



**Genghis Khan and his Heirs – The Empire of the Mongols**

**Art and Exhibition Hall of the Federal Republic of Germany  
(June 16<sup>th</sup> 2005 – September 25<sup>th</sup> 2005)**

**State Museum of Ethnology Munich  
(October 26<sup>th</sup> 2005 – January 29<sup>th</sup> 2006)**

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Art and Exhibition Hall of the Federal Republic of Germany  
Friedrich-Ebert-Allee 4, 53113 Bonn  
Press Office

Telephone +49/228-9171-204/5/6 Telefax +49/228-9171-211  
www.bundeskunsthalle.de / e-mail: [majer-wallat@kah-bonn.de](mailto:majer-wallat@kah-bonn.de)



## Exhibition Dates

Duration	16.06.2005 – 25.09.2005
Director	Wenzel Jacob
Managing Director	Wilfried Gatzweiler
Project Manager	Henriette Pleiger
Press Officer	Maja Majer-Wallat
Catalogue	€ 28
Press Copy	€ 15
Opening hours	Monday closed Tuesday / Wednesday 10 a.m. to 9 p.m. Thursday to Sunday 10 a.m. to 7 p.m.
Admission Standard/Reduced rate/Family ticket	€ 7,50 / € 4 / € 11
Public transport	Underground lines 16, 63, 66 to Heussallee, Bus route 852 to Ollenhauerstraße, Routes 610 and 630 to Heussallee
Press information	<a href="http://www.bundeskunsthalle.de">www.bundeskunsthalle.de</a> Press file (German/English)
Guided group tours	Information and registration: Telephone +49 (0)228-9171-247 Fax +49 (0)228-9171-244 E-mail: <a href="mailto:paedagogik@kah-bonn.de">paedagogik@kah-bonn.de</a>
General information	Telephone +49 (0)228-9171-200 <a href="http://www.bundeskunsthalle.de">www.bundeskunsthalle.de</a> (German/English)



## Information on the Exhibition

### **Genghis Khan and his Heirs The Empire of the Mongols 16 June – 25 September 2005**

The exhibition project “Genghis Khan and his heirs” mainly aims at demonstrating the high level of sophisticated political organisation of Eurasian steppe empires, especially those under Mongolian domination. The building of these states only was possible through the steady exchange of political ideas, economic organisation and mutual cultural influences between sedentary societies as China, Iran, Russia and nomadic groups in the steppes.

The exhibition starts with two forerunners of nomadic steppe empire, the Xiongnu (4th century BC - 2nd century AD) and the Turks (6th/9th century AD), whose intercultural relations to China and Central Asia are presented by recent archaeological findings in Mongolia.

The apogée of Mongolian domination over most of Asia and Eastern Europe by Genghis Khan and his heirs stands in the centre of the exhibition. Exemplified by excavation of the old Mongolian capital of Qaraqorum, the metropole of the Steppe world attracting trade, crafts, religions, literature, financial, and administrative skills from all over the known world. The successor empires of the Golden Horde in Russia, the Cagatay in Central Asia, the Ilkhane in Persia and the Yuan dynasty in China are presented by refined and precious artwork from recent archaeological findings.

The exhibition closes on two far-reaching topics of Mongolian history – the role of Buddhism since the 13th century and the 20th century as “a long century” that led Mongolia from traditional nomadic life through socialism and warfare to the actual participation at globalisation development.

## Wall Texts

### **Genghis Khan**

“The ancestor of Genghis Khan was a grey wolf, created in heaven and chosen by fate.”

Thus begins the *Secret History of the Mongols*. Temujin, the later Genghis Khan, emerged with a will to succeed from a youth full of hardship and struggle. Charismatic, determined and organised, he gathered the Mongolian clans and Turkic tribes in a confederation that was the beginning of the great Mongolian empire. Nearly 800 years ago, in 1206, the leader of this newly united nation was proclaimed Genghis Khan, the Great King, a term so sweeping that it is often translated, “Ocean-like Ruler”.

The new nation needed a new social order, and Genghis Khan provided it. He replaced the old hierarchy, which was based on inherited position within a tribal clan, with a universal new political and military order based on service. The Mongolian nation was subdivided into organisational units known as Thousands and Ten Thousands, and leadership positions were awarded according to merit. This new structure allowed for the speedy integration of ever more tribes into the empire as it embarked on its conquest of the world.

For the Mongols, Genghis Khan was not only a god-given ruler, and remains so to this day; he was also a lawgiver, a founder of their culture and a teacher of wisdom. He gave the Mongolian nation its body of law, the *Great Yassa*. Descent from Genghis was the ruling family’s guarantee of legitimacy and served as the yardstick by which the actions of his successors were measured. He is believed to have introduced various cultural practices that are important to this day, for example in the rearing of livestock.



