientists, NGOs, ecological and other organizations and the most part of the local community expressed their concerns on the possible implications of the proposed major construction projects within the nominated area and its buffer zone. This led to the subsequent decisions made on the different levels, which provided a highest protection of the Mountain and its buffer Zone:

On April, 25th 2008 session of the Scientific Council at the Ministry of Culture, attended by the representatives of the Academy of Sciences, Ministry of Culture, State Agencies on Architecture and Construction, National Commission for UNESCO, local authorities, experts of various profiles, representatives of the public and mass-media, approved the concept of the Protective Zone for Sulaiman-Too, and made the following decisions concerning Sulaiman- Too:

- prohibit the proposed project of the rope way construction
- reduce the height of the minaret of the new mosque
- find alternative decisions to high-rise buildings in a buffer zone
- incorporate boundaries of the Protective Zones in line with the Concept, developed under the nomination process
- Project of the Detailed Plan of the city should adhere to these boundaries

To give a highest priority to these activities, a special Decree (see below) devoted to Sulaiman-Too has been issued by the President of the Kyrgyz Republic on 09 June 2008.

The special Presidential Decree on the state support to the national historical and cultural museum complex “Sulaiman-Too (Sacred Mountain)” (9 June 2008 # 196) sets:

1. To take necessary measures on preservation, protection, and management of the national historical and cultural museum complex "Sulaiman-Too" in concordance with recommendations of the UNESCO World Heritage Committee including the following:
 - to prohibit construction of the rope-way on Sulaiman-Too Mountain;
 - to take into consideration recommendations of the UNESCO World Heritage Committee on construction of the mosque and minarets.
2. The Government of the Kyrgyz Republic shall:
 - Complete the development of the Historical and Architectural Basic Plan, protection zones of historic center of Osh city and adjacent territories of the Kara-Suu rayon of Osh oblast within the master plan of the city, and approve boundaries of protection zones of the site taking into account recommendations of the UNESCO World Heritage Committee;
 - Develop a State Programme on protection, preservation, and use of historical and cultural heritage of the Kyrgyz Republic up to 2015;

Governmental decisions must be brought to conformity with the present decree.

This Decree has finally stopped the aerial ropeway project at Sulaiman-Too and provided for revision of the on-going project for the construction of the new mosque with minarets near the Mountain, in order to meet the recommendations of the WH Committee. Besides, the Decree has obliged the Government to provide in the year 2008 a final completion and approval of the Protection Zoning Plan, as part of the Osh Master Plan, embracing the historic centre of the city and the adjacent rural areas of Karasu district taking into account the recommendations of the WH Committee. The Decree also provides for the preparation of the National Programme for the protection and safeguarding of cultural heritage of the Kyrgyz Republic for the next 7 years (till 2015). The latter is seen as an important means to secure an appropriate funding for the implementing of approaches declared in the Management plan.

The following decisions were taken in pursuance of the Presidential Decree:

Order of the State Administration of Osh Region (20.06.08, # 305-p, signed by the Governor)

In pursuance of the Presidential Decree of 9 June 2008 # 196:

- 1) Public Council on Improvement of Management and Preservation of the site was established and approved.
- 2) Working Group on preparation of the “Action Plan on Preservation and Improvement of Management of the Sulaiman – Too State Historical and Archaeological museum complex for 2008- 2009” was established and approved. Action Plan to be prepared and approved before 25 June 2008.

Control over implementation of this order shall lie with the Deputy Governor of Osh Region.

Decree of the Mayor’s office of Osh (23.06.08, # 1321, signed by the Mayor) which

cancelled the previous permission for development of the project and construction of the aerial rope way “Sulaiman-Too” and ethnographic cultural center “Osh-Ordo” within the Sulaman-Too Natural and Cultural Reserve.

The Meeting at the Mayor’s office on the discussion of the construction of the new mosque, (attended by the high level representatives of the religious administration of Osh region, city architects, Mayor’s office, Kyrgyzrestoration, authors and executors of the project) decided to review the initial project of the Mosque, to submit to the Ministry of Culture for approval and to reduce the height of minarets to 21 meters from 35 planned before.

