



United Nations
Educational, Scientific and
Cultural Organization

Intangible
Cultural
Heritage

Reçu CLT CIH / ITH

Le 17 AVR. 2018

N° 0234

REPRESENTATIVE LIST OF THE INTANGIBLE CULTURAL HERITAGE OF HUMANITY

**Deadline 31 March 2018
for possible inscription in 2019**

Instructions for completing the nomination form are available at:
<https://ich.unesco.org/en/forms>

Nominations not complying with those instructions and those found below will be considered incomplete and cannot be accepted.

States Parties are further encouraged to consult the aide-mémoire for completing a nomination to the Representative List of the Intangible Cultural Heritage of Humanity, which is available on the same webpage.

A. State(s) Party(ies)

For multinational 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

Traditional technique of making Airag in Khokhuur and its associated customs

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 the official name in English or French (point B.1).

Not to exceed 200 characters

Хөхүүрийн айраг исгэх уламжлал, холбогдох зан үйл/ Khokhuuriin airag isgekh ulamjlal, kholbogdokh zan uil

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.

Customs associated with traditional milk beverages

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

Traditionally the communities concerning mare's airag making tradition were all the nomadic herder's families throughout Mongolia. Therefore, it could be considered that the entire Mongolian nation is concerned with this tradition but main bearers and practitioners of this element now are Khalkha Mongol herders who mostly live in the central part of Mongolia. These nomadic people are the true custodians of the traditional knowledge and skills regarding the unique technique of making fermented mare's milk - airag in Khokhuur (cowhide vessel or bag) and also making the khokhuur. Those families who bear the traditional knowledge and skills of khokhuur making also concern with this group of people. A variety of socio-cultural entities such as local communities and co-operations of herders, airag makers, horse trainers, associations of long song singers, Morin khuur (horse-head fiddle) players, schools and others also are involved in and support airag making and transmit this national tradition.

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. 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

Although the Mare's airag making tradition has been practiced everywhere in Mongolia between the Gobi desert and the high mountains in the north, depending on natural (pasture) and geographical conditions and climate differences, the airag making in khokhuur is practiced basically in the steppe and mountainous grassland areas of central Mongolia. There is a core area of making mare's airag in khokhuur from which are disseminated second branches of airag making practices and tradition. This core area which stretches from north to south over 200 kilometers firstly, covers the Orkhon and Tuul rivers' valley, namely the territories of some soums of Arkhangai, Bulgan, Tuv and Uvurkhangai aimags (provinces). Secondly, core area covers the Ongi and Taats rivers basin, namely the territories of some soums of Uvurkhangai aimag. Second branches of communities – airag makers cover firstly, the Basin of Kherlen River, namely the territories of Khentii, Tuv and Dundgovi aimags; secondly, cover the Gobi zone, namely the territories of some soums of Dundgovi and Umnugovi aimags. In Kyrgyzstan, Kazakhstan and Bashkir of Russian Federation airag making tradition has occasionally been practiced.

E. Contact person for correspondence

E.1. Designated contact person

Provide the name, address and other contact information of a single person responsible for all correspondence concerning the nomination. For multinational 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: Arslan

Given name: Saruul

Institution/position: Specialist, Division of Intangible Cultural Heritage, National Center for Cultural Heritage

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E-mail: urtnasan_norov@yahoo.com, n.urtnasan@gmail.com

E.2. Other contact persons (for multinational files only)

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

N/A

1. Identification and definition of the element

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

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 'other(s)', specify the domain(s) in brackets.

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

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

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

The Committee should receive sufficient information to determine:

- a. that the element is among the 'practices, representations, expressions, knowledge, skills — as well as the instruments, objects, artefacts and cultural spaces associated therewith —';
- b. 'that communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage';
- c. that it is being 'transmitted from generation to generation, [and] is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history';
- d. that it provides the communities and groups involved with 'a sense of identity and continuity'; and

- e. *that it is not incompatible with 'existing international human rights instruments as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development'.*

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

- (i) *Provide a brief description of the element that can introduce it to readers who have never seen or experienced it.*

Not fewer than 150 or more than 250 words

Mare's Airag is the fermented beverage from mare's milk. This ICH element includes a traditional method of making mare's airag, its related equipment and objects such as khokhuur (cowhide vessel or bag), buluur (churning paddle) and khovoo (kibble), and associated therewith social customs and rituals.

The milking season for horses traditionally runs from mid June to early October. Daily milk yield of mares varies from 3 to 6 liters.

The basic traditional technique of making mare's airag consists of milking mares and cooling fresh milked milk, and repeatedly churning milk in a khokhuur with starter left inside to assist its fermentation. The liquid must be churned 5000 and more times to make good fermented blend of airag. Mare's milk undergoes fermentation by lactobacilli and lactic acid streptococci, producing ethanol, lactic acids and carbon dioxide. The airag - mildly alcoholic white beverage emits a delicious smell and its pleasant taste can make your mouth watery.

