



United Nations
Educational, Scientific and
Cultural Organization



Intangible
Cultural
Heritage

Urgent Safeguarding List

CONVENTION FOR THE SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

INTERGOVERNMENTAL COMMITTEE FOR THE SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

Sixth session
Bali, Indonesia
November 2011

NOMINATION FILE NO. 00548
FOR INSCRIPTION ON THE LIST OF INTANGIBLE CULTURAL HERITAGE
IN NEED OF URGENT SAFEGUARDING IN 2011

A. STATE(S) PARTY(IES)

For multi-national nominations, States Parties should be listed in the order on which they have mutually agreed.

Mongolia

B. NAME OF THE ELEMENT**B.1. Name of the element in English or French**

This is the official name of the element that will appear in published material about the Urgent Safeguarding List. It should be concise. Please do not exceed 200 characters, including spaces and punctuation. The name should be transcribed in Latin Unicode characters (Basic Latin, Latin-1 Supplement, Latin Extended-A or Latin Extended Additional).

Coaxing ritual for camel calves

B.2. Name of the element in the language and script of the community concerned, if applicable

This is the official name of the element in the vernacular language corresponding to the official name in English or French (point B.1). It should be concise. Please do not exceed 200 characters in Unicode (Latin or others), including punctuation and spaces.

Botgo avahuulah zan uil

B.3. Other name(s) of the element, if any

In addition to the official name(s) of the element (B.1), please mention alternate name(s), if any, by which the element is known, in Unicode characters (Latin or others).

C. CHARACTERISTICS OF THE ELEMENT**C.1. Identification of the communities, groups or, if applicable, individuals concerned**

According to the 2003 Convention, intangible heritage can only be identified with reference to communities, groups or individuals that recognize it as part of their cultural heritage. Thus it is important to identify clearly one or several communities, groups or, if applicable, individuals concerned with the nominated element. The information provided should allow the Committee to identify the communities, groups or individuals primarily concerned with an element, and should be mutually coherent with the information in sections 1 to 5 below.

Not to exceed 250 words.

There are bactrian camels in Umnogovi aimag and few aimags (aimag-administrative unit like province, further aimag)

There are few individuals primarily concerned with coaxing word for camels, hoos

1. Jambaliin Oxin is coaxer for camel. She was born in Khankhongor sum, Umnogovi aimag in 1916. She lives in Dalanzadgad sum, Umnogovi aimag.
2. Biziyagiin Khuukhenduu is coaxer and aman huur player. She was born in Manlai sum, Umnogovi aimag in 1939. She lives in Dalanzadgad sum, Umnogovi aimag.
3. Jambiin Nordog is coaxer and musician. He plays morin huur (horse headed fiddle). He was born Bayandalai sum, Umnogovi aimag in 1940. He lives in Dalanzadgad sum, Umnogovi

aimag.

4. Ulziin Batjargal is player of morin huur and flute. He was born in Noyon sum, Unmogovi aimag in 1948. He lives Dalanzadgad sum, Umnogovi aimag.
5. Okhinii Byamba is coaxer and singer. She was born in Khankhongor sum, Umnogovi aimag in 1949. She lives in Dalanzadgad sum, Umnogovi aimag.
6. Lkhagvagiin Munkhbayar is morin huur player. He was born in 1957. He lives in Dalanzadgad sum, Umnogovi aimag.
7. Yondongiin Nergui lives in Tagt bag (band), Ulziit sum, Dundgovi aimag
8. Sambuudorjiin Surmaaxorloo lives in Bayanlig sum, Bayankhongor aimag
9. Garamiin Dadisuren was born in Deren sum, Dundgovi aimag in 1942.

C.2. Geographic location and range of the element and location of the communities, groups or, if applicable, individuals concerned

This section should identify the range of distribution of the element, indicating if possible the geographic locations in which it is centred. If related elements are practised in neighbouring areas, please so indicate.

Not to exceed 100 words.

