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СОЁЛЫН ӨВИЙН ТӨВ МЭДЭЭ МЭДЭЭЛЭЛ СОЁЛЫН БИЕТ ӨВ СОЁЛЫН БИЕТ БУС ӨВ СЭРГЭЭН ЗАСВАРЛАЛТ МЭРГЭЖИЛ, АРГА ЗҮЙ ШИЛЭН ДАНС

TRADITIONAL TECHNIQUE OF MAKING AIRAG IN KHOKHUUR AND ITS ASSOCIATED CUSTOMS

"TRADITIONAL TECHNIQUE OF MAKING AIRAG IN KHOKHUUR AND ITS ASSOCIATED CUSTOMS"

DESCRIPTION

Airag (mare's fermented milk), is the one of the national pride of Mongolians, especially the nomadic herders, who are the main bearers and practitioners of this ICH element. Airag -mildly alcoholic white beverage is the unique drink derived from traditional technique and knowledge that inherited from ancient time to the different ethnic groups of Mongol nation and being used and served as a main and holy drink during various feasts and in making offerings and ritual blessings.

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.

Mongolians make the Airag in summer and autumn seasons. Airag is being one of the main food product of Mongolians in summer time, and besides this it is being used as treatment product. 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. The first Airag treatment hospitals and nursing places were opened in Mongolian in 1946.

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.

Traditional technique of making Airag in Khokhuur and its associated customs

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 freshly 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 feasts and in making offerings and ritual blessings.

Mongolians have a strong connection with their horses, and this tradition is observed from the traditional technique of making Airag in khokhuur and its associated customs. Airag is one of the respecting and welcoming expressions to the guests. Therefore, Mongolian people often say as "If there is no horse, it means there is no Airag, and if there is no Airag, it means there is no joy".

Geographical distribution

Airag is most common beverage in Mongolia, and made in territory of Saikhan, Mogod, Bayan-Agt soums of Bulgan province, Khaikhan, Khashaat, Khotont soums of Arkhangai province, Erdenedalai soum of Dundgovi province, Burd, Bayan-Ondor soums of Ovorkhangai province, Bayan-Onjuul soum of Tov province.

The other beverages similar to Airag can be found from Khalimag (Kalmyks same origin with Mongols), and Kazakh, Kyrgyz and Autonomous Bashkir as well.

Viability

According to the A/41th order by the Minister of Culture, Sports and Tourism on February 8th of 2013, total 96 ICH elements were registered on the National Lists, including 80 elements on the National Representative List of ICH, and 16 elements on the National List of Intangible Cultural Heritage in Need of Urgent Safeguarding (the copies of the Minister's Order and List are appended in the link <http://www.monheritage.mn/mn/Intangible/ElementList.aspx>). Traditional technique of Airag - making in khokhuur and its associated customs is enlisted in 3.14 of the "National Representative List of ICH". Additionally, following ICH elements in relation to "Traditional technique of Airag - making in khokhuur and its associated customs" were registered on the "National Representative List of ICH".

III. Social Practices, Rituals and Festive Events

- Mare milking ceremony,
- Foal weanling ceremony,
- Foal branding ceremony,
- Customs associated with traditional beverages, including mare milk,

IV. Traditional Techniques, Knowledge and Practices Concerning Nature and the Universe

- Traditional technique of producing skin and hide

V. Traditional Craftmanship:

- Traditional skin and hide craft

Additionally, it is indicated as follows on the "Law on the Protection of Cultural Heritage" revised in May 15th of 2014, as "the State Administration in charge of Cultural Matters will organize the Grand Festival of intangible Cultural Heritage once in every 3 years, for the purposes to safeguard, promote and disseminate the intangible cultural heritage; as well as to identify, honor and develop the talent of its practitioners.

The "National Folk-Art Festival" used to be organized every 5 years, has changed its name as the "Grand Festival of Folk Art" since 1991, and dedicated for performance of only folk performing arts. This festival has organized in 1991, 1996 and 2001 throughout the country, and new genre "traditional craftmanship" has included in the competitions since 2011. Indeed, this craftmanship competition has made changes and gave opportunity to the practitioners of making Khokhuur to participate in this festival.

Taken measures for safeguarding of Airag making technique and its associated customs

The "Airag fest" in Khoton soum of Ovorkhangai province is one of the favourite festivals of the khokhuur making masters, herders who are proud of the taste of Airag, and people who love to drink best of best Airag.

Since 2017, the "Airag fest" is being organized in Ulaanbaatar a capital city of Mongolia, within the frame of the celebration of "Naadam, Mongolian traditional festival" (inscribed on the UNESCO's Representative List of the Intangible Cultural Heritage of Humanity in 2010) and this fest is received an appreciation from practitioners of this heritage element, and people who love to drink Airag. Indeed, this fest during the Naadam festival is being a platform to promote this heritage element, its specificity, significance and associated customs throughout the country to people.

As a result of these activities, public houses and restaurants which are able to serve for 4 seasons of the year with Airag in khokhuur were opened in collaboration with practitioners and bearers of this heritage element in Ulaanbaatar city, for giving a knowledge to the youth of Ulaanbaatar city, who grew up far from the nomadic culture, especially from the knowledge and customs associated with making of Airag in khokhuur and other traditional dairy products. Indeed, this is a new way of safeguarding and promoting this heritage element, and brought it to new level of sustainable development of this heritage element and other heritage elements.

The Governing Administration of Burd soum of Ovorkhangai province has organized the "Festival of Thousand Horses" since 2012. Several contest competitions are being organized within this fest, for instance; catching the horse with lasso, drinking of Airag, best Airag, milking bucket, and ambling of the horse.

The Local Administration of the Mogod soum of Bulgan province have involved its practitioners and bearers of Airag in the events and fairs, such as "Autumn Green Days", "Healthy foods", "Trade fair of Khangai region", and have received certificates and prizes, such as "Best Local Brand Product", "Best product in Khangai region".

Example of activities carried out recently by governmental organizations, NGOs and communities.

UNESCO accredited NGO in Mongolia – Foundation for the protection of cultural and natural heritage implemented several projects in close cooperation with National Center for Cultural Heritage and NGOs and communities associated with Airag making traditions and practices.

Project titled: "Reviving and promoting traditional technique of making Airag in Khokhuur"

In 2014 the Foundation invited the community-based organization "Airag Tour" to cooperate for initiating and implementing very important and urgent Project: "Reviving and promoting traditional technique of making Airag in khokhuur and its associated customs".



Fig.1-Milking the Mares

This project aimed to revive very important traditional technique of fermenting Airag (fermented mare's milk) in khokhuur, the cowhide vessel (sack) and also special method of making khokhuur in which traditionally mare's milk was fermented a to make Airag.

Airag, for Mongolians, is a beverage like wine for the viticulturist as a great care and pride. This intangible cultural heritage includes the traditional method of making Airag, its related equipment and objects such as khokhuur, buluur (churning paddle) and khovoo (kibble), and associated therewith social customs, celebrations, rituals and folk games.



Fig.2-Ms.Gundegmaa churning airag in khokhuur

Mare's airag fermented in cowhide vessel (khokhuur) as traditionally, has a unique dietetic value. It is nutritious and easily digestible and aromatic white drink. Airag contains different proteins, fat, minerals, A, C and some B vitamins and a sufficient amount of amino acids essential for human body. Airag gives strength and cheerfulness and helps to improve the living body metabolisms. Foaming tasty airag is an important part of daily summer diet of Mongolians.

In addition, airag has scientifically been proven to be of therapeutic benefit. Studies reveal mare's airag is very effective for curing various diseases such as tuberculosis, neurosis, anemia, arteriosclerosis and the decrease of gastric acid secretion and etc. Therefore, today this medical beverage is included in the menus of the numerous health resorts of the country.

Breathing in the scent of the sparkling Airag and diving into its sensuality people learn something more than just a taste. They are penetrated by nomadic people's culture, customs and philosophy. Airag is used and served as a main and holy drink during various feasts and in making offerings and ritual blessings. It is broadly used in making offerings for sacred mountains and sites, and in airag libation rituals to honor the heaven and earth. There is an exciting and popular custom of sharing airag during such social events. This custom boost cohesion among members of society and represents an important symbol of solidarity, identity and hospitality.

