

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

ТӨЗА 023 Naimni Khuree / Utsin Khuree (Rinchen 379: Naimni Khuree)

Current situation (2004)

Naimni Khuree is about 20 km to the north of Zaamar Soum Centre. Naimni Khuree is also called Utsin Khuree after the place.

There are a few remains of the four dugans and other buildings that once made up this complex. Today a path separates the old site into two parts. In the area to the northeast of the path there are two square-shaped foundations and then two round structures. To the left of the square bases there are two further rectangular bases. To the south of the path there is a big rectangular foundation along with a smaller rectangular structure within it in the northern corner. Alongside the large foundation there is another, smaller rectangular foundation close to the southern corner and in the same direction two other rectangular bases, one with the remains of an incense-burner lying on it. There is a round structure to the western side and two rectangular bases to the southwest of the round base. The smaller rectangular foundations vary in size between 5-7 metres in length and 3-4 metres wide.

The newly built temple, Degchindorj jadivlan ТӨЗА 005, in Zaamar Soum Centre was designed after the Tsogchin dugan of Naimni Khuree. (See drawing made by Khamba Lam Tsevegsuren of the Tsogchin Dugan.)

At the time of the survey two monks and two other people from the Khuree are still alive. The oldest of these four people is an 88 year-old monk, Zundui, living in Zaamar Soum Centre. The 82-year-old monk, Jadamba, is his brother and lives in the countryside. There are two brothers, Gonchig and Luvsansharav, from Naimni Khuree who are not monks and live in Ulaanbaatar.

Source(s):

Source 1: Old man who was born around 1924. As a child of 5 he lived at Dambadarjaa Khiid (Rinchen 939) for two years where his uncle was a monk: Altangerel was born around 1924. As a child of 5 he lived at Dambadarjaa Khiid (Rinchen 939) for two years where his uncle was a monk. He now lives a few kilometres away from the Zaamar Soum Centre. He was about 13 years old when the monasteries were destroyed.)

Source 2: Abbot of Degchindorj Jadivlan Khiid in Zaamar Soum Centre: Khamba Lama Tsevegsuren born around 1964 and is abbot of Degchindorj Jadivlan Khiid in Zaamar Soum Centre)

Source 3: Old man born in 1916 and was a monk in Naimni Khuree from the age of 7 to 20 years: Zundui, Toev Aimag Zaamar Soum IV-r Bag Lam Gavid Ovogtoi)

Alternative names: Utsin Khuree

Oral Histories

The name Naimni Khuree means 'the Khuree of the eight' referring to the place where eight families in the Naimnikhan 'clan' from Selenge Aimag to the north, settled down in Zaamar Soum. It was a tradition thought to go back to the 18th century for the Naimnikhans to have their own Khoural.

In the summer the nomads lived by the river while in the winter they moved towards the mountains. In spring and fall they lived around the Khuree making offerings of sheep, goats and horses to the monastery. So it was that the monastic herds and wealth increased.

There were four wooden Dugans in the Khuree all of which had golden *vajra* and golden '*Ganjirs*' on the top of the roofs, similar to those on the temple roofs in Erdene Zuu in Overkhangai. The four temples were: Tsogchin dugan; first Aimgiin dugan; second Aimgiin dugan; Dari Ekhiin dugan. According to the source the Tsogchin Dugan was a two-storey building with a Chinese (Manchu) style pointed roof. In front of the temple there was a prayer-wheel on either side with an incense-burner in the centre. The ground floor was the prayer hall. It is said that the students used to play ankle-bone games secretly on the second floor. The two Aimgiin dugan were both rectangular in shape. The Dari Ekhiin dugan, which was also rectangular, was immediately behind the Tsogchin dugan. Besides

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these four wooden dugans there were other buildings although no stupas within the compound, which was surrounded by a boundary fence. There were prayer-wheels on four sides.

There were no *datsans* (Eng:colleges) at Naimni Khuree. The monks who wished to study had to go to Burgin Khoural in Selenge Aimag for higher education and it was there they could take their vows to become *agramba* or take the *Gavj* (Eng: advanced examinations).

One source described the special chanting ceremonies held each year for all the important sutras: the Ganjur lasted for two days; the Khangal for one day; the 16 volumes of the Uim were read over one day; the Magtaal for one day; the 10 volumes of the Eroeoel one day; the 25 volumes of the Zulin. The great *Maidari Erkh* (Maidar, the future Buddha) 'festival' day was celebrated annually: three monks paraded on a four wheel cart with the green-white horse head followed on foot by monks playing musical instruments. The people would gather and join the procession to pray for *Maidari* to come to earth soon. The *Khailgan* was a period at the end of the summer and the beginning of autumn when chanting took place and people ate no meat only dairy products. During this time, known as the *Khailgan tsag*, the cattle/animals lost weight.

In the 1930s there were about 100 monks and students at Naimni Khuree and 40-50 of them chanted everyday. Some monks lived in the monastic compound; while some came daily to the monastery e.g. several children and students came to receive teachings and to be taught the sacred texts. Only one or two monks were married.

The destruction of the monastery took place in 1938 after two high-ranking *Gavj* were arrested and never heard of again. The other monks had to leave the monastery and become lay people. Even so each of them had to pay a fine to the Soum governour every year for the next 3-4 years. The monastery and all its contents were burnt. What was left of the wooden temples and other remains were used later to build houses in the Soum Centre. Source 3 was born in 1916 and was seven years old when he started studying at the monastery where he stayed for about 13 years. When he was in his early 20s he left the monastery and returned home, which was in the area of Uutsar. Shortly after he left the destruction took place.

Source(s):

Source 3: Old man born in 1916 and a monk in Naimni Khuree from the age of 7 to 20 years, Zundui, Toev Aimag Zaamar Soum IV-r Bag Lam Gavid Ovogtoi)