



URBAN CULTURE TOUR:
KHOROG



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The map of Khorog







TO DUSHANBE



AFGHANI
STAN

TO ISHKASHIM

-  Airport
-  Petrol-stations
-  Food and drinks
-  Khukumat
-  University

-  Hotels
-  Museum
-  Health resort
-  Banks
-  Stadium
-  Market

Name	Google coordinate
Art studio Khaylobekov Nurali	37°29.2851N 071°34.1922E
Tourism Information Centre	37°29'24.58"N 71°32'51.20"E
Art gallery "De Pamiri	37°29'24.58"N 71°32'51.20"E
Old pamiri hause	37°29'34.79"N 71°32'45.71"E
Stones shop	37°29'27.14"N 71°32'40.24"E
Art gallery "Layokat	37°29'29.12"N 71°32'40.09"E
Art shop "Simoi Kuhiston	37°29'30.90"N 71°32'43.08"E
Khorog American Space	37°29'32.36"N 71°33'15.82"E
Theatre	37°29'30.98"N 71°32'55.06"E
Ismaili Centre "Jamoathona	37°29'22.55"N 71°32'41.93"E
University Central Asia - Khorog	37°29'12.07"N 71°35'32.91"E
Pamiri botanical garden	37°28'40.33"N 71°35'59.13"E



The town of Khorog

The town of Khorog – the capital of Gorno-Badakhshan Autonomous Oblast, with a population of about 30,000 – is situated on high narrow terraces 2,060m above sea level near the confluence of the Ghunt and Shohdara rivers on the border with Afghanistan. The river valley here is narrow, so the town is two large streets lined with poplars.

In 1895, when the state border between the Russian Empire and Afghanistan was finally decided, a Russian boundary fortification of three houses and a barrack emerged in the small mountain village of Khorog.

A road from Osh to Khorog was built, but it was only possible to go on horseback to deliver goods from camel caravans. There were no more than 90 households here in the early 20th century. The Russian authorities opened a school and a clinic for the local population. These features made Khorugh stand out from the other villages of Shughnon (the name of the Ghunt and Shohdara river basin area).

The town of Khorog

From the mid-1920s, when Khorog was made the administrative center of the Gorno-Badakhshan Autonomous Oblast, it began to grow and develop. The first apartment buildings were built in 1926. In 1929, the first plane arrived in Khorog. The first car arrived two years later. The construction of the Khorog hydropower station, the first in the Pamirs, began in 1934.

Nowadays Khorog is the scientific, cultural, educational, and economic center of the oblast. The city hosts the Humanities Institute, the Pamiri Biological Institute of the Academy of Sciences of Tajikistan, Khorog State University, began to function the University of Central Asia, a vocational school, a medical college, and a Music & Drama Theatre, as well as a hospital with modern medical equipment.

Opposite the stadium in the town center, the Museum of History and Regional Studies displays materials on the ancient and modern history of Pamirs, its natural resources, and scientific and cultural achievements.

About 2km from the town center on the right bank of the Shohdara River (a tributary of the Ghunt River) is the well-known Pamiri Botanical Gardens – one of the most mountainous in the world.



The Pir Shohnosir Chashma holy spring, situated 12km north of Khorugh in the scenic area of Midenshor, was so named in commemoration Nosir Khusrav's stay in the



Pamirs. Khusrav was a celebrated scholar, theologian, and poet of the East. In addition to his monument being located here, a small museum named after him has been opened and a hotel is being built.

Nine kilometers northeast of Khorog, above Bogeiv village, it is possible to see the ruins of the ancient fortress Kafir Qal'a (Fortress of the Faithless). Below this can be seen the remains of two temples of fire – round buildings with sufa (raised seats), a dais for the priest, and a fireplace in the center.

In Vozm village in Porshnev, 15km north of Khorog, there is a semi-precious stone - and gem processing factory. Here, one can buy goods and souvenirs made out of famous Pamiri gems – precious spinel, lapis lazuli, amethyst, amazonstone, and others.

Khorog is approximately halfway between Dushanbe and Osh, Kyrgyzstan, or Kashgar, China along the Pamir Highway (M-41). Khorog is 525km from the capital of

Tajikistan, 825km from Osh, and 615km from Kashgar. In May 2004, the Khorog-Murghob-Kulma Pass highway (the border of Tajikistan and China currently closed for foreign travelers) was opened, extending the Karakoram Highway. Driving south from here, you can reach the nearest Chinese town of Tashqurgan, populated mainly by Tajiks. Kashgar is on the northern route.

Recently, a new bridge over the Panj River was opened in Khorog, connecting Tajikistan with Afghanistan (Badakhshan Province). At the same time, the Consulate of Afghanistan began functioning on the left bank of Khorog in Shosh district. There is no regular air service between Dushanbe and Khorog. According to the flight conditions, this air route is one of the most difficult, but at the same time the most exotic and impressive in the world.

Khorog City Park is an excellent place to relax and breathe in the fresh air and enjoy the cool evening breeze in the center of Khorog. The Khorog city park houses the

Chorbog restaurant, an open-air theater, a public pool, playgrounds for children, and, above all, a tourist information center. The park is distinguished by its outstanding green trees and grasses especially in summer, late spring, and early autumn. The city park of Khorog is located in the center of Khorog on the street to them. Davronova. It is in this park that a multicultural beautiful music festival and various types of exhibitions in the summer are held.





