

Additional Material collected by Survey Team

ДУЭД 007 Үнэстийн хийд / Unestiin khiid

First appendix

Data from the book “Ögöömör Buyan Erdenedalai”, written by Tsagaanii Volodya, Nadmiin Ölziikhutag, Ulaanbaatar 2003., pp. 236-241.

According to the book on the history of Erdenedalai Sum, this monastery was founded in 1808 (Year of the Yellow Dragon) by Tseveg who held the rank of Gawj. He learnt in Tibet and when he returned to Mongolia he wanted to found a monastery somewhere, and asked his teacher for a protector deity of the temple to be founded. His teacher said he would give the protector deity (Sakhius) later. Later, when Tseveg monk came to the area of Ünestiin Khiid, on the top of a rocky hill, he saw a protector deity, who turned out to be Gongor deity, floating in the air. So he drew the conclusion that this was the deity his teacher sent to be the protector of the new monastery he would found.

Other names of the monastery became Kheree Ünestiin Khiid (Kheree meaning raven or scrow, and Ünest meaning “a place with ash”), and Tsagaan-Ovoogiin Khiid (after the name of an White ovoos nearby). According to the legend, when Tseveg monk was looking for an appropriate place to found the monastery, he found a place full of ash and where many ravens were sitting on rocks. So from this he knew this is the right place and founded the monastery here.

According to the book, the monastery developed a lot from 1915 on. The monastery arrangement followed that used in the southern areas: the temples were situated in rows, on the right and left, looking southwards, with the main assembly hall Tsogchin situated in the middle, and with the other building in front of it to the south. Also, the monastery did not have a surrounding wall or fence, and therefore there was no main gate to it (Yamba Yosholiin Khaalga).

In 1937-38 there were 320 monks belonging to it.

Tsam dance was not performed here, and as the authors say Tantric practices were not followed here.

The authors mention the following temples and monastic schools: Tsogchin, Lamiran, Maidar, Dari Ekh, Manla Datsan, Choir Datsan, Dordoviin Süm, Demchigiin Datsan and Düinkhoriin Datsan. It says that the main ceremonies here were the rituals of the Lunar New Year (Tsagaan Sar) and the Maitreya circumambulation (Maidar Ergekh).

On the circumambulation path (gorlom, Tib. ‘khor-lam) there were four ovoos called Maidariin ovoos, and during the Maitreya procession these were where they stopped to perform the readings on the four sides. There were stupas on these ovoos. Behind the Tsogchin temple there were two big prayer wheels (Maaniin Khүrd).

On the east there were 6 big stupas in one row.

On the two sides were situated the buildings for accommodating the monks in the monastery.

According to the authors, the main assembly hall (Tsogchin) was built by a monk called Tsagaan toin or Chimeddorj, who bought the wood for it.

It was built in 1916 (Year of the White Dragon) under the leadership of Jigjid Doorombo. It was finished and started to operate in 1918.

The last head of the monastery was Uvshiin Jigjid (1863-1937), who belonged to the Baruun Khiid monastery of Ongiin Gol at the age of 16, and went to Ikh Khүree to Gandan monastery in 1889 where he took the philosophical exam Domiin Damjaa. In 1891 he went to Tibet to Bereeven (Tib. ‘bras-spungs) monastery where he became a Doorombo (Tib: rdo-rams-pa). In 1902 he returned to Mongolia and became the head of the monastery. He was arrested in 1937.

(The book and local people also recount that the monastery got its name because it was established in a place of ashes where previously some buildings had burnt down).

According to the book of J. Shotoon, Avarguudiiin Ölgii, Luus nutag, 2004, Ulaanbaatar (p.161), Gendendarjaagiin Bold (1874-1957) was born and became a Gevsh otch, Maaramba doctor. In 1917 he came to Ünstiin Khiid. He was known as Boloo lam among the local people.

Appendix – See ДУЭД 007 S for sketch map

interview with N. Jamts

According to N. Jamts, who visited the monastery many times when he was a child, the monastery had 4 temples, one in the background. About 70 monks resided in the monastery. The monks were arrested when he was 12 years old.

Maitreya was circumambulated in summer and Khailen was held as well. Tsam dance was not performed. 6 stupas

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were located on the east. Three very eminent monks belonged to the monastery, the named Dondovdorj monk and Puntsogdorj monk. Women didn't live nearby the complex, and there weren't Tibetan monks residing there. Saints and reincarnations (Khutagt khuvilgaan) did not belong to the complex. Chinese people lived nearby, but many of them left after they had constructed the temple(s). Only some stupas were in the area. Kanjur was not circumambulated and the animals of the monastery were herded not close to the monastery. The buildings were mainly made of mud.

Data from the book "Mongol Nutag dakhi Tüükh soyoliin dursgal"

According to the book the monastery was founded at the end of the 1800s and in the 1910s. It got its name after the place being full of ashes as some buildings had burnt down there before.

According to the book, Tantric practices were followed here, and there were the following temples: Demchig Datsan, Düinkhor Datsan, Tsogchin Dugan, Lamiran, Maidariin Süm, Dordoviin Süm.

There were about 320 monks there.

The temples on the right and left side were the latest to be founded.

Further bibliography on the monastery:

Ölzii, J., Mongoliin dursgalt uran barilguudiin tүүkhees. Ulaanbaatar 1992

Gongorjav, G., Enkhbat, G., Mongol nutag dakhi tүүkh soyoliin dursgal" toli bichgiin khereglegdekhүүn бүрдүүлекh ekspeditsiin өдрийн темдеглел. 1997

Data from the book "Dundgovi Aimagiin Toli", 2002

Most of the data given in this book is the same (with the very same sentences) as in the book "Ögөөмөр Buyan Erdenedalai", 2003 – the contents of which were summarised before. As this book appeared a year earlier, possibly the authors of the book "Ögөөмөр Buyan Erdenedalai" took their data from this earlier book or from the same source. (None of the books name their sources). Only the extra information follows here:

When the Tsogchin temple was built between 1916-1918, its decoration was prepared by a famous decorator (Khuachin) called Bayandorj. It was also called "Blue Temple" (Khөkh Dugan) as its inner walls were covered by blue bricks (Khөkh Toosgo) and also its outer walls.

It was a two-storey temple, with 4 pillars each side inside which were 8m high and 32-35cm wide, and smaller pillars were 4-4.5m high and 19-22cm wide. A wooden ladder was put in to reach the second floor. These can be seen even today; even the red colour painting and its pillar decorations can be seen today.

The outer walls were also nicely decorated with bricks and terracotta carvings or decorations. The bricks and terracotta were burnt in the monastery's Baayuu (burning stove) situated on the southeast of the monastery at about 200 metres away. The mud was taken from the hill near the Baayuu.