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# ABSTRACTS

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**BATTUMUR BAYARPUNTSAG**  
**Mongolian State Pedagogical University**

*Профессор А. Осендовскийн Монголын тухай бичсэн меморандумын тухай*

A.F.Ossendovskii 1921 onii 07 sariin 12 nii odor Japanii ezent gurnii Gadaad yavdliin yamnii saidad Tokio hotiin Tokio station zochid buudlaas neg zahidal, 1921 onii 11 sariin 28-nii odor Americiin negdsen ulsiin Turiin Depertamented handaj Washington hotiin Bukengem zochid buudliin uruunii 6 toot oroonoos bas negen zahidal ilgeesen baina.

Deerh hoer zahidliig oros heleer bichij zohiogch uuriin gariin usgee zursan buguud ug ehiig angli heleer orchuulan mashindmal eheer tsohjee. Zaihidal Mongol Ulsiin Bogd haanaas helehdee "Ta Americ uls ruu yavj baigaa hun. Americchuudiig biden deer irehiig uriarai. Bid tedniig holbooton, bagsh, and nuhud baigaasai gej husch baina' gej damjuulsan hiigeed olon chuhai onts sonirholtoi zuiliig uguulseneere ach holboldoltoi bolno.

LUBOŠ BĚLKA  
Masaryk University

*Second Czechoslovak-Mongolian Archaeological Expedition to  
Mongolia 1963: Lumír Jisl and Namsrain Ser-Odjav exploration of Khentyi Aimag*

The contribution is focused on the second Czechoslovak-Mongolian Archaeological Expedition to Mongolia, Khentyi Aimag from 9th September to 3rd October 1963, led by Lumir Jisl and Namsrain Ser-Odjav. Unlike the first Czechoslovak-Mongolian Archaeological Expedition in 1958, i.e. excavations of the Turkic Prince Kultegin on the Orkhon River Valley, the second one was devoted to the broad surface collection as well as extensive travelling around the new archaeological sites. The very first results of the Expedition were published in Polish in *Acta Archaeologica Carpathica* in 1965. The findings were unique in the world's scope, among others in creating the new detailed and broad map of the East Mongolian archaeological sites. The contribution is based on L. Jisl's unpublished travelogues as well as on extensive visual materials.

*Veneration of Shiliin Bogd Mountain*

Nowadays, Mongolians tend to pray energetic sites. Therefore several places are become well-known energetic centers such as Shiliin bogd mountain of Dariganga (a subgroup of the eastern Mongolia) in Sukhbaatar province, Khamriin khiid (Danzanravjaa's temple) in Dornogovi province and Eej mod (mother tree) in Selenge province etc. In particular, Shiliin bogd has been attracted more and more pilgrims since 2000. Nevertheless, a few tourists relaxed at Shiliin bogd in the socialist time, modern people would rather go to pilgrimage there. For instance, many politicians go to Shiliin bogd during the election. The reason why the politicians worship Shiliin bogd, they want to boost their spirits. At the latest two elections of parliament, candidates made pilgrimage of Shiliin bogd.

Most of Mongolian extinct volcanoes are in the Dariganga area. The highest of those is a Shiliin bogd mountain that lies 1778 m above sea level and has a crater of 2 kilometers wide and over 300 m deep. Two renowned mountains, which are a worshiped mountain Altan ovoos and an energetic mountain Shiliin bogd, are in Dariganga. Although Darigangas do not worship formally Shiliin bogd, they firmly believe it. It seems to Darigangas that Shiliin bogd is spirited people's abode. As a result people pray Shiliin bogd to boost their spirit. In 1990s a cairn was built with stones on the top of Shiliin bogd. Pilgrims offer dairy products, milk, vodka and tea to the cairn. They tie flying prayer-flags (hiimoriing dartsag) and khadag from branches. All pilgrims entrust their life to Shiliin bogd. They invoke Shiliin bogd for their life, health and children etc.

Nowadays, believers compose many new veneration manuals and activities about Shiliin bogd. For example:

1. *Pilgrimage of auspicious days:* Many pilgrims go to Shiliin bogd in some special days such as 1<sup>st</sup>, 3<sup>rd</sup>, 8<sup>th</sup> and 15<sup>th</sup> of Tsagaan sar. Mongolians deem these days are virtuous. In particular at 8<sup>th</sup> of Tsagaan sar, a lot of people pray Shiliin bogd to boost their spirits for new year. According to new rite if someone go to pilgrimage at Shiliin bogd, they should make it three years at a stretch.

2. *Watching the sunrise:* Watching the sunrise is one facet of the ritual veneration of Shiliin bogd. Sun rises akin to at the foot of Shiliin bogd. Many people prefer to watch the sunrise there. On account of the fact that it recharges pilgrim's energy.

3. *To take energy:* From believers' point of perspective, Shiliin bogd gathers energies of Mongolian sacred mountains such as Altai tavan bogd and Khan bogd and so on in the early morning. At that time Shiliin bogd becomes obscured by fog. Most pilgrims would prefer to climb Shiliin bogd at the break of dawn. Pilgrims prefer to pass through the fog because they concern that is energy.

4. *The oath:* Contemporary some pilgrims swear an oath to themselves at Shiliin bogd. They restore oath of good man (sain er). The group of people dwelt Dariganga XIX-XX century. Someone infer that good men were rustlers. Other researchers imply good man whose goal was different from rustler's. Anyway, modern Darigangas really admire good men. Good men often inhabited Shiliin bogd. They swore their activity at that mountain.

*Монгол хэлний "лам" хэмээх үгийн утга, үүрэг*

Буддын шашин соёлын холбоотой монгол үг хэллэгийн багагүй хувийг төвд хэлнээс зээлдсэн үг хэллэг эзэлдэг. Энэхүү илтгэлдээ монгол бичгийн хэл, ном судрын хэл төдийгүй ардын аман зохиол, ярианы хэлэнд хүртэл өргөн тааралдах төвд хэлнээс зээлдсэн "лам" хэмээх үгийн утга, үүргийн талаар авч үзэх юм.

Лам /тө: bla-ма, мо: дээд/ хэмээх үгийг төвд хэлний тайлбар тольд "slob dpon drin can" буюу "ачит багш" гэж тайлжээ. Монгол хэлний тайлбар тольд "шашны санваар сахисан хүн", Монгол хэлний харь үгийн тольд "аврал адистидийн эзэн, лам багш хэмээх нь авралын орон, амьтныг зовлонгоос ангижруулагч, амгаланд хүрэх аргыг заагч, хутгийг соёрхогч, бурхан лугаа ялгалгүй шүтээн" гэж тайлбарласан байна. Д.Кара лам хэмээх үгийг "guru, teacher" гэж англи хэлнээ орчуулжээ. Дээрх тайлбараас үзвэл "лам" хэмээх үг нь *сахил санваар сахисан багш хүн* гэсэн үндсэн утгатай байна. Орчин цагийн монгол хэлнээ "лам" хэмээх үгтэй холбоотой *бурхан багш, лам багш, оточ лам, бурханч лам, лам хувраг, даа лам, хамба лам, хар лам, ламархаг, ламархуу, ламтан, ламхай, ламтах, ламтуулах, ламшууд, ламбугай, ламбугайтан, лам болох, лам дээл, лам тэрлэг* зэрэг үг хэллэг буй болжээ. Мөн *ламгүй газар банди галзуурах, лам ч биш хар ч биш* гэсэн тогтвортой хэллэг, *лам ирвэл мааньтай, данжаад ирвэл өртэй, бурханы шавь ламбугай, ламбугайн шавь чавганц, лам олдохгүй бол буцахдаа залъя* зэрэг зүйр үг ч буй болжээ. Бичгийн зохиол тухайлбал монгол сурвалж бичиг, уран зохиолд ч ламтай холбоотой үг хэллэг цөөнгүй байна. Тухайлбал: *лам гурван эрдэнэ, богд лам, эрдэмт лам, ариун явдалт лам, дээд лам, хоосон чанарыг олсон лам, энэрэгч лам* зэрэг үг хэллэг уламжилж ирсэн байх бөгөөд эдгээр үг хэллэг лам хэмээх үгийн гүн гүнзгий утгыг бүрэн дүүрэн илэрхийлж байна.

Монголын нийгэмд, нэн ялангуяа шарын шашин дэлгэрсэн дундад зууны үед манай лам нар эрдэм боловсролыг түгээн дэлгэрүүлж, хүн ардаа соён гийгүүлж байв. Тэд эх хэлээрээ зохиол бүтээлээ туурвихаас гадна судар номын хэл болох төвд хэлээр олон арван зохиол бичиж, буддын шашинт улс түмний оюуны соёлын санд хувь нэмрээ оруулсан билээ. Түүнээс гадна төр улсаа төвхнүүлэхэд ч идэвхтэй гар бие оролцож байсан тухай түүх шастирт тэмдэглэсэн байдаг.

Монголын эрдэмтэн лам нарыг хомроглон устгасан түүхийн эмгэнэлт үед тухайн үеийн үзэл суртлын нөлөөгөөр лам нарын нэр хүнд буурсан билээ. 1990 онд Монголд өрнөсөн ардчилсан хөдөлгөөний үеэс монголчууд үндэснийхээ ёс зан заншлаа сэргээн хөгжүүлэх боломж нээгдэв. Лам нар сүм хийдээ сэргээн босгож, хурал номын үйл ажлаа идэвхтэй явуулахын зэрэгцээ, олон шашны суртал номлол дэлгэрч буй энэ цаг үед улс үндэстнийхээ тусгаар тогтнолын бэлэгдэл болсон шашин соёлоо хамгаалах үүргийг хүлээх болсон билээ.

*Соёмбо бичигийн төвд тайлбаруудыг монгол хэлэнд орчуулсан орчуулагч*

Монголын алдартай эрдэмтдийн төвд хэлээр бичсэн соёмбо бичигийн тайлбаруудыг монгол хэлэнд орчуулсан нэг дэвтэр бүтээл манай Улсын төв номын санд байдаг юм. Монголын алдартай эрдэмтдийн төвд хэлт соёмбо бичигийн бүтээлийг монгол хэлэнд орчуулах энэ ажлыг Гандантэгчэнлин хийдийн Цорж агсан, Шашины захиргааны даргаар ажиллаж байсан Гомбожав цорж/Аграмба/ гэдэг хүн хийсэн бөгөөд энэ тухай акад. Б.Ринчен гуай *”Монгол бичгийн хэлний зүй”*-дээ *”Тэр соёмбо үсгийн тухай хуучуулын аман домогт маш олон юм гардаг байсан нь бичигт тэмдэглээгүй учир, өтгөс монгол зохиолчдын төвдөөр бичсэн хэд хэдэн зүйл буйгаас нэгэн хэсгийг би гучаад оны үеэс Гомбожав аграмбыг монгол болгож өгмүү гэж дурдсанаар “Соёмбо үсгийн утгыг нээгч Занабазарын тааллын чимэг оршивай”* гэдэг ном орчуулж өгсөн муутуу цааснаа бийрээр бичсэн нэгэн дэвтэр, одоо манай Улсын номын санд бий” гэж тэмдэглэсэн байна.

Гомбожав Цорж/Аграмба/-ын орчуулан, муутуу цааснаа бичсэн энэхүү нэгэн дэвтрийн дотор Шрибазар, Эрдэнэ зуугийн Ширээт лам Лувсандагвадаржай, Бичээч цорж Агваандорж нарын зэрэг монгол, төвд эрдэмтдийн Соёмбо бичигийн 9 бүтээлийг орчуулсан байна.