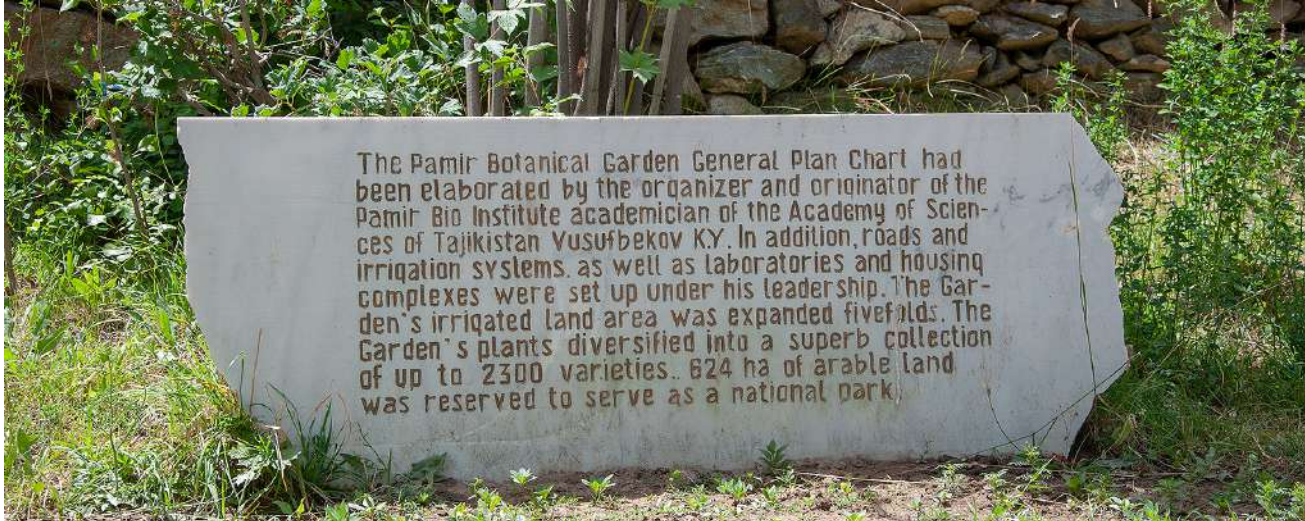
Pamiri Botanical Garden



Location – Gorno-Badakhshan Autonomous Oblast, Khorugh. 5-6km from the center of Khorugh towards Shohdara valley.

Transportation – Khorogh-Roshtqala bus service, hitchhike, taxi.

Not far from Khorog (the administrative center of Gorno-Badakhshan Autonomous Oblast) at 2,320m above sea level, on an ancient river terrace at the confluence of the Ghunt and Shohdara rivers, is the green “Roof of the World” – the A. Gursky Pamiri Botanical Garden, the highest Botanical Garden in the CIS. The Garden was founded in 1940 in a complicated mountainous area. The climate is dry and extremely continental. The precipitation fluctuates between 200-300mm depending on meteorological conditions and altitude. The annual average temperature here is 8.7°C. The average temperature in January is -7.9°C, while in June it reaches 24°C.



There are at least 130 days each year without frost. Morning frosts in spring and fall are a normal phenomenon even on hot days. The microclimate differs greatly from one area of the garden to another. All types of ground found in the West Pamirs are present in the Garden: rocks, steep and sandy areas, pebbles, screes, hilltops, and mountainous slopes. The flora of the Garden consists of approximately 4,000 species and varieties in the botanical collections and native vegetation of the protected territories. There are about 3,000 species of trees and herbaceous plants in the collection. The Pamiri Botanical Garden is a unique natural laboratory for researching the vital functions of plants in alpine conditions. From the beginning, responsibility for the construction and creation of the collection belonged to professor A. V. Gursky, the first director of the Garden. He was head of the Botanical Garden for 26 years. This garden holds a special place among the botanical gardens of the world. Many other botanical gardens are interested in it as a source for seeds of alpine flora. Seeds are exchanged with 170 partners in the former Soviet republics and about 200 in 40 other countries. The Pamiri Botanical Garden has tested more than 30,000 kinds of plants in their nurseries.



Studies on some species of the international collection of potatoes were carried out here. The first fruit-tree nursery in Gorno-Badakhshan was established in the Garden, where reproduction methods for fruit-trees in mountainous conditions were developed. More than 500 hectares of mountain slopes, shale, and hilltop mud were transferred to the Garden in 1970. At an altitude of 2,700–3,000m, this area is a good place to carry out comparative studies of the lives and activities of plants in high-mountain conditions. Currently, the Pamiri Botanical Garden covers 624 hectares, more than 100 hectares of which are irrigated. There is a large diversity of ecological conditions in the Garden which provides a good basis for studying a wide variety of plants. Within the Garden can vertical profile tests of plants be carried out at a range of altitudes from 2,100-3,500m. Inside the garden, a “Pamiri Nature” museum was established. More than 800 exhibits displaying the natural conditions of GBAO and representing its flora and fauna are here. Materials about the geography, geology, and soils of the region are exhibited in the museum. Typical landscapes of the Western and Eastern Pamirs are also on display. Becoming familiar with the botanical collection begins immediately at the entrance gates, where the Central Asian department is located. The collections in the unit are presented not as individual plants but as whole vegetational collections.





The Tien Shan fir-tree brought to the Garden from its traditional habitat in the Nura Valley in the Alai valley, grows on the steep slope here. The Tien Shan mountain ash and various honeysuckles which accompany fir forests in Central Asia grow close to the fir-tree. The Pamiri birch, a large tree with red bark, also draws attention. It grows in the Pamirs in natural conditions along the mountainous rivers' banks and close to water sources, forming birch groves at altitudes of up to 3,600m. The Pamiri birch also appears in other flora departments of the garden reaching 14m in height.

Various species of juniper are of great interest. The local Shughnon Juniper is remarkable for its drought-resistance, ornamental, and variety of forms. Young juniper saplings successfully withstand replanting and therefore they are widely used for landscaping in GBAO. The East Asia department holds an important place in the Pamiri Botanical Garden. Thirty-five percent of the total number of arboreal and dumetosous species are East Asian flora. More than 500 species of trees and bushes in the East Asia department were successfully acclimatized. Most of them originated in China, Japan, Manchuria, the Far East, and Siberia. The flora

department of Europe, Caucasus, and the Crimea adjoin the East Asia flora department. In the northern part of Garden, there is a department for plants from North America, and on the south-east slope, you will find the flora department of the Himalayas and the Hindu Kush.



There is a fruit garden in the northern part of the main botanical collection. More than 60% of the species in it are local varieties developed by the population over the last thousand years. Some of these varieties were discovered in valleys where they were on the verge of extinction, with only a single known specimen remaining. The most promising varieties and forms of trees are planted. In the north-west part of the garden, there is a nursery for decorative flowers. It is a model for decorative flower nurseries in mountain conditions and developing mountain slopes for a forest garden. The collection of wild herbs, which includes more than 50 species, began in 1979. Research is carried out on rare and disappearing GBAO flora. To that end, a nursery was established in which about 30 species of rare and vanishing flora were planted, collected from different parts of the Pamirs.