The camel coaxing ritual developed throughout the Mongolian countryside, especially the Gobi and steppe area, because there are living most population of camels. The above mentioned coaxers, singers and musicians live in Gobi and steppe area of Mongolia. Umnogovi, Dundgovi and the south part of Bayankhongor aimag are Gobi area of Mongolian territory.

C.3. Domain(s) represented by the element

Identify concisely the domain(s) of intangible cultural heritage manifested by the element, which might include one or more of the domains identified in Article 2.2 of the Convention. (This information will be used primarily for visibility, if the element is inscribed.)

Not to exceed 100 words.

- Coaxing ritual for camels belong to the category of 'performing arts' (a type of intangible cultural heritage) as it is defined in the convention (Section Two, Article Two, Statement 'b').
- It belongs to the domain of 'rituals' and 'feats' (a type of intangible cultural heritage) defined in the statement 'c' of the Article 2.2.
- Few instruments used in Coaxing ritual are made by talented masters, they belong to the domain of traditional handicrafts defined in statement 'e', Article 2.2.

D. BRIEF SUMMARY OF THE ELEMENT

The brief description of the element will be particularly helpful in allowing the Committee to know at a glance what element is being proposed for inscription, and, in the event of inscription, will be used for purposes of visibility. It should be a summary of the description provided in point 1 below but is not an introduction to that longer description.

Not to exceed 200 words.

Coaxing is a part of handling livestock's rituals. Coaxing ritual originated from the everyday occurrence of the herdsmen and became one of important element of Mongolian folklore. Along with the changes in traditional nomadic way of life it is almost forgotten. Mongolians sing coaxing word for baby animals in cases ;

- A baby animal rejected by their mother
- A mother could not suckle her baby, because of illness

- A mother is died

A coaxer regains mother's instinct through singing coaxing melody and skilled poem. Some time morin huur, in few cases flute and tsoor accompanies the singing. The ritual shows one of unique technique of handling animals by Mongolians. Both animal and human - it transcends genre to become a deeply affecting allegory about the importance of patience and acceptance in so many relationships.

1. IDENTIFICATION AND DEFINITION OF THE ELEMENT (CF. CRITERION U.1)

This is the key section of the nomination to satisfy criterion U.1: 'The element constitutes intangible cultural heritage as defined in Article 2 of the Convention'. A clear and complete explanation is essential to demonstrate that the element meets the Convention's definition of intangible heritage. This section should address all the significant features of the element as it exists at present, and should include:

- a. an explanation of its social and cultural functions and meanings today, within and for its community,*
- b. the characteristics of the bearers and practitioners of the element,*
- c. any specific roles or categories of persons with special responsibilities towards the element,*
- d. the current modes of transmission of the knowledge and skills related to the element.*

The Committee should receive sufficient information to determine:

- a. that the element is among the 'practices, representations, expressions, knowledge, skills — as well as the instruments, objects, artefacts and cultural spaces associated therewith —';*
- b. 'that communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage';*
- c. that it is being 'transmitted from generation to generation, [and] is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history';*
- d. that it provides communities and groups involved with 'a sense of identity and continuity'; and*
- e. that it is not incompatible with 'existing international human rights instruments as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development'.*

Overly technical descriptions should be avoided and submitting States should keep in mind that this section must explain the element to readers who have no prior knowledge or direct experience of it. Nomination files need not address in detail the history of the element, or its origin or antiquity.

Not to exceed 1,000 words.

For the nomadic Mongols the camel milk has been not only the source of food and drinks in the severe Gobi-Desert conditions, but also has been the basic means of preventing from illness or of healing diseases.

Mother animals, who gave births to their youngs, in severe spring of Mongolia will have milk. Many animals die, because of harsh climate and lack of grasses. A herdsman should take care for saving a newborn calf, when his mother dies. Also, there are few cases, that a newborn baby rejected by his mother. The both cases will reduce food supply of herdsmen.

There is a coaxing ritual, which performed by mongolian nomads from ancient time helps to survive the baby animal and to save the milk (after death of baby a female animal stops produce milk soon) of a mother.

