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## FEATURES OF BLESSING SACRAMENT VISION

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One of the most intimate blessing versions, spread over Mongolian mindset is a blessing speech (oral toast, oral wishing). The blessing, it has: inherited overall features and ethnics to modern days, is directly related to the cultural behavior and auspicial rites/ceremonies. This article an attempt to give an observation and analysis of the sacrament version is how revealed and indicated to the blessing poem. It can be seen from an explanation of some research materials, Mongolian have variety of sacraments/symbolic sacraments such are oral (speech, words, toasting), numeral, coloration, direction, imagination, gesture (sign language), sleeping vision and time intuition. A base on tough thinking and meditation, finally any speeches, wishes and folk speeches are revealed instantly, thus a variety of folk literature has been composed and delivered nowadays. Especially, numeral, coloration, directional, pattern sacrament have been observed at the items of folk literature. Besides, the article considers how symbolic sacrament is how described at blessing poem/ blessing speech.

**Keywords:** Mongolian blessing sacrament, sacraments, symbols of blessing, vision.

The blessing and spoken word/ wishing speech is entirely coherent to the symbolism/sacrament items, it can't be considered apart from the sacraments. Researcher Katu. B explained as a "*Any kind of pattern, its color, number and direction are contained a special sacrament. An ethnic of special sacrament is named to the sacrament*"<sup>1</sup>. Especially, researcher Dulam. S says: "*A sacrament is one kind of sign which can be connect to a physical world with non — material worlds and also it is a cultural wealth, which can be give compassion to the human mind*"<sup>2</sup>. The blessing speech is surely involved with entire items of sacrament, it is directly related to the Mongolian cultural behavior and ethnics. The article is contains an individual chapter of sacrament vision of blessing poem, the chapter is aimed at researchstop how sacrament features are composed and what kind of sacrament features are formed. Researchers give a variety of explanation about features of Mongolian sacraments such as word, numeral, coloration, direction, pattern, gesture, sleeping vision and time intuition sacraments. Especially, the most intimate version at Mongolian mindset is word sacrament. The word is expressed by the base on tough thinking and great incubation, besides a variety features of folk literatures were formed, developed and delivered nowadays. There were many

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<sup>1</sup> Katu B. *Survey of Mongolian tuulis/heroic epic, I*. Ulaanbaatar. 2013. P. 10.

<sup>2</sup> Dulam S. *Sacrament vision of Mongols,I, Numeral sacrament*. Ulaanbaatar. 2011. P. 166.

features of numeral, coloration and directional sacraments observed at the legendary literature and folk literature.

The blessing poem of aman huzuu contains the items of spiritual sacrament. Aman huzuu is meant to first bone of sacral vertebra. Mongolians imagine the spirit of herd appears at its sacral vertebra, thus the blessing poem of aman huzuu is composed to forming compassion of spirits.

Researcher Katu. B says *"At the blessing poem of aman huzuu, any animals spirit is existing at their start bone of sacral vertebra, so the preventing of killed animals spirit can be harm to human life and other animals, the blessing poem is thrummed with great words and praises to calming spirits"*<sup>3</sup>. Mongolians are accountable to first — aman huzuu and end- asuuh nuruu bone of sacral vertebra of any animal's skeleton. Although, the blessing poem is thrummed and the ritual is performed to the first bone of sacral vertebra, so the end bone of sacral vertebra has also its blessing poem and ritual performs. For instance, when broken the end bone of sacral vertebra of herds, we ask the question as "Can I broke?" and finally answered as "Yes" and "I want to know you are tell lie or not". If the joint of end bone of sacral vertebra can be found quickly, "You are good at telling lie". If you can't find the joint — "You are not good at telling lie".

