

INVENTORIES OF URGA'S TEMPLES WRITTEN IN 1909

Teleki Krisztina

*Research Fellow Ph.D, Eötvös Loránd University,
Department of Mongolian and Inner Asian Studies,
Research Centre for Mongol Studies,
Budapest, Hungary*

Богдын Шар ордон ба Цагаан сүмийн бурхан шүтээний 1909 оны тооллого

Товч агуулга: Монгол улсын Үндэсний номын сан ба Үндэсний түүхийн архивт Богдын хүрээний 30 гаруй сүм дуганы төвд, монгол хэл дээр нийт 70 гаруй бүртгэл хадгалагдаж байна. Уг жагсаалтууд нь сүм дугануудын суумал хөрөг бурхад, ном судар, нандин суваргууд, өөрөөр хэлбэл бурхны лагшин, зарлиг, тааллыг илэрхийлдэг “гурван шүтээн”-ий (*mө. rten gsum*) бүртгэлүүд юм. Анхны төвд хэлний жагсаалт нь 1894 онд бичигдсэн бөгөөд 1909 онд Шар ордон ба Цагаан сүм (Гунгаадэжидлин)-гийн хэсэг дуганд шүтээнүүдийн тооллого, байцаан шинэтгэх ажил явагдаж байсан шинжтэй. Тооллогын ажилд оролцсон, бүртгэл бичсэн лам нарын нэр үл мэдэгдэх ч XX зууны эхэн үеэр Монголын бурхны шашны түүхэнд чухал ажил явагдсан нь тодорхой байна. Тухайн жагсаалтуудын дагуу Богдын хүрээний нэр алдарт дугануудын (Очирдарийн сүм, Доржповран, Ригсүмгомбын сүм, г.м.) гол шүтээн сахиус, бусад бурхад, ном судруудыг танин мэдэх, сүмүүдийн доторх байдал, хэмжээг мэдэх боломжтой.

Keywords: Mongolian Buddhism, Urga, inventories, sacred objects

&

Introduction

The era of the Eighth Bogd Javzandamba Khutagt, Agvaanluvsanchojjinyimadanzanvanchug (Tib. ngag dbang blo bzang chos kyi nyi ma bstan 'dzin dbang phyug, 1870–1924) was a Golden Age of Buddhism thorough Mongolia, especially at his residential place, Urga or Bogdiin Khüree. Various projects took place in Urga at the turn of the 20th century: renewing of the Khüree Tsam masks and garments, preparation of vast silken appliqué used at religious events, the compilation of the Urga Kanjur (1908–1910), temple building activities (e.g. Green Palace, Chojjin Lama Temple Complex), etc. The Bogd was assisted by the head abbots (*khamba nomon khan*) Baldanchoimbel (Tib. dpal ldan chos 'phel, 1865–1899), then Luvsanpuntsog (Tib. blo bzang phun tshogs, 1900–1920) and other eminent monks. The current article demonstrates an interesting “project” that took place in 1909: the compilation of Tibetan

inventories of some of the temples of the Bogd's Yellow Palace and White Palace.

Urga's Inventories in General

B. Rinchen published the Mongolian inventory of Gandantegchenlin Temple preserved in the National Library of Mongolia in 1959 (*Gangdangtegcingling duy.ang: jегүн баруун субуран-у саyумал көрөг бурqan-ud-i байцагажу sinedkegsen debter, 1872*), and also mentioned that “Every monastery in Mongolia had an inventory of its most precious statuettes and thangkās, and from time to time these were verified” (Rinchen 1959). To confirm his statement I have clarified about 70 such inventories (*dans, бүртгесен dans, baitsaasan dans, товчлон темдеglesен devter, Tib. rten tho, dkar chag, mtshan tho*) regarding Urga's temples (Teleki 2015ab).¹ In other words, the National Library of Mongolia and the National Archives of Mongolia contain a total of 48 Mongolian and 21 Tibetan inventories, which describe the sacred objects of Urga's different temples: 33 Mongolian inventories are scattered in the individual catalogues of Urga's temples in the National Archives, and 15 Mongolian inventories are available in the National Library. Meanwhile, the National Archives contain 15 Tibetan inventories (*Catalogue M-224*), and the National Library preserves 6 Tibetan inventories. These inventories written in the 19th century and at the beginning of the 20th century account on the sacred objects of about 30 temples of Urga. These are of different lengths and different contents: their majority defines all the three receptacles (*gurvān shūteen, Tib. rten gsum, sku gsung thugs*) including statuettes and images, sacred texts, and stupas, whilst others detail only sacred texts or images. Many of them were revised (*baitsaakh*) and renewed (*shinetgekh, Tib. gsar du bris*), and some of them were copied or divided into pieces: statuettes and sacred texts separately. The most important temples have both Mongolian and Tibetan inventories,² whilst others have only Tibetan or Mongolian inventories. Some inventories describe also nearby temples, even temples that are not mentioned in the inventory titles.

