

*ULAN BATOR
Mongolian's Heroic History*

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*The Review of the 8th World Conference
of Historical Cities in Montreal*



**WORLD
HISTORICAL
CITIES**

The League of Historical Cities Bulletin

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Mongolian's Heroic History
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History of Foundation

The history of Ulan Bator is the history of the Mongolian people's heroic struggle for freedom and independence to establish a democratic humane society, and it is the history of developing the country jointly with the other countries of the world, the history of error, success and achievements in its construction work.

The history of foundation of Ulan Bator is strongly associated with the political condition. In the beginning of the 17C, the political condition of the country was very unstable. With the fall of the feudal empire of Mongolia, dispersion of the feudal society deepened, which had continued for more than 200 years. At that time, the country was divided into the hands of many small feudal lords, which was the main feature of the internal political condition. As for external political condition, the commanding policy of the Manchu feudal became active in the eastern border. In 1636, south Mongolia was taken away and further, they were threatening to invade Khalkh, Oirats (Western Mongolia). The Mongolian lords were unable to fight against the Manchu feudal. Most of them were inactively observing the fight. The Manchu king invaded Inner Mongolia and declared himself the king of Mongolia. His interference in internal affairs made open the eyes of some of the Mongolian lords, who recognized the facing dangers, and lead them to seek ways for uniting political forces against the Manchu king.

Tusheet Khan Gombodorj (1594-1655), who was the most influential of the three khans at that time, initiated to confer his son Zanabazar as the head of the Mongolian religion, in order to utilize Lamaist Buddhism, which had spread and become the most influential religion in Mongolia since 16C. The initiative was actively supported by another Khalkh feudal of Setsen Khan aimag (prefecture) called Setsen Khan Sholoi (1577-1632), because Setsen Khan aimag was one of the target aimag of the Manchu king. In 1639, during the assembly held at Tsagaan Nuur or Shireet Nuur for Khalkh lords, Zanabazar was conferred to throne and Setsen Khan transferred his title of "Gegeen" to him, which was awarded to him by the former Dalai Lama. Thus, the Khalkh feudal declared Zanabazar as the head of the Lamaist Buddhism of Mongolia and built separate palace for him. The Khalkh lords established an urgoo (residence) for Zanabazar. The "Urgoo" was the initial foundation of present-day Ulan Bator.



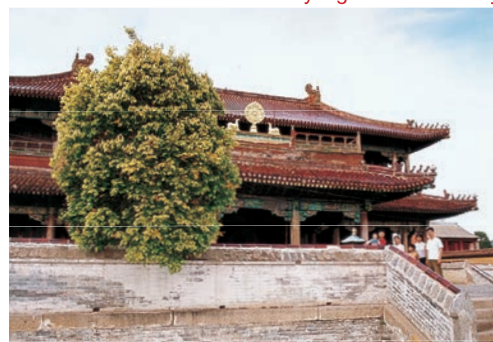
The Radiant Monument of the 360th Anniversary of the foundation of Ulan Bator city built in 1999

Settlement of Ikh Huree

Since 1639 till 1778, Ulan Bator moved 28 times from place to place depending on weather, environment and politics. But during 1706-1778 two very important changes took place: the process of movement had completed and a new development stage as city had begun. In 1778, Ikh Huree (traveling monastery) settled in the valley of Selbe and stayed here for about 60 years and moved on to the north bank of Tuul river and to mouth of Tolgoit in 1836-1839. After having spent 16 years here, it moved again, back to the valley of Selbe. The above migration was very different from the other migrations and did not cause much barrier in its future development. Therefore, the settlement of Ikh Huree is counted from 1778. Based on the above, Ulan Bator has a history of 364 years with specific feature of nomad city.

To set Ikh Huree in the valley of Selbe river was not a matter of chance. The valley of Selbe is located in the center of Khalkh territory and had been long the center for political, economic and cultural life of Mongolian national. It was located in the closest and direct route for trade and communication. Settling in the valley of Selbe was also related with its nature and geographical conditions. The valley with its rich natural resources not only fulfilled the needs of Huree but also those of other residents.

