

**INSTITUTE OF HISTORY AND ARCHAEOLOGY,
MONGOLIAN ACADEMY OF SCIENCES**

**ETHNOGRAPHIC REPORT OF THE INTANGIBLE
CULTURAL HERITAGE IN THE REGION OF
GATSUURT MINING AREA, MANDAL SOUM OF
SELENGE PROVINCE, MONGOLIA**

PART I

REPORT

**ULAANBAATAR
2015**

**INSTITUTE OF HISTORY AND ARCHAEOLOGY,
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IN THE REGION OF GATSUURT MINING AREA, MANDAL SOUM OF
SELENGE PROVINCE, MONGOLIA**

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PROJECT OVERVIEW

Methodology: The ethnological investigation near the Gatsuurt deposit, Mandal soum, Selenge aimag was achieved by means of conducting interviews with local administrations, citizens and herdsmen to connect information, sources and statistics.

Scale: The research materials in the scale of research were collected in the Mandal soum, Selenge aimag, Noyon mountain region, the Noyon Mountain back foothill named Kherh (4 bagh) and the south-east foothill named Baljiin (5 bagh).

Team: The team comprised four members, including three researchers of the Archaeology and Ethnology Emergency Department and Social Anthropology and Culture Department, Institute of History and Archaeology, MAS. A driver carried out research in Noyon mountain region, Mandal soum, Selenge aimag interviewing citizens in the centre of the soum and herdsmen in the countryside.

Objectives: The primary focus of our expedition was to clear the issues surrounding the citizens and herdsmen's quality of life, traditional economy, relations between mining and traditional lifestyles with respect to the recent situation, valuation and significance of the mining industry by the local people, common oral histories among them and their knowledge.

Interviewees: In the scale of expedition we visited herdsmen families in the Noyon Mountain foothill region named Biluutei and Baljiin, administrations and some families in the centre of soum collecting research materials and sources. The research involved over 50 citizens, members of twenty families of Kherh-4 bagh, 15 families of Mandal-5 and Tunkhel villages and 7 families in Boroo river region, totalling 55 people. There were 9 families of native people, 7 families from Khovd aimag, 3 from Arkhangai aimag, 4 from Uvs, two from Bayan-Olgii aimag, 3 from Bayankhongor, 4 from Khuvsgul aimag and 3 from Govi-Altai aimag. In total, the research included citizens from 31 soums of 10 aimags. 28 men and 14 women aged between 31 and 80 participated in the interviews, with the average interviewee age being 50-55. Nationalities included Khalha, Borjigin, Olkhunud, Harchin and Sharnuud. Khalha was the predominant nationality interviewed, this is because the territory covers that which was former Tusheet Khan aimag. Moreover, included in the research were individuals from the following ethnic groups: a Torguud, a Kharagch of Bayad, 2 Soyons of Tuva, 2 Jadyks of Kazakhs, 2 Shaavai Elkhen of Khoton, two Khoids of Oiarat and a Mongol Uriankhan as we registered.

Site Selection: The main region of our expedition is the region of Noyon Mountain. The research extended to a 20 km radius from the Noyon Mountain. This region was selected to best capture the herdsmen's locations and to meet our study objectives.

Key Findings: Our research findings demonstrate that there are many individuals from the western parts of Mongolia. As such, it is evident that the number of native people is decreasing.

The increasing number of newcomers has resulted in a decrease in the knowledge level connected with this region, its tradition, history and oral history. However, individuals arriving from other soums and aimags many years ago have retained some knowledge of the previous century from the native people as we noticed.

The results of our research (information and explanations by the native people on the related issues) and the conclusion by the native people on this issue is significant. Our expedition results show that there are several mountains and hills in this region that were worshiped from ancient time. One of them that takes the highest place is Noyon Mountain. Its worship was interrupted during the socialism and was recovered in 1990's. The worship ritual that was made by Buddhist lamas was recovered. However, over the past three years, the worship rituals have been carried out by shamans which has not been well-received by the locals. Formerly, the Noyon Mountain was worshipped by people who climbed from its south-eastern foothill named Baljiin. However, following the establishment of the Gatsuurt Mine exploration facility which is surrounded by a fence in the southern foothill of the mountain, only company employees are granted permission to enter them mine exploration area. Therefore, the people who want to worship the mountain began climbing the mountain in its northern part.

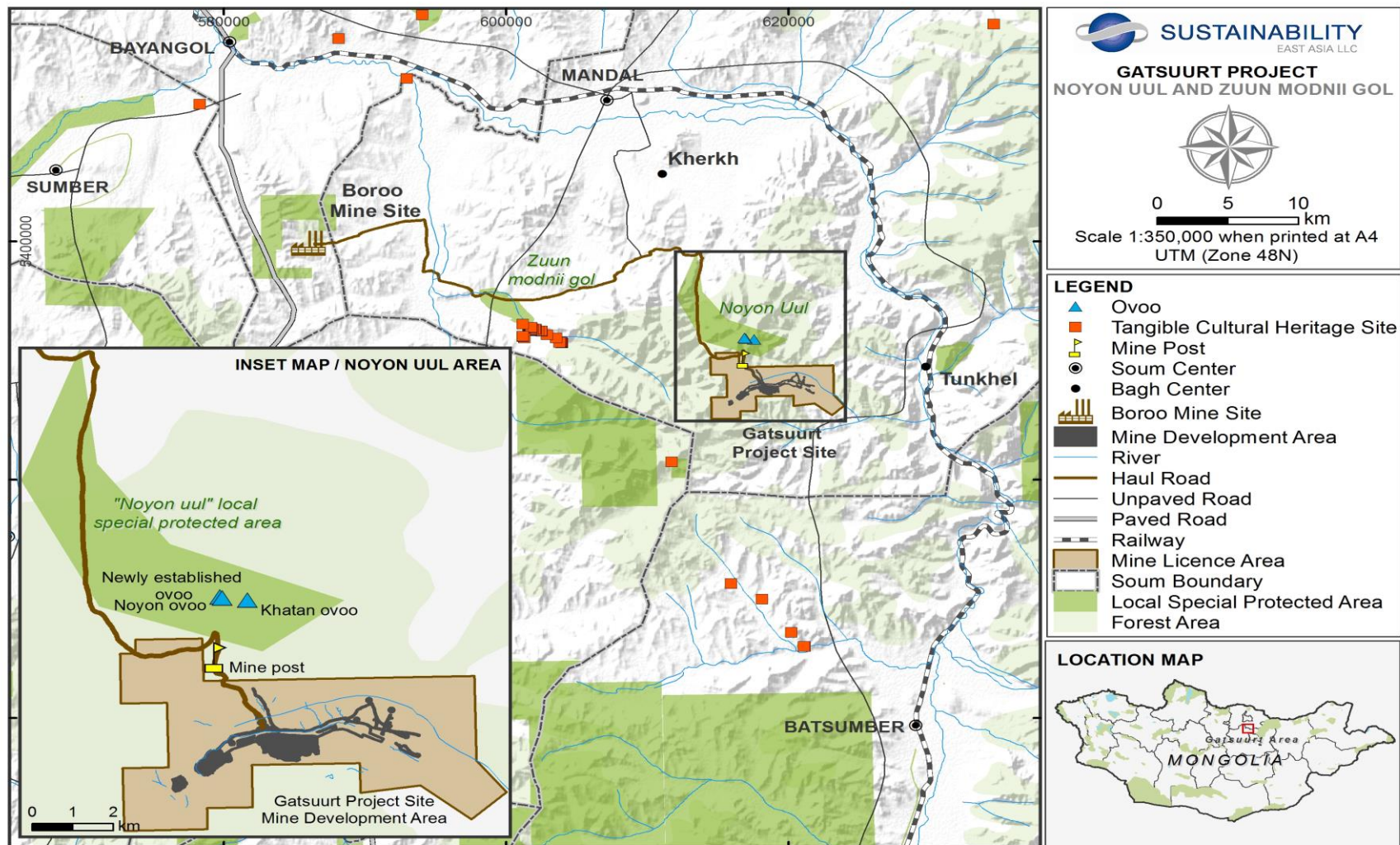


Figure 1 Map showing Key Cultural Heritage Sites in Relation to the Gatsuurt Mine Site, Mine Licence Area, and Public Road

In the region where our research was conducted, farming has continued to develop and evolve, as is evidenced by geographic features. An increase in the area of land being cultivated has resulted in a decrease in the amount of land available for pastoral farming. The number of people who have moved from the western aimags has continued to increase year by year, thus resulting in an increase in livestock numbers in this region. Consequently, conflict has arisen due to competition between the two primary lifestyles in this region, farming and livestock breeding. Moreover, the intensification of mining activities in this region has amplified the land-use conflicts. Those interviewed are concerned the mining operations in this region will adversely impact the livestock, pasture and environment. The herdsmen of Khuh Biluutei in Noyon Mountain's north foothill and in Baljiin in its south-east foothill, in particular, expressed concern that this issue requires urgent attention.



One of the problems investigated during the research was the largely non-existent relationship between mining companies and the local herdsmen. This lack of relationship has resulted in the herdsmen not having a good understanding of the mining industry, which has consequently led the herdsmen to view the mining industry in a negative light.

Location Determination: There are 17 soums in Selenge aimag. The biggest soum, Mandal, is situated approximately 174 km from Ulaanbaatar city and has 45 km improved earth road. Mandal is located in the forest-steppe of Khan Khentii mountain range, 1000-2228 meters above sea level. The groundcover is comprised of sedge, couch grass and moss. Groundcover also includes forest and steppe plants of the neighbouring northern forest region of Mongolia and southern Siberian forest region.

Influence and Expected Risk on Culture Heritage: We include the locations of worship, mountains, hills, respected lands and areas of taboo to the “heritage place” category. The establishment of ovoos on the mountains by humans makes these mountains “alive” and significant, leading to the development of social culture and history tradition in a place. People consider these placed important elements for their society and culture.

Different factors and influences by society have led to the condition in which the “heritage places” will be negatively impacted, their native image will be changed or will disappear. In regions where mining production and transportation are intensified, the quality of life for native herdsmen has been limited and adversely affected. As such, our research area identified few herdsmen and no native herdsmen. Therefore, we had to expand our survey area significantly.

Obtaining accurate information about any native culture is best achieved by consulting directly with the local native people. The location of the native herdsmen, with large distances between them, means that interaction is rare and irregular. Thereby decreasing the historical and traditional knowledge and taboos passed between and within them, as found in this study.

The intensive society and economy influence has made valuation of the belief as the native culture element low and the worship rituals disappeared. Particularly, mining product transportation, building the infrastructure in the way of railway and paved roads may be the cause of negative influence on the native land image.

Environmental Conditions of the Survey Area: The survey duration extended from 11th to 26th June 2015 in the scale of the Ethnology expedition near the Gatsuurt deposit, Mandal soum, Selenge aimag.

Survey Team: The team members who carried out this work is listed in Table 1.

Table 1 Research team members

Name	Position
S. Chuluun	Head of Research Team
B. Badma-Oyu	Member of Research Team
G. Byambaragchaa	Member of Research Team
M. Altanshagai	Member of Research Team
R. Dondov	Vehicle driver

Details of the survey participants: Herdsmen, farmers, administrative workers and social workers in Kherh-4 and Mandal-5 baghs were involved in our research. The survey participants ages ranged between 30 and 75. Gender was not important for our survey objectives. We sought to focus our attention on including native people in our research, the comprised representatives from all ages brackets, professions and educational backgrounds. Native individuals were preferred because, having lived in the area for 20 and more years, they have the greatest knowledge and understanding of the area.

20 families of Kherh-4 bagh, 15 families Mandal-5 bagh and Tunkhel village and 7 families near the Boroo river (totalling 55 people) were involved in the ethnology survey. There were 9 families of native people, 7 families from Khovd aimag, 3 from Arkhangai aimag, 4 from Uvs, 2 from Bayan-Olgii aimag, 3 from Bayankhongor, 4 from Khuvsgul aimag, 3 Govi-Altai aimag. In total, citizens from 31 soums of 10 aimags were included. This group consisted of 28 men and 14 women aged between 31 and 80, with the average interviewee age being 50-55. Nationalities include Khalha, Borjigin, Olkhunud, Harchin and Sharnuud. The domination of

khalha people is caused by the territory that was formerly Tusheet Khan aimag. Moreover, there was a Torguud, a Kharagch of Bayad, 2 Soyons of tuva, 2 Jadyks of Kazakhs, 2 Shaavai Elkhen of Khoton, 2 Khoids of Oiarat and a Mongol Uriankhan registered as participating.

The local administration representatives involved in the interview:

1. A. Dashzeveg, Governor of Kherh-4 bagh;
2. N. Oyunchimeg, Internal Affairs worker, Governor Office, Kherh-4 bag;
3. P. Saintuya, Culture Centre employee, Kherh-4 bagh;
4. G. Chuluunbaatar, local museum worker, Kherh-4 bagh;
5. S. Radnaabazar, Governor of the Mandal-5 and Tunkhel village;
6. Ariungerel, Citizen Registration worker, Mandal-5 and Tunkhel village;
7. Ts. Baigalmaa, Head of the Culture Centre, Mandal-5 and Tunkhel village; and
8. N. Nergui, Environmental Officer, Mandal-5 and Tunkhel village.