The titles of the inventories refer to the dates of their origin. They were written in three different periods of Mongolian history: during the Manchu overlordship (lasted until 1911), the reigning period of the Bogd Khaan (1911–1921), and the beginning of socialism (from 1921–1930s). The Mongolian documents follow these systems. However, the Tibetan inventories follow the traditional Mongolian calendar which is based on the Tibetan calendar: the 60-year cycle with the 12 animal signs.

Inventories might have been written for different purposes in the above-mentioned periods of Mongolian history: their compilation might have been in connection with the Manchu emperors or especially with the the Bogds' orders, with the foundation or moving of temples, or in socialism for financial purposes and registration of monastic properties.

1 The major Tibetan inventories has already be translated into English (Teleki 2015b). Regarding the inventories of rural monasteries see Birtalan 1985.

2 The Temple of the Three Bodhisattvas (Rigsūmgombiin sūm), the Tārā Temple (*Dar' ekhiin sūm*), the Vajradhara Temple (*Ochirdariin sūm*), the Vajra Palace (*Dorjpovran*), Gandantegchenlin Temple (*Gandantegchenlin dugan*), and the White Palace (*Gūngaadejidlin sūm*).

Preparation of such inventories required more people (*monks*) as all the holy objects of the altars (*güingarvaa*, Tib. *kun dga' ra ba*) and boxes (*avdar*) had to be moved, identified, measured, the data was noted, and finally the inventory was written in tidy scripts. Supposedly, more monks cooperated in the identification and measuring of the objects, and a scribe or the storekeepers of the temples' treasury wrote the inventories themselves. Interestingly, Chinese measures are mentioned in the Mongolian inventories (*chi*, *cun*, and *fen*, 1 *chi*=33.33 cm), whilst the Tibetan inventories mention cubit (Tib. *khru*) and inch (Tib. *tshon*).

Whilst the Mongolian inventories mostly look like registers written on Chinese paper, the Tibetan inventories recall sacred texts with yellow cover written on Russian paper. They were written with black and vermilion inks in different lengths (6-200 pages). First, they list the sacred images of the main altar, and the other altars, then the content of boxes usually in the following order:

1. Statuettes (*suumal burkhan*, *burkhan shüteen*, including stupas): name of deity/stupa, material/style, size, some of them in amulet boxes
2. Scrolls (*khörög burkhan*, *shüteen zurag*, Tib. *thang ka*): painted scroll/appliqué/embroidery; name of deity, material/style, size, material of slat and rod
3. Sacred texts (*nom sudar*, *burkhan nom*, *burkhan sudar khev*): especially Mahāyāna sutras written with the powder of precious or semi-precious stones, Kanjur, Tanjur, collected works of eminent monks, etc.
4. Ritual objects or other properties (*ed khogshil*, *busad khereglel*, *khödlökh ba ül khödlökh khöröngö*): e.g. mandala offering, musical instruments, etc.

The content of the inventories allow us not only to identify the main deities of worship and imagine the interior of the given temple buildings but also give an idea about their size (temple building or yurt temple).

Temples of the Yellow Palace in Züün Khüree's Centre

Züün Khüree (Eastern monastic district) was the biggest district in Uрга.³ The Bogd's Yellow Palace (*Shar ordon*), and the Main Hall (*Tsogchin dugan*, Tib. *tshogs chen 'du khang*) called Rivogejai *Gandanshaddüvlin* (Tib. *ri bo dge rgyas dga' ldan bshad sgrub gling*) or Bat tsagaan ('massive white' designed by Öндөр Gegeen Zanabazar) stood in its centre. Within the yellow fences of the Yellow Palace stood the three-storey, golden roofed *Dechingalaw* (Tib. *bde chen bskal pa*, *Aeon with Great Bliss*) also known as *Düinkhor datsan* (Tib. *dus 'khor*) of Kālacakra Temple, the Temple of the Three Bodhisattvas (Lords of the Three Families, *Rigsümgombiin süm*, Tib. *rigs gsum mgon po*, namely *Avalokiteśvara*, *Mañjuśrī*, and *Vajrapāṇi*), the octagonal-roofed Vajra Palace

³ This is the area of present-day Sükhbaatar district. Its centre was on the site of today's Mongolian Art Centre for Children's Creativity (*Khüükhediin urlan бүтээх төв*) and the area of the 4th building of the National University of Mongolia.