A night of butchering for preparing of winter, the first bone of sacral vertebra with other meat is stewed to giving the slaughter man to eat. After all meat of first bone of sacral vertebra are removed entirely, an animal fat or grease put into the bone inside and thrumming blessing poem of sacral vertebra and saving it whole night at the upside of lattice wooden work of left side ger. It would be downing to one hole of lattice work day by day, the custom must be downing during 9 nights, after the saving the bone would be through the outside. Research Katu. B — *"Slaughter man, who killed the herds for winter preparation, can be called craftsman. The first bone of sacral vertebra is given to the slaughter man to eaten like an no cracking of the bone and all meat is removed, some grease and grasses are put bone inside and thrumming blessing poem to the bone and after the ritual is performed, the bone should be taken on its animal excreta."*<sup>4</sup>. The performing ritual is different to every local lands, but an idea which the animal spirits are exist at its first bone of sacral vertebra and their spirits should be calming. For example of blessing: The blessing poem of first bone of sacral vertebra-

*A first bone of sacral vertebra, come from back side  
 The first bone, decorated with gold and silver  
 Blessing to being spotted big ox  
 Huge horned would be cover over desert of Altai  
 It's countless and no end  
 Raising with too many, and asked WHO's?  
 May it be celebrated to Hers/his*<sup>5</sup>

After the slaughtering a large cattle at the winter preparation of Hoton ethnic group, all people gathered at the household of making winter preparation. And they cook the first sample meat of cattle to testing together. Finishing the test of winter

<sup>3</sup> Katu B. *Survey of Mongolian tuulis/heroic epic*, I. Ulaanbaatar. 2013. P. 245.

<sup>4</sup> Katu B. *Survey of Mongolian tuulis/heroic epic*, I. Ulaanbaatar. 2013. P. 245

<sup>5</sup> Sampildendev K. H. *Legendry literature of rituals of Mongolian*. Ulaanbaatar. 1978. P. 123–124.

preparation, they perform the ritual as thrum the blessing poem of first bone of sacral vertebra. It is described at the book named by “Survey of history and culture of Hoton ethnic group” by Sanhuu.B.

Besides, “*Chest meat with bone is given to the daughter in law or female of neighbors, host man should be cover the first bone of sacral vertebra with greasiness, and heart, lung, grass and dried cedar are put into the inside of bone hole, after all the bone can be look like as a herd grassing, and the blessing poem is thrum like-*

*A first bone of sacral vertebra, giving goodness*

*Giving grease to bellyful*

*The first bone of sacral vertebra, giving goodness*

*Giving meat to bellyful .... Being to big red ox/horse, hurai hurai hurai, it burned at my fire, this year, next born to my field as pretty little calf or colt, hurai hurai hurai, after performing ritual the bone should be given into the fire of the household”<sup>6</sup>. Also there are varieties of bone blessing poem as a shank bone blessing poem.*

A Hotgoid ethnic group has special ritual of wedding ceremony which delivering the shank bone as a dower. Two men deliver the dower to a home of father in law, the dower contains beverage with a white bottle, pearl, coral, stewed whole mutton, khadag and seven droppings of sheep chained at sheep horn. According the ritual of wedding ceremony, some kind of speech is composed:

A female has no shank bone is not a bride

A hat has no tie is not a hat. Also there is another kind of ritual of shank bone, when new ger is build, someone gripping a sheep shank bone to walking around the ger and thrumming the blessing poem. For instance, Mongolian shares a meat when they eat the meat of blade-bones. These are versions of sacraments. All of above reviews express the blessing poem and wishing speech contains all kind of features of sacraments. The blessing poem can't be stand apart from no sacraments. For this reason, Mongolian contain all possible sacrament items into its blessing poem and wising speeches, and they also compose folk intelligence literature and perform auspicious rituals to delivering as an inheritances.

**Numeral sacrament:** There are numeral sacraments at the folk literature, called as triples of universe, and duplex verse, also at the written literature, there are varieties of numeral sacrament poems like — Two male horse, Nine general of Chinggis khan, Eight yellow horses etc. Besides, there are verses contain numeral sacraments. For an example: the sacrament of 1 number for a Blessings of Khadag:

White cloud at the sky as forest

Once connect to the water

Many animals of universe

Once connect to each other

Sun and moon at the space

Once connect rainbow...<sup>7</sup> etc.

