

THE ORAL HISTORY OF TWENTIETH CENTURY MONGOLIA



Dolgorjav

Basic information

Interviewee ID: 990274
Name: Dolgorjav
Parent's name: Jamba
Ovog: Harchin
Sex: f
Year of Birth: 1942
Ethnicity: Myangad

Additional Information

Education: incomplete secondary
Notes on education: This most likely means 7 years of schooling.
Work: retired
Belief: none
Born in: Myangad sum, Hovd aimag
Lives in: Bayanbuural sum (or part of UB), Töv aimag
Mother's profession: passed away
Father's profession: passed away

Themes for this interview are:

(Please click on a theme to see more interviews on that topic)
environment; work; family; childhood;

Alternative keywords suggested by readers for this interview are: (Please click on a keyword to see more interviews, if any, on that topic)

Myangad people; Myangad customs; Myangad dialect; sacred mountains;

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Translation:

Baasanhüü -

Could you please tell us about the Myangad people? What is their origin, what are their peculiarities? Where have they been living?

Dolgorjav -

The Myangad people originally come from Hövsgöl, they separated from the Hövsgöl Darhads. There is a lot about them in history books, you don't need me to tell you about it. They used to transport their small gers, the walls and the pillars on he-goats.

Baasanhüü -

Mmh.

Dolgorjav -

A group of people separated and moved to today's Myangad. Beyond the Myangad Sum in Hovd Aimag, there is the Ögön Datsan. It is said that they first went there and then followed the river Hovd...the Myangad asked for land there, but they weren't given any. They were told that they would be given land only if they brought about 1000 men.

Baasanhüü -

Mmh.

Dolgorjav -

They didn't have one thousand men. So they made the women who had reached 18 let down their hair and braided it into a single plait. Then the women and men went together and they said that now they had 1000 men and they were given the name Myangaad. However, today in the books they are called Myangad. The music and songs are just like those of the Hövsgöl people, you know.

Baasanhüü -

Mmh.

Dolgorjav -

Yes, they are very melodious...the songs from Hövsgöl are just like that. The Myangad have the same melodious songs. They like songs and they like the fiddle. They help each other very much, since very early times.

Baasanhüü -

Mmh.

Dolgorjav -

From the river Hovd they go to the countryside. In June, the river jumps its banks so you can't stay there. Before I told you that I stayed behind with my mother.

Baasanhüü -

Yes.

Dolgorjav -

The brigade leader helped the poor and those who had little manpower to move their gers away from there. And those who had already moved to the summer pastures came back to help the other families, those who didn't have any means of transportation and those who didn't have enough manpower. They organized this kind of work. The Myangad along the river Hovd...in June if they get caught in the floods, their animals don't manage to get out of it anymore.

Baasanhüü -

Mmh.

Dolgorjav -

So they were moved away from there all together. The Myangad are usually very good with water. They take off the saddle and cross the river by tying the saddle to the horse tails and having it pulled across the water. They drive the sheep and the goats into the river at the upper reaches and drive them out at the lower reaches. Such strange people. Their main peculiarity is that they do both, herding and agriculture. Since the establishment of the cooperatives, their place is called the 7th and the 10th place.

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Baasanhüü -
I see.

Dolgorjav -
The Myangad Sum is in today's Buyant Sum. That's where they do agriculture. They grow pumpkins, watermelons and tungva. Some do agriculture and some herd livestock. They are people like that. They call their fathers adai and their mothers avai.

Baasanhüü -
Mmh.

Dolgorjav -
Instead of saying manai aav we say adai. Still today the Myangad talk like that 'My adai did this, my avai did that.' In recent years, beginning from the 1980s people have started to use aav and eej and they are forgetting the other expressions. They also started to use emee and övöö a lot. In the old days, the men would go haymaking along the river Hovd. They would cover their heads with a one-meter long white kerchief...and in order to protect themselves from outsiders they fitted their gers with a black skirting.

Baasanhüü -
What is ...?

Dolgorjav -
You know the skirt of a ger, right?

Baasanhüü -
All around it?

Dolgorjav -
Yes, it was black.

Baasanhüü -
Was this just a custom?

Dolgorjav -
Yes, it is a custom. It was used in order to protect oneself from strangers. You know the Altanhöhii mountain, the one that it is being worshipped.

Baasanhüü -
Mmh.