The Botanical Garden protected territory covers more than 50 hectares. It begins from the riverbeds of the Ghunt and Shohdara Rivers (2,200m) and stretches to the top of the Shughnon range (3,800m). This area is a research testing site. Here, the study of the dynamics of phytocenosis and



zoocenosis, environmental protection, and rare and unusual plant species is carried out. The protected territory serves for the study of plants and specific environments: rocks, scree, and other mountainous and rocky places. The plant pool of the Botanical Garden protected territory includes more than 800 different species.



Hours and Admission

Opening hours: open daily from 8:00 to 17:00

Admission: Ticket price – 15 TJS



Museum of History and Local Lore of Khorog

Museum of History and Local Lore of Khorog named after Kirghizbek Khushkadamov

The museum has a collection of nearly seven thousand items. Only half of the museum's collection is represented in the exhibition halls. A significant part of the collection consists of items of traditional life, as well as documents and photographs. The photographs of the first quarter of the twentieth century, which museum staff managed to collect from the oldest residents of the city, are especially valuable.





The main part of the numerous and diverse ethnographic collection consists of things that existed in the Pamirs in the first half of the twentieth century, many similar items are used in everyday life today. Of particular value is the collection of traditional Tajik weapons, among the objects of which stands out an 18th-century saber made by local craftsmen and found during archaeological excavations in the village of Tavdem in the Roshtkala district in 2004.



Contact information

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Hours and Admission

Opening hours: Tuesday-Sunday from 8:00 to 17:00

Closed on Monday

Admission: Ticket price – 10 TJS

Languages: Russian, English, Forsi (tajik)

The museum exposition consists of the following sections:

- The formation of the city of Khorog.
- The Russian presence in the Pamirs in the 19th - early 20th centuries
- Nature and the first explorers of the Pamirs.
- The ancient history of the Pamirs and its study,
- Hall of Aryan civilization and culture.
- Agriculture and livestock in the Tajiks of the Pamirs.
- The traditional crafts of the inhabitants of the Pamirs (blacksmithing, pottery, felting, weaving, wood carving).
- Military affairs and hunting.
- Traditional clothes and jewelry of the peoples of the Pamirs.

- The traditional home of the peoples of the Pamirs.
- History of writing in Tajikistan.
- History of Khorog in the twentieth century. (establishment of Soviet power, development of industrial production).
- Gallery of the heroes of World War II.
- Figures of education, science and culture of the Pamirs of the Soviet period.
- City official gifts room

Currently, a new building for the museum is under construction, in this regard, all exhibits are temporarily located on the second floor of the Khorog Theater.



Khorog Regional Theater

The theater was founded in 1936 as a dramatic one. After 1992, it began to be called the musical comedy theater. In 2012, the theater was reopened after a five-year reconstruction.

Constantly participates in the festival-competition of professional theaters of Tajikistan "Parastu" and in the International Theater Festival of Central Asian countries in Almaty, Kazakhstan. Repeatedly awarded prizes of these festivals. In 2012, the theater received an award in the nomination "The best musical performance of the play" for the production of "Love Peri", based on the work of the same name by Tokhir Makhmadrizoyev (directed by Umed Khusravov).

In August 2020, the regional theater of musical comedy named after Mehrubon Nazarov moved to a new building, built in accordance with modern requirements.

The theater consists of three floors, and the main large hall is designed for a thousand spectators. In addition to the main stage, there is also a small hall, rehearsal rooms and many other changing rooms and places necessary for the full-fledged work of artists



Contact information:

Facebook page: [khorogtheatre](#)



ХОДИМИ ХИЗМАТНИШОНДОДАИ
САНЪАТИ ТОЧИКИСТОН, НОМЗАДИ
ИЛМҲОИ ТАЪРИХ, ПРОФЕССОР

МЕХРУБОН НАЗАРОВ





Chid (Pamiri house) embodies the philosophical outlook of the Pamir Aryans. We are proud that our home is the kind of book copied from the divine Nature book, which was handed down from our ancestors. Today, this "Book" impresses us with deep philosophical content. It took more than two and a half thousand years since then this "Book" was written, but it does not become obsolete today. On the contrary, over time it has got more and more improved. It became one of the finest and memorable architectural creations of the ancient Aryans.

“Chid” The Pamiri Traditional House Aryan Cultural Heritage

Chid demonstrates comprehensive philosophical approach of our ancestors to nature and to human, both in material and in spiritual concepts. In Aryan religion the Spiritual perfection of human as a direct continuation of his physical development is considered essential. Therefore, spirit and mind are indissoluble and as the base of human entity.

Zoroaster created this religion for the first time in human history, intended to show people his divine nature, and to elevate him to the position of the Creator. God has given mankind a part of his nature – mind, and thus, he raised him above all other creations. This idea of human was borrowed from the Zoroastrians, preserved and developed further by Muslims of Pamir.

The Sun, The Moon, Saturn, Jupiter, Venus, Mars and Uranus as the seven eternal over the land were created by Ahura Mazda. All the other creations of nature, including human, all flesh appeared on earth under their continuous influence on the land and depend on these principles.