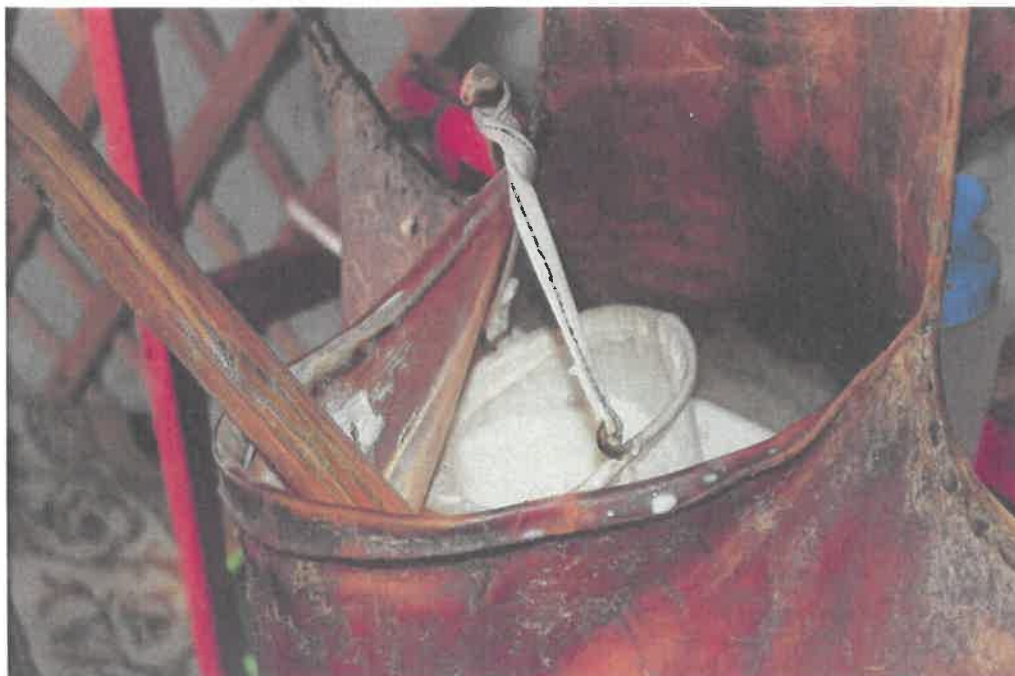


Fig.3-Traditional technique of making Airag in Khokhuur

Unfortunately, during last half century, number of families and practitioners who used the khokhuur for fermenting Airag, has been dramatically decreased and along with this almost has been forgotten the traditional method of making and using the khokhuur even in core areas of Airag. The main reason of this is that for making Airag the people started to massively use a plastic vessel instead of traditional khokhuur. This has resulted in considerably decreasing very specific good quality of Airag and having lost its valuable characteristics and nice taste. Airag fermented in khokhuur always remains fresh compared to the Airag fermented in a plastic vessel.

Such phenomenon adversely affects the quality nutrition and taste of Airag, as well as, consequently decreases main source of cash and barter income of Airag making communities and sustainable subsistent livelihood.

Therefore, it was raised an urgent need to revive and bring back this valuable traditional technique of making khokhuur and fermenting Airag to daily use at least in core areas where live most of Airag making communities.

In framework of the project the Foundation in collaboration with local communities and authorities of such Airag making provinces as Bulgan, Uburkhangai, Arkhangai, Dundgobi, Tuv organized attractive and intensive campaign titled as "Let's make Best Khokhuur and Tasty Airag" among Airag making families and soums (last administrative unit in Mongolia).

During the campaign various seminars and workshops were organized for training practitioners and bearers of traditional technique of making khokhuur and Airag, research works, meetings with different stakeholders and created books, video films and other education materials, but main parts of it were the Contest "Let's make Best Khokhuur and Tasty Airag" and the Show-Festival as a result of campaign and contest. For the year 2015, the Steering Committee of the Campaign has arranged enriched programs for involving as many families and practitioners as possible, broadly distributing introduction materials of the Campaign and conditions of Contest and so on.



Fig.4-Making Airag in Khokhuur

One of the families which was actively involved in the campaign and participated in the Contest is called Saikhanbileg's. This family belongs to what was nowadays known as Bayan-Onдор soum, Ovorkhangai province. His wife Gundegmaa is famous in her homeland for her method of making airag in khokhuur, lives in a group of gers with her mother, husband and children, passing on the tradition of making "Unkhan khokhuur" brand of Airag.

Knowledge and skills of making airag and khokhuur are orally and visually passed down from generation to generation through home-practicing by family members. From a tender age, children witness and learn the processes of caring horses, tethering foals, milking mares, churning airag and making a khokhuur from their elders. Since Saikhanbileg's use khokhuur for three generations they enjoy the best of khokhuur and drink the best of Airag. Their sons wake up early and ride out to round up their horses which spent the night out in the country, they greet the sun rising in the steppe and enjoy the life of a horse herders and meet the new morning of their lives. This simple life, smell of dried cow dung fire, enclosure that smells of livestock has become living witness to this unique culture and inimitable way of life of Mongol herders. Mongols who utilize everything from the animals except their breath, make milk buckets and khokhuur for Airag themselves. Gundegmaa learned these skills helping her parents. Their family was famous for making khokhuur in their homeland and they lined them from the northern side of the Ger along the lattice wall to the entrance and made Airag in them. They still make and use their "Unkhan khokhuur" brand of khokhuur.

The preparation of and making khokhuur is one of the oldest branches of Mongolian traditional handicraft. Venerable Sainbileg and his wife have made five cowhide khokhuur this year. His sons participate in this process each with their own roles. Animal skin becomes the best material for khokhuur. Since the skin breathes itself and with the help of this air exchange airag, and milk inside ferments and always remains fresh. Herders who have used the big cow for their winter food keep the hide, soak it and scrape off the outside hair and prepare to turn it into a white flexible leather.

Many herder's families such as Sainbileg's family participated in the Campaign and Contest replacing plastic vessels with cowhide khokhuur and enjoying really tasty and sparkling Airag. Mare's Airag plays an essential and honorable role during the various ceremonies, rituals and Naadam celebrations. During Naadam celebration days the dignitaries and honorable guests are served with aromatic and best Airag which is made in khokhuur and brought from different families who make famous and tasty Airag. A sparkling Airag is sprinkled down the head of winning swift horses and present cup of Airag to the winning

wrestlers and winners-children jockeys.

Therefore, organizers of the Campaign have decided to hold the Show-Festival as a result of Campaign and Contest under title: "Let's make Best Khokhuur and Tasty Airag" in honor of the Great Danshig Naadam dedicated to the commemoration of the 380th anniversary of Undur Geghen Zanabazar, First Bogdo, First religious Leader and Mongolian Great enlightener. The Danshig Naadam was held on the 25th July 2015 near the ancient Kharakhorum, Capital City of Mongol Empire, in Kharakhorum soum of Uburkhangai province which is famous for its best Airag.

On the eve of Great Danshig Naadam the opening ceremony of the Show-Festival of Airag was held which was well attended by representatives from almost all provinces and soums of Mongolia who came to enjoy the Great Danshig Naadam and Tasty Airag.

In order to participate in the Show-Festival of Airag and the Contest came more than 60 Airag making families from 25 soums of 5 provinces. Each family brought with them their own Ger (Mongolian felt shelter) in which they displayed their cowhide khokhuur with Airag, Airag related equipments and objects with various decorations and meanings. About 60 gers were erected in big circle in the middle of which participants performed odes, benedictions, rituals, practices, dances and games associated with Airag and sung long song with cup of Airag in hands and so on. Approximately 3500 people including foreign tourists and guests watched the Show-festival of Airag and selection process of the Contest. Happy local women accustomed to welcome the guests with cups full of Airag during that day have been taken care that their cups are always filled. Nowadays, such custom of hospitality is broadly used during visits of the foreign guests and tourists to Mongolian families of herders or Naadam festivals 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. During the festival special jury judged through the degustation of all Airags brought from families for selecting best Airags. The jury also selected the best khokhuur and Airag related equipments, best expressions and presentations of rituals, ceremonies and other ICH elements associated with Airag.