For making the khokhuur, first, the cowhide is soaked and hide's filament is removed, then it is dehydrated in the wind and fumigated. In such process, the cowhide turns to a white flexible leather. The khokhuur is made from this white leather and consists of mouth (orifice) neck, corner, body and cords. The buluur is long-handled wooden paddle which is used for churning airag in khokhuur and furnished with bored blade of board at the end. Khokhuur can hold 40 to 100 liters of airag.

Airag is used and served as a main and holy drink during various fests and in making offerings and ritual blessings.

- (ii) *Who are the bearers and practitioners of the element? Are there any specific roles, including gender-related ones or categories of persons with special responsibilities for the practice and transmission of the element? If so, who are they and what are their responsibilities?*

Not fewer than 150 or more than 250 words

As mentioned in (c), main bearers and practitioners are nomadic herders, in particular whose family has its own horses. They inherited by their parents not only a certain number of horses and mares, but also the related traditional practices and knowledge of airag making. This has kept the tradition alive for thousands of years till now.

In general, functions and duties are distributed among family members but nowadays this is not followed as exact rules. The main role is played by the male head of the family: he is responsible for caring for and tethering horses and the quality of airag, and celebrating activities. But for milking mares and churning milk in the khokhuur are mostly the responsibility of women and children. These are intriguing cultural customs that revealed amazing and voluntary aspect of gender roles.

The knowledge and skills of the preparation and maintenance of the yeast for fermenting the first airag next year is specifically important. Otherwise goat yogurt or fermented millet, rhubarb or *Agriophyllum* may also be used as yeast. The making of khokhuur is one of the oldest branches of Mongolian traditional handicraft. These need a special knowledge and practices. The khokhuur and related equipment are made by skillful families or persons who possess the centuries-old knowledge and skills. Therefore, local communities of herders in certain area have several experienced, skillful and trustworthy families or persons who are bearers of such techniques of preparation and maintenance of yeast and khokhuur.

(iii) *How are the knowledge and skills related to the element transmitted today?*

Not fewer than 150 or more than 250 words

Historical sources written in the XIII and XIV centuries such as worldwide famous “Secret History of the Mongols” and works of Herodotus, the great historian of ancient Greece in V century BC, the famous European travelers from XIII century, Marco Polo (Italian) and Guillaume Rubrouck (French) have mentioned about longstanding living tradition of airag making. Such traditional airag making method has been evolved and passed down orally and visually through home-practicing by family members in close cooperation with neighbors, friends and relatives who all join in tethering foals, milking mares and celebrating activities. From a tender age, children witness and learn all the processes of these techniques.

Recently, since 1990, in comparison with the Soviet period, Mongolian national tradition, folk knowledge, rituals and various fests have been revived and performed actively. This phenomenon has increased the demands for greater mare’s airag and thus encourages airag making practices and its consumption. In the framework of introducing UNESCO’s Living Human Treasures Program into Mongolia, talented ICH bearers and performers, were identified and awarded. These bearers were invited to organize the master-to-apprentice training schools, which was resulted in considerable increase of a number of young bearers and practitioners. For the last decade, various training courses conducted for young herders and newcomers into pastoral husbandry which include certain themes and topics related with airag making into their training programs. Scientists and professionals study a mare’s airag and traditional airag making techniques and support its transmission.

(iv) *What social functions and cultural meanings does the element have for its community nowadays?*

Not fewer than 150 or more than 250 words

Mare’s airag and airag making, and its consumption bear unique socio-cultural information that reflects and explains the essential characteristics of social relations of the communities of herders. In other words, in general, mare’s airag and its consumption carry along a vivid tag of the cultural identity of the Mongol Nation. Mare’s airag is a matter of honor for Mongolian people, for airag makers and its custodians in particular.

Foaming tasty airag has a unique dietetic value and is an important part of daily diet of Mongolians. It is nutritious and easily digestible beverage which contains different proteins, fat, minerals, A, C and some B vitamins and a sufficient amount of amino acids essential for human body. In addition, scientific studies reveal that it is very effective for curing various diseases such as tuberculosis, neurosis, anemia, arteriosclerosis and the decrease of gastric acid secretion and etc. Therefore, this medical beverage is today included in the menus of the numerous health resorts of the country.

Mare’s airag is a symbol of happiness because Mongolians consider the white color as sacred. Mare’s airag plays an essential role as symbolic beverage in the everyday life of herders as well as during the various social celebrations. Airag is broadly used in making offerings for sacred mountains and sites, and in airag libation rituals to honor the heaven and earth. There is a nice and famous custom of sharing airag during such social events. This custom boosts a cohesion among members of society and represents an important symbol of national solidarity.