(Dorjpowran, Tib. rdo rje pho brang) and the Tārā Temple (*Dar' ekhiin süm*, Tib. *sgrol ma*) in a row in the North. There were also various yurts or yurt temples (*ger tugdam*) including the Vajradhara yurt temple (*Ochirdariin süm*, Tib. *rdo rje 'dzin pa*) which preserved the most precious statuettes crafted by Zanabazar as well as the assembly of the Deity of Birth (*Tünkhagiin khural*, Tib. *'khrungs lha*) aimed at praying for the Bogd's longevity, the Vaiśravaṇa assembly (*Namsrain khural*, Tib. *mnam (thos) sras*) to increase the properties of the monastic treasury, and other assemblies, yurts and shrines including the "temple" of the Tall Victory Flag (*Jaltsantonbo*, Tib. *rgyal mtshan mthong po*) the Blue yurt-palace (*Khökh tugdam*), the Temple of Worship (*Shüteenii süm*), which might have been stood east of the Yellow Palace.

Several other temples surrounded the Yellow Palace including the Temple of the Holy Object of Worship of the Noble Lady, (*Khüükhen*) *Noyon shüteenii süm* or *Manaliin süm* (Tib. *smān bla*, Skr. *Bhaiṣajyaguru*) which was located behind the Yellow Palace. The statue of the Medicine Buddha, Manal crafted by Zanabazar was worshipped there. *Khüükhen Noyon Yumkhand* was Zanabazar's muse.

Temples of the White Palace on the Bank of the River Tuul

The White Palace was built in 1840 during the period of the Fifth Bogd Javzandamba *Khutagt* (Luvsantsültimjigmeddambijaltsan, Tib. *blo bzang tshul khriṃs 'jigs med bstan pa'i rgyal mtshan*, 1815–1841). The complex consisted of the following main buildings: the Amitābha Temple (*Awidiin süm*, Tib. *'od dpag med*), the Öndör Gegeen Temple (*Öndör gegeenii süm*), the Bogd's Palace (Bogdiin lawran, Tib. *bla brang*), and the Gate Temple (*Uudnii ger tugdam*) (Sereeter 1999: 88).

List of Tibetan Inventories written in 1909

Urga's Tibetan inventories started to be written during the period of the Eighth Bogd: in 1894 (*Dorjpowran*), in 1895 (*Rigsümgombiin süm*), and in 1906 as revisions (*Dorjpowran*, *Rigsümgombiin süm*).

- *mDo sngags bang mdzod e wam dga' 'khyil rdo rje pho brang du bzhugs su gsol ba'i rten tho dkar chag/ rab byung bco lnga'i rgyal pa ces pa shing pho rta lo'i hor zla tshes ba'i tshes gcig pa'i nyin/* 'Inventory of the Objects of Worship Kept in the Treasury of Sutras and Mantras, the E-Wam Dga'-'khyil Vajra Palace written on the 1st day of the 4th lunar month of the Male Wood–Horse year called rgyal pa (*for ba*, "Victory") of the 15th cycle.' 1894. National Archives. M-224, D-1, 71. 1r-6r. It should be the first Tibetan inventory of this temple. It was first updated in 1906.

- *Rigs gsum mgon po'i lha khang g(y)i rten gsum gyi dkar chag/ rab byung bco lnga'i nang gi myos byed ces bya ba shing mo lug lo'i hor zla bdun pa'i tshes bzang nyin la legs par bsgrigs pa bzhin du bris so/* 'Inventory of the Three Receptacles of the Temple of the Three Bodhisattvas properly written on an auspicious day of the 7th lunar month of the Female Wood–Sheep year, called myos byed ("Inebriant") of the 15th cycle.' 1895. National Archives. M-224, D-1, 72. 1r-5v.