After this project has implemented, the consumption of Airag fermented only in khokhuur has obviously been increasing and many Airag making families have replaced plastic vessels with nice khokhuur and this has been resulting also in increasing of revenues of families from selling good quality Airag.

Additionally, the documentary (30 minutes) titled as "Traditional technique of making Airag in khokhuur" has created under auspices of ICHCAP and the UNESCO accredited NGO in Mongolia - Foundation for Protection of Cultural and Natural Heritage, between 2016 and 2018.

INVOLVEMENT OF COMMUNITIES, PRACTITIONERS AND RELATED NGOS

Within the frame of the registration and inventorying done by the National Center for Cultural Heritage between 2010 and 2016, the center has organized several meetings, seminars, field researches and festivals with practitioners, bearers, local people, and Local Administrations for supporting the nomination file "Traditional technique of making Airag in khokhuur, and its associated customs".

In the frame of the preparation of the nomination file, the free, prior and informed consent were written by the practitioners and bearers of this heritage element and have sent to the Secretariat with nomination file. Following practitioners and bearers of "Traditional technique of making Airag in khokhuur, and its associated customs" have gave their free, prior and informed consent to the nomination file.

Consents are able to see here the following links.

1. Consents from Ovorkhangai, Bulgan and Arkhangai provinces.
2. Consents from Dundgovi province and Ulaanbaatar city.

INVOLVEMENT OF COMMUNITIES, BEARERS AND NGOS IN UPDATING PROCESS OF INVENTORY

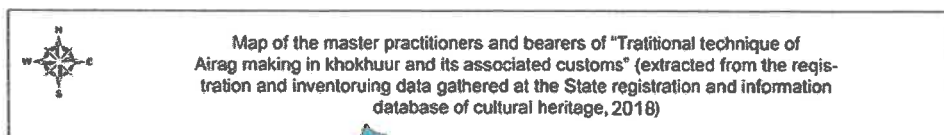
The preservation of airag-making techniques has been a community-based effort. The all processes of active and free involvements of communities, groups, individual bearers is vividly shown in the documentary film submitted with nomination dossier. The proposed safeguarding measures have been discussed 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.

Practitioners and bearers of the "Traditional technique of making Airag in Khokhuur and its associated customs" are living in the several soums of Arkhangai, Bulgan, Dundgovi, Tov and Ovorkhangai provinces (indicated on the map). These bearers and practitioners who included in this inventory are the masters in making of Airag in khokhuur, and well respected in their living area.

It will take time to register those hundreds of practitioners and bearers of "Traditional technique of making Airag in khokhuur and its associated customs", since they do this practice within their family, and every family herding the horses for making an Airag. As of 2017, total 40 master practitioners and bearers were registered in the State registration and information database of cultural heritage as a result of registration and inventorying work done by the initial unit of registration in the soum and province level. Below the map, the green marks will show the distribution of master practitioners and bearers who are accepted and respected in their living area with making of Airag (according to the registration and inventorying in the State registration and information database of cultural heritage). The yellow marks will show the places recognized with Airag in khokhuur in territory of Mongolia.



The list of the master practitioners and bearers of Traditional technique of making of Airag in khokhuur and its associated customs.

REGISTRATION OF AIRAG AND KHOKHUUR MAKING PRACTITIONERS

/Between 2010 and 2018/

The traditional technique of making Airag in Khokhuur and making of Khokhuur, both included in the domain "Social practices, rituals and estive events" and "Traditional craftsmanship" of Mongolia. As of 2018, total of 232 practitioners of which 226 are airag making practitioners and 101 are khokhuur making practitioners have been registered in the State Registration and Information Database of Cultural Heritage from the Arkhangai, Ovorkhangai, Dundgovi, Omnogovi, Tov and Bayan-Olgii provinces, which are recognized in Mongolia as places where the Airag was originated. Besides making airag in khokhuur, some of these practitioners are making khokhuur as well.

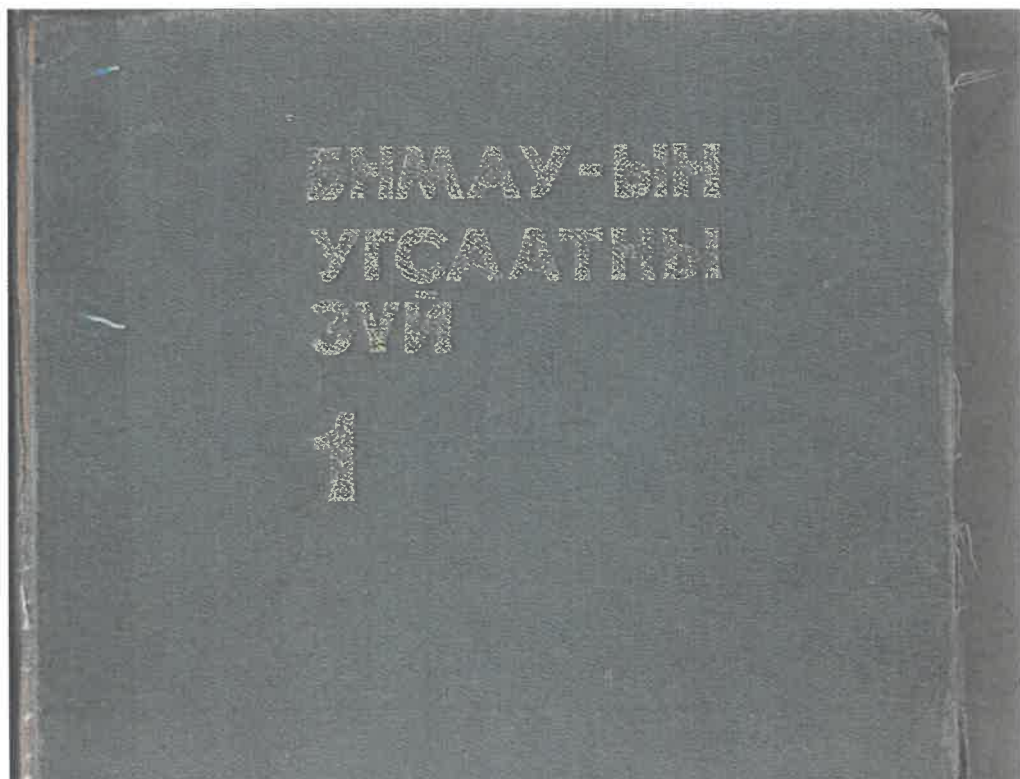
The result of survey taken on airag and khokhuur making practitioners

