



Original article

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DOI: <https://doi.org/10.21285/2415-8739-2022-4-56-70>**Three Mongolian burials of three different periods found in Khatny Bulag****Sodnom Ulziibayar¹, Bat-Ulzii Baatarkhuu², Battulga Ochir³, Ariuntsetseg Uranjargal⁴**¹ National University of the Mongolia and Izmir Katip Celebi University Joint Institute of Turkology Studies, Ulaanbaatar, Mongolia, ulziibayars@yahoo.com, <https://orcid.org/0000-0001-7781-6276>² Culture and Arts Research Institute of Mongolian National University of Arts and Culture, Ulaanbaatar, Mongolia, huum@yahoo.com, <https://orcid.org/0000-0003-1966-4870>³ Institute of History and Ethnology, Ulaanbaatar, Mongolia, chenlygutu@yahoo.com, <https://orcid.org/0000-0002-7256-7888>⁴ Museum Training and Research Center of Dornogovi province, Sainshand, Mongolia, uranjargal.nhbt@gmail.com, <https://orcid.org/0000-0002-5525-0977>

Abstract. The expedition team organized within the project “From the Secret in Khatny Bulag” excavated and explored 3 burials belong to Middle Age Mongolian Grave Culture but with different parts of this period near the oasis Khatny Bulag in Khatanbulag Soum, Dornogovi Aimag from 2016 to 2018. The first grave or *Grave №4, Khond* is the burial with a single finger and a mirror used by the deceased during her alive period as the representation of the deceased and as the mirror design feature shows it belonged to the period before the IX-X centuries AD. The second burial or *Grave №1, Baruun Shivee* represents the burials that belong to the XIII century AD and it is special on the bronze mirror registered by an official in the Qin period and with funeral rituals feature clearly. The third burial or *Grave №3, Zuun Shivee* belongs to the comparatively later period, in other words, to the period from the XVII century to the XVIII century AD, the time of Buddhism introduction into Mongolia as the blue and white porcelain cup of the Ming period and “Lion sleeping position” of the deceased like the Buddha during his death show. The third burial is the last unusual example of the earth burial of the Middle Age period and appearance of burial on the ground in connection with the Buddhism introduction into Mongolia. Such burial has not excavated yet and can be considered as a science discovery that widens Mongolian traditional funeral ritual. It is special that the burial of this period was discovered in Mongolia firstly. These burials excavated near the Khatny Bulag will make big contributions in the Mongolian burial study.

Keywords: Dornogovi Aimag, Khatny Bulag, a tomb from before period of the Mongol Empire, mirror of the Tang period, Tomb of the period Mongol Empire, mirror of the Qin period, Tomb of the later period of the Mongol Empire, blue and white porcelain cup, lion position

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Научная статья

Три монгольских погребения трех разных периодов, найденные в Хатны Булаге (Дорноговь аймаке)**Содномын Улзийбаяр¹, Бат-Улзийн Баатархуу², Баттулгын Очир³, Ариунцэцэгийн Уранжаргал⁴**¹ Монгольский государственный университет и Измирский университет им. Катипа Челеби Совместный институт тюркологических исследований, Уланбатор, Монголия, ulziibayars@yahoo.com, <https://orcid.org/0000-0001-7781-6276>² Научно-исследовательский институт культуры и искусств Монгольского национального университета искусств и культуры, Уланбатор, Монголия, huum@yahoo.com, <https://orcid.org/0000-0003-1966-4870>³ Институт истории и этнологии Монгольской академии наук, Уланбатор, Монголия, chenlygutu@yahoo.com, <https://orcid.org/0000-0002-7256-7888>⁴ Учебно-Исследовательский Центр Музей аймака Дорноговь, Сайншанд, Монголия, uranjargal.nhbt@gmail.com, <https://orcid.org/0000-0002-5525-0977>

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Аннотация. Участники экспедиции, организованной в рамках проекта «Тайны Хатного булага», исследовали три средневековых монгольских погребения, относящиеся к разным периодам вблизи оазиса Хатны Булаг в сомоне Хатанбулаг Восточногобийского аймака с 2016 по 2018 год. Первое из них – Хонд (могила № 4) – это захоронение с одним пальцем и зеркалом, которое использовалось умершей в период ее жизни. В могиле зеркало заменяло тело женщины. Как показывает особенность конструкции зеркала, оно относится к периоду до IX–X вв. Второе захоронение – Баруун Шивеэ (могила № 1) представляет собой захоронение, относящееся к XIII в., с четко выраженным погребальным ритуалом. В нем обнаружено бронзовое зеркало, зарегистрированное чиновником династии Цинь. Третье захоронение – Зуун Шивеэ (могила № 3) относится к более позднему периоду – XVII–XVIII вв., времени проникновения буддизма в Монголию. В ней найдена белоголубая фарфоровая чаша династии Мин. На ней изображен спящий лев, как Будда, прибывающий в нирване. Характерно, что погребение этого периода впервые было обнаружено в Монголии. Третье захоронение является одним из последних грунтовых погребений средневекового периода. С проникновением в Монголию буддизма умерших стали хоронить на поверхности земли. Подобные захоронения еще не раскапывались и это может рассматриваться как научное открытие, расширяющее представления о традиционном погребальном ритуале монголов. Целая сине-белая фарфоровая чаша периода Мин, обнаруженная в захоронении, является первым примером в истории монгольской археологии. Эти погребения, раскопанные рядом с Хатным булагом, внесут большой вклад в изучение погребального ритуала монголов.

Ключевые слова: Восточногобийский аймак, Хатны Булаг, монгольское погребение доимперского периода, зеркало танского периода, монгольское погребение имперского периода, зеркало циньского периода, монгольское погребение постимперского периода, сине-белая фарфоровая чашка, поза льва

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Introduction

The expedition team of joint project “The Secret of Khatny Bulag” organized by the Institute of History and Archeology and Institute of Culture and Art study, Culture and Art university discovered many findings that belong to several periods of nomad history and made several excavations near the oasis Khatny Bulag, Khatanbulag Soum, Dornogovi Aimag. The burials in Tsagaan Khond, Baruun Shivee and Zuun Shivee are considered here.

Grave №4, Khond or Mongolian Burial that belongs to the period from the IX century to the X century, AD.