When a mother camel is being coaxed into accepting a rejected or strange calf, it is said to break into tears at the gentle sound of hoos and the enchanting melody of the morin huur sung

and played by someone skilled in the art of casting spells on animals. The words are more than simple calls and have become absorbed into poems and songs.

2. NEED FOR URGENT SAFEGUARDING (CF. CRITERION U.2)

Items 2.a. and 2.b. are the key section of the nomination to justify why an element should be inscribed on the Urgent Safeguarding List. The nomination should reply to the relevant paragraph of Criterion U.2, that is,

'The element is in urgent need of safeguarding because its viability is at risk despite the efforts of the community, group or, if applicable, individuals and State(s) Party(ies) concerned'.

2.a. Viability assessment

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of traditional modes of transmission, the demographics of practitioners and audiences and its sustainability.

Not to exceed 500 words.

Coaxing ritual for camel is very traditional, self-contained, because Mongolian herdsmen continue traditional animal husbandry. Camel is nowadays using for a variety of purposes, including wool, milk and transportation. There are 277.100 (NSO 2009) bactrian camels in Mongolia and more than 70 per cent of them live in Govi and steppe area. Mongolian herdsmen are in the area breeding camels in traditional way and using many ancient techniques of handling animals. For instance, coaxing ritual remained as a one of ancient techniques of handling camels. The performing ritual transmitted from elder generation to youth, who had interest in learning traditional singing or playing musical skills of coaxing. All bearers mentioned under section of C.1, transmitted the ritual in that way and also they have few practitioners. All residents of the Umnogovi, Dundgovi and the south part of Bayankhongor aimags constitute of people committed to preserving, promoting the tradition coaxing ritual.

2.b. Threat and risk assessment

This section should identify and describe the threats to the element's continued transmission and enactment and describe the severity and immediacy of those threats.

Not to exceed 500 words.

But the ritual is starting to diminish. Only Umnogovi aimag remained as a origin place of coaxers. Few old individuals, who knows skilled poem and melody and who plays morin huur are staying away home, living in towns and cities. Unfortunately few herdsmen, who knows poem and melody for coaxing do not play morin huur. During socialism number of morin huur (before most of families had morin huur) and musicians (who plays morin huur).reduced in countryside, because many of them left traditional nomadic way of life. The collectivization, which gained in the mid-1950s, and by 1960 in Mongolia was the reason of herdsmen' migration into towns and cities.

The number of camels has been drastically decreasing over the recent years, because of unfavorable weather conditions and Gobi's land erosion. In Mongolia, the camel population has decreased from 475.950 in the 1991 to 260.584 at the end of 2008. Also poverty and lack of other meat sources in transition period from planned economy to market economy (1990- 2000) have led to the massive slaughter of camels.

Mongolian traditional culture is under the serious threat of the ruthless forces of Globalization today. The expansion of western culture through the young generation of Mongolia is changing not only behaviour of Mongols, also traditional way of life. From year to year decreasing number of herdsmen.

The factors above mentioned are the threats to the element's continued transmission.

3. SAFEGUARDING MEASURES (CF. CRITERION R.3)

Items 3.a. to 3.d. request the elaboration of a coherent set of safeguarding measures as called for in Criterion U.3: 'Safeguarding measures are elaborated that may enable the community, group or, if applicable, individuals concerned to continue the practice and transmission of the element'.

The safeguarding measures, if effectively implemented, should be expected to contribute substantially to the safeguarding of the element within a time-frame of approximately four years. They should include measures aimed at ensuring the viability of the element by enabling the community to continue its practice and transmission.

3.a. Current and recent efforts to safeguard the element

Please describe the current and recent efforts of the concerned communities, groups or, if applicable, individuals to ensure the viability of the element. Describe efforts of the concerned State(s) Party(ies) to safeguard the element, taking note of external or internal constraints, such as limited resources.

Not to exceed 500 words.