(v) *Is there any part of the element that is not compatible with existing international human rights instruments or with the requirement of mutual respect among communities, groups and individuals, or with sustainable development?*

Not fewer than 150 or more than 250 words

Tradition of making mare’s airag and the contents of its associated customs and rituals are worthy to ensure decency of humanity. Therefore, this ICH element is to be sure that its any part remains congruent with existing human rights instruments or the requirements of mutual respect

among members of given society.

During airag related events and various fests and rituals Mongolians realize and practice the spirit of sharing and mutual respect. All the mare's airag brought from families to these events also are shared between all the participants and donated to people in need. Youths who practice airag making and participate in various rituals and fests develop positive personalities such as hospitality, being friendly, caring to the elderlies and modest, besides strength and courage.

Women accustomed to meet the guests and offer airag to them and take care that their cups are always filled. To serve no drink or to serve airag of poor quality is considered as an affront to the guests. Nowadays, such custom of hospitality is broadly used during visits of the foreign guests and tourists to Mongolian families of herders for introducing nomadic tradition and lifestyle. In such ways Mongolian airag greatly contributes to the mutual respect and kind relationships not only among local communities but among different ethnic groups and people of different nations and countries. Caring for horses and the tradition of airag making encourage and support the practices of nomadic pastoralism which has been shaped the sustainable land use and supported sustainable development of livelihood of nomadic communities.

2. Contribution to ensuring visibility and awareness and to encouraging dialogue

For Criterion R.2, the States shall demonstrate that 'Inscription of the element will contribute to ensuring visibility and awareness of the significance of the intangible cultural heritage and to encouraging dialogue, thus reflecting cultural diversity worldwide and testifying to human creativity'. This criterion will only be considered to be satisfied if the nomination demonstrates how the possible inscription would contribute to ensuring the visibility and awareness of the significance of intangible cultural heritage in general, and not only of the inscribed element itself, and to encouraging dialogue that respects cultural diversity.

(i) How could the inscription of the element on the Representative List of the Intangible Cultural Heritage of Humanity contribute to the visibility of the intangible cultural heritage in general (and not only of the inscribed element itself) and raise awareness of its importance?

(i.a) Please explain how this would be achieved at the local level.

Not fewer than 100 or more than 150 words

After the possible inscription, local Airag makers and consumers will take real pride and joy that their own cultural heritage is recognized by UNESCO and International community as a contribution to cultural diversity and human creativity of humanity.

This inscription will greatly encourage local communities of Airag making areas to revive airag making tradition and to make and broadly use cowhide vessel (khokhuur) for fermenting airag.

This inscription, and local fests will be the main triggers to encourage them to make good khokhuur, its related equipment and the tastiest airag in khokhuur and therewith broadly practice associated social customs, celebrations, rituals and folk games. The consumption of airag fermented only in khokhuur obviously has been increasing and many airag making families would replace plastic vessels with original cowhide khokhuur and this also has been resulting in the increase of visibility and awareness of the significance of the ICH in General and also given element.

(i.b) Please explain how this would be achieved at the national level.

Not fewer than 100 or more than 150 words

The inscription of the element on the Representative List of ICH of Humanity will be the trigger that encourage not only Airag makers, but also general public to be proud of the heritage. The traditional knowledge and technique associated with making of Airag in Khokhuur and its associated customs will be wider disseminated to the public and transmitted to younger generation.

Aiming to provide the sustainable development of this heritage element and sustainable economy of its bearers, the fests and contests as “Let’s make Best khokhuur and Tasty Airag” will be continuously organized at not only local, regional level but also in the national level during the Naadam and other seasonal holidays.

In such ways Mongolian Airag will greatly contribute to the mutual respect and understanding not only among national ethnic groups but people of different nations and countries ensuring the visibility and awareness of the significance of ICH.

(i.c) Please explain how this would be achieved at the international level.

Not fewer than 100 or more than 150 words

Particularly, at the era when the World is in deep environmental challenges, the nomadic pastoral land use and caring for horses and making mare’s Airag tradition can provide valuable information and practices about the preservation and conservation of the nature without harming it. Therefore, the inscription of this element would contribute in the increasing the visibility and awareness of ICH associated with nomadic culture as part of rural cultural tradition of the World. The inscription would encourage Mongolian people to develop knowledge and skills to identify and practice further similar elements of ICH. In the World and Mongolia also, people have long been considered the highly developed handcrafts and performing arts as only ICH elements. In this situation, inscription of this element will contribute to the visibility of such main domains of the Convention as “Social practices” and “Indigenous knowledge” and their importance will be raised not only at national level but also all over the World.

(ii) How would dialogue among communities, groups and individuals be encouraged by the inscription of the element?