The place Tsagaan Khond is situated in the center of mountain range that begin from the back of Baruun Shivee mountain in the 8 km distance from Khatny Bulag. This mountain has a bench land and there is old stone knond (cattle shed) remaining in the bench's south east slope. There are several stone piles of different sizes near the shed. Several fragments similar to brown enameled and grey ceramics that are commonly found in Baruun Shivee and Zuun Shivee. The stone piles were very similar to the Mongolian burials and the place has all features of Mongolian burial place of the Middle period. However, there was not burial under each stone pile and piles formed a structure on the land as clarified later. Only the memorial numbered as Khond №4 on the back of

mountain and excavated in 2018 was the burial. The capstone seems of round shape. The west part of the capstone has comparatively big stones having another layer of stones inside it and stones outside the cover in the lower part of the capstone. The structure had three levelled round masonries after cleaning the scattered stones and earth. Because of break in the outside circle and left only the inner circle in the west it seems square. However, remained part of the capstone keeps its the circle shape. Diameter of the capstone in the lower part from west to east is 160 cm, from north to south 185 cm. There is no any capstones in the center above the sea level (Fig. 1.1,2). A dark hole stain that is sloped to the north east slightly and has size of 135 x 40/45 cm appeared in the yellow earth after the excavation exactly under the capstone. Several small wood parts were found in the stain during the continuous digging below the surface soil or 115 cm deep and the burial hole edge was seen. In the 120 cm depth a bronze mirror was appeared and a single human phalange under the mirror in the 140 cm depth was excavated. This phalange belonged to an adult. Other parts of the deceased were absent. The skeleton of deceased can be disappeared during the robbery lately. However, the burial hole was too narrow to bury deceased and only one finger can be buried in a wooden box or barrier representing corpse of deceased.

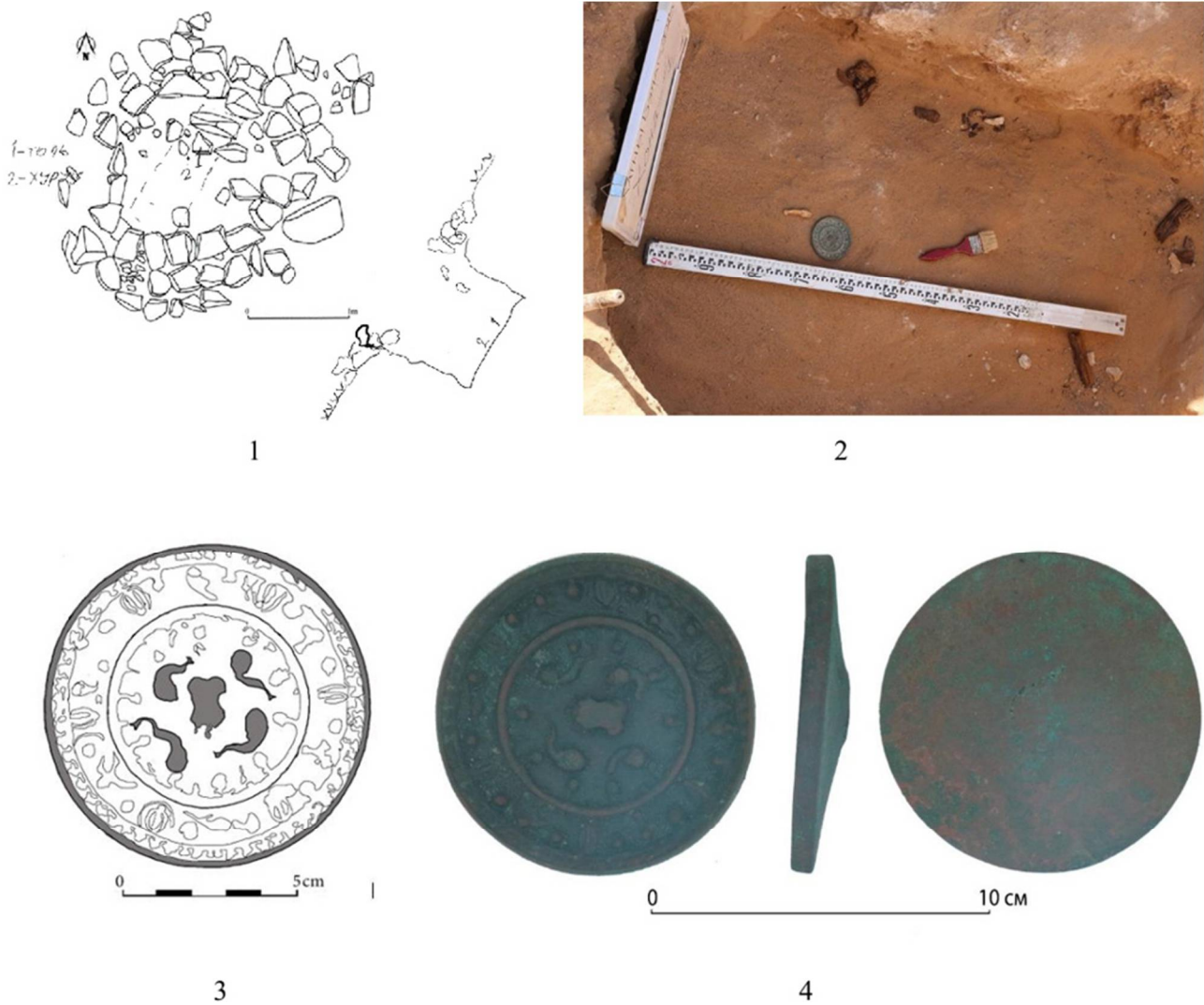


Fig. 1. Khond, grave 4: 1- gravestone masonry and burial section; 2 - the bottom of the grave pit; 3, 4 - bronze mirror
Рис. 1. Хонд, могила 4: 1 – надмогильная кладка и разрез погребения; 2 – дно могильной ямы; 3, 4 – бронзовое зеркало

Bronze mirror. It is exactly round convex mirror with 9,2 cm diameter, 0,6 cm thickness and 173,2 gm weight (Fig. 1.3,4). It kept in the average level and patterns at its back is clear. There is narrow ribbon continued along the mirror edge and flowers with three same petals on the ribbon. Between this ribbon and circle inside it there are very symmetrical 6 vitis viniferas that are separated with 3 convex balls. There are curled shapes between the vitis viniferas that can be the branches of the grapes but they became unclear in some parts. Three convex balls made the branch shape unclear. The edge of the inner circle has same height with the outer edge and there are 10 convex balls with same spaces between them. Inside the circle there are 4 tadpoles like animals with counterclockwise heads. The mirror was fastened in the center of these tadpoles and made the handle.