There are following actions were taken by organizations of government and cultural heritage supporter- individual to preserve Coaxing ritual.

- During last 2 years 4 lessons about coaxing ritual were organized by N.Galiimaa and Yu.Boldbaatar between juniour students (more than 600 students participated) of the Mongolian university of Science and Technology (further MUST).
- School of Social technology (further SST) and MUST and Institute of Culture organized 2 conferences in 2007, 2008 on topic "Mongolian Traditional relationship between human and nature". A session was dedicated for traditional coaxing ritual.
- Department of history and tourism MUST organized competition "Who knows coaxing word and melody" between highschool's students in 2010. There were participated 112 students and 3 winners awarded by 300\$. The competition supported by the SST, MUST and financed by cultural supporter individuals.

There are not special works for coaxing rituals, except few documentary film. The documentary film 'Eej aya' 1985 and Badraa. J., Khishigt. D., Donrov. B.Ingen egshig, 1986- both cognitive editions well-suited for academic as well as broader audience.

"Ingen nulims", 2003, a documentary film of Byambasuren Davaa and Luigi Falorni is about a family of camel herders, who are faced with a challenge – one of their camels has rejected its new born colt. They decide to perform the traditional "Hoos Ritual" to help unite the mother and child. The film played important role for spreading a message about coaxing ritual in Mongolia through the world.

3.b. Safeguarding measures proposed

This section should identify and describe a coherent set of safeguarding measures that, within a time-frame of approximately four years, could substantially enhance the viability of the element, if implemented, and provide detailed information as follows:

- a. *What primary **objective(s)** will be addressed and what concrete **results** will be expected?*
- b. *What are the key **activities** to be carried out in order to achieve these expected results? Please describe the activities in detail and in their best sequence, addressing their feasibility.*
- c. *Management and implementation: describe the mechanisms for the full participation of communities, groups or, if appropriate, individuals in the proposed safeguarding measures. Describe the implementing organization or body (name, background, etc.) and the human resources available for implementing the project.*
- d. *Timetable and budget: provide a timetable for the proposed activities and estimate the funds required for their implementation, identifying any available resources (governmental sources, in-kind community inputs, etc.).*

Not to exceed 2,000 words.

We are offering a number of activities for 4 years. The activities including:

1. To organize short term training for bearers mentioned in section C 1. in Umnogovi aimag. March 20-23, 2012, manager Yu Boldbaatar,

transport for 9 person x 60= 540\$ 2x400\$=800\$

hotel for 11 person x30x3=990\$

breakfast, dinner and lunch 11personx10\$x3=330\$

salary for trainer 1x3x20\$=60\$

- The cultural bearer will exchange their experience of singing and playing morin khuur

- They will understand importance of saving the ritual

2. To organize short term training for 20 practitioners (Ulziit, Khuld, luus sums of Dundgovi, Bayangovi, Baynlig, Shine Jinst sums of Bayankhongor, Bogd, Tugrug sums of Uvurkhangai,) Manlai, Khanbogd, Gurvan Tes, Sevrei, Noyon, Dalanzadgad, Bulgan sums of Umnugovi aimag) in Umnogovi. March 24-31, manager Yu Boldbaatar, 9 bearers will train the practitioners

transport 20x 75\$= 1500\$

hotel 31x30x7=6510\$

breakfast, lunch, dinner 31x10x7=2170\$

salary for trainers 10x7x20\$=1400\$

-The practitioners will have skills of coaxing ritual

- The will look for practitioners and teach them in local area

3. To organize training to talented children and youths for safeguarding traditional coaxing ritual for camel. The bearers will organize home school in local area. Every bearer-trainer should have at least 5 pupils. Home school will be organized for 2 weeks every year (2012-2014). The training result will be examined by professor of SST, MUST on May after birth of colts. The experts should make photo, CD, DVD records of exams.

