Mongolian ger

Mongolian ger originated and inherited from the ancient nomads, including Hani people. This is a portable structure that is easy to dismantle and erect and light to transport. There is good air-circulation and very good lighting by the sun. It is possible to get an orientation of a time according the increase or decrease of the sunlight in ger.

The frame-wood of Mongol ger consists of crown-frame, spokes, trellised walls, door and pillars, and its covering also consists of crown-cover, roof-cover, under-cover of roof-cover, wall cover and door-felt or wooden door. The ger can be divided into various shapes such as quadrilateral, pentagram-sectioned, hexagonal and so on.

In the ger, the space can be sectioned. The north is honourable and equal to the eastern and western sides, the hearth and the door area. The ger was pitched on the cart and carried by the many oxen in ancient times. This was called a ger-cart. It was a palace for the Mongol kings and queens. The ger-cart was very popular in twelfth and thirteenth centuries.
COMPLEX OF GER

- Skylight Door
- Crown
- Inner cloth cover
- Wall base cover
- White cloth cover
- Pillars
- Trellised walls
- Spokes
- Wall-felt-cover
- Crown cover
- Hair cords, hair-girdles
- Floor
Mongol saddle

The purpose of saddle is for riding animals. The Mongolian saddles can be divided into various types as male’s, female’s, children’s, festival’s, ordinary and pack’s. The saddles are named by their crafting technique and shapes, such as Oirad, Darkhad, Borjigin, Sambuu, and Buriad. It consists of two bows, pair of side-boards, fish-plates, arch, rim of bow, saddle-flap, buckle-guard, thongs, girth, strap, tab, cushion, silver ornaments, iron, stirrup-strap, buckle, clapper and sweat-cloth. The saddles with ornaments go by names such as the saddle with gilt-rimmed bow or saddle with silver rimmed bow, brass rimmed, bone rimmed bow. It is a taboo for Mongolians to put bows of a saddle with their tips facing down. It is also forbidden to set a saddle on the ground. It is necessary to place something under the saddle. It is also forbidden to place a saddle looking towards the door.

13th century. The saddle of the Great Mongolian empire

Saddle of the 16th century

Buriat saddle
Bayad saddle

Dörvöd saddle

Torguud saddle
Trivet

The trivet is used for warming the ger and cooking over a fire in the Mongolian ger. It was customary from ancient time. The trivets are divided into various types as mere-trivet, portable-trivet, basket-trivet and so on. It is placed in the centre of the ger. This mere-trivet is made of the three legs or three projections with three brackets. The bases of the projections are splayed out.

The trivet is a sacred item for hearth. So, the Mongolians venerate the trivet as a sacred element based on the hearth of the ger and place it on the most important thing when they move to another pasture land. It is taboo to put and burn the litter in the hearth fire in the trivet. There is a view that the fire-god might get into a rage if you put the litter in the fire. It is also a taboo to pour water on the fire in the trivet. If it has happened, the hearth will go to its doom. If it becomes necessity we say to the fire-god, “Please take off your legs.” Then we extinguish the fire and a trivet should definitely be left to cool off on its own.

Bridle

The bridle is very important for riding a horse. The bridles are identified as single, double, and silver-topped bridles. The bridle consists of a bit, head piece, nose-band cheek-piece, brow-band, throat-strap, and reins. One should not enter a ger by tucking the bridle and halter in one’s belt or sash. There was a custom for a person who intended to arrest somebody to enter a ger by tucking his bridle and halter in a belt. Because of this, it became a taboo.

Halter

The halter is important to lead animals or hitch them to the posts. The halters are made of leather and hairs and are classified as foal’s, baby camel’s, horse’s or camel’s halters. It consists of nose-band, throat-strap and leader (throat-lash).
Whips

The whips are used for striking animals and are classified as swift-horse’s, horse-catcher’s and festival’s. The whips are identified as cane, cornelian, willow, and sandal whips by the materials out of which they are made. By the size, whips are called as long, middle, short and child’s whips.