Акад, док. Профессор Ц. Шагдарсүрэн багштан 1978 онд УТНС-д байгаа Гомбожав Цоржийн орчуулсан энэ нэг дэвтрийг алдаж осолдох, алга болохоос болгоомжилон уг эхийг хуудас хуудсанд яг байгаагаар нь монгол бичигийн машинаар бичсэн ба соёмбо бичгийг нь бичихдээ үсэг бүрийг гэрэл зургийн хальсаар цоолбор хийн бүтээж Улсын төв номын сангийн монгол Фондонд нэг хувийг өгсөн байна. Харин энэ хуулбар УТНС-д одоо байгаа үгүй эсэх нь мэдэгдэхгүй байна. Харин энэ номын нэгэн хуулбарыг надад өгсөн билээ.

Соёмбо бичигийн төвд хэлт чухал дурсгал бичигүүдийг монгол хэлэнд орчуулсан Гомбожав Цоржийн өөрийнх нь намтар түүх тодорхойгүй, судалгааны болон сурвалж бичигт тэмдэглэгдсэн зүйл ч маш ховор бөгөөд *”Гомбожав Цорж/Аграмба/ бол хуучин Хэрлэнгийн Зүүн хүрээний хүн, 1927-1928 оны үед Их Хүрээний цорж болсон. Дараа нь Судар бичигийн хүрээлэнгийн орчуулагч хийж байхдаа мэргэн Цорж Гомбожав, Шашины яаманд ажиллаж байхдаа дарга Гомбожав гэж алдаршиж, 1937-38 оны үед Их хэлмэгдүүлэлтэнд өртөж цаазлагдсан”* гэсэн мэдээ байдаг боловч өнөөдрийг хүртэлх хугацаанд Гомбожав Цорж цагаатгагдаагүй бололтой байна. Учир нь нэгд түүний ах дүү төрөл садны хүмүүс гэж мэдэгдэхгүй түүний хойноос хөөцөлдөх ч хүнгүй бололтой байна. Хоёрт бас түүний овог, нутаг ус нь тодорхойгүйтэй холбоотой ч байж магадгүй.

Харин бидэнд одоогоор Гомбожав Цоржийн гурван зураг, Судар бичигийн хүрээлэнд ажиллаж байсан тухай бага сага архивын баримт бичиг олноод байгаа юм.

**Анхны зураг нь:** Хуучин лам байсан Монгол хэлний багш, Гандантэгчэнлин хийдийн хуврага, миний багш шиг дотны ачтан, Лусан-Иш гуай Цорж, дарга Гомбожав/Аграмба/-ын зураг гэж сандал дээр суусан, цоржийн малгай өмссөн нэгэн мяндагтан, хуучны лам хүний зураг надад 1985 онд өгч байсан нь Гомбожав Цоржийн зураг билээ.

**-Хоёрдахь зураг нь:** Ж.Самбуу *”Шашин ба лам нарын асуудал”* хэмээх номонд Ардын зураач Ү.Ядамсүрэн (1905-1986) гуайн зурсан Гомбожав Цоржийн зургийг *”Хийдийн толгойлогч том шар феодал цорж Гомбожав”* гэж тайлбар бичиж хэвлүүлсэн байдаг. Ядамсүрэн гуай Өндөр Гэгээн, Бизьяагийн Бага лам Агваанлуvsан, Бизьяагийн Их лам Агваанлуvsандондүв, Ёнзин ханбо Лувсанхаймчиг нарын зэрэг олон том лам нарын хөрөг зургууд бүтээсэн байх нь зарим нэг нь өөрийнх нь багш нарын зураг байх талтай. Тийм учраас Гомбожав Цорж ч Ядамсүрэн гуайн багш нь буюу нэг нутгийн ойр дотны хүн нь байсан байж болох юм.

**-Гуравдахь зураг нь:** Хоёрдахь зурмал зургийн эх фото зургийг Ө.Сэрээтэр *”Монголын хүрээ, Гандан хийдийн түүхэн бүтцийн товч, 1651-1938”* хэмээх номонд *”Их Хүрээний Цорж Гомбожав”* гэсэн тайлбартайгаар тус тус хэвлүүлсэн байх боловч намтар түүхийн талаар юу ч тэмдэглээгүй байна.

Бидэнд олдсон Эрдэнэ шанзодбын яамны харьяа Шашины хэрэг эрхлэх газрын болон, Соёл Боловсорлын Хорооны архивын зарим нэг баримт бичигүүд дотор Цорж, аграмба Гомбожавыг Шашины хэрэг эрхлэх газрын дарга, Хүрээлэнгийн туслах сул гишүүн болгосон болон Хүрээлэнд ном судар орчуулж байсан, цалин хөлс олгохоор тогтож байсан тогтоол шийдвэрүүд байгаа юм. Харин намтар түүхтэй холбоотой баримтууд бараг гарахгүй байна. Жишээлбэл: 1926 оны[1936?] 12 сарын 1-нд хуралдсан 11-р хурлын тогтоолын 5-р зүйлд: *”Хэрлэнгийн Зүүн хүрээний Гүнрээгийн аймгийн аграмба Гомбожавыг энэ удаа харьяат Хүрээлэнгийн туслах, сул гишүүнд сонгож, бичиг дагалдуулан сар тутам 25 төгрөгний цалин олгож, түүнийг гэрт суулган түвд ном орчуулах, алба хаалгахаар хэлэлцэн тогтоов”* гэсэн байна. Эндээс бол Гомбожав Цоржийг *”Хэрлэнгийн зүүн хүрээний”* хүн, Хүрээлэнд орчуулагчийн алба хашиж байсан болох зэргийг мэдэх жишээтэй.

Иймд архивын баримт бичигүүд болон сурвалж бичигүүдэд тулгуурлан Судар бичигийн хүрээлэнгийн алдартай орчуулагч Гомбожав Цоржийн намтар түүх, хэлмэгдэлт, ямар судар ном орчуулсныг тодорүүлж, үнэлж цэгнэн, цаашид нарийвчилан судлах төдийгүй түүний хэлмэгдэлтийг хүртэл цагаатгах асуудлыг холбогдох газрууд нь анхааран авч үзэх хэрэгтэй байгааг санал болгож байгаа юм.

Monggol Huurcin Unggersen ba Edugee

МОНГОЛ УЛААСЫН ТӨР АЖААЙ: 1990 ОНЫ 12 САР 29  
ӨМӨНДӨЛӨН ДЭШЭГЭЙНИЙ 22 АМГААРААР 1990 ОНЫ 12 САР 29  
МОНГОЛ УЛААСЫН ТӨР АЖААЙНИЙ 1992 ОНЫ 12 САР 29  
ӨМӨНДӨЛӨН ДЭШЭГЭЙНИЙ 22 АМГААРААР 1992 ОНЫ 12 САР 29  
МОНГОЛ УЛААСЫН ТӨР АЖААЙНИЙ 1994 ОНЫ 12 САР 29  
ӨМӨНДӨЛӨН ДЭШЭГЭЙНИЙ 22 АМГААРААР 1994 ОНЫ 12 САР 29  
МОНГОЛ УЛААСЫН ТӨР АЖААЙНИЙ 1996 ОНЫ 12 САР 29  
ӨМӨНДӨЛӨН ДЭШЭГЭЙНИЙ 22 АМГААРААР 1996 ОНЫ 12 САР 29  
МОНГОЛ УЛААСЫН ТӨР АЖААЙНИЙ 1998 ОНЫ 12 САР 29  
ӨМӨНДӨЛӨН ДЭШЭГЭЙНИЙ 22 АМГААРААР 1998 ОНЫ 12 САР 29  
МОНГОЛ УЛААСЫН ТӨР АЖААЙНИЙ 2000 ОНЫ 12 САР 29  
ӨМӨНДӨЛӨН ДЭШЭГЭЙНИЙ 22 АМГААРААР 2000 ОНЫ 12 САР 29  
МОНГОЛ УЛААСЫН ТӨР АЖААЙНИЙ 2002 ОНЫ 12 САР 29  
ӨМӨНДӨЛӨН ДЭШЭГЭЙНИЙ 22 АМГААРААР 2002 ОНЫ 12 САР 29  
МОНГОЛ УЛААСЫН ТӨР АЖААЙНИЙ 2004 ОНЫ 12 САР 29  
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ISABELLE CHARLEUX

French National Centre for Scientific Research

*Representing the Invisibles: On the Iconography of the Masters of the Land in Mongolia*

The idea of this paper comes from discussions with anthropologists about Mongol master-spirits of the land and waters and especially mountain deities, who are sometimes included in the emic category of 'invisibles.' Few images of master-spirits of the land are documented in proportion to their importance in the daily life of herders. Is it because they were rarely represented, or is it that territorial deities often have imprecise, ill-defined iconographies and are to be found among the many images of unidentified deities, in particular of equestrian warriors?

This paper examines the various appearances they can take in images (thangkas, statues, tsam...), ritual texts and oral accounts (of people who encountered or dreamt of master-spirit of the land) and the uses of their images in the oboo ritual and within Buddhist monasteries. It therefore also raises the question of their (often polymorphous) identity, their degree of individualization (versus a blurred collective or a conceptual Buddhist deity), of humanization, and of Buddhicization/Tibetanization.



CHULUUN SAMPILDONDOV  
Mongolian Academy of Sciences

*Шинээр олдсон халхын ноёдын ургийн бичгийн судалгаа*

**1. Халхын тайж ноёдын түүхэнд холбогдох нэгэн шинээр олдсон гэрийн үеийн бичмэл**

Анхан миний бие 2005 оны 6 сарын 18-25-ны хооронд Хөвсгөл аймгийн орон нутгийг судлах музейн баримтыг цэгцлэх, ажилтнуудад түүхийн лекц унших үедээ уг музейн фондод хадгалагдаж байсан нэгэн өвөрмөц онцлогтойгоор бичигдсэн халхын дөрвөн аймгийн засаг болон засаг бус ноёдуудын гэрийн үеийн бичмэлийг олж үзсэн юм. Тэр даруйд надад хуулах болон фото эхээр авах боломж олдоогүй тул түүнээс хойш холбогдох газарт хүсэлтээ тавьж хөөцөлдснөөр 2007 оны 7 сар, 2008 оны 4 сард тус тус гэрэл зургийг авах зөвшөөрлийг авснаар судлаж үзэх бололцоог олгосон билээ.

**Хадгалагдаж буй газар:**

Уг гэрийн үеийн бичмэл нь Хөвсгөл аймгийн Мөрөн сумын орон нутгийг судлах музейд 3 дансны дугаартай, 90\*80 хэмжээтэй, бийрээр хар, улаан бэхээр дугуй хүрдэн хэлбэртэй нарны цацраг адил хэлбэртэй бичигдсэн “*хаадын угсаа залгамжилсан угийн бичиг*” нэртэйгээр хадгалагдаж байна.

Тэх дунд нь дугуй тойрогтой, түүнээс гадагшилсан арван таван үетэй, хөндлөн болон босоо улаан зураасаар дөрвөн хэсэг болгож дөрвөн аймгийг тус бүрт нь заагласан байдалтай байна. Дундах дугуй тойрогт “Чингис хаанаас эхлэн Гэрсэнзийн долоон хүүг хүртэлх угсаа залгамжлалыг дурдажээ. Тойргийн гадна талд аймаг бүрийн нэрийг болон “*өөлд*” хошууг хэд буйг тэмдэглэжээ.

