



United Nations
Educational, Scientific and
Cultural Organization



Intangible
Cultural
Heritage

Urgent Safeguarding List

Original: English

CONVENTION FOR THE SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

INTERGOVERNMENTAL COMMITTEE FOR THE SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE

Tenth session
Windhoek, Namibia
30 November to 4 December 2015

NOMINATION FILE NO. 01061 FOR INSCRIPTION IN 2015 ON THE LIST OF INTANGIBLE CULTURAL HERITAGE IN NEED OF URGENT SAFEGUARDING

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

Indicate the official name of the element that will appear in published material.

Not to exceed 200 characters

Coaxing ritual for baby camels

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

Indicate the official name of the element in the vernacular language, corresponding to its official name in English or French (point B.1).

Not to exceed 200 characters

Ботго авахуулах зан үйл/ Botgo avakhuulah zan uill

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

In addition to the official name(s) of the element (point B.1), mention alternate name(s), if any, by which the element is known.

C. Name of the communities, groups or, if applicable, individuals concerned

Identify clearly one or several communities, groups or, if applicable, individuals concerned with the nominated element.

Not to exceed 150 words

There are several individuals primarily concerned with "khuus" the coaxing songs for camels

1. Biziyagiin KHUUKHENDUU is 74 years, Dalanzadgad soum, Umnugovi province
2. Lkhagvaagiin MUNKHBAYAR is horse head fiddle musician. Dalanzadgad soum, Umnugovi province
3. Sambuugiin SUMAAJAV is a musician, recitation and traditional ode singer, Bayanlig soum, Bayankhongor province
4. Sh.TSEVEEN is a coaxer, Bayanlig soum, Bayankhongor province
5. G.DAANZAN is a coaxer, Bayanlig soum, Bayankhongor province
6. TS.DAGDULAM is a coaxer, Bayanlig soum, Bayankhongor province
7. Boriin BAYASGALAN is a coaxer, Jinst soum, Bayankhongor aimag
8. Ulziit BATJARGAL is a musician, recitation and traditional ode singer, Dalanzadgad soum, Umnugovi aimag
9. DAANYAM's family, herdsmen, Mandal-Ovoo soum, Umnugovi province
10. Batsaikhangiin TUVDEN, herdersman and horse-head fiddle player. Delgerkhangai soum, Dundgovi province
11. S.Tsenddoo's grandchildren six herders' family: Bor, Khayankhyarvaa, Masshat, Ganbaatar, Itgelmaa, Togtokhsuren and Buyan-Ulzii.
12. Garamiin Dadisuren was born in Deren soum, Dundgovi aimag in 1942.

D. Geographical location and range of the element

Provide information on the distribution of the element within the territory(ies) of the submitting State(s), indicating if possible the location(s) in which it is centred. Nominations should concentrate on the situation of the element within the territories of the submitting States, while acknowledging the existence of same or similar elements outside their territories, and submitting States should not refer to the viability of such intangible cultural heritage outside their territories or characterize the safeguarding efforts of other States.

Not to exceed 150 words

There are few cultural bearers living in the South part Gobi area of Mongolia: such as in Govi-Altai, Bayankhongor, Uvurkhangai and Dundgovi province's few soums. Most cultural bearers are concentrated in Mandal-Ovoo soum, Khanbogd soum, Bulgan soum of Umnugovi province, Delgerkhangai soum, Dundgovi aimag, Bayanlig and Jinst soums of Bayankhongor province.

E. Domain(s) represented by the element

Tick one or more boxes to identify 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. If you tick 'others', specify the domain(s) in brackets.

- oral traditions and expressions, including language as a vehicle of the intangible cultural heritage
- performing arts
- social practices, rituals and festive events
- knowledge and practices concerning nature and the universe
- traditional craftsmanship
- other(s) ()

F. Contact person for correspondence

F.1. Designated contact person

Provide the name, address and other contact information of a single person responsible for all correspondence concerning the nomination. For multi-national nominations provide complete contact information for one person designated by the States Parties as the main contact person for all correspondence relating to the nomination.

Title (Ms/Mr, etc.):	Ms
Family name:	Galiimaa
Given name:	Nyamaa
Institution/position:	Professor
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Other relevant information:	Yundenbat BOLDBAATAR /the research team leader of Mongolian University of Science and Technology/ e-mail: bold@must.edu.mn - tel: 9909549:

F.2. Other contact persons (for multi-national files only)

Provide below complete contact information for one person in each submitting State, other than the primary contact person identified above.

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1. Identification and definition of the element

For **Criterion U.1**, the States shall demonstrate that ‘the element constitutes intangible cultural heritage as defined in Article 2 of the Convention’.

This section should address all the significant features of the element as it exists at present, and should include:

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

The Committee should receive sufficient information to determine:

- that the element is among the ‘practices, representations, expressions, knowledge, skills — as well as the instruments, objects, artefacts and cultural spaces associated therewith —’;
- ‘that communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage’;
- 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’;
- that it provides communities and groups involved with ‘a sense of identity and continuity’; and
- 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 fewer than 750 or more than 1,000 words

The Traditional Coaxing ritual expresses the peculiar relationship between a man and animal. The ritual comes under the domain of “social practices, rituals and festive events” and in cases where there is participation in the ritual by a singer and musician, or by a few musicians, it might also come under the domain of “performing art” as identified in Article 2.2 of the Convention.