Amarbayasgalant monastery



The Memorial Statue of the 355th Anniversary of the foundation of Ulan Bator city built in 1994

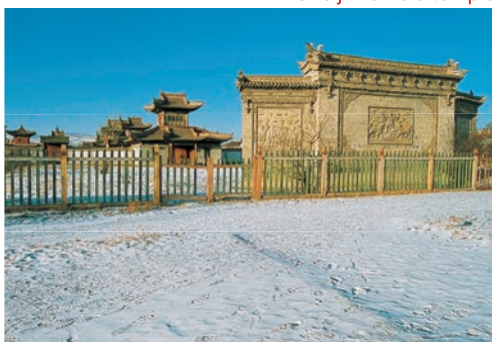
Development of trade in Ikh Huree helped it change into an actual city and the influence of arts and culture from the south helped to develop its residential culture. Therefore, in 19C Ikh Huree became not only a religious center, but also a political, administrative and cultural center, thus changing into a real city. From 1778-1836, during 60 years of settlement, brick and stone temples and monasteries for permanent use as well as wooden ones which were easy to dismantle and assemble, increased in Ikh Huree. The Mongolian craftsmen utilized traditional design in building. They also learnt from the traditional architecture of China and Tibet.

Independence of Mongolia

In spring of 1911, Tusheet Khan aimag prince, sincere leader of military Khanddorj, inner Mongolian officer Haisan and Tserenchimed from Ikh Huree brought the issue of independence to 8th Bogd Zavzundamba and decided to organize an assembly for all the Mongolia lords. In July 1911, they sought help from Russia and made every effort to make Mongolia an independent country. A ceremony to confer Zavzundamba Hutagt as the king was held on 29th December, 1911 in the courtyard of Dechingalav temple. The king proclaimed Ikh Huree the capital city of Mongolia.

Victory of the revolution significantly resulted in the future development of Ikh Huree, which was once the center for Lamaist Buddhism of Mongolia. In 1921, partisans of Mongolia together with the communist army of the Soviet Union came into the capital and freed the capital from the domination of Russian king's army. With the partisans, the People's temporary Government, central committee of the Mongolian People's Party came to the capital. The capital became the center of revolutionary reforms. By law, the capital was again proclaimed as the capital city of the People's Republic of Mongolia and its name was changed into Ulan Bator city in 1924.

Chojjin lama's temple



Megjidjanraisag temple at Gandantegchilin monastery

The 355th Anniversary

Hence, in 1994 on the occasion of 355th anniversary of its foundation, a memorial statue with a tortoise was built in the center of Ulan Bator. The statue symbolizes permanent existence of city like tortoise which lives a very long life. The emblem of Ulan Bator, a bird of mythology, have been placed on top of the monument. The symbol of the capital city is related with the view of the old days' Shaman religion of Mongolia, indicating that the land & the territory where we live and the mountains & the rivers, all have their own lords (goblin). When the city emblem was being created, the national emblem of Mongolia "Soyombo" was placed on the head of the bird; city key on the right hand, a symbol of prosper, green leaves in the left hand and a snake, the symbol of shaman religion on the feet.

The Capital City

Depending on the above specific historical features and traditional culture and customs, Ulan Bator is rich in cultural heritage, history and cultural memorials showing the life and culture of nomads, and the historical tradition of the city. The nature of the residents has own peculiarities. Therefore, based on an already existing image of Mongolia as a "Nomadic Mongolians", special components and resources of tourism have been established. Historical and cultural places have been revived, preserved, protected and publicized. National arts and culture have been developed with the aim forming Ulan Bator not only as central entrance and exit for tourists, but also place for tourists to strive to come and to publicize the capital city worldwide.

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Choosing Heritage Priorities
 Round Table I with BUDAPEST, VIENNA & XIAN
 The Review of Montreal Conference - II

Case Study in Budapest:

Protection of the past, the traditions and the satisfaction of the needs of the present, the future & the citizens

Budapest was born 133 years ago by the unification of three independent cities, Buda, Pest and Old Buda. At the beginning of the twentieth century, Budapest was the fastest developing city in Central Europe. This development was unfortunately blocked by history: wars, revolutions and economic crisis followed one after another. With the political and economic changes which took place thirteen years ago, a new stage of development began for Budapest.