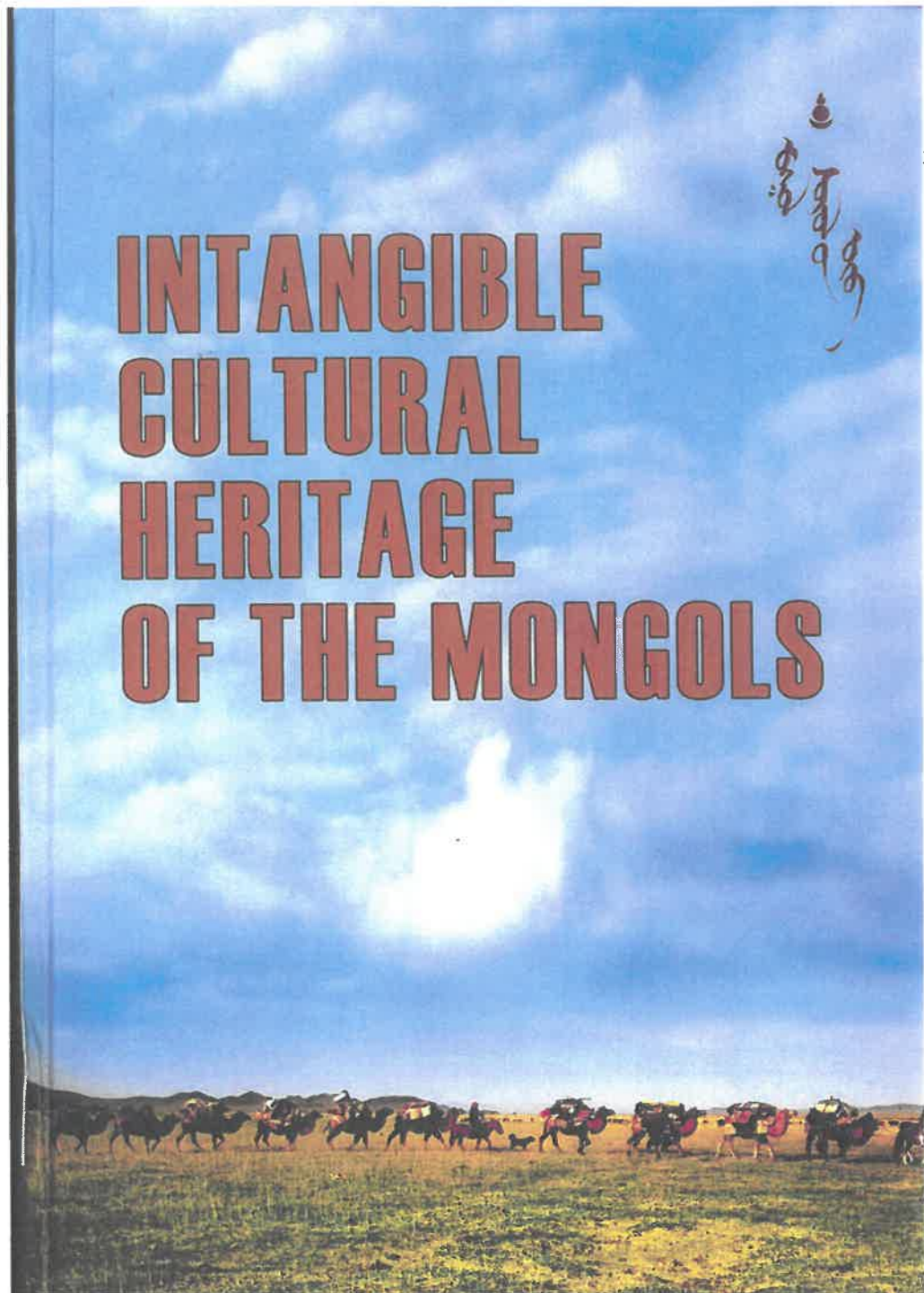
No	Province names	Number of practitioners of making airag	Number of practitioners of making khokhuur	Total practitioners /including both practitioners of making airag and khokhuur/
1	Arkhangai	36	22	36
2	Bayankhongor	14	10	14
3	Bayan-Olgii	32	14	32
4	Dundgovi	110	29	116
5	Omnogobi	15	8	15
6	Ovorkhangai	19	18	19
	Total	226	101	232

The information of practitioners and bearers of "Traditional technique of making Airag in khokhuur and its associated customs" have extracted from the data collected from the registration and inventory of ICH elements and its bearers, sent by the initial units of the registration and information database of cultural heritage at soum/ province level to the State registration and information database of cultural heritage, in between 2010 and 2018. According to the Para 20.1, 20.2, 20.3, 20.4 and 20.5 of "Protection Law on Cultural Heritage", the initial unit of registration and information database of cultural heritage at soum and province level has to send the registration and inventory to the Registration and Infomation State Database of Cultural Heritage.

LIST OF PUBLICATIONS

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





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3.


The Foundation for the
Protection of Natural
and Cultural Heritage


Implementing Agency
of the Government of
Mongolia, Culture and
Arts Committee


Korea Cultural Heritage
Administration


ichcap
아시아·태평양
ICH Centre for Asia
and the Pacific

Intangible Cultural

S.Yundenbat "Traditional technique of making dairy product" in: "Important Intangible Cultural Heritage of the Mongols", Ulaanbaatar, Mongolia. Monkhiin Useg Press. 2011. pp 36

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IMPORTANT INTANGIBLE CULTURAL HERITAGE OF THE MONGOLS



STATE HERITAGE CENTER OF MONGOLIA

7. Traditional Techniques of Preparing Dairy Products

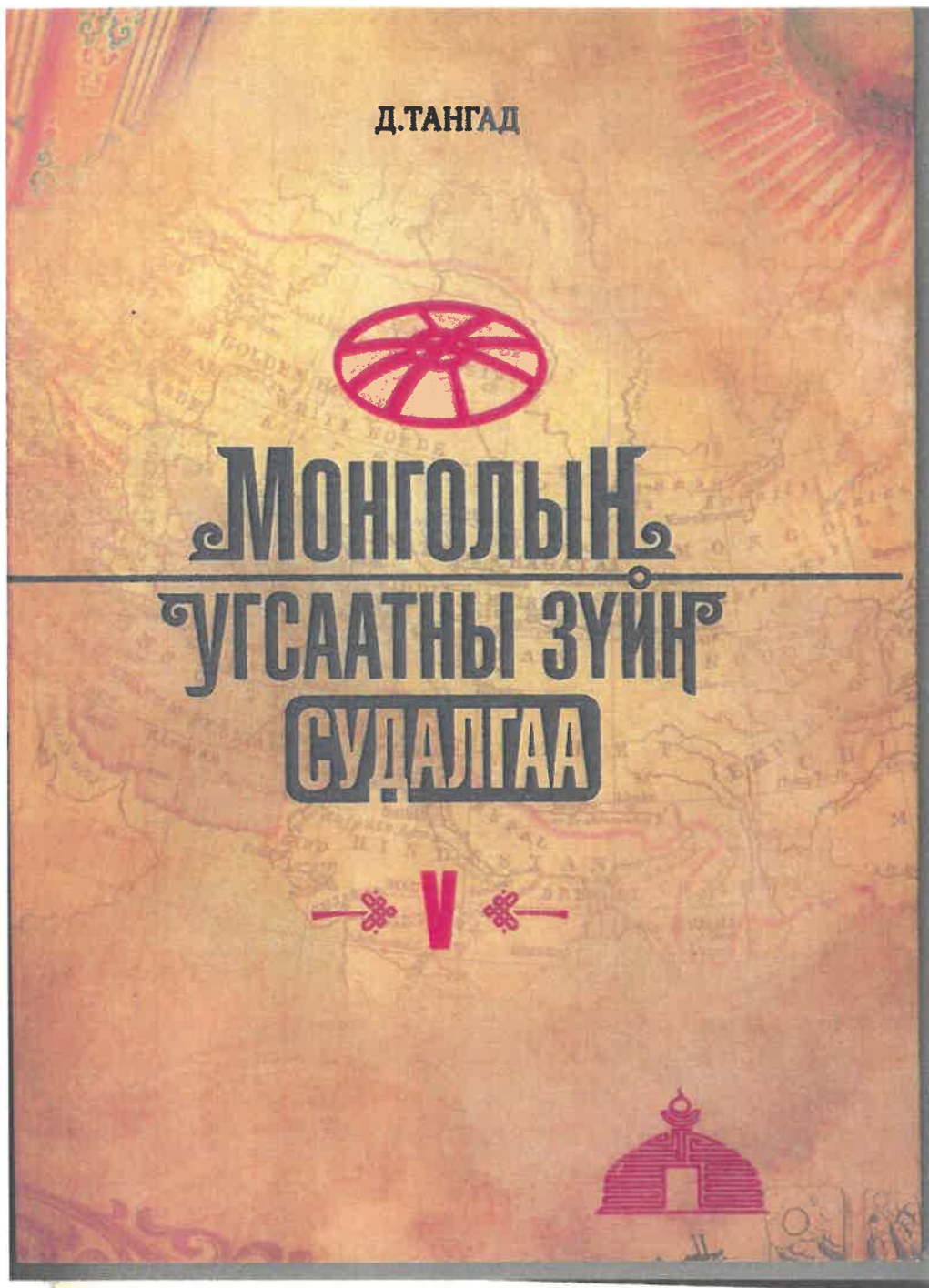
Mongolian traditional food reflects the nomadic way of life. It is divided into milk or white products, meat or red products, and vegetable or green products. During summer and autumn, Mongols prefer to consume a variety of dairy products from the milk of five livestock animals. Dairy products are generally produced by boiling, fermenting, distilling, brewing, extracting, separating or drying