Тайж нарын угсаа залгамжилсан болон салаа салбарыг улаан шунхаар зурж заагласан байна.

Уг гэрийн үеийн бичмэлийг чухам хэдийд аль хаанаас хэн олж ирсэн тухай баримт музейн бүртгэл дансанд огт тэмдэглэгдээгүй байна.

**Зохиогдсон он:**

Чухам хэдийд бичигдснийг тодорхойлсон зүйл үгүй боловч бичигдсэн байдал, бичгийн ерөнхий хэв дардасыг ажиглах, сүүлчийн засаг ноёдын нэрс, цол хэргэмийн дэс, угсаа залгасан он зэргийг өөр хооронд нь харьцуулан үзээд дараахь саналыг дэвшүүлж байна.

Засагт ханы бүлэгт тэмдэглэгдсэн зарим ноёдын угсаа залгасан он, зэрэг хүртсэн зэргийг шалгаж үзэхэд Ахай бэйсийн хошууны Цэдэндорж ноёны эцэг Нилханварын Бадаргуултын 31-р онд тушаалаа өгсөн бол Дүүрэгч ван Артсагар Бадаргуулт төрийн 34-р онд тушаалаа өгсөн бол Цогтой засаг ДамдинАбшаа Бадаргуултын 21-р онд засаг залгасан, Засагт хан Доржпалам Бадаргуулт төрийн 24-р онд тушаалыг шилжүүлсэн, хавсаргасан Өөлдийн хошууны засаг Төвдорж 24-р онд нас барсан, Сэцэн хан Дэмчигдорж Бадаргуултын 19-р онд засаг залгасан, Сайн ноён Намнансүрэн Бадаргуулт төрийн 22-р онд засаг залгамжилсан, Түшээт хан аймгийн Говь түшээт вангийн хошуу ноён Чагдаржав 22-р онд засаг залгасан, Чин ван Ханддорж 18-р онд засаг залгамжилсан зэргээс тулгуурлан уг бичмэл нь гарцаагүй Бадаргуулт төрийн 22-24 оны хооронд буюу 1897-1899 оны хооронд бичигдсэн болох нь бараг тодорхой байна.

**Бусад эх болон хувилбар:**

Монгол улсын Нийтийн номын сан болон Үндэсний төв архивын газарт хадгалагдаж буй гар бичмэл, баримт хэрэглэгдэхүүнээс үзэхэд бидний өгүүлэн буй угийн бичигтэй ижил төстэй баримт олдоогүй юм. Харин Улсын номын сангийн тамгатай, 5751, ХФ-428 гэсэн дугаартай тун ижил угийн бичиг 2006 онд Герман, Австри улсад нээгдсэн “*Чингис хаан ба түүний өв*” үзэсгэлэнгийн атласт хэвлэгдсэнийг үзээд улсын номын сангаас тодруулахад тус номын сангийн ХФ буюу ховор фондын тасаг болох үнэт ховор номын ангид бүртгэлтэй “*Чингисээс эхлэн халхын бүх олон ноёдын угсаа залгамжилсан хүрдэн зургийн бичмэл*” нэртэй 90\*94.5 см хэмжээтэй даавуун дээр дөрвөн аймаг долоон хошууны ноёдыг нарны цацраг хэлбэрээр дүрслэн бичсэн” хэмээн тодорхойлсон нэг эх хувь байгаа нь тодорхой байна. Харамсалтай нь уг эхийг бидэнд үзэх боломж сүүлийн “ жил хүлээгээд олдсонгүй. Олон улсын үзэсгэлэнгээс ирээгүй билээ.

- 2\ Засагт хан аймгийн ноёдын угсаа залгамжлалын доторх хотогойдын таван хошууны ноёдын ард “энэ хошуудын өвөг бүгдээр...хотогойд мөн” хэмээн тэмдэглэсэн, \өөр ингэж онцгойлон нэрлэсэн нь алга байна С.Ч\.
- 3\ Засагт хан аймгийн түүхэнд холбогдох архивын данс хараа маш хомс боловч 1880-аад оны төгсгөлөөс 1910-аад оны хооронд бичигдсэн хэд хэдэн ховор сонин түүхийн баримт, зохиолууд олноод байна. Тухайлбал, а\ Дөрвөн аймгийн алба тэгшитгэсэн данс, (халхын дөрвөн аймгийг багтаасан). б\ Засагт хан аймгийн түүх, (Зөвхөн Засагт ханы 19 хошууны түүх). в\ Засагт хан аймгийн чухал хэргийн данс (ар өвөр монгол, Тангуд, хөхнуурын монголчууд, дөрвөд хоёр аймаг, Ховдын хязгаарын багтаасан) зэргийг дурдаж болно. Үүнээс үзэхэд засагт хан аймагт энэ үед нэгдсэн түүх, эх хэрэглэгдэхүүн эмхэтгэх тодорхой ажлууд хийгдэж байсан бололтой. Энэ бүгдээс үндэслэн Улиастайн сайдын газарт халх дөрвөн аймгийн ноёдын угсаа залгамжилсан гэрийн бичмэлийг зориуд нэгэн багц болгон үйлдсэн гэж үзүүштэй байна.

**DASHPUREV DANZANKHORLOO**

**The Institute of Philosophy, Sociology, Political Sciences**

*Some Problems of Modernization of Mongolian Society*

I studied these problems in my book which was published in 1995 in Russian under the title ‘‘Steps of modernization of Mongolian society’’. In 2005 year this book translated into Mongolian by Baatar and published in Ulaanbaatar. In this book the author analyzed process of modernization of Mongolian society during the 20<sup>th</sup> century. As results of socio-philosophical analyzing this historical events the author did the next important concludes:

During the 20<sup>th</sup> century in Mongolia realized violent modernization,

This modernization process had these important steps, as the first was anti capitalist or non capitalist changes 1921-1940 and the second was socialist changes /1940-1960/, the third was sovietization of Mongolia /1960-1990/.

After the democratic revolution in 1990 Mongolia started to develop through the road of capitalist type of Modernization from 1990 till now days.

During the 20<sup>th</sup> century modernization in Mongolia the country faced with very hard political repression and communist terror. In Mongolia by that time also was fulfilled communist cultural terror over Buddhism and Mongolian national traditional culture.

When in Mongolia started capitalist modernization the country also faced before many compound problems except democratic positive changes.

**JOANNA DOLIŃSKA**  
**University of Warsaw**

***Perception of Polish-Mongolian Relations in the Years 1950- 1953 and 2013-2015  
in the Light of Polish Foreign Ministry Analytical Notes and Press Articles***

The aim of this abstract is to present the dynamic change in the perception of Polish-Mongolian relations in the Polish media and partly among the officials of the Polish Foreign Ministry. The time-frame of the comparison encompasses the beginning of Polish-Mongolian relations and the present times. The author of this paper carried out qualitative research with elements of critical discourse methodology when analyzing collected data. She gathered information from analytical notes written down by the officials of the Polish Foreign Ministry in the years 1950-1953 and communist press articles published at that time. After that, she compiled information from Polish online articles that refer to Mongolia and have appeared between 2013 and 2015, i. e. when the Polish-Mongolian relations received a boost. The author comes to preliminary conclusions that the character of Polish-Mongolian ties has been strongly influenced by the political conditions in which the diplomatic relations have been started and are maintained today. She points to various expectations, needs and characteristics of these relations that, in turn, mirror the perception of the Polish and Mongolian societies of each other. Moreover, the author voices the statement that the development of these relations both in the 1950's and nowadays has always been motivated by the corresponding political systems and ideologies. Yet it seems that the nature of present day relations results not only from similar political systems and economic reasons, but also from the specific role Poland and Mongolia play in their regions respectively.

**ENKHBAYAR BYAMBANOROV**  
**National University of Mongolia**

*Mongolian Studies in India*

In my paper I try to touch upon briefly Mongolian studies in India, as I worked there as a visiting professor from Mongolia.

Mongolian studies in India can be divided into two groups as studies in institutions and universities as well as studies by individual scholars. There are a few institutions and universities in India, where Mongolian studies is in progress. Namely, International Academy of Indian Culture, Banaras Hindu University, Visva Bharati University of West Bengali, Jawaharlal Nehru University etc. Among them Jawaharlal Nehru University, definitely, can be considered as the main centre for Mongolian studies in India.

My second point is to highlight some Indian scholars, who devoted and contributed much to Mongolian studies.

Mongolian studies in India, like in any other countries, is developed in different ways such as organizing joint conferences and seminars, exchanging scholars and publishing monographs and books.

However, in my opinion, the reciprocal efforts of Indian scholars in comparison to the extensive devoted studies of Indian culture taken up by Mongolian scholars is not adequate.

MARIE-DOMINIQUE EVEN

French National Centre for Scientific Research

*On Some Early Developments of a Secular Intelligentsia in Mongolia, (1911-1928)*

Following the restauration of Mongolian independence in 1911, Western influence became more prominent in the country, essentially through Tsarist Russia which had been called upon as a major ally against Republican China and its pretentions to rule over the protectorates of the late Manchu empire (Qing). The establishment of a Soviet-type government in 1921 further contributed to the state's modernisation and the spreading of a Western, secular culture among the Mongols. In this paper we examine some of the channels that have helped in the dissemination of Western knowledge and the secularisation of Mongolian intellectual life under the Bogd Khan's theocratic government (1911-1921) and during the first period of the revolutionary regime (1921-1928). We will focus in particular on Tseveen Jamtsarano's seminal work as an editor and political figure during these years and on the members of the early Mongolian Academy (*Sudur bi-cig-un küriyeleng*) and the activity of some of its members or associates.

*Mongolising the Sinicization? Remarks on Some Recent Changes in Education of Mongols in PRC*

This study will focus on the processes in Mongolian public schooling in China in the context of the recent implementation of education reform plan 2010-2020. After launching the transition there is a chance to examine some preliminary changes in Mongolian education system. The question is, how much of it is a result of bottom-up approach and how much of it is of the grassroots.

Educational policy of ethnic minorities is aimed to integrate different peoples into the Chinese society. At the same time is supposed to support the maintenance and development of the languages and cultures of non-Chinese peoples. The Mongols in China seem to be an example of a successful adaptation to the nation-state. At the same time they were able to create a system of education, which differs from the Chinese one. The situation within a given nationality it fare from being identical, as the local divergence can be observed.

In recent years ethnic education faced some criticism from both - the scholars, as well as the recipients. Among the weak elements one can mention problem of the textbooks written in Mongolian language but reflecting the Sinitic ways of thinking. This made them difficult to be understood by those, who are not familiar with the Chinese culture and did not transmit Mongolian cultural codes.

The current programs show some improvement of the cultural adaptation of the programs to the Mongolian traditions. The new approach not only includes more of Mongolian culture then before but also allows official courses on the local tradition. This processes can strengthen a county-level or tribal identity, which might be a better tool of preserving living and “natural” Mongolian culture. At the same time support of the local social structures might foster the diversity and undermines the Mongolian cultural unity. The contradict approach finds education based on the standardized Mongolian culture as something artificial, which is imposed by the alien ethnic group or other tribe, which could be a prelude to assimilation to Chinese culture. These questions seem to be less important in case of the highly sinicized communities, who are trying to maintain the symbolic links with traditional Mongolian culture, but seem to have some importance for Mongols in IMAR.