While elsewhere spring is a pleasant season for peasants, it isn't convenient for Mongolian herdsmen. The mother animals give birth to their young in a harsh and dusty spring, so there is a big risk of losing a mother or a baby animal.

Mongols have a variety of rituals relating to husbandry in traditional Mongolian society. One of them is a chanting ritual for a new-born baby animal and its mother. To chant is to stimulate, through the use of special words and melody, the adopting of a baby animal to a mother. There are different gestures, melodies and chanting techniques for the five types of livestock in Mongolia. Coaxing (khuuslukh) a camel is a ritual for a mother who rejects her baby; or for adopting an orphan baby to another female who has lost her baby, because only a suckling mother will have milk in harsh spring time. 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 the basic means of preventing illness or for healing diseases. Therefore, the coaxing rituals originated from the everyday occurrence of the herdsmen and became one of the important elements of Mongolian folk knowledge and ritual. The performance of the ritual continues for a few hours at early morning or at twilight and requires a high skill of handling camels and a singing talent or skill for playing on a musical instrument such as the horse head fiddle or flute. Most herdswomen engage in techniques and methods of coaxing, but these techniques and methods aren't enough sometimes, for performing the ritual successfully. If there isn't a singer or musician in the family, the owner of the camels will invite a coaxer or a few masters in coaxing and players of a musical instrument, from another place. In this case, the coaxing ritual will compose of a small performance by several actors: a singer along with a horse head fiddle, flute or mouth-organ players.

A mother is tied close to the calf, nearby to a yurt. A singer will begin gently their monotone song "khuus", "khuus" with a horse head fiddle or without any musical instrument. A mother will bite, savage or spit and show her ignorance to a calf at the beginning of the ritual. The coaxer can change their melody, depending on the mother's behavioural reaction. Most musicians will perform the ritual traditional Mongolian -sad stories about camels- songs such as “Unchin tsagaan botgo”, “Goviin undur” etc. The musician performs his play with different sounds of walking, running and bellowing of a camel and absorbs words into poems, songs and epochs. When a mother camel is being coaxed into accepting a rejected or an orphan calf, it is said to break into tears at the gentle sound of "khuus" and the enchanting melody of the horse head fiddle sung and played by someone skilled in the art of casting spells on animals.

In some cases, to perform the ritual more effectively herdsmen use additional techniques such as skinning a dead calf and covering the orphan camel calf with the hide, tying a mother together with a baby quite a far distance from the ger camp for the whole night, or soaking the calf in salt, saltpetre or in the mother's milk. Also it was common to place the ankle bone of a wild sheep (there is a myth that wild ewes never reject their babies) around the neck of a mother or a calf. But nowadays it is very hard to find these anklebones, as wild sheep are enlisted to the endangered-species list. There is also an exotic remedy in the coaxing ritual where the mother is lead to a ger at twilight and shown the fire inside. (A camel can't enter a ger, because of its size.)

All participants in the ritual wear good clothes, remain attentive and focused, using their own psychic vision and imagination in the coaxing process, because the participants express their gratitude to gods of the camels, mountains and waters within the ritual. After finishing the ritual a coaxer or small group of masters will be honoured guests of the family. A person, who had performed coaxing rituals prosperously, will be invited again and again by the families in need of the ritual. When, where, how many times they have been invited - is the main criteria for evaluating the talent of a cultural bearer of this ritual. The evaluation is a prerequisite to their popularity in a society.

The coaxing ritual has been transmitted from generation to generation and been enriched by the exchange of camel herding knowledge between the herders of Umnugovi, Bayankhongor, Dundgovi provinces, which are the main territories of Mongolia's Bactrian camel population.

“We should not forget this ritual while we are herding camels, because in both the animal and the human - it transcends genre to become a deeply affecting allegory about the importance of patience and acceptance in so many relationships” that is the conception of elders, the cultural bearers’ communities and camel herders.

The knowledge and skills relating to the ritual’s transmission occurs from parents and elders to youth, in home tutoring: Elders with long experience of herding, herdswomen with singing talent and the talented musicians, who can influence the camel’s behaviour, are the main actors of the coaxing ritual.

The ritual acts as a symbolic medium for creating and maintaining the social ties of individual nomadic families and dependencies to the community, because it is one part of the traditional intangible cultural heritage of the relationship between man and livestock.

2. Need for urgent safeguarding

For Criterion U.2, the States shall demonstrate that ‘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’.

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

Identify and describe the threats to the element’s continued transmission and enactment and describe the severity and immediacy of those threats. The threats described here should be specific to the element concerned, not generic factors that would be applicable to any intangible heritage.

Not fewer than 750 or more than 1,000 words

The changes in the social and cultural environment have negative impact on the existence of the coaxing ritual.

There are several economic, social, cultural impacts, which have influence on the disappearance of the ritual.

