

Мэдээллийг Төв аймагт 2004 онд хийсэн сүм хийдийн анхны судалгаагаар цуглуулсан Information collected by surveyors in the DOMM Pilot Study in 2004 in Tov Aimag

ТӨДХ 005 Delgerkhani Khuree (Rinchen 401: Delgerkhani Khuree (Argalintin Khuree))

Current situation (2004)

There is one original building left on this site and it was used for storage during the Communist era. In 1990 people reconstructed the main temple and prayer wheel using old photographs of the monastery and the memories of some of the old monks. It was built approximately in the spot of the original main temple of Delgerkhani Khuree. Reconstruction was initiated by two local men: Dorjsuren (who is now the Gesui (discipline monk) of the revived monastery) and Manal (who is a trade director in Delgerkan). Today there are not enough monks to 'chant every day' so the monastery is only active about 3 or 4 times a year when monks come from Ulaanbaatar to chant and perform ceremonies e.g. 10 Protective Deities ceremony. (Mon: *Arvan Khangaal Sakhious*)

Source(s):

Source 1: Jamiyandorj and Dorjsuren, two monks who had been in the monastery in 1937)

Source 2: Chultrem, local herder born in 1914

Alternative names: Argalintin Khuree, Mishig gunii Khuree, Norovchoimbalin khiid

Oral Histories

The Monastery, whose protective deities are Gombo and Jambasuren, was said to be 200-300 years old at the time of religious purges. It moved at least five times in its Oral Histories always following the faithful in their nomadic way of life. The last time it moved was 1901. It was a large monastery with 15 to 17 temples most of which were wooden but, by the early twentieth century, some of them were made of bricks. The walls were painted maroon and roof was made of green glazed tiles. In the early 20th century the monk body numbered 600 and many of who were well educated. The source told a story about two big music horns called *ikh Buree*, which were sent to Gandanthegchinling Monastery in the capital but no one could play them – he told this story to prove how well educated the monks from Delgerkhani Khuree were.

Names of the temples: Sakhiousni dugan, Ikh dugan, Choir dugan, Lamiran dugan, Guureg dugan, Duinkhor, Yegin dugan, Maidar dugan, Semjid lamiram dugan, Shambal dugan, Lkham dugan, Tsogchin dugan, Oevgoen dugan (ger shaped), Takhilch narin dugan, Manj dugan. Each dugan (temple) usually had three statues of deities although one temple had between 10-20 tall statues (around 1.70 metres). There was a school for disciples.

The monastery had many connections with other big religious centres, such as Erdene Zouou, Zuun Khuree, Ikh Khuree. Monks from Delgerkhani Khuree and Orgiochin khiid (Rinchen 392) had constant contact and often visited each other. The daily pattern was that the monks would gather in the main temple at ten every morning and chant until around two in the afternoon.

Tsam Dances were held regularly in the monastery and each year the Maitreya Procession was held. After every *Tsagaan Sar* (Eng: New Year) a big ceremony called *Khamgaalan* took place, which lasted a month. According to one of the sources, who had been a monk in Delgerkhani Khuree in 1937, it was the last ceremony to be held in the monastery before its destruction (in 1937) when all the buildings and most of the contents were burned. All high ranking and educated monks were arrested and probably executed. Disciples who were young men at the time, like the two sources, did not get arrested and survived the purges.

Source(s): Jamiyandorj and Dorjsuren, two monks who had been in the monastery in 1937.