This is explained by the researcher Dulam. S: “*this means universe and all substances are connected to each other as a one chain, the poem can be shown the sacra-*

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<sup>6</sup> Sankhu B. Survey of culture and history of Khoton Mongols. Ulaanbaatar. 2015. P. 86.

<sup>7</sup> Gaadama Sh., Tresensodnom D. *A script of legendary literature of Mongolian*. Ulaanbaatar. 1978. P. 119.

ment of 1 number, which means it, is a kind of representative of 1 number”<sup>8</sup>. For the New ger’s blessing poem of Zahchin ethnic groups:

*Made a straight narrow wood as an arrow*

*Giving bless to the two pillar stake...*<sup>9</sup> Etc. It’s bless the life of hosts of the newly build ger for their life, behavior, and ethics are fair like a straight narrow wood. Mongolian ger have two straight wooden stakes, its representative of method and spirit which means one stake represents method symbol and other one represents spiritual symbol. It can be seen from a usage of the sacrament of 2 number of blessing and wishing poem of Mongolians, some articles are like a doctrine of couple custom, doctrine of method and spirit, and intelligence of taken and loosen etc. For the blessing poem of Mongolian ger:

It has four door jambs

It has four iron legs

Stainless steel circle

To bless the hard iron hearth

Like a four legs table

Like smooth back horse

Like a stick hump camel

Amazing rose wooden table

Token you?... etc. for the another blessing poem of Ger:

At the eternal four seasons

Hold the yields given little cattle

Use a virgin rose wood

During continuously four season

Appearing the spirit sky

Nicely built door...<sup>10</sup> etc

Also there is a 5 number sacrament for the other Blessing poem of New ger:

Woolen cloth edge made at Tibet

Five level mattress

Have silk quilt

Bless to the luxury bed...<sup>11</sup> Etc. Also blessing word for the Ger:

Have a black edge

Have a silk curtain

Have a pattern is sewed

Huge five wheels

Bless for the all in one<sup>12</sup>

Eight great walls

Eighty great wooden poles<sup>13</sup>

<sup>8</sup> Dulam S. *Sacrament vision of Mongols, I, Numeral sacrament*. Ulaanbaatar. 2011. P. 166.

<sup>9</sup> Katu B., Purevjav B. *Legendry literature of Zahchin ethnic group*. Ulaanbaatar. 2004. P. 301.

<sup>10</sup> Sampildendev K. H. *Legendry literature of rituals of Mongolian*. Ulaanbaatar. 1978. P. 60.

<sup>11</sup> Ariyasuren. Ch, Nyambuu, Kh. *Encolypedia of Mongolian culture, I*. Ulaanbaatar. 1992. P. 927.

<sup>12</sup> Nyambuu, Kh. *A praise and bless of Mongolian*. Ulaanbaatar. 1983. P. 23–24.

Connected to the eight sides  
Eighty two ties  
All joints are tie strict  
Seventy two ties  
Its huge white ger...<sup>14</sup> Etc. For another blessing poem:  
Made by wooden craft  
Each sticks made by drilling  
Have seventy two colts  
Double pattern upper frame  
Birch wooden crafts  
Pine wooden crafts  
Spreads over eight direction<sup>15</sup>  
Eighty eight wooden poles  
Bless to your nine wishes come true

Honor and ten white virtues are expanded like an ocean...<sup>16</sup> Etc. Its Mongolian traditional thinking of sacrament of 9-number which is coupling with the white color and sacrament of 10- number is coupled to the white karmas. For the blessing of Barnyard:

One hundred thousand years  
Full moon  
One thousand years  
Silk moon...<sup>17</sup> etc it's expressing the sacrament of continuously countless number.

