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<table>
<thead>
<tr>
<th></th>
<th>Title</th>
<th>Author(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Lu Xun's Disturbing Greatness</td>
<td>W. J. F. Jenner</td>
</tr>
<tr>
<td>27</td>
<td>The Early-Qing Discourse on Loyalty</td>
<td>Wing-ming Chan</td>
</tr>
<tr>
<td>53</td>
<td>The Dariyan, the State of the Uriyangqai of the Altai, the Qasay and the Qamniyan</td>
<td>Čeveng (C. Ž. Žamcarano) —translated by I. de Rachewiltz and J. R. Krueger</td>
</tr>
<tr>
<td>87</td>
<td>Edwardian Theatre and the Lost Shape of Asia: Some Remarks on Behalf of a Cinderella Subject</td>
<td>Timothy Barrett</td>
</tr>
<tr>
<td>103</td>
<td>Crossed Legs in 1930s Shanghai: How 'Modern' the Modern Woman?</td>
<td>Francesca Dal Lago</td>
</tr>
<tr>
<td>145</td>
<td>San Mao Makes History</td>
<td>Miriam Lang</td>
</tr>
</tbody>
</table>
Cover calligraphy  Yan Zhenqing 颜真卿, Tang calligrapher and statesman

Cover illustration  Magazine advertisement for the medicine Bushiming
Čeveng—

THE DARIYANGGA, THE STATE OF THE URIYANGQAI
OF THE ALTAI, THE QASAÄ AND THE QAMNIYAN

Translated by I. de Rachewiltz and J. R. Krueger

INTRODUCTION

The present essay on the Dariyangga, the Uriyangqai of the Altai, the Qasaä and the Qamniyän contains Chapters Nine to Twelve of Čeveng's, i.e., C. Ž. Žamcarano's, book Darqad, KöbsöglNaqur-un Uriyangqai, Dörbed, Qotong, Bayad, Ögeled, Mingyad, Jaqačin, Torỳud, Qošud, Čaqa, Dariyangga, Altai-yin Uriyangqai, Qasaä, Qamniyän-nar-un ėrul vàndisï bayidal-un ügüël (Essay on the Origin and State of the Darqad, the Uriyangqai of Lake Köbsögl, the Dörbed, the Qotong, the Bayad, the Ögeled, the Mingyad, the Jaqačin, the Torỳud, the Qošud, the Čaqa, the Dariyangga, the Uriyangqai of the Altai, the Qasaä, and the Qamniyän). Chapter One, devoted to the Darqad and the Uriyangqai of Lake Köbsögl, appeared in translation in East Asian History 1 (June 1991): 55–80; Chapter Two, on the Dörbed, in East Asian History 10 (December 1995): 53–78; Chapters Three, Four and Five, on the Qotong, the Bayad and the Ögeled, in East Asian History 12 (December 1996): 105–20; and Chapters Six, Seven and Eight on the Mingyad, the Jaqačin, the Torỳud, the Qošud and the Čaqa, in East Asian History 13/14 (June/December 1997): 119–32.

In preparing the present translation we have followed the format and conventions of the earlier work, using the same abbreviations for primary and secondary sources, etc. As in the case of Chapters Six, Seven and Eight, however, we had to omit the map that normally accompanies the translation. A number of new items are listed in the Bibliography.

This essay completes the translation of Žamcarano's monograph which we hope to re-issue in due course in book form with additional comments,
revisions and an index. We wish to express our deep gratitude to the Rev. Raymond Renson and his staff at the Casa Generalizia, Missionari C.I.C.M. (Scheut), Rome, for making available to us archival material which has been invaluable in preparing both the translation and the commentary. We also gratefully acknowledge the assistance received at various times from the late Prof. N. Poppe; Profs. Sh. Bira, Sh. Choimaa and D. Tserensodnom (Ulan Bator), Prof. V. A. Arkhipov (Moscow), Dr. E. Chiodo (Bonn), and Dr. P. W. Geier (Canberra).

BIBLIOGRAPHY AND ABBREVIATIONS

(See also Chapter One, pp. 58–60; Chapter Two, pp. 64–6; Chapters Three, Four and Five, p. 2; Chapters Six, Seven and Eight, p. 132)

Barthold 1945  

Barthold 1956  

Benzing 1953  

BS  

CAJ  
Central Asiatic Journal

Céveén 1997  

CG  

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CHC, VII/1  

Chu 1966  

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CMEI  

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Ligeti, L. “Le tabghatch, un dialecte de la langue sien-pi.” In *MS* (see Chapter One, p.59), pp.265–308.


SSM  Studia Serica Monographs


Other Abbreviations

dar. Dariganga (Darîyangâ)
kaz. Kazakh (Qasaŋ)
u.c. unpublished correspondence
/ / redundant letter(s)
The Dariyangya

In the southeastern part of Mongolia there is a stretch of territory called Dariyangya. The word Dari is the name of a mountain. The word fangya is the name of a lake. It is said that the old name of the mountain called Dari was Jaqa-yin Qara Öndör; and (on it) the open crack formed by the crater of what in ancient times was a volcano is clearly visible. It (i.e., the mountain) consists of volcanic brown pebbles of pumice stone, and on the summit there is an oboya which has been erected with the same sort of pebbles. It is called the Golden Oboya (Altan Oboya). In Dariyangya there are rather big sand dunes and deserts like Moncoy Elesli and the Bayisingtu-yin Fobi. When one crosses the sea of sand of Mongolia, Dariyangya is a gate and ford formed by the narrowest of deserts, and rich in streams and pastures. For this very reason, from early times until the present there have been many occasions when great armies have moved across it. For instance, there is a settlement (in Dariyangya) which retains the memory of (those occasions) when the Yün-lo Qayan (= Yung-lo) of the Ming dynasty and the Engke Amuyulang Qayan (= K’ang-hsi) of the Great Ch’ing dynasty passed through (there) with several myriad troops and went up the Kerulen and Tuula (rivers); [100] and when, at the time of the establishment of the Autonomous Nation, the armies of Babujab, Gaqiqasu and Sumiya Gung passed (there) on their way to fight the Chinese. Also witness to the region’s ancient history and considerable notoriety are the man-shaped) stones and graves, as well as interesting ramparts, etc., together with the inscriptions which the above-mentioned emperors have left behind and which are now seen all over the region in question. < There is the series of inscriptions, the text of which was written by the Yün-lo Qayan (= Yung-lo) of the Ming dynasty on the white stelae of the years 1410 and 1425, as well as the inscription which the Engke Amuyulang Qayan (= K’ang-hsi) wrote in 1696.>

With regard to the configuration of the land, this is also most unusual: one scholar has called Dariyangya ‘a land of volcanoes’ <Dombrovski (= Dombrovskii>). Streams and pastures, saltpetre and salt marshes, hills and plains, mountains and crags, rivers and valleys, the change of seasons and the rainfalls are all especially fine.

The people living in this region are also called Dariyangya. As for the (historical) circumstances of the Dariyangyas, when (the power of) the Ögedel and the Qalja collapsed, Çaqundorji, the Tüişiyet Qan of the Qalja, as well as the Öndör Gegen and others, were all defeated by Qaldan Qayan of the Ögedel. [101] Being in dire straits, they begged to submit to Engke Amurulang Qayan (= K’ang-hsi) of the Manchus, and to help him by giving him military assistance. Engke Amurulang Qayan mobilized a great army and
There seems to be a confusion here with the form of mao emperor. In all these instances, we render the K'ang-hsi emperor, or his successor. In the case of the title Bogdod 'official', it reflects the expression Bogdod 'official'. See MED, p. 111a. Here it refers to the 'His (or Your) Majesty.'

Regarding this (event), if we look at page 289 of the book Report on Mongolian Nomad Grounds, the command issued to Čeringjab in 1697 by Engke Amurultang Qayan (= K'ang-hsi) says: "As for Dariyayga, it is a pasture region (suitable) to graze my army geldings. If you, together with your subjects, go and nomadize there, it will be (appropriate) for you generally to tend my geldings as well as (my) herds of cattle".

Apart from the herds of horses, he (i.e., the K'ang-hsi emperor) established herds of sheep, and he also decreed that every year 3,500 wethers should be handed over for the court's consumption. It has been stated that (the following officers) were appointed for the purpose of being in special charge of the herds: one chief superintendent; one deputy(-chief) superintendent; one (chief) herd manager; one (herd) deputy-manager; 11 herd managers; 22 subalterns; (and) 220 herdsmen. In his book concerning the research mission to Dariyangya in 1927, the student Kazakevič (= Kazakevič), citing the testimony of (sources) such as the Genealogies and Biographies, wrote the following with regard to the above-mentioned Čeringjab: "Čeringjab, the governing prince of the Tüsiyeti Qan Aimag, fled during Galdan's rebellion; he escaped to Russia, and subsequently, in 1691, he submitted to the Manchu dynasty together with 600 households of subjects. After Engke Amurultang Qayan's (= K'ang-hsi's) army had defeated Galdan at the place (called) Čayan Modon of the Tüula in 1696, it appears that this same Čeringjab was entrusted with the business of tending the army geldings."

Although the original territory of the Dariyangya has been detached from that of the Dalai Vang of the Sečen Qan (Aimag), from that of the Mergen Vang of the Tüsiyeti Qan (Aimag), and from that of the Aبابa and the Sōni, its population is really (made up of) people transferred from the Eight Banners of the Čaqar who were the subjects of Lindan Quturqyu Qayan. Timkovski (= Timkovskii), an official who passed through Dariyangya in 1820 taking with him Russian Orthodox priests, wrote in the first volume of his work that "camel herds of the (Manchu) emperor were (found) throughout the territory called Dariyangya. Dari is the name of a mountain. Čangya is the name of a lake. A special amban resides there with the title of Privy Minister (sidar sayid). The administrator-in-chief (bugüde jakirqu sayid) (general) who inspects all the Holy Emperor's herds is called the Banner-amban (yusai amban), and (it is he who) administers the multitude of Čaqar troops. He resides at Qayalça (= Kalgan). According to the conditions of water and pastures, the emperor's herds are tended separately in several groups, and for each group there is a chief (daruya). This chief looks after 300 camels. Every six years, one inspects the herds and
takes to the Çaqar region the male camels that have reached maturity. If the herds increase by (natural) growth, and if they are good, (then) one awards silk fabric to the amban and his secretaries (bičigeci-ner) on behalf of the emperor. Bičigeçi (‘secretary’) is the title of the adviser (to the amban). The chiefs are awarded 100 bolts of Chinese cotton cloth. According to their judgement, the chiefs (in turn) reward the herdsmen with this same cotton cloth. Under each chief there are six herdsmen who tend the herds in rotation. If a camel is seized by a wolf or (otherwise) lost, a wealthy chief is compelled to replace the camel. As for the poor(er) ones, they punish them by beating. The ministry, which is in Peking, administering the horse-herds of the emperor is in charge of all the herdsmen. [104] The amban receives (an annual) salary of 150 lang (= ounces of silver); the secretaries, of 60 lang; the chiefs, of 24 lang; and the ordinary workers, of 15 lang.” Besides what has been stated (above), (Timkovski) has remarked that the emperor had just 20,000 camels in Dariyangya, and that things like rice for the army were transported by camel as far as Uliyasutai, Qobdo and Uli. [38]