Dolgorjav -
An offering was made just recently, four years ago. The Myangad highly value the Altanhöhii worship. Did I tell you about the water of the River Hovd?

Baasanhüü -
Mmh.

Dolgorjav -
When they cross the river Hovd, children, women, well everybody calls it Öndörhöhii instead of Altanhöhii. They go ahead calling 'My Öndlrhöhii, my Ondörhöhii, my Öndörhöhii.' They always call 'Öndörhöhii', when the water goes over the horses and they are afraid of the water. They generally call 'My Öndörhöhii' when they are scared of something.

Baasanhüü -
Mmh.

Dolgorjav -
It's a local custom. I have been there since I graduated from the Teachers College, so I don't know how things have changed. Once in a while I meet some relatives during the Tsagaan Sar, but I don't have any deeper insight. With regards to mutual aid and education they are really...when I went there for the first time, you know. Since then...What Russian book is it again? It says that the Myangad groups became brigades. From very early times, the Myangad were very friendly to each other. As far as I know the Myangad brigades are called Bulan, Gahait, Mörön, Aruu and Hujirt.

Baasanhüü -
They are all separate?

Dolgorjav -
Yes. They are all different. During the horserace at the naadam they compete with each other 'The horse from Gahait won, the horse from Bulan won.'

Baasanhüü -
Ah.

Dolgorjav -
Yes.

Baasanhüü -
So they are a bit like ovsogs?

Dolgorjav -
Yes. But they also have separate ovsogs.

Baasanhüü -
Mmh.

Dolgorjav -
Today they are divided into bags. The Gahait is the 12th bag, Mörön is the 11th bag, Hujirt is the 10th bag, and the third bag is Bulan. This is how they have been divided into bags. We are from Bulan. My father is from Mörön, and my mother from Gahait.

Baasanhüü -
Mmh.

Dolgorjav -
All districts have boundaries. From here to there, that's Mörön. This is Mörön, this is Gahait, this is Hujirt, this is Bulan. They are divided into groups. This is an ancient tradition. Then there is the Zeer Lake in Myangad.

Baasanhüü -
Is it in Myangad Sum?

Dolgorjav -
Ah. Further away in the countryside.

Baasanhüü -
Mmh.

Dolgorjav -
If you go south from the Öndörhöhii...you find Lake Zeer and that's where the 11th, the 12th and the 10th bag are situated. The area around the lake is organized like this, there is the lake and then the mountains.

Baasanhüü -
I see.

Dolgorjav -
On this side, it's an open landscape and that's where the 10th bag is situated, that is Hujirt. The 11th is here, this is Gahait and this is Bulan. And when I was little we used to meet here on the shore of the lake.

Baasanhüü -
You would camp there?

Dolgorjav -
Yes. We would stay there two to seven days...from there we would go and visit our relatives. When going on visits....I was little then and to me it looked like a mirror and the ails seemed to be sitting in the lake. Also the mountains seemed to be inside the lake. It looks beautiful when people are galloping along the shore. But there is no drinking water. People have to dig the ground to find drinking water. You can't drink the lake water. There is a well and people would crowd together there and spend the night there to get water.

Baasanhüü -
They were queuing?

Dolgorjav -
Yes. It's so interesting. They would meet there once and stay on. We Myangad people have excitable hearts.

Baasanhüü -
Mmh.

Dolgorjav -
They get all excited when they see each other. During the naadam, first of all people dress up and then they get together at the naadam square in the countryside. It's the square in the sum center. There used to be a man called Bayasaa, he used to install a radio and loudspeakers on the square. They used them to make a lot of music and they would enjoy themselves very much. Myangad are people like that and they are also good workers.

Baasanhüü -
Mmh.

Dolgorjav -
Myangad are very friendly people. They live on the Erdenebüren side of the River Hovd....where the Hovd divides into two arms.

Baasanhüü -
I see.

Dolgorjav -
The Myagad live here between the two arms and the Erdenbüren people live here. The two rivers...

Baasanhüü -
They are neighboring sums.

Dolgorjav -
Mmh yes. They are friendly with each other. They just cross the river to visit each other and celebrate together. The summer pastures of the Myangad are here on this side, bordering with Ölgii Sum in Uvs Aimag.

Baasanhüü -
Mmh.