**Directional sacraments:** There are varieties of directional sacraments as a west, east, north, south, upper, four directions, and eight intermediate points, at the Mongolian blessing poem. Since long ago, Mongolian have been herding and raising their herds spread into four direction and eight intermediate points. This household culture is a base of directional sacrament ethnic which means locals are respect and connect their destiny to directional sacraments. Thus, the blessing poem like “Blessing poem of ger”, “Baby hair ceremony”, and “blessing poem of land and water” is composed with above directional sacraments widely. For instance: at the blessing poem of herds, it contained all directions coupling with type of livestock. For the blessing poem of ger:

On your west side  
A lotus over the cloth  
Whole decorated nine treasures

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<sup>13</sup> Katu B, Purevjav B. *Legendry literature of Zahchin ethnic group*. Ulaanbaatar. 2004. P. 299.

<sup>14</sup> Ariyasuren Ch, Nyambuu Kh. *Encyclopedia of Mongolian culture, I*. Ulaanbaatar. 1992. P. 925.

<sup>15</sup> Gaadama Sh, Tresensodnom D. *A script of legendry literature of Mongolian*. Ulaanbaatar. 1978. P. 119.

<sup>16</sup> Tserensodnom D. *A script of explanation of legendry literature of Mongolian*. Ulaanbaatar. 2011. P.122.

<sup>17</sup> Ulzihutag Ts. *A praise, blessing poem, scorn word game of Mongolian*. Ulaanbaatar. 1982. P. 77.

Let settle down  
On your north side  
Whole treasure over the cloth  
Silver ingot  
Let settle down  
From the south side  
Have great voice  
Have long horn  
The red ox's goodness  
Let extend to...<sup>18</sup> also for the Blessing poem of ger:  
Three long waist belts  
Brave strong heroes  
Pull up from the west side firstly  
Someone, stand east side should be give gift<sup>19</sup>  
On the north and south side  
Pretending poisoned snake  
On the west and east side  
Sewing two ties...<sup>20</sup> Etc. For the "Baby hair ceremony" blessing poem:  
Firstly start shaving from your west side cheeks  
Like lotus is flowering  
Shaving from the east side cheeks  
Like a lighting all kind of virtue  
Shave from up side

Sharpen your intelligence and increase virtues...<sup>21</sup> in the Mongolian behavior, they respect west side, the poem started directly west side, and continuously tending to clockwise and end the east. East side is queen side and also universe connects with intellectual pond. These sacrament features would be chosen to the blessing poem of cutting baby hair ceremony.

**Coloration sacrament:** The blessing poem is entirely coloration sacraments.

All crafting word opens color values; all illustrating colors of materials tell diverse reasons. Research Dulam.s explained — "*relating to explanation of any level, any reasons, and any cultural behavior, the one color sacrament have diverse meaning. Anywhere and anyway, eternal value of the color is a base of sacraments*"<sup>22</sup>. White color sacrament covers over huge value of Mongolian sacrament behavior. For example: "The gratuity of mother white milk" or blessing poem of ger:

Long white felt covering  
Nice white narrow strip edge  
Huge vast floor

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<sup>18</sup> Monsuder journal. *Praises and blesses*. Ulaanbaatar. 2015. P. 121–122.

<sup>19</sup> Katu B. *Legendry literature of Bayad ethnic group*. Ulaanbaatar. 2011. P. 491.

<sup>20</sup> Nyambuu Kh. *A praise and bless of Mongolian*. Ulaanbaatar. 1983. P. 14.

<sup>21</sup> Nyambuu Kh. *A praise and bless of Mongolian*. Ulaanbaatar. 1983. P. 36.

<sup>22</sup> Dulam S. *Sacrament vision of Mongols, II, Coloration sacrament and directional sacrament chapter*. Ulaanbaatar. 2011. P. 1.

