

# Additional Material collected by Survey Team

ДУСО 011 Төгрөгийн хийд

## **Appendix**

Maidar gives the following information on this monastery:

There were 132 monks; there were 2 temples and 5 financial units (Jas).

According to Püreviin Namjil (phone number 99228202, born 1921, the Year of the Hen), a monk of the present Dambadarjaalin monastery in the centre of Erdenedalai Sum, who had been a monk in Tögrögiin Khiid from the age of 7 until he was 17 (about 1928-1938), it was situated by a hill called Khairkhan Tögrög.

The monastery had 3 temples: Tsogchin, Günregiin Dugan and Shine Dugan ('newly built temple').

There were 6 stupas, three inside a surrounding fence, on the northeast of the main assembly hall (Tsogchin Dugan); and three outside, on the northwest of the monastery.

Inside the wall the new temple (Shine Dugan) was situated in the middle, with Günregiin Dugan on its west. The temple buildings were made of brick. There were 4 financial units belonging to the monastery: Tsogchin Jas, Maani Jas, Khailen Jas and Günreg Jas.

The monks lived around the monastery. There were about 60-70 monks.

The Tsam dance was not held in the monastery, but in the summer the Maitreya circumambulation was held (Maidar Ergekh) and they also circumambulated the Ganjuur (Ganjuur Ergekh). They also held the summer retreat Khailen.

The head of the temple was Baljin Tsorj, who had the rank of Gavj and who took this exam in the Khüree. There was also a monk with the title Shireenii Lam. There were no incarnated monks (Khutagt Khuvilgaan) there.

According to him, the main deity of the monastery was Lkham.

He did not know the details of the founding of the monastery, but said its operation was stopped in 1937.

There were no Zoch masters or Khandmaas (woman monks) in or around the monastery.

Namjil monk also recounted that he himself saved a protector deity (possibly Lkham) which was made of gold, but some years ago someone stole it from him deceiving him by saying they would place and worship it in a newly built or revived temple. After that he did not hear about it again.

There were two ovoos near the monastery, one on the north called Tögrögiin Ikh Ovoo, and the other on the southwest called Badrakh Ovoo.

He said there was no river in the area, but there was a well on the southwest.

They only used to throw litter to a place in the southeast.

Tibetan monks did not visit the monastery.

Sometimes Chinese merchants came to sell their goods.

There was a stove for burning bricks and terracotta on the southeast of the monastery.

According to Namjil monk, there are no surviving monks from Tögrögiin Khiid now.

He said that a stupa was erected on the north of the old monastery site.

**\*Note:** Namjil monk was interviewed by phone, as he was away for some days to Ulaanbaatar when the survey team was in Erdenedalai, where he lives. We got his phone number from his daughter there.

According to Bat-Erdene Lam, the abbot of the present Bari Lam Monastery [ДУСО 015] Tünjin gelen kept the protector's golden statue and it was placed in the ger-shaped temple in the centre of Saikhan-Ovoo Sum. Later it was stolen.

**Appendix: page with sketches on both sides.**