The city council has recognized that, apart from declaring an area protected, it has a duty to support the owners and inhabitants of the buildings financially. Since 1994 we have been operating a scheme of value protection subsidy for settlements to protect their value. The scheme ensures joint responsibility and effort among the inhabitants, owners and city. Applicants for the support and interest-free loan have increased every year fulfilling our expectations. The secret of success in our assistance system is its incentive nature. But the past is not always something to be proud

of. As after the World War II, people did not treat the national heritage well in the name of modernization, we must replace the neglect of half a century. One of the major points is the functional protection of our architectural heritage with citizen's satisfaction and speedy development of the city. In course of the rehabilitation, we focus on the reconstruction and renewal of poor residential areas as well as the support of the establishment of commercial, service, financial and cultural facilities on the site of run-down industrial parks with providing infrastructure. The idea of European heritage means the protection of the past, tradition and satisfaction of the needs of the present, future and citizens.



Mr. Gabor Demszky, Mayor of Budapest, insisted on the significance of discussions and cooperation among different cities in the world, even when they are geographically distant from one another.

Case Study in Vienna:

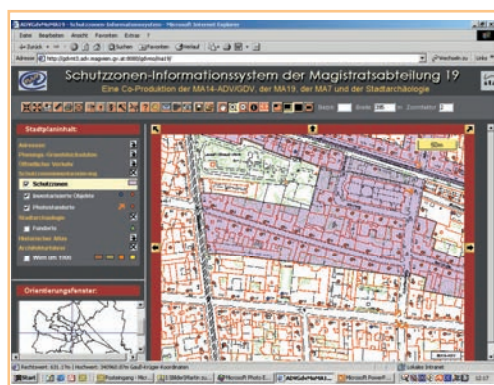
Choosing development priorities within the field of Monument Protection and Old Town Conservation

Being familiar with the structure and history of a city is an important to come acceptable decisions. In Austria there is a broad public consensus for conserving and protecting famous monuments. Apart from monuments,

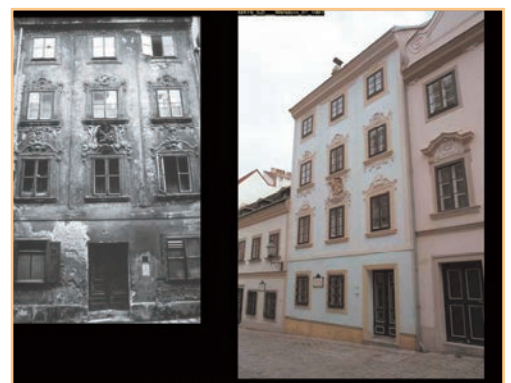
local townscape should also play an important role in our reflections on the conservation of historic towns. The individual buildings which form historic townscape are also valuable and worth conserving, but most of them do not fall under national monument protection laws. There is general agreement that certain districts or parts of Vienna should be preserved due to their characteristic appearance. Protecting the buildings in



Place Jacques-Cartier
 Photo: Le Photographe masque
 Source: www.old.montreal.qc.ca



[Vienna-1] Detail of the database: Under the Vienna Protection Zone Model, all parts of the city need to be examined by a specialized commission or committee that decides whether a given part should be dedicated as a protection zone. Then all the buildings in a protection zone are entered into a database and described by experts.



[Vienna-2] The entire city center of Vienna has been dedicated as a protection zone and the restoration work has been developing continuously. Under the protective provisions, the building owner must preserve the historic design of the buildings.



Mr. Martin Dickie, Responsible of the Vienna Old Town Conservation Fund, addressed that we must distinguish between the monument protection on the one hand, and old town conservation as well as protection of historic townscapes on the other hand.

Case Study in Xian: Preservation of Historic & Cultural Heritages and Promotion of Development of Modern Civilizations

With a history of over 3100, abundant historic relics both on and under the ground, make Xian prominent cultural city in the world. But the cradle of Chinese civilization has confronted with difficulties in the process of modernization how to preserve historical and



Mr. Sun Qing-Yun, Mayor of the City of Xian, presented a new concept of preservation and extension of Xian historic culture and overall preservation of the mountain and water patterns based on a full realization of its inner values.