Genghis Khan died on a military campaign in 1227. His grave has never been found. Mongolian tradition holds that disturbing the body of the deceased Genghis is taboo; it must lie unmolested beneath growing grass and trees, while his soul lives on forever.

### **Genghis Khan and his Successors**

c. 1162	Birth of Temujin
1206	Genghis Khan is elected Great Khan Foundation of the Mongolian empire
1218	Start of the western campaigns, conquest of the empire of the Khara-Khitai
1227	Genghis Khan dies on a campaign against the Tanguts (Xixia)
1227-1334	Čayatai Khanate in Central Asia, founded by Genghis Khan's son Čayatai
1227-1503	Empires of the Golden Horde in Russia, founded by Genghis Khan's son Jöči
1229	Genghis Khan's son Ögedei is elected Great Khan
1235	Foundation of the capital Karakorum
1237-1242	Western campaign against Russia and Eastern Europe
1241	Battle of Liegnitz (Legnica) and conquest of Hungary Retreat after Ögedei Khan's death
1246	Friar Giovanni Di Plano Carpini in Karakorum Genghis Khan's grandson Güyük is elected Great Khan
1251	Genghis Khan's grandson Möngke is elected Great Khan
1253-1255	William of Rubruk (Willem van Ruysbroeck) travels to Karakorum
1256-1335	Ilkhanate in Persia
1258	Conquest of Baghdad by Genghis Khan's grandson Hülegü
1260	Genghis Khan's grandson Qubilai proclaims himself Great Khan Disintegration of the great Mongolian empire into independent Khanates
1271-1295	Marco Polo's journey to Beijing to the court of Qubilai Khan
1272-1368	Yuan dynasty in China, founded by Genghis Khan's grandson Qubilai
1274, 1281	Failed invasions of Japan
1380	Destruction of Karakorum by Chinese troops

### **The Empire of the Xiongnu (4<sup>th</sup> century BC – 2<sup>nd</sup> century AD)**

In the 1<sup>st</sup> century BC, nomadic tribes inhabited the immense expanse of the Eurasian steppes. The nomadic way of life sought to maintain the equilibrium between the resources of the natural environment and the needs of the people. The herds of cattle driven out to pasture became an essential link between man and his natural environment.

Towards the end of the 4<sup>th</sup> century BC, the Xiongnu appeared in what is today Mongolia. A federation of semi-nomadic tribes, the Xiongnu founded the first nomadic empire in Central Asia. In the 2<sup>nd</sup> century AD they were at the zenith of their power and their intrepid mounted warriors struck fear into the heart of China.

The exhibits in this room illustrate the complex relationship between China and the Xiongnu, which oscillated between armed conflict and close political and economic relations. At the outset, they satisfied their need for agricultural and industrial products by raids on neighbouring China. By the end of the 2<sup>nd</sup> century BC, these border conflicts became less frequent, as China embarked upon a programme of strategic marriage alliances, exchanges of tribute payments and gifts that paved the way for a flourishing trade along the shared border. Historic sources and archaeological finds indicate that the Xiongnu empire can be described as the first political system on the steppes, a predecessor of the ancient Turkic empires and the empire of Genghis Khan.



## **The Ancient Turkic Empires (6<sup>th</sup> - 9<sup>th</sup> century)**

Originally from the western Altai Mountains, the ancient Turkic tribes began to play a dominant role in the history of central Asia in the middle of the 6<sup>th</sup> century, when the first Turkic empire (Chinese *Tujue*) was founded on the territory of today's Mongolia. To this day, the remnants of its architectural and sculptural monuments bear witness to a highly developed culture.

The first empire was succeeded by a second, of which Bilge Kagan (d. 731) was the most important ruler and his famous brother Kul Tegin (d. 734) was commander of the army. Large memorial sites, graves and stone sculptures have survived along the Rivers Orkhon, Tuul and Selenge. An inscription dedicated to Kul Tegin reads, "Since Heaven is gracious ... I furnished the naked people with clothes, I made the poor people rich and the few people numerous... I subjugated all the peoples that live in the four quarters of the world, and I made them harmless. They all submitted to me."

In Asia, the first millennium was shaped not only by the great cultures of the sedentary peoples; nomadic empires also left a powerful imprint. The historic significance of the ancient Turkic empires lies primarily in the fact that the formidable expanse of their empire resulted in the concentration of economic and intellectual exchange along trade routes, the so-called "Silk Roads", which ultimately connected China and the Mediterranean. In due course the Turkic empires waned; the Uighur steppe empire rose to power, had in its turn to contend with the mighty neighbour in the East, and was able to make its mark at the zenith of its power, in the 8<sup>th</sup> and 9<sup>th</sup> centuries.