The revised project of the Mosque with the reduced height of minarets (21 meters) has been submitted to the Ministry of Culture in December 2008. Construction works were suspended in June 2008 until its design is agreed by the Public Council and by the Ministry of Culture, and finally approved by the relevant authorities.

Finally alternative decisions to high-rise buildings in a buffer zone are already proposed, and the local administration and local residents have agreed not to construct high apartment buildings in favour of Sulaiman-Too. The Administration and Department on Architecture and Construction of Kara-Suu district confirms in its letter to the Ministry of Culture (24.12.08, # 153) that previous decisions on construction of high-rise apartment buildings is cancelled. In this zone

only individual house construction will be allowed with restrictions on the height (two stories maximum).

5 b. Protective designation.

The text under this paragraph is amended with the following:

New Master Plan of Osh city is being developed by the Scientific Research and Design Institute of Urban Construction and Architecture (under State Agency on Construction and Architecture) from January 2008. The Historical and Architectural Basic Plan, Protection Zones of the historic center of Osh city and adjacent territories of the Kara-Suu rayon of Osh oblast within the Master Plan of the city is being developed by Kyrgyzrestoration (Scientific Research and Design Bureau under the Ministry of Culture) from May 2008. Sufficient funding is provided from the National Budget (Ministry level, Regional level, City level) to implement these activities.

The Historical and Architectural Basic Plan, Protection Zones of the historic center of Osh within the Master Plan was presented on December 19, 2008 during the session of the Council on Urban Construction and Architecture under the Mayor's office of Osh. This session was attended by representatives of the administrations of Osh, Kara-Suu district, City Council, Ministry of Culture and Information, chief architects of Osh city and Kara-Suu district, Osh branch of the National Academy of Sciences, as well as city services, local community representatives and mass media.

All parties agreed:

- To incorporate Protection Zones of the nominated area of Sulaiman –Too (see Appendix1. Map 4. Sulaiman-Too Sacred Mountain. Buffer Zone) in the New Master Plan, without changes to the boundaries.
- It is suggested to further develop clear stipulation of the protective restrictions and regulations for the future use of every sub-zone (including Protection Zones, Zones of Planning Control and Zones of protected Landscape) within the nominated area and the buffer zone, with a clear formulation and special attention to the values to be preserved.

This important decision taken by the main stakeholders guarantees that Zoning Plan and the Osh Urban Master Plan will respect the agreed boundaries of the nominated area and of the buffer zone.

Restrictions and regulations for use of each sub-zone are foreseen:

- The strictest regulations to protect natural and cultural values will be applied for the nominated area of Sulaiman-Too, the same regulations will be applied for the sub-zones of Kerme-Too and Orto-Too. The construction of multi-storey buildings, of the high-rise structures in the vicinity of Sulaiman-Too is prohibited to avoid diminishing the dominating role of the Mountain and its historic visual relationships with the landscape. Any further projects of this kind are not acceptable in the nominated area and in the buffer zone. If needed, such buildings shall be designed for the other parts of the city.
- In addition to the regulations for the nominated area of Sulaiman-Too, activities on protection and revival of traditional dwelling quarters and their infrastructures (*mahalla*) are foreseen.

- Zones of Regulated Construction (Zones of Planning Control) will have restrictions on functional use, on the extension of the areas of construction and planning of new construction areas.
To reduce impact of modern structures on the spiritual and visual qualities of the Mountain and its setting, continuation of works on the removal of existing unsightly modern structures from the Nominated Area will be planned, as it is suggested in the Management Plan. To optimize this process, the visual and physical impact of every individual structure will be evaluated, a plan for removal and reconstruction (reducing in height, etc.) is foreseen.
- Zone of Protected Landscape will provide protection and revival of the important historic features of the landscape; Continuation of works on the removal of existing unsightly modern structures from the Buffer Zone, after evaluation of visual and physical impact of every individual structure. Activities not harmful for the landscape will be allowed.

Limitation for the extension of the city territory to the west, thus occupying a part of the present Kyzyl-Kyshtak rural area is under discussion.