- Due to the penetration of new techniques and technologies into husbandry, the living standard of herdsmen is increasing. Infrastructure development in the Gobi area has contributed to the increase in the numbers of cars, motorcycles and trucks in herdsmen’ households. Most households have both a car and a motorcycle, or at least a motorcycle or a truck, therefore today camels are rarely used as a means for transportation or porting goods. Herdsmen now herd livestock by motorcycle. Therefore, young herdsmen have stopped using traditional sound signals such as huj, huug, duur duur, toor toor to pasture, graze and drive the camels while using motorcycles for herding. Instead of traditional tones that calm camels, there is the car’s horn. Furthermore, herders are losing the traditional understanding relationship they had with camels and the behaviour and the appearance of the non-tamed camels is changing. Untamed camels are aggressive and sometimes show fear of people.
- Development of the mining sector in Umnugovi aimag results in the migration of labour from rural areas attracting herdsmen away from husbandry; there can be a growing inequality in the wealth of the local residents as some of them enjoy the higher wages of the mining industry. This can also lead to social tensions.
- The performance of the coaxing ritual happens not often, because Bactrian camels give birth usually to just one calf in March or in April, after a gestation period of 13 to 14 months. Also, the rejection of a calf by its mother happens rarely.
- Herdsmen’s children from between the ages of 6 to 18 years live in the soum or aimag centres in order to study at school, including during March – the time of the birth and calf-raising process. This overlapping of children’s study time at schools and the birth of new-born calves is suppressing the possibility for children to participate in the coaxing ritual: for them to learn how to coax, or how to play the horse head fiddle or flute. The students have the possibility to live with their family for the three months of summer, instead of helping their parents looking after animals in winter or in the harsh spring. Most herdsmen’s’ children who have studied for many years in urban centres don’t want to return to their parent’s home. They know well the difficulties of herding pastoral livestock, which is hugely dependent on the severe continental climate.
- There is a big demographic problem in the Gobi area, because of the decreasing number of

young herders from year to year, and especially the decreasing number of young herdswomen. There is a new tradition between Mongolian families, to pay more attention to daughters than boys. A daughter will be sent to the city to study and they have more possibilities to live in big cities, therefore most girls don't return to the countryside. Some young herdsmen are faced with the problem of finding wives who have the skill of herding the camels. For example, there were 488 herdsmen' households in Mandal-Ovoo soum, Umnugovi aimag in 2003. The number of households had decreased 37.5 per cent from 488 to 305 in 2013.

- There has been big domestic migration from the Gobi area to urban centres during the last 24 years. One of the biggest reasons for herders to migrate was the loss of their livestock in winter blizzards and the lack of summer rain in the country from 1995 to 2005. Also during the transition period from a socialist planned economy to a market economy in the 1990s, thousands of herders migrated to urban areas looking for a new life.

On the other hand, the ritual is self-contained, except over mentioned impacts. The coaxing ritual remains as one ancient technique of herding camels, because there are no analogous techniques for saving a new-born calf and mother's milk during the harsh spring of Mongolia. But some forms of the ritual, for instance coaxing by flute or by vargan are almost forgotten. A bearer Khuukhenduu resident of Khankhongor soum, used a vargan in 1996, for the last time. We have information that flute was used by bearers for coaxing ritual in Noyon and Sevree soums of Umnugovi aimags in the 1950s. We heard by word of mouth legend that Western Mongols had used tsoor (a national instrument) for the coaxing ritual. Nowadays Mongolian folk are losing their traditional roots formed by pastoral husbandry, these remain more and more as theatrical art rather than life practice.

Furthermore, the number of traditional music instruments in herdsmen's families and the number of cultural bearers are decreasing, except in relation to the horse head fiddle. However there are modern horse head fiddles with nylon strings, instead of the traditional ones made with horse hair, on which it is custom to play folk melodies. Cultural bearers, musicians Tuvden, Batjargal, and Surmaakhorol, prefer the traditional horse head fiddle when they play outside of a ger, as the sounds of the music will be more melodiousness accompanying a wind. Therefore, besides of the preservation the ritual, there is a need also for the rehabilitation of the making of traditional horse head fiddles.

The coaxing ritual has been transmitted from generation to generation in most cases via home tutoring. Just few bearers have studied in colleges or at art schools.

Culture bearers mentioned under the section of C.1 have transmitted the ritual in that way and also they have some practitioners. All residents of the Umnogovi, Dundgovi and the south part of Bayankhongor aimags constitute a people committed to preserving and promoting the tradition of the coaxing ritual.

3. Safeguarding measures

For Criterion U.3, the States shall demonstrate that '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 nomination should include sufficient information to permit the evaluation body and Committee to assess the 'feasibility and sufficiency of the safeguarding plan'.

3.a. Past and current efforts to safeguard the element

The feasibility of safeguarding depends in large part on the aspirations and commitment of the community, group or, if applicable, individuals concerned. Describe past and current efforts of the concerned communities, groups or, if applicable, individuals to ensure the viability of the element.

Describe also past and current efforts of the concerned State(s) Party(ies) to safeguard the element, taking note of external or internal constraints, such as limited resources.

Not fewer than 300 or more than 500 words

During last two years government organisations worked as a priority on policy regarding the safeguarding of cultural heritage. In accordance with the spirit of the conventions of UNESCO, they make efforts and initiatives to support heritage bearers and protect heritage elements through provinces, soums and city authorities and cultural institutions; and encourage and are fully committed to implementing further activities for reviving, preserving, safeguarding and

transmitting the ICH elements of concerned communities and individuals.