Quite recently, the same young student Kazakevič has informed himself of how in recent times the administration of the imperial herdsmen was (organized) in Dariyangya, noting as follows: “They made the whole of the Dariyangya border region into five wings <called gala in Manchu. Tar is a word meaning ‘wing’>. [41] The first wing (comprised) the horse-herdsmen of the right (= west); the second wing, the horse-herdsmen of the left (= east); the third wing, the camel-herdsmen of the right (= west); the fourth wing, the camel-herdsmen of the left (= east); the fifth wing, the shepherds. The administrator of the whole border region was called amban <a word meaning minister or general>. He received a salary of 120 lang. The government officer (yuwangsin) in charge of this was called the Chief General Supervisor of Horse and Camel Herds (which are part of) the Supreme (Lord’s) Herds in Dariyangya. He was appointed to this office after careful selection of the best among the Dariyangyas. [105] Besides being adept in Manchu script and versed in administrative matters, the person so appointed had to be wealthy. The reason for this is that he was required to make presents of large amounts of silver and (other) gifts to the authorities residing at Qayalya (= Kalgan). These were appointed chiefly from the office of the Banner-amban, the administrative centre of all the Çaqar troops. The chief of a wing was called Senior Wing Leader (jingkini galda) and he had a salary of 60 lang. In general, people called him the Great Prince (yeke noyan). His assistant was called Wing Leader (galai da) or the Petty Prince (baya noyan). He had a salary of 24 lang. In addition to these (officials) who were (appointed) exclusively in order to deal with military matters, there were those called Decurion (juwan da), an expression meaning ‘chief of ten’. They had a salary of 60 lang. In each wing of geldings (there were) 37 herds; in each wing of camels, 22 herds; in each wing of sheep, 80 herds. Altogether there were 198 herds. [37]

Although this information does not agree with the information of 1697, [48]
The discrepancy is apparently due to the fact that more than 200 years have elapsed since that time to the end of the Manchus. At the head of a herd there was a Herd Leader (sūrüg da), and he carried out all the administrative and delivery tasks. His salary was 24 lang. The bearer of the charge of guarding and protecting the herds was called Lieutenant (meviron). He had a salary of 18 lang. There was a regulation to the effect that, in addition to the six (regular) families (ayil), the Lieutenants (being) two, there should be in all eight households for each herd.

“Every year, (the above personnel) delivered the number of (heads of) cattle established by the office in charge of all the herds of the Çaqar, but it has not been possible to ascertain its exact amount. However, with regard to the geldings, they used to deliver 500 head from the whole of Dariyangya. As for the place where they were delivered, one family from each herd accompanied (the geldings) and handed them over at the site of Qayangkirua Slime, which is near Lake Çenggel Çayan north of Çiyululu Qayalya (= Kalgan). Moreover, there were also herds called Reward Herds (sang-tai sūrüg): because those (personnel) delivered cattle in greater number than prescribed, they used to receive a reward.”

(Kazakevič also) said that “the chief of the Reward Herds had to be a wealthy person”; and that “those who served in the office of a Dariyangya banner were exempted from any taxes and imposts.”

The same Kazakevič (= Kazakevič) has made the following observation: “Although the Dariyangyas originally separated from the Çaqar, their language is not so different from the Qalqa dialect. However, the special difference from the Qalqa pronunciation is that all the voiceless consonants are pronounced as voiced. The old Çaqar dialect has definitely been discarded.”

(Kazakevič) has also written that “they differ slightly (from the Qalqa) in things like head and sleeve ornaments of married women’s clothing; also, when transhuming and encamping, many families gather together and settle forming a hamlet. In a rather large hamlet, from 10 to 25 households establish a hamlet, whereas, in the case of the Qalqa, it is quite customary for a hamlet not to exceed three families.” Likewise, Kazakevič, as well as the reports by Mongols who have gone to the Dariyangya region, have uniformly stated (as follows): “The Dariyangya children are (so) numerous that they appear to be swarming (all over). Some families have from 8 to 10 children.”

The border (region) of Dariyangya is an important ‘gateway region’; and, in the second chapter of the first volume of A New History of Mongolia composed by Maşsur Qurğa, it is written that, “In general, the reason why the history and conditions (of Dariyangya) are different from those of the Qalqa is (the following). In recent times there was a movement to separate from China, and the amban of Çaqar named Jodba, who was guarding Dariyangya with his troops, clashed with the Qalqa armies. Even though (Dariyangya) vacillated back and forth, when the independence of Qalqa was established,
and the superintendent of the horse- and camel-herds of Darîyangya, Sodnamdobtun, came to submit, he was rewarded with the title of Duke, Pillar of the State (ulus-un ĭsiye gûng). [108] And, having rewarded officials like the Wing Leaders of herds of sheep by raising the rank of each, they introduced the five Wing-banners (yar qosiyun) classification called the Horse(herds) of the Left and Right, the Camel(herds) of the Left and Right, and the Sheep(herds) of the same Darîyangya, in conformity with the regulations of the five Wing-banners of the Solon, Baryû, and the Ögeled of Külîn Buyîr. Afterwards, according to the herd regulations of the former Č'ing (= Ch'ing) dynasty, they also established an elected Superintendent, and a Wing Leader and Deputy Wing Leader to administer the five herds in each of the five localities. 58 They were empowered to do so 59 by replacing the seal and conferring judicial power on them. 60

As for the subsequent distribution of the herds tended by the Darîyangyas to the people of the same district, we do not know how they apportioned them among themselves. After the People's Government was established, at the time when local governments were elected and set up, the superintendents of Darîyangya spent a considerable (amount of) money to obtain their office. (Those) were the times when they kept on asking, 'Who will get me that money of mine?' 61 And, if we look at the statistics for the 16th year (of Mongolia's independence = 1926), (we notice) with regard to the rich, that their livestock was very numerous, 62 as for the other seventy-five per cent of the population, they possessed large cattle (boda) from fifty (head) down.

Now, if we look at the statistics for 1929, (we see that) the households were 3,288 and the individuals 15,375. And, if we look at the statistics for 1930, (these) say that the households were 3,416 and the individuals 15,617. Their (i.e., the Darîyangyas') livestock is cattle other than yaks, and in sum they may be regarded as wealthy. 63 Carts are also numerous, but machines and implements are scarce and there is no agriculture and hay-making. (Nevertheless,) they say that their harvest is good. In 1923 and 1924, Darîyangya suffered from a serious famine, and although their livestock nearly perished, when Kaz(a)kevic went (there) in 1927, they had been able to improve the situation considerably. 64 One can regard Darîyangya as the richest border region in the Mongolian nation: this (being due to the fact that), just like the Qalqa, it has not experienced the oppression of governing princes (jusay noyad) in more than 200 years. 65 Also, it was spared the expenses (involved) in such things as the annual duty visit to Beijing (= Peking), or the inheritance of rank, 66 and running the post-relay stations (kept) to guard the border (area). By virtue of having been in charge of the herds of the Manchu emperor 67 and of living in comfort and at peace, doing what they pleased, their population has increased and is healthy and bright in body (and mind). [110] They have many manly talents. (As a result,) they have been able to lead a prosperous life. From olden times until the present, it has been said that the Darîyangyas are thieves. As for this (reputation), Kazakevic has written on the basis of his investigations that their custom of
making a display of manly prowess is, indeed, of the same nature as the custom of the rich Qasar (Kazakh) men of making raids and carrying off cattle from foreign areas.

Because there is a multitude of things capable of (attracting) interest in Dariyang, one should carry out a thorough investigation of this region. In particular, the investigation of whether it is possible or not to conduct farming and to raise cattle of Mongolian stock by selective (breeding) according to (more) perfected methods may yield important results.

State of the Uriyangqai of the Altai

[111] Brief report concerning the Uriyangqai of the Altai: the country and the people.

The Uriyangqai of the Altai, who could be of the same stock as the Uriyangqai people of Lake Köbsögöl and Tangnu (Tannu Tuva), dwell along the slopes on this (i.e., our) side of the Altai Range, and on the southern slopes which are on the western border of the Mongol state. The peak of this Altai Range is a cluster of mountains having glaciers with perennial snows called Tabun Boyda, which is within Mongolia where the borders of the three nations, the USSR, China, and Mongolia, meet. The height of one of these (mountains), called Noyan Ayula Kiiiten, is 4,500 meters. Hereabout there are approximately ten glaciers that have (already) been investigated. The length of some of them is up to 75 modo (ca. 80 km), and some are about 10 modo (ca. 10.7 km) long. Even very small ones are also seen. One of the three great (mountain) ranges that branch off in three directions from these Tabun Boydo goes in a westerly direction and is called the Southern Altai. The next (range), directing towards the north-east, is bent and crooked, and joins to the Sayan Range along the western end of the Tangnu Range. It is called the Salikem Range, and the rivers and streams which descend from its south side, after entering into Lake Ačitu issue through many narrow passages and flow into the Qobdo River. The third one, (i.e.,) the range of the same Altai which is called the Mongol Altai, is directed towards the south-east of the Tabun Boyda (range); and, while gradually turning eastwards, it goes on and becomes the Tobi Altai.

The central massif of the Altai as well as the secondary ranges, such as Bayan Qayirqan, Juči, Tostu and Tergetii, are high ridges with fearsome escarpments; and the high mountains with perennial snows and from which the glaciers shift downwards are numerous, and the height measurements are not uniform, being from 4,500 meters to 2,500 meters. On the central massif of the Altai, the defiles and mountain passes are more than ten. And proof that in ancient times the glaciers were all great, is the continuity of the ice, which is (still) descending now, and the flow of the great boulders, which altogether appear like the flow of rocks floating on the surface of the (frozen) water.
All the rivers that issue from this side of the Altai Range form a series of basins like those of the Qobdo, Buyantu and Sanggir rivers. They flow and empty into Lake Qara Usu, which is in the Qobdo Depression, then, their waters flowing out of this lake, they go on anew, pouring into Lake Kirgis and not emerging outwards (any further).

The many rivers and streams that issue from the western side of the Altai all join at the Qara Erčis (= Black Irtysh) and, forming the Erčis (= Irtysh) River, flow into the Arctic Sea. There are such rivers as the Kōke Erčis (= Blue Irtysh), the Qara Erčis, the Gerėn, the Qanas and the Bögorčöö. The Bul’aγan and Činggil rivers which descend from the southern slopes of the Altai, together with their tributaries, flow into the Ürlinggil River and pour into Lake Ülinggilir. The Erčis and Ürlinggil rivers are all in the Sinkiang province of China, but the sources of these rivers are actually situated in the very high mountains of the Altai, (covered) with perennial snows and ice. The southwestern slopes of the Mongolian Altai are turned towards the Sinkiang province of China, and the high mountain ranges which are divided from the central massif by escarpments are numerous. Among themselves, they are closely ranged together, sloping down for almost 100modo (= 167 km) and becoming level (with the ground) as they reach the Zungarian Depression. The depth of this depression is about 600 meters. This being so, the northeastern plain which is on this side of the Altai Range does not descend appreciably. The first time, (it descends) levelling at only 2,200 meters; subsequently, it goes down from just 1,800 to 1,200 meters. Thus, in sum, it is a region in which high mountains and plains have been formed (in the course of time).