To protect the Site and its buffer zone against modern developments during a period before the completion and final approval of the Legal Protection Zoning Document and the Osh Urban Master Plan, the maps showing the agreed boundaries of the nominated area, of the buffer zone and its sub-zones are distributed as a reference to the responsible agencies of the Osh oblast, Osh city, Karasu district and Kyzylkyshtak rural area.

To reduce visitor pressures on the Site would be to foresee in the new Osh Urban Master Plan, the development and extension of the existing public parks/recreational areas along the Ak-Bura river, both within the city boundaries and beyond, upstream. This would include cleaning, ecological revival/recovering, landscaping, planting trees and providing improved visitor facilities in those areas. It could help to free Sulaiman-Too for pilgrims and cultural tourists, through attracting to the new green and nice recreational areas at Ak-Bura river all those local citizens who still use to visit the Mountain as a public park, just for leisure and entertainment (especially teenagers, identified as the main affecting factor to the Mountain).

Welcoming and hosting pilgrims from Kyrgyzstan and from other countries is a tradition of the local community that plays an important role in supporting the status and fame of Sulaiman-Too as one of the most important destinations of Moslem pilgrimage in Central Asia. As a number of foreign pilgrims gradually grow year by year, alternative possibilities of low-cost accommodation, services and facilities for pilgrims in the adjacent parts of the city (not disturbing the nominated area) are foreseen in the new Master Plan.

Responsible agencies for the development the Historical and Architectural Basic Plan, Protection Zones of the historic center of Osh city and adjacent territories of the Kara-Suu rayon of Osh oblast within the Master Plan of the city will take into account all the above recommendations. The revised draft and progress achieved will be reported to the State Agency on Construction and Architecture, the Ministry of Culture, the Public Council for consideration by March 2009.

5d. Existing plans related to municipality and region in which the proposed property is located

The text under this paragraph is amended with the following:

New Master Plan of Osh city is being developed by the Scientific Research and Design Institute of Urban Construction and Architecture (under State Agency on Construction and Architecture) since January 2008. The Historical and Architectural Basic Plan, Protection Zones of the historic center of Osh city and adjacent territories of the Kara-Suu rayon of Osh oblast within the Master Plan of the city is being developed by Kyrgyzrestoration (Scientific Research and Design Bureau under the Ministry of Culture) since May 2008. Sufficient funding is provided from the National Budget (Ministry level, Regional level, City level) to implement these activities.

Responsible agencies for the development the Historical and Architectural Basic Plan, Protection Zones of the historic center of Osh city and adjacent territories of the Kara-Suu rayon of Osh oblast within the Master Plan of the city will take into account all the above recommendations. The revised draft and progress achieved will be reported to the State Agency on Construction and Architecture, the Ministry of Culture, the Public Council for consideration by March 2009.

5e. Property management plan or other management system

The text under this paragraph is amended with the following:

The Site Management Public Council has been established by the Osh Oblast Governor's Order of 20.06.2008 №305p (see above) with the aim to protect and preserve the Site and to support and coordinate the work of the "Sulaiman-Too" National Historical and Archaeological Museum Complex (NIAMK) and other parties involved in the implementation of the Management Plan. The Working Group responsible for the preparation of the Action Plan has been established also, by the same Order.

The Public Council (20 members) is a decision-making body for the Site Management and involves the representatives of all responsible agencies and stakeholders. It plays a leading role in the improvement of the management mechanisms. Public Council at the Osh regional administration is co-chaired by the Vice-Governor and the supervising Deputy Minister of Culture. The Public Council is reinforced by two representatives of tourism agencies based in Osh in order to establish the agreements between tourism sector and NIAMK, to facilitate the coordination of the tourist group visits to the Site, especially on the days of Moslem fests when the Site is overcrowded by pilgrims. Representative of ecological NGO is included to improve ecological control.

Statute of Council's activities in four main fields is developed, the corresponding groups are formed, one of which is responsible for monitoring of execution of recommendations of the World Heritage Committee and the activities included in Management Plan. Administration of NIAMK (the National Historical and Cultural Museum Complex "Sulaiman-Too") still responsible for day to day management issues. The share of public participation in the site management is considerably rising. Monitoring of the activities of this new Council demonstrates active participation especially of scientists, local branch of ICOMOS and local community.