- *mDo sngags bang mdzod e wam dga' 'khyil rdo rje pho brang du bzhugs su gsol ba'i rten tho dkar chag/ rab byung bco lnga'i zil gnon ces pa me pho rta lo'i sa ga zla bar gсар du bris so/ 'Inventory of the Objects of Worship Kept in the Treasury of Sutras and Mantras, E-Wam Dga'-'khyil Vajra Palace Renewed at the Lunar New Year of the Male Fire–Horse year called zil gnon of the 15th cycle.'* 1906. National Archives. M–224, D–1, 58. 1r–8v. The original text written in 1894 was updated in 1906.

- *Rigs gsum mgon po'i lha khang g(y)i rten gsum gyi dkar chag/ rab byung bco lnga'i nang gi zil gnon ces bya ba'i me pho rta lo'i sa ga zla ba'i bzang nyin la gсар du legs par bris so/ 'Inventory of the Three Receptacles of the Temple of the Three Bodhisattvas corrected and renewed at the beginning of the Lunar New Year of the Male Fire–Horse year called zil gnon ("Charisma") of the 15th cycle.'* 1906. National Archives. M–224, D–1, 59. 1r–20v.

However, 10 such Tibetan texts were written in 1909, which indicate that a registering process took place in the Yellow Palace in 1909 (or 1908). What follows here is the list of the inventories written in 1909, the female Earth–Hen year called Peace of the 15th cycle, in chronological order:

- *Rigs gsum mgon po'i lha khang g(y)i rten gsum gyi dkar chag/ rab byung bco lnga'i nang gi zhi ba ces bya ba'i sa mo bya lo'i sa ga zla ba'i tshes bco lnga'i nyin langs gсар du legs par bris/ 'Inventory of the Three Receptacles of the Temple of the Three Bodhisattvas [Rigsüm gombiin süm] corrected and renewed on the 15th day of the Lunar New Year of the Female Earth–Hen year called zhi ba of the 15th cycle.'* 1909. National Library. 294 pages.⁴

- *rRyal mtshan mthon po'i phyag dpe'i dkar chag/ rab byung bco lnga'i nang gi zhi ba ces bya ba'i sa mo bya lo'i sa ga zla ba'i tshes bco lnga'i nyin la gсар du leg par bris/ 'Inventory of Books of the [Yurt Temple] with the Tall Victory Flag [Jaltsantonbo], revised and renewed on the 15th day of the new, Female Earth–Hen year called zhi ba of the 15th cycle.'* 1909. National Archives. M–224, D–1, 68. 1r–11v.⁵

- *mDo sngags bang mdzod e wam dga' 'khyil rdo rje pho brang du bzhugs su gsol ba'i rten tho dkar chag rab byung bco lnga'i nang gi zhi ba zhes bya ba sa mo bya lo'i hor zla lnga pa'i yar ngo'i tshes drug gi nyin la gсар du bris pa lags/ 'Inventory of the Objects of Worship Kept in the Treasury of Sutras and Mantras, E-Wam Dga'-'khyil Vajra Palace [Dorj powran] renewed on the 6th day of the waxing moon of the 5th lunar month of the Female Earth–Hen year called zhi ba of the 15th cycle.'* 1909. National Archives. M–224, D–1, 69. 1r–6v.

- *mDo sngags bang mdzod e wam dga' 'khyil rdo rje pho brang du bzhugs su gsol pa'i rten tho dkar chag rab byung bco lnga'i nang gi zhi ba zhes bya ba sa mo bya lo'i hor zla lnga pa'i yar ngoi'i tshes drug gi nyin la gсар du bris pa lags/ 'Inventory of the Objects of Worship Kept in the the Treasury of Sutras and Mantras, E-Wam Dga'-'khyil Vajra Palace [Dorj powran] renewed on the 6th day of the waxing moon of the 5th lunar*

4 This long text describes the table of contents of books of the temple and updates the previous versions. It was written on the same day as the next text.

5 This text was written on the same day as the previous text. The original version of this text is not available at the present state of research. The Blue yurt-palace is mentioned in the text, too.

month of the Female Earth–Hen year called *zhi ba* of the 15th cycle.’ 1909. National Library. 32 pages.⁶

- *rRyal ba rdo rje 'chang gi drung du rten gsum gyi mtshan tho/ rab byung bco lnga'i nang gi zhi ba zhes bya ba sa mo bya lo'i hor zla lnga pa'i yar ngo'i tshes drug gi nyin la gсар du bris pa lags/* ‘List of the Three Receptacles surrounding [the statue of] Vajradhara [*Ochirdariin süm*], renewed on the 6th day of the waxing moon of the 5th lunar month of the Female Earth–Hen year called *zhi ba* of the 15th cycle.’ 1909. National Archives. M–224, D–1, 60. 1r–15r.