8. Traditional Customs for Making Felt

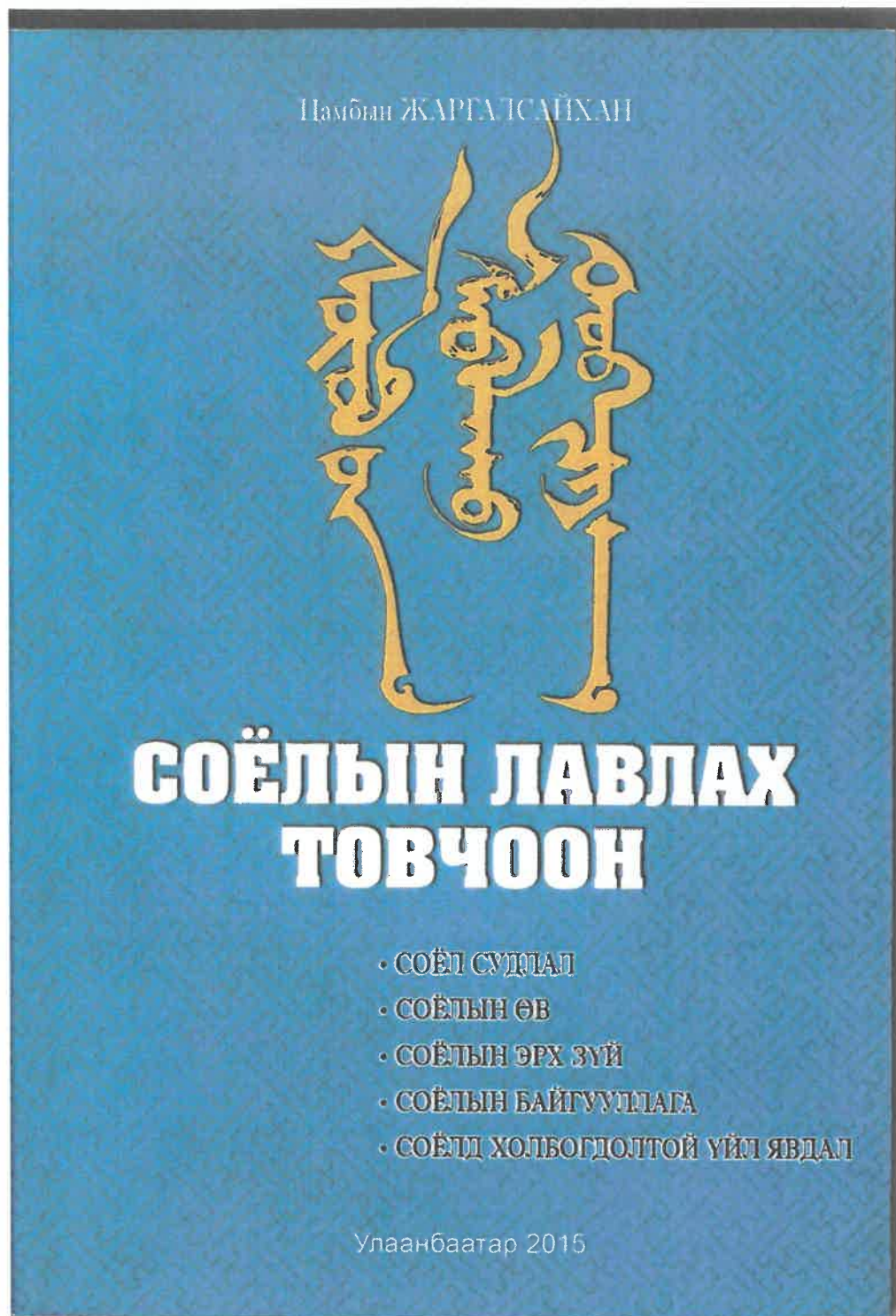
Prior to making felt, the family determines the proper day to make a felt and announces it to neighbors, relatives and friends in their vicinity. The family who is going to make felt prepares fermented mare's milk and other dairy products, and butchers a sheep for those who are going to assist in felt making. The previously made sample felt is laid on the ground with well grown grass. Three layers of wools are alternately laid and spread out on the sample felt and each layer is evenly sprinkled with water. After the third layer, the layers of wool along with the sample felt are wrapped around the pole. This roll of wool is then covered with soaked hide and tightly bound together with rope. Two men on horseback then pull the roll