The bearers with the knowledge of livestock husbandry and specific social practices are listed into the National List of ICH Bearers Possessing a High Level of Skill and Knowledge.

Within the framework for the Safeguarding of Cultural Heritage numerous actions have been undertaken. For instance, in 2001, for the first time, the Mongolian Law on the Protection of Cultural Heritage included provisions on ICH and today work is being undertaken to revise the Law on Protecting Cultural Heritage in order to strengthen existing legal frameworks adequately, with certain provisions included in the Constitution of Mongolia, Law on Culture of Mongolia, Law on Protecting Cultural Heritage and other relevant by-laws. The upcoming 2014 Parliamentary Spring Session will approve the new law, wherein will be included the provisions for reviving, preserving, safeguarding and transmitting ICH.

Conducted various workshops on protection and safeguarding to develop and strengthen the capacity building of cultural officers working for the safeguarding the intangible cultural heritage.

At the initiative of heritage bearers from Umnugovi and Bayankhongor provinces several programs on tradition, social practices and specific rituals, especially the "Coaxing Ritual for Baby Camels" were broadcast on regional and national television. Thus activities were financed from both national and regional budgets.

ICH elements and heritage bearers are explored and listed on a national ICH database and also all related documents are archived.

The following actions were taken by organisations and cultural heritage supporting individuals:

- During the last 2 years 4 lessons about the coaxing ritual were organised by N.Galiimaa and Yu.Boldbaatar between junior students of MUST (The Mongolian University of Science and Technology.)

- The School of Social Technology and MUST along with the Institute of Culture organised 2 conferences in 2007, 2008 on topic "Mongolian Traditional Relationship between Humans and Nature".

There are not any special works for coaxing rituals, except for a few documentary films. The documentary film "Eej aya" /Melody of Mother/ 1985 and Badraa. J., Khishigt. D., Donrov. B. "Ingen egshig" /Melody of the Mother-Camel/, 1986- both editions well-suited for an academic as well as a broader audience.

"The story of the Weeping camel", 2003, a documentary film by 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 "Khoos Ritual" to help unite the mother and child. The film played important role for spreading a message about the coaxing ritual in Mongolia through the world.

3.b. Safeguarding plan proposed

This section should identify and describe a feasible and sufficient safeguarding plan that, within a time-frame of approximately four years, would respond to the need for urgent safeguarding and substantially enhance the viability of the element, if implemented. It is important that the safeguarding plan contain concrete measures and activities that adequately respond to the identified threats to the element. The safeguarding measures should be described in terms of concrete engagements of the States Parties and communities and not only in terms of possibilities and potentialities. States Parties are reminded to present safeguarding plans and budgets that are proportionate to the resources that can realistically be mobilized by the submitting State and that can feasibly be accomplished within the time period foreseen. 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? Describe the activities in detail and in their best sequence, addressing their feasibility.*
- c. *Describe the mechanisms for the full **participation of communities**, groups or, if appropriate, individuals in the proposed safeguarding measures. Provide as detailed as possible information about the communities, in particular, practitioners and their roles in implementing safeguarding measures. The description should cover not only the participation of the communities as beneficiaries of technical and financial support, but also their active participation in the planning and implementation of all of the activities.*
- d. *Describe the **competent body** with responsibility for the local management and safeguarding of the element, and its human resources available for implementing the safeguarding plan. (Contact information is to be*

provided in point 3.c below.)

- e. Provide evidence that the State(s) Party(ies) concerned has the **commitment** to support the safeguarding plan by creating favourable conditions for its implementation.
- f. Provide a **timetable** for the proposed activities and estimate the **funds required** for their implementation (if possible, in US dollars), identifying any available resources (governmental sources, in-kind community inputs, etc.).

Not fewer than 1,000 or more than 2,000 words

The main goal is to protect and safeguard the “Mongolian Coaxing Ritual for Baby Camels” and to create favourable conditions for reviving and transmitting it, and to achieve the viability of this element.

To organise trainings, to study in-depth the element and to raise public awareness, thus will be the key activities for safeguarding, transmitting the element and will ensure the viability.

Effective implementation of these activities will be optimally managed and coordinated to the relevant government agencies at all levels, NGOs, community, bearers, apprenticeship students, researchers.

We are offering a number of activities for urgent safeguarding the “Coaxing Ritual for Baby Camels” for four years during the 2016-2020 period, in two stages:

- I stage 2016-2017

To conduct apprenticeship training on the “Coaxing ritual for baby camels” right at the hearthside areas. The training will support the inheritance and revitalisation of the element.

- II stage 2018-2019

By grounding the normal mechanism for protecting, safeguarding and development activities such as research, training etc., the viability skills of element will be strengthened.

Training: Training activities are the most important part for revival and transmission. The apprenticeship-method trainings will be conducted in two core disciplines: “khooslokh” – coaxing training, and in musical training. The bearers will play a key role in the apprenticeship training processes.

Musical Training: The following bearers will lead the horse-head fiddle training in related areas in Umnugovi province: B.Bayasgalan in Mandal Ovoo soum, O.Batjargal in Khongor soum, Ts.Munkhbayar in Dalanjargalan soum. B.Tuvden in Delgerkhangai soum, Dundgovi province.