- *rRyal ba rdo rje 'chang gi drung du phyag dpa'i dkar chag/ rab byung bco lnga'i nang gi zhi ba zhes bya ba sa mo bya lo'i hor zla lnga ba'i yar ngo'i tshes drug gi nyin la gсар du bris pa lags/* ‘Inventory of the Holy Books surrounding [the statue of] Vajradhara [*Ochirdariin süm*], renewed on the 6th day of the waxing moon of the 5th lunar month of the Female Earth–Hen year called *zhi ba* of the 15th cycle.’ 1909. National Archives. M–224, D–1, 66. 1r–16r.

- *Ri bo dge rgyas dga' ldan bshad sgrub gling gi rten gyi gtso bo rgyal ba rdo rje 'chang gi nye 'khor rten gsum bzhugs su gsol ba'i dkar chag rab byung bco lnga'i nang gi zhi ba zhes bya ba sa mo bya lo'i hor zla lnga ba'i yar ngo'i tshes drug gi nyin la gсар du bris pa lags/* ‘Inventory of the Three Receptacles surrounding Vajradhara [*Ochirdariin süm*], the principal object of worship of Uрга,⁷ renewed on the 6th day of the waxing moon of the 5th lunar month of the Female Earth–Hen year called *zhi ba* of the 15th cycle.’ 1909. M–224, D–1, 64. National Archives. 17r–28v.⁸

- *Kun dga' bde skyid gling gi rten gsum gyi phyag dpe dkar chag ni/ rab byung bco lnga nang tshan zhi ba zhes bya ba sa mo bya lo'i hor zla drug pa'i tshes nyi shu mtshan tho yig ger bkod pa ni/* ‘List of the three kinds of objects of worship and books of Gүngaaдеjidlin Temple [*Gүngaaдеjidlin süm*, the White Palace] written down on the 20th of the 6th lunar month of the female Earth–Hen year called *zhi ba* of the 15th cycle.’ 1909. National Archives. M–224, D–1, 67. 1r–3v.⁹

- *Kun dga' bde skyid gling gi rten gsum gyi phyag dpe dkar chag ni/ rab byung bco lnga nang tshan zhi ba zhes bya ba sa mo bya lo'i hor zla drug gi tshes nyi shu mtshan tho bkod pa'o/* ‘Inventory Book of the Three Receptacles of Gүngaaдеjidlin Temple [*Gүngaaдеjidlin süm*, the White Palace] written on the 20th of the 6th lunar month of the Female Earth–Hen year called *zhi ba* of the 15th cycle.’ 1909. National Archives. M–224, D–1, 62. 1r–5r.

An additional Tibetan inventory lists the holy objects of the nearby Temple of the Holy Object of Worship of the Noble Lady:

- *Khe'u kheng no yon gyi rten gsum gyi mtshan tho bkod pa ni/ rab byung bco lnga nang tshan zhi ba zhes bya ba sa mo bya lo'i hor zla brgyad pa'i tshes brgyad la bris pa'i phyag dpe dkar chag ni/* ‘Inventory Book of the Three Receptable of the [Temple of the] Khүүkhen Noyon [Khүүkhen noyoniikh]; written on the 8th day of the

6 This text was written on the same day as the previous and the next texts.

7 This name refers here not to the main assembly hall but to the Yellow Palace and whole Uрга.

8 This text might be the continuation of the text mentioned above.

9 This text and the following one were written on the same day. They are almost similar.

8th month of the Female Earth–Hen year called zhi ba of the 15th cycle.’ 1909. National Archives. M–224, D–1, 61. 1r–8r.

Regarding Mongolian inventories only one updated list was prepared in 1909, which did not have connection with the before-mentioned programme:

- Tus gazriin [Dayanii Shaddüvlingiin khiid] burkhan nom eldev khereglegliig shalgan üzsen dans. ‘Revised inventory of the images of Buddhas and deities, books, and other implements of Shaddüvlin hermitage.’ 1909. M–137, D–1, 5. 27 pages.