A Working Group for the preparation of Action Plans for the following years has been established.

Action Plan for Preservation and Improvement of the Management of the Sulaiman – Too State Historical and Archaeological museum complex for 2008- 2010

This Action Plan was developed by the Working Group jointly with the Ministry of Culture, the Academy of Sciences of KR, the State administration of Osh region and approved by the Ministry of Culture (26.06.08), consists of immediate actions to be taken according to the Management Plan and its two sub-plans. The Action Plan consists of the following parts:

- I. Legal and Organizational measures (development and approval of a state program, development and approval of a new Master Plan for Osh city, to incorporate protective zones and buffer zones of the property, tourism management programs, etc)
- II. Improvement of the structure of the museum, capacity building (improve museum exhibitions, increase number of staff, training)
- III. Improvement of conservation and protection (monitoring, access control, conservation projects, signage)
- IV. Improvement of onsite facilities (paths, lighting, fences, cleaning)
- V. Publications and Promotional activities and other activities to improve management of the site

Full text of the Action Plan with comments on implementation is attached in the Appendix 2. For the implementation of its principal points budgetary funds are planned; partially special funds of the museum and donor investments.

The report on implementation of the actions planned for 2008 was presented by Mr. B.A.Nurunbetov, director general of NIAMK at the joint session (held 26.12.08 in Osh) of the administrative board, experts of NIAMK and Public council. The most significant results achieved last year were:

- Active participation in development of the new State program on preservation, protection and use of a historical and cultural heritage of Kyrgyzstan up to 2015, which provides separate measures on Sulaiman-Too and Osh oasis;
- participation in completion of the first stage of the Project of detailed planning of the protection zones as part of the Master Plan of Osh and adjoining territories;
- launch of state procedure of land allotment,
- development of the concept on re-exposition of some of the departments of the main museum,
- Improvement of the system of capillary watering of plants.

However, the following activities needs to be completed:

- Control of occurrence of burial places at the northern foot of Mountain despite the prohibition decision in Soviet time;
- improvement of the lighting of the territory;
- installation of additional information boards and caution signs, etc.

Administration of NIAMK assured to implement these activities in the beginning of 2009. Members of Public Council will help the museum with explanatory work among the population on closing of a cemetery at the northern foot of the Mountain.

7b. Texts relating to protective designation, copies of property management plans or document management systems and extract of other plans relevant to the property

The contents of this paragraph are added by the following:

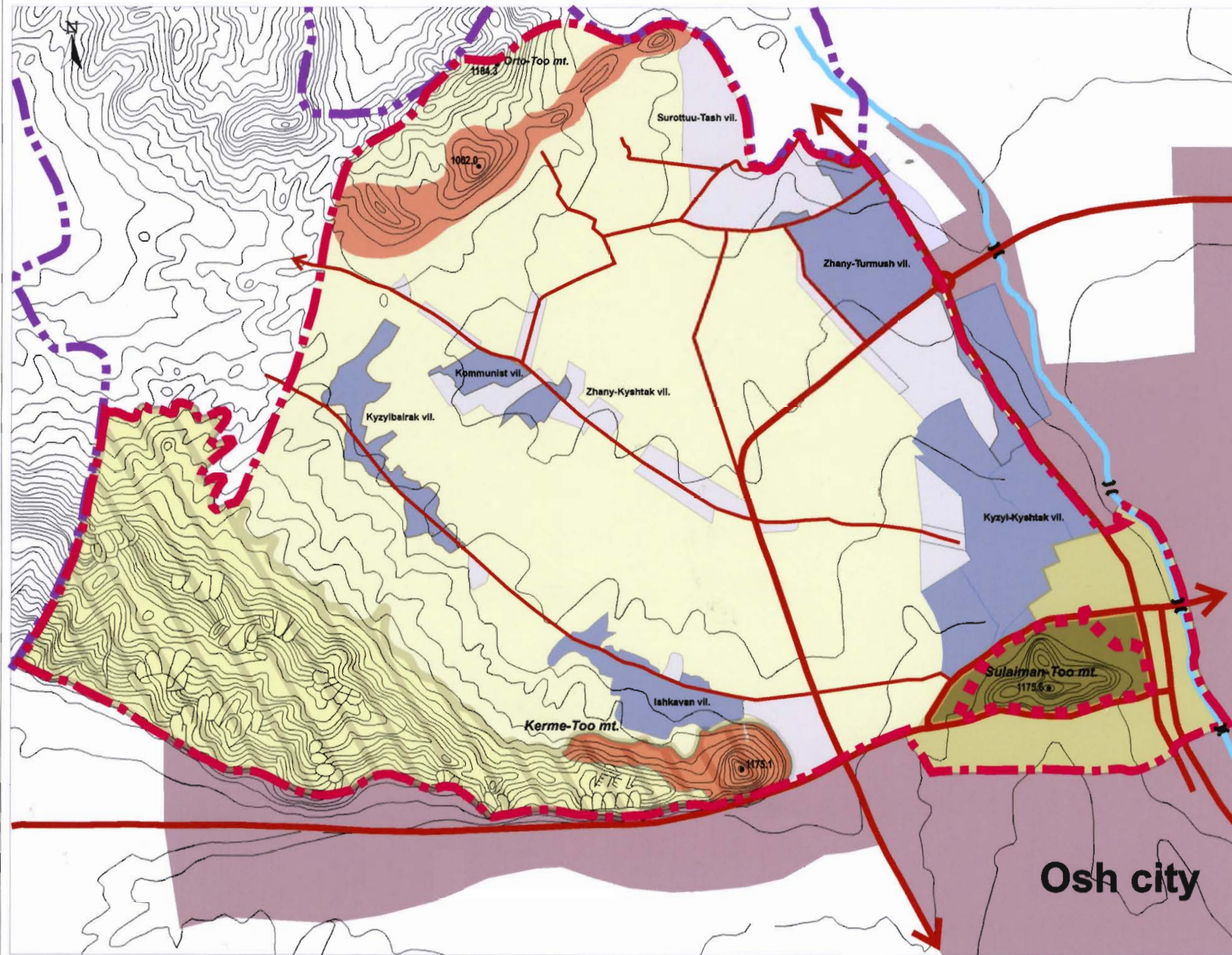
10. Action Plan on Preservation and Improvement of the Management of the Sulaiman – Too State Historical and Archaeological museum complex for 2008- 2010 (attached separately)

Appendix 1. Map 4. Sulaiman-Too Sacred Mountain. Buffer Zone. (from the Management Plan)

Appendix 2. Legal Texts

Appendix 3. Action Plan for 2008 - 2010

MAP 4. SULAIMAN-TOO SACRED MOUNTAIN. PROTECTION SUB-ZONES WITHIN THE BOUNDARIES OF THE BUFFER ZONE. CONCEPT



LEGEND

- State border
- Boundaries of the buffer zone
- Boundaries of the nominated area
- Main roads
- Country tracks
- The territory of Osh city

PROTECTION SUB-ZONES WITHIN THE BOUNDARIES OF THE BUFFER ZONE

1. ZONES OF LEGAL PROTECTION WITHIN THE TERRITORY OF OSH CITY

- Sulaiman-Too Legal Protection Zone established in September 2006
- Proposed Zone of Planning Control

2. ZONES OF LEGAL PROTECTION IN THE RURAL AREA

Protection Zones

- Proposed protection zones for archaeological sites of Kerme-Too and Orto-Too

Proposed Zones of Planning Control

- Planning Control Zones within existing villages
- Planning Control Zones within territories designated for individual building construction

Proposed Zones of Protected Landscape

- Zones of Protected Agricultural and Natural Landscape
- Protected Area for further archaeological surveys

0 1000 2000 m



КЫРГЫЗ РЕСПУБЛИКАСЫНЫН ПРЕЗИДЕНТИНИН

ЖАРЛЫГЫ

УКАЗ

ПРЕЗИДЕНТА КЫРГЫЗСКОЙ РЕСПУБЛИКИ

**On the state support of the national historical and cultural museum complex
“Cultural landscape Sulaiman Too (Sacred Mountain)” for inclusion in the
UNESCO World Heritage List**