S.Surmaakhorol in Bayanlig soum, Bayankhongor province. A mouth-organ training will be lead by B.Khuuhenduu and a flute training will be lead by O.Batjargal.

The training will be held in two modes: the first mode is the home-tutoring apprenticeship training, the second mode will be based at schools or cultural centres as a club and involve anyone who wants to learn the coaxing song.

Study: Conduct more in-depth researches on the “Coaxing Ritual for Baby Camels”, to study camel herder’s psychology and animal behaviour, the cross-impact of music as an impact of a unique form of communication between humans to nature. The study will involve following scholars such as cultural anthropologist, musicians, psychologist and zoologist /animal behaviour/ researchers. The findings of the studies will be used for the safeguarding and transmitting, social and cultural role of heritage, raising awareness, dissemination and promotion activities. The study will be conducted in the core environment of the ICH element. The Study will be organized by the Ministry of Culture, Sport and Tourism and the team of scholars from History and Culture Studies Department, Mongolian University Science and Technology together with the bearers and experts of related regions will implement this study.

Raising awareness, dissemination and promotion: The main goal of these activities is to disseminate the socio-cultural importance of the ICH element and to develop the sensibility concept to respect tradition and nature.

The activities shall be made at the three level:

1. Community and group level
2. Local level
3. National level

The awareness activities will use all optimal methods of advocacy, training and study results to engage the public.

Implementing bodies: The Ministry of Culture, Sport and Tourism, the Ministry of Education and Science, Centre for Cultural Heritage, History and Culture Studies Department of Mongolian University of Science and Technology, team of cultural study, Department of Culture, Sport and Tourism of following provinces Umnugovi, Dundgovi, Bayankhongor, the Governor Offices and Cultural Centres of related soums.

In order to raise public awareness about ICH numerous documentaries will be broadcast through multiple channels, such as Mongolian National TV, TV8 and the local stations.

The improvement of the legal environment: In 2001 for the first time the Mongolian Law on Protection of Cultural Heritage included provisions on ICH and today working on strengthening legal frameworks to revise the Law on Protecting cultural heritage in order to strengthen existing legal frameworks adequately, certain provisions included in the Constitution of Mongolia, Law on Culture of Mongolia, Law on Protecting Cultural Heritage and other relevant by-laws. The 70 % of the law provisions are amended. The upcoming 2014 Parliamentary Spring Session will approve the new law.

The Government charged independency of Ministry of Culture, therefore the cultural policy within the last two years working as a priority policy for protecting cultural heritage. In addition the Ministry works in accordance with the spirit of the Conventions of UNESCO, fully supporting the bearers, communities' initiatives and efforts for safeguarding the ICH.

The National List of ICH and their bearers' registration and documentation database are updated, enriched and improved year by year. The ICH in need of urgent safeguarding are added into this List.

The bearers with the knowledge of livestock husbandry and specific social practices are listed into the National List of ICH Bearers Possessing a High Level of Skill and Knowledge.

The State encourages and is committed to implementing the activities for reviving, preserving, safeguarding and transmitting the ICH at all government level enable of concerned communities, groups and individuals.

In addition the Ministry of Culture, within its jurisdictions to implement culture and arts policy, provides policy supports such as allocating funds for advocacy and public awareness campaigns, supporting heritage bearers through organising competitive grants and developing and approving relevant regulations.

Also developing and strengthening the capacity building of the cultural organizations conducted various workshops on protection and safeguarding the ICH.

Activity Plan and Budget

1. To organize Consultative meeting of trainer-coaxers, the meeting will aim to define the goal and methodology of apprenticeship training

Timeframe February, 2016

Budget 5600 USD

2. To plan and set-up school holidays during the camel giving birth period /so that the bearers' children will be able to attend the apprenticeship home-training/.

March-April, 2016

Budget 2500 USD

The Governor Offices of related soums, Secondary schools

3. First stage of apprenticeship training.

March-April, 2016-2017

Budget 10000 USD

Heritage Bearers

4. To conduct a field survey with the aim of exploration and revitalisation of the element and explore a possible new sources.

March-May, 2016

Budget 3500 USD

5. First stage of identification and documentation of coaxing ritual practitioners, and creation of a

registration-information database.

2016-2017

Budget 3500 USD

6. Consultative and monitoring meeting of trainers- coaxers and apprentices

1st quarter, 2017

Budget 2500 USD

Elders Council, elder heritage bearers

7. Evaluation meeting of 1st stage apprenticeship training

May, 2017

Budget 4500 USD

8. To encourage and praise the best trainer-coaxers, and best apprentices.

May, 2017

Budget 5000 USD

Implementation body: all related organizations and communities. Event will organized in Mandal Ovoo soum, Umnugovi province

9. To organise the 2nd stage of Apprenticeship trainings.

March-April, 2018-2019

Budget 14000 USD

Heritage Bearers

10. Pilot project to revive the forgotten traditions playing on traditional musical instrument such as flute, "aman khuur" and "tsuur".

March-May, 2017

Budget 4500 USD

Implementing body: Centre for Cultural Heritage, heritage bearers and scholars

11. To produce a documentary, CD and publications that capture the best practices of "khoosloh" coaxing songs and accompanied horse-head fiddle melodies.