*Соёл Урлагийн Их Сургууль
Соёл Иргэшлийн Сургууль*

Д.ТАНГАД



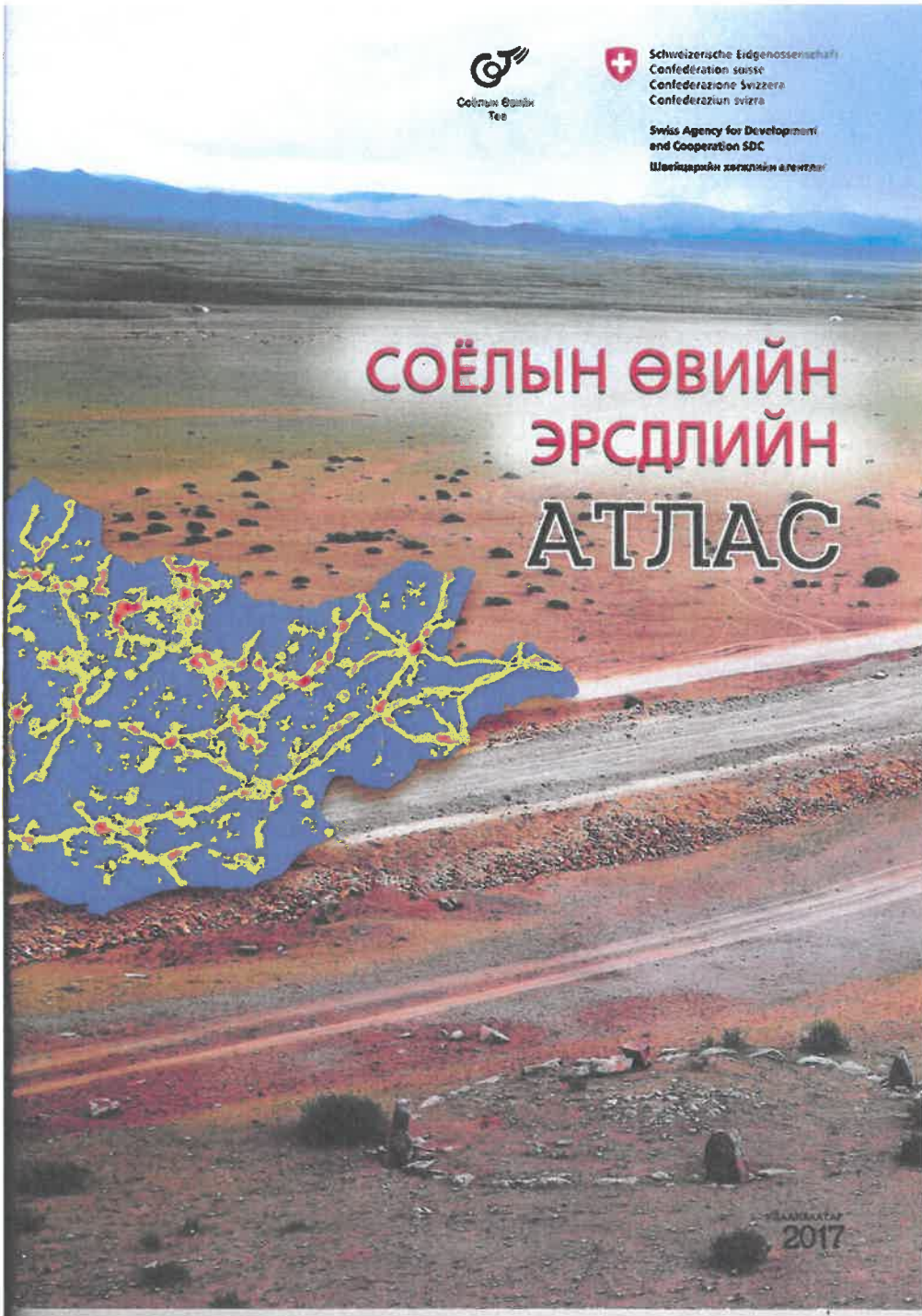
Соёлын лавлах товчоон

Ц.Жаргалсайхан

УЛАМЖЛАЛТ СҮЛЖИХ УРЛАЛ Монголын уран хатгамлын нэгэн өвөрмөц төрөл зүйл нь олон төрлийн утсан сүлжээ юм. Монголчууд уран сүлжмэлийн аргаар малгайн сампин, дээлийн товч, эхнэр хүний хавтага, зүүлт зэргийг чимэглэн гоёл чимэглэлийн зориулалтаар өргөн хэрэглэж ирсэн уламжлалтай. Сүлжээ, зангилааны цахилдган сүлжээ, хурган чих, гурвалжин зангилаа, аман хүзүү гэх мэт олон янзын төрөл байдаг ажээ.

УЛАМЖЛАЛТ ХООЛ ХУНС БЭЛТГЭХ АРГА УХААН Ардын мэдлэг, арга ухааны нэгэн бүрэлдэхүүн хэсэг нь монголчуудын нүүдлийн

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.



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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.



ХОЛБОО БАРИХ ХАЯГ:

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Хөхүүрийн айраг исгэх зан үйл

"Хөхүүрийн айраг исгэх зан үйл"

Тодорхойлолт, танилцуулга

Монгол орон, малчин твмний бахархах зүйлийн нэг бол гvний айраг. Айраг цагаа нь эртнээс нааш монгол угсаатны дунд өв уламжлан хадгалж ирсэн технологи, зан үйлыг шингээсэн өвөрмөц ундаа билээ.

Айраг нь малын сүүг хөрөнгөлөн бүлж исгэсэн цагаан идээ болоод ундаа юм. Айрагийг гүүний сүү, үнээний сүүгээр хийдэг. Халх Монголчууд гүүний сүүгээр, Баруун Монголчууд гүү, үнээний сүүгээр, Өмнөд Монголчууд голдуу үнээний сүүгээр айраг исгэдэг.

Айргийг зун, намрын улиралд хийдэг уламжлалтай. Гүүний айраг бол манай хүн ардын зун цагт өдөр тутмын хэрэгцээт хүнсний чухал зүйл болохоос гадна эмчилгээ сувилгааны чанартай бүтээгдэхүүн болдог. Гүүний сайн айраг цангаа гаргах төдийгүй хvний биед түргэн шингэж, хоол идэх дур хvслийг ундрүүлж сүрьеэ, цусан суулга зэрэг зарим өвчнийг хуртэл илааршуулах өндөр чанар, чадалтай байдаг. Гүүний айраг нь бие махбодид маш түргэн шингэж, бодисын солилцоог сайжруулдаг байна.

Гүүний айргийн найрлаганд хүний биеийн эрүүл мэндэд хэрэгцээтэй бараг бүх витамин агуулагдаж байдаг. Айраг А, С, В витаминаар маш баялаг байдаг. Мөн үнээний сүүнээс гурав дахин их «С» витамин агуулсан ба кальци, фосфор, кобальт, зэс зэрэг эрдсээр үхрийн сүүнээс давуутай эрдэмтэд судлан тодорхойлжээ. Айрагт хүн болон амьтны бие махбодын эсэргүүцлийг нэмэгдүүлэгч энгийн уураг глобулин, бодисын солилцоог идэвхжүүлэгч альбумин, эс эдийн ферментүүдийн нийлэгжин бий болоход оролцдог уурагт нэгдлүүд, мөн бүх төрлийн чухал амин хүчлүүд их хэмжээтэй байдаг. Айраг бие махбодын дотоод үйл ажиллагааг, тухайлбал зүрх судас, төв мэдрэлийн системийг сэргээн, цусны эргэлт, хоол боловсруулалтыг зохицуулна. Бас сүрьеэ, чийг бам, гэдэс дотрын янз бүрийн өвчтэй хүнд ач тус ихтэй. Мөн айраг исэлтийнхээ байдлаас хамаарч хоол боловсруулах эрхтэний шvнсийг хvчтэй ялгаруулж, гэдэсний гvрвэлзэх хөдөлгөөнийг идэвхжүүлэн, исэлдэн ангижрах урвалыг сайжруулдаг аргаар хvний биеийг эрүүлжvлдэг гайхамшигтай. Манай оронд 1946 оноос эхлэн айргийн эмнэлэг сувиллын газар байгуулагдсан юм.

Хөхүүрийн айраг исгэх арга, технологи, зан үйл

Айргийг ширэн хөхүүр, модон хувингийн аль нэгэнд исгэх боловч хөхүүрт исгэх нь илүү байдаг. Монголчууд айргийг хоёр үндсэн аргаар исгэж иржээ.

1. Хөхүүрээр исгэх. Урьд онд айраг исгэж байсан хөхүүрээ дараа зун нь дэвтээж цахлан дүүжлээд түүндээ шинэ саамаа хийж сайтар бүлж исгэдэг. Ерөөс гүүний айргийг хэдэн жил дараалан исгэсэн ширэн хөхүүр сүү айрагны шим чанарыг өөртөө сайн шингээсэн байх тул тусгай хөрөнгө шаарддаггүй.
2. Хөрөнгөөр исгэх. Урьд жилийн намрын айрганд 1 кг орчим шар будаа үзэмний аль нэгийг хийж идээшүүлэн авч цэвэр ууганд хийж хадгалсан байх ёстой. Ингэж хатаасан хөрөнгөө саамандаа хийж бүлж исгэнэ. Эсвэл хонь ямааны шинэхэн таргаар хөрөнгөлөн исгэж болно. Ингэхдээ саамны литр бүрт 100-150 гр тарга ноогдуулна.

Булган аймгийн Сайхан сумынхан айргаа сайхан болгохын тулд хөрөнгөө өвөрмөц аргаар гарган авдаг. Тухайлбал: Хусран гүүний халуун саамыг айргийн ширэн борвинд хийж халуун өдөр моринд ганзагалан давихад уг саам зайлагдаж өөрөө иснэ.

Намрын айрганд сайтар цэвэрлэсэн ахрын эсгийг хийж 15-20 хонуулаад авч сүүдэр газар хатаан салхи орохгүйгээр битүүлэн хадгалж хойт жил нь халуун сааманд хийж бүлээд, хөрөнгө гаргаж авна.

Айргийн исэлтэд нөлөөлөх нэг чухал ажиллагаа бол бүлэлт юм. Бүлэлтийг улирлын байдлаар тохируулан зун бол саамаа хийнгүүт 5000-7000, намар бол 3000-4000 булнэ. Намрын айргийг дэндүү олон бүлбэл шингэрч цайна. Зуны айргийг дутуу бүлбэл хэтэрхий исгэлэн амттай болно. Бүлэлт сайтай айраг 7-8 цагт исгэж гүйцэнэ.

Исэлт гүйцсэн айраг нь сэнгэнэсэн сайхан үнэртэй, тосны хөхөвтөр жижиг бөмбөлгүүд хөвж байдаг онцлогтой.

Монголчууд нь морьтойгоо нарийн холбоо харилцаатай бөгөөд энэхүү уламжлал нь мөн айраг исгэх зан үйл дээр нарийн ажиглагддаг. Айраг нь аливаа зочинд үзүүлэх хүндлэл ба найрсагаар угтах илэрлийн нэг юм. Иймдээ ч "Адуугүй бол айраггүй. Айраггүй бол найргүй" хэмээх хэлц үг монголчуудын дунд байдаг.

