

Additional Material collected by Survey Team

ДУДХ 017 Хошуу хийд / Galdan shaduvlin khiid

Appendix

According to Maidar (618) there were 562 monks in this monastery and there were 17 temples and 17 financial units (Jas) there

According to B. Gantogtokh, the head monk of the new temple [ДУДХ 008] in the centre of Delgerkhangai Sum, Dashpuntsoglin Khiid, where the old monastery Khoshuu Khiid or Dashpuntsoglin was revived, this old monastery was founded by the noble (with the rank of Tüshee Gün) of the area (Khoshuu), S. Baldirdorj (1837-1875) and the Tsorj monk Bragri Yonzon Ts. Damtsigdorj (1781-1855) in about 1840-1850.

It was a big monastery, with exams like Gavj, Agramba and Maaramba taken there.

There were about 800-1000 monks there, and about 300-400 participating in the ceremonies in the Tsogchin temple. There was a temple of Maitreya (Maidariin Dugan) where an 81-arm (Tokhoi being a Mongolian measure) high Maitreya statue was housed.

Other temples were the philosophical monastic school (Choir), Günreg, Jüd (Tantric monastic school), Düinkhor (Kalachakra monastic school), Mambiin Dugan (medical monastic school).

All in all there were the above 5 monastic schools.

On the north there were many white and golden stupas.

Tsam dance was held regularly here, with 76 dancers appearing.

The operations of the monastery were stopped in 1935.

The informant showed two old pictures, one of the Maitreya temple and one of the two-storey Tsogchin Dugan (main assembly hall).

The monks of the old temple were unable to save any old objects of worship, except for the two silver offering cups (Takhiliin Tsögts) which are stored in the present revived temple.

The old monastery was the centre of the old administrative unit Govi Tüshee Günii Khoshuu in Tüsheets Khan Aimag, which was the area of the Tüshee Gün of the Gobi. The last to fulfil rank was Lkhamsüren who was arrested in 1937.

The Tsam dance was held in the first summer month, and was performed by 76 dancers until 1935.

There was a famous astrologer called Doyod Zurkhaich in the monastery.

The main deity of the monastery was Jamsran.

The old monastery was revived in 1990 (10th of first spring month) by some old monks like Tsevegnamjil, Barkhas, Tserendorj, Daansüren, Janchiv, about 10 of them.

See details in the description of the current temple [DUDKH008].

Interview with Ts. DASHdorj monk of Züün Khüree DASHchoilin Monastery in Ulaanbaatar (2006 February 27, 2007).

According to the informant, Ts. Dashdorj, who is the offering-master (Daa Chovombo) in the present Züün Khüree Dashchoilin Khiid in Ulaanbaatar, belonged to one of the so-called "three monasteries of the Ongi River" (Ongiin 3 Khiid), Khutagt Lamiin Khiid (Rinchen 717), there were three monasteries near each other, his own one, the monastery of Bragri Lama Damtsigdorj on its north very near, and the biggest of the three, Khoshuu Khiid on the south at about 20 kms from the other two. The first two belong currently to Saikhan Ovoo Sum, and Khoshuu Khiid to Delgerkhangai.

According to him, there were the following temples there: Tsogchin, Jüd (Tantric monastic school), Choir (philosophical monastic school). He did not remember the other temple there as he only visited this monastery.

The Gavj, Agramba (Tantric) and Maaramba (medical) exams were taken here as this was a big monastic complex. There were about 500 monks here, and the Tsam dance was performed regular, and also the Maitreya circumambulation (Maidar Ergekh).

According to him, all the monasteries of Ongi were closed in 1937-1938.

The monastery was also called Urd Khiid, 'monastery on the south' as it was situated on the south, 20kms from the other two.

According to M. Bat-Erdene, the present head of Gündüjambaalin monastery, the main protector of the monastery was Choijoo.

Two pages are stored in the Arts Council office

Data from the book "T. Sainjargal: Delgerkhangai Sumiin Tüükhen Toim", Ulaanbaatar, 2003, pp. 56-57.

Written by Krisztina Teleki and Zsuzsa Majer

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The book has almost the same data as the information given by the head of the present temple, Dashpuntsoglin, in the centre of Delgerkhangai Sum.

It also says that the Tsogchin temple was big enough to house 300-400 monks, and that the Maitreya temple (Maidar Dugan) had an 81-Tokhoi-high Maitreya statue.