Research situation: No natural disasters occurred during our expedition and weather remained consistent with generally warm conditions experienced. The hot days did not negatively impact our research work. Because of the regional geographic features, there was a lot of dry wind and dust generated.

Research Methodology: Questionnaires, dialogue, synthesis and investigation in our expedition as the ethnology common methods and the several methods were used on the basis of the exact situation.

Information with respect to local citizens involved in the interviews is included in the table below:

Table 2 Citizens in the northern foot of the Noyon mountain

№	Name	Ethnic group	Age	Sex	Administration	Recent campus	Homeland
1.	Munkhtuya Norjmaa	Borjigin	40	Female	Kherh-4 bagh	Khuh Bilguut, the Mountain foot	Bayankhairkhan, Zavkhan
2.	Tsolmon Yumjir	Borjigin	56	Male	Kherh-4 bagh	Khuh Bilguut, the Mountain foot	Erdenedalai, Dundgovi
3.	Batsukh Lkhamaa	Borjigin	61	Male	Kherh-4 bagh	Urtyn, the Mountain foot	Buyant, Khovd
4.	Tsend-Ochir Badadrch	Borjigin	73	Male	Kherh-4 bagh	Suul tolgoi, the bagh center 1-25	Lun, Tov
5.	Tuya Baatar	Borjigin	57	Male	Kherh-4 bagh	Urtyn, the Mountain foot	Bayangol, Selenge
6.	Doosoi Gonchig	Olkhunud	64	Male	Kherh-4 bagh	Urtyn, the Mountain foot	Buyant, Khovd
7.	Ser-Od Dontor	Torguud	50	Male	Kherh-4 bagh	Urtyn, the Mountain foot	Bulgan, Khovd
8.	Munkhzaya Dambasuren	Borjigin	31	Male	Kherh-4 bagh	Urtyn, the Mountain foot	Zavkhan
9.	Ariunjargal Chimeddulam	Khalha	52	Female	Kherh-4 bagh	Urtyn, the Mountain foot	Battsengel, Arkhangai
10.	Purevsuren Naidan	Borjigin	63	Male	Kherh-4 bagh	Khuh Bilguut, the Mountain foot	Bornuur, Tov
11.	Dovchin Namsrai	Kharchin	80	Female	Kherh-4 bagh	Khuh Bilguut, the Mountain foot	Saikhan-Ovoo, Dundgovi

No	Name	Ethnic group	Age	Sex	Administration	Recent campus	Homeland
12.	Odongerel Dugar	Khalh	59	Male	Kherh-4 bagh	Khuh Bilguut, the Mountain foot	Batsumber, Tov
13.	Purevsuren Naidan	Borjigin	63	Male	Kherh-4 bagh	Urtyn, the Mountain foot	Mandal, Selenge
14.	Togmid Vaanchig	Borjigin	51	Female	Kherh-4 bagh	Khuh Bilguut, the Mountain foot	Bayangovi, Bayankhongor
15.	Bat-Erdene Ganbaatar	Olkhunud	68	Male	Kherh-4 bagh	Khuh Bilguut, the Mountain foot	Darvi, Khovd aimag
16.	Tsengel Norjin	Taij	66	66	Kherh-4 bagh	Khuh Bilguut, the Mountain foot	Must, Khovd
17.	Dagvadorj Odkhuu	Olkhunud	72	Male	Kherh-4 bagh	Kherh bagh center	Darvi, Khovd
18.	Dashmaa Surmaa	Khalh, Ugalz	70	Female	Kherh-4 bagh	Kherh bagh center	Saikhan, Bulgan
19.	Tsogtbaatar Agvaan	Khoh shart	39	Male	Kherh-4 bagh	Khuh Bilguut, the Mountain foot	Bayankhairkhan, Zavkhan
20.	Davaasuren	Borjigin	76	Female	Kherh-4 bagh	Khuh Bilguut, the Mountain foot	Khotont, Arkhangai
21.	Khishgee Ravjir	Borjigin	52	Male	Kherh-4 bagh	Khuh Bilguut, the Mountain foot	Tsagaan-Uul, Khovsgol

Table 3 Citizens in the southern foot of the Noyon mountain

No	Name	Ethnic group	Age	Sex	Administration	Recent campus	Homeland
1.	Davaajav Bayandalai	Bayad	58	Male	Mandal-5 bagh	Baljiin, the Mountain foot	Malchin, Uvs
2.	Zakhai Khanagait	Jatyk (kazak)	65	Female	Mandal-5 bagh	Baljiin, the Mountain foot	Ulgii, Bayan-Ulgii
3.	Tseren Baljkhai	Kharagchuu (Bayad)	67	Male	Mandal-5 bagh	Baljiin, the Mountain foot	Khyargas, Uvs
4.	Choton Togtokh	Kharagchin (Bayad)	62	Male	Mandal-5 bagh	Baga budanch	Khyargas, Uvs
5.	Galragchaa Lasar	Uriankhan	64	Male	Mandal-5 bagh	Baga Budanch	Khaliun, Govi-Altai
6.	Davaadorj Gochoo	Borjigin	55	Male	Mandal-5 bagh	Baga Budanch	Khairhan, Arkhangai
7.	Khulganaa Ravdan	Tsagaan soyod	55	Male	Mandal-5 bagh	Baga Budanch	Tsengel, Bayan-Ulgii
8.	Munkhbat Erdene	Shaavai elkhen (Khoton)	54	Male	Mandal-5 bagh	Baga Budanch	Tarialan, Uvs
9.	Iliesh Murat	Itele	87	Male	Mandal-5 bagh	Baljiin, the Mountain foot	Buyant, Bayan-Ulgii

Table 4 Citizens in Mandal-5 bagh and Tunkhel village in the south-west region of Noyon Mountain

No	Name	Ethnic group	Age	Sex	Administration	Recent campus	Homeland
1.	Tsedendorj Tserendorj	Tunkhel	56	Male	Mandal-5 bagh	Tunkhel tosgon	Burentogtoh, Huvsgul
2.	Buyantogtokh Zonrov	Tuva	70	Male	Mandal-5 bagh	Tunkhel tosgon	Buyant, Khovd
3.	Lhagvasuren Zashlag	Borjigin	63	Female	Mandal-5 bagh	Tunkhel tosgon	Mandal, Selenge
4.	Mutagar Kaken	Jadyk (kazah)	76	Male	Mandal-5 bagh	Tunkhel tosgon	Bulgan, Khovd
5.	Gombosuren Nasan	Khalh	72	Female	Mandal-5 bagh	Tunkhel tosgon	Batsumber, Tov

6.	Damdinsuren Tovuudorj	Sharnuud	61	Male	Mandal-5 bagh	Khailaast	Burenkhaan
7.	Enkhtuya Boduh	Borjigin-nachin	61	Male	Mandal-5 bagh	Khailast	Baidrag, Bayankhongor

Table 5 Near the Boroo Gold mine

№	Name	Tribe	Age	Sex	Administration	Recent campus	Homeland
1.	Batmunkh Sharav	Borjigin	65	Female	Kherh-4 bag	Boroo river	Center, Selenge
2.	Choiijil Puntsag	Khoid	51	Male	Kherh-4 bag	Gonir bag	Taishir, Govi-Altai
3.	Bataa Bad	Borjigin	57	Male	Kherh-4 bag	Boroo river	Zuunkharaa, Selenge
4.	Bad Sosor	Borjigin	56	Male	Kherh-4 bag	Boroo river	Mandal, Selenge
5.	Davaajargal Chuluun	Borjigin	46	Female	Kherh-4 bag	Altan boroo brigade	Burentogtoh, Khuvsgul
6.	Dolgorsuren Puntsag	Khoid	56	Female	Kherh-4 bag	Gonir bag	Taishir, Govi-Altai
7.	Erdenechuluun Luvsanjamiyan	Borjigin	57	Male	Kherh-4 bag	Gonir bag	Mandal, Selenge

MONGOLIAN ETHNOLOGICAL SCIENCE IN BRIEF

Mongolia ethnology has developed as an important field since its establishment 50 years ago as a new scientific field. Mongolian ethnology has a long history and strong tradition. It attracts many domestic and foreign researchers. Ethnology development as the modern science began in 1921 when the Science committee was established. It was in this year that the first works on Mongolian tribes were published.

Ethnology (Eng.) or ethnography (Rus.) is defined as the study of people, their genesis, distribution, areas inhabited and relations, tangible and intangible cultures. The ethnology research is done in the exactly required place, on basis of the ethnos culture among the ethnos. Therefore, it prepares the expedition sources that is important for the nationality custom history heritage by nation and makes big contribution to the history study foundation.

The concept ethnos is defined as “people who have the same genesis and belong to a specific analogical type of history, language, culture and lifestyle” in general. The main way of the ethnos formation process is nationality. The smallest unit of the ethnos is clan and the unit bigger than clan is ethnic group. The ethnic group includes several clans that have same territory, border, culture, custom, economy, language and national consciousness. The main goal of the Mongolian ethnology is to study Mongolian national genesis and genetic culture.

Ethnology does not include any theoretical conclusions connected with ethnos group anthropology image, locations, history, language, being, culture, society system and family relations but it aims to systematically express all of it. Therefore, this field of study is more easily described than other fields.

The ethnology research is organized in the expedition way and it can be divided into three parts:

1. Travel way research. This involves the researcher traversing the area in questions and making brief notes of the culture and being as the sketch of the following researches, projects and themes.
2. Thematic research. This research is more in depth than the travel way research and its goal is to prepare the source according to the detailed ethnology questioning being in a place for long period. All ethnology reports written after the expeditions were written in the thematic research way.
3. Monograph-aimed research. The goal of this research is to write the history of an ethnos or nationality. To achieve this, the researcher has to carry out several thematic researches among the aimed people. It takes several years of hard work and its result will be a monograph that could decide an important issue of an ethnos or ethnic group.

The kept sources on the genesis of Mongols and their behaviour norms, travel notes by foreign travellers and researchers, sources on ancient Mongolian history and ethnology in Mongolian, Chinese, Arabian, Persian and European languages and interpreted into science language by many foreign languages made an important contribution to the establishment of the Mongolian ethnology basis.

Many works written by the famous orientalist N. Ya. Bichurin on the basis of sources in Chinese language, travel notes by famous Russian scientist A. M. Pozdneev, famous Russian travellers N.M. Prjevalskii, G. N. Potanin, P. K. Kozlov and history and ethnology works by famous traveller, ethnologist G. Ye. Grumm-Grijmailo and Russian and Soviet Union scientist B. Ya. Vladimirtstov are the unique and significant works on the Mongolian society situation, genesis and customs. Works by the aforementioned researchers and their apprentices in many countries are the unique ethnology foundation.

Works by scientists J. Tseveen, G. Badrakh, B. Rinchen, Ts. Damdinsuren, Kh. Perlee, Ch. Dalai and other scholars were dominant in modern Mongolian ethnology in the beginning of the 20th century. Intensive ethnological investigations began in the middle of the last century. In 1950s the ethnology expeditions of the Institute of History, Mongolian Academy of sciences became regular, with expeditions organized in Khuvsgul, Khentii, Khovd, Uvs and Bulgan aimags and research on Durved, Zakhchin, Torguud, Uriankhai, Myangad, Buriad, Khalh, Darkhad and Tsaatan was conducted intensively. Works by the new generation, including S. Badamkhatan, G. Sukhbaatar, Ts. Gochoo, Ch. Khasdorj and others began to be published.

In 1950s the first Mongolian ethnology staff were trained in the Soviet Union. They began the detailed research of many of Mongolia's ethnic groups. The first Mongolian professional ethnologist S. Badamkhatan established the expedition methodology according to the unique Mongolian features, which became the main basis of ethnology in-country.

As the result of thematic expeditions among the Darkhad and Tsaatan ethnic groups in Khuvsgol aimag since 1959, it became clear that there were Samoyed, Turkish and Mongolian people among the Darkhad ethnic group. This finding provided very important information on the Darkhad ethnic group.

As the results of the expeditions among the Borjigin Khalhas in Bayanjargalan soum of Tov aimag, Sumber, Dalanjargalan, Airag and Ikh Khet soums of Dornogovi aimag, Tsagaandelger and Govi-Ugtaal soums of Dundgovi aimag the books "Borjigin khalh (Боржигин халх)" and "Borjigin feast procedure (Боржигин найрын дэг ёс)".

The period from 1970 to 1980 can be considered the key period of ethnology field staff formation. Despite the trend of that period to study socialist-themed topics, the formation of

the fundamental works on the genesis of the Mongols were also able to be developed during this time. For example, three volume books on the Mongolian ethnology became a big success in which history, intellectual and tangible culture development of Mongols were placed within one cover.