Stitched felt door...<sup>23</sup> Mongolian sees their household/ger is a palace like white calm ocean. This imagination is expressing the inside of ger's wall, felt covering and felt rugs are same of sacred white color and divine white as a sky, land, universe which between sky and land. The below blessing poem is noticed as blessing of Borjigon ethnic group, giving by Batjargal.R from Gobi Sumber province. For the "Baby hair ceremony":

For my dear lovely boy  
Golden blonde hair is firstly cutting  
Preparing white steel scissors  
And sharp quick jackknife  
To open the mouth of golden scissor  
Insuring the vitality  
To open the mouth of silver scissor

Insuring the eternal life...<sup>24</sup> it reveals meaning of golden blonde hair (baby hair) which has got its value. Although the baby hair is rare like a being once in a life, so it should be compared with golden treasure. Besides, the poem tells sacrament of coloration and it contrasts hair cutting scissor is durable white material and jackknife is quick white. The imagination of insuring the vitality and eternal life, it blesses the long eternal life to the host using the orthography, which has identified with good color and quality materials. For the blessing poem of arrow:

Like a rich man land  
Like a brace heroes hearth  
It is bold white steel  
Turquoise white arrow

Be the best arrow also...<sup>25</sup> etc. it can be seen from the white color sacrament, all kind of blessing poem contains diverse sacrament content of white color such as "divine white mind", "sacrad white milk", "sacrad white path", "ocean like white felt", "silver white palace", "white treasure arrow", "smooth white yogurt", "great white wall" etc. For the blessing poem of ger:

Once pull and cover  
Once lift and open  
Put the finest frame cover

Be white nacre palace...<sup>26</sup>, To a Bayad ethnic group's blessing poem of ger:

Glittering silver roof cover  
Wide light door

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<sup>23</sup> Batjargal, R. *Blessing poem by Borjigon ethnic group*. 2017.10.11. Gobi sumber province, Choir city. Wrotten by the oral speech.

<sup>24</sup> Tserensodnom, D. *A script of explanation of legendry literature of Mongolian*. Ulaanbaatar. 2011. p. 118.

<sup>25</sup> Batjargal, R. *Blessing poem of arrow*. 2017.10.11 GOBisumber province, Choir city. Wrotten by oral speech of local.

<sup>26</sup> Nyambuu, Kh. *A praise and bless of Mongolian*. Ulaanbaatar. 1983. P. 14.

Shimmering flag frame cover ...<sup>27</sup>, For a “toasting poem”:  
Bright foam on the beverage

Full over its bowl...<sup>28</sup> etc. Researcher Dulam.S “As a review of eastern and traditional culture of colors, “Flower beads” by Sumbe bishop Ishbaljir (1704–1788), it explained colors like a blue, green, red, brown, orange, yellow, and purple are the seven colors, these are called as a father color, the white color is formed via all colors, is called as a mother color and light red, pink, light yellow, light green, light blue are derivative color, they are called as a boy colors. Besides, a murky shadowed grey colors, are used to drawing witches and demons, is called as a slave color. (*Tsultem, 1986, x.8*)”<sup>29</sup>. There are varieties of wishing poems, use these color sacraments to blessing. For the Five types of livestock blessing poem:

Being as a dark at the west valley  
Being as a blond at the north valley  
Have blonde yellow appearance and yellow eyes  
Being as a red at the south valley  
To your redness cow  
Grassing at the east valley

Voice like a swan and appearance like white seashell...<sup>30</sup> etc. As a Mongolian tradition, type of horse’s color is dark-colored or somber, which is good, and also there is a superstition, spreads over locals, which the type of horse color is multicolored, it is not good to the raising account of herds/livestock. Thus, locals bless to most of the horses of the herds, have got somber or one colored skin. It can be seen from the superstition, Mongolian understand the meaning of dark color is one type of color as somber. “it is spoken as a sheep blackened decrease, cow whitening decrease, horse dappled decrease. As the above public gnome, it is used coloration sacrament which comprised the color of livestock is influenced to the raise of livestock”<sup>31</sup>.

**Red color sacrament:** As a Mongolian imagination, the red color of fire and fire flame is sacrament of uprising continuously. For the blessing poem of “Distilling milk vine”:

Put the durable bronze pot  
Set the ruby red fire...<sup>32</sup>, For the Zahchin ethnic group’s wishing speech of “White moon blessing”:

**Set a Rich red fire**

Walking around sacred mounts...<sup>33</sup> etc. Also Mongolians imagine as a their shepherds should be red rimmed colored, it is good sign. And shepherds have white

<sup>27</sup> Katu B. *Legendry literature of Bayad ethnic group*. Ulaanbaatar. 2011. P. 494.