As the object shows bronze mirrors called “Grapes and animals with high instinct (animals that bring wellbeing)”, “Grapes and lion”, “Grapes, birds and wild animals” and “Grapes and sea animals” were common in the Tang dynasty period. Such decoration introduced deeply in the pattern manner in the end of the Sui dynasty and in the beginning of the Tang dynasty (Lubo-Lesnichenko, 1971. P. 47-51; Oborin, Savosin, 2017). Economy and foreign trade were developed intensively in the Tang dynasty period. Because of it, import goods from Iran, Middle Asia, Central Asia and India become more common. One of the imported goods was grape and the wine of grape made people calm and happy. Therefore, the grape considered “magical” and symbol of wellbeing and richness as the researchers noted. The lion takes away all bad things and guards the property and therefore his figure has been introduced deeply

into Chinese art widely since Tang period. Image of the lion can be introduced by the Iran and Middle Asia and the lion figure made together with the *vitis vinifera* became the basic in the Chinese pattern art. Four lion figures symbolize 4 Gods “syshen” representing four azimuth directions and their center. Five or six lions around them become the center and four azimuth directions and planet center “Lyuhe” (Cammann, 1953). Thus, Chinese art entered into a new level during the Tang period being based on the rich tradition of the Han dynasty and it is presented in the example of the bronze mirrors. For example, ribbon with cloud pattern as the representation of the Han dynasty temp and move were inherited with grape pattern and the mirror shape represents planet giving the mirror user wellbeing and taking away all bad things (Lubolesnichenko, 1971. P. 45-51). In one side it shows the foreign trade amplitude and in other hand, particularly, the later copies have meaning “Grape and its branch fluff always symbolizing yields and richness and its tree symbolizes long life and totally long-life happiness and extended family” (Oborin, Savosin, 2017). Despite Tang dynasty was extinct and producing the mirrors with grapes and animals was stopped. However, the mirrors were produced again in the Jin dynasty period because the abovementioned symbolizing had been inherited.

Bronze mirrors with grapes and made in Tang dynasty period and their copies are excavated in many places abroad the China such as Far East, South Baikal, Minusinsk lowland in the south of the European part of Russia and the bronze mirror excavated in Khond №4 is same to these mirrors. In Mongolia nowadays there are about 10 bronze mirrors belonged to the Turkic and Uighur periods that are own collection item and museum exponents and archeology findings now and all have grape patterns on them (Tsegmed, 2019. P. 47).

The animal shapes on the mirror found in Khond №4 is like water drops with slightly curled tails. Such animal had eyes, teeth, and limbs and called sea high instinct animals they symbolized news and peace. However, the animal on the bronze mirror excavated in Khond №4 is the tadpole (蝌蚪), the frog’s larva. In the ancient Mongolian language frog (*melkhii* in Mong) was called “menekhei” and his larva called “menen” that symbolized multiplying. In the paragraph 41, The Secret history of Mongolia it was written as “... *ciduqul-boko*

ernes olotu bule’e ko’iin inu mene metii toreba menen-ba’arin oboqtan tede bol<u>ba” (Igor de Rachewiltz, 1972) and the word “mene metii” here means “...the word mene is the cub of menekhei. The animal menekhei symbolized big family, richness and eternity. Therefore, names of tribes Baarin, Menen, Menen tudun are connected with these meanings” (Punsag, 2009. P. 10) said A.Punsag correcting the mistake of other researchers. As he noted Chinese people considered the menekhei symbol of multiplying. Therefore, frogs have symbolized multiplying and growing for East people from very ancient time because it multiplies very fast in short time.

Larva *menen* on the mirror symbolizes reproduction and the grapes mean multiplying in short time as we explain. Thus, the mirror is the item that was common in Tang period and symbolizes reproduction and yield. The mirror size decrease in the Tang period gave possibility to fill the space on its back completely as the comparisons show. The finding excavated in Khond №4 is smaller diameter and weight than the copies of the Jin period. As the study of E.Tsegmid shows the bronze mirrors of this period have diameters between 14-10 cm (Tsegmed, 2019. P. 47-48) and for example, the above mentioned mirror from Krasnoyarsk has 11,2 cm diameter, its edge thickness is 1 cm and weight is 309 gram and mirror from Khabarovsk has 14,0 cm diameter and 515 gram weight.

The size and weight of the bronze mirror from Khond are the main attributes that confirm the mirror belong to the Tang period. In other hand, the location of the burial is on the back slope of the mountains` joint but not on the south slope of the mountain as in the Middle age period shows that this finding belongs to the Tang period. Because of the robbery the capstone`s first shape was lost and had round shape. Unfortunately, there are no any items found that can give possibility to determine the period.

This memorial has also special features of burial. According to the nowadays keeping condition we can make conclusion that a finger part that represents the deceased was buried in the wooden box in the tight hole and on it there was put the mirror used by deceased when he/she was alive. As the hole and wood remaining show a limb that represents its owner (particularly, a single finger phalange as we excavated) was buried here. In the ancient time there was a

custom to have a part of the deceased when it is no possibility to take away and bury the corpse to prevent the spirit of deceased from enemy's hurt. In the paragraph 198, the Secret history of Mongols it was written as Togtoa Bekhi from Mergid was killed during the battle with Chinggis khan on the bank of Ercis river and *"...his sons, not being able to take his bones in hand, not being able to take his body away, cut off his head and, taking [it], departed"* (Tserensodnom, 2000. P. 125). Therefore, there was a custom to take away head of deceased as the representation of the whole corpse when there are no any possibility, time and condition for the Mongols.

As was said in the Mongolian legends about Galdan Boshigt Khan and Chingunjav finger could represent its owner. For example, as was written in legend published by the elder researcher D. Tserensodnom there was no any time to bring the corpse of deceased Galdan boshgot to his homeland. Therefore, Galdan boshgot's close assistant Danjil hero considered this situation with wise lama and "he cut away two his thumbs, put them in two sandalwood boxes made secretly and send two people with these thumbs to different places as Tsambagarav mountain and his homeland... The thumb sent to Ili aimag had been kept by the man Nyamaan Doodon and lately was put on the mountain as was talked by oold people in Ili aimag" (Tserensodnom, 2000. P. 434). The toponym "Khuisiin huuryng enger (Khuis slope of corpse)" comes from the legend in which there was written as the thumb of Chingunjav was buried here. In the first version of the legend it was written as when Chingunjav went to Russia he said "I have to be buried in my homeland according the custom" and cut his thumb, buried it here and put stone on it (Geelii, 1972. P. 26). In the other version of the legend a wanderer bought a thumb of Chingunjav from the executioner during the execution, brought the finger and buried it with great respect in the Duuregch Van Khosun. Governors of Duuregch Van Khosun had worshiped this place every summer until 1920s (Bayarsaihan, 2004. P. 56-57).