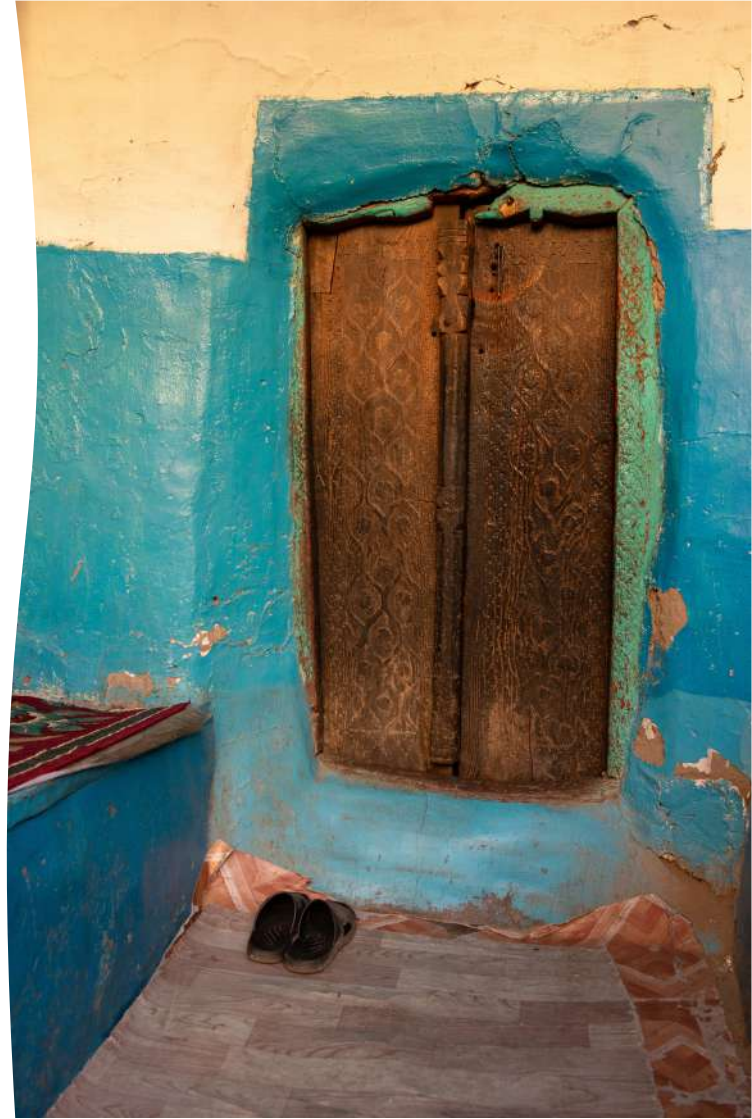
In the maintenance of the Almighty Creator who created the Universe, Man has created a Small house, where he has placed all of the divine. Thus, he underlined the indissoluble link between God and Man, has kept the harmonic correlation of Nature – like the common House of Mankind and the Chid.

The Aryans believed that the entire Universe God's House, and for this reason it was forbidden to build a man-made House, in whatever form it was – a church, temple, mosque etc. They believed that the person is not entitled to do so.

Nature, in view of the ancient Aryans consists of three kingdoms – Minerals, Vegetables and Animals. The crown of all these kingdoms is human. Everything in nature consists of a combination of four elements – Earth, Water, Air and Fire. All these above mentioned principles have been laid down by the ancient Aryans in base of Chid construction, in imitation of God, the Almighty. On the assumption of this, Chid embodies all that God embodied in the Universe, in nature.

Thus, Chid is a kind of manifestation and embodiment of the divine nature of human, which together with the construction of the House started creating other own creations, which did not exist in nature. After all Chid was intended to serve as a shrine to pray and to observe all traditional and religious rites in.

Digits have a particular significance in Zoroastrianism. The number one is the unity of God, two - permanent feud between right and wrong, three – minerals, vegetables and animals, four - elements - land, water, air and fire, five – Holy persons - Surush, Mehr, Anohito, Zamyod and Ozar and seven - Ameshaspentas are of particular significance in ritual and practice representation. That's why all these digits are reflected in Chid structure. The Pamiri house is a universe in itself, reflecting the divine essence of Man and the harmony of his relationship with Nature.



The presentation of Chid construction: confluence of two religious, architectural, religious philosophical and cosmological aspects.

“Deve - Door”

The door of Chid is viewing to the sunrise point, since the Sun is main sacred element of four mentioned above. The old Pamiri house doors were small size and getting in or out of the house was a ritual feature i.e. inclination of the head. It meant worship the sun when one gets out or worships the house when one gets in.

“Haiwonkhona – Barn”

Inside there is no any partition separating Chid into rooms like in European constructions but small partitions about 1 - 1.2m high at the entrance from the right and left sides separating the Chid space from two open rooms that are called “Haiwonkhona - Barn” for housing livestock (in modern Chid these barns are reconstructed into floor space). For ancient Pamiri dwellers it was necessary to preserve their livestock from severe frost in winter and wolves. It is indicative of indissoluble links of human with animal, vegetable and mineral world.

“Obkhin - Drainage”

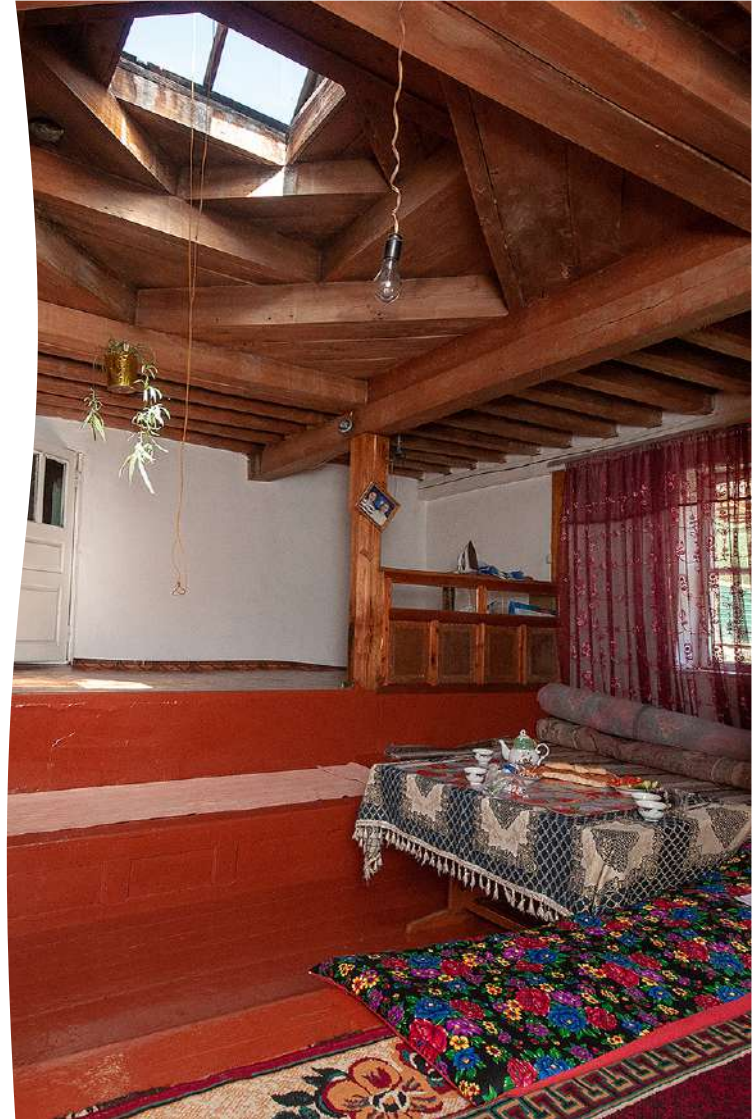
One of the integral parts of Chid is “Obkhin - Drainage”, an outlet for water where dwellers washed themselves or their clothes in winter. The hole is dug in the center of the house floor.