The average height of the Mongolian Altai is 3,500 meters. The greatest heights are 4,500 and 4,000 meters, and the (mountain) passes are 3,000 meters and lower. Since the elevations of the plain on this side and the plain on the other side of the Altai are different, the weather and precipitations, as well as the vegetation and (so on) up to the arable lands are (also) different. On our Mongolian side, however abundant the rivers and waters may be, they cannot match (those) on the other side (of the Altai). Also, the secondary chains of this side of the Altai Range are not abruptly separated (from each other) and, in general, they run parallel with the Altai.

The majority of the rivers and streams that descend from the Altai take their sources from the glaciers that are shifting down from the (mountain) heights. For example, the sources of the Qobdo River issue from the higher and lower lakes of Qobdo. With regard to the higher lake, the two rivers Qara Qobdo and Čayγan Qobdo, which all along flow parallelly to each other for about 40modo (= 42.7 km), enter this lake. These two Qobdo (rivers) start flowing from underneath the ice of the two mountains. The Čayγan Qobdo is full of white water. The length of the higher lake of Qobdo is 18modo (= 19.2 km); (its) width is from 1.5modo to 4modo (= 1.6 km to 4.27 km). The depth is 18 sagenes (= 38.3 m). The lower lake is likewise small, and its height (above sea level) is 2,110 m. There are many streams that enter...
The Qobdo River joining it from both sides.

The rather large river (flowing) in the northern direction as regards direction, and (entering the Qobdo) on the left side as regards the side, is the Çayân River. Its source is a river with abundant water which originates from the glacier of the highest mountain of the Tabun Boyda (range) called Küütîen. Further downstream, from the left side of the same Qobdo there flows a river called Söyüg, and the source of this (river) originates from the southern side of the northern Ulağan Davâyan.

As for the rivers that enter from the right side of the Qobdo, (there is) the Qotan River which issues from Lake Dayin on top of a 4,000 meter high mountain called the Mösûtî Mountain. If one goes further downstream, there is the Sayșai River which issues from a snowy mountain called Kejel. Its length is 120 modo (= 128 km).

If one proceeds further, there issues a river by the same name of the pass called Yenggis Ayaçî, which is on the Altai Range. (Coming) from the northern direction, which is the left side of this (river), the Deligûn River joins it to become the Buyantu River that flows into Lake Qara Usun of Qobdo. The Sanggîr River which issues from the Ulağan Davâyan south of the Altai flows into the same Qara Usun (Lake) from the southern direction. The length of the Qobdo River is 500 modo (= 533.5 km). The middle range of this side of the Altai, being totally encompassed by the contiguous basins of the two rivers, the Qobdo and the Buyantu, (consists of) river-valleys and valleys with sparse forests and bare plains. The surface (of the earth) is dry and broken stones are very abundant. With regard to the (local) flora, there are the grasses and flowers of the hill country and those of the desert and steppe-land. Of the forests, those with (trees) such as the larch, the birch and the poplar, are seen along the northern slopes of the mountains near Qobdo and Lake Dayin. Cedars are really seldom seen along the sources of the Qara Qobdo (River). A kind of willow grows to some extent along the watercourses. There are also some larch forests along the Sayșai and Qobdo rivers.

As for the kinds of game, although they are not abundant on the slopes of this side of the Altai, if we take into account their moving hither and yon, among the carnivorous animals one notes the black bear, the lynx, the fox, the sable, the ordinary blue(-gray) wolf, and the red jackal. In some regions there are also leopards. Furthermore, the (tailless) gazelle and the tailed (one), as well as the argali wild sheep and the mountain or wild goat are seen (but) in small numbers. Along the southwestern slopes of the Altai, which are the sources of the Bulûyan River and the Köke Èrciş, there are deers and does. In the southern plains region the antelope is seen. Among the rodents there are marmots, Siberian marmots, squirrels, etc., as well as rabbits. One hears that in the area of the Bulûyan and Çinggel (rivers) there are apparently buyiqar, or otters, but it has not yet been possible to ascertain it. In the rivers and lakes fish are plentiful. Among them—they say—a very tasty fish called qadaryan is by far (the most) abundant.
With regard to mineral resources, while it is claimed that along the southwestern slopes of the Altai, in all of the many streams at the source of the Geren River and the Qara Irčis, gold is found in great quantity, one cannot say that gold is abundant on this side of the Altai. On investigation, it actually (turns out) that when a great quantity of gold is found, the veins of rocks that go with it follow the [obi Altai, reaching as far as Altan Qarayul and the Turban Sayiğan, and Mount Nemegtü. There may be gold at the source of the Saγsai [118] River, and there is copper in regions such as (that of) the Mön River and Ulaγan Qusu. In reality, one cannot say that there are such and such (mineral resources) before having clarified by means of a thorough investigation whether there are or not what sorts of mineral resources. Also, one calls ‘silver nuggets’ the stones that come down from above into the source of the Bulγan River; and, likewise, rock coal also seems to be (found) here and there.

As for weather conditions, one can say that snow and rain are abundant. However, since the clouds and wind that bring moisture come from the southwest, they at first satisfy the other side of the Altai Range. Later, they penetrate this side (of the range). Further, as to the conditions of the Uriyangqai territory on this side of the Mongol Altai, because the arable land is not good, the vegetation is poor and sparse, and one often sees areas without a single blade of grass. (This) notwithstanding, it can be called a territory suitable for raising the five kinds of livestock. From ancient times to the present, the Altai Range has been referred to as a fertile and rich region in which game is abundant, and where (people) of Mongol and Turkic origin, contending with one another, have continually resided, being greatly praised in popular stories and old tales. Only with regard to communications it presents rather (serious) difficulties; and so, since in times of war it becomes a formidable barrier, it is a territory that under the name of ‘The Twelve Strategic Points of the Altai’ has been especially and continuously guarded since ancient times. As for the Uriyangqai (people) who have guarded these mountains and defiles, many years have passed since they settled (there), dominating both sides of the Altai. Because of the nature of the territory, they could not settle (there) gathering all together as a unit; (rather,) it has been customary for them to settle here and there in groups. Now, the main (portion) of the Uriyangqai subjects of the Mongols are encamped and live at the sources of the Qobdo (River) and along the Çayγan River, the Saγsai River and Lake Tolbo, and at the sources of the Deligün (River) and the Buyantu River, as well as at the sources of the Bulγan River. At the time of the Manchu dynasty they called themselves ‘The Seven Banners of the Uriyangqai of the Altai’, were administered by the amban of Qobdo, and resided on both this and the other side of the Altai.

Recently, in 1907, with the separation of the new province of the Altai from the province of Qobdo, those who resided on the other side (of the Altai) came under the administration of the Sira Sume, and those who resided on this side, under that of Qobdo. Further, in 1911, when Qalqa became

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105 Lit., ‘If one considers the mineral wealth.
106 Here dosi means ‘nugget’.
107 Lit., ‘Dorbed,’ p[45] and n.49.
108 For soyobor ‘blade of grass’, cf. bur. bogoobor(i) id. See BRS, p.681a (1).
109 Lit., ‘it has been called’.
110 Lit., ‘it is somewhat difficult’, i.e., of access.
I.e., with the establishment of the new aimak of Qobdo they were administered by it.

I.e., while the elderly people of these three sumuns speak the Uriyangqai dialect besides Mongolian, the younger generation speaks only Mongolian.

A bay was the smallest administrative unit in the MPR.

Lit., ‘if one says’.

Lit., ‘he has said that the households of the Uriyangqai ...’.

Lit., ‘quivers’, i.e., ‘quiver-bearers’.

Lit., ‘the civil and military scholars who went’.

Lit., ‘those’.

independent and seceded from China, it annexed the region of Qobdo and, from that time, the Uriyangqai on this side of the Altai, being incorporated in the Mongolian nation, had to come under the jurisdiction of the Joriyu Qan of the Dörbed. After the establishment of the People’s Government (i.e., of the Republic), although there was a scheme whereby they would have (continued) to be administered by the same Dörbed, with the establishment of a new aimak, they came to be administered by the aimak of Qobdo.\[111\]

At present, the Uriyangqai constitute one banner of six sumu(n), and five of these speak the Ögeled dialect of Mongolian, while the Mončoy Sumu(n) speaks the Uriyangqai language. However, it has been noticed that in the Ay Soyán, Qara Soyán and Dengdíi sumuns, too, the old people employ the Mongolian and Uriyangqai languages equally.\[112\] Formerly, they carried out any affairs by means of the Clear Script (todo hičig). Towards the end of the Manchu (＝Ch’ing) dynasty and with the coming of the Autonomous Government, they continued to use both the Manchu and the Mongolian scripts, but since (the establishment) of the Autonomous (Government), they have been using only the Mongolian script.

So far it has not been possible to record the number of Uriyangqai of the Altai. If we calculate (their population) in round figures on the basis of households, (we find that) last year there were more than 240 households, or 20 qorins, in Mončoy Sumu(n). The other (sumuns) are not more numerous than this. Only because one says that the Čultim Da Lama Sumu(n) (consists of) over 200 bays,\[113\] assuming\[114\] that the five sumuns (of the Uriyangqai) consist, each, of 200\[121\] households, by adding the 240 households of the Mončoy Sumu(n) to the 1,000 households (of the five sumuns), there are altogether 1,240 households. If we calculate that each household has four individuals, (then) there are 4,960 individuals. If we say that each household has five individuals, (then) there are 6,200 individuals. If we take the highest figure of all, there are probably 7,000 individuals. According to the calculation of Surqubayar, who has a detailed knowledge of the conditions of the Uriyangqai, the households of the Uriyangqai are (about) 1,000, and the number of individuals about 4,000.\[115\] Griimmgrjimayilo (= Grumm-Gržimaiło) has noted that, at the time of the Jungar state, the Uriyangqai were very bold and powerful, and that, sending forth an elite force of 5,000 archers,\[116\] they went to fight Western Tibet. Subsequently, when we come to the time of the Manchu Daičing (= Ta-Ch’ing) dynasty, they had the duty of keeping guard over the defiles of the Altai and serving the post-relay stations. Although the scholars who, (from both) the civil and military (authorities),\[117\] went to investigate this area of the territory have been quite numerous, there have not really been any who have especially investigated the conditions of the population. However, there are some\[118\] who did precisely note down (those) conditions from the year 1870 to the present time. If we look into what these (scholars) have noted, (we see that) because the Uriyangqai presented taxes in furs to the Manchu emperor, every
year they sent to the amban of Uliyasutai 800 (skins of) sables; and, over and above these, adding\textsuperscript{119} (skins of) foxes, lynxes, \textsuperscript{122} otters or leopards, or whatever was suitable, they offered (still more) gifts to the amban or Qobdo. Their administration (however) was not the same as that of the governing princes.\textsuperscript{120} They were administered by superintendents (\textit{biugide daruya-nar}) and these were called the amban of the right and the amban of the left; furthermore, each banner had an intendant (\textit{daruya}). Because the amban of Qobdo was in charge of the entire administration, the exploiters (of the Uriyangqai)\textsuperscript{121} were near at hand and, as a result,\textsuperscript{122} (the latter) must have been defrauded more (than others). Also, since they controlled eight post-relay stations up to Tarbayatai, this duty was the one\textsuperscript{123} that exhausted all their strength and means.

