Background

One of the major activities of the Mongolian-Korean Joint Project Establishing a Safeguarding system for intangible cultural heritage in Mongolia: ‘Implementation of the UNESCO Program ‘Living Human Treasures System’ in Mongolia’ is the series of field trips on the identification of the intangible cultural heritage of Mongolia along with the bearers and practitioners thereof.

In order to build up the base for the establishment of concrete safeguarding system for the ICH of Mongolia, it is high of importance to conduct deep and thorough studies and survey on the status of the variety of ICH elements and their bearers. Through the on-site field trips, current condition and status of the target is clarified and defined so as to facilitate the development of the elements of the whole system aiming to safeguard, promote and enhance the ICH, its bearers and transmission process. In light of this, 5 major field trips have been conducted in the Central, Southern and Eastern parts of Mongolia, in which a number of experts, researchers, governmental bodies and concerned communities of the intangible cultural heritage of Mongolia engaged.

Aims of the field trip

Within the framework of the Mongolia-Korean joint Project ‘Establishing a Safeguarding System for Intangible Cultural Heritage in Mongolia’, the aforementioned field trips aim to identify the bearers and practitioners of intangible cultural heritage in the Central, Eastern, and Southern regions of Mongolia, as well as to conduct on-site registration and documentation on their unique and extraordinary skills, wisdom, knowledge, manner, accomplishments and other values of intellectual culture of great scientific and artistic importance.

Objectives of the field trip

1. Disseminate the spirit and viewpoint of the Convention for the Safeguarding of the Intangible Cultural Heritage to the local authorities, including the entities in the policing making and implementing levels in the field of cultural heritage protection.
2. Introduce and propagate the vision of UNESCO Programme ‘Living Human Treasures System’, as well as the purpose and activities of the Project to establish a safeguarding system for intangible cultural heritage in Mongolia

3. Identify the bearers and practitioners of ICH

4. Note and record the biographies and relevant information on the transmission of the heritage

5. Digitalize and document the outstanding skills and talent of the heritage bearers

6. Clarify and define the permanent address and contact information of the bearers of ICH

7. Get the opinions and feedbacks of the bearers of ICH with audiovisual and written forms

Field surveys statistics

<table>
<thead>
<tr>
<th>Aimag (province)</th>
<th>Soums (county) visited</th>
<th>ICH bearers and learners identified</th>
<th>Region</th>
<th>Date</th>
<th>Period (days)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khentii and Dornod</td>
<td>17</td>
<td>70</td>
<td>Eastern</td>
<td>June 25-July 08</td>
<td>14</td>
</tr>
<tr>
<td>Bulgan, Uvurkhangai</td>
<td>11</td>
<td>26</td>
<td>Central</td>
<td>July 25-August 02</td>
<td>10</td>
</tr>
<tr>
<td>Khuvsgul</td>
<td>6</td>
<td>10</td>
<td>Central</td>
<td>August 05-August 15</td>
<td>10</td>
</tr>
<tr>
<td>Arkhangai, Selenge and Orlkhon</td>
<td>12</td>
<td>14</td>
<td>Central</td>
<td>August 05-August 15</td>
<td>10</td>
</tr>
<tr>
<td>Central aimag, Dundgovi, Dornogovi, and Govisumber</td>
<td>18</td>
<td>26</td>
<td>Central &amp; Southern</td>
<td>August 22-August 31</td>
<td>10</td>
</tr>
</tbody>
</table>
Aimags covered by the field trips

The field-trips-conducted aimags are marked with black dots.

Key implementers of the field trips
- Mongolian National Commission for UNESCO
- Center for Cultural Heritage

Co-implementers of the field trips
- Mongolian Cultural Studies Association
- Local Culture and Arts Departments
- MELS film studio

Total days spent on the field trips
- 54 days

Total route length of the field trips
- 11,000 km

Total number of the bearers, practitioners and learners of the ICH met, documented and identified
- 246

Total number of the aimags covered by the field trips
- 12

Total number of the soums covered by the field trips
- 64
Researchers

Following researchers, officials, local administration staffs, officers of related organizations have taken part in the conduction of the field surveys partially and in direct involvements:

- Dr. Urtnasan, N, Secretary-General of Mongolian National Commission for UNESCO (National coordinator of the Project)
- Yundenbat. S, Chief, Division for the Safeguarding of ICH, Centre for Cultural Heritage
- Dorjdagva. T, Head, Mongolian Cultural Studies Association, Academic coordinator of the project
- Pamaasuren. B, cameraman of 'MELS' Film studio
- Duurenjargal. A, Specialist of Research and Information Center of Sacred Sites of Mongolia
- Munkhjargal, Chief of Education and Culture Office of Uvurkhangai aimag
- Purevlkham. L, Senior specialist of Education and Culture Office of Uvurkhangai aimag
- Sainbayr. U, Specialist in charge of cultural heritage, Foundation for Safeguarding of Historical and Cultural Heritage of Mongolia
- Nasanjargal. Ts, Officer in charge of registration and information, Division for the Safeguarding of Intangible Cultural Heritage, Centre for Cultural Heritage
- Dashzeveg. D, Specialist in charge of culture, Department for Education and Culture, Darkhan-Uul province
- Boldbaatar. Yu, Teacher, School of Humanity, Technical university of Mongolia, cultural anthropologist
- Davaadorj. B, Senior specialist in charge of culture, Department of Education and Culture of Khuvsgul aimag
- Narangerel. G, Senior specialist in charge of culture, Department for the social development, Office of the Governor of Khuvsgul aimag
- Ulzii. T, Researcher, PhD
- Ganbaatar. L, Manager, Management office of Orkhon Valley Cultural Landscape
- Amarjargal. Z, Researcher, Mongolian Cultural Studies Association

The researchers developed a Survey Questionnaire for Identifying Intangible Cultural Heritage Bearers (annexed in this report) for the field survey and met over 240 bearers and carried out inquiries on their status, needs, opinions and e.g. as well as conducted documentation on the heritage bearers' skill demonstrations.
Moreover, number of meetings were held between the researchers and local authorities including various bodies in the field of cultural heritage policy, to introduce and disseminate the Convention for the Safeguarding of the Intangible Cultural Heritage, Living Human Treasures System, as well as the Mongolia-Korean joint Project entitled ‘Establishing a Safeguarding System for Intangible Cultural Heritage System in Mongolia’. Consequently, various opinions and viewpoints were exchanged during the meetings.

In addition, the researchers disseminated oral announcement for the inclusion of the exceptional bearers to the Inventory of ICH of Mongolia to encourage them to express their outstanding skills. Nationwide announcement preparation is on-going, and is due to be disseminated through mass media outlets in August.

During the field trip, the researchers noted the biographies of the heritage bearers and skill holders as well as investigated other relevant information on the transmission of the intangible cultural heritage.

Moreover, clarifying and defining the most permanent address and contact information of the bearers of ICH was carried out, since the heritage bearers are mostly local herders who moves around looking for best pasture for the livestock all year around.

While conducting the documentation on the unique and exceptional talent and skills of the heritage bearers and practitioners, the researchers also investigated the perspectives and opinions of the bearers and practitioners on the importance of ICH, safeguarding measure needs and other relevant issues.

**Overall Conclusion on the situation of the Mongolian Intangible Cultural Heritage**

Surveys suggest that the prominent and exceptional bearers and practitioners of ICH are disappearing dramatically especially in the Central region. Local characteristics, features and flavors of folklore among the diverse ethnic groups and localities have been dimmed and the traditional animal-husbandry-technologies are in constant evolution to adopting modernization.

For instance, using camel and ox as transportation medium in the moving or migrating; and pasturing livestock with the animals themselves have become rare, and instead, using motorcycle or vehicles for the herding and migrating is becoming rather popular. The traditional containers and bags for the food, such as khukhur, gan(animal skin and hide-made containers for keeping dairy beverages) are not used by the herders and rural people, while plastic containers are widely utilized. The usage of traditional tools for herding, training and taming the animals, including animal hide-made rope and tie has been shifted into modern ropes and other such things.