Not fewer than 100 or more than 150 words

Mare’s Airag making tradition and Airag itself encourage a peaceful and hospitable relationships between different communities of herders over thousands of years. The inscription of this element will develop greater positive dialogue among not only nomadic communities but between nomadic herders and city communities who are constant consumers of good quality mare’s Airag.

The nomination of this element itself has already resulted in encouraging dialogue among Mongolian society for a common interest of its safeguarding and popularization. The process of preparing the nomination was a good example of successful cooperation and developing dialogue between different communities, specialists from different fields and organizations.

The inscription of this element, explanation and dissemination of its significance for a health of human body and socio-cultural values would greatly attract attention and interests of the various beverage-makers of other nationality and countries to make a comparison with their techniques in such beverage making traditions.

(iii) How would human creativity and respect for cultural diversity be promoted by the inscription of the element?

Not fewer than 100 or more than 150 words

It is clear that the inscription of this element would emphasize nomadic cultural heritage and greater recognize its contribution to cultural diversity and human creativity. The inscription would also stimulate Mongolian society to consider its cultural heritage elements within the context of global cultural diversity and to understand and respect cultural heritage of other nations.

Making airag is one of the best examples of creativity and ingenuity in learning and practicing knowledge on nature and living in harmony with its natural laws.

Mare’s airag is one of the vital sources of Mongolian creative minds and evidence of expressions

of a unique "creative industry". The inscription of this element would stimulate the bearers and communities to always search for best ways to improve the taste and quality of their airag and its variety. Virtually every family of herders - airag makers boasts its unique blend of airag.

3. Safeguarding measures

For Criterion R.3, States shall demonstrate that 'safeguarding measures are elaborated that may protect and promote the element'.

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

- (i) *How is the viability of the element being ensured by the communities, groups or, if applicable, individuals concerned? What past and current initiatives have they taken in this regard?*

Not fewer than 150 or more than 250 words

The Mongolian authorities, governmental and non-governmental organizations, and the general public make constant efforts to enhance its meaning and culture in the nationwide coverage.

The Government has been implementing a various activities in close cooperation with local municipalities, NGOs' and the government. Activities are as follows:

- a) Investigation and research study of airag making tradition and airag itself
- b) Inventorying and documentation of ICH element's bearers
- c) Promotion the airag making and its bearers, and transmission activities
- d) Documentation and publication

The bearers, practitioners and their communities and associated NGOs are concentrated in core area of airag making. The Government in cooperation with local authorities have organized a informal apprenticeship trainings to teach and transmit the element.

Since 1995 have been revived various fests and established many local communities related airag making. The "Land of Airag" NGO was established in 2010 and has been making efforts to revive and promote tradition technique of airag - making in khohuur and its associated customs and culture. Since then they have organized various airag related events, conducted a several studies and produced documentaries at the core field, such as Uvurkhangai, Arkhangai, Dundgovi, Bulgan and Tuv provinces.

Furthermore, the local municipalities are also eager to promote Airag through collaboration with the government and other local bearers, representatives of the communities, such as an expo and degustation of the best made "airag" throughout urban and rural areas, and made a tradition to organize it an annually. It's an important event to publicize and support communities and heritage bearers.

Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the communities, groups or individuals concerned:

- transmission, particularly through formal and non-formal education
- identification, documentation, research
- preservation, protection
- promotion, enhancement
- revitalization

- (ii) *How have the States Parties concerned safeguarded the element? Specify any external or internal constraints, such as limited resources. What past and current efforts has it made in this regard?*

Not fewer than 150 or more than 250 words

Constitution of Mongolia, Cultural Law of Mongolia and various other laws concerning protecting

cultural heritage were issued and are in force. Mongolia in suitable position to safeguard this ICH element. In May, 2015 Mongolian Parliament amended "Law on Protecting Cultural heritage" with new article concerning safeguarding intangible cultural heritage.

In accordance with the spirit of the Conventions of UNESCO, Government and related public organizations make efforts and initiatives to support heritage bearers and safeguard this heritage elements through provinces, soums and city authorities and cultural institutions.

Since 2010, the National Center for Cultural Heritage, has initiated a database of the traditional technique of making airag in khohuur and its associated customs. In 2013, Minister of Culture, Sports and Tourism approved in the decree No/A41 the latest list of National Representative List of Intangible Cultural Heritage, where the element is included.

The Ministry is promoting activities to publicize and spread best practices of the traditional technique of airag - making in khohuur, identify and select bearers of the element to issue a prize, protect knowledge and skills of the bearers, and promote their initiatives and practices, which contribute the national sustainable development.

Due to the government's limited financial resources, the budget allocated to cultural affairs remains inadequate. However, the authorities at all levels responsible for the protection of cultural heritage are trying to reserve the necessary budget for intangible cultural heritage including Airag-making, through prioritization and a more efficient budget allocation.

Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the State(s) Party(ies) with regard to the element:

- transmission, particularly through formal and non-formal education
- identification, documentation, research
- preservation, protection
- promotion, enhancement
- revitalization

3.b. Safeguarding measures proposed

This section should identify and describe safeguarding measures that will be implemented, especially those intended to protect and promote 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.

- (i) *What measures are proposed to help ensure that the viability of the element is not jeopardized in the future, especially as an unintended result of inscription and the resulting visibility and public attention?*

Not fewer than 500 or more than 750 words

To ensure the viability of Airag-making, the Government is going to expand and strengthen various activities in close cooperation with the local government, NGOs and bearers to practice, publicize, document and transmit the techniques to the younger generation.

Following are the core safeguarding measures which are concretely planned:

Implementation timeline: The project will last for 6 years from 2019 to 2025. Proposed safeguarding activities will be conducted in two phases.

Phase One (2019-2021).

1) Initiate, establish and start a sustainable program to safeguard, promote develop, research, publicize and transmit this element.

Phase Two (2022-2025)

Provide with conditions to strengthen its status among other cultural elements in the national cultural heritage representative list, to turn it into an important sector of cultural industry and to promote its capacity.

Implementation Plan and Budget

1. Develop a national program to safeguard, promote and support heritage bearers of traditional airag making techniques and craftsmanship knowledge and customs.

Timeline: 2019-2021

Budget: 80,000 USD, including 40,000 USD from government
40,000 USD from local government

Responsible body: Ministry of Education, Culture, Science and Sports (MECSS); the National Center for Cultural Heritage (NCCH); Governor's Office of Uvurkhangai, Arkhangai, Bulgan, Dundgobi and Tuv provinces and soums; Heritage bearers

2. Explore and identify heritage bearers through research studies on Traditional technique of Airag-making in khokhuur and its associated customs, and establish archive and information database

Timeline: 2019-2020

Budget: 30 000 USD

Responsible body: NCCH; Local authorities

3. Establish Airag's camp in Bulgan province where tourists can visit to see live practices during summer time.

Timeline: 2019

Budget: 80,000 USD

Responsible body: MECSS; Governor's Office of Bulgan province; Heritage bearers

4. Create comprehensive public awareness materials on Traditional technique of Airag-making in khokhuur and its associated customs, including production and broadcast of documentaries; series of TV programs; and release of brochures, CDs and DVDs

Timeline: 2019-2021

Budget: 60,000 USD

Responsible body: MECSS; Ministry of Health and Social Welfare, NCCH; Mongolian National Broadcaster, NGOs, Health resorts, International organizations

5. Identify 50 talented and skillful practitioners of airag making and craftsmen of related equipments and make contract for their mentor-ship to 2-3 local apprenticeship students.

Timeline: 2019-2021

Budget: 30,000USD

Responsible Body: MECSS; NCCH, related NGOs, Heritage bearers

6. Establish and implement the system of honorariums and rewards for individual heritage bearers, communities and organizations actively participated and greatly contributed in preserving, spreading and transmitting Traditional technique of Airag-making in khokhuur and its associated customs. Organize activities to exchange best practices and publicize them.

Timeline: 2019-2025

Budget: 35 000 USD

Responsible body: MECSS; NCCH; related NGOs.

7. Strengthen the capacity of individual practitioners, organizations, groups and communities engaged in the proposed activities, and deepen their expertise knowledge and to support their initiatives. Increase public awareness and participation in Airag-making.

Timeline: 2019-2025

Budget: 80,000 USD

Responsible body: MECSS; NCCH; Governor's Office of provinces, NGOs

It's planned that the total budget to be 395,000 USD. These safeguarding activities will be

implemented under supports from national and local government budgets as well as of international organizations, and funding raised by individual bearers and their communities.

As governmental and non-governmental organizations, scholars and researchers, heritage bearers and apprenticeship-students and consumers play an important role in safeguarding and transmitting this ICH element, so do Mongolian people support such efforts.

(ii) *How will the States Parties concerned support the implementation of the proposed safeguarding measures?*

Not fewer than 150 or more than 250 words

The Government of Mongolia will spare no effort to support the safeguarding measures of the communities and associations concerned. It continues to endeavor to allocate the necessary amount of national budget for this purpose.

The MECSS is committed to develop and organize a national program to safeguard and transmit the element. The national program will have a commission consisting of various representatives of government and non-governmental organizations, bearers, and their community members who will be in charge of administering, managing and organizing the event. Moreover, the commission will bridge the collaboration between organizers, funders, promoters, public and all other individuals, parties and organizations who will be involved in the event.