The length of the whip for swift horse is 20-25 cm. It has a leather loop to hold its end and hide lash which is 5-10 cm. The longest whip is made of rattan, cane and cornelian, Chinese pine, tamarisk and honey-suckle. The length of it is 90 cm and its holstered section is 12 cm. Its lash is 40 cm. The rattan whip is considered a favourable thing for the Mongolians. The stock of the Chinese pine whip is a span or span plus a half span; there is even a four-finger sized Chinese pine whip. We make a Mongolian type of quirt which is braided hide riding whip. The whip used for horse catcher is made of willow. The willow whip is light and doesn’t hurt the riding horse.

The size of the willow whip is the same with the leather whip. The whip for the swift horse is made of only tamarisk. The size of tamarisk whip is narrow. The length is from span to cubit. There is tradition to swap good whips among the close friends. This is taboo to point at somebody by whip, to strike a horse’s head with whip or enter ger holding a whip.

Tri-hobble

The tri-hobble is one of the tackles for riding horses. The tri-hobble is made of simple or double leather or hair (twined or three stranded). The tri-hobble consists of two prongs and shaft, one of the prong consist of it flat-strap, loop and pin (toggle). The pin of the tri-hobble is made of only tamarisk or birch. It is a taboo to reverse hobbling horse. In another word, it is taboo to tri-hobble two hind legs and one fore-leg of horse. There are many forbiddances concerning the tri-hobble.
Swift horse scraper

This is a tool to scrape the perspiration on swift horse. The scraper of the swift horse is made of bamboo, cypress, horn, pelican’s bill and precious stone, the both edges of the scraper are blunt or smooth. The length is two spans, the half of span is handle, the handle is mostly decorated with carved pattern or brand or figures of the twelve years. The whange loop keeps a brush, honorary scarf and tail-hair of horse. When we scrape the lather on the swift horse, we do not ruffle the strand of hair, but groom the hair according its strand by starting from the atlas following the shoulder, from the side of whither following the shoulder, from the back toward the thigh and hock, from the breast along the venter. This is the practical knowledge of the horse trainers.

Stirrups

A stirrup is an implement of iron whose flat bottom hangs with stirrup straps on both sides of a saddle. The stirrups can help to lift you to mount a horse. The invention of stirrups by the nomadic Mongolians is the contribution to the world tangible culture. They are classified as ordinary, festivals, swift horse’s and child’s irons. The stirrups are attached to the both sides of the saddle tree. The stirrup is attached to the saddle by girt strap and slot of a buckle which has a length of 55 cm and width of 3-4 cm. The stirrup can be lengthened or shortened by the girth strap and slot of the buckle. The peacock stirrups are fitted for a camel’s rug saddle, and the strap of the stirrup is made of strap with a buckle. There is a tab between the cushion and rug-saddle through which saddle strap can pass and strengthen the stirrup. If the tread of iron is broad, you can feel comfortable for far journey. Length of the stirrup of Mongolian saddle is 40 cm, it is more comfortable.
Lasso

Lasso is a long rope with a running noose for catching horse. Mongolian lasso is made of the whange. The length is 8-9 or 10-12 fathom. The lasso is very popular in the western Mongolia and is one of the best adopted tools of the Mongolians dealing with a horse.

Sting

One of the importantly special tools to catch horses for riding, cutting the mane or branding then is the warga or sting. The sting is made of birch or willow of their lightness and suppleness, straightness and strength. The length of the Mongolian sting is 3 or 5 or, 7 fathoms. It consists of three portions: upper, middle and lower. The upper portion of the sting is made of willow; some of the stings are glued or bound, and have a notch for binding a ling at its upper end.

There is also notch at the joints of the upper and lower ends of the sting. The chord of the sting is made of the neck skin of the male antelope or of the roe-buck. If those materials are not available, the chords are made of hide-strips or neck skin of goat. The chord is twisted with three strands and its one end is furnished with loop and another end is spliced. The length of chord is one fathom and ell or two fathoms, the two ends of chord are attached to the sting by making a loop. Mongolians venerate their stings and place them to the north of the ger or lean them against the roof of ger. It is a taboo to go across the sting. If you violate this forbiddance, the spirit of your horses might go down.
Horse cart

This cart is two wheeled transport vehicle used for farm purposes and for conveying heavy loads. By its material carts are called as larch or birch cart, by its made, cart is called as the cart with compositor rimmed or cart with circular rimmed wheels. The cart consists of an axel, spoke, fell or rim and frame. The two wheeled horse cart is furnished with a cabin in which passengers sit and travel. It is also furnished with a barn in which we store materials and can be turned into carriage. The enclosed seat of the cart is furnished with two poles and carried by two persons.