## **Nomadic Burials**

The archaeology of the nomadic tribes of the steppes is an archaeology of graves. Even though this exhibition emphasises the importance of settlements by focussing on the excavations in Karakorum, the examination of cultural phenomena of the steppes will for the foreseeable future continue to rely predominantly on archaeological finds from graves. There are countless thousands of graves on the Eurasian steppe, some single, others in agglomerations of hundreds or sometimes thousands. These graves can range from the simple flat grave, which is barely recognisable on the surface, to the elaborate kurgan, which dominates the surrounding landscape. Significantly, it is not the grave alone that matters here, but also the stones that are erected around the burial in the shape of circles or avenues of stelae. In addition to these burials of the plains, there are graves in crevices and caves, most of which are discovered by accident. In Mongolia, there are at present 30 documented burials in crevices or caves, a number that would surely increase if inhabitants and archaeologist alike were less focussed on the steppe. The low humidity in these graves has preserved biers, coffins, textiles and metal objects in exceptionally good condition.

## **The Mongolian–German Karakorum Expedition**

In April of 1998, four scientists from Bonn - two archaeologists, one Mongolist and one physicist - set up an inter-disciplinary Karakorum study group, whose goal was the historical and archaeological survey of the ancient Mongolian capital. The foundation of the study group marked the beginning of the Mongolian–German Karakorum Expedition (MDKE), which has won the patronage of the President of Mongolia and the Federal President of Germany on the 30<sup>th</sup> of May 2000.

The MDKE began its fieldwork in the summer of 1999, when two German teams of archaeologists began to work on key sites at Karakorum in close collaboration with the Mongolian Academy of Sciences. This targeted excavation aims to uncover new sources on the history of the city and to gain a better understanding of the history and international culture of the Mongolian empire.

Supported by the Federal Ministry of Education and Research, the archaeologists of the University of Bonn focussed on the centre of Karakorum, particularly on sections of the main road with adjacent houses and workshops of the Chinese-influenced artisans' quarter. Meanwhile, the excavations of the German Archaeological Institute, which are supported by the Deutsche Forschungsgemeinschaft (German Research Foundation), concentrate on the so-called palace precinct in the southwest of the city.

Karakorum was founded in 1235, and in the 145 years of its existence was the capital of the great Mongolian empire, the administrative centre of Outer Mongolia, a city of imperial manufacture with



trade links all over the known world and a centre of spirituality and state religion. Karakorum's brief history succinctly reflects decisive moments of the rise, heyday and fall of the Mongolian empire.

### **The Palace Precinct of Karakorum**

A group of several house podiums surrounded by ramparts stands out clearly in the southwestern part of the city of Karakorum. Its first excavator, the Russian Sergej Kiselev, in 1949 identified this 'city within a city' as the palace precinct, and the great colonnaded hall in the centre as the palace built by Ögedei Khan in 1235-36. Kiselev based his hypothesis mainly on the description of the palace by a Flemish Franciscan monk, William of Rubruk, in the 13<sup>th</sup> century. This account suggests that the palace precinct was most likely situated on the southwestern edge of the city and that the palace was a hall of three or five naves.

"Mangu [Möngke Khan] has a great court at Karakorum, situated next to the city walls, enclosed within a high wall ... Here is a great palace ... And the palace is like a church, with a central nave, and two sides beyond two rows of pillars, and with three doors to the south."

However, the excavations carried out by the German Archaeological Institute since the summer of 2000 have not confirmed Kiselev's interpretation. Having excavated the great hall in its entirety and established the sequence of strata, the team was able to demonstrate that all Buddhist architectural finds could indeed be attributed to the stratum of the alleged palace, but that their character did not match a palace of the period. Instead they belonged to a richly decorated Buddhist temple, similar or equal to the one described as the "Pavilion of the Rise of the Yuan Dynasty" in the Karakorum inscription of 1346.

### **The Centre of Karakorum**

If one were to characterise the inhabitants of the Mongolian capital of Karakorum based on the description left by travellers from all over the world, one might be tempted to use the modern term "multicultural". People from all parts of the Mongolian empire lived and worked in Karakorum. In addition to members of the civil and military administration, it was mainly the traders and artisans that had come from far and wide. The Flemish Franciscan monk William of Rubruk reported that these two groups lived in separate quarters of the city and that the traders were predominantly Muslims, while the craftsmen were Chinese.

In 2000 the University of Bonn began to excavate a section of the artisans' quarter of Karakorum. Their finds along the main road south of the city centre provide evidence for the existence of several metalworking workshops, glassworks, jewellers as well as for a workshop that appears to have produced everyday objects of birch bark. The artisans' quarter existed continuously from the inception of construction activity at Karakorum in the first half of the 13<sup>th</sup> century until the destruction of the city at the end of the 14<sup>th</sup> century. Rubruk's claim that this quarter was predominantly Chinese is also borne out by the high percentage of Chinese finds such as ceramics or coins as well as by certain architectural traits. Collectively, the finds provide a fascinating glimpse of the everyday life of a cosmopolitan city.

