

# Additional Material collected by Survey Team

ДУХД 021 Үл олдохын хийд / Ul oldokhyn khiid

## **Appendix**

According to Pürev Lama, who is 86 years old and was a monk of Oldokhiin Khiid for 4-6 years when he was a child, many monks (about 1,000) once belonged to the monastic complex. It had a main assembly hall, a philosophical monastic school (Choir), Tara temple (Dar'ekh), a Tantric monastic school (Jüd) and a Kalachakra (Düinkhor) monastic school, where probably Günreg ceremony was performed and many other rituals (Chogo). Khailen might have been held in the main assembly hall, according to Pürev Lama.

Kanjur was circumambulated in summer or in autumn. Maitreya was circumambulated, too. Tsam dance was also performed in the monastery. The monastic area was not fenced-off and laymen did not live around the complex. The main assembly hall was the biggest temple of the monastery, made of bricks. The Choir temple (philosophical monastic school) was made of wood, and was situated east of the main assembly hall. Between the Tsogchin and the Choir, Jüd Temple was situated, which was a small temple. The temple buildings were mainly one-storey buildings. The only wooden temple was the Choir temple, which was beautiful. There was a famous Zoch master, Nomongiin Luvsandorj, who lived north of the monastery. There was another talented Zoch master. They didn't have their own temple. In the philosophical monastic school Domiin Damjaa and Gavjiin Damjaa were held. He doesn't know if there was a Gaarambiin Damjaa held as well, but he has heard about it. Ulaan ovoo was worshiped, which was situated southeast of the monastery. Chinese people lived separately, west of the complex. Maybe a brick-burning stove was situated there, too. There as (and still is) a well west of the complex. The monastery might have been closed in the 1920's.

Pürev monk belonged to the main assembly hall and the philosophical monastic school, but was so young at that time that he doesn't remember other details.

According to local people, Lkham was the main protector of the monastery whose image was saved and is at present kept in the home of a believer.

## **Data from P. Nyamlkhagva's book ("Tögs Javkhiant Nutag")**

According to P. Nyamlkhagva, the author of the book, "Tögs Javkhiant Nutag" (published in 2003, Ulaanbaatar, pp.26-30), the base of Oldokhiin Khiid was laid by a tamgiin zakhiragch (keeper or owner of the seal) of Khoshuu Khiid [ДУДХ 017] at the very beginning of the 20<sup>th</sup> century. At first, there were only 3 yurts. Luvsantseren monk who was a master of many fields of culture was invited from Tibet. Under him, the religious life of the area flourished and the monastery became known as the Ranjün (Tib: rang-byung). The other name of the monastery was Do Ag Choinkhorlin. Lkham was its main protector and 600 monks belonged to its monk community.

Many famous monks lived here, such as Jigmediin Khaidav Agramba; Zaniin Navaan Agramba; Lkhamsürenгийн Baldanpuntsag gavj and his brother, Lkhamsürenгийн Sandüijav gavj, Khaltain Dontog gavj, who took Domiin Damjaa in Ünstiin Khiid [ДУЭД 007], and was sentenced in his 30's; Enereltiin Togoo chanting master; Yondon Gavj, Tserev Gevsh and Jambal Gevsh.

The temple of Lkham Sakhuis, a main assembly hall and the relics temple (güden) of Ranjün Luvsantseren, and other temples belonged to the monastery.

Many appliqués, sculptures, painted scrolls decorated the inner part of the temples. In December 1937 the abbot of the monastery, called Da Lam Gavj Lkhamsürenгийн Baldanpuntsag, Münseliin Zündüi gavj and and Khartsagiin Luvsantseren gavj were arrested.

In April 1938, Jambaliin Yarinpil Gavj was also arrested. About 30 monks of the monastery were executed in total and its sutras and sculptures were burnt.

S. Gonchigdorj Chovombo survived the purge and could keep the old monastic tradition going. He kept and saved the sculpture of Lkham Sakhuis and some other artefacts and sutras as well. However, local members of the party, namely Makhan Sakhal Yünden and Awir arrested him and sent him to prison. Lkham Sakhuis and the other saved objects were burnt near the northeast branch of Oldokh River. However, in a miraculous way the sculpture of Lkham survived and was given back to Gonchigdorj. Currently, D. Darinkhüü keeps the artefact, in Luus Sum.

According to the above-mentioned book (p.31), Nomongiin Luvsandorj, who was a pupil of Ranjün Luvsantseren, was a famous Maaramba of the monastery. His photo is on page 31.

Among the monks, who were executed or sentenced to prison during the purges, 90% belonged to Oldokhiin Khiid

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which shows its significant role (p.35). The photo of Luvsantseren Gawj's tobacco snuff box (khöörgö) is printed on page 24 of P. Nyamkhagva's book.

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