“Nekhen – Four Stages - platforms”

The raised stage along the sides of the house “Nekh - Stage” (the edge of stage is called “Sandj - lengthwise edged board” where one sits lower his legs on the floor). These stages were surfaced with sand. Nekhen - Stages are embodiment of three kingdoms

- The first stage near the entrance is called “Bar Nekh - Main stage” embodiment of human and animal kingdom. The Calif and distinguished guests are sat on Bar Nekh. This structure mainly serves for religious and traditional rites. In wedding day a bridegroom is shaved and clothed in this stage. The height of stage is about 0,40cm above the floor.

- The second stage next to the Bar Nekh is “Woghz Nekh - Wide stage” embodiment of vegetable kingdom. The new married couple is sat on this stage. The height of stage is a bit lower than Bar Nekh.
- The third and the lower stage of four is “Chalakh Nekh - Small stage” embodiment of mineral kingdom. A dead body is washed on this stage and is put on the Bar Nekh to mourn until a grave is dug for him.
- The last construction is “Kitsor Nekh - Stove stage” the higher stage in Pamiri house is the women place since they were obliged for keeping the sacred fire. Kitsor is considered the source of light, warm and the prosperity. Even today fire is used in most rites like lighting candle “Charogravshan” to a deceased person, kindling immortelle “Strakhm” to fragrance the house, cleaning from the evil spirits and jumping over the fire “Aloparak” during the Navruz (New Year) celebration. Before leaving their own house for a long time the dwellers observed a farewell ceremony with kindling immortelle, parting kiss on “Zingak – Stove” and putting a handful of ash in boots for safe journey.



“Sitanen - Pillars”

There are five pillars supporting the house ceiling embodiment of five saints in Zoroastrian Aryan religion and in Islam. After the adoption of Shiism the five pillars began to personify five different in form but identical in essence philosophical comprehensions of the Aryan-Zoroastrian and Islamic world.

The five pillars named after

Five Aryan and Muslim religion Holies.

1. Kha sitan (local) Suroosh (Aryan)
Muhammad (c) (Muslim)
2. Vogznehk sitan (local) Mehr (Aryan)
Ali (a) (Muslim)
3. Kitzor sitan (local) Anahita (Aryan)
Fatima (a) (Muslim)
4. Poygakh sitan (local) Zamyod (Aryan)
Hasan (a) (Muslim)
5. Barnekh sitan (local) Ozar (Aryan)
Husayn (a) (Muslim)

1. Kha sitan, Surush, Muhammad (c)

It is located in the center of the home and is the main support of the ceiling beam because it accounts for the center of gravity and the main burden of his difficult architectural designs. This pillar personalizes Suroosh – the First creation of Ahura Mazda – his son. In Islam this pillar was called by the name of the last world prophet Muhammad (c). It is the main pillar of faith, a symbol of eternity, peace and the inviolability of the House. It is a symbol of male power and patronage in the House.

One of the religious rituals of this post is related to the ceremony of laying a newborn baby boy in the cradle. A boy is considered the mainstay and guardian of the House.

2. Wogznehk sitan, Mehr, Ali (a)

In the Aryan religion this pillar represents the Mehr – one of the first and main Ameshaspands. He was the first creation of Ahura-Mazda along with Surush. Mehr is the angel of Light and guardian of the obligation. In Islam Ali (a) represents the Asos – Base of confession.

Ali is the second figure in Shia after the prophet and embodies Loyalty and Devotion. In Aryan and Muslim religion this pillar is associated with a primary rite of ethnographic character – Wedding. When the groom brings the bride to his house they sit under this pillar to strengthen their love and happiness.

3. Kitzor sitan, Anahita, Faitma (a)

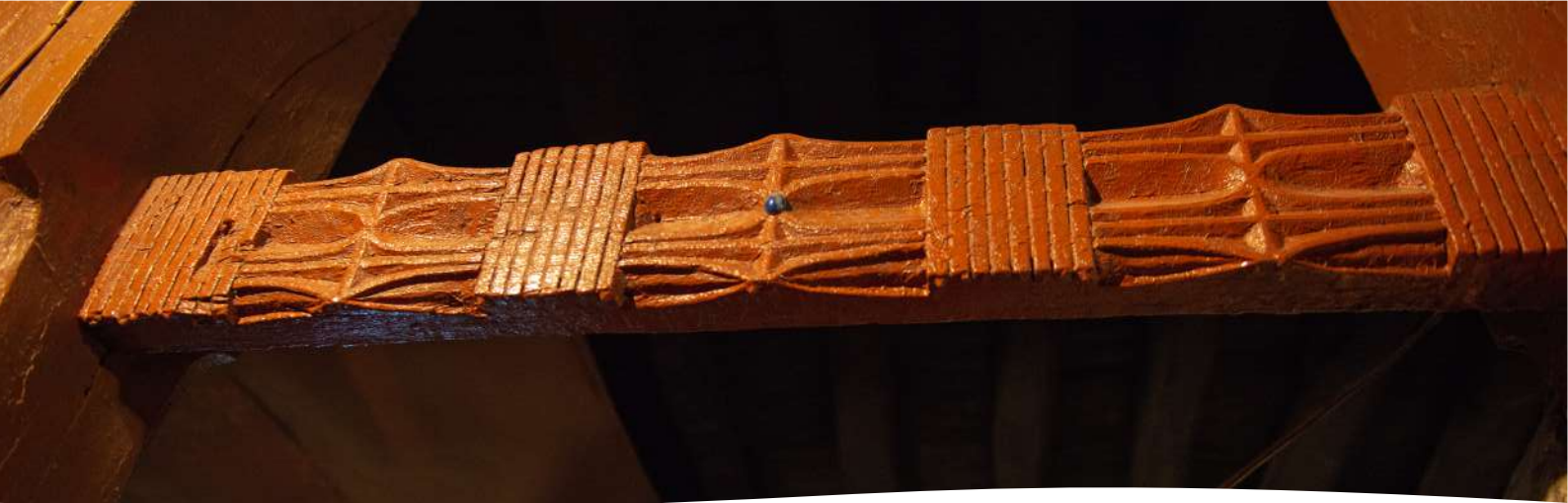
This pillar is symbolizing Anahita, guardian of waters, the spirit of sustenance and nurturing. It's the place of honor, solely for the women. During the wedding ceremony women are dressed at this pillar since Anahita personifies beauty and piety she is also the guardian of sacred fire and the stove. Some fire rituals are held at this place. As for Fatima (a) the daughter of Prophet Muhammad (c) and the wife of Ali (a) she is revered as a godly woman the Mother of all Muslim women.