[Xian-1] The Bell and the Drum Towers Square Construction Project: The Bell and the Drum Towers Square is a comprehensive project involving both preservation of relics and renovation of Ming city. The whole project is integrated with underground space exploration, city-greening, relics preservation, and development of commercial facilities.

historic ensembles was laid down in the Vienna Building Code in 1972. Under the Vienna protection zone model, there are 118 protection zones that include about 10,000 buildings, approximately 9% of the city's total building amount. Every building in a protection zone is entered into the database and examined by experts. Then the city of Vienna offers financial support to the building owners in certain cases mainly for restoration work. Currently the Vienna protection zone system forms a good basis to protect and conserve the historic townscape although the solution is not perfect in every aspect.

cultural heritage pursuing the sustainable development of the city. Xian struggles to establish a modern metropolis with historic character: the good coexistence of modern urban civilizations and far ancient cultures. The new concept has been presented that overall preservation of historic culture and natural landscape should be considered in more spacious scope. The renovation of historic districts requires practical approach. Our trials are as follows: 1. Construction of Tang Dynasty cultural tourist area with the Big Wild Goose Pagoda, comprehensive tourist facility with multi-functions 2. Unified construction plan of Circle-City-Wall area 3. The Bell and Drum Towers Square construction project 4. Protection of the site of Daming Palace 5. Protection and renovation of historic districts. We concluded different solutions towards different districts to be necessary, so that the local districts can fully display the traditional, historic and modern aspects from varied perspectives. In short all functions of the city including adequate preservation should harmonize the daily life of modern citizens.



[Xian-2] Protection and Renovation of Historic Districts: In the renovation of the historic Muslim district, Xian have adopted the experiences of European country which is under similar situations and have been working with foreign experts. It is important to improve the inhabitant's living conditions, meet their demand of modern life and promote the economic development as its precondition.



Ms. Helen Fotopulus, the Executive Committee of Montreal, played as moderator.



Mr. Luc Noppen, Professor of University of Quebec at Montreal, played as expert of Round-Table I. His opinion concerning the theme is written on the back cover page.



Question & Answer Session
Many participants asked various substantial questions and exciting discussions were developed.

Announcement

The summary of other Round Table Discussion will be reported in future issues of this newsletter.

Partnership with citizens
in Colorful Workshops
The Review of Montreal Conference - III

The workshops offered on Oct.6 and 8 allowed us to appreciate practically the entire range of challenges and inherent obstacles in the preservation of truly meaningful urban heritage and its integration in the ongoing development of a city.

Mr. GILLES MOREL, Permanent Secretary of Old Montreal Coordination Committee, City of Montreal, reported the workshops.



We appreciated the example of New Orleans, where the idea of a "sense of heritage" described as a myth entertained by the profiteers and promoters bent on tourism development is pitted against that of "heritage conscience," which refers more precisely to the defense of a city's authentic heritage, articulated both through citizens' direct experience and expert knowledge. We next heard the case of Old Hanoi, which is struggling to reconcile the desire to preserve a past going back more than a thousand years with the need to improve the environment and quality of life of some 200,000 residents. Among other possible solutions, we explored the idea of international financing initiatives aimed specifically at conservation of heritage cities. We then learned from the field experience of Old Montreal's cultural institutions, which warned us against the dangers of built-heritage districts becoming "museum-ized," and underscores the vital importance of having the political will in place to ensure that these neighbourhoods remain multifunctional.

Then, in a magical moment that clearly demonstrated the usefulness of conferences like these, one of our delegates came to the sudden realization that one must sometimes

travel halfway around the world to be able to engage in frank dialogue with the mayor of one's own city about heritage landscape preservation! I am speaking of Madam Rezazadeh, who had just talked to us about the vices and virtues of globalization, which, it is true, is leaving in its wake an unfortunate standardization of so-called modern practices, but is also spurring international networking - and this is the only way of bringing struggling local heritage onto the world stage. The urgent need to make policy was echoed in the subsequent workshop session, devoted to the outstanding work accomplished by the National Capital Commission in Ottawa in "blue" and "green" heritage presentation, in spite of the conflicting demands of preservation of archeological wealth underground and planned development of the territory.

We were then treated to an overview of the Montreal Architectural Heritage Campaign, which emphasizes citizen empowerment by providing tangible recognition of owners' efforts to preserve and showcase their properties, and through a number of cultural activities that encourage citizens to discover and appreciate the city's built heritage. The day was rounded out with a presentation of the candidacy of Old Montreal, a crossroads of European and North American sensibilities, as a World Heritage Site, and a statement of the common values and principles that bind us together in our commitment.

The conference culminated on Wednesday morning with our discussions on the importance of heritage inventories as tools for promoting not only democracy but also sound management, and on the absolute necessity of achieving convergence and international consultation via United Nations bodies, such as UN-HABITAT.