Following this, all political and social changes of Mongolia in the beginning of the 1990s could not bypass this field and the social situation and migration began to make influence on the ethnic features and being. Therefore, this field research had to be do in the world development level.

In the scale of the fundamental research of the Institute of History, Mongolian Academy of Sciences from 1980 to 1990 activity to create the fundamental ethnology work "Ethnology of Mongolia" in three volumes began and the first volume "Khalha's Ethnology" was published in 1987. This thematic research was the beginning of the complete genesis and culture issue of many Mongolian ethnic groups continuing the research of Darkhads, Tsaatans and Borjigin Khalhas which were done from 1960 to 1970.

The Oirat ethnic group study was included in the 5-year thematic research plan of the Institute of History from 1986 to 1991. The expeditions were organized in Uvs, Bayan-Olgii, Khovd soums sources connected with the ethnic groups genesis, being, tangible and intellectual culture sources were gathered and thematic work-out was done. As the result, the book "Ethnology of Mongolia: Ethnology of Oirats" in which the complete ethology issues of Durved, Oold, Torguud, Bayad, Altain Uriankhai, Zakhchin and Myangad ethnic groups were included was published in 1996 for the public use. This book Ethnology of Oirats differs from the first volume on Khalha ethnology in the following features. Firstly, the thousandth system became the later four Oirat's political and society relations basis and the role of ethnic groups (Tsoros, Oold, Torguud, Hoitaar etc.) were changed according to the period situation. Secondly, the remaining of the army and democracy system of XII-XIII centuries had continued until the edge of XIX-XX centuries. Thirdly, the culture heritage of the middle ancient period inherited in Oirats` dialect, relics and intellectual culture. Determination of such features was the significance of the second volume.

The third volume of the Ethnology of Mongolia or the Ethnology of Buriad, Barga, Uzemchin, Dariganga, Khoton, Tuva-tsaatan, Tuva-herdsmen and Khamnigan ethnic groups (1996) was written on the basis of the expedition results in soums of Dornod, Khentii, Sukhbaatar, Khuvsgul and Bayan-Olgii aimags. The core of these micro ethnic groups was Tuva and Buriad Republics, people in Uighur, Xingjian autonomy countries and these ethnic groups lived settled in a definite places breeding livestock and deer and traditionally they hunted which was common for Mongol, Turkish and Tungus ethnic groups as their distinguishing features.

Moreover, it was written on the basis of the researchers and travellers' notes on the Tuva herdsmen, Tuva-tsaatan and Khoton people from Uvs, Bayan-Ulgii, Khovd and Khuvsgul aimags and their history, being, culture and research works made in 30 years by Mongolian ethnologists.

One of the specific period of the Mongolian ethnology period began since 1983 when a complete program of ancient history, ethnology, archaeology and anthropology study under the theme "Genesis and genitive history of Mongols among three rivers' basin" was worked out and the excavations were made in Erdene and Mungunmorit soums of Tov aimag and in Delgerkhaan, Dadal, Binder and Batshireet soums of Khentii aimag, toponyms of three river basins were registered, the research to determine the borders of Ikhesiin Gazar and Ikh Khorig where our khans were buried, to determine the homeland of native Mongolian tribes as Borjigin and Taichuud from 1985 to 1989. The materials of this expeditions became the valuable research materials now.

The last 20 years have been significant. This was the period of new research trends, new methodologies and new researchers. Many issues connected to Mongolian ethnic groups are waiting for their study by classical ethnology methods. Particularly, the intangible culture heritage expedition has kept its classical research methodology.

Formation of the nowadays tangible and intellectual culture formation of Mongols is connected with the formation of many ethnic group formation histories in Mongolia. Formation of many ethnic groups has many historical influences. Wars, moves, conquests and many other influences led to the disintegration of the solid ethnology integration causing the formation of many ethnic groups.

The biggest disintegration of Mongols was continued from XV century until XVI century. It was the move of Oirats from Khalha becoming separate. However, the eastern Mongols continued to be divided into small principalities and in the end of the 17 Century it occupied by Manchurians. It can be said that the administration structure in the period of Manchurian authority made influence on the culture process of many Mongolian ethnic groups.

Dividing Mongolia into four aimags according to the administration organization led to the territorial differences. The Khalha culture came to be dominated in Mongolia because it was located in the political and economy centre and the ethnic groups in the Western Mongolia had the opportunity to keep their earlier features developing independent cultures. Now, 20 ethnic group cultures and their sub-culture research are being studied.

The local culture difference between ethnic groups and their genesis differences have disappeared gradually over the past 20 years, intensifying the assimilation process. This

serves as a reminder to study the culture process in the Mongolian ethnos on the basis of the Social anthropology and to intensify the activity to pass the intangible culture heritage to the future generation.

Mongolian intangible cultural heritage is rich. Some of them are registered in the world cultural heritage fund. For instance, in 2005, the Mongolian folk long song was registered as “The oral and intangible cultural rare heritage of humanity” in the UNESCO. Also our ballad, bagpipe and bielgee dance are registered as “World intangible cultural heritage”.

Recently the paragraphs to protect and keep intangible culture heritage has been added to the Constitution and state culture politics. The national Morin Khuur, Long Song and Mongolian Khoomii programs were worked out and the politics to keep and protect Borjigin Song, Central Khalha’s Yurool and Magtaal, Buriatan Altargana festival and other activities that show the ethnic group specialty is being realized.

The Mongolian ethnology study significance has increased in recent years and it was written in the 27.8, chapter 5, Culture heritage protection law of Mongolia as: “The preliminary palaeontology, archaeology and ethnology exploration and research has to be done to have evaluation before the land to build cities or settlements, buildings, roads, water power station, have farming, mineral exploration and exploitation”. Moreover, in the paragraph 27.9 it was written as: “The subscriber is responsible for the emergency expenses for the discovered historical and culture heritages during the preliminary exploration” and in the paragraph 27.10 it was written as: “The decision to give for land owning will be not valuable if the preliminary exploration and evaluation are absent”. Our exploration and research in Noyon Mountain and Boroo river, Mandal soum, Selenge aimag is the one of the of the preliminary ethnology exploration and emergency work examples.

CHAPTER 1: THE SOCIAL STATUS IN MANDAL SOUM, SELENGE AIMAG

Today's Mandal, Tunkhel soums, Zuunkharaa town, Baruunkharaa and Bayangol of Selenge aimag, Shaamar soum and Darkhan city of Darkhan-Uul aimag and Batsumber soum of Tov aimag were known as Baatar vangiin khoshuu, Tusheet khan aimag in the beginning of the XX century.

The territory was given by Avtai Sain Khan to his elder son Ulziit in 1700 and used to be named as the end Khoshuu in the north way right part of Khalha in Tusheet khan aimag. In 1911 Bogd Khan made it Baatar Beiliin Khoshuu and it had included in the Baatar van Navaan-Yunden's Khoshuu in 1916. In 1924, after the first Constitution was approved, the names of the aimags and Khoshuus were changed and it had name Noyon Uul Khoshuu of Bogd Khan Uul aimag. As the native old people talked that the Governor office of that Noyon Uul Khoshuu was today's Gatsuurt mining centre.

There was the Kherhiin monastery in the south foot of Kherh Mountain and Khamba lama Baajav and gesgui lama Tserendorj were heads of the monastery. The monastery's main purpose was to help believers and Tsam ceremony and Maidar worship ceremony were absent. The monastery's main worshipped god was Lham. The monastery activity was interrupted in 1926.

During the reorganization of the local administration in 1924 it began to be named as Tungalag Mandal soum of Noyon Mountain khoshuu, Bogd khan Mountain aimag and belonged to Tov aimag until 1938, to Selenge aimag from 1938 to 1943, to Tov aimag again from 1943 to 1959 and finally to Selenge aimag from 1959 until present. It was Bogd khan's farming reserve since 1911 and 1923 it became the state farming reserve that confirmed that this region was a place where farming and livestock breeding were developed in same way. The state farming reserve had two water mills of flour in the Kharaa River inward flow.

When the community movement were intensified in 1950's, the communities Tungalag, Bayangol and Tsetserleg were established in 1959 the all soum members integrated as the community Tsetserleg and it became one large soum that consisted of big state economy unit Zuunkharaa, Tsetserleg community and an alcohol plant.

In the 1960's in the east of the Noyon Mountain wood preparing and processing enterprise in the basins of Kharaa and Tunkhel rivers and it belonged to Tov aimag. However, it was included in Selenge aimag in 1965 and the Tunkhel khoroo began to be established. This

Our expedition members visited the place Dev in the north-east of Kherh Mountain following the old native man B. Tsend-Ochir. There were no any ruins were seen. However, there were remaining of red brick and cast iron cauldron fraction.

wood preparing enterprise shifted woods by human power to the railway carriages. Then in 1974 wood began to be shifted by crane and use MAZ-503 track transporting wood without cutting, making their activity modernized. Since 1989, first wood preparing and transporting rent brigade headed by Z. Buyantogtokh was established and after that the wood preparing wholly became to work by the rent contract. Elder man, Z. Buyantogtokh is 70 years of age and he lives in Tunkhel village now talking the wood preparation history.

Soviet Union specialists were invited since 1959 and began to cultivate different sort of plants, introduced progressive methods of livestock breeding, established mounted mower station, flour mill that mills 1.5 tonnes of flour a day, milk cow brigade with 300 cows, camel and cow caravan and equestrian factory. Tractors “Porzon” and “International” were delivered to Mongolia firstly and the first big economy with grain, potato and vegetable, silo plant, glass greenhouse, breeding and milk cow farms and livestock breeding thanks to the support of the Soviet Union as the history shows.

The extensive area of forest provided the possibility to establish “Tunkhel’s wood preparing unit” in the south-east from Noyon Mountain in the basins of Kharaa and Tunkhel rivers in 1960. Over 10 workers from Bayankhongor and 20 workers from Jargalant, Khuuliin Khan, Baruun Kharaa and other places were gathered here and began their work to cut trees, carry on the ox carts and make trees ready to use in one saw mill. The hand work was changed by mechanical equipment such as KKS-10 cranes and 30 tonne cranes were installed and wood were shifted to the carriage by cranes and transported via railway. In this period, Kazah people from Bayan-Olgii and Bayankhongor aimags and army troops were appointed to work here and these people became some parts of the main population of the Tunkhel village.

The local town Zuunkharaa was established in 1961 and Mandal soum (at present Kherh village, Tunkhel village and Zuunkharaa town) was established in 1994 according to the Constitution paragraph. As an administration unit it has 5 baghs and 2 of which had village status and the 6th brigade Bayankhangai, 7th brigade Minjiin khangai, 8 brigade Tarniin and 9th brigade Bayan-Artsat were newly included in this soum in 2010 and 2011.

In Zuunkharaa town, there is an economic unit that grows vegetable on 1400-hectare land, 1-hectare greenhouse, 400-hectare vegetable irrigation system, pig breeding farm, mechanical milk farm with 800 cows of Steppe red species and a mill house. This was the first big economic unit and now is considered as a local traditional economic feature. Because children of people who worked in the above mentioned economic units are growing vegetables and harvesting wheat on their own.

In 1992, the State economic establishment of Zuunkharaa was privatized and divided into 13 companies and people in Zuunkharaa celebrated the 90-year anniversary of their economic establishment.

Table 6 National structure in Mandal soum

Name	Totally	Aged from 0 to 14	Aged from 15 to 64	Aged above 65	Percent
Khalha	22 607	6559	15199	849	91.3
Kazah	380	94	269	17	1.5
Durved	287	64	197	26	1.1
Buriad	281	57	195	29	1.1
Bayad	374	102	256	16	1.5
Dariganga	4		4		0.8
Uriankhai	222	49	156	17	0.4
Zakhchin	117	22	80	15	0.3
Darkhad	76	17	54	5	0.3
Torguud	79	21	47	11	0.1
Oold	29	6	20	3	0.1
Khoton	49	18	31		0.1
Myangad	27	8	16		0.1
Barga	3	1	2		0.001
Khotgoid	22	4	14	4	0.1
Eljgigin	3	2	1		0.01
Sartuul	9	1	7	1	0.03
Tuva	102	20	77	5	0.4
Khorchin	1		1		0.004
Chantuu	2		2		0.004
Khamnigan	2			2	0.004
Total	24 752	7053	16686	1013	100

Commentary: It is interesting that Mandal soum consists of 2 national and 20 ethnic groups as the above mentioned registration information by the Governor office of Mandal soum. Almost all ethnic groups excluding Uzemchin and Tsaatan were registered here showing specialty of this place. The newcomers to the soum are mostly Durved, Bayad, Uriankhai, Torguud, Khoton and Tuva from Uvs, Khovd and Bayan-Olgii, if Mongolians and Kazaks were excluded. There are a few new comers from the eastern aimags.