With a view to preserve, protect, and careful use of historical and cultural heritage of the Kyrgyz Republic, and ensuring state support of historical and cultural museum complex “Cultural landscape Sulaiman Too (Sacred Mountain)” for inclusion in the UNESCO World Heritage List, I am resolving:

1. To take necessary measures on preservation, protection, and management of the national historical and cultural museum complex “Sulaiman Too” in concordance with recommendations of the UNESCO World Heritage Committee including the following:
 - to prohibit construction of the rope-way on Sulaiman-Too Mountain;
 - to take into consideration recommendations of the UNESCO World Heritage at construction of the mosque and minarets.
2. The Government of the Kyrgyz Republic shall:
 - Complete the development of historical and architectural basic plan, protection zones of historic center of Osh city and adjacent territories of the Kara-Suu rayon of Osh oblast in composition of the master plan of the city and approve boundaries of protection zones of the site taking into account recommendations of the UNESCO World Heritage List;
 - Develop a State Programme on protection, preservation, and use of historical and cultural heritage of the Kyrgyz Republic up to 2015;
 - Governmental decisions must be brought to conformity with the present decree.

3. Control over implementation of this decree shall lie with the Economic and Social Policy Department of the Administration of the President of the Kyrgyz Republic.
4. This decree shall be put into force after its signing.

**President
of the Kyrgyz Republic**

Bishkek, Government House
June 9, 2008
PO №195



K. Bakiev

Action Plan on Preservation and Improvement of Management of the Sulaiman – Too State Historical and Archaeological museum complex for 2008- 2010

№	Measures, immediate actions to be taken	Budget, thousand Som	Time-frame	Responsible executing agency	Comments / Activities implemented
1	2	3	4	5	6
I. Legal and Organizational measures					
1.	To make proposals to the Government on the Development of a State Programme on protection, preservation, and use of historical and cultural heritage of the Kyrgyz Republic up to 2015 (including Osh Oasis and Sulaiman-Too).		Before 1 August 2008	Public Council , Working Group, Ministry of Culture, Administration of Osh oblast	List of activities was prepared and is being discussed
2.	Joint activities to Complete the development of the Historical and Architectural Basic Plan, protection zones of historic center of Osh city and adjacent territories of the Kara-Suu rayon of Osh oblast within the master plan of the city, and approve boundaries of protection zones of the site taking into account recommendations of the UNESCO World Heritage Committee. National budget, Municipality of Osh city.	1600,0	End of the 2008	Working Group on preparation of the nomination jointly with the Ministry of Culture, State agency on Architecture and Construction, Academy of Sciences	The first stage of the detailed planning project completed
3.	With a view to increase the status and budgetary provisions for НИАМК "Sulajman-Too" to consider possibility of its subordination directly to the Government of the Kyrgyz Republic.		February 2009	Ministry of Culture, State Administration of Osh oblast, НИАМК	Ministry of culture and information supposes the it will be ineffective

4.	To approve Statutes on the Public Council on Improvement of Management and Preservation of the site, hold working meetings on a regular basis.		June-July 2009 Quarterly during 2009	State Administration of the Osh oblast, Public Council, NIAMK	Prepared and is being approved
5.	Yearly organization of an international tourist fair at the foot of Sulaiman-Too «the City of Osh on the Great Silk Road»		May-June, Yearly	State Agency of Tourism and Sports under the Government of the KR, State Administration of the Osh oblast, Osh Mayor's Office	Carried out in May 2008
6.	Starting the state procedure of land allotment in favour of NIAMK		From September 2008	NIAMK, city and oblast departments of the state register, Osh Mayor's Office	
7.	State agency on Architecture and Construction to propose alternative decision for high-rising buildings in the Buffer Zone		Second half of 2008	Ministry of culture and information of the KR	Special funds, grants
8.	Development of a special program on ecological revival/recovering/recreation, landscaping, planting trees along the Ak-Bura river to create new public parks/recreation areas in order to reduce pressure on the mountain.		2009-2010	Osh Mayor's Office, State Administration of the Osh oblast, State Agency on Architecture and Construction, State Agency on Environment and Forestry, Ministry of culture and information of the KR	Local funds (city and oblast)
9.	Facilitation of Visa and customs procedures for foreign tourists and pilgrims		2008-2009	Ministry of foreign affairs, other state structures	
10.	Develop and approve detailed Action Plan on Improvement of Management and Preservation of the site up to 2015.		Second half of 2009	Members of Public Council and working group, Ministry of culture and information of the KR, State Administration of the Osh oblast	
II. Improvement of the structure of the museum, capacity building					
1.	Re-exposition of the Cave museum on the basis of the new concept forming a creative, positive attitude to the natural and cultural heritage of the Mountain taking	4800,0 thousand Soms	2010	National Academy of Sciences of the KR HAH KP, Ministry of culture and information of	Grants, Republican budgetary