4. Poygakh sitan, Zamyod, Hasan (a) and Barnekh sitan, Ozar, Husayn (a)

The fourth, Poygakh – sitan, and fifth, Barnekh sitan, pillars are joined to show the closeness of the relationship

between Zamyod and Ozar for Aryan and Hassan (a) and Hussein (a). Zamyod is the guardian of earth and the spirit of being grounded, practical and productive; the Muslim name for this pillar is Hassan (a), the eldest son of Ali, who left no offspring. May be for this reason, this post is not related to any rituals.

5. Barnekh sitan, the last pillar personifies Zoroastrian Ozar – the son of Ahura Mazda, guardian of fire, the spirit of truthfulness, goodness and the light of wisdom. He is considered the main successor of the Aryan Zoroastrian religion. Most of religious practices of Zoroastrian and Muslim are occurred at that pillar. For example: Charograwshan a ritual of lighting candle in mourning ceremony to a deceased person. Hussein (a), the younger son of Ali was a direct descendant of the House of the Prophet. The pillars are joined with “Buchkagij – Crossbar” showing the closeness of the relationship between two Holies. The crossbar is carved with Zoroastrian era symbols including depiction of the sun in centre and the Swastika (cross) “Shamshod”.



“Wusen – 2 Beams (long)”

There are two long bearing beams the main support of roof. The first long beam is lean on two pillars Suroosh - Muhammad (c) and Mehr – Ali (a) representing the “Mainyu” - the Spiritual World in the Aryan religion, and the Universal Mind (Akli Kull) in Ismailism.

The second one is lean on three pillars Anahita – Fatima, Zamyod – Hasan (a) and Ozar Husayn (a) is representing the “Geti” - Material world in the Aryan religion, and the Universal Soul (Nafsi Kull) in Ismailism. These two long

beams support 44 intermediary beams and the skylight complex.

“Sipokhchen – 13 Beams (short)”

There are thirteen beams six of them are situated over the Kitzor – Stove place. They are embodiment of six conceptions in Aryan religion; Vakhumana - Good Thoughts, Asha - Order, Justice, Khshatra Vayra - Power, Spenta Armaity - Resignation, Khaurvatat - Health, Ameretat – Eternity and six world Prophets; Adam, Noah, Abraham, Moses, Jesus and Muhammad.

The other seven beams are situated over the Bar Nekh - Main stage embodiment of seven heavenly bodies are symbolizing seven planets The Sun, The Moon, Saturn, Jupiter, Venus, Mars and Uranus which were converted into seven Imams in Shia: Ali (a), Hasan (a), Hussein (a), Zainullobiddin (a), Muhammad Bokir (a), Jafare Sodik (a) and Ismail (a).



“31 Beams along the edges (short)”

18 beams are located along the edges over the entrance and 17 of them over the Woghz Nekh - Wide stage. There is no reliable source about these 31 beams in Aryan conception. In Islam they mean 18 executors of divine services and 17 levels of God's perceptions.

“Chorkhona - The Skylight”

The last construction of the house is built with four concentric square boxes – type layers representing in Aryan four elements; earth, water, air and fire, the latter is first touched by sun's rays, and in Shia four conceptions; Shariat – legality, Tarikat – Practice, Makhriefat – Intellect and Hakikat - Truth. This interaction hierarchy shows the consistency of philosophical conception. By the help of skylight, dwellers determined spring approach to start field works – cultivate lands and to celebrate New Year - Navruz.