*Evolution of Mongolian Traditional Dress*

"The evolution of the Mongolian dress" introduce the characteristics of Mongolian dress, in which is expressed their history, tradition and lifestyle. Outfit of the Mongols living on the steppes of Central Asia, in addition to a very long history and rich tradition, have a beautiful artistic dimension. Both the cut, as well as materials from which it was created, reflecting the specificity of Mongolian culture.

Traditional clothing and costumes are one of the most important aspects to understand and know the culture of the nation. Main purpose of this presentation is to present the main features of the Mongolian costume and its symbolism. With the rapid development of globalization in the world, Mongolian costumes submitted in the process of globalization and made their contribution to the fashion world and haute couture. I discuss the impact of globalization on the traditional costumes of Mongolia. Also I pay attention to the negative effects of the globalization process.



*Монгол дууны бичгийн уламжлалд холбогдох судалгаа*

Монголчууд эрт дээр үеэс дуу хөгжим эрхэмлэсээр иржээ. Монголын Нууц Товчоо, Турфаны цуглуулга зэрэг эртний уран зохиолын эх сурвалжид дууны чанартай зарим зүйл тохиолддог хэдий ч одоогоор олдоод байгаа *дууны дэвтэр* эсвэл *дууны бичиг* гэж нэрлэсэн цоморлиг түүвэрүүд ихэвчлэн 19-р, 20-р зууны эхний үед хамаарна. Эдгээр дууны бичиг ихэвчлэн гар бичмэл хэлбэрээр тархсан ба урт, богино дууг эмхэтгэсэн, төгсгөлийн үгтэй, үггүй, аяын тэмдэглэлтэй, тэмдэглэлгүй, монгол үг төвд үсгээр тэмдэглэсэн, жинхэнэ утгаар дууны дэвтэр биш, гагцхүү дууны үйл явдлыг харуулсан зураг гэх мэт янз бүрийн өвөрмөц онцлогтой тохиолдоно. Илтгэлдээ эдгээр дууны бичгүүдийн шинж чанар, дууны төрөл зүйл, нэрс, дэлхийд тархсан байдал зэргийг багтаасан судалгаанаас танилцуулна.

*The Benefit of Reciting the “Vajracchedikā-Prajñāpāramitā”:*

*A Mongolian Picture-Book from the Ernst Collection*

The collection of Tibetan and Mongolian manuscripts and block-prints owned by the Swiss Nobel laureate for chemistry of 1991, Professor Richard Ernst, holds an illustrated commentary about the benefits of reciting the *Vajracchedikā-Prajñāpāramitā*. Texts of this kind have been very popular in Tibet and Mongolia. The book in the Ernst collection is unique in that it belongs to the literary genre of *jiryγ-tu nom*, “picture books”, which was widespread in the 19th and early 20th centuries in the Mongolian regions. Giving a detailed description of this illustrated manuscript, this paper argues that on the eve of the 20th century the *jiryγ-tu nom* provided a didactic tool that made use of an increasingly secular visual language of expression in which the changing social and political conditions in the outer regions of the declining Qing Empire were negotiated.

MARIA-KATHARINA LANG  
Austrian Academy of Sciences

*Museums in Mongolia: History, Transition and Transformation*

The paper intends to give a first insight into a project research on the construction, establishment, history of Mongolian museums and the concomitant processes of transition and transformation. In order to do this, case studies of various museums will be presented and analysed. The creation of museums was and is intertwined with transnational relations and not least with socio-political transformations. Repeatedly museums are in the stage of transition – in the past as well as in the present.

ZSUZSA MAJER

Eötvös Loránd University

*Mongolian Mourning and Burial Traditions and Tibetan Bardo-Teachings  
and After-Death Rites in Mongolia*

After a presentation made under the title „Preliminary notes on Tibetan after-death rites in Mongolian Buddhist practice” in the „Mongolian Buddhism – Past, Present and Future” workshop in April in Budapest, my current presentation is also connected to a recently started study of the Tibetan language texts of after-death rites as used in the practice of Mongolian Buddhism.

Several fields related to the topic, such as the main Tibetan death rites (just as an example the well-known „Tibetan Book of the Dead”) or connected Mongolian folk religion texts having their roots in Shamanism had already been studied by scholars and some ethnographical research had also been done. However, no general publication appeared on the details of the actual ritual practices and texts of Mongolian Buddhism concerning the different after-death rites: readings for the deceased and for the protection of their bereaved. These are still unstudied issues of Mongolian Buddhist after-death rites I am concentrating on: the connected part of the ceremonial system, the text types, and the exact usage of the different texts, with the differences in the practices and texts of the individual traditions.

During the sequence of rituals for 49 days after death (and also much later as commemoration) different rites are performed on different occasions and at funerals, part of the required rites are performed in the homes of the deceased or in preparation for or at the funeral, but several connected rituals are on the regular schedule in some temples or can be requested there by the relatives of the deceased. Rituals have variations in their specialized aims, such as rites performed for guiding the consciousness of the deceased (through the intermediate state to find a better rebirth, to gain rebirth in one of the buddha-fields or attain liberation from samsara), helping detachment from their loved ones or personal belongings, preparing for the funeral, funeral rites for different modes of installation of the dead, rites performed after the burial for commemoration of the dead, etc. There are also various rites required to protect the bereaved as remedies.

The current presentation concentrates on a related field needed to be studied as a background for the Mongolian usage of Tibetan after-death rituals: Mongolian traditions related to death and burial, as well as Mongolian taboos related to death. As all events or tasks performed, and all customs related to death has to be studied to place into this context the Buddhist rituals, my idea was to try to compare and contrast each event/task/taboo with the bardo teachings or teachings on death and dying of Tibetan Buddhism. I consider this important as the old Mongolian traditions as well as Samanistic beliefs make the broader context of the after-death rites used in Mongolian Buddhist monasteries and by Mongolian Buddhist lamas – the topic of my current 3 years research project.

In the presentation I try to connect or contrast Mongolian traditions with the bardo teachings and the connected ritual practice of Tibetan Buddhism, and to highlight some specialities of the Mongolian Buddhist practice and the syncretism of it with the Mongolian traditions in this way. The most of this research is still ahead, though, but is hoped to become more complete with my forthcoming two fieldworks in Mongolian monasteries in 2016 and 2017 summer.

RACHEL MIKOS

Charles University in Prague

*The Narratives of Becoming*

The Mongolian and Tibetan versions of the ‘Enchanted Corpse’ cycle of tales (Mong. *sidetü kegür-ün üliger*; Tib. *ro sgrung*) provide us with a type of textual laboratory for investigating some of the ideas connected to the concept of ‘nomadology’ as proposed by French philosopher Gilles Deleuze and psychologist Felix Guattari in their ground-breaking study *Milles Plateaux* (1988). Rather than espousing a ‘romantic embrace’ of the nomadic worldview, these two scholars—working, paradoxically, largely from written sources—use an elaboration of ‘nomadism’ not as an implement of ethnographic research but as the linchpin for a critique of the intellectual mechanisms of control inherent within developed societies. Nonetheless, many of their insights regarding nomadic culture can strike the researcher of these cultures as strangely applicable.

A large part of their project envisions a ‘nomadic literature’, in which ceaseless becoming, the absolute un-fixedness of identity, and the refrain as territorializing mechanism would be the dominant features. My goal, then, is to consider an example hailing from an oral-written literature produced under conditions of ‘genuinely existing nomadism:’ the ‘Enchanted Corpse’ cycle. Can any of the characteristics that Deleuze and Guattari be deduced, and if so, what larger conclusions can be drawn from this?

**MUNKHJARGAL BATAA**  
**Uvurkhangai Aimag's Authority**

***Өндөр Гэгээн Занабазарын 380 жилийн ойг***

***Монгол улсад тэмдэглэн өнгөрүүлсэн тухай: түүх ба сэргээлт***

Энэ онд Монголын түүхэнд тохиолдсон олон чухал үйл явдлын дотор Анхдугаар Богд, төр, шашин, соёл урлагийн нэрт зүтгэлтэн, их соён гэгээрүүлэгч, Өндөр гэгээн Занабазарын түмэн өлзий гийсний 380 жилийн ой томоохон байр суурь эзэлж байна.

Энэхүү ойг тэмдэглэн өнгөрүүлэх ажлыг зохион байгуулах Үндэсний хороог Засгийн газрын 2015 оны 143 дугаар тогтоолоор, ойг тэмдэглэн өнгөрүүлэх арга хэмжээний төлөвлөгөөг 176 дугаар тогтоолоор баталсан болно.

Аймгийн Засаг даргын 2015 оны 27 дугаар захирамжаар ойн арга хэмжээнд бэлтгэх, тэмдэглэн өнгөрүүлэх, ажлыг удирдан зохион байгуулах үүрэг бүхий аймгийн салбар хороог байгуулж ажилласан юм.

Ойг тэмдэглэх ажлыг тусгай төлөвлөгөөний дагуу зохион байгууллаа.

TATSUO NAKAMI

Tokyo University

*Japanese Recognition of the 1911 Declaration of Independence in Qalq-a Mongolia?*

The Mongol declaration of independence by the nobles and Buddhist priests in Qalq-a Mongolia in 1911 was an important turning point in the history of the Mongols. Several foreigners by then had contacts with the leaders of the Mongol independence movement. Władysław Kotwicz of Poland and Gustaf John Ramstedt of Finland, both Russian subjects and excellent Mongolists in the 19<sup>th</sup>-20<sup>th</sup> centuries, wrote books and left important archival sources on the subject.

Besides the Russian Empire, among the Imperialist Powers, Japan has been the most influential country in terms of the fate of the “Mongols” in modern history. In this paper, I introduce several historical materials, preserved in Japan, related to the early 1910s’ Outer Mongolia as follows:

The last Manchu Amban, Sandowa, told to Japanese agents in Siberia about his last days in Urga, 1911.

Letters from the Boyda qayan government addressed to the Japanese government, 1912-13.

A strange Japanese, Kodama Toshimasa, visited to Urga and communicated with the Ministers of the Boyda qayan government, 1913.

Japanese newspaper correspondent, Fuse Katsuji, interviewed the Prime Minister, Namnangsurung in St. Petersburg, 1913.

*Польш Улсад Монгол Уламжлалт Анагаах Ухаан хөгжсөн нь*

МУАУ (Монголын уламжлалт анагаах ухаан)-нь өнө эртний түүхтэй, өөрийн орны байгаль цаг уур, нүүдэлчин ардын соёл иргэншлийн онцлог байдлыг тусган түүхийн олон үе шатыг туулан хөгжиж ирсэн орчин үеийн анагаах ухаанаас зарчмын хувьд ялгаатай харьцангуй биеэ даасан тогтолцоо билээ. Нөгөө талаасаа Төв азийн анагаах ухааны салшгүй хэсэг нь юм. МУАУ нь зөвхөн өвчин эмчилэх арга бус буддын ухааны түүх, нийгмийн, гүн ухааны олон талыг авч үзэн сүмд шавилан сургах аргаар дамжигдан хөгжиж ирсний үр дүнд “далай шиг арвин” мэдлэг хуримтлагдсан ухаан билээ.