The harness of the horse cart

The harness consists of the collar, crupper, saddle, girth and shafts. The collar consists of felt padded wooden band to fasten shafts and to affix straps. The wooden bars of the collar can help to make the trace tight or loose if the axel of the horse is on the level to the middle of the wooden bar. The crupper can regulate the weight of load on the up or down slopes of the land. The average length of crupper is 3-4 m. If the crupper is too short, it can chafe the dock of tail. The saddle of the horse cart consists of pair of birch bars and bow, girth and slot of strap. The saddle is padded with felt and fixed to the cushion buckle. The straps of the cushion are furnished with loops and attached to the shafts.

The pad saddle has birch bows and its bars are padded with felt. There is a piece of iron through which the girth can pass and be fixed. There are two kinds of pad saddles. They depend upon the shape of horse’s back. One is flat, another is circular. The girth can regulate the weight of load.

Oxcart

Our ancestors invented a way to harness an ox to a wagon. The history of the ox-cart is old. There are over 70 cart drawings on the rock arts of ancient origin in Mongolia. The majority of them are oxcart drawings. The oxcart is composed of yoke, crupper, pad-saddle and strap securing the shafts to the pad-saddle. The role of the yoke is to join the two shafts of the cart and two ends of the throat strap. The yoke made of birch is curved slightly. The length of the yoke is 60 cm; the two holes in row at the two ends of yoke are drilled. There are four holes at the two ends of yoke. They are connected to the two shafts of the cart. The role of crupper is to regulate the weight of load on the cart. The crupper is made of hair rope.

The role of the pad-saddle is to lift the shafts of the cart, to regulate the weight of the load on the cart and not to chafe the ox-back. The pad-saddle is padded with felt. The role of the strap is to secure the pad-saddle and pull the shafts of cart. The wheels of the oxcart do not revolve on its axis, but they are made of single wood and consist of four sections of felloes. But the wheels of horse-cart revolve on its axis.
The harness of oxcart

The harness connects yoke, crupper, padsaddle and throat strap. The yoke is made of curved birch. The two ends of the yoke are furnished with double ringed turrets. These turrets are connected with the two shafts of the cart. The length of the yoke is 65 cm. The near side of the yoke is furnished with turrets and the other side of the yoke is furnished with throat-strap. This is made of soft leather, rope, or hair cord and goes under the dew-lap into the ferret.

The length of throat-strap is around the 50cm. One end of the strap is furnished with wooden toggle. The roles of yoke and throat strap are to regulate the weight of load. The crupper can pull and press the shafts of cart. This equalizes the weight of load. The crupper is made of the hair rope (three-braided or consists of three hair strands). The length of the crupper is three fathoms in average. The crupper can prevent the cart from pushing the animals while travelling on a down slope. It can make a pressure less severe. The pad-saddle can equalize the pressure.

Halter for ox

This halter consists of head-piece, nose-band, cheek-piece, throat strap and lash. The length of the lash is around one meter. One end of it has a noose.
Nose-peg

The nose-peg is a tool for leading camel, which is made of honey-suckle almond, apricot, cornel and tamarisk. One end of the nose-peg is tapered and another end of it is forked. The tapered end is furnished with a washer, which is made of piece of various hides or hoofs of goat or sheep. The wood for nose-peg is polished up and boiled in the greasy soup. The three year camels can be furnished with nose-peg. The length of nose-peg is four fingers and thumb-sized.

Leading cord

Leading cord is a tool to steer or train a camel and attached to a camel’s nose-peg. The length is about two fathoms. The leading cord is twisted by making strands with mixing camel’s wool with its ruffle or zogdor. One end of the leading cord is attached to the nose-peg.