Газар зүйн байршил, тархац

Монгол оронд айраг бол өргөн дэлгэрсэн ундаа бөгөөд Булганы Сайхан, Могод, Баян-Агт, Архангайн Хайрхан, Хашаат, Хотонт, Дундговийн Эрдэнэдалай, Өвөрхангайн, Бүрд, Баян-Өндөр, Төв аймгийн Баян-Өнжүүл зэрэг олон сумдууд айраг үйлдвэрлэдэг гол нутаг юм.

Айраг төст ундааг хилийн гадна орших Монгол угсааны Халимаг, мөн түүнчлэн Казах, Киргиз, Автономит Башкир зэрэг улсууд хийдэг уламжлалтай.

Хууль эрх зүйн хамгаалалт

Соёл, спорт, аялал жуулчлалын сайдын /хуучин нэрээр/ 2013 оны 02 дугаар сарын 08-ны өдрийн А/41 тушаалаар "Монгол улсын соёлын биет бус өвийн төлөөллийн үндэсний бүртгэл"-д 80 өвийн төрөл зүйл, "Монгол улсын яаралтай хамгаалах шаардлагатай соёлын биет бус өвийн үндэсний бүртгэл"-д 16, нийт 96 өвийн зүйлийг шинэчлэн бүртгэж батласан байна.

"Монгол улсын соёлын биет бус өвийн төлөөллийн үндэсний бүртгэл"-ийн Үндэсний уламжлалт зан үйл, ёслол, баяр наадмын төрөлд:

- Гүүний үрс гаргах зан үйл,
- Гүү барих зан үйл,
- Унага тавих зан үйл,
- Айраг, сархадын холбогдолтой зан үйл,

Байгалийн болон сав ертөнцийн тухай мэдлэг, заншил, уламжлалт арга технологийн төрөлд:

Цагаан идээ бэлтгэх уламжлалт арга

Ардын уламжлалт гар урлалын төрөлд:

Уламжлалт арьс, ширэн урлал гэсэн өвийн төрөлд хөхүүрийн айрагтай холбоотой өвийн зүйлийг хамааруулан оруулж баталсан байна.

"Соёлын биет бус өвийн их наадам" 2014.5.15-ы өдөр баталсан Соёлын өвийг хамгаалах тухай хууль /шинэчилсэн найруулга/-д "Соёлын асуудал эрхэлсэн төрийн захиргааны төв байгууллага соёлын биет бус өвийг хадгалж хамгаалах, түүнийг өвлөн уламжлагчийг тодруулах, алдаршуулах, авьяас билгийг хөгжүүлэх, олон нийтэд сурталчлан түгээн дэлгэрүүлэх зорилгоор гурван жил тутам улсын хэмжээнд соёлын биет бус өвийн их наадмыг зохион байгуулна" гэж заасан.

5 жил тутам зохиож ирсэн Бүх ард түмний урлагийн их наадмыг 1991 оноос эхлэн "Ардын урлагийн их наадам" хэмээн нэрлэн, зөвхөн ардын язгуур, уламжлалт урлагийн төрөл, зүйлийг хамруулан явуулах болж 1991, 1996, 2001 онд улсын хэмжээнд зохион байгуулж 2011 онд уламжлалт гар урлалын төрлийг хамруулан зохион байгуулах болжээ. Ингэснээр Гар урлалын энэхүү төрлөөр Хөхүүр хийдэг өвлөн уламжлагч нар оролцох боломж нээгдсэн байна.

Мөн 2014 онд шинэчлэн батлагдсан Монгол Улсын Соёлын өвийг хамгаалах тухай хуулийн 26.1 дүгээр заалтад "Соёлын биет бус өвийн үзлэгийг гурван жил тутамд, түүх соёлын үл хөдлөх дурсгалын тооллогыг таван жил тутамд, түүх, соёлын хөдлөх дурсгалт зүйлийн тооллогыг дөрвөн жил тутамд соёлын асуудал эрхэлсэн төрийн захиргааны байгууллага аймаг, нийслэлийн Засаг даргатай хамтран зохион байгуулна", 39.2. дахь заалтад Соёлын асуудал эрхэлсэн төрийн захиргааны байгууллага соёлын биет бус өвийг хадгалж хамгаалах, түүнийг өвлөн уламжлагчийг тодруулах, алдаршуулах, авьяас билгийг хөгжүүлэх, олон нийтэд сурталчлан түгээн дэлгэрүүлэх зорилгоор гурван жил тутам улсын хэмжээнд соёлын биет бус өвийн их наадмыг зохион байгуулна гэж заасны дагуу үзлэг тооллого, наадмыг зохион байгуулан ажиллаж байна.

Хадгалж хамгаалах чиглэлээр хэрэгжүүлсэн үйл ажиллагаа

"Өндөр Гэгээний төрсний ойн даншиг Их баяр наадамд Хөхүүрийн монгол айрагны дээжээр мялаалга өргөмүй" хэмээх мялаалгын үйл ажиллагааг 2015 оны 7-р сарын 26-ны өдөр Өвөрхангай аймгийн Хархорин сумын нутагт зохион байгуулав.

Уг арга хэмжээг Соёлын өвийн төв, "Айрагны нутгаар" ТББ, "Байгаль соёлын өвийг хамгаалах сан" ТББ хамтран зохион байгуулж 325 гэрэл зураг, 16 цагийн видео бичлэгийг хийж бүртгэл мэдээллийн санг баяжуулсан.

Үйл ажиллагаа нь "Хөхүүрийн шилдэг айраг" шалгаруулах уралдаан, Хөхүүрийн айргийг хийх, хэрэглэх талаар үлгэр жишээ ажиллаж байгаа сумдыг шалгаруулах уралдаан, мялаалгын үйл ажиллагааны нээлт, хаалтын үйл ажиллагаа зэргээс бүрдсэн болно.

Айргийн баяр, мялаалгын ёслолын үйлэжиллэгааг зохион байгуулах хороог "Айрагны нутгаар" ТББ-ын тэргүүн Ч. Сосорбарамбаар ахлуулан 10 хүний бүрэлдхүүнтэй байгуулж ажиллав. Хороо бэлтгэл хангах тодорхой төлөвлөгөө гаргаж идэвхи санаачлагатай ажиллав. Хорооны гишүүд 5 аймгийн 16 суманд томилолтоор ажиллаж айргийн баяр, уралдаанд яаж оролцох талаар тайлбарлан танилцуулж бэлтгэлийг хангуулснаар баяр, уралдаанд 4 аймгийн 13 сум, 33 айл өрх оролцсон нь хөхүүрийн айраг хийдэг бүх аймаг сумдын 70% орчим хувийг хамарсан байна.

Өвөрхангай аймгийн Хотон сумд зохион байгуулагддаг "Айрагны баяр" нь улс орон даярх хөхүүр урлаачид, хөхүүрийн айрагныхаа амт шимтээр бахархан гайхуулах адуучид, айрагны сайныг уух дуртай зон олны цугларах дуртай баярын нэг юм.