Монголд түвд уламжлалт анагаах ухаанд гол ашиглаж байсан бүтээлүүдээс хамгийн алдартай нь "Анагаах ухааны дөрвөн" үндэс билээ. Монголын эрдэмтэн мэргэд эмч нар тэр үед түвдийн эрдэмтдийн түвд хэлт уламжлалт анагаах ухааны зохиол бүтээлийг түвд хэлээр ашиглаж байсан төдийгүй монгол хэлнээ орчуулах түүгээр ч барахгүй мөн өөрийн зохиол бүтээлээ ч түвд хэлээр туурвиж байжээ.

Сүүлийн жилүүдэд шинжлэх ухааны техникийн өндөр хөгжилтэй орнууд Дорно дахины анагаах ухаан тэр дундаа МУАУ-г их сонирхох болсон. Олон зуун жилээр шалгаран үр дүнгээ өгсөөр ирсэн энэ анагаах ухааны үнэн мөн чанар, онолын гогцоот асуудал нь юунд вэ гэдгийг нарийн судлах болжээ.

МУАУ- д 20 -р зууны төгсгөл 21 зууны эхэн үес үсрэнгүй үе эхэлсэн юм.

Монгол АнагаахУханд Хий, Шар, Бадган Түвд Анагаах Ухаанд (Лүн-Ти-Бадган) Аюурвед Анагаах Ухаанд санскритаар (Вата-Пита-Капха) гэсэн олон зуун жилийн өмнө томьёлогдсон үндэсүүдийг гамма,альфа,бетта, эсийн мембраны түвшинд орчин үеийн анагаах ухаан төдийгүй биологи, хими, физик, болон бусад шинжлэх ухаанд хэрэглэж болохоор шинэ арга нь Анагаах Ухаан төдийгүй боловсролын салбарт томоохон бүтээл бөгөөд „New Coded Medicine” буюу Шинэ Анагаах Ухаан нь шинжлэх ухааны шийдлээрээ Монгол Польшийн ирээдүйн хамтын ажиллагааны нэгэн гол хэсэг болно гэдэгт найдаж байна.

Бидний үзэлтээр МУАУ түүхэн замнал дараахи үндсэн хэсэгт хуваагдана.

I. Бэнэдикт Полак Гүюг хаанд бараалхах үед монгол анагаах ухаантай холбогдсон үе

II. Владимир Бадмаеваар дамжин Польшид МУАУхааныг нэвтрүүлсэн үе. 1884-1961он

III.1980 аад оны сүүлээс одоог хүртэл монгол эмч нараар дамжин (шинэ анагаах ухаан-NCM ) хөгжсөн үе .



OTGONBAYAR TSERENBAT

**Buddhist Conference for World Origin Mongols**

*Монголчуудын эрт болон өнөөгийн шүтлэг*

Manai erinii omnoh 10-r zuunii ues ehlen Mongolchuudiin ovog deetsiin ulbaa tuuhend temdeglen yarigdaj eheldeg Enethegiin tuuhiig sohoj uzvel deehen uedee castiin systemtei vediin shastirtai baijee uuniig Mongolchuud baiguulsan hemeen odooch gesen Enethegiin erdemted tuuhchid notolsoor irsen notolsoor Mongolchuud bidnii tuuhiin ehleliig tavisan hemeen huleen zovshoordog ter ueiin shutlegees ehlen onoo ueiin shutleg shutej irsen shutlegiin talaar 20 minutantaa bagtaan tailbarlahiig oroldono.

MARIYA PETROVA

Saint-Petersburg State University

*Creative Personality Concept in the Novel by G.Ayurzana "White, Black, Red"*

At the beginning of the 21 century Mongolian literature is developing modernist and postmodernist trends, but also realist tradition. First of all historical theme is represented. Modern Mongolian poets, novelists and playwrights continue to create works with well-known historical figures and events, showing distant and recent past. Among these authors are G.Mend-Ooëo (born 1952), Ts.Tumenbayar (born 1959), L.Udval and S.Zhargalsayhan (1957-2007), L.Dashnyam (born 1943), B.Lhagvasuren (born 1944), L.Sarantuya and others.

However, today we can mention the development of the psychological orientation of modern literature. Mongolian writers pay attention to the inner world of a human being, his feelings, emotions, or the state of his soul.

One of these authors is Gun-Aajavyn Ayuuzan (born 1970). He is an author of postmodern trilogy, which includes novels "Mirage" (2003), "The Duty of Ten Dreams" (2005), "Born by Echo" (2007). A significant event in literary and cultural life of the country was the emergence of Ayuuzan's novels "Shamanic Legend" (2010) and "Shugden" (2012). In 2014 he publishes his novel "White, black, red." This time, the author refers to the analysis of philosophical and psychological aspects of creativity. His character - a successful artist - tries to understand the nature of inspiration.

*Fencing Structures in Post-Socialist Ulaanbaatar: Socio-Cultural  
Change through the Lens of Material Culture*

Fixed structures and concepts of spatial administration hold long tradition in the Mongolian lands, while urban space and cities as they exist today are - from a historical perspective - a relatively new phenomenon standing in contrast to the pastoral, mobile and nomadic lifestyle, which shaped the country ever since and still dominates Mongolia's image in various contexts.

Being said to be today's political, economical and cultural center<sup>1</sup>, the city of Ulaanbaatar saw itself confronted with vast changes concerning its structure, inhabitants and growth in the past century. The present outcome is, put in relation, a densely populated city that is shaped by an increasing number of tall modern business buildings and living houses in its center, which are surrounded by growing fringe *ger*<sup>2</sup> districts, hence resulting in clearly recognizable socio-spatial differences between central and peripheral areas of the city. A remarkable phenomenon in this context is the extensive emergence of fences appearing literally everywhere in Ulaanbaatar in different shapes and forms from the peripheral *ger* districts over centrally located gated communities to suburban dwelling and holiday areas.

Particularly the *ger* districts' spatial structures are shaped by exceptional fencing patterns: the *khashaa*. Due to phenomena such as in-migration from rural regions<sup>3</sup> Ulaanbaatar's *ger* districts picture an urban area where various elements of rural and urban lifestyles meet and coexist, hence where two "contrasting cultural sectors" (SNEATH. 2006: 141) clash. This is underlined by large numbers of these areas' inhabitants predominantly living in a *ger* as mobile housings, which are surrounded by stationary enclosures. Sedentary and mobile objects are joined in an interspace that compounds city and countryside. Besides the *ger* it is the fence prevailing the image of Ulaanbaatar's periphery. It separates humans from humans in diverse ways within its omnipresent appearance. Fences, thereby, cannot be seen as a simple areal division. They inherit a far more profound dimension that identifies them as "*objects with a political, social and aesthetical efficacy*" (ANDRIES & REHDER. 2005: 10).

According to this it is argued that these fixed structures in Ulaanbaatar's outskirts hence not just differ visually but that their material features represent processes of socio-cultural change embedded in the dynamic environment of a politically and socially transforming country.

The frame of material culture studies allows a view at fence phenomena from different perspectives encompassing sociological and anthropological as well as psychological and semiotic approaches. Each of these perspectives though promises access to detailed information about the creation, usage, symbolism, perception and purpose of objects. Therefore "*material culture gives us a means of understanding better the societies and cultures that produced the objects and used them*" (BERGER. 2009: 17).

The occurring phenomena are surveyed through a socio-cultural anthropological lens of material culture studies. Thereby it is not solely the material attributes of the diversely appearing fencing structures falling into account, in fact a multi-disciplinary approach is necessary to uncover fences in all their complex functions, types of usage and efficacy.

Therefore, the present work's case study investigates matters of socio-cultural alteration conveyed through human-object relations inherited by fences and their constructors, who are the inhabitants of the *ger* settlements of the Songino Khaikhan District in Ulaanbaatar. Joining the results of qualitative, ethnographic fieldwork and the theoretical approaches, the central issue is rooted in the assertion that socio-cultural impacts on the broad population of Ulaanbaatar's *ger* districts, as a marginalized space that is neither solely urban nor solely rural in many aspects, are generated through an extensively practiced fencing culture, which is deeply interconnected to political, social and geographical circumstances. Those impacts, which will be examined and discussed in the remainder of the study, go hand in hand with matters of everyday life practices concerning neighborhood, community and solidarity, 'groupness' and 'togetherness', competition, inclusion and exclusion as well as the shift from mobility to sedentariness and therefore socio-cultural change in the periphery of postsocialist Ulaanbaatar.

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JAN ROGALA  
University of Warsaw

***Remarks on the Resolution of Mongolian National Language Council (9 /3.12.2014) Concerning List of Commonly Used Foreign Words to Be Replaced by Mongolian Equivalents***

The 20<sup>th</sup> century was a period of rapid changes, modernization and development of Mongolia and its society. Social and political life was influenced by new ideas and trends, which inspired and influenced the ruling elites as well as common people. Rapid development of Mongolian lifestyle in many spheres, including economy, technology and society, affected common and official Mongolian language in many ways.

Here I would like to deal only with a small part of the phenomena of new words formation in Modern (Khalkha) Mongolian. The paper will focus on the recently published list of foreign words commonly used in the Mongolian to be replaced by their Mongolian equivalents. The list consists of 155 words approved by the Mongolian National Language Council, the special governmental organization to control, watch over and mould the correctness of commonly and officially used language. The paper will examine the list within a scope of linguistic methodology and Mongolian ways of word formation.

SANGSERAIMA UJED

University of Oxford

*A Study of the Autobiography of Za-ya Pandita Blo-bzang 'phrin-las*

Za-ya Pandita Blo-bzang 'phrin-las (1642-1715) was a Khalkha Mongolian Buddhist monk of noble heritage who travelled to Tibet at the age of 19 in pursuit of a comprehensive Buddhist education. During his life, he studied Buddhism and its surrounding sciences with some of the most historically prominent masters of the Dge-lugs-pa school of Tibetan Buddhism. The 17th Century was a crucial time for the Dge-lugs-pa tradition that had recently assumed spiritual and temporal power. The practices and teachings that were established as the backbone of institutionalized Tibetan Buddhist education system remains in place to this day in Tibet and also Mongolia.

This talk will introduce Za-ya Paṇḍita's autobiography in light of the Tibetan Buddhist biographical tradition as well as interpreting his religious experiences as an exemplary Buddhist monk. Biographical and historiographical writing in the Tibetan Buddhist tradition differs from that of the west and relies heavily in its structure and content on the model of 'sacred biographies' such as that of the Buddha or early Buddhist saints. Moreover, the contents of Tibetan Buddhist biographical literature laced with mythological, fantastical and prophetic experiences can only be understood within the context of the tradition. Za-ya Paṇḍita's life writing will be presented through drawing out his religious experiences with regard to what was perceived to be an exemplary Buddhist education in the 17<sup>th</sup> century and what he himself saw to be the most important religious experiences of his life. Lastly some of the more unusual features of the biography will be examined in the relation to the rest of his collected writings to show how they can be taken as one work rather than a collection of works. In doing so I hope to draw attention to the value for approaching writings such as this as part of a larger whole rather than a single work in its own right.