Dolgorjav -
We also go to festivities there. They sing very well, maybe because they like festivities so much. The water from the Ölgii area flows through our territory. It is said that that's why people from Ölgii Sum come to the Altanhöhii worship ceremony, as well. Only men can go on the Altanhöhii mountain, which we call Öndörhöhii. Women are not allowed. That's the custom. When I was little we were also told never to relieve ourselves facing the Höhii.

Baasanhüü -
I see.

Dolgorjav -
Yes. On the other side....there...the Höhii is here and the Tsambagarav of Erdenbüren is here.

Baasanhüü -
Mmh.

Dolgorjav -
So the Höhii is here and especially women are not allowed to relieve themselves looking at the mountain. This one has male characteristics...and this has female characteristics. This is why it is the fiercest mountain. It's beautiful...this is why we were told that we had to look into that direction when peeing. When we were little people said 'Look into that direction when you pee.' When old people saw children peeing in that direction they would faint, you know. This is how much respect they had. On top of the Öndörhöhii, and the Tsambagarav....people didn't go up the Öndörhöhii. And it was said that strangers were not allowed to go on the Öndörhöhii. Recently it has become a worshipped mountain and even the president climbs it. Who knows whether this is all right. In the old days, only one lama would come and read scriptures on the way...On that other side of the Höhii, the Altanhöhii, there are the bones of an Ööld lama. He was very educated and wanted to go to the oovo to read the scriptures, but the mountain didn't accept him and his horse dragged him to death on the way. People talk about the bones of the lama saying 0, 12, 51 (the numbers are marked as being of unclear meaning in the original transcript).

Baasanhüü -
Mmh.

Dolgorjav -
This is the history of this place. The natural environment is incredible. Sea-buckthorn and all sorts of other plants grow along the River Hovd. On the Öndörhöhii there are all these beautiful animals, like Mountain Goats and Wild Sheep. Along the river there are hogs. People don't hunt them, when I was little they didn't even hunt marmots. The Höhii Mountain is the master, people said that one cannot take anything from it. Later, in the 1980s, people from the Ministry of Hunting said 'Your Höhii Mountain really is a difficult place.' The hunters had shot a Mountain Goat and went to get it. Two Wild Sheep and a Mountain Goat....they were standing there beautifully waiting. But then they ran to a place where humans can't go and died there. It's a difficult place, people say that it can defend itself very well. People don't pick wild onions. People say 'Go somewhere else to pick onions, you can't do it on the Öndörhöhii.' The Öndörhöhii is the place which we worship and protect the most. I really do that. With my mother...I remember when I went to the state farm.

Baasanhüü -
Mmh.

Dolgorjav -
She was shouting a lot when we went to the Öndörhöhii state farm.

Baasanhüü -
Ah.

Dolgorjav -
I dreamt of a tall blue man and when I told the other students they made fun of me. The Öndörhöhii is a special mountain which has to be worshipped very carefully. Then there is Lake Zeer. Also Lake Zeer is a very beautiful place. Further south there is Tsakhiur and then there is Bürgedei. It's a beautiful place, too. There is Halzan Bürgedei. And then you get to the sum center. South of the River Hovd there is Torhi Ulaan, a place with rocks like this. It is in the south of Myangad south of the river. According to Myangad customs, Torhi Ulaan is the child of Öndörhöhii and Tsambagarav. It is a special place, too. Beyond it there is Jargalant, it is said to be their beloved child, too. In every place...it seems a territory where places were terribly protected.

Baasanhüü -
Mmh.

Dolgorjav -
Myangad women are very masculine, that's interesting too.

Baasanhüü -
I see.

Dolgorjav -
They are very talkative. Sometimes they say things like 'Ee, ihee ch alag daa.' That's our dialect.

Baasanhüü -
I see.

Dolgorjav -
Our children make fun of them. They went to Myngad and said 'The Myngad are so strange.' I asked 'Why' and they replied 'They say tamia instead of temee. When they pity somebody they say ihee ch alag daa, ivii muu ihee ch alag daa! And 'Our bad Dorj has come' and things like that.' That's their dialect. They also use the expression nutag sahia.

Baasanhüü -
Nutag sahi?