Traditional Long and short song singers, as well as the Morin-khuur the horse head fiddle players have become surprisingly rare and social festive events, festivities and feasts are tending to miss them. Moreover, the famous and outstanding long song singers and their history are getting forgotten and younger generations have no idea about them, which is a tolling to the long song tradition. Another intangible heritage element in a danger of disappearing is the coaxing song, melody and cry related to the
animal-husbandry traditions, as well as the Giingoo or the special song or cry of jokey children’s for encouraging and inspiring the race-horse and its relevant customs.

One of the major factors impacting the bearers and practitioners of the ICH negatively is the low social recognition and reputation to them. In regards to this, local authorities’ initiatives and promotion is relatively weak, which was observed by the field surveys.

Comments on the field researches

Result of the field trips are of high importance as it would serve as a first-hand material for follow-up activities for the overall safeguarding of intangible cultural heritage of Mongolia.

One of the features of the field trips carried out within the framework of the Project is that, the experts and researchers broadened their research target effectively. In other words, the research area covered all of the domains of intangible cultural heritage, as reflected in the Convention for the Safeguarding of the Intangible cultural heritage, rather than only focusing on the performing arts and oral traditions.

It is highly necessary to deepen and improve the thrust areas of the field surveys by engaging the broad involvements of the local authorities, cultural organizations, and other relevant entities. This will help further development of regular basis-consensus and/or other means so as to form more systematic surveys and safeguarding measures for the ICH and its bearers. The multi-lateral cooperative activities within the frameworks of the surveys, consensuses and safeguarding measures should be implemented with more adequate provisions in terms of time, planning methodology and facilities as well.

Some elements of ICH, such as the folk customs, manners and traditional technologies should be researched, studied and documented thoroughly with case-to-case manners within and together with the specific periods and situations in which the heritage exists accordingly.
Survey Questionnaire for Identifying Intangible Cultural Heritage Bearers

Kinship / tribe name  
Father's (or mother's) name  Given name  

1. Birth year  Gender  Education  Occupation  
2. Employer organization, job title  
3. Administrative affiliation  
4. Residential address  

5. Telephone:  Fax:  Email:  
6. Your outstanding talent(s) and skill(s)  

7. Previous awards and achievements for demonstrating your talents and skills  
   (when, where, at what event and how etc.)  

8. Documents certifying and verifying your talents and skills  
   (certificates, recognitions, verifications etc.)  

9. Whom have you learned your talents and skills from?  

10. Have you ever transmitted and taught your talents and skills to someone?  
    (if so, please specify training types, the number of learners, names of recognized 
    learners and their main achievements)  

11. Your personal comments and requests related with your outstanding talents and skills
Photos of the field research in the aimags of Khentii and Dornod

Mr. Sodnom, well-known wrestler with his nickname ‘Tavkhai’, Umnudelger soum, Khentii aimag

Ms. Lkhamsuren D, long song singer, as well as a bearer of a mystic invocation for horse, Binder soum, Khentii aimag

Mr. Dechingombo, hunter and a traditional saddle maker, Binder soum, Khentii aimag
Mr. Zunduidagva. D, hunter and owner of a private hunting museum, skill holder of making Buriad traditional cart, Dadal soum, Khentii aimag

Ms. Bayanchimeg, Buriad folk song singer, Dadal soum, Khentii aimag

A Buriad folk dance group ‘Melody of Balj’
Mr. Nergui J, practitioner of traditional hide-processing craftsmanship, Dadal soum, Khentii aimag

Buriad boot soles on process

Buriad hand-made boots, made by Mr. Nergui J
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Mr. Tseveendorj, racehorse title enunciator and vocalizer, Umnudelger soum, Khentii aimag

Ms. Altantsetseg, practitioner of Marzai, tradition al special chant for the horse, Umnudelger soum, Khentii aimag

Research team in the home of Ms. Tseveensuren, a nun, Khentii aimag
Annex 1

Baldan Bereeven temple, Khentii aimag

Ms. Ichinkhorloo, Songool folk song singer, Binder soum, Khentii aimag

Mr. Amarsaikhan, N, the pedigree recorder, Binder soum, Khentii aimag
Establishing a Safeguarding System for Intangible Cultural Heritage in Mongolia