*Sacral Legitimation of Power in Chinggis-khaan's Epoch*

This research is supported by a grant from Russian Foundation of Humanities № 15-01-00170 “The Evolution of the Notions of Power in the Mongolian Society in the 13-20 centuries”

The topicality of studying the evolution of the notions of power is ensured by the fact that power is the central concept of political culture, expressed in the political discourse. Indivisibility of traditional consciousness was the important feature of the Mongolian traditional political culture which defines functioning of the mechanism of the power. It has caused combination of both sacral and profane functions carrying out by one person – qayan. Qayan is able to carry out his ruler's functions thanks to both charisma (*sülde*) and its connection with *törö*. As the archetype of traditional consciousness the ideas about unity of ruler's sacrality (charisma = *sülde*) and *törö* are actually in Mongolian medieval political culture. The connection between *törö* and charisma comes to light in the ritual texts related to the cult of Chinggis-khan, in which his charisma (*sülde*) is embodied in the four-tailed black banner and nine-tailed white banner. “Having become a pillar *törö* (mediator as Axis mundi) having become a support to the body... four-tailed great banner (*sülde*); great *sülde* (charisma) of the most august the lord (Chinggis-khan), the having become a support *törö*, embodied in the nine-tailed white banner” (*törö-yin qadayasun boluᠷsan... bey-e-yin tüsig boluᠷsan... dörben költü yeke qar-a sülde / törü-yin tüsig boluᠷsan..., yesün költü čayan tuᠷ-iyen bosqaju... boᠷda ejen-ü yeke sülde*).

It was Chinggis-khan's charisma as the mediator that guaranteed the existence, and prosperity of the Mongolian ethno-cultural community and state not only in his epoch but even after his death. The cult of Chinggis-khan took various forms, because charisma can be embodied in any object: burial place, hair of Chinggis-khan in Ejen-Qoro, flags (*tug sülde*). I regard *sülde* (charisma) to be the essence of the Chinggis-Khan cult. Charisma forms the basis of this kind of worship. Even after the death of its possessor, charisma, embodied in some object, continues as a sacral organizing principle to regulate not only the social environment of the object but the Universe at whole.

The materials of the Secret History of the Mongols and ritual texts show that according to traditional political culture, exercising of regulative function by the ruler in the Universe and society is provided with special connection his charisma (*sülde*) with *törö* – the general law of the Universe or the Supreme Law which the Heaven manifests through the ruler.

**SOYOLMAA SUKHBAT**  
**Mongolian Academy of Sciences**

*Домгийг бүтэц-тэмдэг зүйн үүднээс шинжилсэн зарим санаа*

*/Монголын Гэсэр туулийн жишээн дээр/*

Based on some philosopher's ideas and concepts about myth, we assume that myth is a different type from other kind of folklore as a legends, tales, and fairies and has a number of properties, for example, version character, mediator having a chance to resolve binary oppositions, features reflecting a reality implicitly, high universe nature of hero. For us it is very interesting that which kind of Mongolian folklores more reflects those properties of mythical thought? And we decided to do structural-semiotic analyze on the text of Geser epic.

Using the four models of folklores, which were found by American folklorists Kyongas Maranda and Maranda we analyzed the structure of Mongolian Geser epic. These folklorists used a formula of Levi-Strauss, which terms the structure of the myth. But we paid attention to the last fourth model with successful mediator and we analyzed that only this model reflects myth's structure. In this model a "mediator" is not only a solver of conflicts, but also it is responsible for creating a new system, new value by changing a first position to other oppositions. Therefore, the mythical thinking pushes up thinking to the high level of independent abstraction of the time, solving problems of human life.

Comparing the structure of Indian-European oral literary by American folklorists and the structure of Mongolian Geser epic we came to the result about that a main structural features of Mongolian mythological thinking are that mediator of Mongolian myth plays not main role, but the additional duties. These oppositions are not conflicts, but they usually supplement each other. So myth doesn't resolve these supplements by the mediator. These supplements are solved spontaneously themselves. This feature of mythological thinking is the idea of existence of Mongolians. On the other hand, it is one of the cognitive methods to solve any problems of Mongols. From these, it is very obvious that Geser is the monument of mythical thinking of the Mongols.

Most of Mongolian folk literature reflects a mythical nature of thought but especially Mongolian epic reflects mythical properties than other types of folklore. And in the future we predict to do structural semiotic analyze more deeply under the texts of Mongolian epics as an example of a myth thinking



ELLIOT SPERLING

*Indiana University*

*The Junyar Retreat*

The Junyar occupation of Lhasa from 1717-1720, and the expulsion of the Junyars from the Tibetan capital heralded the beginning of Tibet's incorporation into the Qing realms. But, as is well-known, while the final defeat of the Junyars and the end of the Junyar threat to the Qing was still several decades off, the defeat in Tibet put an end to any possibility of Tibet serving as a vulnerable flank for the Qing. It was not just the defeat in Lhasa that changed the course of events but the defeat of the Junyar forces retreating through Western Tibet. The defeat in Mnga'-ris, where Tibetan and Qošot troops were decisively victorious, was particularly significant, especially for the career of Daičing Bātur Khang-chen-nas, who subsequently constituted an important figure in Lhasa, enjoying command of Qošot forces who were personally loyal to him. This paper will examine the campaign in Mnga'-ris and its subsequent repercussions for Tibetan history and for the history of Mongols in Tibet.

KAMILA STANEK

University of Warsaw

*Linguistic and Cultural Similarities and Differences in Value System in the Image of Horse in Mongolian and Turkish Proverbs*

The aim of this paper is to present selected proverbs including word HORSE in Mongolian and Turkish languages. Proverbs can be defined as the shortest literary texts based on life experience of a given community. They present the most important aspects of a life in a simple, fixed form and show the moral values that exist in one society. Proverbs give advice and have educational role in a daily live, as well.

Proverbs occur in one language as a result of observations of the environment in which a given community lives. In case of Mongols and Turks it could be said that they share geographical and historical background. It is because both of these communities take the origin in vast Asian steppe. That is the reason why this paper focuses on describing the most important element of living in a steppe: a horse. He appears as an essential means of transportation in spacious land of Asia on the one hand, and a symbol of wealth on the other.

From the linguistic point of view Mongolian and Turkish proverbs are similar because in both languages proverbs consist of two verses: the first line in an introduction, and the second one includes the comparison which gives an advice. In the case of Turkish proverbs the two lines construction occur less often, while the one line proverbs are more common.

In this paper HORSE will be presented as a starting point to show such issues as life in a steppe (solidarity, generosity, skills), care and protection, similarity and suitability, appreciation and underestimation, leadership, giving up, unity and solitude, wisdom and foolishness, the power of the words, as well as some emotion: fear, shame, anger.

As a conclusion of the analyzed material it can be said that proverbs including word HORSE encompass all rules that are essential and should be obeyed by the Mongolian and Turkish societies.

**INES STOLPE**  
**Bonn University**

***Mongolian Civil Society Networks***

Mongolia is usually represented – by foreigners as well as by Mongolians themselves – as a post-socialist model democracy. More than two decades after the end of socialism, contemporary Mongolian society is characterised by two processes, which can be broadly understood in terms of ‘nationalisation’ and ‘regionalisation’ and studied through a new social phenomenon identified in the civil society: so-called *Nu-tag*-councils.

The Councils emerged in the 1990s as self-governing bodies of people who had migrated from their birthplaces to towns, cities or abroad. Their translocal activities involve economic, cultural, religious and social issues. Through the enactment of their territorial identification, they form an essential connection between rural and urban Mongolia, thereby transcending political fractions, as well as ethnic and religious differences. Representing a vast range of diverse civil societal interests, these networks reveal what Mongolians consider to be relevant for social action, as well as for the formation of identities in a global context – and for which reasons.

Based on preliminary findings, this talk aims to navigate potentially competing interests by focusing on current intersections between spatial and social mobility.

*The Impact of Mining on Mongolian Urbanisation*

Events of the last century have led to rapid changes and developments in the Mongolian landscapes of both the socio-cultural and geographical dimensions. Towns and cities – a construct somewhat foreign to nomadic culture – have sprung up all over the country and are now home to more than 50% of the country's population. Such a strong manifestation of urban processes is not surprisingly connected to yet another major change in Mongolia's many landscapes – the appearance of widespread mining – both big scale and artisanal – and the cultural and economical shift linked to it. It is no secret that heavy industries both stimulate and rely on the growth of urban environments, yet the case of Mongolian culture – with its core values revolving around non-sedentary livelihood, while itself remaining in stark opposition to natural resources' extraction – seems different, especially when it comes to embracing these culturally somewhat foreign developments. Having that in mind this presentation will examine focal points on the intersections of urbanisation and mining as well as give examples of some cultural and socio-economic phenomena distinctive to these intersections laid in the middle of the afore-mentioned Mongolian landscapes.

*Уул уурхай түүний нөлөөлөл монголын хотжилтод*

Сүүлийн зуунд тохиолдсон үйл явдлууд монгол орны байгаль, цаг уур болон нийгэм соёл мөн газар зүйн талбарт эрс өөрчлөлт бий болоход хүргэсэн. Хот гэдэг нийгмийн үзэгдэл нүүдэлчидийн соёлд харийн зүйл байсан боловч орон даяар хотууд өсч одоогийн байдлаар Монгол Улсын хүн амын талаас илүү хувь нь хотод оршин сууж байна. Урьд өмнө байгаагүй хотын огцом хувьсал хөгжил нь Монгол оронд явагдаж буй хувийн болон том хэмжээний үйлдвэр, уул уурхай олширсоноос мөн түүнтэй холбоотой соёлын болон эдийн засгийн өөрчлөлттэй шууд холбоотой. Томоохон хэмжээний үйлдвэрүүд хотжилтыг дэмжин эрчимжүүлж харилцан болон хотжилтоос хамаардаг нь нууц биш. Монгол нүүдэлчийн утга учир болох соёл, уламжлал, аж ахуйтай холбоотой үзэл нь байгалийн баялаг, ашигт малтмалыг ухаж олборлохын эсрэг байдагч нэгэнт бий болсон энэхүү үзэгдлийг буцаах аргагүй учир дасан зохицож амьдрах гэсэн 2 өөр байр суурины огтлолцлын цэг дээр үүсч буй асуудлууд болон түүнтэй холбоотой эдийн засаг, нийгэм соёлын үзэгдлийн жишээг шижлэхийг эрмэлзэнэ.

**SŁAWOJ SZYNKIEWICZ**  
**Polish Academy of Sciences**

*Young Nomads and Their Nomadic Knowledge*

In the 60s of the previous century, increasing migration from rural areas to settled towns gave an assumption to worry about diminishing attractiveness of collectivistic nomadic economy and loss of the Mongol cultural heritage, which derived from pastoralism. At that time I undertook research on the attachment to tradition of young pastoralists who were the most vulnerable group in this process. I presumed that commitment to inherited cultural features can be measured by the level of their knowledge. At least, that level would indicate acculturation to the customary complex. It has appeared that young people's familiarity with the old precepts is relatively high, even if not always observed in practice. Thus, I might have concluded that continuity of tradition is not endangered, notwithstanding conflicting influence of calls for modernisation and political pressure for abandoning the religion-related customs.

NIKOLAI TSYREMPILOV

**Buryat State University**

*Ulan-Ude Collection of Manuscript Mongol Kanjur*

Recent years have been marked with a new upsurge of interest to the history of Mongol Kanjur, a compendium of the Buddhist canon translated into Mongolian and written down in Mongolian vertical script. New studies were facilitated by intensified collaboration between the institutions which possess the surviving Mongol manuscripts Kanjur collections and groups focusing their studies on the problems of Mongol Kanjur – Saint Petersburg State University (Russia), Buryat State University (Ulan-Ude, Russia), the Institute for Mongolian, Buddhist and Tibetan studies (Ulan-Ude, Russia), Bern University (Switzerland). This collaboration has brought important results and observations including those concerning hitherto almost unknown manuscript Mongol Kanjur kept at the Center of Oriental Manuscripts and Xylographs of the Institute for Mongolian, Buddhist and Tibetan studies of Siberian Branch of Russian Academy of Sciences (COMX IMBTS). This paper is the first systematic exposition of this collection and some data on its background.