Table 7 National structure of Tunkhel village, 5th bagh, Mandal soum, Selenge aimag

The information by Citizen registration office, Governor office, Mandal soum, Selenge aimag

Name	Totally	Aged from 0 to 14	Aged from 15 to 64	Aged from 65 and above
Khalha	3467	764	2606	97
Kazah	336	88	235	13
Durved	31	5	25	1
Buriad	57	16	34	7
Bayad	90	24	62	4
Uriankhai	7	1	5	1
Zahchin	18	4	11	3
Darkhad	11	-	10	1
Torguud	7	2	3	2
Oold	4	1	3	-
Khoton	10	5	5	-
Khotgoid	3	-	1	2
Sartuul	7	1	6	-
Tuva	5	3	2	-
Khorchin	1	-	1	-
Total	4054	914	3009	131

Commentary: The fifth bagh or the Tunkhel village of Mandal soum is special because a significant part of the population consists of the Kazak people. The Kazak population of this area occurred through the employment of Kazah people to the wood processing enterprise in Tunkhel (based on their knowledge of this industry). Moreover, demobilized Kazak soldiers also were also appointed here and many of them settled here. For the ethnic group, there were no Anykharchins, Eljigins, Khamnigans as in Kherh village. The verbal information provided by local local people, that many Durved and Bayad families came to Baljiin am and Baga Budanchiin am was confirmed by the ethnic group registration.

Table 8 National structure of the Kherh village, 4th bag, Mandal soum, Selenge aimag

Name	Total	Aged from 15 to 64	Aged from 65 and above
Khalha	808	750	58
Kazah	1	1	
Durved	3	3	
Buriad	7	7	
Khatagin	2	2	

Uriankhai	4	4	
Zakhchin	1	1	
Darkhad	2	2	
Torguud	2	2	
Oold	8	8	
Khoton	3	3	
Khotgoid	8	8	
Sartuul	8	7	1
Tuva	1	1	
Kharchin	8	8	
Khoid	3	3	
Olkhunud	17	16	1
Barga	1	1	
Eljigin	1	1	
Khamnigan	1	1	
Bayad	1	1	
Total	890	830	2

Commentary: We could not obtain registration of children aged from 0 to 14 in Kherh village, the 4th bag of Mandal soum. Therefore, we analysed 881 people aged above 16. During the analysis we included the Besud, Guchid, Jalair, Tumed, Alag Aduutan, Sharnuud, Khar Ukhert family names to the Khalha ethnic group and added Olkhunut, Kharchin and other ethnic groups to the list in the table. Moreover, the family names that were given by the occupations and places as Baatar van, Tariachin, Modchin, Mandal, Tunkhel, Ajindai, Bayandulaan were considered as Khalha. And family names of new comers as Malchin, Tarialan, Burentogtokh, Khyargas, Galdan Boshigt and others were included in the Durved, Bayad and Oold ethnic group. Therefore, the above mentioned tables are not 100% reliable but they include the general information on Mandal soum population structure. Since 1990, the number of the newcomers to this soum from Zavkhan, Uvs and Khovd aimags had increased. However, it became lower now because of improvement of the infrastructure in these aimags.

Administration and territorial unit:

Mandal soum administratively has 9 baghs (2 of them have village status) and it is the farthest soum from the centre. Its territory size is 484 373 hectares and there are 5.3 person per km². In total, 25,693 people of 7382 families divided into 1st bagh of Railway workers, 2nd bagh of Shirkhentseg, 3-d bagh of Bayansuudal, 4th bagh of Kherh (village), 5th bagh of Tunkhel

(village), 6th bagh of Bayankgangai. 7th bagh of Minjiin Khangai, 8th bagh of Tarni and 9th bagh of Artsat taking 24,41% of population in Selenge.

Table 9 Mandal soum, Selenge province (sourced from Governor Office)

Function	Size/Hectares	Taking % in Total Area
Land for agriculture exploitation	136708	28.22
Land with forest reserve	309957	64
Land with water reserve	2260	0.47
Land of special need	21384	4.42
Village and settled area	12826	2.65
Land of infrastructure	1238	0.24

Census of population: In the end of 2014 there were 25,693 people in the soum and population can be divided by its age and sex and number of male population takes 49.8% and female population 50.2%, children aged from 6 to 15 is 12,1%, young people aged from 16 to 59 is 65,7% and elder people aged above 60 takes 7%.

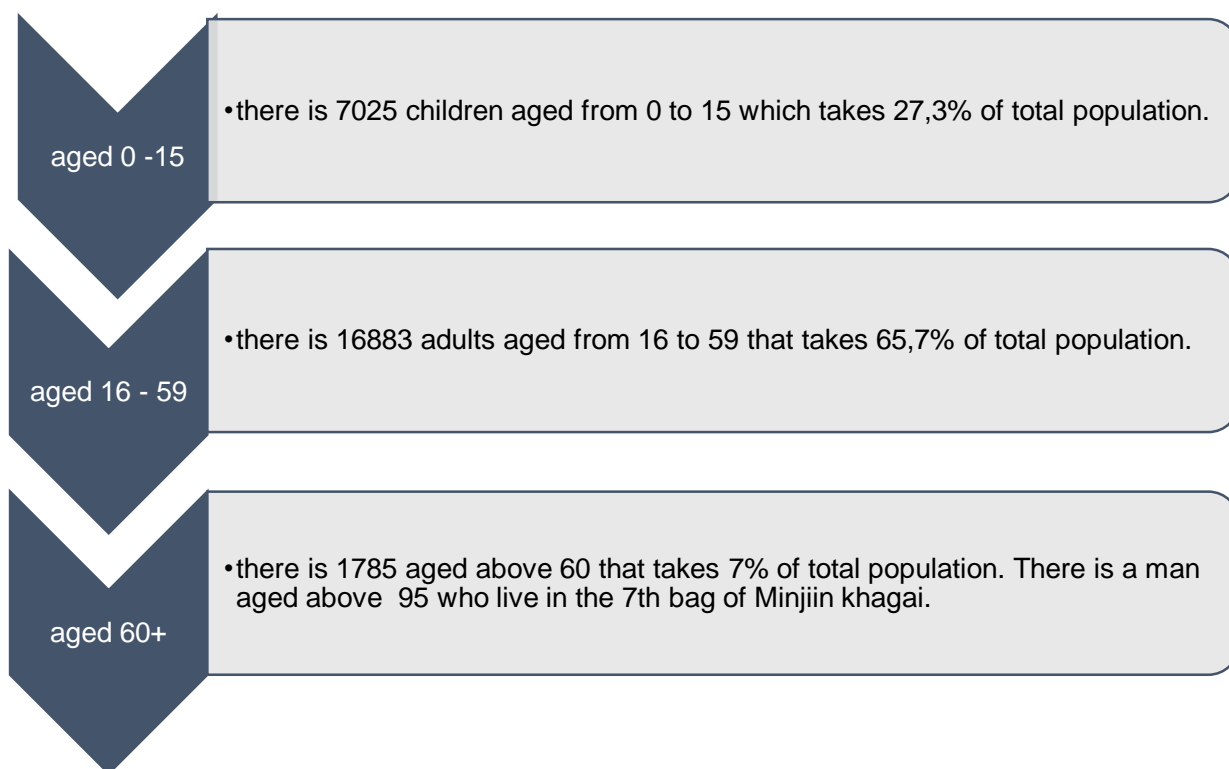


Figure 2 Census of population

Table 10 Census of population by baghs

Bagh name	Soum centre	Village	Countryside	Total
Railway workers, the 1st bag	3102		186	3288
Shitkhentseg, the 2th bag	2826		109	2935
Bayansuudal, the 3th bag	3120		72	3192
Kherh, the 4 th bag		2219	810	3029
Tunkhel, the 5th bag		2792	442	3234
Bayankhangai, the 6th bag	3181		27	3208
Minjiinkhangai, the 7th bag	3326			3326
Tarni, the 8th bag			982	982
Bayan Artsat, the 9th bag	2499			2499
Mandal soum	18054	5011	2628	25693

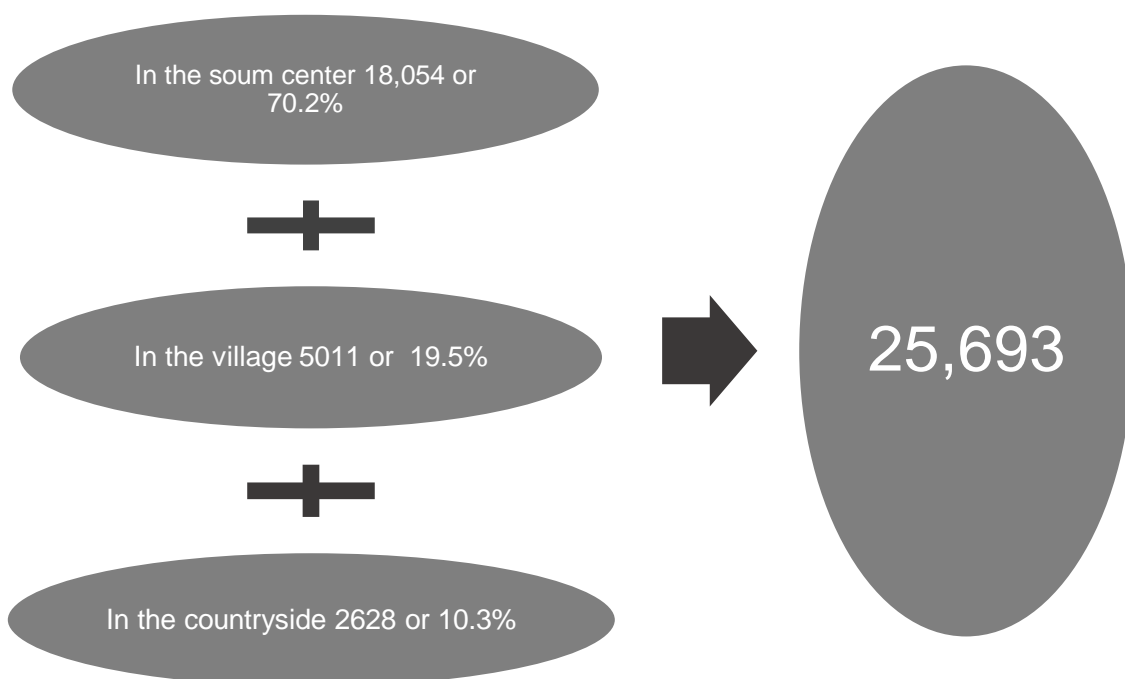


Figure 3 Census of population, by residence

Table 11 Household number, by bagh

Bagh name	Soum centre	Village	Countryside	Total
Railway workers, the 1st bag	931		62	993
Shitkhentseg, the 2th bag	802		31	833
Bayansuudal, the 3th bag	860		34	894
Kherh, the 4 th bag		773	130	903
Tunkhel, the 5th bag		808	115	923
Bayankhangai, the 6th bag	876		12	888
Minjiinkhangai, the 7th bag	911			911
Tarni, the 8th bag			345	345