City Hall of Montreal(left)
Bonsecours Market(right);
The Conference Site

Photo: Le Photographe masque
Source:www.old.montreal.qc.ca

Voices from participants
Vienna



Thomas J. Resch
International Relations

I already participated in the Meeting of the Board of Directors before last in Montreal in 2002 and so I knew to some extent what to expect when I returned to Montreal in 2003 for the 8th World Conference of Historical Cities: a charming and friendly city with warm hospitality, a perfect organization, friendliness and helpfulness all around.

What impressed me most besides the really interesting speeches was the good atmosphere and the happiness which I felt.

Everyone seemed to be in a joyful mood.

The participation of many mayors and especially Mr. Tremblay's presence, the mayor of Montreal, gave the conference a special boost. I am very thankful to everyone who made this conference a success.

Finally, I am really glad that Vienna holds a seat in this truly interesting and friendly organization called the League of Historical Cities.



Mr. Yorikane Masumoto has been reelected of Mayor of Kyoto at the mayoral election which was held on last February. His term will last for 4 years until February, 2008. Mayor Masumoto is the founding chairman of the League of Historical Cities since 1994.

I have been reelected as Mayor of Kyoto for my third tenure of office at the election that was held in last month. I would like to express my sincere appreciation for your cooperation extended to the management of the League of Historical Cities. It is my great pleasure that I can join its activities successively.

Historical Cities are precious assets which have been created by wisdom of human beings. Historical Cities in the world have been developing up to the present through its persistent efforts for preservation, restoration and creation.

On the contrary, many irreplaceable lives were lost and important cultural properties and historical townscapes have been seriously damaged by war, terrorism, various disputes regarding race, religion on the earth including our member cities and I constantly worry about these situations. I am sure that we will not be able to create prosperity, if we break peace.

In this context, historical cities, which have accumulated experience and intelligence for a long period of time, have to fulfill their responsibilities to surmount many difficulties.

Kyoto city issued "Declaration of Kyoto as a City Open to The

Free Exchange of World Culture" in October, 1978 which advocated the image of the ideal city with abundant free cultural exchanges in peace beyond the differences among race, religion and society. Based on this spirit, Kyoto city invited many historical cities and hold the 1st World Conference of Historical Cities in 1987. Again Kyoto city hold the 4th Conference in 1994 and the League of Historical Cities was established as a result of it.

Our purpose in forming this League is to contribute to the realization of eternal world peace and the further development of historical cities through city-to-city cooperation in various fields. Now is the time to demonstrate our abilities and to do our duties toward the world peace that is our ultimate goal.

I would like to keep close contact with you, international organization including UN as well as local authorities to enlarge the League's activities. Thank you.

Yorikane Masumoto
Mayor of Kyoto
Chairperson of the League of Historical cities

11 Workshops - Public Program

<A Heritage Feeling in New Orleans: Preservation Associations versus the Business Community> with **Dr. Martine Geronimi**, professor of urban and tourism geography and historical and cultural geography at University of Quebec at Montreal

<Redevelopment Perspectives of Historical Places : A case study of Hanoi (Vietnam)> with **Dr. Nam-Son Ngo-Viet**, professional in international planning and architecture development of Pacific Rim countries

<Heritage for Today: Cultural Institutions in Old Montreal and Their Experience> with **Mr. Jean-Francois Leclerc**, Director of the Center d'histoire de Montreal, a City of Montreal institution, and **Ms. Sylvie Dufresne**, Director of Exhibitions and Research at Pointe-a-Calliere, the Montreal Museum of Archaeology and History

<Globalization and New Opportunities for historic cities> with **Ph.D. Razieh H. S. Rezazadeh**, associate Professor at the Iran University of Science and Technology

<Protecting and Showcasing Heritage Assets: the National Capital Commission in Ottawa> with **Ph.D. Lynda Villeneuve**, specialist in historical geography and manages the heritage program of the National Capital Commission in Ottawa

<Montreal's "Operation Local Heritage"> with **Mr. Jean-Francois Gravel**, head of the

Heritage and Toponymy Division of the City of Montreal's Economic and Urban Development Department

<Montreal, a North American Hub> with **Prof. David B. Hanna**, geographer

<Restoring the Historic District of Old Montreal: Principles and Values> with a representative of the ministere de la Culture et des Communications du Quebec

<Old Montreal and Montreal Heritage Websites> with **Ms. Anne-Marie Dufour**, the project head with the Heritage and Toponymy Division of the City of Montreal, and **Mr. Gilles Lauzon**, researcher with heritage inventory coordinator for the Old Montreal Website

<UN-HABITAT - mission and projects> with **Dr. Axumite Gebre-Egziabher**, Director of the New York Office of UN-Habitat

<Interconnection of Heritage Databases on the Internet> with **Ms. Victoria Aangel**, directs and co-ordinates the development of the Directory of Canadian Heritage Sites, **Mr. Daniel Lauzon**, heritage advisor of a provincial framework for inventory management, and **Prof. Leon Robichaud**, consultant-designer of the computerized Old Montreal and Montreal heritage inventory system accessible over the Internet

The 8th World Conference of Historical Cities took place last October in order to evaluate the initiatives of many organizations including local government and their intervention abilities.