A much later inventory of the sacred texts of the Temple of the Three Bodhisattvas was written in 1929:

- *Rigs gsum lha khang gi phyag dpe ’i dkar chag/ sa mo sbrul lo ’i hor zla drug-pa ’i tshes bco lnga ’i nyin/* ‘List of the sacred books of the Temple of the Three Bodhisattvas written on the 15th of the 6th lunar month in the female Earth-Snake year.’ Presumably 1929. National Archives, M-224, D-1, 70, 1r–50r.

The dates of the other Tibetan inventories are not known at the present state of research. These might have been written during the period of the Eighth Bogd Javzandamba Khutagt, too.

- *sGrol ma lha khang gi dpe tho/ no yon ni khams tshang gyi chos rje bla mas phul ba ’i gsung ’bum rnams sgröl ma ’i lha khang du byon/* ‘List of the Tārā Temple’s [Dar’ ekhiin süm] Books. Collected works given by the *Tsorj of Noyonii aimag*¹⁰ to the Tārā Temple.’ Without date. National Archives. M–224, D–1, 63. 117 pages.¹¹

- *rGyal ba rdo rje ’chang gi lha khang gi rten gsum gyi dkar chag/* ‘List of the Three Receptacles of the Vajradhara Temple.’ Without date. National Archives, M224, D-1, 65. 1–16r.

- *rGyal ba rdo rje ’chang gi lha khang gi rten gsum gyi dkar chag/* ‘List of the Three Receptacles of the Vajradhara Temple.’ Without date. National Library. National Library. 1r–17v.

- *rGyal ba rdo rje ’chang gi lha khang gi rten gsum rje btsun Dznyā na badzra gyi phyag dpe ’i dkar chag/* ‘Inventory of Books written by Zanabazar among the Three Receptables of the Vajradhara Temple [*Ochirdariin süm*].’ Without date. National Library. 56 pages.¹²

- *Zhu te ngi lha khang gi rten gsum gyi dkar chag/* ‘Inventory of the Three Receptacles of the Yurt Palace of Worship [*Shüteenii örgöö*].’ Without date. National Library. 24 pages.

- *dGa’ldan theg chen gling gi rten gsum gyi dkar chag mu tig phreng ba zhes bya ba bzhugs so/* ‘Pearl Rosary: Inventory of the Three Receptacles of Gandantegchenlin Temple [*Gandantegchenlin süm*].’ Without date. National Library. 31 pages.¹³

10 *Khuükhen noyonii aimag* was one of the 30 districts of monks (*aimag*) in Urga.

11 It is a detailed table of contents of the books of the temple.

12 It might have been written in 1909, but should be compared with other inventories of this temple to determine its date.

13 The outer appearance of this document differs from the others.

Described Temples

To summarize the content of the inventory titles written in 1909, the inventory (revision) of the Temple of the Three Bodhisattvas (*Rigsümgombiin süm*) was written on the 15th day of the Lunar New Year as well as the inventory of the Tall Victory Flag (Jantsantombo) and the Blue yurt-temples (*Khökh tugdam*). The lists of the Vajra Palace (*Dorjpovran, revision*) and the Vajradhara Temple (*Ochirdariin süm*) were completed in the 5th lunar month (presumably June). The two almost similar lists of the temples of the White Palace were compiled in the 6th lunar month (July),¹⁴ and the list of the objects of worship of *Khüükhen noyonii süm* in the 8th lunar month (September). The date of the other Tibetan inventories are unknown, and there might have been additional inventories which have lost during the decades.

Authors

The authors' names are unknown at the present state of research. Presumably, a type of census (*toollogo*) took place in the Yellow Palace in 1909, a project in which a high ranking monk, e.g. a disciplinary master (*gesgüi*, Tib. *dge bskyos*) or another eminent monk who could identify the deities, accompanied by a storekeeper (*nyaraw*, Tib. *gnyer pa*), donir (Tib. *dgon gnyer*, custodian of temple property), and preparer of offerings (*takhilch*) and shrine keepers (*duganch*) participated. Or perhaps the Bogd gave the command for the registration and nominated scribes and experts from his court. The Tibetan inventories were definitely written by monk(s). The author(s) might have been monk(s) or clerk(s) who were fluent in Tibetan. The handwriting of the inventories should be compared in the future as many of them were written or rewritten probably by the same person.