Khorog Ismaili Jamatkhana and Centre



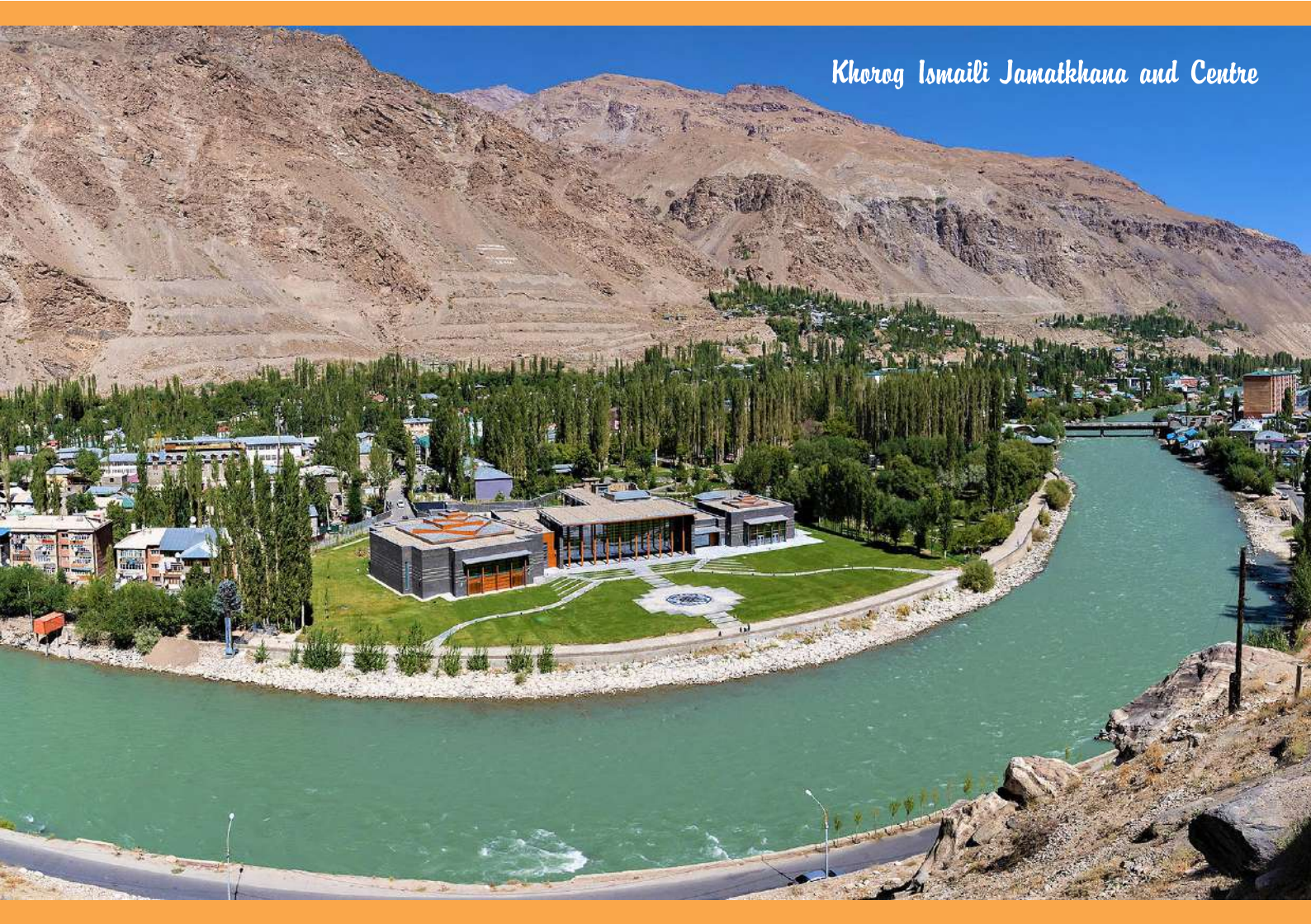
Khorog Ismaili Jamatkhana and Centre – built for \$ 15 million, allocated by the Aga Khan Foundation. The total area of the center is 1.3 hectares, with the praying hall, social halls, office space, and classrooms. This is the second and the biggest Ismaili center in the republic.

The prayer hall is designated for 1,500 people. It has Arabic inscriptions and Surahs from the Koran. The social room is designated 450 people. In the administrative part there is a library, conference rooms, office rooms and classrooms. Outside, the building has a medieval building style, handcrafted from local stones, while in the inside it has modern styles combined with traditional patterns. The color of the building as a whole is combined with the gray color of Khorog, from the northern part more yellow stones are used, and pale from the southern side. If you look at the building from above, it is fully combined with the colors of the mountains and practically does not stand out.

The ceremony of laying the first stone in the foundation of the future center was held on November 3, 2008, and Prince Karim Aga Khan took part in it.

The center in Khorog became the seventh Ismaili center in the world, designed by the Aga Khan Foundation. Previously, such centers were opened in the UK, Canada, Portugal and the United Arab Emirates.

Khorog Ismaili Jamatkhana and Centre





Khaylobekov Nurali

Born in 1968 in the city of Khorog. He began to paint in his school years in an art club at the house of pioneers. Later he entered and graduated from the Republican Art College. M. Olimova in the city of Dushanbe. Favorite direction to paint landscapes of the native land. The artist works in his traditional Pamir house, where the art gallery is located.



Contact information:

Phone: +(992)937330444

Language: Forsi (Tajik), Russian

For visit the workshop, you must call in advance.
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The Roof of the World Festival

The Roof of the World Festival annual celebration of culture was initiated as a small scale festival in Khorog in 2008 and has expanded to become a regional expression of traditional Pamir customs and values. The Roof of the World Festival takes place in Khorog every year at the end of July. Musicians play traditional as well as modern music. In addition, mostly folklore dances are performed.

Most artists come from neighbouring countries such as Kyrgyzstan, Uzbekistan, China, Afghanistan and Pakistan. Moreover, artists from other parts of the world participate at the festival. Tickets can be booked online.



Contact information
Facebook page: ROTWF

Group «Ehyo» - Renaissance



26 Shirinsho Shohtemur str. Khorog.

Contacts: +992 93 400 32 30; +992 98 838 40 48

e-mail: ehyo.cultureofpamir@gmail.com

Samo Group

A famous Badakshani legend tells the tale of the role that music has played in the cycle of life. The legend has it that when the human body was created, the soul did not descend from the heavens to animate the body until sounds of music could be heard. When the body ceased to exist, the soul would not return to the heavens without the company of music. The Samo Group, established in 2006 under the museum of Gorminj Zavgibekov, embodies the intimate relationship between music and the soul. The word "samo" is translated as "heaven," and the sounds of the group, which draw inspiration from nature, exemplify the role of music in connecting the heaven, the soul, and the body. Though still new, Samo

Group has already established itself as one of Badakshans most successful hands. Recently, Samo Group also had an opportunity to showcase its talent in an international debut at a Sufi festival in the United States of America. This compilation of songs represents the contribution of the Samo Group to celebrating the Golden Jubilee of His Highness the Aga Khan, Imam (spiritual leader) of the Shia Imami Ismaili Muslims.

The band members are five, at present: Shavqumamad PULODOV - setar, rubab, vocals; Faizmamad NAZARIEV - rubab, tanbur, vocals; Shanbe MAMADGAMINOV - ghijjak, nay, vocals; Daler PALLAEV - daf, tablak, vocals; Qurbonhaseyn ALISHAEV - daf, tablak, vocals



Contact information:

Phone: (+992) 900 588068

e-mail: basid68@mail.ru



Sams Group



De Pamiri

De Pamiri is a non profit organization based in Khorog, Tajikistan. Its mission is to facilitate the revival of traditional folk handicraft and the preservation and development of the specific culture of people living in the Pamirs. The organization also seeks to improve the economic situation of people, especially in the remote areas of the Pamirs, where labor migration to Russia is often seen as the only opportunity to sustain their livelihood. Recently, De Pamiri

has also become active in the tourism sector, establishing several homestays which create a direct link between tourists and artisans. Still today, most artisans practice handicrafts in their free time after having worked in the fields during the day. Handicrafts are seen as a second source of income and are therefore produced mainly in the evenings and in winter. De Pamiri now works with over 100 artisans, the vast majority of whom are women.





