

## 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 057 Tenuunii Khuree (Rinchen 448: Tenunii Khuree (Darkhan beiliin Khuree))

#### Current situation (2004)

Tenuunii Khuree or Darkhan Beiliin Khuree or is about 60 km to the (North) East of Moengoenmorit Soum Centre.

The Tenuunii River flows in the South in front of Khuree known locally as Toisonpelzeelen Khiid. The round ger-shaped *Tsogchin* temple is about 13.20 m from the Southern entrance and has a diameter of 17.20 m. Behind it is a square base measuring 10.6 x 11 m. At the back of this building on its western side there is a rectangular base measuring 9 x 11.55 m, and on its eastern side a rectangular structure measuring 8.5 x 13.8 m with an inner separation. There are signs of stonewalls, which run from North to South after 1.5 m, 4.3 m, 5.9 and 10 m (distances between stone lines from North to South: 1.5 m, 2.8m, 1.6m, 4.1m and 1.55m). See the drawing.

#### Source(s):

Source 1: Old man born in 1920 who now lives in Baganuur: Akhmad Daitshing Bazarsad: Baganuur Duureg, IV Khoroo, Rashaantin 2-7)

Source 2: Dogorsuren: born around 1914 who lives about 7 kilometres from the Moengoenmorit Soum centre

Source 3: S Dulam, Governor of Moengoenmorit Soum Centre)

Source 4: G.Rentsendorj and P. Oyunbilig, his daughter, who is the auther of the book on the Oral Histories of Moengoenmorit soum

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**Alternative names:** Darkhan Beiliin Khuree (founder of the Khuree, Shukhriin Khuree (founder of the Khuree), Baa Gunii Khuree (Naidan), Toisonpelzeelen Khiid

#### Oral Histories

According to Source 4, Tenuunii Khuree was established in 1814 and over time became one of the largest monasteries in Moengoenmorit Soum. *In 1814 several temples were built at a place called 'gurban shavartai' to the North side of the Tenuun River in the Baraishiriin khoshouou. There was a religious school, a temple where they were continually studying or reciting sutras and they were publishing medicine sutras and other books. The old monastery encompassed 3 Jas, about 170 monks and almost 1000 animals.*

Source 2 said that the Chinese used to worship the mountains in this area.

Source 1 who was born and grew up in the neighbourhood of the monastery, used to visit the monastery almost every day. Thus, he knew a great deal about the place and was able to give a very clear description. His knowledge has been accumulated from three sources: Living in this area (seeing and visiting the active monastery); listening to his parents and older people throughout his life (stories and memories); and reading newspapers, journals and books. He lives in a small wooden house in Baganuur with his daughter, her husband and their daughter who works as a judge in the settlement. Every year, the family goes on pilgrimage to the ruins of Tenuunii Khuree / Toisonpelzeelen Khiid, in order to make offerings and remember the tragic and violent historical events which took place in this peaceful area.

His daughter, Dawaa, was born in Tenuunii Khuree in 1937. He then moved to Bayandelger Soum with his family and now lives in Baganuur. When he arrived in Bayandelger Soum, all the Khourals in the soum were already ruined. Thus he has not seen any Khoural in Bayandelger Soum but he has heard about them from local people.

**Tenuunii Khiid was enlarged 1911 the year in which Mongolians became independent under their religious and political leader, the 8th Bogd Gegeen as the Manchu empire collapsed. A nobleman and a blacksmith, Darkhan Beil and Shukher Zasag endowed the monastery to serve the religious community in this area possibly at the request of the Bogd Khaan after a visit he made to the monastery. Thus monastery and the place are also known**

Энэхүү нэр дурдсан хүний аман ярилцлагын үгчилсэн тэмдэглэл нь зөвхөн ярилцагчийн хувийн мэдээллээс бүрдсэн болно.

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as Darkhan Beiliin Khuree or Shukheriin Khuree. At this time there were about 3,000 people in this area almost of whom came to the monastery.