Therefore, there was the custom of Mongols to bury head or thumb representing the deceased whole corpse. As the archeology findings show there was noticeable features of the head idolization and ritual were for Mongols in the Neolith and early Bronze Ages (Ulziibayar, Baatarhuu, 2017). Particularly, the main

feature in the prone deceased burial culture of the Bronze Age was purpose cutting of the deceased head. The several burials with deceased without head in the nomadic memorials in the later period can be connected with above mentioned ritual. There is an information about worshipping of the Van Khan's head, Khereid tribe by Naiman's noblemen in the Secret history of Mongols. Therefore, the burial of a finger in the small wooden box considered here shows presence of the ritual to bury a part of a corpse and worshipping among Mongols. The single finger in the burial Khond №4 represents the whole corpse also as we explain.

In other hand, the mirror can represent its owner completely. In the Hunnu period burials there was ritual to break the mirror and put in the burial. However, eventually began to put the mirror wholly. So that the mirror is the reflection of its owner whole life it was broken when its owner died breaking his life. However, eventually the mirror began to be put in the mirror wholly that can be connected with life of deceased in the afterworld. Regarding the burial in Khond №4 the whole mirror keeps its owner's spirit wholly and a single finger represents its owner's corpse because there was no possibility to bury whole corpse of deceased as we consider conclusively. As we consider the burial can be the memorial left by Mongolian nomads in the Uighur period or later period and this the burial with a single finger as representation of a whole corpse and a mirror that keeps whole life of its owner is the burial of a person who died far from his/her homeland.

Grave №1, Baruun Shivee or Mongolian Burial that belongs to the XIII century, AD.

It is a Mongolian burial under the capstone with 4 meters diameter which was excavated in 2017. The grave hole dimensions are 210 x 100 cm and the mount is in the center of the masonry. In the 90 depth below the surface there was felt spread out, the deceased young woman of age below 25 and 156 cm height lies on her right-side half and calm and her head was directed to the north. A woman's bogtag hat was put above her right clavicle or in the right side of her head, also a bronze mirror under her right forearm, knife with wooden hand, awl and wooden comb were put under the mirror overlapping. Under the left side of the deceased there is metal scissors, sheep shank – near

her left knee and sheep blade and birch bark fragment – near her left buttock (Fig. 2; Fig. 3). On the edge of

the mirror there is the word 西京大同府官口 Xī jīng dà tóng fǔ guān wéi (Fig. 4).

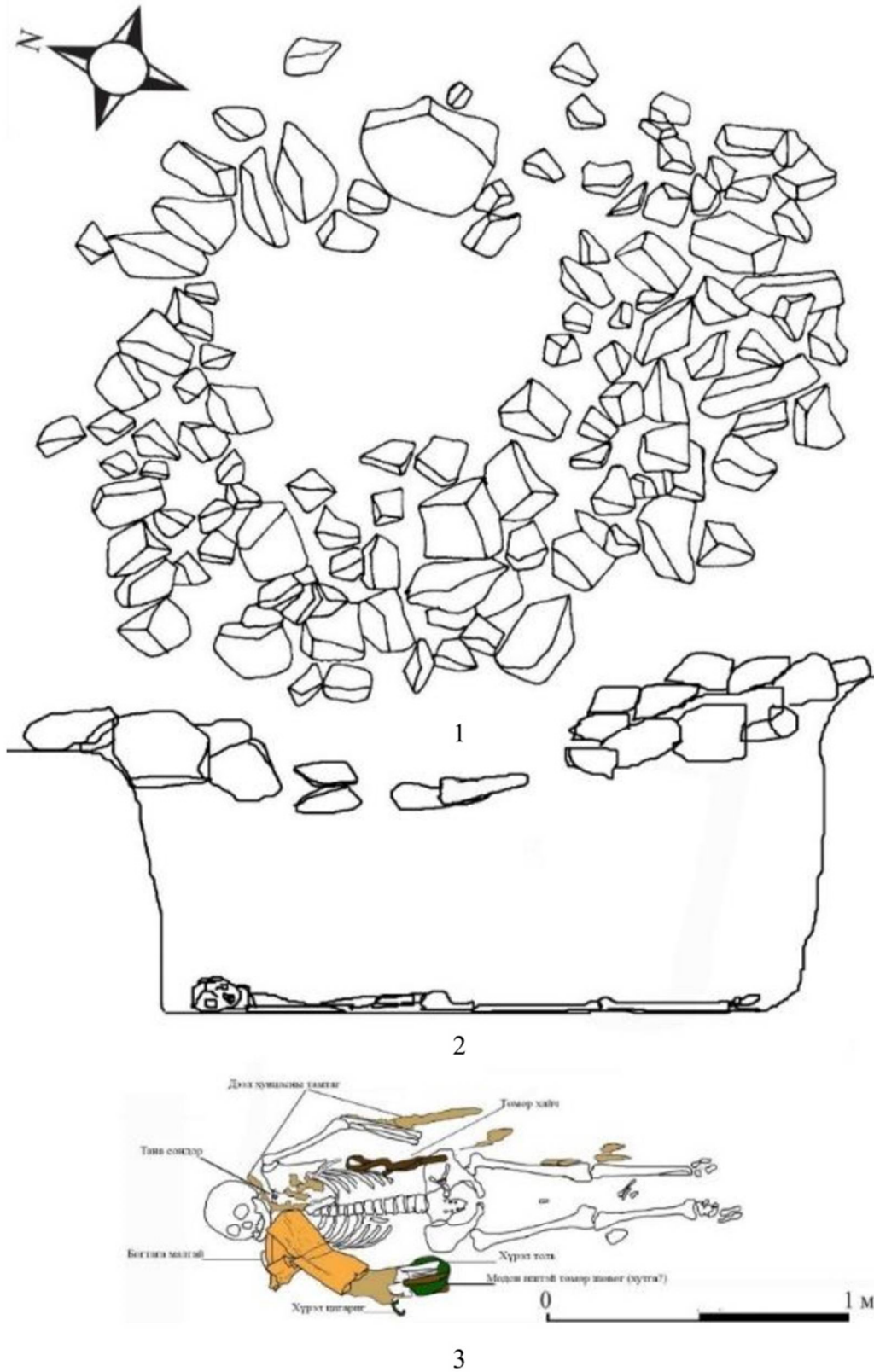


Fig. 2. *Baruun Shivee, grave 1*: 1 - gravestone masonry; 2 - burial section; 3 - the position of the buried
 Рис. 2. *Баруун шиве, могила 1*: 1 – надмогильная кладка; 2 – разрез погребения; 3 – положение погребенного