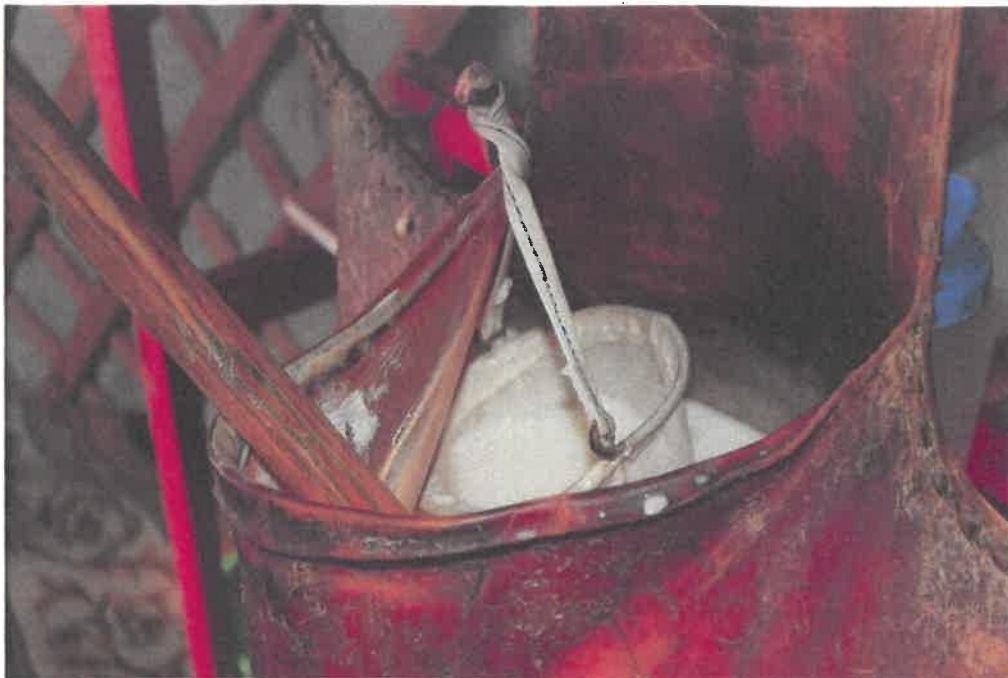


Нийслэл Улаанбаатар хотноо 2017 оноос Улсын Их баяр наадмын хүрээнд "Айрагны баяр"-ыг зохион байгуулдаг болсон нь удам Монгол орны хөхүүрийн айрагны соёлыг түгээгч өвлөн уламжлагч, түүнийг шимтэн уух дуртай "айраганд дурлагсад"-ын талархалыг хүлээсэн баяр болоод байгаа билээ. Уламжлалт баяр ёслолоор дамжуулан улс даяар хөхүүрийн айрагны онцлог, ач холбогдол, хөхүүрийн айрагтай холбоотой зан үйлийг сурталчилах томоохон индэр болж буй юм.



Эдгээр үйл ажиллагааны үр дүнд хөдөө орон нутгийн амьдралаас хол байдаг нийслэл Улаанбаатар хотын залуусд хөхүүрийн айраг, түүнтэй холбогдох зан үйл, мөн монгол уламжлалт идээ будааг таниулах зорилгоор жилийн 4 улиралд хөхүүрийн айрагаар үйлчилэх өвлөн уламжлагч нарт түшиглэсэн уушийн газрууд үүд хаалгаа нээсэн нь СББӨ-ийг хадгалаж хамгаалах, түгээн сурталчилах шинэ гарц бөгөөд тухайн өвийн зүйл төдийгүй, бусад соёлын өвийг тогтвортой хөгжих үүдийг нээсэн нааштай алхам болж байна.

Өвөрхангай аймгийн Бүрд сум нь 2012 оноос аймгийн хэмжээнд "Адууны баяр"-ыг уламжлал болгон зохион явуулж байна. Энэхүү үйл ажиллагаанд уургач, бугуйлч, айраг уух тэмцээн, сайхан айраг, хувин сав, жороо морь, хос морьтон шалгаруулах зэрэг уралдаан, наадмыг зохион байгуулж байна.



Улсын болон бүсийн чанартай үзэсгэлэн, яармаг худалдаанд оролцож Баруун бүсийн шилдэг бүтээгдэхүүний уралдаанд 3 удаа тэргүүн байр, Улсын хэмжээнд уламжлал болгон зохион байгуулагддаг "Цагаан сар", "Эрийн 3 наадам" зэрэг үзэсгэлэн худалдаанд 2008, 2010 онд тэргүүн байр эзэлж нутгийн шилдэг брэнд бүтээгдэхүүн юм.



Булган аймгийн Могод сумын өвлөн уламжлагчид нь "Намрын ногоон өдрүүд", "эрүүл хүнс", "Хангайн бүсийн үзэсгэлэн худалдаа" зэрэг томоохон яармаг худалдаанд өвлөгчдөө хамруулан "Орон нутгийн шилдэг брэнд бүтээгдэхүүн", "Хангайн бүсийн шилдэг бүтээгдэхүүн", цом, өргөмжлөл, мөнгөн шагналаар шагнуулжээ.

Хам бүлэг, өвлөн уламжлагч, ТББ-ийн оролцоо

Соёлын өвийн төвөөс 2010-2018 онд хийсэн бүртгэл судалгааны ажлын хүрээнд "Хөхүүрийн айраг исгэх зан үйл"-ийг ЮНЕСКО-гийн Хүн төрөлхтний СББӨ-ийн төлөөллийн жагсаалтанд бүртгүүлэх ажлыг дэмжсэн орон нутгийн төр захиргааны байгууллага, өвлөн уламжлагч, холбогдох ТББ-тай хамтран уулзалт семинар, хэзрийн судалгаа, наадмыг зохион байгуулсан.

Өвлөн уламжлагч, хам бүлгийн төлөөллөөс чөлөөт, урьдчилан мэдэгдсэн зөвшөөрлийг авч өвийг нэр дэвшүүлсэн материалын хамт ЕНБД нарын газарт хүргүүлсэн.

ЮНЕСКО-гийн Яаралтай хамгаалах шаардлагатай СББӨ-ийн жагсаалтад "Айраг исгэх зан үйл"-ийг бүртгүүлэх тухай зөвшөөрөл өгсөн өвлөгчдийн нэрс.

Хам бүлэг, өвлөн уламжлагчид, ТББ-аас чөлөөт, урьдчилан мэдэгдсний үндсэн дээр авсан зөвшөөрөл

1. Зөвшөөрөл (Өвөрхангай, Булган, Архангай аймаг)

2. Зөвшөөрөл (Улаанбаатар хот, Дундговь аймаг)

Бүртгэл судалгааг баяжуулахад ажилд хам бүлэг, өвлөн уламжлагч, ТББ-ын оролцоо.

Энэхүү бүртгэлд хамрагдсан "Хөхүүрийн айраг исгэх зан үйл"-ийг өвлөн уламжлагчид Архангай, Булган Дундговь, Төв, Өвөрхангай аймгийн айрагтай сумдад байдаг бөгөөд өвлөн уламжлагчийн бүртгэл судалгаанд хамрагдсан эдгээр өвлөн уламжлагчид нь тухайн орон нутагтаа хүлээн зөвшөөрөгдсөн, нэр хүндтэй, туршлагатай өвлөгч нар юм.

Айраг исгэх зан үйлийг уламжлан яваа орон нутгийн иргэд нь гэр бүлийн хэмжээнд хамтран хийж гүйцэтгэдэг, адуутай айл бүхэн айраг исгэдэг учраас олон зуун өвлөн уламжлагчтай учир бүх иргэдийг бүртгэх боломж хомс юм.

Хөхүүрийн айраг исгэх зан үйлийг өвлөн уламжлагчдын шилдэг төлөөллийн нэрс

Айраг исгэх болон хөхүүр урладаг өвлөн уламжлагчдын бүртгэл

/2010-2018 оны байдлаар/

Монгол улсын соёлын биет бус өвийн уламжлалт зан үйл, гар урлалын ай савд багтах айраг айраг исгэх уламжлалт зан үйл, хөхүүр улах уламжлалт арга технологийг өвлөн уламжлагч нарын бүртгэл 2018 оны байдлаар УНБМСанд айрганы голомт нутаг болох Архангай, Өвөрхангай, Дундговь, Өмнөговь, Төв, Баян-Өлгий гэсэн 6 аймгийн 232 /давхардсан тоогоор/ уламжлагч бүртгэгдээд байна. Эдгээр өвлөгчид айргийг зөвхөн исгэхээс гадна 101 хүн нь өөрсдөө хөхүүрээ урлан хэрэглэж байна.

Айраг исгэх болон хөхүүр урладаг өвлөн уламжлагчдын

судалгаа, тоон үзүүлэлт

№	Аймгийн нэрс	Айраг исгэдэг өвлөн уламжлагчын тоо	Хөхүүр урладаг өвлөн уламжлагчын тоо	Дүн /давхардсан тоогоор/
1	Архангай	36	22	36
2	Баянхонгор	14	10	14
3	Баян-Өлгий	32	14	32
4	Дундговь	110	29	116
5	Өмнөговь	15	8	15
6	Өвөрхангай	19	18	19
	Нийт дүн	226	101	232

ХОЛБОО БАРИХ ХАЯГ:

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