Bayan Artsat, the 9th bag	692			692
Mandal soum	5072	1581	729	7382

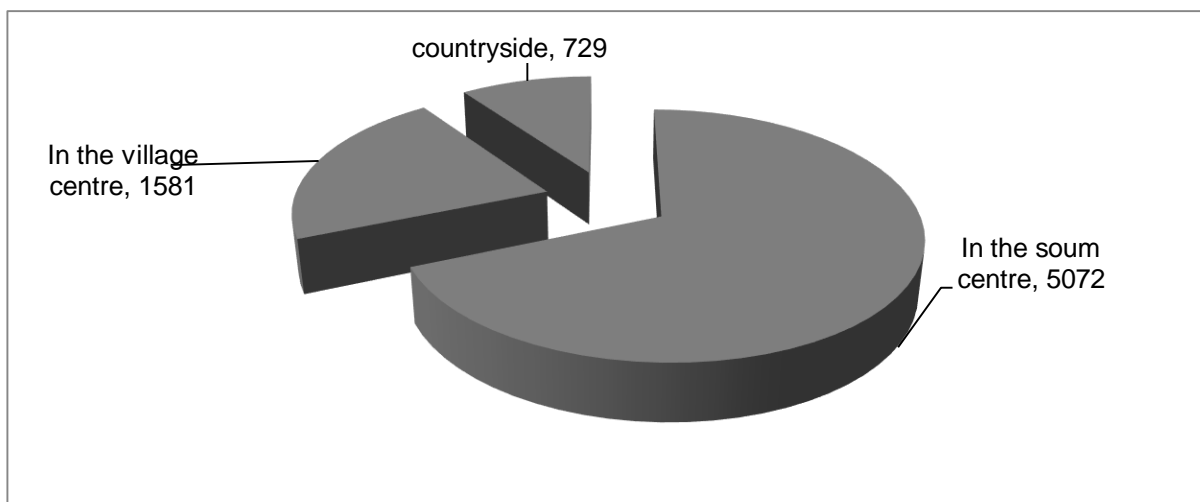


Figure 4 Household distribution by residence

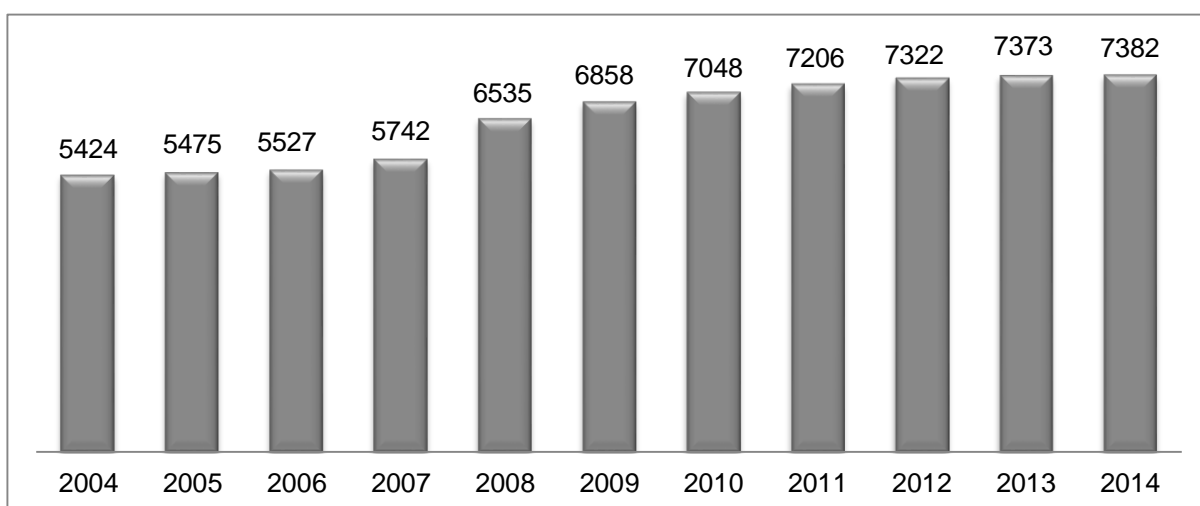


Figure 5 Household number of Mandal Soum 2004 - 2014

Migration: According to the information in 2014, there were 295 newcomers from other aimags and towns, with 676 people from the soum recorded as moving from the area. The migration can be seen in the graphics below:

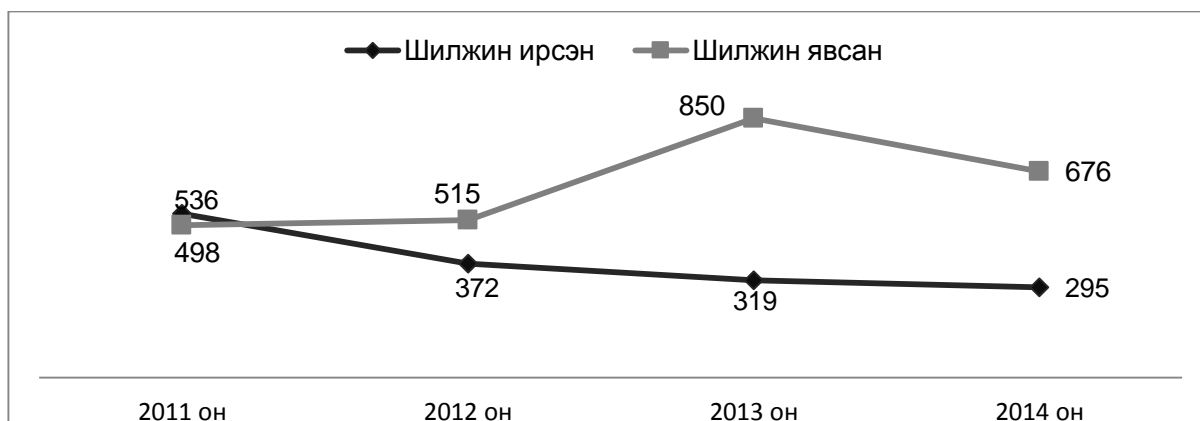


Figure 6 Arrivals and departures from Mandal soum 2011 – 2014

Employment of the population, average salary: According to the late 2014 year survey, 58.9% of total working age people are hired, 27.9% unemployed, 9.6% studies are studying, and 3.6% are disabled. In whole population 64.5% or 16,883 people are in working age including 49.6% of them are women.

593 citizens were applied as workseekers and 292 of them are unemployed and 247 people among them are in permatent workplace whereas 194 are temporary. 522 people or 88% of the all applied citizens were local people and the other 12% were from other aimags and soums.

Table 12 Employment rates at Mandal soum

Indicator	total popupaltion	women
Workers	9952	4707
Unemployers not applied to department of employment	593	327
Unemployed	4703	2591
Students of working age	1623	709
Disabled people	605	365

Amount of workers: 41.3% of all workers employ in the LLC, 29.4% run their own businesses, 13.5% work in state institutions, 7.2% in the railways, and 8.6% work in other field. 34.23% of all workers are in trade and service field, 35.9% in agricultural, and 28.87% are in industrial field.

Table 13 Employment type at Mandal soum

Indicators	Total	Female
Runs own business	2921	1168
Fellowship	567	312
Cooperative	219	131
Incorporated company	12	4

Limited liability company	4113	1922
State owned factory	714	271
Local owned factory	28	7
State institution	1344	874
Non-state institution	34	18
Sum of summons	9952	4707

Income and expenditure of household: 10 households were selected for the household, surveys and each household participating is granted with 8000 tugrugs. The average amount of income of one soum household is 347 thousand tugrugs.

Education: There are 15 educational institutions working in the area, including 6 general education schools, 1 private school, 7 pre-school or kindergartens, 1 polytechnic school of Zuunkharaa. In addition, there are 594 teachers and staff working in these institutions.

Of all soum people, 3,573 children are gaining education in 20 different phases of general education school, 1,025 children in 9 different phases of pre-school education, 1,012 children in 7 different phases of children's palace, 348 children are in professional art institutions. Overall, 5,958 children are included in different classes. Furthermore, there are 4,701 students overall studying in the 7 general education schools. 49.97% of all students are girls. There are 4,776 children aged between 6 and 17 in Mandal soum, and 98.43% of them are attending school.

General Education Schools:

1. State Leading 1st Senior Secondary School (est. 1951)
2. 2nd Senior Secondary school (est. 1951)
3. 3rd Senior Secondary School (est. 1974)
4. 4th Senior Secondary School established in 1972, located in the Kherh 4th team, capable of educating 320 students, is now educating 466 students. This accounts for 9.9% of all students of the soum. The school is working at 48.6% higher than its capacity with only 48 teachers and staff. The school accommodates 38 students in the school dormitory.
5. 5th Senior Secondary School established in 1978 is located in the Tunkhel 5th team. This school has a capacity of 320 children but is currently are operating with 530 students, which equates to 11.3% of all students of the soum. The school is working 65.6% higher than its capacity with only 40 teachers and staff.
6. "Bilig DB" General Education School (est. 2002)
7. Incantational School Preschool Education (est. 1982)

Polytechnic school:

Zuunkharaa Polytechnic School opened in 1997 and is located in the 7th team. There are currently 395 students attending. These students are majoring in 13 subject areas and are taught by 64 teachers and staff. 135 students or 24.2% of all students are female students. The number of the students has increased by 9.5% annually. There are 90 students on average living in the dormitory.

Table 14 Total students (by profession)

№	Profession	Total student	Female students
1	Cook	61	49 (80.3%)
2	Sewer	32	32 (100%)
3	Building decorator	54	28 (51.8%)
4	Construction brickwork assembler	6	1 (16.6%)
5	Automobile mechanic	63	0 (0%)
6	Heavy machine mechanism mechanic	44	0 (0%)
7	Welder	59	0 (0%)
8	Building plumber	17	0 (0%)
9	Vegetable farmer, driver	15	4 (26.6%)
10	Livestock-rearing-farmer, driver	20	6 (30%)
11	Afforestation worker	8	6 (75%)
12	Hairdresser	11	9 (81.8%)
13	Mechanic tractor driver	5	0 (0%)
Total:		395	135 (34.1%)

Agriculture

Livestock husbandry:

There are 437 livestock husbandry families who take care of 1,582 head of livestock and 2,019 families with a total of 115,858 head of cattle, 1,772 pigs, 2,595 birds, 51 rabbits, and 78 beehives. Livestock numbers have increased by 9.18% in the last year with the number of camels increasing by 3, horses by 1,350, cows by 4,425, sheep by 2,890 and goat by 1,075.

26% (30,326) of all livestock are in Kherh 4th team, 17% (19,145) are in Tarni 8th team, 14% (15,669) are in Railway's 1st team, 13% (15,277) are in Tunkhel 5th team, 12% (14,036) are in Bayansuudal 3th team, 8% (9,590) are in Shirhentseg 2nd team, and the remaining 10% is in Bayankhangai 6th team, Minjinkhangai's 7th team, and in 9th team of Bayan-Artsat.

Cultivation of vegetables and crop:

The value of cultivating field products of the Mandal soum has reached 18,965 million tugrugs and accounts for 15.5% of all total products produced. The citizens of Mandal soum and people who run their own produce business not only sell their vegetables to make a living but they also satisfy their personal food requirements. Vegetables are grown over an area of 461.4 ha to produce, 41.2% is cabbage, 26.4% is carrot, 14% is turnip, 13% is onion and the remaining 5.4% is other vegetables.

Table 15 Total produced products

Type	2010	2011	2012	2013	2014
Crop	5 617,3	5 894,5	6 642	6 603,8	6 841
Potato	653	730,5	790	734	700
Vegetable	318,5	385,3	405	456,5	461,4

Harvest:

The private business sectors of Mandal soum have been harvesting 10,281.7 tonnes of wheat, 8,499 tonnes of potato, 7,929.7 tonnes of assorted vegetables, 50 tonnes of fruits and berries. The Mandal soum also harvests 18,300 tonnes of hay, 2,802 tonnes of forage, 470 tonnes of straw and 30 tonnes of stock feed which equates to 26,760.4 tonnes harvest in total.

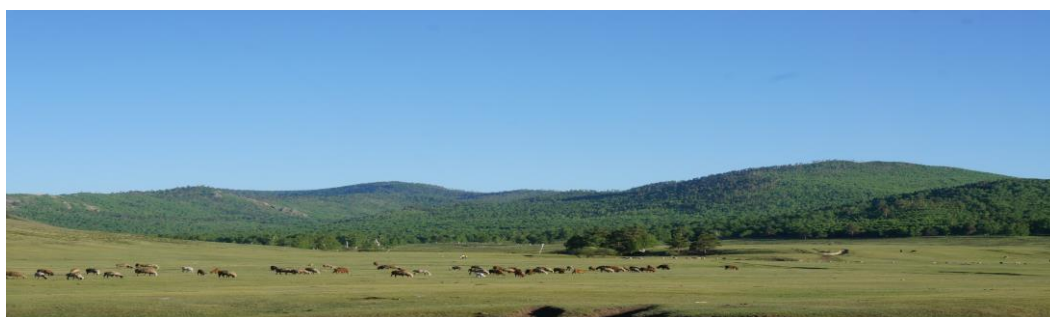
CHAPTER 2: ETHNOGRAPHICAL RESEARCH RESULTS

Traditional lifestyle



Because there are a few local born and bred citizens and herders in the research area we selected, we cannot say with absolute certainty that our findings are representative of native culture. However, the cultural lifestyle element and knowledge of the people who have settled here from different places form the basis of our research. As described above, the number of people who move into the Mandal soum from west aimags, such as Zavkhan, Khovd,

Bayankhongor, Gobi-Altai, Bayan-Olgii, and Uvs, has increased continuously over the last 40-50 years. Currently, approximately 5% of the total population are 'incomers', in other words they have arrived here within the last 10 years. Generally, this situation can be described as the cultural common style, however these incomers are producing local cultural tradition these days. The children who are born from the senior native citizens are now considered as the native citizen of Mandal soum and these children are creating the cultural norm.



The main source of livelihood for the countryside herders is livestock farming. According to the area's environmental features, camels are not commonly herded. Herding is mostly of cows, sheep, goats and horses. The distance between seasonal herding migrations is considerably short (usually between 5 and 10 km). The sequence of the moves is also not frequent with most of the herders moving only twice a year, usually in spring and autumn. According to the herders, the family who owns the crop field and live in the centre of the soum have to use the land on a rotational basis. However, they have been cultivating regularly over the past 2 years. This has caused the area of open pasture to be reduced which in turn causes a huge obstacle for herders who move into the valley of the mountains in the summertime.