<sup>28</sup> Katu, B. *Legendry literature of Bayad ethnic group*. Ulaanbaatar. 2011. P. 497.

<sup>29</sup> Dulam, S. *Sacrament vision of Mongols, II, Coloration sacrament and directional sacrament chapter*. Ulaanbaatar. 2011. P. 1–2.

<sup>30</sup> Khadbaatar, G. *Blessing poem of five livestock*. Arkhangai province, Erdenemandal sum’s herderman and reciter.

<sup>31</sup> Dulam, S. *Sacrament vision of Mongols, II, Coloration sacrament and directional sacrament chapter*. Ulaanbaatar. 2011. P. 65.

<sup>32</sup> Ulzihutag. Ts. *A praise and blessing poem of mongolian*. Ulaanbaatar. 1989. P. 61.



four legs, and white chest, good to its host. For the Bayad ethnic group's "Blessing poem of shepherds":

Got four eyes

**For the red rimmed shepherd**

**Use a sky colored**

**Sacred blue khadag**

Tie its neck and give blessing

**Red rimmed dog**

Marked with khadag

**It's a White leg dog**<sup>34</sup> separately bless to the shepherds. There are light derivative color sacraments in the blessings. For the blessing poem of milke vine of mare milk:

**From Mirror colored sky**

**To the oily colored world...** (), For the "Matchmaking blessing poem by Borjigon ethnic group":

**Spring of mirror colored sky**

**Extract of silk colored world...**<sup>35</sup>, For the Borjigon blessings:

Circle as full moon

Transparent as mirror and glass... etc. it discovered mirror glass color.

Stone of brown mountain

When People have something...

**Brown mare's milk**

Saint king is offered

**Black mare milk**

Great lord is offered <sup>36</sup> etc, it can be seen from the above blessing, derivative colors contain its sacraments.

**Dark blue color sacrament:** Mongolian conception of worship of sky is developing from ancient time. So the dark blue color is respected us. There is also the superstition as a marked dark blue colored father livestock to sacrificing. Particularly, there are varieties of notes about the Chinggis khan's religion. Chinggis khaan could be treating to the sky. For example: Researcher Dulam. S wrote about Chinggis khaan's coronation and ceremony of giving state stamp, called Khas tamga/Jade seal. "from the Treasure abstract by Sagantsetsen- *Мүндэний явж нармайг зовон зохиж, зөнхөлэн (зонхилон) хуриахуйя мөнлэж зоволдон жаргалдан хүчин-еэн үлэмж өгөсөн, молор эрдэнэ мэт энэхүү Бэт улс минь мунгаан үзтэл зовбоос-баар ерөнхийн гол болсноор "хөдлөхүйн дээд хөх Монгол хэмээгдэхүй" хэмээн зарлиг болсноос хойнагиши хөх улс Монгол хэмээжүхүй" (Саганцэцэн, Эрдэнийн товч)*"<sup>37</sup>. After that, the great sacrament state is developed as a Blue Mongolian empire. Accordingly, history and literature books are noticed as a blue note or blue script. And there are

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<sup>33</sup> Katu, B. *Purevjav. Legendry literature of Zahchin ethnic group*. Ulaanbaatar. 2004. P. 319.

<sup>34</sup> Katu B. *Legendry literature of Bayad ethnic group*. Ulaanbaatar. 2011. P. 201.

<sup>35</sup> Batjargal, R. *Blessing poem of matchmaking ceremony*. 2017.10.11. Gobi sumber province, Choir city. Wroten by the oral speech of local.

<sup>36</sup> Batjargal R. *Blessing poem by Borjigon ethnic group*. 2017.10.11 Gobi sumber province, Choir city. Wroten by the oral speech.