Deel (traditional gown) of Buriad ethnic group in Mongolia

Mr. Shagdarjav, B, traditional Buriad woodman

Ms. Ichinkhorloo, Ts, Buriad folk song singer, the state honored artist from Mongolia and Buryat Republic
Annex 1

Ms. Khandam. G,
Buriad folk song singer,
Dashbalbar soum,
Dornod aimag

Mr. Sanjaasuren. Kh,
Uzemchin ethno
instrument and
costume researcher,
Choibalsan town,
Dornod aimag

Man in dress
of Uzemchin
ethnic group in
Mongolia
Establishing a Safeguarding System for Intangible Cultural Heritage in Mongolia

Ms. Batjargal J, Uzemchin folk song singer, Bayantumen soum, Dornod aimag

Mr. Adya D, Barga folk song singer, Khulanbuir soum, Dornod aimag

Mr. Baatartsogt J, Khamnigan song singer, Bayan-Uul soum, Dornod aimag
Mr. Basgaadai. R,
Buriad song singer,
Bayandun soum,
Dornod aimag

Mr. Parshin. L,
cork house-ware maker
with his family,
Dashbalbar soum,
Dornod aimag
Photos of the field research in the aimags of Bulgan and Uvurkhangai

Mr. Tsogbat. O, Morin-khuur practitioner, Guchin-Us soum, Uvurkhangai aimag

Mr. Dorjsuren.Orig, Mongol boots maker, Uvurkhangai aimag

Mr. Purevdorj. D, Mongol boots maker, Khairkhan-Dulaan soum, Uvurkhangai aimag
Mr. Dagvadorj, D, artisan of woodcraft, Uyanga soum, Uvurkhangai aimag

Artworks made by Mr. Dagvadorj
Establishing a Safeguarding System for Intangible Cultural Heritage in Mongolia

Mr. Uuganbayar Batbayar, long song singer

Mr. Lkhagvajargal Batjargal, horse-head fiddler

Ms. Munkhtuya Sukhbaatar, long song singer

Ms. Narantuya Sukhbaatar, long song singer
Man in a typical Mongolian deel

Ms. Donid Likhshid, Mongolian boots maker

Mr. Chuluunbaatar Tserendorj, eulogist

Ms. Chimeddagva Dashjamtsai, eulogist
Photos of the field research in the aimag of Khuvsgul

In the hut of Tsaatan reindeer-herder family

The field research team with the local Tsaatan people

Tsaatan people’s traditional dwelling, the Urts hut
Research team visiting the local families near the Khuvsgul Lake

Introduction on the importance of the ICH and its safeguarding measures
Photos of the field research in the aimags of Arkhangai, Selenge and Orkhon

Mr. Chagnaadorj. B, saddle maker from Arkhangai aimag

Preparation of timbre for the craftsmanship
Chagnaadorj’s son, Turtulga inherited his father’s skill and knowledge on making saddle together with his brothers Garmaa and Ochirvaani.
Photos of the field research in the aimags of Tuv (Central aimag), Dundgovi, Dornogovi and Govisumber

Mr. Radnaabazar. B, long song singer

Mr. Tsogdog. B, long song singer

Ms. Byamba. D, long song singer
Ms. Sunjidmaa. D, folk song singer

Mr. Damdinsuren. Z, long song singer well-known as ‘the Iderjinchin’

Ms. Chimed.T, long song singer
Ms. Dashzeveg, folk song singer with her apprentices

Mr. Orgodol. S, long song singer and horse-head fiddler

Mr. Sandag. N, long song singer

Mr. Tsenen, long song singer
Annex 1

Mr. Sodnomrenchin, L, horse head fiddler

Mr. Bandi, Z, long song singer

Mr. Munkhbadrakh, L, practitioner of ankle-bone shooting

Mr. Chuluunbaatar, Z, eulogist
A team of the Mongolian Cultural Studies Association consists of Dorjdagva. T, Erdenechimeg. T and Batgerel. D conducted a field trip from May 29 to June 5, 2009 in the soums of Sainshand and Zamyn-Uud, Dornogovi aimag. During this trip, the researchers met around 100 people in the localities and made meetings, introductions and lectures on the issues of intangible cultural heritage, including its importance, safeguarding measures, efforts and activities proposed and taken by the governmental and non-governmental bodies.