They (also) say that, beginning from 1870, epidemics hit\textsuperscript{124} the Uriyangqai of the Altai one after another; and Pozdneyev, in the first volume of his book called \textit{Mongolia and the Mongols}, has neatly observed what follows.\textsuperscript{125} Because the northern and southern slopes of the Altai (Range comprised) fine and large camping grounds, three of the twelve otoy of the Kerei Qasay, when crossing the Altai mountains, asked for (the right to establish themselves) temporarily in Uriyangqai territory. (But,) as they went as far as settling (there), a lawsuit (against them was taken) up in Peking, as a result of which\textsuperscript{126} the Uriyangqai suffered some losses.\textsuperscript{127} He (= Pozdneyev) went there in 1892. Potanin (also) noted that about this same year 1870, the Uriyangqai of the Altai suffered extremely severe\textsuperscript{128} losses owing to the rebellion of the Moslems in the provinces of Kansu and Sinkiang\textsuperscript{123} combined with (the latter's) ravages\textsuperscript{129} near and far. Again, Surqubayar too corroborates (this). Indeed, if we carefully examine the situation at that time, (we find that) since the Moslems controlled the Conji (= Guchen) – Qamil route, the Manchu army in following their route\textsuperscript{130} came to the point of having to cross the Altai, and the post-relay stations served by the Uriyangqai suffered losses up to Tarbayatai. And the Moslems, having ravaged the northern and southern sides of the Altai, in the same manner ravaged the Uriyangqai communities that happened to be on the route. Then, when the Moslems took and plundered Qobdo, on the same occasion they greatly harassed the communities which lived along the Bulyan and Deligi (rivers). Further, at that time, Čayan Gegen led the Ögeleds of the ten sumuns of the Bayaliq, conscripting\textsuperscript{131} men and women alike. Having defeated the Moslems in battle and dominating the territory of the Uriyangqai of the Altai, in 1868, while crossing the great Altai (Range), he ravaged (the country) up to the Qobdo, Syysai and Čayan rivers. The Uriyangqai continue to remember even now how they were ravaged by the Barlay Ögeled. Also, the amban of Uliyasutai, having to travel in style\textsuperscript{132} on his three-yearly round of inspection of the border area together with his numerous retinue, officials, assistants and servants,\textsuperscript{124} it was necessary to provide without delay post-horses, provisions and gifts, thus (causing) endless sufferings to the Uriyangqai.

There were those who exploited even more than the likes of the Moslems,
the Barlay and the amban (of Uliaasutai) for a long period of time, and these were the rapacious Chinese merchants. (Thus,) because of so many factors, the conditions of the Uriyangqai of the Altai every year became worse and kept on declining until they reached the progressive period of the People’s Government.

Let us briefly mention and consider the remarks of earlier scholars and investigators. (Firstly, I shall quote) what has been remarked by Potanin, the traveller who in 1879 and 1880 went to explore northeastern Mongolia: “At the present time, the Uriyangqai of the Altai may be truly said to be the poorest people in northwestern Mongolia. As for the Uriyangqai who dwell along the Deligün (River), since they lack (even) the basic necessities, they keep alive by begging; and some of them have only a few goats for livestock. Their food is the flesh of foxes and rats, which they mix with bread that they make with caragana roots; and they drink tea which they concoct by roasting the (chopped) straws of barley. The men usually do not even have an undershirt, and the women do not have one either. The rich (among them) have two long garments (debel). They spread one of them underneath them in place of a mattress; with the other they cover their persons. Because the clothes of the Uriyangqai become tattered and torn, the people of the town of Qobdo say as a joke among themselves that ‘the long garments of the Uriyangqai are urangqai (“rags”)’.

With regard to these same Uriyangqai of the Altai having become paupers, Ladegin (= Ladygin), writing in 1899, wrote (the following): “Their poverty and dirtiness are astounding. Also, the expression on the faces of old and young people alike shows signs of distress because of the endless afflictions they have endured. Their belongings are filthy to the point of being repugnant. They load on two or three oxen their felt tent which has become tattered and jet black from the smoke, as well as broken cases and torn long skin garments, and behind them there follow children on foot who, as a rule, are almost or even completely naked. Women whose bodies are covered with clothes in tatters, besides carrying their children on their shoulders carry bundles of household goods and possessions on their backs. Old men and women also walk behind oxen scarcely moving their legs, likewise with burdens on their backs and shoulders. (This) is really the way the Uriyangqai transhume: their appearance is such that (when one sees them) one must needs feel a pang of grief.”

Sapožnikov (= Sapoznikov), who went there approximately ten years after this, remarked as follows: “The appearance of the Uriyangqai seems bright and clear. Also the(ir) horses, oxen and sheep seem to be numerous.” What was said by the Uriyangqai (themselves) at that time is as follows: “Formerly, among our people the households that possessed (only) twenty yaks were considered as poor.” In the criticism by the above-mentioned Potanin of the causes of the decline of the Uriyangqai of the Altai, what he wrote with regard to the Chinese traders is as follows: “Concerning the commercial activity of the Chinese, since at first they were wont to sell goods
on credit, this method of trade had been harming the property of the Uriyangqai from a time much earlier than the recent calamity of the Barlay, and it had caused it (i.e., their property) to diminish. As for the calamity of the Barlay, since (this) was (only) a temporary hardship, after it had passed away the people had the opportunity and the ability to recover their strength. But the oppression of the Chinese merchants who took advantage (of the Mongols) with the ‘lasso’ of goods (bought on credit) was endless. In general, those who do business with the Uriyangqai (belong to) a cooperative firm which is called Yašin di [127], and which the Mongols call Arsin. By practicing various ruses, this cooperative has been able to make the Uriyangqai livestock into its own livestock. But the attacks of the Barlays and the post-relay duties, as well as the (general) impoverishment of the Uriyangqai have also helped the gradual enrichment of the cooperative. As for what the reason is, it is because people in dire straits, having no alternative, agree to any onerous accord (imposed on them). When the respective cooperatives give theUriyangqai livestock to tend, it is agreed that sixty per cent of the newborn will be delivered to the firm, while the tending man will take for himself forty per cent; therefore, (the burden of any) decrease of newborn falls immediately upon the herdsman."

Surqubayar’s report states that their (i.e., the merchants’) exploitation of the livestock in this way must indeed be true. As for the present, he says that the Uriyangqai of the Altai, raising yaks and hybrids, horses, sheep and goats by transhumance are able to live in considerable prosperity. Those among them who live by the sources of the Bulylan (River) engage in limited farming. In Autonomous Government times, when they were under the Dörbed administration, they were greatly oppressed by Dambijangcan. After the establishment of the People’s Government, the indebtedness to the Chinese came to an end and the post-relay duties as well as other kinds of taxes and corvées became light, and exploitative firms disappeared. On account of that, if the people as a whole compare (their present state) with that of the previous sixty or seventy years, (they will find that) they have become content and are no (longer) poor.

The middle and primary schools of the Uriyangqai of the Altai are three (in number). Many children are studying also in the schools of the Department of Education and of the Party which are near the Qobdo district. The youngsters that are attending the numerous schools in Ulaɣan Bəyatut (= Ulán Bátor) appear to be many. Although the Academy of Sciences planned to send a special exploratory mission to investigate the customs, culture, physique and economy of the Uriyangqai of the Altai and those of the many smaller ethnic groups in the area of the Qobdo Dörbed, up to now the higher authorities have given priority to other matters and, as a result, there has been no free time to dispatch a mission and (the plan) has fallen through. Although (the people in question) are the ethnic group called in general the Uriyangqai and, in particular, the Uriyangqai of the Altai, they
The last paragraph of the Mongolian text has been rephrased in order to make better sense in English. For *ayimay* (ethnic) group, tribe', cf. “Qotong,” p.113, n.74; “Mingyad,” p.124, n.39.

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152 Lit., ‘mixing with’.

153 The text has Qosay. See, however, Cévèén 1997, p.122.

154 Lit., ‘The western limit is the nation’s frontier (which is) the upper (section) of the range of the Altai’. The nation is, of course, the Mongolian nation, i.e. the MPR.

155 Lit., ‘If we say ... it will do’.

156 I.e., those in Mongolia, Sinkiang and the USSR.

157 Lit., ‘And ... one says’ (*Buğed ... kememii*). Several views are expressed in succession.

158 Lit., ‘the party’.

159 Lit., ‘the power to administer and order’.

160 Lit., ‘who went’ (*yabuysan*), but here *yabu*- means ‘to be’. Cf. MED, p.420b(b).

161 Lit., ‘those having white bones’. See the Commentary.

162 Lit., ‘under (the authority of)’.

163 Lit., ‘were decidedly willing to follow the words’.

164 Lit., ‘exists even at present’.

The Qasa'y

[129] The Abay Kerei Qasa’y who are subject to the Mongols live together with the Uriyangqai of the Altai. Formerly there were three banners (*qoşiyu*); subsequently they became four. Finally, they became two banners and were administered by the Qobdo Aimak. One of these two banners is the Čařyući, consisting of four sumun. Another is the Budqara Čibarayiyar Qosay, consisting of three sumu(n). The Qasa’y of the Čařyući Banner have settled along the lake (which is) at the source of the Qobdo (River) and along Lake Dayan; and, farther, they winter along the Soγoγ River and the Oyîrur River. In summertime, they summer along such rivers as the Yolotu and Toyitus which are on the other side of the Altai. The Qasa’y of the Budqara Banner are southwards from Lake Tolbo and the Boroburγasu River, at the source of the Sayșai (River), and up to the Buyutu Stream, a right-hand affluent of the Buyantu River. The western limit (of the territory occupied by the Qasa’y of the Budqara Banner) is the nation’s frontier (which is constituted) by the upper range of the Altai, 154

As for the origin of the Qasa’y, while it certainly appears to be one (made) of a mixture of many racial stocks known as the Twelve-Otoy Qara Kerei, they belong for the most part [130] to groups of Turkic extraction. We can definitely say 155 that with regard to the accent of their language, as well as to their origin, history and customs, they are not very different from the Qasa’y ( = Kazakhs) of Qasa’ystang ( = Kazakhstan) within the USSR. In their religious observances they follow Muqamid’s doctrine (i.e., Islam). Until recently they have been using the Arabic script.