The Government will help to disseminate and transmit airag-making traditions to young generations through quality-assured training and public awareness material (books, brochures, CDs, DVDs) on airag traditions for the general public. The State will encourage publicity of best practices and research through national and education media means as well as at the international arena will be available.

The state will be in charge of creating positive sustainable policies and legal conditions to provide the element, its craftsman and other bearers of associated customs with secure social space. A policy to issue financial assistance for those who are actively engaged in preserving, developing and transmitting the element and its local diversities will be implemented.

(iii) *How have communities, groups or individuals been involved in planning the proposed safeguarding measures, including in terms of gender roles, and how will they be involved in their implementation?*

Not fewer than 150 or more than 250 words

The preservation of airag-making techniques has been a community-based effort. The all processes of active and free involvements of communities, groups, individual bearers is vividly shown in the documentary film submitted with nomination dossier. The proposed safeguarding measures have been discussed and planned through numerous consultations and will be implemented by community based NGO's, along with the national and local governments and other stakeholders.

In the future, preservation associations, supported by local municipalities, will continue to play leading roles for the implementation of the proposed safeguarding measures.

Activities such as successor training, holding workshops, exhibitions and other public events, documentation and publication on Airag have been planned and organized by the members of community based NGOs by themselves. These activities have been undertaken with the assistance provided by the national and local governments. Each preservation association will continue their efforts and the national and local governments will further offer various supports for the safeguarding and transmission of the skills required to produce the necessary equipment and tools. Compiling inventories and offering various advice related to the safeguarding and transmission of the traditional techniques for making Airag will be promoted.

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: National Center for Cultural Heritage

Name and title of the contact person: G.Enkhbat

Address: Central Palace of Culture, Section B
Sukhbaatar square #3, Sukhbaatar District,
Ulaanbaatar 210620a, MONGOLIA

Telephone number: (976)-11-312735

Email address: enkhbat_cch@yahoo.com

Other relevant information: Sukhbaatar UYANGA
Mongolian National Commission for UNESCO
(976)-11-315652
natcom@unesco.mn

4. Community participation and consent in the nomination process

For Criterion R.4, 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 actively participated in all stages of the preparation of the nomination, including in terms of the role of gender.

States Parties are encouraged to prepare nominations with the participation of a wide variety of other parties concerned, 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 preparation 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

The following activities were undertaken to provide wider possible participation of concerned governmental and non-governmental organizations, practitioners and communities in the nomination process.

Prior preparation of the nomination file to the Representative List of Intangible Cultural Heritage of Humanity, the concerned groups, communities and bearers, representatives of city and provinces, local administrative organizations, their authorities have been submitting their requests to the National Center for Cultural Heritage to inscribe their element to the List and expressed and justified its importance. The procedures of the preparation of nomination file were thoroughly discussed among bearers, researchers, groups, communities. These activities were carried out within the period of last 4-5 years. During this period, in all the provinces including most of soums of core area of Airag making tradition have been organized several forum of Airag makers and local authorities and airag related celebrations by various NGOs and community based organizations, specially NGO "Land of Airag ". The main topics of these forums were the preparation of nomination of "Traditional technique of making airag in khokhuur and its associated customs".

The National Center for Cultural Heritage and Ministry of Education, Culture, Science and Sports of Mongolia have supported and actively participated in organizing the preparation of the nomination file.

In order to submit the nomination, the above mentioned organizations contacted many government and non-government organizations, research organizations, concerned groups.

These concerned parties heartfully contributed the activities such as listing the heritage bearers, organizing meetings, helping with professional staff, providing necessary information, providing photos, other documents and various materials.

We interviewed and consulted with heritage bearers of airag-making traditions on the action for nominating Traditional technique of Airag - making in khokhuur and its associated customs into the UNESCO's World Representative Heritage List, and collected their opinions and suggestions through writing notes and audio and video taping formats, received their free, prior and informed consent.

During the last five years we conducted research among bearers in Uvurkhantai, Arkhangai, Dundgovi, Bulgan and Tuv provinces, in Ulaanbaatar city and created a database with necessary information, specific technologies and features representing local diversities.

Local governments and concerned communities have prepared the nomination file and the appendixes together, from the early stage of the preparation of nomination of this element. The submitted documents are the results and expressions of the collaborative work of all stakeholders.

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

The free, prior and informed consent to the nomination of the element of the community, group or, if applicable, individuals concerned may be demonstrated through written or recorded concurrence, or through other means, according to the legal regimens of the State Party and the infinite variety of communities and groups concerned. The Committee will welcome a broad range of demonstrations or attestations of community consent in preference to standard or uniform declarations. 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 in 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, how they were obtained and what form they take. Indicate also the gender of the people providing their consent.

