

**FROM THE CAVE TO TEMPLE:
A STUDY ON MEMORY NARRATIVE THROUGH DAYAN DEREH MYPHOLOGY**

Abstract: This thesis aims to explore memory narrative of mythology community through analysis of the Dayan Dereh mythology that is based on the Dayan Dereh cave of Khovsgol aimag, Mongolia. However, the introduction of Tibet Buddhism Dayan Dereh temple incorporated new religious characters such as Dalai Lama and monks to the original mythology. Hence, this shows that the mythology tells of residents' history that were not recorded in the form of memory narrative.

Keyword: Dayan Dereh, Dalai Lama, monks, cave, temple, Shamanism, Tibet Buddhism, memory narrative.

Introduction

This thesis aims to explore memory narrative of mythic community through analysis of the Dayan Dereh mythology. In Khovsgol aimag of Mongolia, there is a Dayan Dereh cave that the local residents consider sacred. Dayan Dereh was the first shaman of Mongolia, and in his death, he turned into a stone. Local residents believe that this stone is located in the cave of Khovsgol aimag, and hence gave the name "Dayan Dereh cave." The shamanistic ritual for Dayan Dereh, the god of shamans in the cave, is still performed up to this day, aiding in the preservation of the Dayan Dereh cave and its mythologies. The fact that the mythology reflects memory of mythic community is important. The appearance of the religious such as Dalai Lama indicates that the Buddhism had an impact on content of the mythology. The character's pattern in the mythology shows how the mythic community has passed down the impact of such event. In other words, through the analysis of the Dayan Dereh mythology, we can take into consideration the history of the mythic community that are not recorded in forms of official documents. The data of this thesis will include not only the analysis of Mongolia references but also Korea references that Korean scholar recorded and translate.

Pattern and Meaning in different versions of the Dayan Dereh Mythology

Luvsandanzanzanchan in his early days wrote a Buddhist book on the Shaman God, Dayan Dereh. This book explains the Tibet Buddhist methods to worship and offer memorial services to Dayan Dereh, with intentions of keeping the Dayan Dereh faith under the influences of the Tibet Buddhism [Heissig, 2003, p. 88-89]. Though several other Gods of the Mongolia Shamanism has been absorbed by Tibet Buddhism in this manner, this historical event was manifested in the Dayan Dereh mythology through scenes such as the clash between Dalai Rama and Dayan Dereh.

In one version of the Dayan Dereh mythology, Dayan Dereh and Dalai Rama bets on who can save more human beings, which is a representation of the Buddhism belief of "Relief of Mankind." Because all the gods of heaven and earth were aiding Dayan Dereh, he is depicted to be stronger than Dalai Rama. Dalai Rama loses the bet, acknowledges the power of Dayan Dereh and recommends him to proceed to Mongolia, where someone like him is needed [Цэрэнсодном, 2001, p. 190]. It is interesting to note that it was Dayan Dereh, and not Dalai Rama, who won a bet of Buddhism characteristics. Such versions of the mythology represent well how the Dayan Dereh faith is more powerful than the Tibet Buddhism.

Another version of the same mythology, Dayan Dereh and his siblings loses in a debate with Dalai Ramah, which causes them to be expelled to Mongolia [Lee, 2010, p. 277]. Here, the defeat of Dayan Dereh and his siblings must be noted for it implies that powers of Shamanism cannot surpass the Tibet Buddhism. Furthermore, by mentioning that not only Dayan Dereh himself, but also his siblings, experienced defeat shows that even the combined strength of Shamanism cannot win against Tibet Buddhism, further weakens the authority of the Dayan Dereh Faith. After the battle, Dalai Rama does not suggest, but rather orders Dayan Dereh to go to Mongolia and be faithful to Genghis Khan.

In a similar version that further humiliates Shamanism tells of two high priests who dress Dayan Dereh in Buddhist Monk robes and teach the doctrine of Buddhism before sending Dayan Dereh back to Mongolia. Even the very beginning of this mythology shows a scene where Shamanism borrows the power of Buddhism when Dayan Dereh, the teacher of nine Black Shamans leaves for Lha-sa to meet the two high priests [Цэрэнсодном, 2001, p. 188-189]. The problem is that Shamanism's power has already hit rock bottom. Dayan Dereh is humiliated by being locked up by the village's people in a monk's shed, before being meeting the two high priests instead of Dalai Rama. The act of sending Dereh to Mongolia illustrates how Tibet Buddhism could control Shamanism even without the help of Dalai Rama. However, Dayan Dereh feels shame in wearing the Monk's robe and changes out of it before going back home,

showing the last pride of Shamanism.