There has not (yet) been an investigation (to find out) how the separation between (the various branches of) the Qasa’y156 has come about. Some say157 that those158 who held administrative and political power159 were the descendants of the (former) sultans who constituted160 the aristocratic lineages,161 and the otoy leaders (*otoy-un terigüner*). (They say) that during the period when they were administered by162 the Manchus, there was a governing prince (*jasay*) called Duke of the Qasa’y (*Qasa’y-un ğung*) and an amban under him, as well as, in each banner, superintendents (*bügüde-yin daruγanar*) and otoy leaders; and that, in matter of authority, the otoy leaders were powerful, while in affairs (concerning) the judgement of lawsuits, the religious mullahs and lamas jointly took part, and the people at large were absolutely compliant with the instructions163 of the nobles, the rich and the elders. (They also say) that a remnant of the former custom of conversing in a different way with (people) according to their clan and lineage has not yet disappeared and survives still today.164 During the Čing (= Ch’ing) dynasty,
the Kerei were a harmonious whole and excelled in manly qualities.\footnote{165} Because they were determined to guard their national freedom, they were not so greatly exploited. With regard to fiscal obligations, there was no other (contribution they made) than a yearly tribute of 1,000 geldings. They were not subject at all (to obligations) like postal service and relay horses, and to taxes in furs like the Uriyangqai. As for the reason why, at the beginning, they came up to this (our) side of the Altai, it is that they must have come in search of a (more) spacious territory wherein to nomadize (mutuy) because they had reached the point of lacking sufficient living space on the other side (of the Altai).\footnote{168}

Some of the Qasay's customs are similar\footnote{169} to the customs at the time of the ancient Mongols. For instance, concerning the training of eagles and falcons, and (the way of) hunting (with them, we know that) it was one of the pastimes which was widespread at the time of Ḥnggis and of those after him. Also, (their custom of) offering a (boiled) sheep to a guest so as to honour him is similar in essence to what the Buriyad call 'to offer a present (to an honoured guest)'\footnote{171} and 'to eat a boiled sheep's head';\footnote{172} or to the Mongol (custom) of serving the rump and the whole of a sheep. In the final period of the Manchu Dayicing (Ta Ch'ing) dynasty, the number of Qasay who had come to settle along this side of the Altai in the 1860s was not very great in view of the fact that the Qasay and the Kerei were about 60,000 individuals in all. If we examine the information collected last year\footnote{174} from (the relevant) offices\footnote{132} in the Qobdo region where it was appropriate to go to investigate, (we see that), since the Qasay households subject to the Mongols are said to be 1,870, assuming that in (terms of) population figures there are four persons per household, (we obtain a total of) 9,350 individuals. If (we say) six persons per household, (they would be) 11,220 individuals. Since regular (population) statistics have not yet been taken, there is no other way of making such a rough\footnote{175} estimate.

As to what the Qasay consider important, it is horses, oxen, yaks, camels and sheep. Goats are said to be scarce. Their sheep have the wool rougher than (that of) the Mongolian sheep; their colour is reddish, and their tails are big. Their bodies are robust. They say that they have also plenty of flesh.\footnote{176} As for their horses, although in body they seem larger than the Mongolian horses, they have no particular advantage (over them). Because (the Qasay) raise livestock during transhumance, they live in felt yurts.

The Qasay have no monasteries like the Mongols (have). A priest (lama) called mulda (mullah)\footnote{178} performs the religious rites. The central region of the Qasay is a grazing area called Ulayan Qusu, and it is at the bend of the Qobdo River facing the mouth of the Soyoy River.

Although the works in which the conditions of the Qasay in past times are investigated and studied are quite numerous, by and large—as stated above—there has not been a mission that has gone out especially to investigate the Qasay of this side of the Altai\footnote{133}. Because (of that), it is important to send out at once an independent exploratory party for the...
purpose of investigating in detail the life and customs, as well as the culture, of the people.

The Qamniyan

[134] The Qamniyan live scattered in (various) groups at places such as the section of the Quduyudan which is the source of the Yeriige River; the source of the Ilbāγ, Tangyū, Boyontu, Barlāγ, Šarlung and Kerülen rivers; as well as the (banks) of the Haltatai and Temürtei streams which enter the Kökö, and the Jeleltai (a tributary) of the Minji River. The hot spring of Yeriige is, properly speaking, the central point of the Qamniyan territory. Although, if one goes towards the east, one hears that there are also a few Qamniyan (in the area) of the three garrisons <Ayab, Čilber and Olqun> which are at the sources of the Qaraγul, Tangγyu and Onon rivers (respectively); and, still farther, (also) along the northern border of the Ulja River Banner; and that there are 400 Qamniyan of the Maniyayar clan in the Köbsögöl Uriyangqai region, in some open space between the Sayan and Tüngkün ranges, one does not know whether (this information) is true or false. In general, if one discusses the Qamniyan stock taking it as a whole, (one notices that), on a par with the Mongols and Turks, it is indeed a truly great race of antiquity who, since four thousand years ago until now, is continuously mentioned in the Nanggiyad <Chinese> books. And, [135] even though those among them who have spread from the shores of the External Ocean (Le., the Pacific Ocean) in the east to the Great Altai region in the west, and from the Mongolian Gobi to the Arctic Ocean in the north have different names in (different) periods and places, their physical and linguistic characteristics make it possible (for us) to know that they are people of the same origin. <The Solon and Manchu languages, and the Qamniyan language form one (language) family.>

In the books of the Chinese they are (mentioned as) a tribe (ayimay) of the Eastern Hu, their general appellation being Düng Qu. It is also written that this is the tribe of the Sišhen and the Niuči, as well as the tribe of the Jürčid and Manju, and they call themselves Evengki and Tünggi. Those who, jointly with the Mongols, established the Kitad or Dai Liyoo state of antiquity are, too, of the same Qamniyan origin; and the one called the Golden State (Altan Ulus) of the Jürčin or Jürčid that followed them was a great nation of the same Qamniyan origin. And, more recently, the one called the Dayicing State of the Manju, was likewise a nation established by (people) of Jürčid origin. These great nations can be called political powers established entirely by Qamniyan tribes. Also, it appears from (certain) books that on the other side of the Altai, near the Ili River, Lake Balqas (= Balkhash) and Lake Temürtü, [136] there was in former times a nation called Usun ('Water'), but until now scholars have not succeeded in finding out of what origin they really were. However, in a little book called Çinggis-un tayilyan-u altan
debter (The Golden Book of the Cult of Činggis), there is a passage stating: ‘At the time of the distribution of the portions (of the offerings), send part of the food offering to be distributed to the Usun-u Ĥurban Jürçid (“Three Water Jürçid”) through the intermediary of the Four Oyirad.’ Because of this, it is my considered opinion that those who used to be called the ‘Three Water Jürçid’ are precisely the Usun (‘Water’) nation of the ancient writings, and that their origin is the Jürçid tribe of Qamniyan stock.

Generally (speaking), from the eighteenth century to the present (time), there have been many scholars who have investigated the numerous tribes of (so-)called Qamniyan origin. Dividing the Qamniyan tribes into two groups, they stated that one (of them) established great nations several times and got mentioned in historical texts; it was able to create its own script and writings, and, in the final period of the Manchu ( = Ch’ing) dynasty, it just became extinct. The physique of these tribesmen is broad and tall. (In the case of) the other (group), their physique is smallish and (their tribesmen) live scattered in the northern part of Siberia as well as in the eastern region up to the estuary of the Qara Mörön and the shores of the Arctic Ocean.

From among the Qamniyan who live in the Mongolian national territory, in 1904 the scholar Talkogrinecvič (= Tal’ko-Gryncevic) investigated only the Qamniyan of the Yerüge (River) with regard to (their) physique and culture. Although one had studied them to some extent before and after this (occasion), they were superficial investigations. For such reasons, apart from scanty information based on Talkogrinecvič’s researches, one cannot formulate other (more) detailed descriptions of the Qamniyan. At the time of Talkogrinecvič’s visit), according to the statement of a person acquainted with the ancient history of the Qamniyan there was a story to the effect that once upon the time, three thousand years ago, when (the Qamniyan) lived in the region of the Altai, a great confusion arose and a famine hit them on account of the Soyan people, whose families in the time of Bayiba Qan and Bör Qan were established alongside (those of the Qamniyan). The local Qamniyan (then) migrated, following one another in separate groups, and continued to do so for a whole century, transhuming as far as the Qara Mörön. He (also) says that those among them who, while transhuming in this way, separated (from the rest) and remained behind here and there, seem to be the Qamniyan of around the Baïyal (= Baikhal) and of the Aramay and Yerüge rivers; and that the Qamniyan travelled for thirty years from the Altai to the Yerüge. Although it is not certain how much of this oral history is true or false, it is possible that they separated from the above-mentioned Water Jürçid. Further, if we look in a seventeenth-century Chinese book, (we see that) it is stated (in it) that ‘the Mongols of the Qamniyan clan turned back from Köke Qota, crossed the Gobi and disappeared in the northern region’. Because (of that), we also know that (these) are the Qamniyan of the Yerüge (River). Be that as it may, if we examine the names of numerous localities, (we see that) they are actually words of the
Qamniyan language. For example, names such as Yeruge, Qaraqa, Balji, Baljiqan, Minji, Kerilun, Onon, Kiluyu, Jide, Cikui, Orqon, and Selengge are all Qamniyan names. As these names appear in books predating Chinggis, as well as (in those of Chinggis' time), we know that the fact that the Qamniyan of the Yeruge (River) settled (there), acclimatizing to it, is an event of great antiquity. Because at present all the Qamniyan dwell as an ethnic minority among the multitude of Mongols, they have forgotten their native language while adopting the Qalqa Mongolian language (as their own); and some of them give the impression of drawling the (Qalqa) sounds in a somewhat harsh fashion.

At the time when Talkogrincevic (= Tal'ko-Gryncevič) travelled (there), the Qamniyan (living) near the present Qalayun Usun, who were the serfs of the Secen Qan, were (altogether) 250 households, and, if we count (the number of) individuals, (they were) over 1,000 people. And the Qamniyan subjects (Sab) of the Holy Jibjundamba Gegen scattered in settlements such as (those of) Ilbay and Tangyu are 200 households, with a population numbering about 800, (so) it is said. From the registers of the Office of the Sangjoodba it can be ascertained that the Qamniyan of the Great Sabi were (altogether) two settlements. Although the Qamniyan of the Yeruge (River) have forgotten their clans, if we consider their statement that formerly they lived with the number six, saying that four of the (then) existing six clans were Pinggin clans and two Qamniyan clans, (we see that) their custom of differentiating themselves according to clans has been in existence until quite recently.

In a story of the Qamniyan of the Yeruge it is related that, at the origin, three brothers from the Altai set forth as leaders, carrying bows and quivers, and the majority of their people followed them. Being skilled at hunting, they made food all along the road from the flesh of wild animals. It is not known whether (the Qamniyan) are the clan that branched off from (one of) these three (brothers) or not. In the Yeruge (River) settlement, up to the time of the Ondor Gegen hunting predominated, and they hunted reindeer, deer, badger, sable and lynx. They were not yet (well) acquainted with the use of hot water. They soaked raw meat (in it) until it became brown before eating it, and since the Mongolian lamas went there and were helpful in healing the sick, (the Qamniyan) established the method of immersing the sick in hot water preventing dirt to get (at them), (so) it is said.

The Qamniyan were subject to both the Secen Qan and the Boyda Gegen; each (of these two groups) was indiscriminately oppressed by taxes and corvées and (as a result) became very poor. The Secen Qan’s Qamniyan were (also) subject to military service, and since they were taxed on property, they have been in a state of much greater indigence than the Qamniyan (subject) to the Sabi. On every household of the Qamniyan subject to the Great Sabi taxes from 5 up to 100 lang (= ounces of silver) were imposed, the taxes to be paid annually to the Office of the Sangjoodba being in excess...
of 8,000 lang. It is said that those paid\(^{217}\) by the Qamniyan (subject) to the Sečen Qan were several times higher than this. It is (also) said that the otoγ chiefs (otoγ-un daruya-nar) appointed by the Office of the Šangjoodba administered the Šabi’s Qamniyan, (whereas) one headman (jayisang) administered the Sečen Qan’s Qamniyan, each (headman being in charge of) 150 individuals.

As for the character of the Qamniyan, since they are in general intelligent as well as honest, sincere and obedient, there have not been (cases of) criminal actions and litigations. And, with regard to the chiefs and headmen, they have no other occupation that collecting taxes; and in assessing the impost\(^{218}\) there is usually the participation of trusted representatives elected by the people.