Not fewer than 150 or more than 250 words

The following are all the communities which are concerned:

Bearers and communities from Dundgovi province

Bearers and communities from Bulgan province

Bearers and communities from Uvurkhantai province

Bearers and communities from Arkhangai province

Bearers and communities from Tuv province and Ulaanbaatar city

All of them have been well informed beforehand by the National Center for Cultural Heritage of Mongolia on the purpose of the UNESCO Convention for the Safeguarding of Intangible Cultural Heritage, on the meaning of inscription on the Representative List of the Intangible Cultural Heritage of Humanity including eventual effects of the inscription and on the nomination process. They participated actively in the elaboration of the present nomination file and the other processes of the nomination, and agreed finally, on their own free will to the submission of the nomination file this element for the inscription on the Representative List of the Intangible Cultural Heritage.

Heritage bearers accepted, supported and collaborated to the initiative to inscribe the Traditional technique of Airag - making in khokhuur and its associated customs into the UNESCO Representative List of Intangible Cultural Heritage of Humanity and unanimously agreed with these nomination proposals. It is clear that heritage bearers and individuals delivered their comments, recommendations on voluntary basis without any external intervention or pressures from others, as seen from their letters, handwriting and digital tapes. You may find attached English translation of their free, prior and informed consents.

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 specific knowledge. If such practices exist, demonstrate that the 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

There is no restriction of any kind in the access to certain specific aspects of Traditional technique of Airag - making in khokhuur and its associated customs or to information about it. This element has been and continues to be openly transmitted through generations. As the Traditional technique of Airag - making does not have any restriction pertaining the practitioner's ethnic origin, age, gender, religion and opinion. The element itself is very visible and widely spread throughout Mongolia. All information and knowledge concerning its tradition, ethics, rituals are perfectly visible to the public. Therefore, there's no secrecy of certain knowledge.

4.d. Community organization(s) or representative(s) concerned

Provide detailed contact information for each community organization or representative, or other non-governmental organization, 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. Email address;
- f. Other relevant information.

Land of Airag NGO

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Ulaanbaatar, MONGOLIA

"The Foundation for Protection Natural and Cultural Heritage" NGO

Mr. Norov URTNASAN president of foundation

tel: 976-99100184

e-mail: urtnasan_norov@yahoo.com, n.urnasan@gmail.com

Address: Chingeltei District, "Zoos Goyol" Building,
room# 304, Ulaanbaatar, MONGOLIA

Other relevant information:

Governor's Office of Bulgan province

Governor's Office of Dundgovi province

Governor's Office of Uvurkhangai province

Governor's Office of Arkhangai province

Governor's Office of Tuv province

5. Inclusion of the element in an inventory

For Criterion R.5, States shall demonstrate that the element is identified and included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies) in conformity with Articles 11.b and 12 of the Convention.

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

Provide the following information:

(i) Name of the inventory(ies) in which the element is included:

Traditional technique of Airag - making in khokhuur and its associated customs is enlisted in 3.14 of the "National Representative List of ICH" approved by the Culture, Sport and Tourism Minister's A/41st 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>).

(ii) Name of the office(s), agency(ies), organization(s) or body(ies) responsible for maintaining and updating that (those) inventory(ies), both in the original language and in translation when the original language is not English or French:

According to the Law on the Protection of Cultural Heritage of Mongolia Para. 20.2, 20.3, 26.1: National Center for Cultural Heritage is the organization with directive and duty register, inform, create and maintain the Information Database of ICH, to organize inventorying of the ICH at local, regional and national level with support of communities and other relevant bodies.

(iii) Explain how the inventory(ies) is(are) regularly updated, including information on the periodicity and modality of updating. The updating process is understood not only as adding new elements but also as revising existing information on the evolving nature of the elements already included therein (Article 12.1 of the Convention) (max. 100 words).

The Mongolian Government began to inventory ICH within Convention's principles as far back as the 2010's under the Law on the Protection of Cultural Heritages, consistently with active participation of the local communities and other stakeholders. The process of inventorying in Mongolia is as follows: the Government has conducted together with Local Governments and communities an investigation on ICH. As a result, a national inventory of the "National Representative List of ICH" and "National List of ICH in Need of Urgent Safeguarding" has been elaborated. At the inventorying, communities, groups or individuals are identified as the bearers of the listed ICH and the information database of ICH bearers has been attached to the List.

Once the ICH was included in the National inventory, the Government keeps close contact with the bearers and relevant communities and monitors the transmission of the ICH. The Government annually updates the information database of the inventory with participation of the communities, groups or individuals so that it reflects the newest information on ICH.

According to the amendment of the Law on the Protection of Cultural Heritage of Mongolia (2014) National Inventorying of the ICH should be carried every 3 years.