Fig. 3. Baruun Shivee, grave 1, the position of the buried
Рис. 3. Баруун шиве, могила 1, положение погребенного



Fig. 4. Baruun Shivee, grave 1, bronze mirror
Рис.4. Баруун шиве, могила 1, бронзовое зеркало

Despite the bronze mirror production decrease and in Song, Liao and Jin dynasty periods after Tang dynasty defunction, the composition meaning became more realistic and civic than religious. Flowers, plant and wave patterns appeared newly. The bronze mirror found in on the back slope of Baruun shivee belongs to the mirror type with “flower, plant and wave pattern” that was produced in Song dynasty. Description of the researcher from China Kun Syansin described: “It is a round mirror and its hand looks like a magnolia and its four petals lean to each other in same direction forming circle shape. The leaves and flower at the end of each branch are same. There is circle of small pearls inside the edging” (Kun Syansin, 1992. P. 675. Fig. 1). The words [Xī jīng dàtóng fǔ guān ...] or “Datunfu officer (signature), Western capital city” was written with the sharp item on the edge of the mirror and the last letter □ is the Jurchen letter¹.

The bronze mirrors with such words have been found not only in the territory of China but also in the Russian Federation. Writing with sharp thing was required in that period because it was the official state confirmation in one hand. A.I. Ivliev, the researcher specialized in China study explained: “In the middle of the XI century the lack in copper increased and the Jin emperor made “the copper use prohibition” and regulation within the law. To make limitation for private mold workers all bronze productions were registered. If there is the registration notice on the mirror it could be bought and sold officially. The registration notice had to be written with sharp thing on the edge or the handle of the mirror and the official responsible for it had to writhe his name in zurhid language. And almost all notice was written from top to down clearly” (Ivliev, 1978. P. 104-117).

Such official notes were made not only on the current products, but also on the copy products of the previous periods. Therefore, the bronze mirrors with official notes can be the reliable source for determining the date of findings because such registration was made

¹ The writings on the bronze mirror was read by Doctor A. I. Ivliev, the researcher in the Institute of History, Archeology and Ethnology of the Far-East, Far-Eastern Branch of Russian Academy of Sciences and by Doctor A. Punsag, the researcher in the Institute of history and ethnology, Mongolia.

only in the Jin period at the end of XII century and at the beginning of XIII century (Oborin, Savosin, 2017. P. 6). We can mention a bronze mirror with such notification. On this copy mirror of the Jin period with the image of flying bird on the flower anadem background found in Ussuri town, Far East, the Russian federation it was carved as 西京官□ [Xī jīng guān ...] - “Official in West capital city□”. The west Capital city of Jin had been 西京, *si tshin*, the province town was Datunfu 大同府 and it was in the north of former Shanxi province (Oborin, Savosin, 2017. P. 217. catalog, № 2.246).

Here the notice has same meaning to the above-mentioned official notice except the name Datunfu 大同府.

The other items excavated with the above-mentioned findings are following:

Metal scissors: The one part with its hand is absent, its blade is doubled in their point. The thickness of their backside is 0.8 cm, width 2.1 cm. The hand is round and hand's diameter is 1.8 cm. Total length is 30 cm, length of the hand is 13.5 cm.

Nacre bead: Its diameter is 0.8 cm, thickness – 0.75 cm, diameter for the thread hole is 0.15 cm.

Wooden comb: It has arched shape and it was broken into several parts. Its shaft thickness in the very top is 0.9 cm and in the thin part 0.5 cm. The space between teeth in the base is 0.25 cm and the depth of the groove between teeth is 0.1 cm. Despite a comb can be the is a component of findings in the Mongolian burials it has excavated not so often. Kh. Lhagvasuren studiea all excavated about 10 combs and noted that the combs were arched specially and there were circled patterns on them. He said “...such features show there was deep knowledge of wood processing (Lhagvasuren, 2007. P. 222).

Awl (knife): Its whole length is 9.2 cm. Its length is 5.75 cm, length of the iron part is 3.45 cm, diameter of the wooden hand is 2.1 cm and its point diameter are 1.5 cm. The wooden hand is cracked alongside.

Bogtag hat remaining: Its birch bark corpus was divided into several parts. There is the base for fastening the feather, top of the swinging part and wood for swinging are on these parts. The base for feather fastening was made of a berry shell with special made hole. Its height is 2.5 cm and its diameter –

1.95 cm. The top of the swinging has rhombus shape and has hole in its center. Its length is 3.2 cm and width – 2.5 cm. The thickness of the central part with hole is 1.1 cm. The diameter of the hole is 0.65 cm. The wood for swinging part has 31 cm length and its thing part has 27.5 cm length. The width of the swinging part is 0.85 and its width is 0.35 cm. Moreover, are two wooden parts with 4.9 cm length and 0.8 cm diameter and 5.4 cm length and 0.7 cm width.

Bronze ring: The diameter of the external edge of the ring is 4.7 cm and diameter of the inner edge – nn 3.5 cm. The thickness of the bronze item is 0.4 cm and its height – 0.6 cm (Fig. 5).

Grave №3, Zuun Shivee or Mongolian Burial that belongs to the period from the XVII century to the XVIII century

A burial with circle capstone with 3 meters diameter on the 30 cm height above the nowadays earth surface was excavated inside the fortress around the Zuun shivee in 2016. Comparatively even correct circled capstone masonry with 40 cm width is seen. Despite the width of the capstone masonry reached 100 cm in the north east part and in the tiny part in the west is 50 cm its width generally same. The human tibia and foot bones were excavated in the center of the area in 70 cm depth in the anatomy structure. In the