Saddle-rug

Saddle rug is similar to the horse-saddle; it consists of the flaps like horse-saddle’s sweat flaps. The saddle rug is made of the quilted felt or rug. It is sometimes made of the leather. The two flaps are connected with shagreen, leather or felt. The saddle-rug consists of a loop for hump, cushion, stirrup, girth and slotted strap. There is a sweet-cloth under the saddle-rug. The length of gelding camel’s saddle-rug flap is 65cm, width of the saddle-rug’s seat is 40cm. the width of the saddle-rug’s thickness is 30cm. The sweat-cloth can prevent chafing of the camel’s back. The loop for hump can prevent a saddle-rug to move forward or back. The cushion gives comfort to ride a camel. The saddle-rug has only one girth.
Tools to load a pack-camel

This tool is designed to relieve the weight of load. It is called khom, which is composed of two pieces of quilted felt-rug, two bars to clasp the felt-rugs. The bar consists of two parts. The bars are made of larch or birch trees. The length of bar is 1.2-1.5 m, thickness of bar is 6 cm. There is felt-wrapping, which wraps the two humps and prevents the chafing of humps. The wrapping is soft felt called bambai which is made of quilted felt. There are two types of swifter which used tighten or keep a load in its place. The big swifter (likh tatlag) is over 10 fathoms (they are made of leather, hemp and hair) lesser swifter (khom tatlag) is 6-7 fathoms.

Camel harnessing

The terms of horse's or ox's harness are almost the same, but the camel cart has high wheels. This is the difference. The camel harness has no crupper and pad-saddle like horse cart. There is a loop for fore hump which is quilt-stitched and called as khölbor. The iron-rings are attached to the both ends of the khölbor. These rings are connected with the shafts of the camel cart.
Mongol plow

Mongolians were engaged in agricultural farming alongside the animal husbandry since at least the Neolithic period through the Hunnu period. There are many petroglyph images of people plowing the ground. The Mongol plow is similar to the implements of the Middle East or Central Asian nomadic people. It consists of body and plow-beam, plow-share and handle. The role of the plow-share is to plow the ground. There is a soil-digger which is called share, made of iron. This iron share is used for turning over the soil. The plow-beam is made of the root or wood. The length of it is 80-100 cm; the curved part is 30-45cm. The width of the iron share is 8-10cm; the length of it is 13-15cm. The width of soil to cover the sowing seeds is to be the same to the share’s plowing.

Quern/stone hand mill

There were horse mill, wind-mill and water-mill. They grind grain. The simplest mill was quern, which is a portable mill. The weight of it is 15-20 kg. The diameter of it is 35-40 cm. It consists of two pieces of round grind-stones. The thickness of grind-stones is 10-15 cm, the nether stone is immovable. There is a mill-eye on the centre of the nether. A wooden pin is fixed in the mill-eye. The runner, which is also punched out in the centre moves upon the immovable nether stone. The mill-stone is furnished with circular grooves which grinds grain to powder or flour. There is also receptacle brim of the runner which receives a stick. The length of the stick 15-20 cm, the runner is moved by this stick. The wheat and barley are fried in the iron cast pot. The fried wheat or barley are pestled in a mortar. They are separated from their chaffs. Then they are milled into wheat or barley flour. The mill-stone is respected by Mongolians. It is a taboo to sit on the mill-stone. They believe that the heaven might get in a rage if you sit on the mill-stone. It is forbidden to move the mill-stone anti-clockwise. It is believed that if you move it anti-clockwise, you can be giddy.
Pointed drag for clearing snow

Mongols used pointed a drag for clearing heavily drifted snow in winter. The ox draws the dalipüü and clears the drifted snow. The dalipüü consists of two straight bars and cross-piece. The assembled dalipüü looks triangle.

Kibble

Kibble is a bucket of a draw-well. This is very common in the Gobi or on the steppe to use a kibble to draw water from a well. Kibble is composed of kibble-chain and bucket, wooden handle and loop. The kibble (bucket) is made of hide; handle is made of round wood. The loop is made of twisted wool or hair. It is forbidden to drag kibble along the ground. If you drag kibble, it can make a well dirty. It is necessary to assist a person who is drawing kibble from a well. Even how you are in a hurry, it is necessary to draw one or two kibbles from well.