Formerly, when game was plentiful in the forest taiga, beside raising cattle the Qamniyan (also) hunted and, as a result, were not poor, (in fact) they were quite well-off. But since in recent times the Chinese have cut down the forests, going as far as killing wild animals indiscriminately to the point of extermination, the Qamniyan have only been able to hunt squirrels, and their livestock has also declined (in number). Previously, the majority of the Qamniyan households had up to 60 oxen, 20 or 30 horses, and 300 sheep (each); the rich (households had) up to 1,000 horses. Now <in 1904>, if a rich man has 100 oxen, 20 horses and 50 sheep he can (really) be called rich. Rinderpest has killed the Qamniyan’s oxen, and in the last few years many people have died because of smallpox epidemics, so that the population has decreased\(^{219}\). Nevertheless, owing to their keen intelligence, quick understanding and knowledge of things, the Qamniyan\(^{220}\) have sought new occupations in place of hunting, and have managed to find work such as transporting firewood and anything (else) in the gold-mining district, or doing mining work. Mindful that they will need them in winter\(^{221}\), they gather bird-cherries, edible lily (sarana), wild garlic, wild onion,\(^{222}\) snake-weed, cedar nuts and the like, and store them up, whereas the near neighbouring Mongols are not accustomed to make preparations like this.

If we consider the past history of the Qamniyan, because they have no class of princes of noble origins as (is the case with) the Mongols, the tradition and consciousness of their personal freedom have not yet been dimmed, oppressed and lost; and (as a result) the character, views and aspirations of the Qamniyan have not yet been destroyed. They have democratic views and wish to keep their freedom. They are good-natured people (as can be seen in things) such as their striving to help other persons for nothing\(^{223}\) and being faithful to their words. There is no stealing (among them). They do not drink spirits to the extent of becoming intoxicated. There is harmony in their homes. The status of women is better than that of the Mongols: they do not experience oppression and the men, when they are in the house, render service to their wives. With regard to the increase (in population), the scholar Talkogrincevič has noted among other things that\(^{224}\) there are four or five offspring in a Qamniyan family, and that occasionally one even encounters

\(^{217}\) Lit., ‘the taxes paid’.

\(^{218}\) I.e., in determining the amount to be paid in taxes by each household or individual.

\(^{219}\) Lit., ‘and the number of people has been reduced’.

\(^{220}\) Lit., ‘because the mind of the Qamniyan is sharp and keen to understand and know anything, they ...’.

\(^{221}\) Lit., ‘Saying, “We shall need them in winter”’.

\(^{222}\) The text has mangger for manggir.

\(^{223}\) Lit., ‘without (expecting) price or payment’.

\(^{224}\) Lit., ‘other instances saying (= to the effect) that’.
families with thirteen children. In general, the present-day Qamniyan live in Mongolian felt tents and do not transhumne far. They do no more than alternate winter and summer quarters. [143] Because of the predominance of animal husbandry (in their economy), they cut grass (for hay). Still, the scholar Kondratiev (= Konrat'ev) who was sent by the Scientific Committee in 1927, and investigated on the way a small number of Qamniyan dwelling along the stream called Jalatai, a branch of the Minji River, said that in summertime they have tents built with the bark of larches. In winter, they have houses (made) of logs. They have no felt tents, the reason for this being that since sheep are scarce, there is no felt (available to them). They make a living by hunting most wild animals, and there are (also) herds of horses and yaks. For a total of 42 persons there are 42 horses, 60 oxen, 70 or 80 yaks, 5 hybrids (ga`inuy), 40 goats, and from 100 to 200 sheep. Among other things, (Kondratiev) noted that, apart from the fact that eight out of eleven of their dwellings were bark tents and the (remaining) three square houses (made) of logs, near some of the tents there were wooden sheds where they stored things, and pens for calves. They bring to Ula`yan Bayatur (= Ulan Bator) to trade the skins and hair they obtain from their livestock. When hunting, since they do it only to eat, the wild animals move about in their presence and near them without paying attention to them. These are the Qamniyan subject to the Great Šabi.[144]. It is said that since the establishment of the People's Government and the organization of the new local administration, the Qamniyan subject to the Šečen Qan have been incorporated into the original banner; however, the accuracy of this (statement) could not be confirmed. What Kondratiev (= Konrat'ev) says, which is exactly the same as what Talkogrinevič (= Tal'ko-Grinevič) had said, is that the Qamniyan have forgotten their native language, and that their way of life has become Mongolian. When, at the beginning of 1931, I became acquainted with Qamniyan, such as Elder Šombo who had set up his hunter's camp by the Qodoyotan, and conversed with them a little, (I found them) very fair and alert, honest and frank. Apart from raising livestock, their work and livelihood consist of (occupations) like hunting game and, to some extent, transporting things. They are neither very rich nor are they paupers. Their standard of living is uniformly average. As for their physique, it looks as if they have bodies that are stronger and sturdier than (those of) either Mongols or Buriyad. They do not mix easily with the Mongols and Buriyad. They live in isolation. I think that the findings of numerous scholars to the effect that for (the Qamniyan) harmony among themselves is supreme, that they are pure-minded, and have a straight and honest nature, are true. Although Talkogrinevič [145] has investigated to a considerable extent the Qamniyan of the Yerüke (River) with regard to their physical characteristics, I have not written about (these) here. In general, the majority of them seems to be of medium or above medium stature.

The End.
COMMENTARY

The territory inhabited by the Dariyangya (Dariganga) occupies eight sumuns of the Süxbaatar Aimak in the southeastern portion of Mongolia, bordering with the Inner Mongolia A.R. For the physical geography of the area (a volcanic plateau), see the descriptions of this aimak in Murzaev 1954, Ovdienko 1964, Schubert 1971, MNR, and Mongolia. Cf. also GSE, vol.7, p.111b.

For the Dariyangya ethnic group, see Hamayon 1970, p.20 (with numerous references to the works of A. Róna-Tas and G. Süxbaatar); Róna-Tas 1960, pp.2–3; Beffa-Hamayon 1983, p.126; Veit 1990, II, pp.95,100, 156; and AELM, nos. 22, 23.

The name Dariyangya is often written as two words, especially in older works. See, e.g., Pozdneyev 1971, pp.188–90; 240–2; Pozdneyev 1977, p.112.


Zamcarano’s references to the Ming emperor Yung-lo (永樂, = Ch’eng-tsu 成祖, r.1403–24) and the Ch’ing emperor K’ang-hsi (康熙, = Sheng-tsu 康熙, r.1662–1722) in connection with the Dariyangya territory are to the Mongolian campaigns carried out by these emperors in 1410–24 and 1696 respectively. With regard to the former, the best account in a western language is still Franke 1945. See also Pokotilov 1947, pp.27ff; Franke 1949, pp.24–8; and CHC, VII/1, pp.221–9. As for the latter, see the detailed account in Albanese 1981, pp.93ff. Cf. also ECCP, pp.248b, 328b; and the relevant section in the forthcoming The Cambridge History of China, vol.9.

On Babujab (Babojub, Bavujuj), the Tümed leader of a movement for the restoration of the Manchu (Ch’ing) dynasty and the independence of Mongolia which started about 1912, see Bawden 1989, p.204; Rupen 1964, vol.1, pp.72, 144; HMPR, pp.84, 762, n.1. Gaiqisau, another Manchu-loyalist, is mentioned in L. Dindub’s work. See Dindub 1977, p.211 (Index). As for the Çaqar leader Sumiya Güng, i.e. Sumiya Beyise, see “Mingrad,” p.131 (Commentary to p.[94]), and the numerous references to him in HMPR, p.890a (Index), esp. pp.768–9, n.84.

The ‘man(-shaped) stones’ (kümin čilačun) are the famous stone pillars or figures (tu. balbal; ru. kamennaya baba) erected at, or near, the graves of the ancient chieftains. They are described in V. A. Kazakevič’s monograph cited below, p.[101].

The inscriptions of the Yung-lo and K’ang-hsi periods to which Zamcarano refers have been investigated by V.A. Kazakevič, Wada Sei 和田清 and others. See Franke 1945, pp.38–40 (also for additional references).
For B.S. Dombrovskii and his geographical work, see Murzaev 1948, pp.136, 148, 188; Murzaev 1954, p.211.

For the seventeenth-century events relating to the Ögeled and the Jungar khanate, and involving the Tüsiyetü Qaγan of the Qalqa Çaqundorji, Öndör Gegen (Altan Qan’s nephew) and, principally, Galdan (Galdan), khan of the Jungars and the Kang-hsi emperor, see Albanese 1981; Veit 1990, II, pp.53–7, 279a (Index, s.v. Çaqundorji); ECCP, pp.265–8 (biography of Galdan). See also the Commentary to pp.[34], [45]–[46], [55] and [77] for further references. Whereas on p.[55] Galdan is called Galdan Boşoytu Qaγan, on pp.[100] and[101] he is called Galdan Qaγan and Galdan respectively, another instance of the inconsistency of spelling in Zamcarano’s work.

Page [101] For the encounter at Ulaγan Budung in Jehol (3 September 1690), and the slaughter at Juyun Modo (12 June 1696) in which Galdan’s wife Anuu, i.e. Anu Dara, also perished, see Albanese 1981, pp.67ff; 97–8; Bawden 1989, pp.79–80; ECCP, p.267.

For the reference to the Report on Mongolian Nomad Grounds, i.e. the Meng-ku yu-mu chi by Chang Mu (cf. “Dörded,” p.71), see Popov 1885, p.289, n.282. However, the original text is somewhat different. On Çeringjab, cf. Veit 1990, II, pp.77, 156.

The ‘Herds of the Treasury of the Holy Lord’ (Boyda ejen sang-un sūrūg) fell within the purview of the Mu-chang or Imperial Pasturage administration established by the Ch’ing government in Chahar, about which see DOTIC, pp.33a–b, no. 4044; Brunnert & Hagelstrom 1912, p.460, no. 893. See also p.[103].

For V.A. Kazakevič, see “Mingyad,” p.130 (Commentary to p.[87]). The book in question is probably the monograph entitled Namogil’nie statui v Darigange: Poezdka v Darigangu, Leningrad, 1930. See BSOV, I, p.507a. This work is not available to me at present. For the relevant passage in the Genealogies and Biographies, i.e. in the Īledkel Ḫastir, see Veit 1990, II, p.77.


For the Russian diplomat and author E. F. Timkovskii (1790–1875), see Barthold 1947, p.303; and GSE, vol.25, p.657b. The passage in question is found in Timkovski 1827, I, pp.206–7. (I do not have access to the original Russian edition of this work [1824], on which see BS, p.2473). Timkovski describes the Mu-chang or Imperial Pasturage administration at the time of his visit to China in 1820. For subsequent changes, cf. Brunnert & Hagelstrom 1912, p.462, no. 898.


For torya(n) ‘silk fabric’, see Cleaves 1950, pp.443–4, no.10; TMEN, no. 884. For bōs ‘cotton cloth’, see Pelliot 1959, p.434.


