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## 史 CONTENTS

- 1** Lu Xun's Disturbing Greatness  
*W. J. F. Jenner*
- 27** The Early-Qing Discourse on Loyalty  
*Wing-ming Chan*
- 53** The Dariyanya, the State of the Uriyangqai of the Altai,  
the Qasay and the Qamniyan  
*Čeveng (C. Ž. Žamcarano)*  
—translated by I. de Rachewiltz and J. R. Krueger
- 87** Edwardian Theatre and the Lost Shape of Asia: Some Remarks on Behalf  
of a Cinderella Subject  
*Timothy Barrett*
- 103** Crossed Legs in 1930s Shanghai: How 'Modern' the Modern Woman?  
*Francesca Dal Lago*
- 145** San Mao Makes History  
*Miriam Lang*

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Čeveng—

## THE DARIYANGQA, THE STATE OF THE URIYANGQAI OF THE ALTAI, THE QASA᠒ AND THE QAMNI᠒AN

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

### INTRODUCTION

The present essay on the Dariyangqa, the Uriyangqai of the Altai, the Qasa᠒ and the Qamni᠒an contains Chapters Nine to Twelve of Čeveng's, i.e., C. Ž. Žamcarano's, book *Darqad, Köbsögöl Na᠒ur-un Uriyangqai, Dörbed, Qotong, Bayad, Ögeled, Ming᠒ad, Jaqačın, Tor᠒ud, Qošud, Čaqar, Dariyangqa, Altai-yin Uriyangqai, Qasa᠒, Qamni᠒an-nar-un ᠒arul ündüsü bayidal-un ügülel* (Essay on the Origin and State of the Darqad, the Uriyangqai of Lake Köbsögöl, the Dörbed, the Qotong, the Bayad, the Ögeled, the Ming᠒ad, the Jaqačın, the Tor᠒ud, the Qošud, the Čaqar, the Dariyangqa, the Uriyangqai of the Altai, the Qasa᠒, and the Qamni᠒an). Chapter One, devoted to the Darqad and the Uriyangqai of Lake Köbsögöl, 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 Ming᠒ad, the Jaqačın, the Tor᠒ud, the Qošud and the Čaqar, 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).

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- BS CORDIER, H. *Bibliotheca sinica. Dictionnaire bibliographique des ouvrages relatifs à l'empire chinois*. 5 vols. 2nd ed. Paris, 1904–24.
- CAJ *Central Asiatic Journal*
- Cèvéèn 1997 CÈVÈÈN, Z. *Tüüwèr zoxiohuud*. Vol.1. Ulan Bator, 1997.
- CG HAENISCH, E., YAO Ts'ung-wu, OLBRICHT, P., PINKS, E., BANCK, W., tr. and comm. *Meng-Ta pei-lu und Hei-Ta shib-lüeh. Chinesische Gesandtenberichte über die frühen Mongolen 1221 und 1237*. AF 56. Wiesbaden, 1980.
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- CHC, VII/1 MOTE, F. and TWITCHETT, D., eds. *The Cambridge history of China*. Vol.7. *The Ming dynasty, 1368–1644*. Part 1. Cambridge, 1988.
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## Other Abbreviations

- dar. Dariganga (Dariŷangŷa)
- kaz. Kazakh (Qasay)
- u.c. unpublished correspondence
- [ / ] redundant letter(s)



## TRANSLATION

## The Dariyangġa

[99] In the southeastern part of Mongolia there is a stretch<sup>1</sup> of territory called Dariyangġa.<sup>2</sup> The word Dari is the name of a mountain. The word Ġangġa is (the name of) a lake. It is said that the old name of the mountain called Dari was Ĵaqa-yin Qara Öndör;<sup>3</sup> and (on it) the open crack formed by the crater of what in ancient times was a volcano is clearly (visible).<sup>4</sup> It (i.e., the mountain) consists of volcanic brown pebbles of pumice stone,<sup>5</sup> and on the summit there is an *oboġa*<sup>6</sup> which has been erected with the same sort of pebbles. It is called the Golden Oboġa (Altan Oboġa). In Dariyangġa there are rather big sand dunes and deserts like Monĉoy Elesü and the Bayisingtu-yin Ġobi. When one crosses the sea of sand of Mongolia, Dariyangġa is a (sort of) gate and ford formed by the narrowest<sup>7</sup> 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.<sup>8</sup> For instance, there is a settlement (in Dariyangġa) which retains the memory of (those occasions) when the Yün-lo Qaġan (= Yung-lo) of the Ming dynasty and the Engke Amuġulang Qaġan (= K'ang-hsi) of the Great Ch'ing dynasty<sup>9</sup> passed through (t)here with several myriad troops and went up the Kerülen<sup>10</sup> and Tuula (rivers); [100] and when, at the time of the establishment of the Autonomous Nation, the armies of Babuġab, Ġayiqasu and Sumiya Ġüng 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<sup>11</sup> 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.<sup>12</sup> < There is the series of inscriptions, the text of which was written by the Yün-lo Qaġan (= Yung-lo) of the Ming dynasty on the white stelae<sup>13</sup> of the years 1410 and 1425, as well as the inscription which the Engke Amuġulang Qaġan (= K'ang-hsi) wrote in 1696<sup>14</sup> >.