Other temples were: Choiriin Dugan, Günregiin Dugan, Düinkhoriin Dugan, Mambiin Dugan (incorrectly written in the book as Khamblin) and Jüdiin Dugan.

The monastery had famous monks such as Chimeddorj Shunlaiv who was the Tsorj, Doorov who was also called Züün Tsorj, Jantsan and Tsedenbaljir.

Data from the book L. Pürevdorj: “Delgerkhangai Sumiin Khuraangui Tüükh”, Mandalgovi, 1993, pp. 12-14.

The biggest of the three monasteries situated by the Ongi River, and called therefore “Ongiin 3 Khiid” (that is, the three monasteries of the Ongi River) was founded during the reign of the Manchu Emperor Enkh Amgalan and was also called Ülemj Arvijuulagch. Monks from the smaller monasteries of the area (Tüshee Günii Khoshuu) came and studied here for a period of years. It was possible to take the Gavj and Agramba exams here.

According to this source, there were 800 monks in this monastery permanently.

It mentions almost the same names for its famous monks as the above book: Baruun Tsorj or Chimeddorj Shunlaiw, Züün Tsorj or Doorov, and Jantsan. It adds some data about a monk called Sosoriin Tsedenbaljir, who took the Gavj exam at the age of about 20, took the Agramba exam at the age of about 30, and after the 1930's worked in the State Library, translated Tibetan books and lived until the 1970's.

All the other data on the temples and monastic schools is the same as in the above book and in the two pages of material given by the present head of the temple in the Sum centre. Actually, these two sources seem to have taken information from this book (as it appeared earlier in 1993).

The monks' dwellings were made of wood and mud, and in the monastery or nearby there were Chinese merchants' stores and shops and taverns or restaurants.

The monastery had a Baayuu (burning stove) as well to burn bricks and terracotta.

The book says that about 100 monks from this monastery were rehabilitated by 1993 (after being executed or sentenced in 1937-1938). Many others disappeared without any information about what happened to them. Only about 10 monks returned after about 10 years in prison. From among the monks with the rank of Gavj, who were all arrested and taken away, Gombojav, Jimée and Luvsan monks returned after about one month, which was very strange and like a miracle, as people used to talk about this later. The young novices were not arrested as usual, and formed communal handicraft cooperatives (arteli) and worked there.

There is a sketch of the site on the reverse of the page.

Appendix: Khoshuu Khurliin Khiid. Data from the book “Dundgovi Aimagiin Toli” Mandalgovi, 2002

The monastery was the biggest of the three monasteries in the area situated by the Ongi River.

It was founded under the name of “Ülemj Arvijuulagch” during the reign of the Manchu emperor Enkh-Amgalan (Kien-Lung). Many monks came here from other monasteries as well to study and to take exams here, like Gavj and Agramba. About 800 monks belonged to the monastery who lived permanently here.

The book lists some of the famous monks from this

monastery (beginning of the 20th century): Chimiddorj Shunlaiv, Doorov Tsorj, Jantsan, and Tsedenbaljir who took Gavj exam at the age of 20, Agramba exam at the age of 30, and as he survived the purges, he later translated Tibetan books and worked in the Central Library.

The Tsogchin temple was big enough to house 300-400 monks.

In the 1920's a Maitreya statue, 80-arms high (Tokhoi being a Mongolian measure unit based on the forearm) was completed from 25,000 lan (Chinese unit) raised with the help of the local noble (Khoshuu Noyon), Tüsheets van Lkhamsüren, Agramba Bavuudorj and Ölziorov. The Maitreya temple (Maidar Dugan) which housed this statue was similar to that of Janraiseg temple in Gandan.

Other temples were Choir, Günreg, Düinkhor, Mamba, Jüd (the 5 philosophical monastic schools here) and also many smaller temples and buildings of Jas, etc.

On the north there were many stupas (white and gold).

On the Tsam dance 76 dancers appeared, and Sor was burnt also.

The Maitreya circumambulation was also performed.

Apart from the temples themselves, there were around the monastery the monks' dwellings, warehouses, Jas buildings, Chinese shops, taverns.

There were burning stoves for bricks (Baayuu).

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In 1937-38 the ranked monks were all arrested, and many disappeared and never returned. About 10 of them returned after 10 years in prison. The monastery was destroyed but some buildings survived in part. In the 1970's the last mud stupa and mud remnants still stood, but now nothing of them remains.

Additional pages are stored in the Arts Council office