The excavation was made possible by the generous financial support of the Ministry of Science of North Rhine-Westphalia, the Department for Culture of the Federal Foreign Office as well as the Federal Ministry of Education and Research.

### **The Empire of the Mongols**

In 2006, the 800<sup>th</sup> anniversary of the historic unification of the Mongolian tribes under Genghis Khan will be commemorated. The empire of Genghis Khan and his successors represents the zenith of a long succession of states that were founded in the Eurasian steppe by nomadic tribes of horsemen. At the height of its power in the 13<sup>th</sup> and 14<sup>th</sup> century, the Mongolian empire, the biggest empire in history, reached from the Pacific Ocean to Central Europe, and owed its multifaceted character to a multitude of peoples and cultures. Key parts of the empire were the realms of the Golden Horde in Russia and the Ilkhanate in Persia, both of which turned to Islam, as well as the Čayatai Khanate in Central Asia and the Yuan dynasty in China.



In 1260, Qubilai, the grandson of Genghis Khan and conqueror of China, took the unprecedented step of proclaiming himself Great Khan. Only his brother Hülegü, the ruler of the Persian Ilkhanate, recognised him as Great Khan, and the empire was divided into four independent realms. While the relationship between the brothers ruling China and Persia was amicable enough, relations with the cousins on the Volga, the Golden Horde, and the Čayatai Khanate in Central Asia were fraught with animosity. Still, the Mongols succeeded in keeping their enormous empire under control. The so-called *Pax Mongolica* was based on an efficient administration, the promotion of trade, a modern system of passports and couriers and, finally, religious and cultural tolerance. Until well into the 16<sup>th</sup> century, the exchange between Europe and Asia thrived with heretofore-unknown intensity; trade routes were conduits for more than just goods, as an unprecedented exchange of knowledge and ideas took place along the same routes.

### **The European Campaigns**

In 1235, an assembly of Mongolian leaders (Mong. *quriltai*) decided on a great military campaign against the West. With this decision, taken eight years after the death of Genghis Khan, his son Ögedei Khan resumed his father's policy of conquest. The Mongolian invasion struck terror into the heart of Europe. In 1237, the Mongols conquered Moscow; in 1240 they took Kiev. After the defeat of a Polish army near Krakow and the destruction of Wroclaw, a German army of knights was decisively beaten near Liegnitz (Legnica) in Silesia on the 9<sup>th</sup> of April 1241. At the same time, Mongolian troops vanquished the Hungarian army near Mohi; Budapest was razed in December 1241. This wave of destruction was followed by a sudden and surprising retreat after the death of Ögedei Khan on the 11<sup>th</sup> of November 1241. The Mongols returned to their heartlands in order to appoint a new great Khan. With the exception of Čayatai, who was a son of Genghis Khan, the European campaign was a campaign of the grandsons and great grandsons of the "ocean-like ruler", among them Ögedei's son Güyük and Tolui's son Möngke, who were to follow their grandfather as Great Khans of the Mongols. The Mongolian invasion killed hundreds of thousands in eastern and southeastern Europe and laid waste to vast swathes of land. Russia was to live under the so-called "Tatar Yoke" for the next three centuries.

### **The Golden Horde in Russia**

In 1258 Möngke Khan's second youngest brother Hülegü attacked the Muslim caliphate of the Abbasids in Baghdad and destroyed the city. This caused a significant rift with Berke, the Muslim ruler over the Mongolian territory on the lower Volga, which was then named Uluš Jöči after the eldest son of Genghis Khan, and led to the establishment of an independent Mongolian empire in southern Russia that is generally referred to as the Golden Horde.

The Golden Horde was ruled by a succession of eleven Khans from the line of Jöči until 1357. The Khanate became Muslim under Özbek Khan, who reigned from 1313 to 1341, and Russia fell increasingly under Mongolian oppression, the so-called Tatar Yoke. From 1357, more than 20 years of civil war divided the empire in smaller Hordes. It was only with the help of the Turkic ruler Tamerlane (Timur), who had built his power in Transoxania, that the ruler Toqtamyš succeeded in establishing the Mongolian Great Horde in 1380, and to oppose the growing influence of the Eastern European powers Lithuania and Poland as well as the rising power of Moscow, and to strengthen the stranglehold of the Tatar Yoke. However, when Toqtamyš failed to show sufficient gratitude towards his benefactor, Tamerlane turned on him and started a war of extermination against the Great Horde. After Tamerlane's death in 1405, a quick succession of weak rulers led to a power vacuum. At the same time, Poland, Lithuania and Russia sought to profit by entering into alternating alliances with a number of Mongolian rulers. The Great Horde became a pawn in the power games of the competing Eastern European states. When Moscow and Lithuania made peace in 1503, the Lithuanian king ordered the execution of the last Mongolian ruler of the Great Horde, an old friend of Lithuania, because he was an enemy of Moscow.