Dolgorjav -
Yes. They usually say it to children. When they get angry with a child they say nutag sahi, which means 'You stay here to protect the land', in other words 'Die!' There are a lot of such strange incomprehensible expressions. Men have a strange expression for ihee alag daa, but I won't say it. Then everybody says 'yagad geltei'. There are people who know it but they don't say it. People who don't know it, they just ignore it. It's a really bad word. There are such strange expressions. It means 'poor thing', they say ishig haichlagdaa ee har shaaraa. It means that they love a person a lot, but people don't understand why they say ehee ch alag daa or ihee ch alag daa. I still don't understand why they say it. It is a strange dialect, there are many strange strange dialects.

Baasanhüü -
Do the Myngad also have specific customs?

Dolgorjav -
Oh, yes.

Baasanhüü -
Something very specific...

Dolgorjav -
Mmh. One interesting custom is ...well, the Myngad are proud of being able to cross the water. In addition they love and protect the water along the River Hovd very much. This is special.

Baasanhüü -
Mmh.

Dolgorjav -
There's one more specific thing. They use boats. Especially when I was little Myngad children would use boats a lot. They are not afraid of the water, but master it and move freely across it. Nevertheless they loved and protected the water a lot. It seems that in recent years people have lost their respect for it. They have forgotten the rules of behavior and I hear that many people die in the water.

Baasanhüü -
Oh.

Dolgorjav -
It means that they are forgetting their customs.

Baasanhüü -
Yes.

Dolgorjav -
Maybe they have lost their respect, or maybe they have lost the knowledge of how to cross it. Maybe they think that they know how to manage the water just because they are Myngad.

Baasanhüü -
Ah. So they don't learn it?

Dolgorjav -
Ah. They go and they cross the River Hovd....The most important custom is that young people swim really well and cross the river swimming. When animals or people drowned they were people who could go and find them. When I was little there was a guy called Danaajav. He is old now, over 70.

Baasanhüü -
Mmh.

Dolgorjav -
He could swim for several hours. I used to find the bodies of people who had drowned because they didn't know the water. Recently, people have stopped learning how to do this from the old people. So the Myngad are good in the water and they also respect horses.

Baasanhüü -
Mmh.

Dolgorjav -
The Myngad customs related to horses are very...maybe you have seen the Myngad Shuvuun Saraal on TV, it was very famous in Mongolia.

Baasanhüü -
Mmh. Was it a horse?

Dolgorjav -
Yes. People said that it could gallop at 60mph. At that time, not even a '69' truck could go that fast. It was a very fast horse.

Baasanhüü -
Right.

Dolgorjav -
Therefore also with the horses they are very...strange...the horses are very...maybe one could call it bold? They have the customary ability to love and respect horses. Sometimes they show Myngad customs on TV. They show how they keep the head of their horse.

Baasanhüü -
Mmh.

Dolgorjav -
People preserved the head of a race horse that died a long time ago. It shows their respect for horses.

Baasanhüü -
Mmh.

Dolgorjav -
That's why they treat their horses and livestock well. They have that kind of tradition. And they have the custom of helping each other very much. I don't know whether they still have that though. It is an ancient custom and the most beautiful tradition of the Myngad. I observed that a lot when I went to other people's homeland. They would never abandon anybody of their brigade when they are outside, they will drag everybody along no matter what happens. They have good hearts, they would never push away somebody who is crying and grieving. They are very socially oriented. That's their custom. They like to cooperate, that's how it is.

Baasanhüü -

Could you tell us about your childhood, which you spent among the Myangad.

Dolgorjav -

I have memories from my childhood. I milked the cows. I went to school, first grade.

Baasanhüü -

Mmh.

Dolgorjav -

All children in the first grade...Bayasaa, the projectionist from the sum center...I told you before about the naadam square.

Baasanhüü -

Yes.

Dolgorjav -

Bayasaa guai would load the film projector on a camel. He would load it and then he would gather the children from the summer pastures and perform concerts with us.

Baasanhüü -

Mmh.

Dolgorjav -

We performed while they milked the cows. I told you that I had the habit to sleep a little during the day. In those times I stopped sleeping. All the fourth- and fifth-graders. He would take his movies and perform concerts in the ails. He also did agitation work. He made us sing and recite poems. He also made us kill squirrels. He gave us the task to hunt squirrels. I was eight, no, I was eleven or twelve then. I tied a three-liter churn to the saddle and went to hunt squirrels. We would fill their dens with water from the churn. The brigade was given a plan for hunting squirrels and it was usually fulfilled. There was talk that people overfulfilled it. At the factory...I don't know if you know that, but the place that took the milk was called 'factory'.