2018

Budget 8000 USD

Centre for Cultural Heritage

12. In order to provide the knowledge and understanding of the element for the next generation set-up the content in pre-school and general education Curriculum.

2018

Budget 2500 USD

Implementing body: The Ministry of Education and Science and Ministry of Culture, Sport and Tourism, Centre for Cultural Heritage

13. The media production aims to further raise the public awareness about the importance of preserving the "Coaxing Ritual for Baby Camels". It will serve as to popularise the coaxers and advertise them through TV, newspapers and magazines as well.

2016-2019

Budget 9000 USD

Implementing body: The Ministry of Education and Science and Ministry of Culture, Sport and Tourism, Centre for Cultural Heritage

14. Documentary on the Coaxing Ritual for Baby Camels will serve as an interactive and practical tool to educate children and youth as well as community. Materials from research and field survey documentations, outcomes of the National Programme will widely be utilised in the Documentary.

2016-2019

Budget 15000 USD

Implementing body: The Ministry of Culture, Sport and Tourism, Center for Cultural Heritage, History and Culture Studies Department of Mongolian University of Science and Technology.

15. To set-up the "Coaxing Ritual for Baby Camels" in the Museum of the Mongolian Camel, using the photography, video and audio recordings.

2018-2019

Budget 3500 USD

Implementing body: Culture, Sport and Tourism Department of Umnugovi province, Museum of

Mongolian Camel, Centre for Cultural Heritage.

16. Monitoring, reporting and evaluation of four year project and to organise coaxing performance of heritage bearers and apprentices.

November, 2019

Budget 5500 USD

Total Amount: 99.100.000 USD

Budget sources:

Local budget: 10%

State budget: 30%

Contributions of non-government organizations and individuals: 25%

International organisations: 35%

3.c. Competent body(ies) involved in safeguarding

Provide the name, address and other contact information of the competent body(ies), and if applicable, the name and title of the contact person(s), with responsibility for the local management and safeguarding of the element.

Name of the body: Mongolian National Commission for UNESCO

Name and title of the contact person: Gundegmaa JARGALSAIKHAN

Address: Government Building-11, Revolutioners' Avenue, P.O. - 38, Ulaanbaatar

Telephone number: (976)-11-315652

E-mail address: mon.unesco@mongol.net

Center for Cultural Heritage
Tsoodol JARGALSAIKHAN
Amar street, Centre for Culture section B
(976)-11-312726 - (976)-99064816
tsjargalsaikhan@monheritage.mn

Other relevant information: Arslan SARUUL /ICH specialist, Centre for Mongolian Cultural Heritage
e-mail: ichfr@monheritage.mn

4. Community participation and consent in the nomination process

For Criterion U.4, the States shall demonstrate that '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 concerned in the nomination process

Describe how the community, group or, if applicable, individuals concerned have participated actively in preparing and elaborating the nomination at all stages.

States Parties are encouraged to prepare nominations with the participation of a wide variety of all concerned parties, including where appropriate local and regional governments, communities, NGOs, research institutes, centres of expertise and others. States Parties are reminded that the communities, groups and, in some cases, individuals whose intangible cultural heritage is concerned are essential participants throughout the conception and elaboration of nominations, proposals and requests, as well as the planning and implementation of safeguarding measures, and are invited to devise creative measures to ensure that their widest possible participation is built in at every stage, as required by Article 15 of the Convention.

Not fewer than 300 or more than 500 words

Communities, groups and individuals who are committed to safeguard and revive coaxing ritual for baby camels have actively been involved in the procedure even before the nomination. For

example: B.Khuuhenduu from Dalanzadgad soum, Umnugovi province who is listed into the National List of ICH Bearers Possessing a High Level of Skills and Knowledge, L.Munkhbayar a horse-head fiddle player, a flute player O.Barjargal, the elderly Ch.Tsermaa /died in 2010/ and Surmaakhorol from Bayanlig soum, Bayankhongor province. It was they who five years ago first called the attention of parties to act on the coaxing words through the Mongolian folklore. They submitted the proposal letter calling for the revitalisation of forgotten the coaxing songs and traditions to the Ministry of Education and Science and to the “National Centre for the ICH” NGO at that time. About this ICH element they have given valuable information.

But in last 3 year the local governments have been fully encouraged and the safeguarding measures were elaborated with the full participation of the ICH bearers, concerned representatives of relevant NGOs, and their opinions and recommendations were freely reflected in the registration-information database. Therefore the community: bot groups and individuals once again gave their consent to the nomination of the element to List of ICH in Need of Urgent Safeguarding, UNESCO.

Since March, 2013 the camel herders N.Batbayar, L.Battogtokh, S.Chuluuntogoo, Ts.Amarbayar, M.Enkhat and their neighborhood’s herders O.Nergui, B.Sarantogtokh worked as a team in the “Khar zagyn khooloi” area in order to propose the proper distribution of pasture and drinking water and to collaborate on the safeguarding and transmitting the coaxing ritual. Moreover, the 3rd bag elderly herders G.Danzan, Sh.Tseveen, Ts.Dagdulam, and herders from 2nd bag of Jinst soum M.Sukhat and Ba.Bayaslagan wrote their consent letter in support of the nomination.