Trough

Trough is a long, narrow vessel for watering animals. There are two types of troughs. One is made of the hollowed trunk of big elm tree, it doesn’t crack easily. A board trough is made of boards. The thickness of the board is three fingers. There are tubs for watering lambs and kids. A traveler who waters his riding-horse or camel should fill the trough with water. It prevents trough’s crack and helps thirsty animals which come to a well.
Wooden vice

This wooden vice is used for gelding horse or camel colts. The scrotums of horse and camel colts are cut and the testicles are gripped in wooden vice; the wounds are scorched by searing iron. So we say horse colt searing or camel colt searing. In order to geld the colts, we drop a dollop of milk on the wooden vice. The searing iron is furnished with honorary scarf. After gelding, the wooden vice and searing iron are held in high esteem and stored in safe place.

Neb

This is a tool to stop suckling. During the lambing season tegs and heberlings start suckling their mothers. So put this kind of neb on their muzzles to prevent their sucking.

Muzzle

We insert muzzle into the nose of stirks. During calving season, stirks start sucking their mothers, and cause the newborn calves to starve. So we insert muzzle into the noses of stirks to prevent their sucking.
Marmot’s meshes

There are trap, snare and also meshes to hunt marmot. This mesh is made of strong rope, one end of it has a running-noose. The mesh is placed into the depth of burrow and its two ends are spliced and attached to a stake.

Marmot trap

Trap is traditional tool to hunt marmot everywhere. Trap consists of a pair of branches fixed on the iron ring can spring up and pair of arms can grip a beast in the branches raised from the ground. The trap is buried under a decoy-soil. There is a pole-cut trap, which is small, and can be used as a marmot trap and fox trap. There are medium-sized traps and big traps, which can be used to trap wolves. These traps are chained and fastened to a stake.

Decoy bucket

It is used for leading sable or marten into a decoy bucket. This is hanged from rock or tree, and the decoy is placed on the lid of bucket. These beasts come to eat a decoy, but failed and fell into bucket.
Ski

There is a rock drawing of a person on skis (Tsagaan salaa of Bayan-Olgii province). There are notes written by Rashid Al’ Addin and G. Roubruck about the Mongols sliding as if they were flying on the snow and ice. At present Urianhrai hunters and reindeer people make skis by hewing and thinning birch tree and gluing skin of argali (Ovis ammon) or ibex on the under-part of ski. The ski has two sticks. The one of sticks is spade shaped.

Walking stick

Old people over 60 or 70 use walking sticks because their legs are unsteady. The sticks are usually made of bamboo. At the upper end of stick, is made a boss, on which are carved heads of lion, snake or crocodile. Some crippled people, even though they are young, use walking sticks. There is a tradition to give a person who reaches the age of sixty or seventy-three a walking stick as a present. It is forbidden to step over the walking sticks of an old people. It is believed that if you step over elder’s sticks, your life span can be shortened.

Vanity-bag

There was custom to carry vanity-bag which is tucked in the Mongolian lady’s sash or “belt”. This bag contains tweezers, ear-pick, tooth-pick, nail-cleaner and small bottle of perfume or comb.
Comb

This is a tool to comb hair. The comb is a necessary thing for Mongolian women who carry it tucked into the sash of their deel. It was a custom. When Mongolian women go out, they have to comb their hair and form them into long lock in any cases. If they did not do this, it was considered a failure in life. In ancient times it is forbidden to go out of ger with one’s hair hanging loosely or without combing one’s hair. Doing so was a sign of widow.

Combs are made of wood, bamboo and horn. Mongolian women used silver cased combs inlaid with pearls, turquoise or garnet. There were also silver combs or combs inlaid with silver.

Tooth comb

This was very important thing to clean the hair. Tooth comb is made of bamboo. Mongolian women used variety of tooth combs and did not borrow them to people for hygienic reasons.

Scratcher

Most elder people had bamboo scratchers and used them to massage their rheumatism of their shoulders. They think that if they are scratched by children, children can get rheumatism from scratching. So they use bamboo scratches.