(iv) Reference number(s) and name(s) of the element in the relevant inventory(ies):

3.14 - Airag and traditional beverages, its related customs /Айраг сархадын холбоотой зан үйл/

(v) Date of inclusion of the element in the inventory(ies) (this date should precede the submission of this nomination):

In 2013, by the Culture, Sport and Tourism Minister's A/41st Order and updated in 2016. Upcoming updating shall be in 2019.

(vi) Explain how the element was identified and defined, including how information was collected and processed 'with the participation of communities, groups and relevant non-governmental organizations' (Article 11.b) for the purpose of inventorying, including reference to the role of the gender of the participants. Additional information may be provided to demonstrate the participation of research institutes and centres of expertise (max. 200 words).

During the inventorying taken by NCCH in 2010-2016, meetings and investigations, research trips have been unanimously supported people of local communities.

All through this period, in all the provinces including most of soums of core area of Airag making tradition have been organized several forum of Airag makers and local authorities and airag related celebrations were organized by various NGOs and community based organizations, especially "Land of Airag" NGO.

Practitioners of airag-making tradition has been interviewed and consulted on the action for inventorying and collected their opinions and suggestions through writing notes and audio and video taping formats, received their free, prior and informed consent.

During the last six years were conducted research among bearers in Uvurkhangai, Arkhangai, Dundgovi, Bulgan and Tuv provinces, in Ulaanbaatar city and created a database with necessary information, specific technologies and features representing local diversities.

(vii) Documentary evidence shall be provided in an annex demonstrating that the nominated element is included in one or more inventories of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11.b and 12 of the Convention. Such evidence shall at least include the name of the element, its description, the name(s) of the communities, groups or, if applicable, individuals concerned, their geographic location and the range of the element.

- a. If the inventory is available online, provide hyperlinks (URLs) to pages dedicated to the nominated element (max. four hyperlinks in total, to be indicated in the box below). Attach to the nomination print-outs (no more than ten standard A4 sheets) of relevant sections of the content of these links. The information should be translated if the language used is not English or French.
- b. If the inventory is not available online, attach exact copies of texts (no more than ten standard A4 sheets) concerning the element included in the inventory. These texts should be translated if the language used is not English or French.

Indicate the materials provided and – if applicable – the relevant hyperlinks:

<http://monheritage.mn/mn/Intangible/Content.aspx?ContentID=9>

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 activities geared at ensuring the visibility of the element if it is inscribed. Tick the following boxes to confirm that the 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 the community concerned 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;
- ten recent photographs in high definition;
- grant(s) of rights corresponding to the photos (Form ICH-07-photo);
- edited video (from five to ten minutes), subtitled in one of the languages of the Committee (English or French) if the language utilized is other than English or French;
- grant(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, the principal published references providing supplementary information on the element, such as books, articles, audiovisual materials or websites. Such published works should not be sent along with the nomination.

Not to exceed one standard page.

1. S.Badamkhatan "Airag" in "Traditional food and Beverages" in: "Ethnography of People's Republic of Mongolia", Ulaanbaatar, Mongolia. State Press Agency. 1987. pp 177
2. GONGORJAV Gombojav "Mongolian traditional food and beverages: Airag (mare's fermented milk)" in: URTNASAN Norov, "Intangible Cultural Heritage of the Mongols", Ulaanbaatar, Mongolia, 2010. pp 207.
3. S.Yundenbat "Traditional technique of making dairy product" in: "Important Intangible Cultural Heritage of the Mongols", Ulaanbaatar, Mongolia. Monkhiiin Useg Press. 2011. pp 36
4. D. Tangad "Airag" in: "Traditional food and beverages" in: "Mongolian ethnographical studies" 5th volume, Ulaanbaatar, Mongolia. 2014. Monkhiiin Useg Press, pp 13, 14
5. JARGALSAIKHAN Tsamba, "Making of Airag -mare's milk" in: "Reference book of Culture", Ulaanbaatar, Mongolia, 2015. pp 347
6. SARUUL Arslan, NASANJARGAL Jargalsaikhan "Airag and traditional bevarages, its related customs - distribution map" in: ENKHBAT Galbadrakh "Risk Assessment Atlas of Cultural Heritage", Ulaanbaatar, Mongolia, 2017. pp 56.
7. SARUUL Arslan, NASANJARGAL Jargalsaikhan "Airag and traditional bevarages, its related customs - distribution map" in: "Reference book of the Intangible Cultural Heritage", Ulaanbaatar, Mongolia, 2017. pp 116-121.

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

The nomination should be signed by the official empowered to do so on behalf of the State Party, together with his or her name, title and the date of submission.

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

Name: TS.TSOGZOLMAA

Title: MINISTER OF EDUCATION, CULTURE, SCIENCE AND SPORTS

Date: 03 APRIL 2018

Signature:



Name(s), title(s) and signature(s) of other official(s) (For multinational nominations only)