Figure 7 Herdswoman Davaasuren

According to herder Davaasuren (Fig. 8), herders will move the livestock to one gap. However, due to rice and wheat cultivation, the amount of available pasture is minimal. If cattle enter the crop field, the herders must pay the tax. Davaasuren says this is really hard. This year, rice and wheat was harvested in huge amounts, resulting in minimal pasture being available. Davaasuren states that Boroo mining factory have said they are taking the herders to the Shiver, but Davaasuren is concerned because this region is fraught with crime and the mountainous landscape is hard to live in. From the herder's perspective, they were not included in the decision making process. However, they will settle in the gap the mountain where they have previously settled during summer. The families (around 10-20 families) who regularly settle in this area established a "cooperative" and take some action to prevent the theft of logs and illegal supply of "Suu" (Milk). Herders sell their milk daily and the prices vary depending on the season. One litre of milk costs between 400 and 600 tugrugs during summer and increases throughout winter and spring, when the milk supply is lower.

Traditional Knowledge:

Traditional Pastureland use

Mandal soum of Selenge aimag has a unique feature, in that it welcomes and combines citizens of many different aimags and summons, among them a variety of different cultures and histories. Thus, they have their own specific feature of culture and history and have created their own specific cultural common feature. This area differs in its nature, climate, geographic view and we can see the lifestyle and traditional knowledge feature of the people who followed it. The most obvious feature of this area is that people who live here support

themselves by farming both agriculture and livestock. Assessing the climate conditions is very important where agriculture is concerned. According to the herders here, there are two basic types of pasture. Those being pasture in natural/valley area and pasture along the mountain chain and slope. The availability of grass for grazing and the maintenance of the cattle is the main reason to select the pasture land. According to the herders, there is ample supply of wheat grass and another species of grass called 'aag'. The herders indicate that the cattle graze heavily on the aag.



The main difference between wheat grass and aag is the level of quality. Aag is a high quality plant that grows before snowdrop. Cows will also graze on moss. Davaasuren states that they used to make 'airag' (fermented horse milk) in the traditional Mongolian way. They choose open areas, located near river and mountains when choosing the land to settle in the summer. In autumn, Davaasuren says the herders move

(usually early October). In winter, the herders water the cattle using stream water. The livestock graze on moss, burnet and barberries growing in the area. The mountain slopes provide a good supply of mat grass and wheat grass which livestock also graze on when available. In the central region of the mountain, the grass grows best. Mostly moss is grown in the mountains; this is one of the preferred grasses for cattle to graze on. The herders here settle in the mountain passes, primarily because of the accessibility of water and broad open areas in the north. Davaasuren states that the added advantage of this land is that it has cool climate, which is hospitable for both cattle and herders.

Culture of horse racing:

The traditional way of training horses is still maintained among the Mandal soum herders. It is common for families to join each other when training the horses. They train the horses approximately one month before the Naadam festival, by breaking in the horse little by little and by gradually reducing its food. Therefore, adult horses which are



trained in many years are trained at first hand. When it comes to horse training, the day is selected firstly. "Dog" day is selected according to the lunar calendar, after which lama will come to do a special ritual to purify the training area. This involves lighting juniper and incense

to protect against any harm. When training horses, the condition of the horse must be considered. This may include training unfit/overweight horses over a shorter distance more often, as well as 'nurturing'. There are two types of nurturing; the first involves covering the horse with windtight cloth. The second involves covering the horse with loose cloth or without cloth. When the sweat of the horse is minimal, nurturing the horse without covering with cloth is preferred. Another technique involves relaxing the horse by immersing it water and putting cold weight to it. Generally, the level of training required is determined by observing the size of the horse's stomach – the larger the stomach, the more nurturing it requires. After a month ikh sori, azarga, soyolons have already been trained. If a horse becomes unwell, the family will boil the thundra rose in water, filter it and give the liquid to the horse to drink. This medicine is better when it is thicker according to the trainers of the horses.

Traditional herb and treatment knowledge:



The citizens here often use herbs in treatment. Herder D. Odgerel says that local people use barberries, lichen and an herb called horse's mouth for kidney problems. The rib-grass, herb called eguushin and type of lily are boiled in milk for heart complaints. Thyme is also collected. Unaganii zuult is very good for diabetes. It is dried, ground and diluted in water. A herb called Aduunii shiver

is good for health too, particularly for treating diabetes and pancreatic problems.

Knowledge of hunting:

The mountainous land and natural climate makes hunting popular in this land. Thus, there are many traditions of hunting. A person who has hunted extensively and consequently has many experience is senior Tsend-Ochir. He says that "when we hunt we communicate each other with cuckoo bird language. If we talk too much, the animal tries to escape. Thus, when it comes to ask whether the partner is going to home, let's meet, what should we do, we use cuckoo language. Calling one time means one person, two times the other one and three times means do you have a hunt? Elders taught us to communicate in these ways. It is called to cuckoo. Moreover, there is a way to call like a wolf. We had a fellow who can call wolves. Also, there is a method called deer moo. When Tsevegjav makes a sound by pulling the lock of the gun inwards. Therefore, the deer, lying across the mountain comes to listen. What's more, a deer without a doe has a different name. Mister Tserenjav was a very skilled hunter and had many talents. He is a Buriad person from Bulgan aimag. I have learned to make deer mooing and earning like a wolf. I can call young wolves. Old wolves cannot be called. There is no way to

call pallah. But we can imitate. Ironically, when we imitate the antelope sound, the wolves will come. It fools as it is a pallah. When calling the wolf, we use our hand as wolves and dogs have snouts. Wolves always come underneath the wind.”

The antelope makes sound when it sees deer or boar mostly. It is called antelope “buuhirah”. It means that it gives signals to others that there is food out here. Thus, whenever antelope makes this sound, wolves are fooled to believing antelope are out there and they come. Antelope like saline very much. When it comes to having some saline and there were animals such as, deer, elks or boars it makes this kind of sound, too. It is one of their ways of casting them. There is no other way to call the boar. As it is a wild animal it has a very good alert. Nevertheless, when we get closer to hunt it, it cannot notice or see us. As for me, I once got closer than 10 m. If there are a number of boars, they cannot notice me. But unfortunately it notices it is dangerous. I once came closer to 8 boars. In this case, the boar signalled to other boars and they spread in a minute. A boar has one feature, when it gives birth, it leaves the piglets in a hutch in the deep woods. It is open at both ends. Surprisingly, no water or dirt will come into it. Even wolves can't go into it. Then it pads some litter into it. There where piglets lay. Therefore, it protects its piglets and feed them following the hutch. When it is winter and food is hard to find, they eat grasses grown along the mountain slopes. Another interesting thing is that it pads the litters in a place where the sunlight reaches first. It feeds them following the sunlight. It eats grass. One will learn some skills such as, finding the place to lay and the location to hunt by following the talented hunter. It is essential to know the location. It is better not to hunt in spring. During this time, animals will have their baby animals, so it is hard to hunt. In summer open season, the time to hunt begins from 1st of August.

Bears come by cuckoo sound. When the breeding season comes, one person had seen that 10 bears follow one sow. I have never seen that before. The strongest one takes the sow. A bear born around March. Sow gives birth to 2 bears mostly, sometimes 3 bears. At first it feeds with milk and then grass grown in the sides of the mountains. Bears are fed with plant root. When victory onion grows, they eat them. Then fruits will come out and they feed on that. Bears make their lair deep in the woods that no man can reach. But I saw some of their lairs. Bears make their lair using some moss and plant around and make three layers with it. Bears who know it would soon become colder collect all the plants around and push it outwards. Bears are really tall and have long legs. Elks live in the tallest gully between slopes. Gully between slope is a place high in the mountains. At night they usually go to the streams. There is also a plant called “torlog”. Bears eat only the tip of the plant. This plant is a high quality plant. Elks don't eat grass by digging the ground. So they eat only “torlog”. Elks eat it all night and return to gully between slope at sunrise. Elks, like the deer and pallah, don't eat plants. I can chase deer and pallah. Unfortunately, cannot chase the elks”.

Traditional religion and taboo:

On the left side of the mountain of the Mandal soum, there was a small temple called Kherh but, unfortunately, it was damaged in the late 1930's. Also, in the south eastern part of the Tunkhel village near the Tunkhel temple and it was demolished at that time. Therefore, there were a lot of lamas, as well as religious and educational organization was held intensely in the past. Currently, one temple is running in the centre of the soum and three lamas are working here.



Figure 8 The high top ovoo of Noyon mountain – Khaan peak

Worshipping mountains is a broadly spread ritual among all native and incomers in Mandal soum. According to the people that live here, they worshipped the Noyon mountain before the socialist period and was recommenced during the 1990's. The idea of worshipping the mountain again came from the citizen Dagvadorj in 1992, and lama Luvsandorj who once studied in Kherh temple lead the worship same as it was worshipped before.

“When worshipping the ovoo, the tradition is to go around the ovoo and do some rituals in the morning. In front of the ovoo, precious food and drink should be placed. There were many people holding such practices during this visit. People even bring vodka. However, it is banned to place vodka in front of the ovoo and we warn them. But they weren't noticed our warning. Lama's have undertaken the ritual for a long time. I live in the foothill of the mountain Sutai. When the lama ends the ritual, he offers the pick of the best to every 4 directions and 8 azimuths”.

In the past, Noyon mountain is worshipped in the front side or at the side of the Balj mountainside, but soon a mine is opening thus the ritual has been broken and it is worshipped at the north. Also one event has occurred in recent years. That is shamans attending in the worship as well as organising the worship several times a year. Unfortunately, it was obvious that the people were not taking it seriously by both native people and new comers. However, the incomers who arrived in the last 2-3 years do not pay attention to the way it is used for worshipping. Beside the Noyon mountain in the south there are Ikh, Baga, and Mandal mountains were worshipped regularly. They are still worshipped now every year. Noyon mountain is worshipped and respected by people of the area. Thus, it has been noticed that there are some taboos following it. For instance, native citizens here say that in the woods around the Noyon mountains, a fire has started several times but luckily when it reaches to the Noyon mountain it is suddenly interrupted by rain or snow. This is the remark of how people respect Noyon mountain and how they resist negative effect and actions to be done. When we were conducting research, Noyon mountain worshipping was being carried out and we observed it. Back then, around 30 shamans and several lamas attended. Lamas did some religious rituals in higher area of the mountain and shamans do their own rituals early in the morning in the slope of the mountain. We asked some of the shamans about what the lord of the mountain looks like, they said that it looks like some kind of bird. Some elders say that the lord of the mountain is an old man.

CHAPTER 3: ORAL HISTORIES OF THE PLACE AND HISTORIC PEOPLE

About the Baatar beil:

The Gombogur god image was given by Tibetans to be worshiped in Mongolia to Baatar beil when he taking Bogd Yth. And Tibetans reminded not to put the God statue on the ground and carry in arms. However, he put the god statue somewhere on the ground in Uvurkhangai aimag. Then thieves stole all his horses and carts near the Khar bukhyn River and somewhere to Uvukhangai or Arkhangai. Baatar van climbed the mountain top and shouted loudly and the thieves came back and gave him back all saying that they did not know that it was him. Beil thought: "It will be bad for me if I did not punish them" and took his sword and turned around the sword and one of thieves was killed. Then he wanted to lift up the Gombogur god statue but it seemed to be fastened to the ground. The beil said: "Let the lower part stay here if it does not like. I will take the upper part that wants to go with me" and cut the god statue and went. There is Gombogur god statue that has only the upper part of him as was talked in the legend.

Once the Chinese dark soldiers passed the city and went to the Tunkhel. Then Baatar beil wanted to see them. But they did not see from the Dangaa Lake. The he shot to the Emeel mountain passage and his arrow got all Chinese soldiers and killed many of them. The Chinese soldiers run away to the Orkhon river and the Beail's soldiers chased after them Orkhon river flooded suddenly and all of them died. Therefore, Bogd lama put yembuu of 50 lama to the Orkhon River several years.

The hero Beil became old. He had only one white horse and rode it. Once a wolf ate his horse. And his children said that his horse was eaten by wolf. Beil said: "It is strange. Mongolian Khalha's greyish brown "puppy" must not eat my horse. If it ate my horse it is the time. Your old father is going to die. However, I have to see what was happened". And he rode another horse and went on the top of a mountain passage. Then a wolf was eating his horse. Then he prepared his arrow and waited for his expected time. Then the wolf cut the white horse head and went. Beil's eyes became worse and he could not differ the species of the wolf and it seemed to him big, male, white wolf. He said: "Yes. It is the guara. Mongolian greyish "puppy" must not eat my horse". And he waited to shoot the guara. He lifted his eyelid with sliver and shot. His children talked to each other that their father became marasmus because the wolf is had gone already many passage away. Then Beil said: "Now we have to go back. You have to go tomorrow and bring my arrow. Today you must not go for it". His children expected not to find killed wolf but his arrow. However, the wolf was shot in his neck and fastened it to the ground. The wolf tried to be free of arrow all day and went around it digging the land with his

legs. The round dogged ground was same to the round made by ger's walls with five walls. His children said him about it and he said: "If you came to wolf when he was alive it will kill you. Therefore, I said you to come to wolf a day later". It is the story how guara ate his horse.