Munkhbayar, music trainer, Khuukhenduu, aman khuur player, coaxing trainer, in Umnogovi, expert N.Galiimaa professor of MUST

Nergui, music trainer, Nordog coaxing trainer, Ulziit sum, Dundgovi aimag, expert D.Seredaram associate prof of MUST,

Surmaakhorloo coaxing trainer, Batjargal, music trainer, Bayanlig sum, Bayankhongor aimag

salary for trainers 6x14x20.\$x3 years=5040\$

stipent for pupils 10x3x14=420\$

experts' budget

transport: rent a car for 5 days:

- Bayanxongor 800\$

-Unmugovi 600\$

-Dundgovi 450\$

hotel 3x30\$x3=2700\$

salary 3x3x30\$=2700\$

Thankful to home school we will achieve the following results:

-To find owners of diminishing musical instruments and talented players in countryside and organize its performance in the location

Thankful to above mentioned activities we will have a chance to increase number of players morin xuur.

- To innovate traditional home school by new methods and methodology of singing and playing

- To make a textbook, CD, DVD and documentary film for the training

4. To organize a competition between bearers and practitioners of above mentioned 3 home school coaxing and morin huur players for safeguarding traditional coaxing ritual on May 12-14, 2013, organizer is Department of Education and Culture, in Dundgovi, 6000\$

- To help coaxers to recover of local dialects of enchanting melody

- To look for new talented and interested people in coaxing ritual

- To demonstrate home school's training to audience

5.To organize national festival camel coaxers and players of morin huur between youths and adults, ULaanbaatar, June -28-29 -2015, Organizers National Center for Intangible Cultural Heritage and Ministry of Education, Culture and Science - 20000\$

- To introduce the result of the trainings to mass, through the mass media

6. To produce a documentary film and writing a report -20000\$

7.To publish report of the project-1500\$

Total 77750\$

c. There are name of organizations, which will participate in the project.

1. Mongolian National Center for Intangible Cultural Heritage, Ministry Education, Culture and Science (It will be responsible for the organizing trainings, forum and competitions and writing report)

2. Department of History and Tourism, Institute of Social Technology, Mongolian University of Science and Technology (It will be responsible for doing expert and helping to write report)

3. Department of Education and Culture, Umnogovi, Dundgovi, Bayankhongor aimags and Cultural Center of sums

Management of the our cooperation is including such goals;

- To give young people a chance to voice their concerns and to become involved in the protection of our common cultural and natural heritage

- To make cultural mapping which will involve a community identifying and

documenting local cultural resources. Through this research we will record coaxing ritual for camels as one of important traditional cultural element.

- To help herders communities recognize, celebrate, and support cultural diversity for economic, social and regional development

3.c. Commitment of communities, groups or individuals concerned

The feasibility of safeguarding depends in large part on the aspirations and commitment of the community, group or, if applicable, individuals concerned. This section should demonstrate that the community, group or, if applicable, individuals concerned have the will and commitment to safeguard the element if conditions are favourable. The best evidence will often be an explanation of their involvement in past and ongoing safeguarding measures and of their participation in the formulation and implementation of future safeguarding measures, rather than simple pledges or affirmations of their support or commitment.

Not to exceed 250 words.

Their commitment is only in the level of pledges but with actual tasks completed for last several years. For instance, by initiative of S. Yundenbat, director of Intangible Cultural Heritage Sector, Center for Cultural Heritage, Ministry of Education, Science and Culture had the coxing word (Tol avahuulah aya) registered in the list of Asia-Pacific Database on Intangible cultural heritage in 2000. Also the results of Project on the Safeguarding of the Mongolian traditional Music of Morin Huur (2005-2007) UNESCO will give huge chance to transfer custom of coxing the tradition to future generation.

3.d. Commitment of State(s) Party(ies)

The feasibility of safeguarding also depends on the support and cooperation of the concerned State(s) Party(ies). This section should provide evidence that the State Party concerned has the commitment to support the safeguarding effort by creating favourable conditions for its implementation and should describe how the State Party has previously and will in the future demonstrate such commitment. Declarations or pledges of support are less informative than explanations and demonstrations.