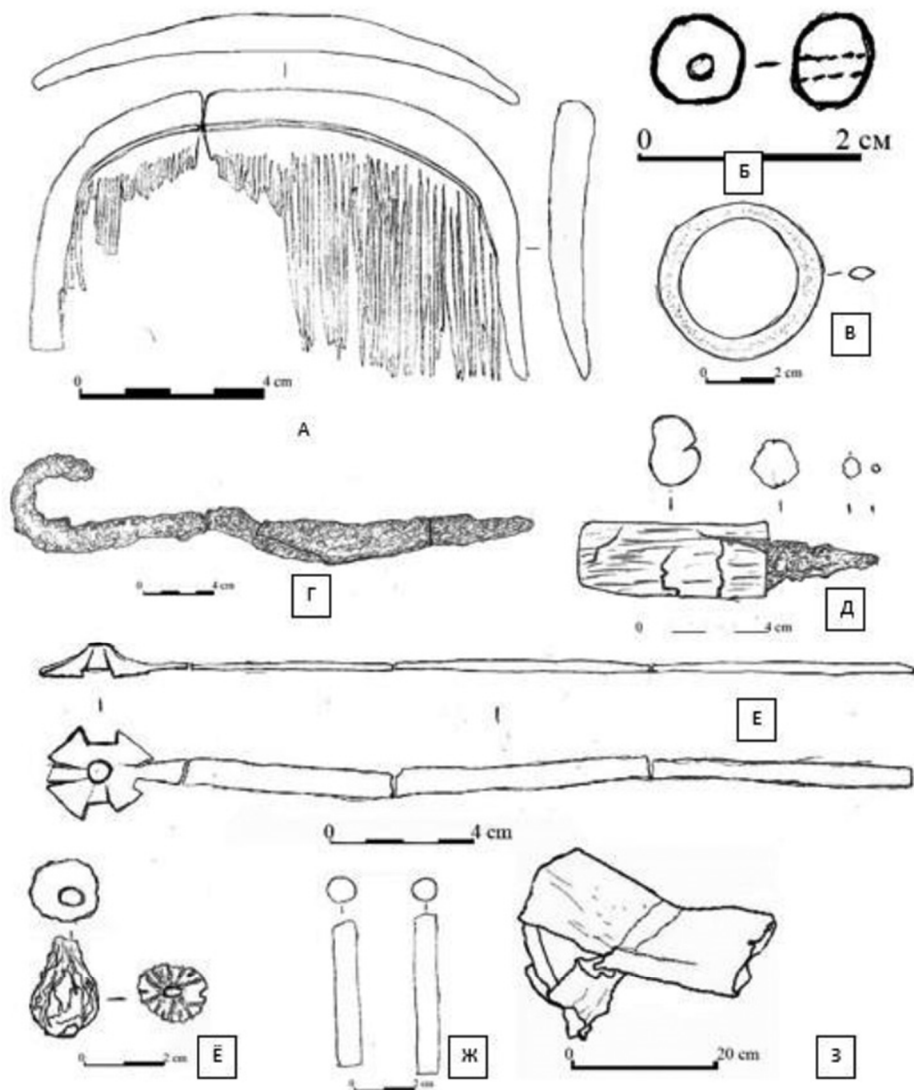


Fig. 5. Baruun Shivee, grave 1. Artefacts: A - Wooden comb; B - Nacre bead; C - Bronze ring; D - Metal scissors; E - Metal awl with wooden hand; F - Swinging part of the Bogtag hand; G - base for feather fastening; H - Wooden parts of the hat; I - Birch bark parts
Рис. 5. Баруун шиве, могила 1. Артефакты: А – Деревянный гребень; В – Перламутровая бусина; С – Бронзовое кольцо; D – Ножницы по металлу; Е – Металлическое шило с деревянной ручкой; F – Навершие богтаг; G – Основание для крепления пера; H – Деревянные части богтаг; I – Части бересты

north east along the leg bones a wooden partition continued. After the wooden partition had been taken away and the excavation had been continued along the stain human vertex, chest and other parts were appeared. The deceased who lied on her/his right-side squatting in the 110 cm depth from the capstone top and 90 cm depth from the nowadays surface. The lower part of the corpse below its waist was buried 20 cm above the main corpse. The 20 cm difference between the burial of upper and lower part of corpse is very strange and it might be an unusual burial ritual.

Near the back side of the deceased head there is sheep/goat's head without jawbone and a blue and white whole porcelain inverted cup next to the vertex. Moreover, there is bone archery bow limb, triangle wooden item with copper nails and plain metal item behind the deceased back. And a sheep leg part appeared from under the deceased back. After all mentioned finding were drawn and taken away there were two front sheep/goat legs under the deceased back and two back sheep/goat legs under the lower part of the deceased and 3 vertebrae under the deceased chest. After that the natural soil appeared and the excavation was stopped.

The burial hole that was sloped slightly into the north east was dug with 45-50 cm width, 180 cm length and 70 cm depth. Then the part for the lower part of the deceased was left and the hole was dug 20 cm down. Sheep/goat skin with unseparated head (without jawbones) and four legs was spread out, then five internal sheep/goat organs and three vertebrae were on the skin and finally was covered with the right and left sided of the skin meaning a whole sheep/goat (zuld in Mongolian) and the deceased was buried on it lying on her/his right-side squatting. The sheep mouth pointed to the north and the its vertex is on the earth. In such way the grave hole part under the upper part of deceased corpse was dug 20 cm deeper to place the meat of sheep/goat wrapped with its skin. Near the sheep/goat head there is an inverted cup used by deceased when he/she was alive and bone archery limb behind the deceased back. The corpse was surrounded by the wooden partition with copper nail and metal rings. Finally, the grave hole was filled with earth a mound was done and the mound were surrounded with capstone. During long time the sheep/goat zuld (button wrapped with sheep skin) under the deceased was

absorbed by the earth and disappeared and the upper part bones of the deceased went down in 20 cm and the lower part of the deceased left in the former place. Three vertebrae bone, four sheep/goat leg and head bones are under the deceased skeleton.

According to the Buddhist burial rituals in Mongolia the deceased began to be buried on the earth surface lying like lion on his right side (if deceased was male) or like tiger lying on her left side (if deceased was female) bending the upper leg and putting hands under the head as the ethnologists noted (Mongol ulsiin..., 2012. P. 185-186; Tangad, 2014. P. 62). The east part of ger, the Mongolian national dwelling belongs to the wife and when she lies on her left side with the head pointed to the north and face to the east. And husband who lies on his right side and head pointed to the north looks to the west or the husband's part of the ger. As was written in the note by B.B.Byambayev in 1920s during his travel in Buryat "...If the deceased was a man he is left on his right side, his right arm is bent and put under his neck, left hand is on his left buttock and legs are bent. If the deceased was a woman she was put on her left side, her left arm was bent and put under her neck and right leg is bent. Such lying is the lion's manner of lying" (Bambaev, 1920. P. 45-52)² (Fig. 6).

Burial of deceased in such position means the letting spirit of deceased release quickly and "According to the lion lying the thumb of the right hand covers the deceased nostril and other fingers under his neck, the free hand is put along his body and upper leg is bent. This position was made by Buddha when he passed away. This position means enlightening" (Galbadrakh, 2016. P. 57-62).