**Celebrations/Rituals:** There was a celebration before *Tsagaan Sar* that lasted about 6 or 7 whole days. It was called *Arwan Khangal* after the *sutra* but other *sutras* including small ones such as 21 *Taras* were also chanted. The actual ceremony of *Tsagaan Sar* lasted for 14-15 days and was called *Magtaal* (Eng: praise). Many other *sutras* were chanted including small ones such as the 21 *Taras*, 16 *Naidan*, 6 *Yeroeol*. The *Tsogchin* temple was the central gathering hall for the monks though chanting took place in all the other temples. Musical ritual instruments like drums (*Khengereg*), *tsan* accompanied the ceremonies and chanting. The ritual practice and religious activities in the individual temples are similar to those carried out in the temples in today's Gandan Tegchinlen Monastery in Ulaanbaatar. (Throughout the Toev pilot survey, sources always referred to Gandan because it is the biggest and most important of the active monasteries in Mongolia today.) In Tenuunii Khiid, scholarly monks also wrote original religious works to which the presence of school temple buildings attest. Children entered the monastery to study and to take religious examinations. Each temple (or school) specialised in a traditional Tibetan Buddhist subject with its own scriptures and library. A range of subjects were taught and studied in Tenuunii Khiid: *Manal - Gun Ukhaan*; philosophy; *Mamba* (Eng: medicine); *Khayaltsakh* (Eng: dialectic debate); *Tschoir* (Eng: philosophy).

**Religious practice:** According to Source 2 there was a *Khoural* (Eng: chanting) most days that lasted from around 9 o'clock in the morning until 12 noon. Each year there were Tsam dances and the Erkh Maidari processions. Both of these rituals were performed in those monasteries that had a *Tsogchin* temple. There was a big *Khural* (Eng: chanting) in *Tsagaan Sar* to celebrate the Mongolian New Year.

**Nature Worship and Mountain cult/owoo:** the monks worshipped the 5 bigger mountains in the area. These were called: Khentii Khaan; Erdene Uul; Dash Nuruu; Dadal and Buyan undrakh (Eng: rich, to spring forth). The owoo on Khentii Khaan was the main focus of worship. First the Chinese worshipped the mountains. Then, the Bogd Khaan came here.

According to Source 1 and 3, Tenuunii Khiid had close relations with several sizeable monasteries: Baldanbereewen Khiid in Khentii Aimag (Jargalant Gol, Rinchen 452); Khoegshin Khuree (Rinchen 445). Earlier, Tenuunii Khiid belonged to the Tsenkher Mandal Soum of Khentii Aimag and Khoegshin Khuree to Bayandelger Soum.

Source 2 lived in the residential districts to the east of the monastery where local families tended the monastery herds, which numbered about 200 horses and even more sheep and goats. Chinese traders lived close to the monastery within a distance of about 1km around it.

**Shamanism:** There were 2-3 Shamans in this area. They were separated from the monks and did not share common rituals. Today, there is neither shaman nor monk in this area.

**The destruction and the victims:** The Mongolian *Niigmiig Ayulaac Khamgaalakh Gazrin Toeloeoeloechid* was the executive and executing power responsible for carrying out the orders for the destruction of the monasteries. Soldiers belonging to this team had lists of guilty people based on data they found in the records. About fifteen soldiers came to Tenuunii Khuree where they forced Source 1, then only 17 years old, and other local people, including young children, to point out the guilty people i.e. those on their lists. Once the listed people had been arrested, the children had to take them to the gathering places and bring their horses back. There were two central places where the 'guilty' people were collected together: all those gathered in Tsenkher Mandal Soum in Khentii Aimag, which borders Moengoenmorit Soum in Toev Aimag, were executed; while all those gathered in Moengoenmorit Soum were transferred to Ulaanbaatar to do labour work for about ten years. (There were two places where they did labour work in Ulaanbaatar: Soegnoegoer and Bayangol.)