Not to exceed 250 words.

In 2001, the parliament of Mongolia passed a law for cultural heritage preservation, and systematized works of research, documentation, registration, transmission and popularization of intangible cultural heritage. Articles of the law directed assignment to identify cultural heritage holders and explore cultural heritages in relation to their holders, individuals, communities and ethnic groups, and further to analyze in its cultural context including history, customs, living and environment etc. The law encouraged publicity, preservation and to inherit cultural heritages which is the legal frame of to preserve Coaxing ritual as well as all other cultural heritages.

In 2005 Mongolia joined the UNESCO convention for the safeguarding of intangible cultural heritage approved in 2003. Basing on the articles of the convention, in 2009, Mongolia started its national "List of Intangible Cultural Heritage in Need of Urgent Safeguarding" where in 2010 Coaxing ritual was nominated and included in the list.

Thankful to our coxing ritual training courses Mongolia will increase number of coaxers and morin khuur players. Also Mongolian young generation will have many documentary records, which are will be useful for research and learning process. The secondary schools of Govi and steppe area will have 6 hours program for coxing rituals, which will explain meaning the performing art. School of Social Technology will be responsible for preparing the program.

The coxing ritual will new product of Mongolian tourism entertainment to attract inbound tourists.

**4. COMMUNITY PARTICIPATION AND CONSENT IN THE NOMINATION PROCESS
(CF. CRITERION U.4)**

This section asks the submitting State Party to establish that the nomination satisfies Criterion U.4: 'The element has been nominated following the widest possible participation of the community, group or, if applicable, individuals concerned and with their free, prior and informed consent'.

4.a. Participation of communities, groups and individuals in the nomination process

Describe how and in what ways the community, group or, if applicable, individuals concerned have participated actively in the nomination process at all stages, as required by Criterion U.4. States Parties are further encouraged to prepare nominations with the participation of a wide variety of other concerned parties, including where appropriate local and regional governments, neighbouring communities, NGOs, research institutes, centres of expertise and other interested parties. The participation of communities in the practice and transmission of the element should be addressed in point 1 above, and their participation in safeguarding should be addressed in point 3; here the submitting State should describe the widest possible participation of communities in the nomination process.

Communities, groups and individuals who are committed to safeguard and receive coaxing ritual for camels actively involved in the procedure even before the nomination. It was them who first called the attention of parties to act on Coaxing Word through the mongolian folklore. The famous bearer Khuukhenduu is documentary film's hero. In the "Ingen egshig" film, which produce in 1986 the bearer performed coaxing ritual. Morin khuurch Munkhbayar played in the documentary film "The story of Weeping Camel", which was very popular abroad. Several reseach papers and speeches about coaxing ritual made by S.Yundenbat on TV and at conferences. N.Galiimaa and Yu.Boldbaatar organized lessons to students of MUST. In the current procedure of nomination those members of groups worked as team members to develop the application form and other relevant materials. Also in the part documentation to collect attached materials were single handedly done by folklore host communities. They are also prepared to further participate in the next level editing and developing the application form for nomination.

4.b. Free, prior and informed consent to the nomination

The free, prior and informed consent to the nomination of the element from the community, group or, if applicable, individuals concerned may be demonstrated through written or recorded concurrence, or through other means, according to the legal regimens of the State Party and the infinite variety of communities and groups concerned. The Committee will welcome a broad range of demonstrations or attestations of community consent in preference to standard or uniform declarations.

Please attach supporting evidence demonstrating such consent and indicate below what evidence you are providing and what form it takes.

Official written requests to register Coaxing ritual for camel in the National List of Intangible Cultural Heritage in Need of Urgent Safeguarding are all attached to the document. The ritual is only traditional mongolian performing art in the World. The ritual shows philosophy of mongolians and their relationship to animals and to the universe. Today the ritual is cultural and aesthetic event connecting town's people to the nomadic tradition, to Mongolian pastoral husbandry.