Wooden pillow

The purpose of it is to rest one’s head on the wooden pillow. The ordinary people made these pillows of elm and pine. Wealthy people made these pillows of sandalwood or Chinese pine. There were two types of pillows, one has made of solid wood. Another was made of hollowed wood. There was a custom to place one’s knotted sash under one’s head.
**Pannier**

This is a receptacle made of curved willows which are bound with thin strip of camel hide to contain and carry various things. The main purpose of pannier is to collect chips of cow. One pannier consists of 36 pieces of willows, 4 pieces of which are curved in ring or square shape and used for making a frame for joining the willows. The length of one piece is one fathom. The medium pannier is 30-40 cm, and the width is 50 cm. The smallest pannier is called sheezgil (ped). Child's ped is called "bambåo".

**Rake for collecting chips of cow**

This is used for collecting horse's pellets and chips of cow. The handle is made of willow. The prongs of rake are made of bamboo. These prongs consist of nine, seven or five pieces. They are warmed up and curved slightly.

**Mortar and pestle**

Mortar is strong bowl in which we crush things to pieces or powder things. The general shape and made of mortar are similar each other in various localities of Mongolia, but there are some peculiarities. The birch is hollowed first. Then it is furnished with a shape. In order to make a mortar out of the wood excrecence, we cut off the bark and dry it out. Then we blow embers of birch to the side to be hollowed. These embers bore the side of the excrecence and hollow it. Then we chisel the inside of the excrecence and smooth it. After hollowing, we furnish the mortar with two parallel iron hoops. Mongolians respect the mortar to crush a tea. It is forbidden to turn the mortar upside down. Upturning of mortar is a sign that one lives in poverty. The mortar is used for crushing tea and medical herbs. We also use it for traditional medical treatment. If a horse has an illness, we place the wooden mortar on the horse's head and hit on the mortar. It helps to cure the ailing horse.
Cradle

My daddy
Who carved a cradle
Out of an apple tree;
My mummy
Who nursed me
In the night of the chilly winter

This wooden cradle is the protective device of an infant. Mongolian life is a nomadic life. Our ancestors invented this cradle as a way of adjusting to the nomadic condition. It consists of a frame, a floor-board, and a base. There is great preference of symbolism. Every wood is not fit for a cradle. The cradle is made of elm, wild apple-tree, and buckthorn trees which bear berries in the sunny face of mountain. The sides of a cradle are made of apple-tree; and its rails are made of lime-tree. The rails are punched with auspicious designs or carved of the figures of sun and moon. These rails are embellished with various pendent such as bows and arrows, axe, mirror or felt-box.

Spindle

This is the pin by which thread is twisted. This spindle originated in the period when humanity started sewing and stitching. There are many findings from the Neolithic period, Bronze Age, and in the graves of the Hünnü. There are many spinning stones and ceramic wheels. The spindle consists of rod and wheel. The wheel of spindle depends upon the thickness, medium and narrowness of the strand of thread. The length of the rod is averagely 25-30 cm and its base is thick and other end is tapered. The wheel is made of wood, stone or metal. Mongolian women respect their spindles. Some people divine by the spindle. It is believed that it is good if the rod is attached with a red thread, and person born in tiger year spells and rolls rheumatism with spindle’s rod.
Pail for milking

This is a vessel to milk used only for milking. So it bears such name. The size varies between big, medium and small. It has three girdles (girdle is made of brass, iron, silver and cork). The handle is furnished with punched stone, bronze-arrow or figure of horse. It is an ancient custom. The local people of Khövsgöl province symbolize animal milk as the water of Khövsgöl Lake and hang a punched stone of the lake from their pails for milking.

It is completely forbidden to pour anything except of milk into a pail of milk. It is forbidden to pour sable water into a pail for milk. It is taboo to place pail for milk near the dirty things. If water can be poured into the pail for milk as necessity, in that case seven white grits should be placed in the pail for milking.

Small table

The small table with flat top and propped up by four strong legs is very popular in Mongolia. There are many types of such tables. But this small table is fitted in Mongol ger. This is oblong and bow-legged table. Its height is one tokhoi (ell). This table can made of any kind of wood.

In an ancient epic there is an episode: Red sandal wood table with elephant-legs.