### **Mongolian Attempts to Subjugate Japan**



During the reign of Qubilai Khan (1259–94) the Mongols repeatedly sought to subjugate Japan, or at least turn it into a vassal state and oblige it to pay tribute. They sent legations and twice, in 1274 and in 1281, attempted to conquer it. The reason for this policy, which was pursued for more than twenty years, initially lay in the strategic position of Japan in East Asia, but subsequently, at latest after the second attempted invasion in 1281, the motivation was nothing more than restoration of the damaged prestige of the Yuan dynasty and revenge for the execution of two Mongolian legations.

Despite two failed military missions, Qubilai Khan never gave up his plans of the subjugation of Japan. In 1283, 1284, 1292 and again after his death in 1299, legations travelled to Japan, some of which remained there. Both sides, the Mongolian Yuan dynasty and the Japanese Kamakura shogunate under the Hōjō clan, were weakened by the heavy losses and went into decline. The economic and social upheavals led directly to the overthrow of the Kamakura shogunate in 1333 and contributed in no small measure to the demise of the Yuan dynasty in 1368.

The Japanese side was quick to proclaim the devastating typhoon, which had destroyed the second Mongolian fleet in 1281, as a “divine wind” (*kamikaze*), and sought to explain the inexplicable retreat of the first fleet in 1274 as an act of divine intervention as well. The myth of Japanese invulnerability survived into the Second World War.

### **The Ilkhanate in Persia**

The Ilkhanate was founded by Hülegü, a grandson of Genghis Khan, who attacked Persia with a large army in 1256 on the orders of his brother, the Great Khan Möngke, and never left. Hülegü’s conquest of Baghdad in 1258 and the assassination of the caliph spelled the end of the Abbasid caliphate, which had been the epitome of god-given political power for the Muslim community since 750.

Hülegü styled himself *Ilkhan*, “submissive Khan”, in recognition of the primacy of Qubilai Khan, the Mongolian ruler of China, who was to break with Mongolian tradition and proclaim himself Great Khan in 1260. The Ilkhans revived the pre-Islamic idea of Persia as a political and territorial entity. Their territory comprised Iran, Iraq and the eastern half of Anatolia, all territories with a predominantly Muslim population, whereas the Mongolian ruling classes consisted mainly of Shamanists, Buddhists and Christians. When the 7<sup>th</sup> Ilkhan, Ghazan Khan (r. 1295-1304) converted to Islam, his Mongolian subjects followed his example.

Financial and civil administration was placed in the hands of experienced local experts, which strengthened Persian as the general language of government. Although the Ilkhans clung to their nomadic lifestyle, they were enthusiastic builders and patrons of the sciences and arts. Outstanding examples of architecture, book illumination and decorative arts of the Ilkhan period are considered as masterpieces of Persian Islamic art. These works of art vividly illustrate the multifaceted cultural contacts that were characteristic of Mongolian rule. The works of Persian historiography, which flourished under the Ilkhans, are among the most important sources for Mongolian history. The Ilkhanate ended when the 9<sup>th</sup> Ilkhan, Abu Sa’id (r. 1316-1335) died without a male heir.

### **The Yuan Dynasty in China**

Genghis Khan began the invasion of China as early as 1211 in an attempt to drive back the intruding Jürchen and their Jin dynasty (1115–1234). Years of Chinese resistance, countless military campaigns on the Central Asian front as well as internal power struggles delayed the conquest until Qubilai Khan proclaimed the Yuan dynasty in 1272. Having subjected the Southern Song dynasty (1127-1279), he ruled the entire empire from the new capital of Beijing.

Under the self-proclaimed Great Khan Qubilai, the Mongolian empire improved and expanded the trade routes to western Asia and Europe, which led to faster communication between Orient and Occident. Intrigued by reports of the court of Qubilai Khan, such as the one by Marco Polo, the West became interested in the Far East. Under Qubilai Khan, who had converted to Tibetan Buddhism under the influence of the Lama 'Phags-pa, Tibetan Buddhism attained central importance. One of the greatest achievements of the Yuan period is named after the Lama, namely the so-called square script or 'Phags-pa script, which was to provide a uniform notation for the many languages within the



Mongol Empire. The script was only used for a short period, but contributed significantly to the establishment of joint administrative structures in the empire.