4.c. Respect for customary practices governing access to the element

Access to certain specific aspects of intangible cultural heritage is sometimes restricted by customary practices governing, for example, its transmission or performance or maintaining the secrecy of certain knowledge. Please indicate if such practices exist and, if they do, demonstrate that inscription of the element and implementation of the safeguarding measures would fully respect such customary practices governing access to specific aspects of such heritage (cf. Article 13 of the Convention). Describe any specific measures that might need to be taken to ensure such respect.

The coaxing ritual begins from the eating special preparing food and drinking a tea. After that, a morin huur player hang up his fiddle hump of the camel, which will coaxed. In a few cases a player hang up wild sheep bone in the neck of a camel, instead of morin huur and read Diamond sutra accompanied by morin huur. Also many coaxers coaxed at the gentle sound of hoos and the enchanting melody of the song "Onchin tsagaan botgo" (Orphan white). The camel broke into tears and accepted the baby. Even people, who are looking at the ritual cry.

Camel coaxer (inge hooslogch) Garam and her son morin huur player Dadisuren, Deren sum, Dundgovi sings the caoxing words in the manner ;

When coax Hoos, hoos, hoos...A camel is rejecting her baby, because for her the baby is stranger hoos, hoos, hoos a camel is standing far from a baby and weeping YYYYYYYYYYYYYYYYYYYY, then the baby is weeping Byyyyyyyyyyyyyyyyyyy. Again coax Hoos, hoos, hoos the mother arrives near the baby. Again hoos, hoos, hoos.....

The ritual has ancient tradition, because it asks the gods of animals and human and spirits of nature to help people, through the respect in the mother and baby camels. Also the coaxer and owner of camel asks gods for a blessing and protection from natural disaster and other deities. The ritual does not have any customery practices, that can not be made public.

5. INCLUSION OF THE ELEMENT IN AN INVENTORY (CF. CRITERION U.5)

This section is where the State Party establishes that the nomination satisfies Criterion U.5: 'The element is included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies) as defined in Articles 11 and 12'.

Identify the inventory in which the element has been included and the office, agency, organization or body responsible for maintaining that inventory. Demonstrate that the inventory has been drawn up in conformity with Articles 11 and 12, in particular Article 11(b) that stipulates that intangible cultural heritage shall be identified and defined 'with the participation of communities, groups and relevant non-governmental organizations' and Article 12 requiring that inventories be regularly updated.

The nominated element's inclusion in an inventory should not in any way imply or require that the inventory(ies) should have been completed prior to nomination. Rather, a submitting State Party may be in the process of completing or updating one or more inventories, but has already duly included the nominated element on an inventory-in-progress.

The Coaxing ritual is included in the newly updated 2010 edition of the national list of Intangible Cultural Heritage in Need of Urgent Safeguarding. The list was approved by the Minister of Education, Science and Culture, Member of the Government. Intangible Cultural Heritage Section of the Cultural Heritage Center of the Ministry is now in charge of collecting and safeguarding research materials and the data base of Coaxing ritual. SST, MUST is giving information of coaxing ritual for young generation and helping to understand saving the cultural heritage. Also researchers of the School doing survey of the bearers for making cultural map of the ritual. The survey will be helpful to join all bearers, who are living seperately far distance and to change their experience.

DOCUMENTATION

All documentation that is provided should add value to the nomination file by offering information about the element, its role within its community, its viability and any challenges it faces. Photographic, sound and audiovisual documents should be submitted according to the technical specifications in the Annex below. Supplementary materials (within the maximums set out below) may be submitted, and will be helpful in allowing visibility activities, but they will not be considered in the process of examining or evaluating the nomination.

a. Required and supplementary documentation

	Required materials	Supplementary materials
Photos	10 recent photographs representing different aspects of the element	Maximum 30
Video	edited video (maximum 10 minutes)	Maximum 60 minutes
Audio	–	Maximum 60 minutes
Maps	–	Maximum 3
Books	–	Maximum 3