	into account modern tendencies in museology			the KR, NIAMK	funds and special funds /Discussed; the new Conception of the Mountain's museum is adopted
2.	Permanent preventive preservation of the petroglyphs, and measures on elimination of damages	2000,0 thousand Soms	2009-2010	National Academy of Sciences of the KR HAH KP, Ministry of culture and information of the KR	Grants and special funds
3.	Re-exposition of some of the parts of the main museum (departments of archeology, ethnography, nature and history of southern Kyrgyzstan etc.)	800,0 thousand Soms	2008-2010	National Academy of Sciences of the KR HAH KP, NIAMK	Special funds / Concept of re-exposition of Environment, Archeology, and History departments of the museum was developed
4.	Completion of conservation and opening to the visitor of the medieval bath at the foot of the mountain	1600 thousand Soms	2010	National Academy of Sciences of the KR HAH KP, Ministry of culture and information of the KR, NIAMK	Grants and special funds
5.	Preparation of proposals on improvement and development of the management structure of the museum complex on the basis of new requirements		November-December 2008	Public Council, National Academy of Sciences of the KR, NIAMK	Proposals were prepared and discussed at the Scientific

					Council of the NIAMK
6.	Increase number of staff of guardians and guides; provide trainings for them, including language courses. Provide with instructions and special uniform	1200 thousand Soms	2009	National Academy of Sciences of the KR HAH KP, Ministry of culture and information of the KR, NIAMK	Budgetary and Special funds / Uniform for guides was provided
III. Improvement of conservation and protection					
1.	Ensure comprehensive measures for preservation of authenticity and integrity of the monument, prohibition of any constructions within the boundaries of the Protected zone without permission of the state structures on protection of monuments and Public Council		From June 2008	National Academy of Sciences of the KR HAH KP, Ministry of culture and information of the KR, NIAMK	
2.	The organisation of a regular patrol by the Department of Interior Affairs of the Mountain: Cave museum, tourist-routes and the main sites of a complex.	on agreement	From June 2008	NIAMK, Interior Affairs Administration of Osh city	Special funds
3.	Installation of additional boards with maps, information on the values of Sulaiman-Too boards and caution signs on observance of rules of fire-prevention safety and monument friendliness	30,0 thousand Soms	First half of 2009	National Academy of Sciences of the KR HAH KP, NIAMK, Public Council	Grants and special funds
4.	Preparation and carrying out trainings for religious officialdom and representatives of local communities engaged around the mountain		2009		
4.	Assignment of responsible persons after each sites: cult sites – religious officialdom; archeological sites-representatives of the museum		2008	NIAMK	Done
5.	Take measures to control and regulate access of visitors to the sacred places and petroglyph sites		From June 2008 on regular basis	NIAMK, Public Council	