There was tradition to put strip of felt on the chosen land and white lamb skin with no any black parts under the deceased pelvic among the Khalkha people but zachchin people put a white cloth or white sheep skin and a white small felt on the land and locate the deceased on them in her/his first position (BNMAU-in..., 1987. P. 302, Mongol ulsiin..., 2012. P. 465-466). In the beginning of the XIX century there were different Mongolian burial types. Former nobleman/ noblewoman

² Bambaev B.B. (1920) Description of the funeral rite and its origin. Center of Oriental Manuscripts and Woodcuts of the Institute for Mongolian, Buddhist and Tibetan Studies SB RAS. Fund. 11. Inv. 1. List. 13. File. 45-52. Ulan-Ude. 81 l. (In Russ.).

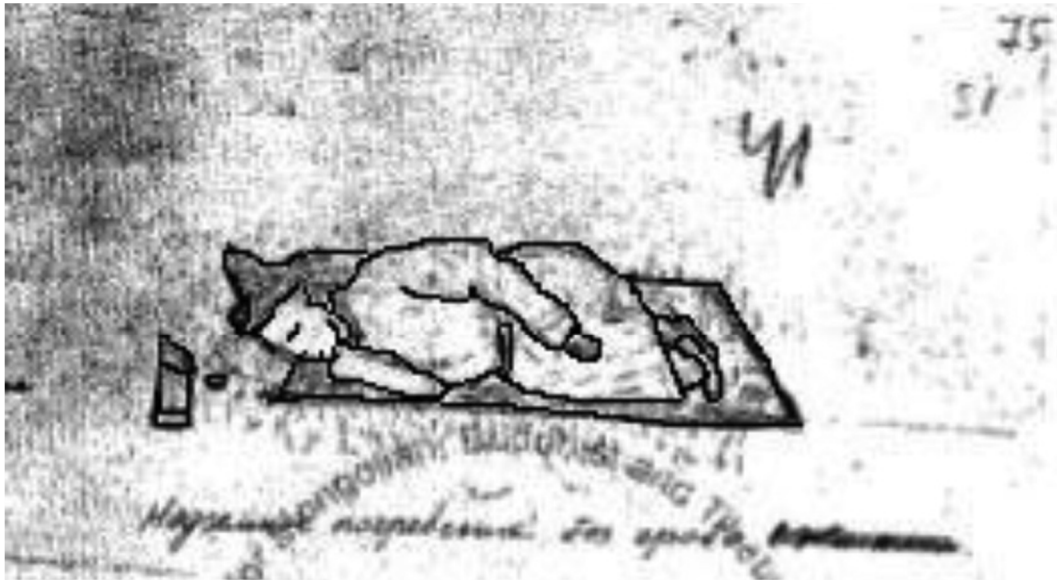


Fig 6. Burial on the earth surface (Вуамбаев 1920s)
Рис 6. Погребение на поверхности земли (Бямбаев, 1920-е гг.)

deceased were dressed with special burial clothes in the coffins, worshiped and after the burial it had been worshiped every year officially by the deceased` descendants. Deceased who was common person was dressed with his/her best clothes and was put in calm position and wrapped with felt. All deceased was buried only in the north from the deceased former dwelling but can be buried in different ways as on the tree branch, or in the depthless grave hole, or on the earth surface and covered with stone pile and etc. according to the lama`s astrology calculation (Bichurin, 1828. P. 186). In Dariganga “on the on the welcomed place put felt and the main thing was to place the pelvic hole of the deceased had to be matched with arrow stacked in the ground (Badma-Oyu, 2005. P. 205-212)”.

The custom to put white lamb skin under the deceased pelvic has kept until now. The custom to put white lamb skin under the deceased pelvic and in the grave hole burial and put white sheep skin under the deceased during the burial on the earth surface was followed in the burial in Zuun shivee mountain in which four sheep legs and head were left its skin and put under the deceased as we think clearly. Several elements of common burial on the earth surface during the Buddhism spread and elements of middle age burials in the grave hole at its extinction period are seen in this burial (Fig. 7; Fig. 8).

Porcelain fragments have been found in the monastery and fortress ruins in our country not so rarely. Edges of white and blue porcelain cup edge and bottom

fragments were excavated in Saridag monastery ruins, Erdene soum, Central aimag (Saridagiin hiid..., 2019. P. 406-407. Fig. № 18) and fragments and whole Chinese porcelain items belonged to the XVIII-XX centuries were found in the Shar monastery ruins on the left bank of Buyant river, Khovd town (Ozheredova, Ozheredov, 2011. P. 540-545; Ozheredova, Ozheredov, 2012. P. 409-417). These findings resemble to the findings with porcelain item excavated in Zuun Shivee mountain burial with their date and kept condition. However, the finding in Zuun Shivee was found in whole state firstly.

The porcelain cup found in Zuun Shivee gives opportunity to determine the precise date of the burial having big science significance (Fig. 9). Moreover, same fragments found in the fortress ruins near the spring (Fortress №1, Zuun shivee) in chosen excavation will become the rare findings for determination of the burial and fortress date. As the porcelain catalog in the network and other sources show this finding was made in Jingdezhen town, the world porcelain capital city and belongs to the porcelain type *with blue and white dragons*. There is the information with little mistake that it was made at the beginning of the Ming dynasty or in the XY century, clearly from 1560 to 1590 (ancientpoint.com)³.

³ http://ancientpoint.com/imgs/a/b/d/v/u/15thc_ming_dynasty_blue__white_vase_designed_plate_bowl_signed_5_lgw.jpg

