ТӨЖР 032 Jargalantin Khoural / Dugani Khoural (Rinchen 368: Jargalantin Khoural)

Current situation (2004)

People say that this Khiid was bigger than Zoeoekhein Khoural (Rinchen 366) though little remains today. From 1970 to 1996 the Saaliin animal farm occupied the territory of the monastery. There are several bluish-coloured bricks left.

The only visible remains of the monastery are the stone foundations of a wooden ger-shaped temple (diameter 6 metres) and signs of a stone eleven metres square fence enclosing the temple. Somewhat surprisingly, the fence was not oriented towards the four main directions but towards the in-between directions: two sides were parallel to a direction NW to SE and two sides were parallel to the direction of NE-SW. According to the source there were many gers in the surrounding area but not too close to the monastery.

The source spoke of a round fence but only a rectangular stone fence-like lay-out (around the ger-shaped temple) was visible. He compared the fence to a round place where the herders gather their sheep. In front of the monastery there was a wooden protective fence (line, wooden cross-like structures). The source also mentioned square-shaped rocks as bases.

Source(s): Dambaravjaa, old man who passed the site of the monastery when he was a boy of 4 or 5

Alternative names: Dugani Khiid; Dugani Khoural

Oral Histories

This monastery belonged to the yellow sect (Gelugpa) and had its own herds and property. There were quite a lot of monks. The temple was destroyed 1938 or 1939 and the monks were arrested and ‘brought to the mountains’ (*khar dambin Zoo*?). This may have been a kind of prison?

The source visited the monastery when he was 4 or 5 years old together with his parents when they were travelling in the area by oxcart. As a small boy he was not interested in the religious aspect of the monastery but noticed the three horses belonging to the monastery.

Source(s): Dambaravjaa, old man who passed the site of the monastery when he was a boy of 4 or 5

Энэхүү нэр дурдсан хүний аман ярилцлагын үгчилсэн тэмдэглэл нь зөвхөн ярилцагчийн хувийн мэдээллээс бүрдсэн болно.
© Монголын Урлагийн Зөвлөлийн Соёлын Өвийн Хөтөлбөр, Монголын Сүм хийдийн түүхэн товчоон