Attracted by the Yuan empire, large numbers of scholars, artists and artisans from central Asia came to China, among them Tibetans, Tanguts, Indians and Nepalis, and left their mark on Chinese culture. By contrast, Mongolian culture seems to have exerted remarkably little influence. The Mongols took over not only the existing Chinese administration but also the Han Chinese culture, and attracted renowned scholars and artists to their court. The arts flourished under Mongolian rule, even in areas that were beyond the direct patronage of the court.

### **Buddhism – History**

The Mongolians follow the Tibetan form of Buddhism, often referred to as Lamaism. Although under Genghis Khan they had been exposed to central Asian, Chinese and Tangut Buddhism, it was the Tibetan variant that most appealed to them, because it was best suited to integrate Mongolian religious beliefs and practices into its system and accommodated the Mongols' gods and spirits. Buddhist monks played an important role at the court of the Mongolian great Khans.

Even after the end of the Mongolian empire in 1368, Buddhism remained a force, albeit a weakened one. In the late 16<sup>th</sup> century it experienced a revival, which emerged from an alliance of Mongolian lords with the *dGe-lugs-pa* or “Yellow Hat School” of Tibetan Buddhism. In 1578, the head of the *dGe-lugs-pa* was awarded the Mongolian-Tibetan title of Dalai Lama, “ocean-like teacher”. Since then, the “Yellow School” has remained the leading Buddhist confession among Mongolians. Even religious persecution under Communism could not change that. Since the political changes of 1990, Buddhism can again be practised freely.

### **Buddhism – Teachings**

In its teachings and practice, Mongolia's Buddhism is Tibetan Buddhism. Even the language of the faith is Tibetan; in only a very few monasteries is the liturgy recited in Mongolian. The differences between Mongolian and Tibetan Buddhism are minimal and purely superficial, for example details of the monks' robes and in the architectural style of the temples. Like Tibetan Buddhism, Mongolian Buddhism is often referred to as Lamaism. While Buddhists do not appreciate the term, it nonetheless expresses a central tenet. The means to deliverance from suffering is the religious teacher, the Lama, or in India the guru. The Lama embodies and grants access to the three means to salvation, namely the Buddha, the teachings and the spiritual community (Buddha, Dharma, Sangha). Equally, it is the Lama, who presents the “three vehicles”, among which the believer may choose the one that best suits his nature to arrive at salvation. These vehicles are the “Small Vehicle” and the “Great Vehicle” for a slow but safe journey to deliverance, and the “Tantric Vehicle”, the vehicle of psychotherapeutic methods, which is fast but dangerous if not supervised by the “doctor”, the Lama. The entire Buddhist pantheon of gods, saints and symbols serves as spiritual support, in order to bring home the substance of the three systems of teachings and practice.

### **Erdenezuu Monastery**

Erdenezuu monastery is the oldest surviving Buddhist monastery in today's Mongolia. Founded in 1586 by Prince Abadai Khan in the immediate vicinity of Karakorum, the ancient capital of the empire, it was long the most important monastery of northern Mongolia.

Erdenezuu translates as “precious master”. Zuu, the master, is Buddha Sakyamuni, to whom the three main temples are dedicated. The monastery is said to have had 62 temples in 1870, most of which were furnished in a Mongolian-Chinese hybrid style. To this day, a wall with four gates and one hundred stupas surrounds the vast compound. Stupas are architectural symbols of the Buddhist path to deliverance and salvation. In 1937, Communist troops destroyed most of the monastery, but in 1940 it was classified as a heritage site and a programme of reconstruction was launched. In 1965, Erdenezuu became a museum. Only the *labrang*, the Lama's palace, which is built in the Tibetan style, is dedicated to cultic use.



The monastery with all its buildings, statues, pictures, books and cultic paraphernalia is a universe of the Buddhist religion. Its symbols show the means that are available to the faithful to transcend suffering and attain deliverance. The crossed *vajra*, the invincible thunderbolt, gleams from the main temple. The *vajra* is the symbol of Vajrapāṇi, the deity of strength, tutelary deity of the Mongols. One of his incarnations was Genghis Khan.

### **The Mongols during the Ming and Qing dynasties (1368-1644 and 1644-1911)**

Since the beginning of recorded history, the fate of the Mongols has been determined to a large extent by their relationship to China. Under the Ming dynasty the Mongols could still act independently, but under the rule of the Manchu Qing they were increasingly deprived of their autonomy.