The diversity of sub-cultures in the Pamirs varies with the Darvaz, Vanj, Yazgulam, Shugnano-Rushan, Ghoron, Ryn, Ishkashim and Kyrgyz distinctive cultures. This cultural diversity represents the variety of the region.

Under De Pamiri created fair-trade craft shop sharing showcases work by dozens of Pamiri artisans with excellent felt rugs and bags, musical instruments, palas (woven goat-hair carpets) and embroidered skullcaps.

Fair-trade craft shop is located in the city Central park in the Tourist Information Center building.



Contact information:

Phone: +(992)935132002

Opening hours: Daily from 9:00 to 17:00 (from May to November)





Shop of traditional handicrafts and souvenirs "Layokat"

Located on the city central street. Traditional national Pamir clothes and accessories.



Contact information:

Phone: +(992)939972507

Opening hours: Monday-Sunday (May -
September) from 8:00 to 18:00, (October -
February) from 9:00 to 17:00

Languages: English, Germany, Russian, Forsi (Tajik)

Art gallery "Simoi Kuhiston"

Located on the city central street.
Traditional national Pamir clothes and accessories.



Contact information:

Phone: +(992)501441999

Opening hours: Monday-Sunday (May -
September) from 8:00 to 18:00,
(October - February) from 9:00 to 17:00

Languages: Forsi (Tajik), Russian



Art shop of products stones in Delhi Darbar

Products of semi-precious and ornamental stones from masters from all regions of the Pamirs.

Contact information:

Phone: +(992)935395736

Opening hours: Monday-Sunday (May - September) from 8:00 to 18:00, (October - February) from 9:00 to 17:00

Languages: Russian, Forsi (Tajik)





University Central Asia - Khorog

The University of Central Asia (UCA) offers a five-year undergraduate programme at its campuses in Naryn (Kyrgyzstan), and Khorog (Tajikistan). The President of Tajikistan inaugurated the Khorog campus in 2018, and it houses a library, classrooms, a computer lab, student common spaces, dining hall, administrative offices and faculty reception, offices and dormitories. Each UCA campus features athletic facilities including a football pitch, tennis courts, and a Sports Bubble offering indoor athletics year-round. Students majoring in Economics (BA), and Earth and Environmental Science (BSc) are enrolled at the Khorog campus in Tajikistan.

UCA also operates its School of Professional and Continuing Education (SPCE), including a vocational training centre, in Khorog. SPCE provides post-secondary and short-cycle education in four countries of Central Asia, covering a broad range of entrepreneurship skills, English language classes, mental math skills for children, business planning, accounting, and the use of technology to manage small businesses, to name a few of its over 400 course modules.



Contact information:

Website: www.ucentralasia.org





Tourism Information Center

Tourism Information Center (PECTA) - Find us in Khorog City Park. This one-stop shop helps you make the most out of your time, and enhance your trip. At PECTA's Information Center, we can help you plan tours, book day-trips and reserve accommodation. Discover the latest information on events and festivals taking place in the Pamirs. Our shop has a selection of guide books, maps and postcards. In addition, we rent out a broad range of camping gear and you can use our laundry service. For a small fee, you can use Wi-Fi and enjoy a fresh brewed coffee.



Contact information:

Phone: +(992) 934425555

website: www.visitpamirs.com

e-mail: info@pecta.com

Facebook page: Pamirs Eco-Cultural Tourism Association

Hours and Admission

Opening hours: Monday-Sunday (May - September) 8AM – 6PM, (October - February) 9AM – 5PM.



American Space Khorogh

American Space Khorogh was opened on April 15, 2008, by support of the US Embassy in Dushanbe, Tajikistan.

The Space has a library with collections of several books and DVDs in English about the US culture, history, education and it also includes information materials about the exchanges programs, art books, business, government publications, and other materials for learning English. The Space also has access to the Internet, and the Space is equipped with modern technologies.

American Space Khorogh hosts different types of activities: trainings, round table workshops, Zoom meetings, competitions, virtual sessions, outreach programs, reading poems by American writers, reading English songs, vocabulary learning sessions, online English courses, coding, discussions, debates, journalism sessions, STEAM, podcasting, communication with English speakers, conferences, entrepreneurship, TOEFL/IELTS preparation trainings and many other cultural and scientific events.





Contact information:

Address: 79, Sh. Shohtemur str, Khorog , GBAO,
Tajikistan

e-mail: ackhorog@gmail.com

FB/IG: @askhorugh

Hours and Admission

Opening hours: Monday-Friday, 8 a.m - 5p.m

Khorog City Cultural Tour No.1

Duration: 9 h.

Price: 4 pax - 210 TJS per person

What is included: transport, lunch, all admission charges, interpreter

Languages: English, Russian, Tajik

Schedule: 09:00 - departure from Hotel



| 09:30 - 11:30 |

visit to the Pamiri
botanical garden



| 12:00 - 13:00 |

lunch break/
free time



| 13:15 - 15:30 |

visit to the Khorog Ismaili
Jamatkhana and Centre



| 15:45 - 16:30 |

visit to Art gallery
"De Pamiri"



| 16:30 - 17:30 |

visit to Tourism
Information Center



| 17:30 - 18:30 |

walk to the Khorog
Central Park and
return to Hotel



Khorog City Cultural Tour No. 2

Duration: 9 h.

Price: 4 pax - 230 TJS per person

What is included: transport, lunch, all admission charges, interpreter

Languages: English, Russian, Tajik

Schedule: 09:00 - departure from Hotel



| 09:20 - 11:30 |
visit to the Khorog
Ismaili Jamatkhana
and Centre



| 11:30 - 12:00 |
visit to Art gallery
"De Pamiri" and to
Tourism Information Center



| 12:00 - 13:00 |
lunch break/
free time



| 13:30 - 15:30 |
visit to the Pamiri
botanical garden



| 16:00 - 16:45 |
visit to the
Old Pamiri house



| 17:00 - 17:30 |
visit to Art shop of products
stones and Shop of traditional
handicrafts and souvenirs



| 17:30 - 18:30 | - walk to the Khorog Central Park and return to Hotel



URBAN CULTURE TOUR:
KHOROG