JERZY TULISOW

University of Warsaw

### *On Some Categories of Sibe Shamans*

The Sibe from the title are one of the numerous ethnic minorities of China. Today we can find them mainly in Xinjiang, on the Ili river, but their cradle is northern Manchuria. They happened to come to Xinjiang in the 18<sup>th</sup> century as army settlers.

Genesis of the Sibe remains not clear. Much evidence supports the theory that they are a Manchu tribe: these people speak the same language as the Manchus and divide themselves into the same clans; old chronicles mention them among 66 old Manchu tribes. On the other hand, however, the Sibe themselves deny being related to the Manchus. Basing on the argument of names similarity, they introduce themselves as descendants of the ancient Shiwei and Xianbei – hence related to the Mongols but having undergone Manchurization in time. As for the Xianbei, from amongst their numerous tribes, the Sibe most eagerly identify themselves with the Tuoba. This tribe, before creating the Wei dynasty (386-534 AD), had left its traces in the Greater Khingan, in the vicinity of places from which the Sibe originated. By the way, the Tuoba themselves did not stay long in that area. Their motherland was in Transbaikalia and the destination of their migration was China.

If I were to support any of these hypotheses, I would be in big trouble. I am used to seeing in the Sibe a Manchu tribe, although I admit there are facts which seem to support a contradictory hypothesis. I would like to shortly talk about one of them here.

Let us begin from the fact that the Sibe shamans divide themselves into two groups. One are those who had undergone a public test by climbing a sword ladder (*cakûran*), the other are those who had not. The former are called *iletu saman*, public or official shamans, the latter – *sula saman*, simple shamans. Other names are also in use. For example, the synonym of *iletu saman* is *moringga saman*, a mounted shaman, whereas the simple shaman can sometimes be called a walking shaman – *yafahan saman*.

At first I thought that ‘mounted shaman’, *moringga* and ‘walking shaman’, *yafahan*, are only telling metaphors: just as someone on a horseback is much higher than a walker, so a mounted shaman was higher than a simple one. This, however, turns out to be more complicated. Firstly, the term ‘walking shaman’ – *jabgan böö* – also functions among the Buryats. It refers to a shaman of a lower rank. Among the “upper class” shamans his counterpart is *hor’bito böö* – the shaman with stick. What stick? A wooden one with a sculpted head of a horse on top. It’s the shaman’s attribute. During his travels to the beyond, he mounts it as if it were a saddle-horse.

And so the Buryats divide their shamans in the same way as do the Sibe: into mounted and walking shamans. It is hard to see this as an effect of convergence – one party inevitably had to borrow this from another. And it is most probable that the borrowers were the Sibe as the term ‘mounted shaman’ is justified only in the Buryat context. But when could this borrowing have occurred? In historic time the Buryats and the Sibe were not likely to have any contacts. And here a Xianbei hypotheses comes in handy. If the Sibe are really related to the Xianbei, and particularly to the Tuoba, then at the beginning of their history they may have lived in Transbaikalia and have contacts with the ancestors of the Buryats.

### *Шибийн бөөгийн нэгэн зэрэглэлийн тухай нь*

Шибэ ястан бол Хятад улсын олон угсаатны нийтлэгийн нэг юм. Шибийн түмний өлгий нутаг хойд Манжуур гэдэг боловч өнөө үед тэд голчлон Шиньжян-Уйгурын ӨЗО, ялангуяа Или мөрний хөндийд оршин суудаг. XVII зууны үед Шиньжяны нутагт колоничлогч хүчин цэргээр ирж суурьшсан.

Шибэ ястны гарал үүсэл одоо хүртэл баттай бус байна. Манж гаралтай байж болохыг олон зүйл зааж байна. Үүнд, Шибэ ястан Манжуудтай адил хэлээр ярьж, адил омогуудад хуваагдаж, мөн эртний түүх сударт эртний манжийн 66 омгийнхонд тоологдон бичигдсэн байдаг. Нөгөө талаас Шибэ өөрсдийгөө манж гаралтай гэж үздэггүй.

Төстэй нэрийн шалтгаанаар Шивэй болон Сяньби эртний улсуудын үр удам, өөрөөр хэлбэл монголчуудын хамаатан садан байсан нь яваандаа манжийн нөлөөнд орсон гэж үздэг. Сяньби улсын олон аймгуудын дотроос нэн ялангуяа Тоба аймагтай төсөөтэй талыг тогтоон заадаг. Тоба аймаг нь хятадын Вэй улс гүрэн байгуулахын өмнө Шибийн түмний өлгий нутаг газрын орчим байсан Их Хянган улс байгууламжийн үлдэгдлийг үлдээсэн. Дашрамд хэлэхэд Тоба тэр нутагт удаан байгаагүй. Тэдний эх нутаг бол Забайкальский орон нутаг, харин тэдний нүүдлийн зорилго бол Хятад улс байсан юм.

Эдгээр таамгийн алийг нь дэмжих вэ гэвэл хэцүү сонголт болж байна. Би өөрөө Шибийг манж ястан гэж боддог боловч үүнийг үгүйсгэсэн эсрэг таамгийг нотлох мэдээ баримт байгаа хүлээн зөвшөөрч байна. Үүгээр нэгийг би товчхон танилцуулмаар байна.

Шибийн бөө хоёр ангид хуваагдсан байна. Нэг нь <<*cakûran*>> хэмээх сэлмэн шатаар авирч нийтийн сорилт, шалгалтанд тэмцэх бөө, нөгөө нь шалгалтанд оролцох боломжгүй бөө. Эхнийхийг *илэту саман (iletu saman)* буюу ил, албан ёсны бөө, хоёрдохыг *сула саман (sula saman)* буюу энгийн бөө гэж нэрлэдэг. Мөн өөрөөр бас нэрлэгдэг байна. Жишээ нь *илэту саман*-ы ойролцоо утгатай үг бол *морингга саман (moringga saman)* морьтон бөө, харин энгийн бөөг заримдаа *яфахан саман (yafahan saman)* буюу явган бөө гэж нэрлэдэг.

Эхлээд би *морингга* морьтон бөө болон *яфахан* явган бөөгийн нэр томъёог зөвхөн дүрслэх метафор гэж бодож байсан. Яг морьтон хүн явган хүнээс дээр байдаг шиг мөн морьтон бөө явган бөөгөөс илүү дээр байдаг гэх мэт. Гэтэл энэ асуудал илүү явдалтай байсан. Нэгдүгээрт, морьтон бөө, явган бөөгийн нэр томъёог буриатууд бас хэрэглэдэг байна. Явган бөө – буриад хэлээр *jabagan böö* – бол доод зэргийн бөөг зааж, харин морьтон бөө – *mor'toj böö* – нь аваргыг заадаг байна. Аваргыг *хорьбито бөө (hor'bito böö)* буюу таягтай бөө гэж нэрлэдэг. Юун таяг вэ? Дээд зэргийн бөөгийн билэг тэмдэг бол сийлсэн морин толгойтой таяг юм. Бөө нөгөө ертөнц рүү айлчлах үед үүнийг морь шиг унаж хэрэглэдэг.

Тийм болохоор Буриаддууд бөөг Шибэтэй нэн адил явган, морьтон бөө гэж ангиладаг. Үүнийг конвергенцийн (давхцан нийлэх) үр дүн гэж үзэж болохгүй. Нэг тал нь нөгөө талаасаа үг зээлсэн болно. Морьтон бөө гэсэн нэр томъёо зөвхөн буриад хэлэнд нотлогдсон үндэслэлтэй тул Шибэ зээлж авсан гэсэн магадлал маш өндөр байна. Тэгвэл хэзээ, аль үед үг зээлт болсон вэ? Түүхэн үед Буриад Шибэ хоёр хоорондоо хэлхээ холбоогүй байсан. Үүнийг тайлбарлахад Сяньбийн таамаглал тус болно. Хэрэв үнэхээр Шибэ Сяньби, тэр тусмаа Тоба, аймагаас гаралтай бол үүсэн бий болох түүхийн эхэнд Забайкальский орон нутаг амьдарч Буриадын өвөг дээдэстэй хэлхээ холбоотой байсан байж магадгүй.



*Эрдэнэ зуу музей дэх сор үзмэрүүд*

**Нэг. Эрдэнэ Зуу музейн товч түүхээс.**

Эрдэнэ Зуу нь 1586 онд Их Монгол улсын нийслэл Хархорум хотын туурийн дэргэд Монгол дахь бурханы шашны хожуу үеийн дэлгэрэлтийн анхны хийд болон байгуулагджээ.

Эрдэнэ Зуу хийд нь Монгол дахь бурханы шашны хожуу дэлгэрэлтийн үеийн ууган хийд, хэдэн зууны турш монголын бурхан шашны соёл, шинжлэх ухааны гол төв байсан, монгол уран барилга, уран баримал, дүрслэх урлаг, угсаатны зүйн хосгүй дурсгал билээ

Эрдэнэ Зуу хийд анх байгуулагдсанаас хойш 350 гаруй жилийн туршид өргөжин тэлж хөгжин дэлгэрч оршин байгаад 1930-аад оны үеийн хэлмэгдүүлтэд өртөн устаж үгүй болоход хүрсэн боловч Монгол түмний заяа буян түшиж нийгэм улс төрийн амьдралд эерэг зөөлөн уур амьсгал орохтой зэрэгцэн өвөг дээдсээс өвлөгдөж ирсэн түүх соёлынхоо үлдэгдэлийг сэргээн хөгжүүлэх үйл явц өрнөжээ

Эрдэнэ Зууг 1944 онд улсын хамгаалалтанд авч ихээхэн хөрөнгө хүч зарцуулан сэргээн засварласнаар тус хийд устаж үгүй болох аюулаас аврагдсан байна.

Эрдэнэ Зуу хийдийн сүм дуганы цогцолбор болон тэнд хадгалагдаж байсан шашин, соёлын дурсгалт бүтээлүүдийг хуучин байдлаар нь музейн орон байр, үзүүллэгийн танхим, үзмэр болгон 1965 оноос “Эрдэнэ Зуу сүм музей” нэртэйгээр үйл ажиллагаа явуулж эхэлсэн.

Эрдэнэ Зуу музей нь 1600 гаруй м<sup>2</sup> талбай бүхий хэрмэн хашаанд 22 барилга байгууламжтай Монголын шашин, түүх соёлын үнэт өв болсон эртний уран барилгын цогцолбор, хосгүй үнэт бурхан шүтээн, эд өлгийн зүйлс агуулж, шашин номын зан үйл тогтмол явагдаж, гадаад дотоодын олон аялагч, жуулчдад үйлчилгээ үзүүлдэг онцлогтой газар юм.

2004 онд “Дэлхийн Өв-Орхоны хөндийн соёлын дурсгалт газар”-г нийт хүн төрлөхтний тусын тулд өвлүүлэн үлдээж, хадгалан хамгаалах шаардлагатай соёлын хосгүй хийгээд түгээмэл ач холбогдолтой үнэт өв болохыг нотлож Дэлхийн өвд бүртгэсэн. Эрдэнэ Зуу нь Дэлхийн Өв-Орхоны хөндийн соёлын дурсгалт газрын хосгүй гайхамшигт 6 дурсгалын нэг билээ.