Baasanhüü -

Ah.

Dolgorjav -

The ails there used to make the soles for the Mongolian boots. The women gave each of us 11-, 12-, 13-year old girls boot soles.

Baasanhüü -

I see.

Dolgorjav -

They scrubbed the soles with white cloth and gave them to us. We used to sew the outer edge of the soles. Do you know what that is? We called it irmeg, davhraga irmeg.

Baasanhüü -

Mmh.

Dolgorjav -

When we went to deliver the milk all the girls would sit in a row, it was very beautiful. We were sitting five to six meters away from the milk and sewing the edges of the soles. It was very interesting. They used children's labor in such an adorable way.

Baasanhüü -

Yes.

Dolgorjav -

The girls did it all very beautifully. All the children edged them very nicely. How did I understand this? When I went to the Teachers College I realized that children in other places didn't edge the boot soles.

Baasanhüü -

Mmh.

Dolgorjav -

I think it was a peculiarity of those people. I have interesting memories from my childhood. It seems that we cooperated very well. When we went to hunt the squirrels, the male would come out without the females and bite our hands. We used to run away with bleeding hands, but we would still perform the concerts. We were serious like adults, we didn't run about like children do. It probably had an influence on the children. I have such memories. I told you already that was an only child.

Baasanhüü -

Mmh.

Dolgorjav -

When I was six...no four years old, I went to the Otgon Tenger Mineral Spring on a camel, because my mother's legs were hurting. Our people went to the spring on camels, about 60 Myangad families took their small gers and went there.

Baasanhüü -

Mmh.

Dolgorjav -

People talk about the thorns. When my mother got sick, the three of us went to this land with the thorns. My father took us there in June. Thinking about it, we usually went there in July or at the end of August. People went to the Otgon Tenger Spring on camels or horses. While we went there, my mother's legs were hurting. People collected firewood along the way. In the meantime I was sitting naked in a basket and my mother was sitting on a camel.

Baasanhüü -

Mmh.

Dolgorjav -

My father made me sit in a basket on one side of the camel and went off. Then I got out...I was four but I remember it well. I remember it very clearly. I was naked and maybe I was cold in the gently blowing wind. I pulled loose the strap of the basket and ran toward the other camel...I climbed into the full basket on the camel. After I got in, the camel stood up. A young girl of maybe 18 or 19 was holding the camel halter.

Baasanhüü -

Mmh.

Dolgorjav -

When the camel got up, the mat that my mother was sitting on slid on the camel's neck. The camel bucked and ran off, pulling me behind. I remember it very clearly, it was strange. I was in the bumping basket and cried 'Avai, avai, I am here.'

Baasanhüü -

Mmh.

Dolgorjav -

I don't know where I was, but suddenly I saw my mother standing in front of me, who before had been saying that her leg was hurting. The fear that her only daughter might be killed made her forget the pain. People said that I scared them to death. 'If she dies, those two won't have any reason to live,' they thought. My father was a big man, he ran after the camel and planted himself in front of it.

Baasanhüü -

Mmh.

Dolgorjav -

Even though my mother's legs hurt, she approached from behind. They reached me before the people on horses did. I wasn't injured. People thought that I was dead, because the basket had been between the camels legs. My father grabbed the camel by its ears and struggled with it.

Baasanhüü -

Mmh.

Dolgorjav -

He clung to its head and didn't let go. He was so out of his mind that he almost didn't understand when people shouted 'Hey, your daughter is here, the child is here.' I ran towards him crying 'Adai, adai!' and he let the camel go and cried 'My daughter!'. Human beings are strange. I have these strange memories. I still remember how he struggled with the camel holding it by its ears and how I was in the basket. I remember how we all went to the Otgon Tenger Spring and came back full of joy. This is what I remember. The old people who were there at that time they have already died. Of course they have already passed away, because I am over sixty, about to turn 70. When I went to school, they would call after me 'Ee chaavaas!'

We really have a lot of dialectical expressions. Whenever they saw me, the old women would say 'Ee chaavaas, this girl scared us to death when we went to the Otgon Tenger Spring.' And also the men would say 'We felt like dying, you almost made us go into the river.' Such strange memories.

Baasanhüü -

Which event had the greatest impact on your life?