A much more serious version talks of Dayan Dereh devoting himself to the Yellow Hat Buddhism [Lee, 2010, p. 279]. This version has historical backgrounds as well, for around in the 19th century, real life rumors that the Dayan Dereh Faith petitioned to be included in the Yellow Hat Buddhism. Mongolia was in favor of this rumor and worked to spread and promote it. They changed the Shaman robes of the Dayan Dereh Stone Statue to that of lama's robe, then built a small temple nearby where 3 monks were assigned to perform a Buddhism memorial service, which angered the Shamans of the Dayan Dereh faith. Nevertheless, the core of Shamanism was converted to Yellow Hat Buddhism. In the 1834, the monks that were serving Dayan Dereh received a new name from the high priests, now serving a Tibet Buddhist god called Očirvaan. Hence, mythology of the devotion of Dayan Dereh to the Yellow Hats is based from historical facts.

The interesting fact is that in the mythological narrative, they blame the devotion of Dayan Dereh to the Yellow Hat Buddhism to the faults of Shamanism. Dayan Dereh loses his younger sister during a battle with other Shamans and turns to Yellow Hat Buddhism in despair. This plot works as a narrative device in justification to Dayan Dereh's devotion to Yellow Hat Buddhism. At the base of all these lies the main problem, inner conflict within Shamanism. It shows the historical battle of Khovsgol aimag, Darhad aimag, Henti aimag to take control of Shamanism, especially how the Darhad aimag's shamans who worshipped Dayan Dereh were prevented from going back to their homes.

The story of Dayan Dereh turning to the Yellow Hat Buddhism for comfort exposes the inner conflicts of Shamanism, and the Tibet Buddhism who is benefitting from this exposure stays hidden. The Tibet Buddhism surface only once the conflict ends and gives a rank, temple and name to the Stone Statue of Dayan Dereh in order to convert the Shamans to their religion. However, the name they gave, Dayan Dereh monks, is nothing more than a facade. We know for a fact that it, along with the monks that serve Dayan Dereh, was quickly converted to that of Očirvaan.

However, this story lacks the fact that the national authorities have aggressively promoted the Tibet Buddhism. Over the course of history, Mongolia experiences 2 waves of Tibet Buddhism Missions, both by the orders of the ruling class. The 1st wave was the appearance of Tibet Buddhist lamas Mongolian palaces in line with the petitions of the 13th century Yuan China. The 2nd wave was in the 16th century, when Altan Khan invites the leader of Yellow Hat Buddhism, Sonam Gyatso, to Mongolia. Altan Khan and Sonam Gyatso makes a new rule that no longer allows the practice Shamanism and converts Mongolians to Yellow Hat Buddhism [Heissig, 2003, p. 55-60].

Hence, the oppression of Shamanism during the second mission wave gave power and authority to the Tibet Buddhism. It became forbidden to own Shamanism's song to god and Ongon, while the Buddhist book and Buddha Statue rose in popularity. Dalai Rama, along with the sponsors of the Mongolian Palace, has brought all these change to Mongolia. National Power and Tibet Buddhism oppressed shamanism because the ruling class figured that the Yellow Hat Buddhism could improve their political authority and give them more power. Hence, their personal donations have ensured that Yellow Hat Buddhism could reach the people. Later, a law that even dictates that one son from the families of the ruling class must enter monkhood was passed. This law intends for the ruling class to take hold of both the Tibet Buddhism and National Power, so that they can take advantage of the benefits of the firm relationship of the two major powers [Heissig, 2003, p. 75-91].

The Shamans were angered by such tragic reality. This anger is depicted in the Mythology as the shamans chases after Dayan Dereh to kill him when they found out about his devotion to Yellow Hat Buddhism. Dayan Dereh is the first shaman, shaman of the shaman, and the Shaman God. Hence, the choice of Dayan Dereh to serve the Yellow Hat Buddhism does not only affect him alone, but rather the fate of the whole Shamanism community. Thus, the hate and assassination attempt of the shamans in the mythological narratives would have been expected, for his betrayal of Shamanism could not be forgiven. This is the reason why the assassination and tracking of Dayan Dereh is as important as a plot as his escape.

Conclusion

The following research is an analysis of the Dayan Dereh Mythology in the Mongolian Social-cultural contexts. The Dayan Dereh mythology shows the fact Shamanism experiences oppression from the Tibet Buddhism and National Political Power. However, these details were not documented in any historical records, and hence, the Dayan Dereh Mythology could be considered a memory narrative that contain the memory of the community. This research was not able to include the current versions of the mythology, and the researchers plan to perform fieldwork in Mongolia to mend such shortcomings in the future studies.

Literature

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