When Hero Beil died, he said: "I will come back to you as your toy". One Chinese astrologer advised to bury him on the foot of a mountain with rocks saying this place a good place. Then another astrologer said: "Beail hero will not reborn. The buried place looks north and like a crow. This crow is bites him. We will not be reborn". The story of the Beil hero was ended in this way as people in Tunkhel talk. An old man talked to our informer that the place named Ajnai is called because in this place worshiped the horse head of the Beil Hero.

On the discovery of Yustiin Rashaan, the mineral water source:

Undur Gegeen Zanabazar was chased by people from the west and made a break nearby Tarni resort and made this water source holy using mantras. Therefore, this place was called Tarni (Mantra). He passed Ar berkh, and went down to Uvor Berkh, passed the beginning of Tailj, went down the Etmiin gol, went up Khongio and went to the rocky mountain Ohkid (Girls) and Khuvguud (Boys). The mountain Okhid and Khovguud was called Sevchee gozgor or Chinchuluu formerly. Russians gave this another name. End Gakldan bosgot came this mountain. Therefore, Zanabazar went to Yunden and Takhilt mountains near the Yustiin Rashaan and hid there. Galdan Boshgit pursued the Zanabazar and left only a boy and a girl from two tribes alive.

When Zanabazar hid in the mountain Okhid and Khovguud despite there were many guards a rider came here, entered to the willow grow, waited for a while and rode away many times. The guards said about it to Zanabazar. He said: "Catch him and bring him to me. Do not kill him". He was another person hiding to avoid being punished. He hunted deer and dried its meat and stored it in this place. This time the Yustiin Rashaan water was hot. He boiled deer meet in the mineral water, ate it and went away with dried meat. When the meat was over he came here and took some meat with him after boiling to his hidden place. The man showed where the hot mineral water source is. It was the Yustiin Rashaan. There were several water sources as in Shargaljuut and Zanabazar determined what source is good for what body part of a man.

There is Guurtiin nuruu, the mountain passage behind the Yustiin Rashaan. There is a big river Aaya. There is a rock that seems to specially to make the river. When Zanabazar passed over the rock the camel he was riding broke its leg. Then Zanabazar broke his table and stool and made even the rock. When Zanabazar looks to the river Aaya he cried "Aaya". Therefore, this river was named as "Aaya". Then he went to the south passed Binder ovoo. Undur gegeen

Zanabazar opened the Yustiin Rashaan and made there 3000 suvargas. The people who came here take with them the remaining of these suvargas.

Tugj, the commander

It was once upon a time. It is the story my father talked to me. There was a poor young man. He was very nice. But he could not read and write. There was the time when there were rebellions in 6 western aimags. Man named Tugjil (you know him in the history) made him deputy commander. And they organized many rebellion acts in 6 aimags. Finally, they were defeated by red army soldiers and Tugjil was arrested by commissar Sharkhuu and took him away and killed him in Murun River. And the young man came to my grandfather and said to him: "He was a Red Army commissar Sharkhuu. What I have to do? This young man Avirmed was a very nice. He was illiterate. My grandfather advised him to beg the commissar to stay you alive. And he came to the commissar and let him stay alive. The commissar said: "Bring your gun and go away". When Avirmed brought his gun the commissar talked to people how to destroy the remaining of the yellow lama-soldiers, who will show us the road and how many people left without being arrested. Then Avirmed said: "Let me go". Then the commissar said: Neither yellow army and nor Red army needs this young man. Shoot him". Even our history was so honest.

My father read the newspapers and books about Tugj and said that is incorrect. He could not take back borrowed money from a man in Khuvsgul. How it is said now, I do not know. He worked as a counter. He had green eyes, brown face and he was short.

When I asked how the ritual to offer human heart is done my father said that he does not know. There was a person called Sakhal akh. He said that when person became conscious when he is pulled by man about 100 meters. Then his heart is taken. Therefore, took heart of a man. Everybody will lose consciousness if he is pulled by a riding horse.

My father talked that Tugj rode a beige horse. He was arrested in Sangiin dalai. The Sangiin dalai is the long place. Somebody from the native people had to be show the road to him. But my father avoided. Because he was only a son in his family. Once Tugj caught 20 horses from my father`s horse herd and took away. Then my father came to the Tugj with his friends and took back his horse. Then when Tugj became the commander came to our family to kill my father. But my father hid and my father`s first wife said that he died and my father escaped. When Tugj was arrested my father did not go to see him. Tugj had wound on his head and his horse was ridden by Tugj`s very nice horse.

Tugj was killed and his body was thrown to the river. And Avirmed was shot and his horse that was given by my father came back to our father`s family three days later. My father said about the Avirmed`s death to his mother. During the rebellion milk flown through the ger`s lower part.

People used to run away when they saw the rebellion participants leaving their home. In this time shot with cannon by red army soldiers. Tugj called himself “Bor geegen” and therefore, many people followed after him because of their belief in Buddhism.

There was Demid commander and my father was his soldier. Demid commander was short, joyful man with white face. Once, the sheets on which there was written that Demid was one of participants of the rebellion were distributed in all families. My father said that he could not take part in the rebellion it was false. Because he agreed when my grandfather asked my father to be demobilized from the army because he was married and had a baby. The commander wished my father to live happy with his family. So he was a good man.

The story connected with people who lived in Mandal soum was talked by old man, history lover and researcher Tsend-Ochir Badarch in Kherh village. Unfortunately, there are many incomers in this place who came here in 20 years and do not know the stories connected with the place and names of the mountains, rivers.

Shirkhentseg Mountain

There are three mountains in the east of the Zuunkharaa town named Shirkhentseg, Kherh and Duush that are situated close to each other.

Once upon a time a small local mountain envied Khangai khan and said: “Despite I am small I have all features of a mountain. However, local people do not notice me. I do not want to be unnoticed being near big mountains like you. I want to go to Gobi Desert and be respected by all people and named Khairkhan”. He said such words and moved to the south. Then Khangai khan stopped him and did not let it move. But the small mountain insisted to move. Khangai khan made it calm and the small mountain stayed. However, this mountain stayed without foot part and pointed to the south with its peak. The mountain called “Shirkhentseg”. The part of this name “Shirken” formed from the words “shireh” and “tseg” or “tsug” (it means “stop”).

Kherh Mountain

The mountain Shirkhentseg continued to insist to move to the south. Therefore, Khangai khan cut the peak of a big mountain and put it in the south of the Shirkhentseg Mountain blocking the way of Shirkhentseg. This blocking mountain was named Kherh that means “blocking”. However, Shirkhentseg insisted to move. It became difficult to the mountain Kherh to block. Therefore, Khangai khan cut a peak of another mountain and put as another block and said this new blocking mountain to look after the mountain Shirkhentseg Mountain and look along all parts of it. Therefore, this mountain called “Tuush har” that means look along. The pronunciations of the word Tuush changed became Duush.

Noyon Mountain in Kharaa

The Noyohon tribe used to live in this place in the ancient times. Therefore, this mountain was named as Noyon Mountain.

By another version it is said that here were buried our ancestors and aristocrats and therefore it is called Noyon (Aristocrat) mountain. The third version of the name of this mountain is it looks like an aristocrat sitting respectfully.

Michin modny passing

In the ancient time when Mongolia was a tropical country a lion, an elephant and a monkey lived together as brothers here. Suddenly it became cold and danger of death arisen. Then the older brother lion said to his brother: "It became difficult to live. Therefore, you both go to the warm country. I am old and cannot go with you. I will stay here". Two brothers refused to leave their brother but lion roared and they had to go. After a while the elephant decided to stay and monkey went along. But soon monkey decided to stop travelling and stay with two brothers. Since it became cold they died in three places. The lion and elephant became the Shirkhentseg and Kherh mountains and the monkey became a passing of Kharaa River. The mountain Shirkhentseg looks like a lion and Kherh Mountain like a lying elephant if you see them from their front side. There is a passing in the Kharaa River named as Michin modny passing.

Zaraa tolgoi (Hedgehog hill)

There are hills Zaraa tolgoi, Bayansuudal and Baavgai in the west of the Mandal soum. Once upon a time a man zaraa Gombo lived with wife Bayan and two sons in the basin of Kharaa and Boroo rivers. Zaraa Gombo was very skilled man despite he has one arm. The hill near his family became to be called Zaraagiin suudal. The place in the foot of the Zaraagiin suudal where old woman Bayan was buried named as Bayan suudal. Two sons went to fight in the war and did not come back. The young people who went with his two sons said that they will come. Gombo climbed to a cape and waited for his sons and thought they might kill and worried. The hill where Gombo used to wait for his sons called Gombyn gozon tolgoi. This hill looks like an old man if it is seen from the south east. Many years after two sons of the old man Gombo came back their homeland with big presents because of their merits and kept the presents in the Baavgai cape.

Kharaa River

Once upon a time Kentii khan and a Fairy from Heaven had seven daughters in their inner lap of their wear and four daughters in their outer lap. And their outer lap daughter's flows to the north to water all people and animals in the north. These four daughters had different colour faces. Parents called their daughters by their face colours. The oldest daughter had yagaan

(pink) or yaruu face, second one shar (yellow) face, third one khar (black) and fourth daughter had Bor (brown) face. The names of the rivers Yeroo, Shar, Kharaa and Boroo formed in this way.

Two Mandal mountains

There are Ikh Mandal (Big mandala) and Baga Mandal (Small Mandala) mountains in the east from Zuunkharaa. These mountains look like Mandalas that were specially built. In 1911 according to the Bogd khan's order the basin of the Kharaa River became the state farming field and mountains around this basin began to be worshiped to have rich harvest. They choose two mountains and changed their names and began to call them Ikh Mandal (Big mandala) and Baga Mandal (Small Mandala). And mandala with nine best foods and nine treasures was offered and the lujinch lama came to the Kharaa River and asked for: "Mother Kharaa, we offered you mandala like two mountains. Please give us your generosity every year". These two mountains wholly became Mandala forever in this way.

Bayansuudal Mountain

Once upon a time there was an old man Gombo with only right hand. He had wife Bayan and two nice sons and lived in the outfall of the river Boroo near a single mountain in the steppe with several livestock. His family spent summer in the north of the mountain and winter in the south of the mountain. His two sons went to the south to fight against enemies. Old woman Bayan became sick and died. And Gombo buried his wife on the south slope of the mountain as his homeland. Young people came back home but two sons of Gombo did not come back. People said that his two sons became heroes and will come soon. The old man climbed to the highest mountain and waited for his sons for several years. They lied that my sons will come back. They died. Now I have only right hand waiving it and his hand cut away suddenly and fell far. There is a fist-like rock in the western slope of the Taishir Mountain. This rock is said the hand of Gombo. The old man Gombo became a rock. This mountain is now Zaraa tolgoi. Two sons became heroes and visited many places and had many gifts and came back to home. But their mother died and father became a rock. Therefore, they decided to become rocks too. The gifts became the mountain that entered the Kharaa river and put bear under the gifts. A rock seems a bear guarding the gifts. A rocky hill in the west is Akh Zara tolgoi (Older brother Zaraa hill).

The place where buried their mother began to be called Bayan suudal. The hill in the cross of Kharaa and Boroo rivers is called Duu Zaraa tolgoi (Younger brother Zaraa hill). On August 6, 1912 Mongols headed by Khatanbaatar Magsarjav and Manlai baatar Damdinsuren chased away the last Manchurian amban which was the end of the fight of two brothers for independence. And all local families lighted the lamps and engraved two mantra letters for

them. In the summer, 1921 the National army soldiers headed by great commander Sukhbaatar and Russian red army soldiers met some White army soldiers near the Duu Zaraa tolgoi (Younger brother Zaraa tolgoi) when they attacked to the Da Khuree, the capital city and defeated them. The victory monument devoted to this battle is on the small hill in the south of railway.

Khuush, Dashdavaa

There was a rich family near Khonhor before the National Revolution victory. The wife of this rich man died and he stayed with his two-year old daughter Dashdavaa. The rich man married another woman two years later and has another daughter and named her Ganjidmaa. The step mother all time abused Dashdavaa and she became very angry girl. Despite Dashdavaa is very angry, she loved her younger sister Ganjidmaa a lot. When two girls became young people they both loved a young man. When young man loved Ganjidmaa, she wanted to hurt her younger sister and let her father fire the young man from his job. The poor young man began to breed cows for Chinese firm. When there was very hot in the summer the cows run into a lake and two of them sank. Young man said the Chinese boss that cows sank in the lake. But Dashdavaa said the Chinese boss that young man gave two cows to another man. Therefore, the young man was arrested and tortured to let him say that he gave cows to a man. But he insisted the cows sank in the lake and their horns will be seen when the lake is dried. Finally, the young man died. The lake was named by the young man name as Dangaa. The lake Dangaa is situated in the south of Ajnain pass. Ganjidmaa became mad. Dashdavaa taked care of her sister a lot. However, Ganjidmaa called "Huush (Hey) Dangaa" always and looked for him walking. Dashdavaa looked for Ganjidmaa along the Khara river and found her died in nowadays Ganga and buried her there. Dashdavaa who brought all her favorite people became mad too. She looked for Ganjidmaa crying "Ganganaa, my sister, come to me, I want to say "Sorry". It is my fault". She certainly did not find her sister and died on the Salkhit mountain. Dashdavaa was buried here and the mountain began to be named Dashdavaa. The mountains Khuush, Ganga, Dashdavaa and Khuushiin garam was formed in this way.