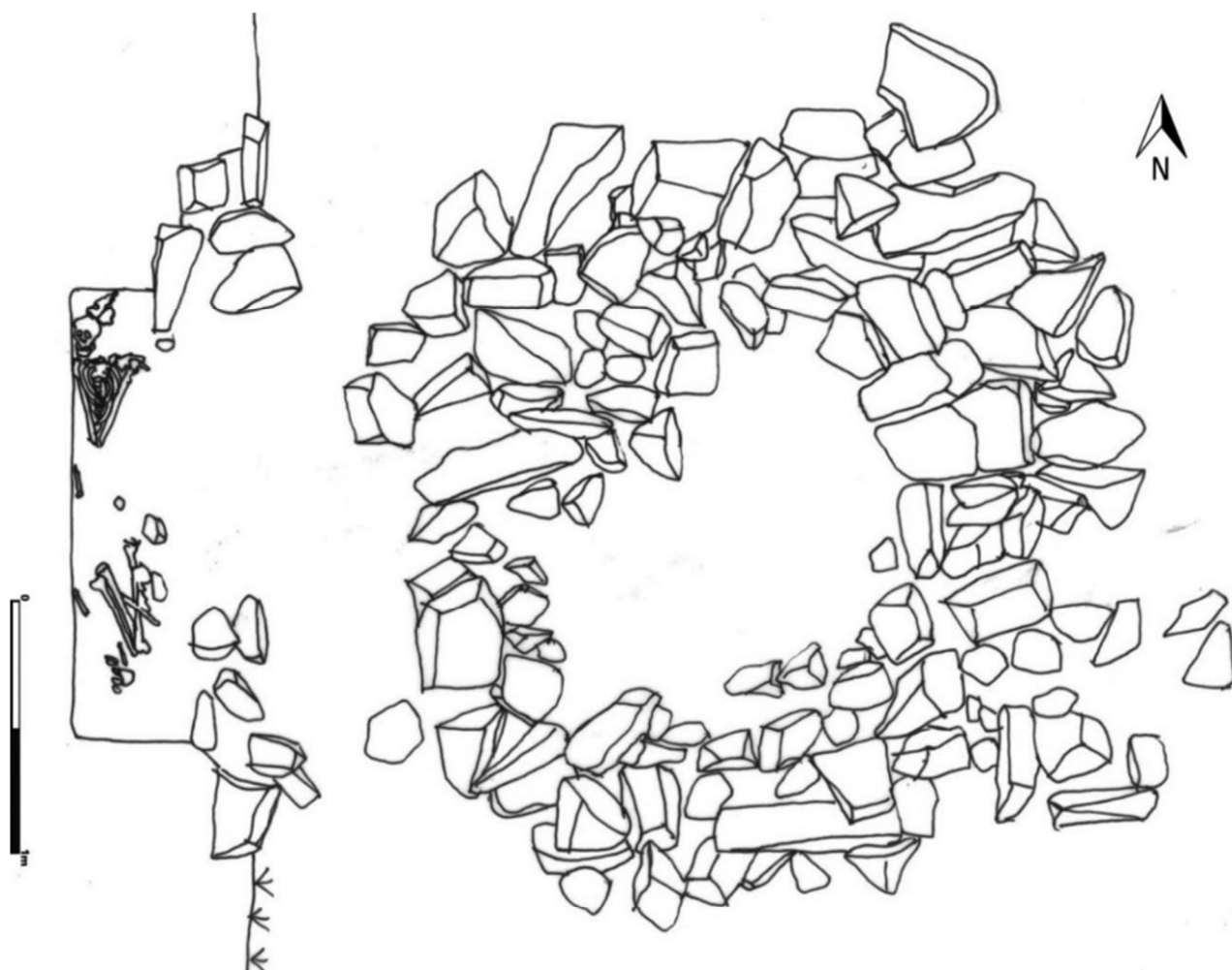


Fig. 7. Zuun Shivee, grave 3. Inner structure of the burial
Рис. 7. Зуун шивээ, могила 3. Внутреннее устройство погребения



Fig. 8. Zuun Shivee, grave 3. Mongolian Burial that belongs to the period from the XVII century to the XVIII century
Рис.8. Зуун шивээ, могила 3. Монгольское захоронение, относящееся к периоду с XVII века по XVIII век



Fig. 9. Zuun Shivee, grave 3. Blue and white cup, Ming period

Рис. 9. Зуун шивээ, могила 3. Сине-белая чашка, период Мин

Ethnologist Ts. Ayush wrote in his report of his study in several Durvud soums: “Thee first cup of tea of that day put near the deceased and every first part of every newly prepared tea was added and finally the tea on the cup were sprinkled to the deceased when he/she was taken away for burial and the cup was put near the buried deceased” (Ayush, 2019. P. 264). As was described in abovementioned drawing by B.B.Bambayev the deceased lies in “lion” position and dombo (Mongolian kettle) and cup were put near the deceased. The own cup of the deceased had significance for the burial rituals in the late period. Therefore, it is clear that blue and white cup in the considered burial is the cup that belonged to the deceased or used for the burial rituals.

Thus, date of the burial is tended to be determined as period from XY to XVI century tentatively and it is significant being the finding that can show the components of Mongolian burial ritual in the at the beginning of Buddhism introduction into Mongolia and in the state disunion. As the deceased lies Buddhism ritual influenced on the burial despite the any its culture items are absent. Beginning this period burial of deceased in the grave hole was extinct and burial on the earth surface began according to the Buddhism ideology. Therefore, as we consider this burial belongs to the period before XVI century or before the intensive introduction of the Buddhism ideology.

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The expedition team of “From the Khatny Bulag secrets” project made excavations of three Mongolian burials that belonged to three different period near the oasis “Khatny Bulag”, Khatanbulag Soum, Dornogovi Aimag from 2016 to 2018. In the first burial Khond №4 there was buried only a finger of a deceased with his/her bronze mirror and it belongs to the period from IX to X centuries as the mirror design shows. The burial №1 in Baruun shivee mountain back slope represents the Mongolian burial of the XIII century as the bronze mirror with the certifying writing by an official in the period of Jin dynasty and burial ritual show. The burial №3 in Zuun Shivee mountain belongs to the comparatively late period, in other words, in the period when the Buddhism began to be introduced into Mongolia as the blue and white cup and “Lion” position of the deceased show. It is unusual that the burial of that period was excavated firstly in Mongolia. These burials excavated near the Khatny Bulag are the rare contributions to the Mongolian burial study as we believe.

Conclusion

Excavation of cemetery that belong to three different periods were made near the oasis Khatny Bulag, Khatanbulag Soum, Dornogobi Aimag made by expedition team from 2016 to 2018. Khond №4, the first burial has a mirror and a finger, that presents the deceased. As the mirror design feature shows it belongs to the IX-X century or to period before it. However, the burial №1 at the north slope of the Baruun shivee mountain represents Mongolian burials in the XIII century as the mirror confirmed by an official of the Jin State 金朝 (AD 1115-1234) and other objects of burial ritual show clearly.

The burial №3 on the Zuun Shivee mountain belongs to the later period when Buddhism introduced into the Mongolian life as the white and blue porcelain of the Ming dynasty (AD1368-1644) period and deceased that “lies as a lion”. This burial is special because it was found in the Mongolian territory first time. These burials will be the big contribution to the study of Mongolian burials as we think without hesitation.

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