The history of the preservation of the shrines of the Taltakhin khurul Tashi Gomang

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The history of Buddhism in Kalmykia is also the history of Buddhist monasteries and temples (khuruls). In 1911, a wooden khurul "Tashi Gomang" was built. Taltakhin khurul was the largest and most beautiful building. There were 17 people in it: 7 gelung, 5 getsul and 5 mandzhik. The last priest of the khurul was Leksibit-bagsh. He left this world on the eve of the defeat of the khurul. In 1933, during the period of mass repressions, the temple was closed, demolished and looted. But two Taltakhin shrines – White Tara and Green Tara – were saved thanks to Mukabenova Elzyat Papayevna. Later they found themselves in the Lidzhiev family when she married. When the Kalmyks were sent to Siberia in 1943, Elzyat Papayevna took them out, and then in 1957 brought these deities to homeland. Being in old age, she bequeathed her daughter-in-law, Alma Ubushieva, to keep and protect the shrines, to give people the opportunity to worship and receive the blessings of deities. Alma Ubushieva kept her covenants strictly for more than a quarter of a century until her death.

(Re-)Creating Buddhist Art tradition in Mongolia

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The suppression of Buddhist tradition in the communist era played a significant role in the social imagination of the “revival” and “innovation” of Buddhist art in Mongolia. While it was a pathway to re-gain “the loss” or (re-)identify the tradition for Buddhist artists just after the 1990s, it soon became a competition towards being more “traditional” (ulamjilal) and “authentic” (yazguuriin). The Buddhist Art School of Gandan Monastery, as well as private schools and artists started to strive for producing “Mongolian Buddhist Art”. At the same time, Buddhist art production became commercialised so that it serves for different social segmentations. Due to the affordability, artistic feeling, taste, and individual attitudes, people choose from cheap copies, mainly made in China, to high-quality masterpieces. However, it contradicts with the belief that spiritual power would not exist in incorrectly and distastefully depicted deities. Based on fieldwork in the years of 2014-2018, including interviews with key actors such as artists, monks, art collectors and professors, the paper elaborates the process how Buddhist art is being commoditised and at the same time being instrumentalised to express one’s identity in Mongolia. Furthermore, it argues that contemporary Buddhist artists aspire rather a distant past tradition than to foster innovation.

Хүйтэн дайн ба Гандантэгчэнлин хийд: Азиий Буддистуудын Энх Тайвны Бага Хурал

Ж. ЛХАГВАДЗЭЧИГ
Монгол Улсын Их Сургууль, Антропологи-Археологийн тэнхим, Монгол улс

Энэхүү илтгэлд хүйтэн дайны уед буюу дэлхий хоёрдугаар дайны дараах үеэс эхэлсэн ЗХУ, АНУ тэргүүлсэн коммунист, капиталист систем задран унасын дараах уг байгууллагын үйл ажиллагааны талаар өгүүлнэ.

Путешествие Н. Ф. Катанова в монгольский Урянхай (1889 г.) и его монголоведческие штудии

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В период научного путешествия в Сибирь, Туву, Русский и Восточный Туркестан (1889–1892 гг.) Н. Ф. Катанов (1862–1922) уделял внимание языку, этнографии и антропологии тюркских и монгольских народов. В российской и европейской историографии публикация и исследование данного направления его комплексной деятельности началось в период его командировки в Центральную Азию и получило дальнейшее развитие на современном этапе. Одним из первых этапов исследовательской работы Н. Ф. Катанова стало пребывание в Монголии, и именно на территории Усинского или Урянхайского края. В период научного путешествия в Сибирь, Туву, Русский и Восточный Туркестан (1889–1892 гг.) Н. Ф. Катанов (1862–1922) уделял внимание языку, этнографии и антропологии тюркских и монгольских народов. В российской и европейской историографии публикация и исследование данного направления его комплексной деятельности началось в период его командировки в Центральную Азию и получило дальнейшее развитие на современном этапе. Одним из первых этапов исследовательской работы Н. Ф. Катанова стало пребывание в Монголии, и именно на территории Усинского или Урянхайского края. Эта страна была населена как тюркскими, так и монгольскими народами. На территории Тувы Н. Ф. Катанов пробыл с 15 марта по 28 августа 1889 г., собрал огромный языковой, фольклорный и историко-этнографический материал (1122 песни, 160 загадок, 15 сказок, 35 мифов), причём информаторы позволяли ему фиксировать их имена и возраст, чего не удавалось ни одному из прежних исследователей. Путешествие в Урянхайский край в полной мере раскрыло исследовательский дар российского ученого языковеда, этнографа и фольклориста.

Mongolian Buddhism: Tradition and Innovation, April 25–26, 2019, Budapest 21
During his research travel to Siberia, Tuva, Russian Turkestan and Western Turkestan (1889–1892) N. F. Katanov (1862–1922) paid a lot of attention to the language, ethnography and anthropology of the Turkic and Mongolian peoples. In the Russian and European historiography the publication and research of this area of his multi-faceted research began during the period of his travels to Central Asia and gained further momentum at the present stage. One of the first stages of N. F. Katanov’s research work was his stay in Mongolia, particularly in the Usinsk region, or Tannu Uriankhai. This country used to be inhabited by both Turkic and Mongolian peoples. N. F. Katanov stayed in Tuva from March 15 to August 28 of 1889 and collected a vast amount of linguistic, folklore, historical and ethnographic materials (1122 songs, 160 riddles, 15 fairy tales, 35 myths), and his communicants allowed him to write down their names and ages, which none of the previous researchers had managed to achieve. Katanov’s travel to Tannu Uriankhai fully unlocked the research talent of this Russian linguist, ethnographer and folklorist of Khakas origin. This paper reviews the unpublished and archival legacy of N. F. Katanov that is devoted to the history and culture of the Turkic-Mongolian world.

**The current legal conditions and Mongolian government policies towards religion**

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Our reports under the topic of “Tradition and Reform of Mongolian Buddhism” will address following 3 issues during the conference. It includes:

1. The fundamental nature and evolution of the state policies on Mongolian religion
2. An analysis of the policies and legal frameworks of religions in Mongolia
3. The views on new draft law and solutions of the challenges

Mongolia has been promoting following ideas and views while implementing the State policies on political and religious facts during the process of its historical development such as; “To express respect for all religions”, “To combine the politics and religion”, “To promote Buddhism”, “the state honors its religion and religion promotes its state”. It summarizes the state policies, impacts of internal and external factors, as well as tradition of communication between state and religion and several transitions towards religious development and evolution during the historical times.

In the process of victory of the democratic revolution and complete change in social system or in October 21, 1990, by declaration of President of the People’s Republic of Mongolia, P. Ochirbat, “Regulatory Committee for State and Temples” was established and that became a basis of major change in the state policy on religion. Further, we are going to introduce some scientific analysis on Mongolian Constitution on State policies and relations between state and religion, National Security Concepts, Law on Temple Relations, and other laws and legislations of Mongolia.

Currently, religious issues became important topic that attracts social interest. The first legitimate discussion on “Freedom of Religious Beliefs” was held in October 26, 2018.10.26 and addressed issues on state and religious affairs and religious affairs and worship that cause major changes in the legal environment. Some of issues and topics covered in this draft are being addressed and proposed solutions are being discussed.