In 2014 the inherited herders of Daanyam expressed their support and their consent by letter and video.

Delgerkhangai soum, Dundgovi province’s herders Tuvden and his wife Oyunbileg with their children appreciated the nomination and expressed their support for safeguarding and transmitting of ICH element through a consent letter.

The local government such as Representative Citizen’s Council of Bayanlig soum, T.Tuvshinzaya, the head of 4th bag, Ts.Munkhnasan, Governor of Mandal Ovoo soum in Umnugovi province, Ch.Dashvandan, the head of Mandal bag expressed by their official letter full commitment to the process of nominating the intangible cultural heritage element “The Coaxing Ritual for Baby Camels” to the UNESCO List of ICH in Need of Urgent Safeguarding. Their Province truly encourages and is fully committed to implementing the further activities for reviving, preserving, safeguarding and transmitting this inherited tradition of the Coaxing ritual of Baby Camels to concerned communities, families and individuals.

In the current procedure of the nomination Yu.Boldbaatar, Head of the Professors’ Team, and N.Galiimaa, Team leader of Tourism Management, within the History and Cultural Studies Department at MUST worked as team members to develop the application form and other relevant materials.

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 regimen 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. Evidence of free, prior and informed consent shall be provided in one of the working languages of the Committee (English or French), as well as the language of the community concerned if its members use languages other than English or French.

Attach to the nomination form information showing such consent and indicate below what documents you are providing and what form they take.

Not fewer than 150 or more than 250 words

Official written requests to register Coaxing Ritual for Baby Camel in the National List of Intangible Cultural Heritage in Need of Urgent Safeguarding are all attached to the documentation.

Heritage bearers:

1. B.Khuukhenduu -Dalanzadgad soum, Umnugovi province

2. L.Munkhbayar - Dalanzadgad soum, Umnugovi province
3. O.Batjargal - Dalanzadgad soum, Umnugovi province
4. Daanyam's decedents - Mandal Ovoo soum, Umnugovi province /also video/
5. Ц.Батсуурь - Өмнөговь аймаг, Мандал-Овоо сумын Ахмадын хорооны дарга
6. G.Tuvden, D.Oyunbileg, Ts.Bayansan, G. Sukhtogoo, D.Erdenebulgan - Tolit bag, Delgerkhangai soum, Dundgovi province
7. Sh.Tseveen, G.Danzan, Dagdulam - Bayanlig soum, Bayankhongor province
8. Sambuugiin Surmaakhorol - Bayanlig soum, Bayankhongor province
9. Boriin Bayasgalan - Jinst soum, Bayankhongor province

The local government offices:

10. O.Munkhbat, Head of Representative Citizen's Council, Bayanlig soum, Bayankhongor province
11. B.Tuvshinzaya, Head of 4th bag, Bayanlig soum, Bayankhongor province
12. Ts.Munkhnasan, Governor of Mandal Ovoo soum, Umnugovi province
13. Ch.Dashvandan, Head of Mandal bag, Mandal Ovoo soum, Umnugovi province

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

Access to certain specific aspects of intangible cultural heritage or to information about it is sometimes restricted by customary practices enacted and conducted by the communities in order, for example, to maintain the secrecy of certain knowledge. If such practices exist, 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.

If no such practices exist, please provide a clear statement that there are no customary practices governing access to the element in at least 50 words.

Not fewer than 50 or more than 250 words

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

It was common to place the ankle bone of wild sheep (there is a myth, that wild ewes never rejects their young) around the neck of a mother or a calf. But nowadays it is very hard to find the ankle bone, because Mongolian wild sheep are endangered- enlisted on the endangered species list.

4.d. Concerned community organization(s) or representative(s)

Provide detailed contact information for each community organization or representative, or other non-governmental organization, that is concerned with the element such as associations, organizations, clubs, guilds, steering committees, etc.:

- a. *Name of the entity*
- b. *Name and title of the contact person*
- c. *Address*
- d. *Telephone number*
- e. *E-mail*
- f. *Other relevant information*

Center for Cultural Heritage
Tsoodol JARGALSAIKHAN
Amar street, Centre for Culture section B
(976)-11-312726 - (976)-99064816
tsjargalsaikhan@monheritage.mn

Other relevant information:

Culture, Sport and Tourism Department of Umnugovi, Dundgovi and Bayankhongor provinces

Madal Ovoo, Khanbogd, Bulgan soums, Umnugovi province
Governor Offices of Bayanlig, Jinst soums, Umnugovi province.
Cultural Centers of Bayanlig, Jinst soums, Bayankhongor province.
Governor Offices and Head of Cultural Centers of Mandal Ovoo, Khanbogd and Bulgan soums, Umnugovi provinces.
Ts.Munkhnasan, Governor of Mondal Ovoo soum, Umnugovi province - tel:99100219
Ch.Dashvandan, Head of Mondal bag, Mandal Ovoo soum, Umnugovi province
P.Dorjdagva, Head of Cultural Center, Mandal Ovoo soum, Umnugovprovince.

5. Inclusion of the element in an inventory

*For **Criterion U.5**, the States shall demonstrate that ‘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 of the Convention’.*

Indicate below when the element has been included in the inventory, its reference and identify the inventory in which the element has been included and the office, agency, organization or body responsible for maintaining that inventory. Demonstrate below that the inventory has been drawn up in conformity with the Convention, 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.