Original Location of the Inventories

The inventories written in 1909 might have been kept in the library or the treasury of the Bogd (*Gegeenii san*), or in the financial unit of the Main Hall (*Ikh jas*). The inventory of the White Palace might have been kept there, too, or in the White Palace itself. The current inventory collections of both the National Library and the National Archives trace back to the Institute of Sciences, the Sudar Bichgiin Khüreeleen as presumably, the inventories were saved and transferred to the Institute (Academy) of Sciences (1930–1957) and distributed to the two, current collections. Some inventories that are currently in the National Library were sealed: *Mongγol arad ulus-un küriyeleng-ün nom-un sang-un temdeg* ('Seal of the Library of the Institute of the Mongolian People's State').

Conclusion

A large scale counting activity happened in 1909 within the Bogd's Yellow and White Palaces. The inventories were written on auspicious days in Tibetan and are preserved now in the National Library and in the National Archives of Mongolia. One or more monks wrote these inventories, which help us to imagine the imposing interior of Urga's certain temples and to compare their objects of worship with Urga's remained artefacts

¹⁴ For details on the inventories of the White Palace see Teleki 2017.

exhibited in current museums, and also their sacred texts with the unique sutras of the National Library. The compilation of these inventories exemplify the vivid religious life in Urga in the turn of the 20th century, right before of the begin of the theocratic reign of the Bogd Khaan.

Bibliography

1. Birtalan, Á., Geschichte der heiligen Götterbilder der drei Klöster unseres Jaqačin Volks. In: AOH 39. (1985) pp. 177–203.
2. Rinchen, B. (ed.), Four Mongolian Historical Records. Śata-Piṭaka Series, Vol. 11. New Delhi 1959.
3. Sereeter, Ö.: *Mongoliin Ikh Khüree, Gandan khiidiin tүүikhen бүтэtsiin товч*. 1651–1938. Ulaanbaatar 1999 [Short History of Ikh Khüree and Gandan Monastery].
4. Teleki, K., Introduction to the Tibetan and Mongolian Inventories of Urga’s Temples. Rocznik Orientalistyczny. LXVIII (2). Warsaw, 2015. pp. 180–205.
5. Teleki, K., *Introduction to the Study of Urga’s Heritage*. Institute of History and Archaeology. Mongolian Academy of Sciences, International Association for Mongol Studies. Ulaanbaatar 2015.
6. Teleki, K., A Tibetan Inventory of the Bogd’s White Palace. In: *Tүүikhiin sudlal. Studia Historica Instituti Historiae Et Archaeologici Academiae Scientiarum Mongoli*. Tom. XLVI. 1–12. (2017), pp. 146–166.
7. Terbish, L., *Mongol zurkhain tsag toonii bichig. XVII jarnii ”Urvuulagch” khemeekh Shoroon gakhai jiliin mongol zurkhain tsag toonii bichig, töörög*. Ulaanbaatar 2018 [Mongolian Astrological Calendar. Calendar of the Sole Pig Year called “Reversing” of the 17th Cycle].

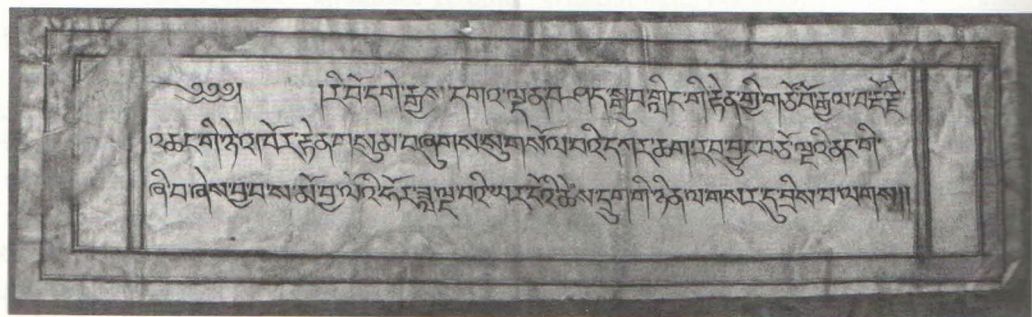


Fig. 1. Cover of the ‘Inventory of the Three Receptacles surrounding Vajradhara [Ochirdariin süm], the principal object of worship of Urga,¹⁵ renewed on the 6th day of the waxing moon of the 5th lunar month of the Female Earth–Hen year called zhi ba of the 15th cycle.’ 1909. M–224, D–1, 64. National Archives. 17r–28v.¹⁶

¹⁵ This name refers here not to the main assembly hall but to the Yellow Palace and whole Urga.

¹⁶ This text might be the continuation of the text mentioned above.