Dolgorjav -

I think what had the deepest influence on me was my environment. Many things happen while you work and live. I also lost my two daughters. It was very painful, but my colleagues, the people from my collective, they lifted me up. And also my relatives. Even though my father died very early, I very much cherish the memory of my paternal uncles. They influenced me a lot. When my father died, they came, driving the cooperative livestock. One of my uncles said 'When our daughter comes, we will pay for her school expenses.' Then he gave me 300 tögrög. That pushed me a lot.

Baasanhüü -

Mmh.

Dolgorjav -

One time I became interested in dancing and music, and I wanted to quit school. But when they gave me the money, they gave me a difficult task and I couldn't leave. They always called me 'my daughter', even when I had become old. Most of them have died. When we met them, my children would ask why they call me 'our daughter'. They got used to it from when they were little. Another thing that influenced me a lot is that I always wanted to honour my father's name. I suffered a lot, but thanks to their strength and influence I felt never alone.

Baasanhüü -

Mmh.

Dolgorjav -

I became deputy governor of the province and champion teacher. On all these awards there was the name Jambyn Dolgorjav, so it was as if I was always together with my father. I didn't go to the 50th anniversary of one sum, because I had many children. One of my uncles went there from the city and asked me 'My daughter, why did you not come to the opening ceremony of the meeting?'

Baasanhüü -

Mmh.

Dolgorjav -

I explained why I hadn't been able to go, and my uncle said that he was very happy. He said 'My daughter is champion teacher of the province and deputy governor for the second time. I am really happy about how you honour your father's name. There was a place reserved for you as the deputy governor, but you didn't come.' Thinking about that, I think that we have to positively influence our children and young people, right?

Baasanhüü -

Mmh. .

Dolgorjav -

We have to find the right method, otherwise people might go down another way if you tell them that they are spoiled idiots.

Baasanhüü -

In order to show what kind of person they are?

Dolgorjav -

Yes. In addition, some of my maternal uncles used to say 'She is a female and she was always sitting on her father's shoulders. She can't become a good person for she has used all her luck when she was a child.' My maternal relatives used to say that.

Baasanhüü -

Mmh.

Dolgorjav -

If they had said 'She has killed our brother', maybe I would have gone down a different path. But they never did so. They always called me 'My only daughter', thereby influencing me a lot. I talked about the lama yesterday. He was paternal grandmother's brother.

Baasanhüü -

I see.

Dolgorjav -

They say he was very educated and he was arrested. My father was six at that time. Nobody knows his last name. People were that irresponsible, they just called him 'lama ah'. My paternal uncles told me that they don't know his name, but just called him 'lama ah'. At that time, many people, who were arrested, escaped. Thanks to the influence of those who remained we went to study. They hid their religious feelings from us because they were afraid. I am thinking about him and I want to rehabilitate him. Good deeds reach far.

Baasanhüü -

Mmh.

Dolgorjav -

I don't know him at all, I just want to have him rehabilitated because he was my grandmother's brother. I have never seen his face.

Baasanhüü -

You have never met him?

Dolgorjav -

No. That's why people say that good deeds will be rewarded.

Baasanhüü -

What is special about your life, what distinguishes it from other people's lives?

Dolgorjav -

What could it be? Well, wherever I go, whether it is Bayan Buural or the city, everybody is always very friendly to me. I don't know why, maybe this is a divine blessing. And because of that my husband and my children all have a good life. This is how I understand it. The people who have come to the resort, they always say that they will come again. Sometimes they are so many that it seems that they are making me tired. But I don't get tired and it is very pleasant. Some of the tourists have become really close, like relatives. When my in-laws ask me why this is, I say that I don't know

but that it has always been like that. I don't understand it either. Maybe I was blessed even though I was born alone. Even though I am an only child, I have received much goodness from people, which means that I am not so bad.

Baasanhüü -
Mmh.

Dolgorjav -
In fact, I have lived my life happily. I have also had many things to laugh about. This is how I my life is.

Baasanhüü -
Mmh.

Dolgorjav -
There's one special thing about me, which I don't understand. Wherever I go there are people, teachers who want to meet me. I don't understand why. I don't know why, but it is a peculiarity. It's very strange.

Baasanhüü -
Thank you very much.

Dolgorjav -
Thank you, too. Please forgive me for rambling on and talking without order.

Baasanhüü -
It's all right. It was very good. Thank you.

Dolgorjav -
Thank you.

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