As far as Source 1 knows, no monk from Tenuunii Khiid escaped and all were imprisoned or killed. Around 5 people from Source 2's family, some of them monks, were arrested and two of them came back. The three others were found guilty and executed. According to Source 1 the reason for arresting and executing people was not only because they were high ranking monks but also because of their family lineage. Thus many people with lineages going back to well-known and powerful people such as Chinggis Khan were feared by the Communist authorities and thereby put to death. Source 1 mentioned a man who was a simple hunter but killed because of his lineage.

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When Source 1 joined the army and left the monastery the sutras were still in place. But when he came back, there was nothing left. People told him that the books had been burnt or thrown in the river. He also heard that some *sutras* had been hidden. For him destroying the monastery meant not only demolishing the religious centre and religious books, but stopping the beating heart and mind of the whole area. He felt that as places of education, research and literature, the monastery was the well from which knowledge and economic life sprang forth.

In 1991 Source 1 organised a monument to be erected in the ruins of Tenuunii Khiid in remembrance of the 30-40 people (monks and lay people) who were arrested and killed in 1937/8. It was shown on national TV. By this time the reputation of all those executed or sent to hard labour had been restored as the soum governor declared their innocence.

Source 2 was about 14 years old when the monastery was destroyed in the spring of 1938. He was spared punishment and became a layperson. He spoke of a pit situated on the west side of the monastery, which is where they burnt everything. It took ten days for the fire to die down. 17 or 18 Mongolians came on camel-carts to carry out the destruction.

Most of the fabric and contents of the monasteries was destroyed or taken away at the time of the purges. Monks and laypeople in the area hid artefacts from the monastery such as drums and sutras. Some have now re-appeared and transferred to the new Jongorshadduwardarjaalin Khiid, which was built in the 1990s in the *Ger Khoroolol* (Eng: district). Source 4, the author with her father of a book about the Oral Histories of Moengoenmorit soum, has a drum from Tenuunii Khuree, which a herder who found them in 1980 gave them. They also obtained some golden statues from the monastery.

Information about the buildings in the monastery given by Source 1: Tenuunii Khuree or as it was known locally Toisonpelzeelen Khiid consisted of about 5 temples. There were about 100 monks - some high-ranked monks but no special reincarnate lamas. It was a yellow-sect monastery as almost all the monasteries in Tov Aimag. Several square/rectangular or polygonal temples surrounded the central ger-shaped Tsogchin wooden temple. Wood, stones and clay were used as raw materials to make the temples. The outside temple walls were painted with a red-yellowish (*ulaan-shargal*) colour as base colour and, under the roof (where roof and wall come together), there were green, yellow and blue patterned decorations. Inside, the temple walls were painted a white-yellowish colour again with colourful decorations on them. The roofs were pointed on the Chinese (Manchu) style and on top of each there was a golden spire called *altan ganjir*. The square fence (*khashaa*) around the monastery was made of red coloured poles spaced apart from one another so that one could see through (see the drawing). There was only one fence around the whole monastic compound and not around each temple. The monks lived outside the fence in Gers and houses not inside the monastic compound. The entrance to the Khiid was in the South. There were about three *suburgans* (stupas) around the monastery, one in the North, one in the East and another one in the West.

Source 2 confirmed some of the above information. He told the survey team that Tenuunii Khuree had about 5 temples and 200 monks. The 5 temples were: Tsogchin (main temple) and Gurmen Shape were both round shaped temples; the Shuteen, Mamba Datsan and Lamrin Datsan were square or rectangular shaped and made out of wood. All the temples had white inside walls and a brown-yellow roof. There were two towers at the front of the monastery (where monks were called to prayer in the morning) and these were burnt (black poles) at the time of the destruction. Behind the monastery to the far north there were another set of 6-7 *suburgans* (stupas).

### Source(s):

Source 1: Old man born in 1920 who now lives in Baganuur: Akhmad Daitshing Bazarsad: Baganuur Duureg, IV Khoroo, Rashaantin 2-7)

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