Various Workshops which were held during the conference enriched the experiences of each participant, showing them the value and necessity of their own heritage, and showing the complexities & problems of urban planning. Each participating historical city

was enhanced by not only other diverse cultures, but also rich heritage of the whole world. The participant's commitment to join in the preservation & the appreciation of our world's heritage plays an important role in every step. Respecting traditions and choosing priorities are necessity for urban planning.

The 8th World Conference of historical cities has contributed to bring awareness of this necessity to everyone without a doubt.

Voices from participants
Montpellier



Christopher Doucet-Carriere
International Relations

Heritage is the reflection of our cultural and historical evolution.
 Expert : Prof. Luc Noppen



Luc Noppen
 Expert of Round-Table I
 Professor of
 University of Quebec at Montreal

The theme of Round-Table I was "Choosing Heritage Priorities." Using Montreal as an example in the Canadian and North American context, Professor Luc Noppen presented a paper on hanging heritage issues and priorities, then addressed a very specific problem: the question of religious heritage.

Expert Heritage

In the West, the issue of heritage has arisen from the perspective of the other, generally the tourism, in support of various national identities. The historical monument was initially linked to the memory of the States. However, the restoration & preservation work and subsequent regulatory procedures required expert intervention. Architects, engineers, historians, archaeologists and heritage curators endeavoured to pool their references, experiences and actions, leading to the birth of various organizations, charters and consensus-based agreements on a national and international scale. By this very fact, this "expert heritage" is that much less accessible to the general public .

Neighbourhood Heritage

In the 1960s, the intervention of pressure groups dedicated to protecting not only buildings but also streets and neighbourhoods considerably extended the heritage field, henceforth more social than historical or artistic. "Pressure-group heritage" resisted urban renewal initiatives and municipal strategies. In the course of the debate, heritage expertise were usurped by pressure groups, nevertheless made it possible to develop housing cooperatives, and convert public or monastic buildings into cultural or community facilities. Then, with the take-over of power by public

opinion leaders and general public in search of a certain quality of life, a wide range of the built landscape was recognized and preserved through the process of municipal regulation. This is "neighbourhood heritage" which is deemed significant at the local level. Thus the heritage that was initially claimed by the State in the name of a certain collective interest was transformed into a body of private property. Heritage concerns have focused on the public domain including parks, squares, streets, etc. and the community have pointed out to preserve churches.

Religious Heritage

In Quebec, places of worship - especially those with Christian traditions - have fallen into near general disuse. At the same time, the religious heritage, especially ritual ceremonies like marriage, baptism and death are deeply rooted in Quebec society, being perceived as a cultural much more than a religious fact. In the name of neighbourhood heritage and its identity-based values as both memory and landscape, a growing number of Montreal residents are demanding that churches should be preserved and converted into facilities with a community function. But a problem arises when their owners, the vestry board or diocese leave the scene. The interest of developers wishing to transform churches into housing units obviously collides with community's hope.

Heritage Protection

There are also a significant number of buildings at stake. Some 600 churches, the products of the municipal mergers of January 2001, are located within the boundaries of the City of Montreal. The majority of community members seem to opt for their preservation, nevertheless, every time a church closes, a choice have to be made. Decision makers have to reply to such questions as "which churches should be preserved?" and "how do we ensure their preservation?". While approximately ten of these buildings have already been protected in accordance with federal or provincial legislation, or under jurisdictions delegated to the City, everything still needs to be invented: protection tools, management procedures and strategies for funding. In the area of heritage protection, Montreal can already boast a certain number of triumphs. The church file is the next great challenge for all concerned parties.



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The 9th World Conference of Historical Cities

City of Gyeongju, Republic of Korea
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The 10th World Conference of Historical Cities

City of Ballarat, Australia
 2006

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