Regrettably, materials in excess of the maximum quantities listed in the 'Supplementary materials' category cannot be accepted by UNESCO. In sending materials, clearly distinguish the required materials from any supplementary materials you may wish to include. None of the materials will be returned to the submitting States.

b. Cession of rights including registry of items

Documentary materials must be accompanied by a non-exclusive cession of rights document granting worldwide rights to UNESCO to use the materials (see Form ICH-07). The ICH-07 form must be submitted in English or French, without alteration of any kind to the text and be signed by an authorized signatory. The cession of rights must include a registry of the items submitted, describing for each item:

1. identifier (file name and/or reference)
2. copyright information, including creator's name
3. date of creation
4. caption (in English or French)

c. List of additional resources

Submitting States may wish to list the principal published references, using standard bibliographic format, as well as websites or multimedia resources providing supplementary information on the element.

Not to exceed one page.

References

1. Yundenbat Sonom-Ish "Tol Avahuulah Aya: Maliin Uria Coaxing words" (Data Bank on Traditional/Folk Performing Arts in Asia and the Pacific, - A Basic Model), Asia/Pacific Cultural Centre for UNESCO (ACCU) 2000, p.116
2. Badamkhatan S, Khovsgoliin darkhad yastan, UB. 1967
3. Badraa J. "Maliin uria aya" /Mongol ardiin aman zoxioliin deej bichig/, UB., 1998, p.55-56
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5. Birvaa G. "Adguus amitad simponi estradiig yalgan sonsdog" /Ekh oron gedeg etseg ekhees ulbaatai/ UB., 2006, p.21-26,
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CONTACT INFORMATION

A. Contact person for correspondence

Provide the name, address and other contact information of the person responsible for correspondence concerning the nomination, and indicate the title of this person (Ms, Mr, etc.). If an e-mail address cannot be provided, the information should include a fax number. For multi-national nominations provide contact information for one person designated by the States Parties as the main contact person for all correspondence relating to the nomination (request for additional information, etc). For multi-national nominations, also provide contact information for one person in each State Party.

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B. Competent body involved

This section should provide the name, address and contact information of the competent body (agency, museum, institution, or manager) with responsibility for the local management and safeguarding of the element.

Mongolian National Center for the Intangible Cultural Heritage, Ministry of Education, Science and Culture has basic objective to protect, study, and publicize Mongolian folk wisdom and intangible cultural heritage properties, so as to ensure the succession of traditional knowledge and skill to future generations and to work co-operatively on these issues with UNESCO and with other countries from the Asia-Pacific region and from around the world.

Department of History and tourism, Institute of Social Technology, Mongolian University of Science and Technology has the objective to conduct survey for supporting the revival of the art of coxing, to create an ensured system for promoting the ritual of animal coxing.

Mongolian National Commission for UNESCO

Local organizations in provincial level and other bodies such as NGOs, committees, agencies, museums and institutions involved in cultural heritage and Cham Dance will be involved.

C. Concerned community organization(s) or representative(s)

Provide the name, address and other contact information of community organizations or representatives, or other non-governmental organizations, who are concerned with the element such as associations, organizations, clubs, guilds, steering committees, etc.

Department of History and Tourism, Institute of Social Technology, Mongolian University of Science and Technology, Baga Touruu, P.O.B -520 Ulaanbaatar-46, Mongolia fax-976-11-321184 email:yubo_9@yahoo.com, bold@must.edu.mn

Mongolian National Center for the Intangible Cultural Heritage, Ministry of Education, Science and Culture, P.O.B-315.Baga Touruu -26, Ulaanbaatar, Mongolia
email: yunden@mbox.mn

SIGNATURE ON BEHALF OF THE STATE PARTY

The nomination should conclude with the original signature of the official empowered to sign it on behalf of the State Party, together with his or her name, title and the date of submission.

In the case of multi-national nominations, the document should contain the name, title and signature of an official of each State Party submitting the nomination

Name: Yo.Otgonbayar

Title: Minister of Education, Culture and Science

Date: 15 April 2011

Signature: <signed>