*jingkini gald* = ma. *jingkini gal da*, lit. ‘principal hand (= wing) leader’. For *galai da* see ibid., p.100b. Whereas the titles of *yeke noyan* and *baya noyan* are Mongolian, the offices of *jingkini galai da*, *galai da*, *juwan da* and *meyiren* are Manchu. *Sūrūg da* is a Mongol-Manchu hybrid. For *juwan da* (= ma. *juwanda*) as distinct from *juwan-i da* ‘Lieutenant’, see ibid., p.167b. It should be noted that the word *sūrūg* ‘herd’ is often employed sensu lato to include all the people in charge of it.

For the Dariyangya phonology see Rōna-Tas 1960; Vladimircov 1929, pp.386, §251, 409–10, §278. Page [105]

By ‘gateway (lit., “door”) region’ the author means that it is one which, owing to its accessibility, is regularly crossed to enter Mongolia proper, as shown by K’ang-hsi’s and Ch’ien-lung’s armies. I am not sure, however, whether this statement is also found in Maşsurjab’s, i.e. Maşsur Qurça’s, book which is cited in this section, and on which see “Mingyad,” p.131 (Commentary to p.[94]).

Although well documented in the native sources, the events concerning Dariyangya history quoted from Maşsurjab’s book are not treated in detail in any western work. For the rank of Duke, Pillar of State (*ulus-un tüste gûng*), see Legrand 1976, p.92.

The area inhabited by the Uriyangqai of the Altai comprises three sumuns (one entirely and two partially) of western Xovd Aimak and one sumun of Bayan-Ölgii Aimak in western Mongolia. For the physical geography of this area, see the descriptions of the Mongolian Altai region in Murzaev 1954, Ovdienko 1964, Schubert 1971, *MNR*, and *Mongolia*. Page [111]

For the Altai Uriyangqai ethnic group, see Hamayon 1970, p.43; Schubert 1971, 107 (13c), and the references scattered in older works, such as *OSZM*, II, 36ff. *et passim*, III, p.329; Pozdneiev 1971, p.240; and Popov 1895, p.143 *et passim*. Cf. also Grumm-Grzhimaillo 1926, pp.18ff., 135ff., 175. However, virtually all the material on this group is in Mongolian. See the N.B. at the end of the present Commentary.

The *sagene* (mo. *sajin*) is the ru. *sažen’, a measure corresponding to 2.13m. It is no longer in use.

Page [115]

Some of the geographical descriptions in this section are somewhat ambiguous and of difficult interpretation. In this connection, many years ago A. Mostaert pointed out that ‘Quand Zamcarano fait de la géographie, il est souvent peu clair dans ses descriptions’ (u.c., 1956, C.I.C.M. Archives, Rome).

Concerning the language problem, the Uriyangqai ‘language’ to which Žamcarano refers (in contrast to Mongolian) is Tuvinian, a Turkic *ədaq*-language, which is, in fact, spoken by the Soyod, whose name in the present chapter appears in the Page [120]
form Soyon (= Soyon) and Soyad (= Soyod, pl.). See Poppe 1965, p.39; cf. Schubert 1971, p.113, no. 56. For the Soyod Uriyangqai, see pp.[16], [28]–[32].

For the *qorin*, or *qorin*-unit (= 20 households), see "Mingyad," p.124, n.38.

Page [121] I have been unable to locate the reference to Grumm-Gržimailo.

The words *bičig čerig-ün* in the expression *bičig čerig-ün erdemten*, lit. ‘scholars of script (= literature) and army’, i.e. the scholar-officials from the civil and military administrations, are no doubt a rendering of the chin. *wen wu* 文武 ‘civil and military’.

Page [122] The story of the dispute between the Qasay and the Uriyangqai is told in Pozdneev 1971, pp.188–90, where Pozdneev's 'Kirghiz' = 'Kazakh'. See below, Commentary to p.[129]. According to Pozdneev, the tribes (or tribal divisions: *otoy*) in question were four, not three as stated by Žamcarano. For the twelve *otoy* of the (Qara) Kerei Qasay see p.[129] and relevant Commentary. As for the reference to Potanin, see OSZM, I, p.37. The ‘Moslems’ are, of course, the Dungans (ru. Dungany). For their uprising, cf. “Dörbed,” Commentary to p[51]. I should add that, although somewhat biased towards the Manchu-Chinese side, Chu 1966 is still the best account of the great Moslem rebellion of 1862–78 in a western language.

Page [123] Since Surqubayar is not mentioned in any of the native literature on the subject, I assume that Žamcarano’s reference is to his unpublished report. He is again mentioned on p.[127].

*Conjji* is the town of Guchen/Ku-ch'eng(-tzu) 古城 (子) in northern Sinkiang, the present-day Ch'i-t'ai 奇台 (Qitai), northwest of Qamil (Kumul), i.e. Ha-mi 哈密 (Hami), the I-chou 伊州 of the T'ang.

The Barlay Ògeled are the Barly (ru. Barlyki) of Potanin, on which see OSZM, II, pp.31, 36–7, 105.


Page [126] For V. V. Sapoznikov, the well-known explorer of the Mongolian Altai, see Murzaev 1948, pp.5, 73, 99–101, 119, 198. He wrote several works on the results of his investigations; however, in view of the date, the remark quoted by Žamcarano is bound to come from either Iz četvertoj poezdki v Mongolskii Altai [On the fourth journey to the Mongolian Altai], Tomsk, 1909, or from Mongolskii Altai v istokakh Irtyša i Kobdo [The Mongolian Altai at the sources of the Irtysh
and Kobdo (rivers), Tomsk, 1911, almost certainly the former. These works are not available to me.

The section on the Chinese merchants quoted from Potanin is found in OSZM, II, p.37.

For the Volga Kalmyk lama Dambijangčan (Dambijatsan; d. 1922) and his political role in the Autonomous Government period, see Bawden 1989, pp.192, 197, 198, 199, 251–4. Cf. also Lattimore 1955, pp.9, 19, 56ff.

The territory inhabited by the Qasay (Xasag), i.e. the Kazakhs, is the Bayan Ölgii Aimak in the north-westernmost region of Mongolia which since 1940 has been established as the national Xasag Aimak, divided into twelve sumuns. The Qasay are thus contiguous to the Uriyangqai of the Altai. One of the latter's sumuns constitutes, in fact, the thirteenth sumun of the Bayan Ölgii Aimak. For the physical geography of the area, see the relevant sections in Murzaev 1954, Ovdienko 1964, Schubert 1971, MNR, and Mongolia.

For the Qasay of Mongolia, an ethnic group genetically, historically and culturally related to the Kazakhs of the present-day Republic of Kazakhstan within the FIS and the Kazakh (H-a-s-a-k'ο 哈薩克) nationality of the PRC, see OSZM, II, pp.70a, s.v. ‘Kazak-Kirgiz’ and 71a, s.v. ‘Kirgizy’ (Index); IV, pp.967b, s.v. ‘Kazak’, and 970a, s.v. ‘Kirgizy’ (Index); Hamayon 1970, p.45, Schubert 1971, pp.108 (17), 114 (62), 220; Veit 1990, II, pp.298b–99a (Index); ĀELM, no. 23. On the Kazakhs of the FIS there is, of course, a vast literature in Russian and Kazakh, as well as in other languages. For convenient, one-volume historical surveys, see IK and Olcott 1987. See also Barthold 1945, pp.193–5; Barthold 1947, pp.248ff.; Barthold 1956, pp.73–171 (‘History of Semirechy’) for the early history of the Kazakhs; and the somewhat outdated, but still useful overview in GSE, vol.11, pp.502a–35b. For the much discussed etymology of the name ‘Qasay’ (Qazaq), see Pelliot 1949, pp.218–23.

The Kerei was the main constituent group of the so-called Middle Horde (better: Century or Hundred) of the Kazakhs. The latter were originally Turkic-speaking Uzbeks who in the fifteenth century separated from the bulk of their nation. These ‘detached’ Uzbeks, or Kazakh (Qazaq) Uzbeks, were joined by Kirghiz groups who had left their native grounds of the upper Yenisei and migrated to the southwest in the former Semireche (Jiti-su) region of present-day Kazakhstan, between N T’ien Shan and Lake Balkash. Although in the following centuries the Kirghiz inhabiting this region were often under the rule of the khans and sultans of the three ‘Horides’ of the Kazakhs (i.e. the Great, Middle and Little Horde), they were always a separate people. In the eighteenth and nineteenth centuries, the Kazakhs and the Kirghiz came progressively under Russian domination, and in the nineteenth and early twentieth centuries they were cumulatively designated by the Russians as either Kazakh-Kirghiz, or Kirghiz-Kazakhs, or simply Kirghiz, which created a good deal of confusion. (For
example, in _OSZM_, II, pp.2–7, the section devoted to the ‘Kirgizy’ is, in reality, about the Kazakhs who, in the rest of that work, are also referred to as ‘Kirgizy’ as well as ‘Kazak-Kirgizy’—see above; and in Barthold’s _History of Semireč’e_ of 1898, the Kazakhs are likewise called Kirghiz, but not uniformly so either.) This was due partly to political and cultural reasons, and partly to avoid confusion with the Cossacks (ru. Kazak, pl. Kazaki). As late as 1920, the Kazakhs were constituted into the Kirghiz ASSR, the name being changed to Kazakh ASSR only in 1925. The Kazakh Middle Horde was composed of several tribes, some of which claimed descent from the Turco-Mongolian confederations of the twelfth and early thirteenth centuries, such as the Kereit and the Naiman. The Kerei (~Kirei), who identified themselves with the former, were divided into two main groups or sub-tribes, the Abaq (mo. Abay) Kerei and the Qara Kerei. Some have seen in Abaq an epithet meaning ‘Very White’ (< tu. _ap-aq_), no doubt in contrast to Qara ‘Black’, but kaz. _abaq_ means ‘great’, hence Abaq Kerei = Great Kerei. However, Abaq was also the name of the father of Kerei or Kirei, the eponymous ancestor of the tribe. See _OSZM_, II, p.3; ‘Primečaniya’, p.1, no.1. Cf. Krader 1966, p.88; Olcott 1987, p.8. Thus, the origin of the name Abaq Kerei remains obscure, as also the true relationship between the Kerei and the medieval Kereit, since no direct historical link can be established between them. See Pelliot’s remarks in _HCG_, p.208.

For the former Qasay banners, the most detailed information available is in Mongolian. See the relevant section in X. Nyambuu’s work in the N.B. at the end of the present Commentary.

The Twelve _Otoy_, i.e. tribal divisions constituted as territorial and administrative units, of the Qara Kerei traditionally originate from the twelve sons of Kerei. See _OSZM_, II, p.3. For the various connotations of the term _otoy_, see Vladimirtsov 1948, pp.169–78; Legrand 1976, pp.218a and 214b (Index). Cf. “Qotong,” p.108 [66] and n.27.

For an interesting account of the fate of a sizeable group of Kirei Kazakhs displaced ca. 1936 from their home in Sinkiang south of the Altai and resettled in British India in the 1940s, see Zindie, “The Wanderers,” in _Blackwood’s Magazine_, no.1592, vol.263 (June 1948): 401–9.

On Kazakh, a language of the South Kipchak (Qi’pCaq) group of Turkic languages, see Poppe 1965, pp.46–7, 206a (Index), _TY_, pp.242–54; Johanson & Csató 1998, pp.318–32.