Documentary evidence shall also be provided in an annex demonstrating that the nominated 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 of the Convention; such evidence shall include a relevant extract of the inventory(ies) in English or in French, as well as in the original language if different. It may be complemented by a reference below to a functioning hyperlink through which such an inventory may be accessed, but the hyperlink alone is not sufficient.

Not fewer than 150 or more than 250 words

In the framework of implementing the principles and objectives of the UNESCO Convention for the Safeguarding of the ICH, Mongolia is executing 3 Lists at the national level including the “National Representative List of the ICH”, the “National List of the ICH in Need of Urgent Safeguarding” and the “National List of ICH Bearers Possessing a High Level of Skills and Knowledge”.

The element "Coaxing ritual for baby camel" is enlisted under number 4 in the "National List of the Intangible Cultural Heritage in Need of Urgent Safeguarding" in 2010 and re-approved by the Culture, Sport and Tourism Minister’s A/41th Order on February 08th, 2013 (the copies of the Minister’s Order and List are appended; see the List at <http://www.monheritage.mn/mn/Intangible/ElementList.aspx>). The List and relevant information are updated each year.

The various documents, handwritings, audio-visual documentations, photographs and other resource materials relevant to the element are being kept in the "National Registration and Information Database Fund" of the Centre of Cultural Heritage of Mongolia.

SST, MUST is giving information about the coaxing ritual to the young generation and helping them to understand why it is necessary to preserve our cultural heritage. Also researchers of the School are doing surveys of the Cultural Bearers in order to make a cultural map of the ritual. The survey will be helpful to connect all Bearers, who live separately a far distance from one another to be able to exchange their experience.

6. Documentation

6.a. Appended documentation (mandatory)

The documentation listed below is mandatory and will be used in the process of evaluating and examining the nomination. The photographs and the video will also be helpful for visibility activities if the element is inscribed. Tick the following boxes to confirm that related items are included with the nomination and that they follow the instructions. Additional materials other than those specified below cannot be accepted and will not be returned.

- documentary evidence of the consent of communities, along with a translation into English or French if the language of concerned community is other than English or French
- documentary evidence demonstrating that the nominated 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 of the Convention; such evidence shall include a relevant extract of the inventory(ies) in English or in French, as well as in the original language if different
- 10 recent photographs in high definition
- cession(s) of rights corresponding to the photos (Form ICH-07-photo)
- edited video (from 5 to 10 minutes), subtitled in one of the languages of the Committee (English or French) if the language utilized is other than English or French
- cession(s) of rights corresponding to the video recording (Form ICH-07-video)

6.b. Principal published references (optional)

Submitting States may wish to list, using a standard bibliographic format, principal published references providing supplementary information on the element, such as books, articles, audio-visual materials or websites. Such published works should not be sent along with the nomination.

Not to exceed one standard page.

References

- 1.Yundenbat Sonom-Ish "Tol Avahuulah Aya:Maliin Uria Coaxing words" (Data Bank on Traditional/Folk Performing Arts in Asia and the Pasific, - 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
- 4.Batnasan "Negdelchdiin ajil khodolmor" /Etnografiin sudalгаа/,1977, p.27
- 5.Birvaa G. "Adguus amitad simponi estradiig yalgan sonsdog"/Ekh oron gedeg etseg ekhees ulbaatai/ UB., 2006, p.21-26,
- 6.Gaadamba Sh., Tserensodnom D., Mongol ardiin aman zoxioliin deej bichig, UB.,1978, p.41
- 7.Gurjav N., Chojiljav Kh., Mal mallagaanii ulamjalm arga, maliin bie butets, uil ajillagaa, UB.,1982
- 8.Dashdorj D, Tsoodol C., Ardiin duu khogjmiin suu bilegtnuud, UB., 1971, x.37
- 9.Sampildendev Kh, Urtnasan kh, Dorjdagva T., Tul avahuulah yoson, /Mongol zan uil, bayar yosloliin tovchoon/ UB.,2006, p.40-44
- 10.Dulam S., Bum-Ochir D., Tserenkhand B., Mongol yos zanshliin tovchoon., UB., 2009
- 11.Smirnov B., Mongoliskaya noradnaya musika., Moscow, 1995, p.96-98
- 12.Tudev I. Mongoliin uran zokhioliin undesnii bolood niitleg shinj. UB., 1975., p.26
- 13.Shagdarsuren.Ts. Mongolchuudiin utga zokhioliin tovchoon UB., p.48-49
14. Mongol Undestny Biet bus soyolyn uv, UB 2010, p.218

Documentary films

1. 'Eej aya' Mongol kino uildveriin barimtat kino
2. Badraa. J., Khishigt. D., Donrov. B.Ingen egshig, 1986
3. Byambasuren Davaa and Luigi Falorni. Ingen nulims, 2003

7. Signature(s) on behalf of the State(s) Party(ies)

The nomination should conclude with the 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: Luvsanvandan BOLD

Title: Minister of Foreign Affairs, Mongolia

Date: 15 December 2014 (revised version)

Signature: <signed>

Name(s), title(s) and signature(s) of other official(s) (For multi-national nominations only)