<sup>37</sup> Dulam S. *Sacrament vision of Mongols, II, Coloration sacrament and directional sacrament chapter*. Ulaanbaatar. 2011. P. 24.

some version as a blue sky, blue grass, and blue water. For the blessing poem of “Hold mare colt”:

Full over valley

Collect blue rimmed horses...<sup>38</sup>, “Hold mare colt”

Raising, flowering, leafing as a blue

Brimming blue grass extract<sup>39</sup>, For the “Yield crop blessing”:

Raising over valley

Raising like blue ox neck<sup>40</sup>, for the Zahchin ethnic groups “Toast speech”:

Fireplace of ancestors

On the four leg iron trivet

On Blue iron pan

Put the Hollow wooden bowl ...<sup>41</sup>

Full into nine sealed pan

Installed blue iron small pot<sup>42</sup>, For the blessing poem of “Riotous one” by Jigmed.Ch

Extract from the land of world

Blue grass is rising<sup>43</sup>, also for “blessing of mother, has a medal”:

Blue silver sky

Human imprint is remained<sup>44</sup> etc. It can be seen from the blessing, there are many of blue color sacraments and usually blue color sacraments expresses an eternal life meaning.

**Pattern sacrament:** One record is material and mind culture of Mongolians, is pattern sacrament culture. The pattern sacrament of pattern, seal, stamp, and animal is vivid to the blessing poems. For instance: blessing poem of ger:

Made by forest wood as a crafting

**Made like Jade seal**

Give a gift to door and lattice wooden work

Made from pinewood like a shred

**Made like leaf and flower**

Beautiful wooden stick...<sup>45</sup> etc. The pattern of Jade seal is symbolized as sun is turning clockwise and seasons are splitted into 4, and also it show directional sacraments. The Pattern, called Khas, it is carved usually on the lattice wooden work and door of gers. The Khas pattern showed like flower and leaves are flower and spreading into eight intermediate points.

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<sup>38</sup> Sampildendev K. H. *Legendry literature of rituals of Mongolian*. Ulaanbaatar. 1978. P. 121.

<sup>39</sup> Ulzihutag. Ts. *A praise and blessing poem of mongolian*. Ulaanbaatar. 1989. P. 30.

<sup>40</sup> Ulzihutag. Ts. *A praise and blessing poem of mongolian*. Ulaanbaatar. 1989. P. 67.

<sup>41</sup> Katu B. *Purevjav. Legendry literature of Zahchin ethnic group*. Ulaanbaatar. 2004. P. 309.

<sup>42</sup> Katu, B. *Purevjav. Legendry literature of Zahchin ethnic group*. Ulaanbaatar. 2004. P. 311.

<sup>43</sup> Jigmed. Ch. *Anatology of blessing poem*. Ulaanbaatar. 1961. P. 121.

<sup>44</sup> Khadbataar. G. Blessing poem of milk vine and vodka. Arhangai province, Erdenemandal soum's herderman and reciter.

<sup>45</sup> Adyasuren. D Blessing poem of ger. Arhangai province, Erdenemandal soum, reciter, caller of ricing horse champion.

Wool from lamp  
Made a felt like swam white  
Carving an ornament of happiness pattern on the center  
Carving an eight sacrifice on the sun body  
Carving e seven sacrifice on the bottom body  
Carving a cup pattern on the middle side  
Carving a deer pattern on every sides

Carving thousand of happienness on the four bodies...<sup>46</sup> etc. The thousands of happiness pattern is symbolized to continues no endless, longlive, happiness, and eternity. The ornament of happiness pattern is symbolized to no war, peace, no disease, and no any murder of animal. And the eight sacrifices have respectively meanings. The deer pattern is a traditional pattern to inherit to nowadays.

Carve on the jamb wood  
Have a bless to **carving swam and parrot on it**  
Carving on the cloth

**Have a bless to carving tiger and lion on it...**<sup>47</sup> etc for Hosud ethnic group's blessing poem of ger,  
See at west and east

**Like tiger and lion**  
Watching the location

**Like a lotus flower...**<sup>48</sup> etc. Uriankhai ethnic group blessing poem of ger. It can be seen from the above poem, people believe that the strong animal pattern is symbolized the sacrament of preventing any natural disaster. "For the ancient Mongolian, the animal pattern is the special symbol which equal to any animal's lives. Thus there are rituals like change any lives via animal pictures. (*"Perform the ritual like a Lives exchanging"*)<sup>49</sup>. It can be seen, the pattern is sacrament which was using any levels for ancient Mongolians.

