

Additional Material collected by Survey Team

ДУЭД 010 Цавчирын хийд/ Chavchiryn khiid

First appendix

According to Tüvdengiin Namsrai (born 1923), who is currently the Daa lam of Dambadarjaalin monastery in the centre of Erdenedalai Sum in Dundgovi aimag, but had been a monk from the age of 7-9 for some years in this monastery, Tsavchiriin Khiid, there were about 100 monks belonging there, or maybe about 70-80. There were 5 temples, and no monastic schools, but unfortunately he was unable to name the temples apart from the main assembly hall, Tsogchin. He only mentioned Maidariin Dugan (Maidar temple).

The annual ritual of Maitreya circumambulation (Maidar Ergekh) was held here in autumn, in August or September, together with Tsam dance, which was performed after it, together with ritual burning of the conical-shaped Sor (Sor zalakh).

The temple buildings are made of brick and were all one-storey ones.

The monastery was surrounded by a brick and mud wall. The monks lived outside the wall in their own yurts or houses, on the four sides.

Inside the walls there were some stupas and some big prayer wheels, but he could not show their exact sites on the drawing drawn according to his instructions.

The head of the monastery had the title of Lovon, but he could not remember his name or any names of famous monks there or their titles.

The main deity of the temple was Lkham.

Two financial units belonged to the temple (Jas), namely Ikh Jas and Baruun Jas.

There was a burning stove for burning bricks and terracotta things, on the southwest of the monastery, outside the walls. The litter was thrown out also in that direction.

There was some water (not clear if a river or a spring or a well) called Belgekhiin Us on the south-west and also an ovoo they worshipped, called Belgekhiin ovoo.

The informant did not know details about the establishment of the monastery, nor the name of the founder.

According to him, there were no incarnated monk (Khuvilgaan, Khutagt) in the monastery, and Tibetan monks did not visit it.

He said he did not visit any other monasteries in the area that time, so he could not provide data on them, but he named Sangiin Dalai Khiid, Ünestiin Khiid and Tsagaan Ovonii Khiid in the area.

From his old monastery, Tsavchiriin Khiid, there are no other old monks or ex-monks alive apart from him.

The monastery was not revived according to him.

Drawing of the monastery site based on the informant's instructions:

Appendix - data from the book of Ts. Volodya & N. Ölziikhutag

According to Ts. Volodya and N. Ölziikhutag, the authors of the book of Ögöömör Bayan Erdenedalai (published in UB in 2003) Tsavchir monastery had 4 big temples, 5-6 stupas and 100 lamas who belonged to the monastery. Tsam was performed and Maitreya was circumambulated as well. The heads of the monastery (tergüün) were Tserendash Gawj and Davaajürmed Lama.

Appendix: Current situation in detail

The arrangement of the buildings is still nicely visible due to the fact that the temples were made of brick (red, grey) and the fences of the courtyards were made of mud. Many fence walls remained. In the middle of the complex 4 temples situated inside a fence, almost all of them had the same size. Surrounding it monks' homes and financial units were situated.

Another temple was situated on the northwest of the centre, inside a fence which was most probably made of wood as well as the fence of the temple-complex in the centre. Monks could reside in small houses in courtyards, or small houses situated in a row. Stupas and prayer wheels surrounded the complex, mainly in the south and in the west.

The brick burning stoves (a bigger and a smaller one) were situated southwest of the complex with some buildings or courts the foundations of which have remained.

There is a large ovoo on a hill, about 200m southwest of the stoves and a well. There must have been a kind of brook there.

As for the fragments of objects, only some roof decorations were found and some terracotta bricks, forming a vajra, etc. Many traces of digging were visible.

Written by Krisztina Teleki and Zsuzsa Majer

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The area is not used as dwellings for local people, but there is no notice board to indicate that it is a protected area.