After the end of the Yuan dynasty in 1368, the Chinese sealed off their territory and extended and reinforced the Great Wall. In the time-hallowed tradition of fighting barbarians with barbarians, they stirred conflict among the Mongolian tribal leaders by selectively granting them different trade and tribute privileges. The Mongols answered, equally traditionally, with border raids and ambushes, though these never seriously threatened China as a whole. It was only when the Mongols united under the Oirat leader Esen Khan (d. 1455) and later under Altan Khan (d. 1583) of the Tümet clan that they were able to give force to their political demands. After the establishment of the Manchu Qing dynasty in Beijing in 1644, conflicts with the Oirats under Galdan Khan (r. 1644-1697) and the Qalqa flared up again. The Oirats were finally defeated by Chinese armies in 1757.

The beginning of the 18<sup>th</sup> century was also the beginning of total Chinese control. The Qing emperor was the supreme liege lord; complete authority over borders lay in the hands of the Imperial Colonial Office in Beijing. Immediately after the fall of the Qing dynasty in 1911, Mongolia proclaimed independence, following which partition was agreed, making Inner Mongolia a part of China and Outer Mongolia an independent state.

### **The ‘Long’ 20<sup>th</sup> Century – From Feudalism through the Socialist Era to Democracy**

When the Qing dynasty came to an end in 1911, the leaders of the Buddhist clergy of Outer Mongolia proclaimed the independence of their country and named their religious leader as Khan of Mongolia under the name of Bogd Gegeen . Russia exerted political pressure, and in 1915 China was forced to recognise the autonomy of Outer Mongolia. After the Russian revolution of 1917, White Guard squads under Roman Nicolaus von Ungern-Sternberg entered Mongolia in 1920, but with Soviet help they were swiftly defeated.

After Bogd Gegeen’s death in 1924, the People’s Republic of Mongolia was founded and the final dissociation from China implemented. From 1928, Comintern advisors began to copy the Communist domestic policies of the Soviet Union. The Mongolian aristocracy and wealthy cattle breeders were dispossessed, with disastrous consequences for the nomadic livestock economy. The state persecution of so-called counter revolutionaries and “spies for Japan” led to death penalties for more than 20,000 people. Almost 19,000 Lamas were also executed, and the Buddhist monasteries were systematically destroyed. The Soviet war industry received 71.6 tonnes of Buddhist sculptures in copper and brass to melt down; priceless libraries were irretrievably lost. In the ideological dispute between Beijing and Moscow in the Fifties and Sixties, Mongolia was forced to side with the Soviet Union, as 40,000 Soviet soldiers were stationed in Mongolia in 1967. In 1990, as a result of the economic crises of the Eighties and the inability of the socialist system to maintain control, Mongolia chose a new path in the direction of democracy and free market economy.

### **Sounds of the Steppes – Mongolian Folk Music**

The plurality of Mongolian tribes is echoed in traditional Mongolian vocal and instrumental music. Like most central Asian nomads, Mongolian shepherds play string and wind instruments. Percussion instruments are only used for religious music in monasteries and temples as well as in Shamanist rituals.

The quintessential Mongolian instrument is the two-stringed *morin chuur*, affectionately known as the horse head fiddle. This much-loved instrument, which is owned by almost every family, is used for



polyphonic melodies that are played at celebrations and on holidays. The fiddle has a dark timbre that complements the traditional folk songs. Another widely used and much loved instrument is the *aman chuur*, a jaw harp made of wood, bone and horsehair, which is played by men and women alike.

For Mongolians, life without song is unimaginable. Song is an integral part of daily life in the yurts and on the long journeys on the steppes. There are three different styles of singing, namely *duulach*, the natural voice style, *chajlach* is the style midway between speech and song and, finally, the overtone singing style *chöömij*, which entails the simultaneous emission of a basic drone and a melody composed of overtones by means of various pharyngeal and buccal techniques.

The Mongolian vocal repertoire distinguishes high pitched, richly ornamented epic songs, which are sung on the steppes or on festive occasions and which do not have a fixed rhythm from short folk songs, which are rhythmic, melodious and relatively unornamented. Expressive and soulful, Mongolian folk songs give voice to an ancient nomadic way of life and to the Mongolians' abiding love for the steppe, their families and for their animals, on which their survival depends.



**Preview 2005**  
*subject to alteration*

**From van Gogh to Beuys...**

**12 August - 6 November 2005**

**CROSSART: Masterpieces of modern art from ten German and Dutch museums**

This cross-border exhibition presents around 150 late nineteenth and twentieth-century masterpieces selected from the collections of six German and four Dutch museums.

Crossart refers to the unique collaboration of ten "MOMAs," that is, museums of modern and contemporary art, in the border region between the Lower Rhine and the Netherlands. "Van Gogh to Beuys" promises a fireworks display of names and creative works by the most significant artists of the twentieth century. Exciting new relationships will emerge when curator Jean-Christophe Amman displays this selection of masterpieces from ten different museums in the exhibition in Bonn. Participating museums: Kröller-Müller Museum, Otterlo, Museum voor Moderne Kunst Arnhem, Museum Het Valkhof, Nijmegen, Museum Kurhaus Kleve, Museum Schloss Moyland, Bedburg-Hau, Museum van Bommel van Dam, Venlo, Museum Abteiberg, Mönchengladbach, Stiftung Insel Hombroich, Neuss, Krefeld art museums, Stiftung Wilhelm Lehbruck Museum, Duisburg.