This kind of table is made based on a myth that the world was existing on the back of four elephants. So the myths and legends help to study the origin and shape of things.
Tankard

This vessel is made of brass, copper, silver and others to contain tea. It has two types: spouted or spoutless. There is a gilded tankard. The wooden tankard is made of staves of Chinese pine, buck thorn tree, sandalwood, elm or birch and bound it with three hoops. The height of tankard is about one ell. The wooden tankard keeps tea warm. It is very suitable for Mongolian condition. The largest is called a horse-tankard. Our artisans devise various methods to make a tankard. There are many legends about them. For example: Sanjaa craftsman, made a tankard which produced the sound of plopping when the tankard with tea was tilting to one side.

Copper flask

The vessel is designed for containing tea, milk, airag and curd of milk. Flask is made of wood, brass or copper. There is an accumulation of milk-skin in the wooden flask. There are two types of flasks. One is oblong and similar to the staved pail of milk. Another flask has a spout to pour a tea. The oblong flask with a lid looks like present day’s thermos (vacuum flask). The flask is cased. This case has two significances, including keep a warm and prevent from damage.
Cup

This is a drinking vessel, which is mostly spherical. It can be divided into big, middle, small and medium dimensions. The cup is made of wood, stone, bronze, brass, copper, gold and silver. A wooden cup is called elm cup, birch cup, cedar cup and root cup. By their purpose and shape, cups are identified as bowl for alms, skull cup, shallow cup of root, big bowl, small bowl and cup for good fortune. Cups of gold, silver and copper can be used for the honorary guests. Cup for good fortune is used for rituals or invoking good fortune. Bowl for alms can be used for begging for food and alms, and for drinking milk-beverage.

A bowl for airag, a medium bowl, and a big bowl are cup-shaped vessels. A skull cup is used for sprinkling vodka. A broad-mouthed cup is called delbeg; a deep hollowed cup is called mandat; a hollowed wooden cup is called saval; a small shallow bottomed cup is called tagsh; a deep bottomed cup is tujraga; a cup-shaped cup is khuv; and a nearly hemispherical basin is khul (bowl). A narrow brimmed, shallow-bottomed cup with thickness in the middle is tsokhor.

There was a custom for every Mongolian to carry a cup in a pouch with oneself; the pouch was tucked in one’s belt or sash. The pleated pouch was called saadag aichuur.

Silver cased cup is masterpiece of Mongolian silversmith. It demonstrates the exquisite workmanship both to make vessels of gold and silver. These masterpieces are the pride of Mongolian people.

It is forbidden to exchange cups with each other. There was a custom for everybody to carry a pouched or pocketed cup when they went out of their own home. It was very good tradition from the hygienic point of view. According to the Mongolian tradition, we do not treat our guests or visitor with cup which is chipped or cracked. If you do, it is a sign of non-respect. It is taboo to invert a cup. If you invert a cup, it is a sign of losing your fortune. It is also taboo to break a cup intentionally, but we do not blame a child who has broken a cup. It is unacceptable not to taste a tea which is offered from a host. There is belief that if you do not taste, the devil can taste instead of you. It is also taboo to offer a tea by pressing the brim of cup with one’s finger. If you press the brim of cup with your finger, it was a sign to arrest somebody. There are many decorous behaviours concerning cups.
Airag-skin

This vessel is made of hide for holding airag, clotted milk and fermented beverage. The skin consists of mouth (orifice), neck, kharaa (a bar wood on which the neck of airag-skin is fixed, the decorated piece of bar is attached to a special slit) corner, body and cords. First we remove hide’s filament; then we dehydrate it in the wind. Then we fumigate it; in such a manner it becomes white leather. We double and cut the white leather and turn the surface of white leather into the inside and place narrow strip of cloth between two leathers and piece together. The three pieces are stitched. In such a manner airag-skin is made. Airag-skin can hold 40-100 liters of milk beverage. The mare’s milk is fermented. We add some yeast to the milk and produce airag which is the fermented liquor from mare’s milk.

Paddle

Airag-skin needs paddle and wooden cask. The paddle plays important role in fermenting airag and khoormog (milk beverage of mare-camel). The paddle is long-handled which is furnished with bored blade of board or bored spoon shaped blade of root. There is a portable paddle which can be assembled or dismantled. The bored paddle can stir the milk of animal and crush globe-shaped ghee (clarified butter). This accelerates the fermentation and refines the beverage. The stirring of airag and khoormog is very ancient method of the Mongolians who used the decomposition process of organic substance for their life.