**Хоёр. Эрдэнэ Зуу музейн сан хөмрөг, үзмэр цуглуулга**

Эрдэнэ Зуу музей байгуулагдах үеэр нутгийн сүсэгтэн олон өөрсдийн нууцлан авч үлдсэн тус хийдийн гол шүтээн Гомбогүр бурхан, Зандан зуу, Махгал бурхан зэрэг одоо музейн гол үзмэр болсон бүтээлүүдийг авчирж өгчээ.

Эрдэнэ Зуу музей анх байгуулагдсанаас хойш үзмэр, сан хөмрөг нь жилээс жилд өсөн нэмэгдсээр төрөл бүрийн баримал, цутгамал хөөмөл, шуумал, наамал, хатгамал бурхан шүтээн, уран зураг, тахилын хэрэгсэл, бичмэл ба барын ном судар, хувцас хэрэглэл зэрэг шашны түүх, соёлын арвин дурсгалууд хуримтлагджээ. Өдгөө Эрдэнэ Зуу музейн сан хөмрөгт нийт 7,4 мянган үзмэр, эд өлгийн зүйлс хадгалагдан үзэгч олны хүртээл болж байна. Тэдгээрээс 120 нь Монгол улсын хосгүй үнэт бүтээл юм. */Үзмэрүүдээс танилцуулна/*

**Гурав. Эрдэнэ Зуу музейд хадгалагдаж буй Өндөр гэгээн Занабазарын сургууль хийцийн бүтээл, түүнтэй холбогдох үзмэр эд өлгийн зүйлс**

Тус музейд хадгалагдаж байгаа Занабазар сургууль хийцийн бүтээлүүдээс танилцуулна.

URANGUA JAMSRAN  
National University of Mongolia

*Монгол улсын Засгийн газарт алба хааж байсан нэгэн польш хүн*

Энэ илтгэлд 1914-1918 оны үед Монголд байсан Польш улсын харьяат Воллосович Михайл Александр гэх хүн Монгол улсын засгийн газарт өргөн барьсан нэгэн бичгийн тухай өгүүлэх болно. Энэхүү хүний тухайд урьд өмнө Монгол болон Польшийн түүх бичлэгт огтдурьдаагүй байна. Польшийн судлаач Мариан Калуски “Polacy w Mongolii” хэмээх өгүүлэлдээ XX зууны эхэн үед Монгол улсад амьдарч, ажиллаж байсан польш хүмүүсийн талаар бичсэн байдаг агаад энд Воллосович М.А. гэх хүний тухай зүйл бичээгүй байна.

Монгол Улсын Үндэсний Төв Архивын сан хөмрөгт (Фонд А-4, данс 1, хадгаламжийн нэгж 608) “Польш улсын харьяат, үе залгамжлах ноён ван Воллосович Михайл Александрын бичиг” гэсэн нэгэн эх сурвалж хадгалагдаж байна. Воллосович нь 1913-1916 онд Монгол улсын Засгийн газрын дэргэд байгуулагдан ажиллаж байсан Оросын зөвлөх түшмэл С.А. Козины албанд ажиллаж байсан бөгөөд нягтлан бодох алба болон худалдааны татварын асуудал хариуцсан түшмэлээр ажиллаж байжээ. С.А. Козин тус орны эдийн засгийн аливаа хэргийг зохион байгуулах ба улсын хөрөнгийг аривжуулах хэрэгт зөвлөх түшмэл болохоос гадна улсын хэргийг шинэтгэн засах дүрэм хэмжээг зохиох үүрэгтэй Монгол улсад ирсэн бөгөөд түүний дор 10-аад хүний бүрэлдхүүнтэй ажлын алба ажиллаж байсан юм. Тус байгууллага Монголын эдийн засаг, нийгмийн хөгжилд ач тустай олон ажлыг эхлүүлж чадсан. Орос зөвлөхийн алба 1917 онд татан буугдсаны дараа тэнд ажиллаж байсан зарим хүмүүс Монголд үлдэн амьдарч байсны нэг нь Воллосович байжээ. Тэрээр 1918 оны 11 сарын 28-ны өдөр Монголын засгийн газарт тус орны эдийн засаг болон гадаад бодлогын талаар нэгэн бичиг өргөн барьсан бөгөөд түүнд ямар саналууд дэвшүүлэн тавьсан талаар энэхүү илтгэлд өгүүлэх болно.

UTE WALLENBÖCK

University of Vienna

*Mongols on the Sino-Tibet Frontier: Survival Strategies of the Henan Mongols*

The historical Mongol kingdom of “Sogpo” is located at the margins of the Qinghai-Tibetan plateau, which turned into a new regime after the ‘liberation’ in 1954. It was subsequently transformed into Henan Mongol Autonomous County. This process was accompanied by the transformation of the respective population from a sovereign or semi-sovereign people on China’s periphery to “minority nationalities”. In course of the “Ethnic Classification Project” (*Minzu shibie gongzuo*) (1950-1980) official ethnic groups (*minzu*) were created by the Central government to shape the structure of Chinese society and identity. In my paper I will analyze Henan’s Mongols’ intertwinement with other *minzu* such as Tibetans and Hans in terms of power and resources. Furthermore, I will reflect the impact of the Ethnic Classification on the self-identity of the “tibetanized” Mongols of Henan Mongolian Autonomous County since that project has replaced the local tribal/banner identity framework. Hence, the tribal groups/banners are positioned vis-à-vis each other as well as vis-à-vis other nationalities in competition for power and resources. They depend on the central and local governments’ policies and their economic subsidies, but they avoid being incorporated into the central government’s power though at the same time they confirm with the state. My findings are based on information I have collected during my various long-term stays and research trips in Henan County, which were supplemented by cross-checking printed sources, such as official records, local history materials and inner-party materials.

WULAN BAGEN

Chinese Academy of Social Sciences

*An Academic Introduction to the Mongolian Books  
in the Collection of Harvard-Yenching Library*

There are some Mongolian old books in the collection of the Harvard-Yenching library, Harvard University, USA, including Buddhist texts, Mongolian versions of Christian Bible, Mongolian translation of the Confucian classics, political works, Mongolian historical work, dictionaries, linguistic materials and reading materials for beginners. From those materials 32 entries were given to Guangxi Normal University Press in China by copy in accordance with the related agreement and the 27 kinds of them were facsimiled, in compilation of 68 volumes, early time in this year. I worked as one of the editors of the publication and authored the preface. In our preface, we made brief introductions to the books one by one, referring to the authors, composition time, old editions or so. Because of time pressing and publication requirements, we made it so quickly that it appeared to be somewhat oversimple. Given this I write this paper for the purpose of additional remarks.



*Poetical Expressions in the “Merged yarqu-yin oron” Dictionary*

The well-known Tibetan-Mongolian dictionary *Merged yarqu-yin oron* (Tib. *dag yig mkhas pa'i 'byung gnas*) compiled by *Rolbidorji* was printed in 1742 in Beijing and once more much later in 1925 in Buriatia. It consists of 11 chapters each devoted to a certain field of knowledge enumerating terms concerning this field. So it not only serves as a bilingual dictionary but demonstrates a system of notions relevant to different sciences.

Poetical expressions which are also called epithets, synonyms, sub-names, etc. (Skr. *abhidhāna*, Tib. *mngon brjod*, Mong. *ile ögüülekü yoyta*) were used in Tibet and Mongolia following the Sanskrit literary and lexicographical tradition. In ancient India poetical expressions were used in epic literature, later special lexicons were made. The “Amarakosha” lexicon by *Amarasimha* was the main among many. “Amarakosha” was translated into Tibetan at least three times and one of its translations was included into *Danjur*. The Tibetan dictionary belonging to the same tradition (*mngon brjod*) and based on “Amarakosha” was “The Decoration of Wise Men’s Ears” (Tib. *mngon brjod kyi bstan bcos mkhas pa'i rna rgyan zhes bya ba bzhugs so*) (DWME) compiled by *Ngag dbang 'jig rten dbang phyug grags pa'i rdo rje* in 1521. All Tibetan-Mongolian dictionaries that were composed in 18-19<sup>th</sup> centuries used this work.

The 9<sup>th</sup> chapter (chapter *ta*) of the *Merged yarqu-yin oron* dictionary is devoted to technology (or arts and crafts) (Tib. *bzo rig*, Mong. *uralyaqui uqayan*). According to traditional classification of sciences in 10 classes it is one of the 5 major sciences. In this chapter there are two distinctive parts. At the beginning there are several lists of terms: 18 classes from *Vinaya* and 64 classes (namely 30 handicrafts, 18 music, 7 singing, 9 dancing) the latter go back to *Puranic literature*. These lists are strictly organized naming the number of terms at the beginning and at the end of the lists. Then there are several lists of arts of body, tongue and mind (first specially for men, then in general).

The second part of this chapter is devoted to *Astrology*. *Astrology* (Tib. *skar rtsis*, Mong. *ǰiruqai*) is one of five minor sciences. The list-style of the beginning changes into more descriptive one here. There is a reference to *Kalachakra-tantra* preached by the Buddha and a brief description of *Buddhist cosmology*. The content of this part corresponds to some parts in *Kalachakra-tantra*. Starting with the world (the *Sumeru mountain*, oceans, continents, mountains, countries, the Hell and heavenly abodes) the author smoothly turns to measures of length and time periods. After “a year” comes *Kalachakra* (Tib. *dus kyi 'khor lo*, Mong. *čay-un qurdan*). That is starting from here that poetical expressions are incorporated in the text. The first list is for *Kalachakra*. Other lists are for “year”, “month”, “day”, “night”, Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu, Ketu, each of 28 constellations. In between them some other information is included, e.g. after the list for *Kalachakra* 32 names of kings of *Shambhala* are written, before the list for “day” it is explained that a day is a period between the sunrise and sunset, after the list for “year” names for each of 60 years are given. Closer to the end there are lists of expressions for numerals. Not all numbers have any, only that from 1 to 16, 18, 24, 25, and 32. For some numbers poetical expressions are easy, e.g. for “two” there are “eyes”, “hands”, for “seven” – “planets”. For others, e. g. for “32”, they are more complicated. There are two expressions for this number: the first is Tib. *so*, Mong. *sidün* ‘teeth’, the second is Tib. *gnyis skyes*, Mong. *qoyarta törögsen* ‘twice born’. The latter doesn’t make any sense if one doesn’t know that that is a poetical expression for “teeth”.

The lists of poetical expressions in *Merged yarqu-yin oron* obviously correspond to the DWME dictionary. *Kalachakra* list and the names (just names) of each of 60 years exist only there but not in *Amarakosha*, because both belong to the later tradition. Still there is a difference between *Merged yarqu-yin oron* and the DWME dictionaries. In the former the lists for most referents are longer and some evidently the same expressions differ in details. That makes propose that there was another source of poetical expressions used by the author of *Merged yarqu-yin oron* besides DWME and translations of Sanskrit lexicons. Another guess may be that he himself composed additional expressions but it seems unlikely. He could have suggested his own translations for Sanskrit words but not add his own expressions. There should be a source unknown to me.

Not quite clear is the very reason for providing some referents in this part with the lists of poetical expressions. The fact that among 5 minor sciences there is *Abhidhana* (Tib. *mngon brjod*) might be not satisfactory but still an explanation providing that in this way the author combined two sciences in one chapter.