

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

ТӨММ 051 Khoegshin / Zuun Khuree (Rinchen 445: Oevgoen Khuree)

Current situation (2004)

This site lies on the flat steppe and there are scattered stone outlines of buildings across a large area.

Khoegshin Khuree or Zuun Khuree (recorded by Rinchen as 445 Oevgoen Khuree) is situated about 20 to 26 km to the south of Moengoenmorit Soum Centre. There is an old man now living in Ulaanbaatar who studied at Khoegshin/Zuun Khuree with his brother. He is well known locally because he cured himself of liver cancer. He is connected to the military (khurandaa = colonel). He wrote a book. He may originate from Joddag, Khentii Aimag.

The museum in the administrative building in Baganuur contains some Buddhist artefacts and a model of Khoegshin Khuree. Contact details for the interpreter of the museum: Orokhdol(?)/ Uran Barilgts. Khishigdorj:

Source(s):

Source 1: Z Sundew: Toev Aimag Moengoenmorit Soum II Bag

Source 2: Old man born in 1920 who now lives in Baganuur: Akhmad Daitshing Bazarsad: Baganuur Duureg, IV Khoroo, Rashaantin 2-7

Alternative names: Khoegshin Khuree (earlier name), Zuun Khuree

Oral Histories

Khoegshin Khuree was built in 1691 after the second Bogd Gegeen's visit to the site. It also became known as Zuun Khuree. It and Tenuunii Khuree were the biggest monasteries in Moengoenmorit Soum.

It was a large Yellow-sect (Gelugpa) monastery. At its height it had about 100 temples, made of wood bricks and stone covering an area of around two square kilometres, and 1,000 monks most of whom were not married who lived there. Because of its long Oral Histories it grew and flourished. It had 6 branches and connections with Erdene Zuu (See: P.Oyunbilig and G.Rentsendorj) .

Khoegshin Khuree was reputedly designed in the style of Gandantegchinlen in Ulaanbaatar. The roof-tops were decorated with *Altan ganjir* (pointed golden decorative elements). All the buildings were wooden and built on stone foundations while the residences for the monks were traditional gers. There were many suburgan / stupas and prayer wheels as big as oxcart-wheels surrounding the monastery.

The monastery had 4 datsans or religious colleges. It is said that the number of students was higher than the number of monks. The students came from up to 20-30 km away and lived in the monastery together with their teachers inside the boundary fence. Their families lived in the surrounding area. The monks were not married.

Rituals and celebrations: On the 14th after Tsagaan Sar the '14 eroeol' offerings were made. Source 1 told how he visited Khoegshin Khuree when he was about 12 years old. It was summer time and he attended the *Nogoon Maidari Erkh* ceremony, which lasted for a whole day. The centrepiece was the chariot with a horse's head on it. *Khadags* were offered and decorated the cart. The procession led by the chariot and followed by the monks and the Buddhist clergy circumambulated the monastery. (Today, this procession has been revived by Dashchoikhorlin monastery in Ulaanbaatar.)

In the past there were good relations between the two big monasteries of Khoegshin Khuree (Zuun Khuree) and Baldanbereewen Khiid in Khentii Soum of Khentii Aimag. They sent each other Khadags. There were also connections to with some monasteries in the southeast such as Khuukhen Khutagtin Khuree, Oemnoe-delger, Jargaltkhaan and Khentii. The Khuree was even known in Kumbum/Amdo in Tibet. (Source 3).

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Thus, there was special chanting attached to this monastery: there was a sutra especially for this monastery and a special sutra for the owoo on a nearby mountain top northwest of the complex, which was worshipped by the monks.

There is a small hill about 20 km to the east called Ukhad Tolgod, which has an owoo on the top that was worshipped.

Shamanism: There was said to be one Buriat Shaman in this region.

There were a great number of settlements around the Khoegshin Khuree and Chinese traders did flourishing business including making handicrafts such felt boots.

The monastery was completely destroyed in 1937/8. Many monks and wealthy people in the area were arrested and the religious artefacts mostly destroyed. Monks who were not arrested worked in factories afterwards.

Local people kept some of the religious artefacts . Today some are on show in the Moengoenmorit Soum museum in the administrative building of Baganuur. It is also thought that there are also some in the new temple, Ngotsar Yeshling Khiid, in Baganuur although this could not be corroborated.

In the socialist time, there was a collective farm in this area. Big Russian trucks came and went to Ulaanbaatar carrying wood.

Source(s):

Source 1: Old man, Z Sundew: Toev Aimag Moengoenmorit Soum II Bag

Source 2: Old man born in 1920 who now lives in Baganuur: Akhmad Daitshing Bazarsad: Baganuur Duureg, IV Khoroo, Rashaantin 2-7)

Source 3. Dogorsuren born in 1916)