**National Treasures in Germany**

**12 August 2005 - 8 January 2006**

**From Luther to the Bauhaus**

An exhibition of the Konferenz Nationaler Kultureinrichtungen (KNK) in cooperation with the Art and Exhibition Hall of the Federal Republic of Germany in Bonn.

Fifteen years after the reunification of Germany, twenty-three nationally prominent institutions in the new German federal states and Berlin are showcasing the most precious cultural treasures in their collections. On an unprecedented scale, this fascinating exhibition will display around 400 remarkable art objects and highlights on 2000 m<sup>2</sup> in the Art and Exhibition Hall of the Federal Republic of Germany. This historical exhibit will retrace the origins and vicissitudes of the more than 500-year history of various European museums and collections. At the same time it will showcase the most noteworthy exhibits in East German museums. Major impulses in the history of museums and collections originated from East Germany, as many historic sites and artifacts of German culture are located here. Martin Luther and the Reformation played a significant role in the early sixteenth century, and thus form the prelude to the exhibition. Paintings, sculpture, drawings, literary and musical works, valuables, curios, as well as natural artifacts and models map the genesis of a **national** legacy in its European context. Visitors are introduced to collectors and their passions in a most impressive setting, and are sure to be enthralled by world-class masterpieces.

The exhibition spans more than 500 years of museum history and ends with art works from the Bauhaus era. A media snapshot of the institutions at the beginning of the twenty-first century rounds out the impressive picture.

**The Baroque in the Vatican**

**25 November 2005 - 19 March 2006**

**Art and Culture in Papal Rome II**

Since the first successful exhibition 'High Renaissance in the Vatican', staged in 1999, was dedicated to the Vatican palaces, this second exhibition will focus on the Cathedral of St. Peter. Bernini and his most important projects for the Cathedral - such as the Cathedral square grounds, papal tombs and baldachin - will be introduced. Other exceptional artists of the era were commissioned to work on impressive altar paintings for Christianity's mother church. Later mosaic copies, which replaced the originals, were given little notice and may now be 'rediscovered' in Bonn. Around 1600 a new wave of theological and spiritual reflection took place, leading to a revolution in all areas of culture, art and religious life. This exhibition therefore takes a look at the entire cultural diversity existing in Papal Rome during the Baroque. It will present Rome, which at that time was the major city of art, not only by means of its great buildings and pictorial masterpieces, which to a great extent served to glorify the



popes and cardinals, but it will also present unique examples from the human sciences, liturgy, music and literature. The incredible developments taking place in the modern sciences will also be focused upon.

**Poussin, Lorrain, Watteau, Fragonard...**

**French Paintings from the 17<sup>th</sup> and 18<sup>th</sup> centuries in German collections**

**3 February – 30 April 2006**

With 180 representative paintings, this exhibition offers a richly diverse view of French painting from the followers of Caravaggio to the neoclassicists around 1800. At the same time it reflects the origins and history of many important German painting collections and the reception of French art in Germany. German museums have extensive holdings in French art. This circumstance is the starting point of this German-French exhibition project, which pursues several objectives.

Arranged chronologically and organized according to subject matter such as landscape portraits, still lifes, and historical paintings, this assembled collection of paintings and oil sketches traces the major developments in seventeenth and eighteenth-century French art. Famous masterpieces by Watteau, Chardin, Lorrain, Poussin, and Fragonard are displayed next to lesser known works by de la Hyre, Valentin, Bourdon, and Dughet. Thanks to the many German museums willing to part from outstanding masterpieces, the public can now be shown the complex image of French art as it flourished in the seventeenth and eighteenth centuries and spread out to numerous imperial towns and cultural centers.

An exhibition of the Art and Exhibition Hall of the Federal Republic of Germany, Bonn, Bavarian State Painting Collections, Munich, Stiftung Haus der Kunst, Munich, and Réunion des Musées Nationaux, Paris.

Kunst- und Ausstellungshalle der Bundesrepublik Deutschland  
[Art and Exhibition Centre of the Federal Republic of Germany]  
Friedrich-Ebert-Allee 4, 53113 Bonn

Press

Telephone +49 (0)228-9171-204/5/6 Fax +49 (0)228-9171-211  
[www.bundeskunsthalle.de](http://www.bundeskunsthalle.de) / e-mail: [majer-wallat@kah-bonn.de](mailto:majer-wallat@kah-bonn.de)