The ‘descendants of the (former) sultans who constituted the aristocratic lineages (_čayyan yasutan_, lit. “those having white bones”)’ were the members of the khans’ and sultans’ lineages who continued to enjoy special privileges, i.e. until the first half of the nineteenth century when the Russian government abolished the clan division, replacing it with territorial divisions in order to eliminate the Kazakh traditional authority structure. See Barthold 1947, p.274; _IK_, pp.199–201. This structure rested on the separation between the ‘white bones’
(aq süyök) or aristocracy, and the 'black bones' (qara süyök) or common people—white and black being associated, as in Mongolian, with purity and coarseness respectively. See IK, pp.195ff.; Olcott 1987, pp.13–14. As also in Mongolian, 'bone' = 'lineage, descent'. Cf. “Darqad,” p.73 and n.120.

I do not know on what authority Zamcarano claims that in the 1860s (1860-yurai) the Qasay and the Kerei numbered 'about 60,000 individuals in all'. It is also not clear what he really means by 'Qasay Kerei'.

For the religious beliefs of the Kazakhs, see Olcott 1987, pp.18ff.; MP, pp.394–8.

The Tungus Qamniyan (Xamnigan) minority is scattered throughout northern, northeastern, central and eastern Mongolia, in the Selenge, Xentii, Töv and Dornod aimaks. Its population is very small (a few thousand at most) and ethnically mixed. Some are assimilated to the Buriat communities among which they live, others to the Khalkha majority. For the Mongols, however, the name Xamnigan designates all the populations of Manchu-Tungus origin, including the Solon, Lamut (Even), Goldi (Nanai), Orochi and Negidal (Elkembei) groups. See Hamayon 1970, pp.48–9; Schubert 1971, pp.108, 109, 114, 223; Uray-Kohalmi 1959, pp.163–5; and, for more detailed information on their present distribution, Nyambuu, op.cit., and Mongolyn ugsaantny zuin udirtgal (see the N.B. at the end of this Commentary).

For the Qamniyan language see the description and vocabulary in Uray-Kohalmi 1959. See also p.[138].

Concerning the Chinese designations of the Tungus ‘tribes’ (ayimay) of the past, Zamcarano lists the following: the Eastern Hu or Dung Qu = chin. Tung Hu 東胡; the Süšen = chin. Su-shen 肅慎; the Nüüči = chin. Nü-chih 女直; the Jürčen/Jürčid = chin. Ju-chen 女真; the Manju = chin. Man-chou 滿洲; the Kitad (pl. of *Kitan) = chin. Ch’i-tan 契丹. The Evengki and Tunggi are the Evenki and Tungus proper. For the Tung Hu (Dung Qu) or Eastern Barbarians, see EIA, p.516a (Index); Pulleyblank 1983, pp.452–4; CHAC, pp.891, 930, 965. For the supposed relationship between chin. Tung Hu and the name ‘Tungus’, see Ligeti 1970, pp.275–6 and nn.17–19. Cf. Pulleyblank, loc. cit. The Tung Hu were probably ‘proto-Mongols’. Su-shen is the name of early tribes of eastern Manchuria (sixth century BC) regarded by most historians as the remote ancestors of the Jurchen. See Wittfogel & Fêng 1949, pp.93 (9), 106 (31); Pelliot 1959, pp.372–3, 378–81; Tao 1976, pp.3–6. The Nü-chih (read Ju-chih) or Ju-chen are the Jurchen (Jurčen, Jürčen, pl. Jürčed, Jürčid) founders of the Chin 金 dynasty (1115–1234), also known as the Ta Chin Kuo 大金國 or ‘Great Golden State (or Nation)’, in Mongolian Altan Ulus. For the Chinese transcriptions of Jürčen, etc., see Pelliot 1959, pp.366–90; Serruys 1955, pp.vi–viii, n.1; Tao 1976, pp.123–4, n.1. The name Kitad refers here to the Khitan founders of the Liao 遼 dynasty (907–1125), in Mongolian Dai Liyoo (＜chin. Ta Liao, ‘Great Liao’) Ulus. For the evolution of
this name, cf. Pelliot 1959, pp.216–20. The Manju are, of course, the Manchu founders of the Ch'ing 漢 dynasty (1616/44–1912), in Mongolian Daicing (< chin. Ta Ch'ing, 'Great Ch'ing') Ulus. For the name Manju see ibid., pp.377–8. The 'proto-Mongol' Khitans have been included because most authors in the past claimed that they were Tungus, and also on account of still debatable linguistic evidence. Cf. Wittfogel & Feng 1949, pp.22, 23, 42, n.18, 430, 431, 514ff.; Pelliot 1959, pp.218–9. Zamcarano's statement concerning the self-designation of 'Evenki and Tungus' of the Su-shen and other tribes is puzzling.

Page [136]

By Usun the author no doubt means the ancient nation of the Wu-sun 烏孫 of NE T'ien Shan and (later) the Ili valley in present-day Kazakhstan, on which see EIA, p.518a (Index). Although the ethnogenesis of the Wu-sun is still a moot problem, all the evidence is against their being a Tungus or proto-Mongol people. According to Pulleyblank, they were Tocharian speaking. See Grousset 1948, p.65, n.4; Pelliot 1920, p.138; Pelliot 1959, p.18; Pulleyblank 1983, p.458; CHAC, p.1143a (Index). In Mongolian, Usun means 'water'. Evidently, for Zamcarano the Chinese transcription Wu-sun represents mo. Usun ('Water'). From this assumption he then infers that some tribes whose name appears in a post-thirteenth-century ritual for the cult of Činggis Qan as the Three Water Jürčid (Usun-u Žurban Jürčid) may be identified with the Wu-sun of old. Zamcarano's suggestion, based solely on unwarranted linguistic grounds, can be safely dismissed. The ritual in question was found by Zamcarano himself in Inner Mongolia in 1910 and is described in his essay 'Kul' Čingisa v Ordose. Iz putesestviya v yuzhnuy Mongoliyu v 1910 g.' ('The Cult of Čingis in the Ordos. From a journey in southern Mongolia in 1910'). See CAJ6 (1961): 194–234 (from p.200 on, where, however, the relevant passage is not cited). In another version of the ritual, entitled Qutuytu qurim-un tugel [Ritual of the Holy Feast], instead of 'Usun-u Žurban Jürčid' we find 'Usun Tümen' ('The Water Myriarchy'). See Rintchen 1959, p.81, 1.23. The Four Oyirad are also mentioned a few lines before as the 'Dörben Tümen Oyirad'. Now, there is no doubt that we are dealing with Jurchen, i.e. Tungus, tribes; and there is, indeed, a close link between the Jurchen and the 'Water Tatar' (chin. Shui Ta-ta 水達達), also known in Mongolian as Usu Irgen ('Water People'), who are mentioned often in the Chinese sources of the thirteenth and fourteenth centuries. See CG, pp.216–17; Pelliot 1973, p.29. Cf. also Pelliot 1959, p.389. There is a good deal of material on this subject which requires further research. The passage from the ritual quoted by Zamcarano has been translated by A. Mostaert in Mostaert 1953, p.[245], n.231.

For a historical sketch of Tungus studies see Benzing 1953, pp.15–38; Poppe 1965, pp.95–100; Poppe 1975, pp.165–71. The broad distinction between the two groups of Tungus-speaking peoples to which the author refers is between the former Khitan (see above, p[135]), Jurchen and Manchus (i.e. the southern group) on the one hand, and the scattered communities of Tungus speakers in eastern Siberia and Manchuria, such as the Evenki, Lamut, Oroki, Solon, etc. (i.e. the northern group). Cf. Poppe 1965, pp.24ff.
One of the author’s main sources on the Qamniyan, and one quoted throughout this section, is the noted archaeologist and polymath Yu. D. Tal’ko-Gryncevic, i.e. Julian Dominikowicz Talko-Hryncewicz, on whom see *GSE*, vol.10, p.145b. See also Ramstedt 1978, p.32, where he is referred to as ‘a doctor, a man named Talko-Hryncewicz, Polish by birth and a person with a many-sided education’, who was ‘especially interested in anthropological measurements and observations. He was the chairman of the Troitskosavsk-Kyakhta subdivision of the Irkutsk division of the Imperial Russian Geographical Society. In this position he really accomplished an amazing amount, since the publication series of this subdivision was both extensive and had especially interesting material’. It is from this material collected by Tal’ko-Gryncevic in 1904 and published in 1905 (in the *Trudy Troïskosavsko-Kyakhtinskogo Otd. Priamurskogo Otd.* IRGO, T.7, vyp.3) that Zamcarano has drawn the data on the Qamniyan used in this section. Some new information on Tal’ko Gryncevic has recently appeared in H. Halén, *Biliktu Bagsbi, the Knowledgeable Teacher. G. J. Ramstedt’s Career as a Scholar. Mém. Soc. Finno-Ougr.* 229 (Helsinki, 1998), p.63.

‘In the time of Bayiba Qan and Bör Qan’, i.e. in the early part of the seventeenth century. Bayiba Qan = Bayibaqan or Bayibaqas (Bayatur); Bör Qan = Böre (< Bögere) Qan. They were the second and third son respectively of Yaldang Coytu, a descendant of Dayan Qan (ca.1464–1543). See Kämpfe 1983, pp.125 (82), 156 (701).

I cannot identify the ‘seventeenth-century Chinese book’ to which Zamcarano refers. On the problem of the linguistic assimilation of the Qamniyan to Khalkha Mongolian, see the above-mentioned study by K. Uray-Kőhalmi (1959).

For the Holy Jibjundamba (Boyda Jibjundamba Gegen, or, simply, Boyda Gegen), see “Darqad,” p.76, Commentary to p.[1].

A comprehensive list of Qamniyan clans is given by Nyambuu, *op. cit.* (see the N.B. below). I have no information, however, on the ‘Pinggin’ (or ‘Finggin, see Céveén 1997, p.125) clans. For the Öndör Gegen, see “Darqad,” p.77, Commentary to p.[10].


For S. A. Kondrat’ev and his 1926–27 expedition to the Xentii region, see Murzaev 1948, p.206a (Index), and esp. pp.141, 146. Cf. also Murzaev 1954, p.501 (Bibliography).

As in the case of previous sections, the best up-to-date treatment of the Dariyangya, Uriyangqai of the Altai, Qasay and Qamniyan ethnic groups is found in the relevant sections of X. Nyambuu’s *Mongolyn ugsaatny züün udirgel*, and of *Mongol ulsyn ugsaatny züii*, vol.2 (Uriyangqai of the Altai), vol.3, Ulan Bator, 1996 (Dariyangya and Qamniyan). See “Qotong,” p.120 (N.B., 1 & 2).

(Commentary by I. de Rachewiltz)
CORRIGENDA TO CHAPTER ONE

(East Asian History 1 [June 1991]: 55–80)

p.58, l.18

for History of modern Mongolia. read The modern history of Mongolia.

This entry should now read:


CORRIGENDA TO CHAPTERS THREE TO FIVE

(East Asian History 12 [December 1996]: 105–20)

p.116, l.12 from the bottom

for read

p.118

at the end of the Commentary to Page [71] add:


p.119, l.21 after Veit add 1990

CORRIGENDUM TO CHAPTERS ONE TO EIGHT

(East Asian History 1 [June 1991]–13/14 [June/December 1997])

All references to Grumm-Gržimaïlo 1930 are to Grumm-Gržimaïlo 1926. See above, Corrigenda to Chapter One.

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