**Carving a sun and moon looking, as a smile**

**Bless the felt fram cover, it has natsagdorj pattern ...**<sup>50</sup> etc. Oirad ethnic group's blessing poem has showed Daimond pattern is aiming to symbolize the strong and energetic.

Carving on small black wood  
**Make an eight lotus happiness pattern**

Stitching on the cover of door

**Stitching semis pattern of the felt frame cover**<sup>51</sup> "Blessing poem of ger":

**Wild sheep Horn have a shovel**

**Whirlwind wood have a cycles**<sup>52</sup>, "Distilling milk vine",

Bless the strong relationship

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<sup>46</sup> Monsuder journal. *Praises and blesses*. Ulaanbaatar. 2015. P. 123–124.

<sup>47</sup> Monsuder journal. *Praises and blesses*. Ulaanbaatar. 2015. P. 124.

<sup>48</sup> Monsuder journal. *Praises and blesses*. Ulaanbaatar. 2015. P. 117.

<sup>49</sup> Dulam. S. Sacrament vision of Mongols, III, Pattern sacrament chapter, gesture language sacrament chapter. Ulaanbaatar. 2011. P. 1–2.

<sup>50</sup> Monsuder journal. *Praises and blesses*. Ulaanbaatar. 2015. P. 130.

<sup>51</sup> Monsuder journal. *Praises and blesses*. Ulaanbaatar. 2015. P. 117.

<sup>52</sup> Monsuder journal. *Praises and blesses*. Ulaanbaatar. 2015. P. 75.

**Bless the happiness to descendents**<sup>53</sup> etc. “blessing poem of Wedding ceremony”. It can be seen from the above poems, the semis pattern is the primary pattern from the traditional patterns, its drawing like the horn of animals. Thus, semis pattern is symbolized as a long living and peace. From the ancient time, Mongolian decorated and sewed their homes with four strong animals, eight sacrifices, and nine treasure patterns. This traditional custom is inherited to us by teaching.

It can be seen from the blessing poem and wishing speech, there are all features of sacraments comprised in it, blessing poem can't exits with no sacraments. Thus the Mongolians are comprised to all items of sacraments in the blessing poem by orthography. It's a kind of heritage forming from the spirit and intelligence of Mongolians.

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<sup>53</sup> Monsuder journal. *Praises and blesses*. Ulaanbaatar. 2015. P. 100.

## ОСОБЕННОСТИ САКРАЛЬНЫХ БЛАГОСЛОВЕНИЙ МОНГОЛОВ

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Существует очень много видов пожеланий или благоговений в монгольской устной литературе, но анализ был проведен на материале стихотворных форм, отдельно взятых пожеланий, которые были посвящены монгольской юрте-жилищу кочевников. Можно считать, что пожелание или благословение, посвященное монгольской юрте-жилищу кочевников тесно связано с человеческим духом, его ментальностью. Исследование пожеланий, благоговений было проведено с точки зрения анализа наследия, которое отражается в особенностях бытия юрты-жилища монгольских кочевников, которые отражают национальный характер, который оказывает влияние на те или иные социальные особенности развития от древнего общества до современного. Глубокий смысл и значение имеют пожелания и благоговения, посвященные «сундуку» как хозяйственной утвари, который является ценным источником по этнографии и истории. Функциональное описание «сундука» как символической вещи в монгольской юрте, который ставится в определенном месте — хоймор — напротив входа юрты, имеет в том числе и глубокий сакральный смысл. Проведен анализ эволюции содержания благоговений в традиционной форме к монгольской юрте в разные периоды: в период доминирования религиозного сознания, в эпоху социализма и в новое время.

*Ключевые слова:* монгольские благоговения, способы выражения благоговения, символы.