According to the informant, the monastery, Khorinii khiid, or Khamar Khorinii khiid, was founded in the 1820's by the teacher of Zava Damdin, called Luvsan Baldan Sanjaajav, who was best known as Sanjaajav. He had studied in Bereeven monastery (’Bras-spungs) in Tibet specializing in philosophy. Zava Damdin first studies were here, in Khorinii khiid. (The researcher Kh. Shonkhor was said by the informant to have visited him and have asked about the history of this site.)

Unfortunately the informant did not know details in the number or type of the temples of this monastery. He only knew about the one remaining temple building. He said that about 40-50 monks had belonged to the monastery. According to him, there were some small mud buildings as well. The only building that remained was saved because it was used as a warehouse, when a Brigade was here in the socialist period. (The brigade buildings still stand today to the north of the remaining temple along with some in ruins).

The informant said he does not remember any names of the old monks or surviving old monks of this monastery, but he has a list of their names at home (the surveyors got his phone number), in Mandalgovi. As the surveyors met him at the site, it was not possible to visit his home. According to him, there were no monks from here alive at the time of the survey. He mentioned Tsegmed khuwilgaan, a famous reincarnation who belonged to this monastery and was arrested then executed in the purges, The informant’s grandmother’s older brother was a monk here, but after that he went to Tibet. The monastery was closed in the end of the 1930’s.

The informant mentioned that a young man, a shepherd, aged about 20, went to the place where the object were burnt to have a look when he realized that holy objects had been destroyed, but he was caught at the site and taken to Ulaanbaatar where he was put in prison for years. He died in Ulaanbaatar in the 1970’s.

The informant met him and got his data from him and also from old local inhabitants. (Unfortunately there are no old people still living in the area.)

There are two ovoos north of the monastery. One on the north-west was the ovoo worshipped by the monks of the monastery. It is called Takhilgat, and is about 1.5 kilometers away. (A holy text was compiled on the worship of this ovoo.) The other ovoo is situated 2 kilometers to the north-east and is called Khüükhediin tsagaan ovoo (the white ovoo of children), where naadam festivals for children were held regularly.

There is a rock about 3 kilometers to the north-west known as the Daichin beisin khoshuunin dallagnii sav. It was a big rock that moves (by wind etc.). It is now marked with Khadags (ceremonial scarves). In 2006 it was repaired by local old people and local people. It is now smaller as a piece broke off.

On the south-east there is a mountain called Öngöt Khairkhan, for which the founder himself composed a text. On the east there is a mountain called Khongor uul. On the 3rd of the 8th month in 2006 a ceremony was performed at the rock called Dallagnii sav.

On the north there was a holy water spring called Amnii us, the monks used to drink from. In the 1980’s it became impossible to use it, but recently it has been repaired. On the south there is another well, but it is used only for animals now.

Data from the book ‘Gurvan tsagiin tüükhtei Gurvansaikhan nutag mini’, by J. Sodnom, Ulaanbaatar, 2004, p. 17. According to this book, the monastery called Khorin jas was first founded at the hill side of Khöövörin khöök, and when it was reported to the Manchu emperor, it was approved as the first monastery in the area of Daichin beesiin khoshuu in Tüsset Khan aimag. The volumes of Ganjur written in red vermillion ink were given to the monastery, and privileges such as a Yampai protection wall.

The monastery had about 100 monks (p.18.).

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