Ajnain davaa (Ajnai's pass (Ajnai is very quick running horse))

A wolf had eaten Baatar Beil's horse when he became old. Then beil came to the remaining of his horse and hold his archer ready all night. Firstly, came a brown wolf. But beil did not shoot it and said that brown Mongolian wolf cannot eat my horse. Then in the dawn a white horse came and carry away the horse remaining. Then beil shot this white horse on the pass. When it was died he came to it. It was not white horse but a white hyena. The head of this heroic beil's horse was put on the pass. Therefore, the pass began to be called Ajnain davaa.

Buu tolgoi (Gun hill)

Once upon a time there was here a very strong and famous young man called Bayantogoo. Every year he won the wrestling during the Naadam festival and he began to be called champion Bayantogoo. Once he hunted in another bank of the Minj river and married a young Buriat woman. He did not say his real name to the rich father-in-law and called himself Ochir. The rich man does not like to give her daughter to him. Then Bayantogoo ran away with his favorite girl Bayanjargal up to the Minj river bank. Near the Minjiin davaa (pass) horse riding sound was heard and they hid themselves and escaped. They went to the west and came to a family near Yeroo River with many sheep. Bayanjargal was pregnant and it was difficult to go further. Therefore, they stayed in a family of kind old man and old woman. One day the old man came and said that people are coming. Then Bayantogoo hid him and Bayanjargal among many sheep and they escaped. Soon Bayanjargal gave birth three girls. Old man and woman were very happy and called the hill in the north as "Ohid tolgoi (Girl hill)" and their homeland that could hide Bayantogoo and Bayanjargal among the sheep as "Khonin nuga (Sheep meadow)".

At the time in the homeland of champion Bayantogoo there was a flood. People worried if our champion Bayantogoo were... and they sent a letter to him by a dove. Bayantogoo came to homeland, climbed to the mountain and threw rocks to the beginning of many rivers and streams and flood stopped. The mountain began to call as Bayantogoo. A monument was built for the dove. Now there is dove like rock that looks to the west with its chickens on the Maani rock pass. Bayantogoo came back to his family and moved to Minj mountain range with his family and old man and woman. When old man died he was buried in a mountain in Minj mountain range and called the mountain "Buural khairkhan (Old khairkhan)". Bayantogoo was killed by bad people when he was hunting. Bayanjargal cried three days near a cape where her husband was. This cape now gives sound of cry. Bayantogoo was buried on the mountain in the foot of Buural khairkhan and the mountain began to be named "Ochir bogd". When Bayanjargal came to her home her three girls were absent. She went up a small river and saw a big bird. She thought that the bird was eating her daughters. When she came to the bird it flew away. But the bird did not eat her daughters but gave them raw meat. Therefore, the river began to be named Yolyn gol. Three girls brought up and became nice three young girls and became wives of families. The places where two older girls live were called Ikh uukhany lhondii (valley of elder young woman) and Baga uukhany khondii (valley of younger young woman). Then later when their mother died she was buried on the mountain in the north put an ovoo called it Burenjargal ovoo. In the place where she lived a temple was built. The valley in the south was named by the youngest girl name as Badamsan.

Tsaramt

In the earlier time there were outlaw men. They gathered in Tsaramt, Tunkhel. Tsaramt was covered with forest that time. Recently it had burnt by fire three times and became so. The outlaw men came to the forest of Tsaramt on fifteenth day of the second summer day. They organized meeting here and talked about against what aristocrats they fought last year. Now there is no any forest on the Tsaramt. However, some people have worshiped this place until now.

Gurvan bayan (Three rich men)

In the ancient time in nowadays Tuv aimag there was a rich man called Tost (Oily) whose livestock overcome the steppe capacity and large amount of gold and silver. He has only a daughter who was very indulged. The rich man Tost was the sventh generation rich man. He worried that he had no any sons and his generation will be interrupted. He looked for a good son-in-law. He could not find good young man among aristocrats` families. But there was a poor young man called Olziikhuu. He met him and asked for him to be his son-in-law. But Olziikhuu said "No". Rich man laughed a lot and said: "You should tie seventy camels in seven pegs at night. Every peg has to have tied camels of odd number. If you could do so I will give you seventy lan gold. If you could not do that you will be my son-in-law". Olziikhuu said if there were eight pegs I can do it. Rich man said you have to find the eighth peg yourself. However, in the morning all camels must be here. I recognize my camels not only by color but also by hair. Olziikhuu tied all camels and one camel stayed and he tied this camel with his belt and held it in his arm. In the morning Olziikhuu looked frozen near a camel and half of the camels were absent. Tost came and kicked Olziikhuu. But he did not move like a peg. Tost was afraid. Suddenly Olziikhuu came out of the wear lap of the frozen like his statue and said I am not frozen. Then Tost laughed and said that Olziikhuu is not frozen but half of the camels are absent. Then Olziikhuu said: "You said that you recognize I recognize my camels not only by color but also by hair. So you can see the remaining of the tie and hair of absent camel and can recognize them". And Olziikhuu took seventy lan gold. But Tost said: "You are very smart man. But man helps another man". Olziikhuu said: "Yes. I know".

Few days after Tost gathered people and let Olziikhuu, his brother Lunkhuu and his mother in the respected part of his home, gave milk in silver cup and promised gold to their mother and said: "I am rich man. But human is the highest and best one in the world. Let your sons be my brothers". In this way this place had three rich men who always helped their countrymen. Now the place where lived Lunkhuu called Lun and place where Olziikhuu lived named as Uguumur (generous).

Oral histories connected with Chinese people

Early time in Mandal soum there were many foreign people who wanted to find gold. For example, there is a mountain that looks like a tent near the road from Zuunkharaa to Tunkhel. Once a Chinese man came put his tent and investigated all minerals there and did not go for long time. Therefore, a skilled lama "If he does not want to go, I will let him stay forever". And he made ritual all night and at midnight almost the ritual finished. The Chinese man knew about it and run away. His tent became a mountain. So this mountain is called Maikhan (tent).

There is a doubled mountain in Mandal soum in the east of Boroo river. Foreign people looked for gold in the basin of Boroo River and found many of it. Suddenly one man wanted to have all gold that have people and said them that a fortune teller said there is a lot of gold under this small mountain. People believed and brought up the mountain and put on the next mountain. However, there was no any gold under the mountain but a big snake. People run away. But the greedy man stayed alone and was eaten by the snake.

Oortsog

This mountain named Oortsog by the nickname of a single woman Orolmaa who lived near it. There were many Chinese people who lived near this mountain. Here they used to cultivate vegetables.

A Chinese man Tsoohor lived in Khoh biluut and there is remaining of his house now. Native people said he guarded the place with hidden gold. I used to look for the hidden gold with uncle Khurlee 30 years ago.

There was also a hill that was worshiped by Chinese people. Above three houses there was a shaman hill. These three houses were in Shivert. There were many Chinese people in Shivert. I used to bring these Chinese people milk and they gave me fried wheat.

These Chinese people prepared very good glue. They processed the glue material until it became sticky.

Here lived two Chinese people in 1960s. One of them had café. But it was confiscated and he said it earned 70000 tugrugs a day and I have now a lot of money and will not work. He looked through the window of his house. People said that he is looking to the place where it is gold. Another man worked a lot and all seasons wore trousers with many patches. People talked that there are banknotes under every patch.

There were many Chinese people in Tunkhel. They used to gather different herbs here.

Several findings connected with Chinese people are attached to this report.

Monument to Sukhbaatar

After the setting the Khiagt free from Chinese soldiers the national army soldiers went to capital city in the beginning of the July, 1921. They won over the White army soldiers headed by Nemchinov in Basin of Kharaa River. They spent night between Kharaa and Boroo Rivers. In the morning Sukhbaatar went to the peak of Shirkhentseg Mountain to look to the expected road in the south east from high place. The view of Sukhbaatar on the horse on the high mountain who looked to the direction where sun is rising was very unusual for his soldiers.

Later when sculptor Choimbol wanted to build monument to our famous commander Sukhbaatar in 1947 he met some veterans. They described the view of Sukhbaatar on the Shirkhentseg Mountain and Choimbol built monument in nowadays main square of Ulaanbaatar.

CHAPTER 4: ASSESSMENT OF THE MINING PROPOSALS BY LOCAL PEOPLE

There are a few mining deposits currently being mined in Mandal soum, Selenge aimag, but in the near future, some big gold deposits are going to be exploited. As our research results show, the native people have not had a same opinion about the mining process and its influence on local citizens and herdsman. As our interviews and dialogues with native people show, the influence of these future mining operations will be significant. Both native and incomers will be adversely affected by the proposed mining activities because of the impacts to the herding lifestyle. Approximately 30 families along the mountain foot Khoh Biluutiin am, Kherh bag, Mandal soum and Baljiin am in the south foot of Noyon Mountain in particular will be most heavily impacted. The two primary concerns for the herdsman is the availability of livestock pasture and drink water sources.

Many of the native people are concerned. For example, herdsman Davaasuren said “for example, our family move from this summer camp in Urtyn am to the winter camp over the passage in the west. If the mining process begins, we cannot get to our winter camp. Some people say let them dig, then our economy will be improved. Some teachers and other people with higher education say that digging is correct. Why they talk in this way, we do not know. If the issue of mining is considered, the citizens in Kharaa do not pay attention. But the people of economy units talk a lot and protest it”.

Tsolmon Yumjir, the herdsman said: “I think the mining will be more difficult than the explosions. The mine explosions in Boroo River is felt and heard here. Moreover, it will influence the graves and tombs. I am sure it will make an influence. However, these people’s opinions will not make any influence. It will make an influence later in time. They say they made protection by constructing a metal fence, but it will be taken away soon. People and livestock will enter there. The metal fence was not bad, however, as soon as they go away the metal fence will be taken away. We will be left with cyanide contaminated land. Centerra Gold gave money to our soum”.

Almost every family wants to have a person who will work in the mining industry when it begins to operate. People believe that working in mining will create a positive influence on the soum and family economies and decrease unemployment.

As the research results show, the relations between mining companies and local place administration and people is not strong. In other words, the understanding, evaluation and conclusion on the mining company by the herdsman and citizens are not enough. Herdsman

and citizens wants to participate in the joint meetings so they can express their desire to create a friendly co-existence of livestock breeding, farming and mining.

CHAPTER 5: THE RESEARCH WORK CONCLUSION

The possibilities to keep the Gatsuurt deposit Region Mountains and ritual places as the native people traditional respect and belief objects in their former condition can be determined by expedition process in the following way:

Avoiding the negative influence on the native people life environment and camps (because the native culture and history knowledge are borne by native people only);

Avoiding the over centralized people making proper localization on the geographical feature (attempting not to make influence on the worshiped and tabooed places);

Keeping the smallest influence on the worshiped mountains and places by the mining if the mining and connected buildings and infrastructure are built.

It will be the big impulse to respect and accept oral histories, beliefs, taboos as a big traditional culture element of the native people in the local place and to recognize a native society, also the expression of a culture respect.

The ethnology research to determine the family economy, lifestyle, custom, living area respecting by native people in Gatsuurt deposit region and their opinion about the mining process was made in Khoh Biluutiin am, Urtyn am, Baljiin am, Baga Budanchiin am, Kherh and Tunkhel villages and Boroo River meadow. The following 4 conclusions arose by the result of the fieldwork.

1. Right now a few native people families remained in the Gatsuurt deposit region. Most of them are different ethnic group newcomers and about 90 percent of all families included in the research are newcomers. In the future, this situation will be increased in connection with the mining process and names of the places and legends can be changed or forgotten by its high probability. Therefore, the above mentioned intangible culture heritage can be inherited by the future generation step by step.
2. The Noyon Mountain region is one of the traditional belief centers of Mongols and its local worship rituals have not interrupted until now. Local administration and economy units and research organizations have to pay attention to keep this worship ritual according the traditional way.
3. Unemployed people are expecting for the Gatsuurt deposit exploitation to have any position and considering its profit to the local place development. They are expecting a company that does nature recovery and knows social responsibility and confirmation not to harm environment and things connected with history. The local citizens need

above mentioned information a lot. The lack of information leads to the incorrect understanding. Therefore, local people must be provided by the required information.

4. When we asked the local citizens and herdsmen about the influence of the Gatsuurt deposit exploitation on their lifestyle they said that there will be a definite influence on the pasture and farming field if the track columns that carry ore on the road from Boroo gold deposit to Gatsuurt deposit continues for long time.