6.	Prohibition of cattle grazing on the mountain and setting of penalty charges at the Osh city <i>Kenesh</i> (Parliament)		October 2008	NIAMK, Osh Mayor's Office	Documents were prepared and were sent to the Osh city <i>Kelesh</i> for adoption
7.	To prohibit new burials at existing semeteries at the foot of the mountain, especially on the northern part. To set written notices on the subject for communities		October 2008	NIAMK, Kyzylkishtak Village administration, media, Public Council	Letters were sent to NIAMK, Kyzylkishtak Village administration
8.	Full inventory of buildings within the protective zone and take measures on removal of the structures that do not fit protective regulations		2008-2009.	NIAMK, Public Council, Osh architecture department	Inventarizat. of all property categories was started
9.	Removal of the buildings of "Torgmontagservice" from the territory of museum and of the TV antenna from the second peak		2010	NIAMK, Public Council, Osh Broadcasting company, "Torgmontajservice"	
10.	Replace power transmission lines with cables		2010	NIAMK, Public Council, "Oshelectro" Stock Corporation	
11	Adjustment of the entrance design into the cave complex		2010	NIAMK, Public Council, Ministry of culture and information of the KR, Osh city and oblast departments of architecture	Special funds of the NIAMK
12	Carrying out works on the assessment and selection of areas of special cultural and environmental significance on the mountain		Second half of 2008	NIAMK, National Academy of Sciences of the KR	Special funds of the NIAMK

13.	Development and approval of promotional fares/ tariffs for tourists and pilgrims from neighboring countries		Second half of 2008- First half of 2009	NIAMK, city and oblast administrative structures	
IV. Improvement of onsite facilities					
1.	Scheduled repair of the main pedestrian footpath, re-installment of missed units of the fencing and its reparation	20,0 thousand Soms/ per year	on regular basis	NIAMK	Special funds of the NIAMK/ repairmen done partially
2.	Development of the new system of irrigation of plants by the method of drip irrigation		2009	Construction Department of Osh oblast administration, NIAMK	Telethon special/ charity funds
3.	To set an optimum illumination of the main pedestrian footpaths, sites, and access roads	50,0 thousand Soms	Second half of 2008, 2009	NIAMK	Special funds of the NIAMK / partially set
4.	Provision with a mobile connection of service personnel	120,0 thousand Soms	2009	NIAMK	Special funds of the NIAMK
5.	Taking fire prevention and first aid measures		From June 2008 on regular basis	NIAMK, fire and medical services	Measures were taken partially
6.	Regular garbage removal from the territory of complex. Organization of regular cleaning of the territory with the help of communities and students of schools and universities		From June 2008 on regular basis	Public Council, Osh State University, Kyrgyz Uzbek University, NIAMK	Organized
V. Publications and Promotional activities					
1.	Publication of the book "Saint tombs of the Ferghana Valley" on a certain aspects of "Sulaiman Too" Sacred Mountain	36,5	July 2008	Institute of History of the NAS of the KR, Cultural Heritage Center	Grants / Published in 2008
2.	Preparation and publication of leaflets on "Sulaiman Too" Sacred Mountain	20,0	July 2008	Institute of History of the NAS of the KR, NIAMK	Special funds / published

3.	Publication of the book about cultural and historical heritage of the “Sulaiman Too” Sacred Mountain		According to the Publication schedule	Osh Technical University, Institute of History of the NAS of the KR, Southern branch of the NAS of the KR, Osh State University	Special funds
4.	Preparation of special scenarios on provision of services for tourists and pilgrims	20,0	Second half of 2008 – First half of 2009	NIAMK, Public Council, Osh Major’s Office, State Agency on Tourism and Sports	Special funds Osh budgetary funds
5.	Preparation and publication of the guidebook “Monuments of the Historical and Archeological Museum Complex “Sulaiman Too” in three languages	25,0	2008-2009	NIAMK, NAS of the KR	Special funds / prepared
6.	Production of video-films about “Sulaiman Too” Sacred Mountain	20,0	IV quarter of 2008	NIAMK, NAS of the KR, Ministry of information and culture	Special funds, Grants / Produced
7.	Popularization of Sulaiman Too using electronic means, creation of the web-site of museum		October 2008, on regular basis	NIAMK, NAS of the KR, Ministry of information and culture, Public Council	Site is being prepared
8.	Regular organization of TV and radio programs on cultural heritage and Sulaiman Too on the oblast, national, and international levels		June 2008, on regular basis	Public, Scientists and culture personalities, Head of regions, NIAMK	Regularly

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