With regard to the configuration of the land, this is also most unusual: one scholar has called Dariyangġa 'a land of volcanoes' <Dombrovski (= Dombrovskii)>. Streams and pastures, saltpetre and salt marshes,<sup>15</sup> hills and plains, mountains and crags, rivers and valleys, the change of seasons and the rainfalls<sup>16</sup> are all especially fine.

The people living in this region are also called Dariyangġa. As for the (historical) circumstances of the Dariyangġas, when (the power of) the Ögeled and the Qalqa collapsed, Čaqundorġi, the Tüsiyetü Qan of the Qalqa, as well as the Öndör Gegen and others, were all defeated by Ġaldan Qaġan of the Ögeled. [101] Being in dire straits,<sup>17</sup> they begged to submit to Engke Amuġulang Qaġan (= K'ang-hsi) of the Manchus, and to help him by giving him military assistance. Engke Amuġulang Qaġan mobilized a great army and

<sup>1</sup> Lit., 'a portion'.

<sup>2</sup> Written Dari Ġangġa.

<sup>3</sup> Lit., 'The Black Height of the Frontier'.

<sup>4</sup> Lit., 'As for the opening of what in early times was a fiery mountain, the open cracked state is evident'.

<sup>5</sup> Lit., 'brown-coloured lung pebbles.' For *ayuġġin ġürme čilayū* 'lung pebbles', or simply *ayuġġin čilayū* 'lung stone' = 'pumice stone', see *MED*, p.18b.

<sup>6</sup> I.e., an obo cairn. See Commentary to p. [66].

<sup>7</sup> Lit., 'the narrow(est) of all'.

<sup>8</sup> Lit., 'have passed passing through'.

<sup>9</sup> Cf. "Dörbed," p.67, n.110.

<sup>10</sup> Written Kerülün.

<sup>11</sup> *Kümün čilayūn*. See the Commentary.

<sup>12</sup> Lit., 'which now are fully seen here and there (= everywhere) through the region in question'.

<sup>13</sup> Lit., 'the inscribed white stones'.

<sup>14</sup> In the original this is, grammatically, a very awkward if not impossible sentence.

<sup>15</sup> Or just simply 'salt-marshes', the two terms *quġir marsa* (kh. *xuġir marz*) usually forming a binom with that meaning.

<sup>16</sup> Lit., 'the breath of wind and rain'.

<sup>17</sup> Lit., 'being hardly able to survive'.

<sup>18</sup> Lit., 'defeating since he was defeating'.

<sup>19</sup> Lit., 'the herds of the Treasury of the Holy Lord (*boγda ejen*).' *Boγda ejen* is a title corresponding to our 'His (or Your) Majesty.' See *MED*, p.111a. Here it refers of course to the K'ang-hsi emperor.

<sup>20</sup> I.e., the *Account of Mongol Nomad Grounds*. See the Commentary.

<sup>21</sup> Lit., 'your person'.

<sup>22</sup> There seems to be a confusion here with the previous (i.e. the third) office by the same name.

<sup>23</sup> Mo. *baya qavačud*, lit., 'petty officials'. *Qavačud* is the plural of the mongolized form of ma. *bafan* 'official'. See *C MEL*, p. 121a.

<sup>24</sup> The reading Kazakeviči for Kazakevič occurs again later.

<sup>25</sup> The *Iledkelšastir*, on which see "Dörbed", p.71 [35].

<sup>26</sup> Lit., 'saying'.

<sup>27</sup> *jasay* = *jasay-un noyan*. See "Dörbed", p. 75 [51].

<sup>28</sup> Lit., 'territory' (*nutuy*).

<sup>29</sup> Lit., 'expressly sent'.

<sup>30</sup> Lit., 'black lamas'. 'Black' (*qara*) refers to the colour of the robes of the Orthodox priests—in contrast to the yellow or red robes of the Buddhist monks.

<sup>31</sup> See the Commentary.

<sup>32</sup> The text has *boγda qayan*, lit. 'Holy Emperor', reflecting the expression Bogdokhan employed by Timkovskii in the original Russian edition of his work (see the Commentary) used by Žamcarano. The reference is, of course, to the Manchu emperor. In all these instances, we render *boγda qayan* simply with 'emperor'.

<sup>33</sup> Lit., 'the ten-thousand troops of the Čaqar'.

<sup>34</sup> I.e., the inspector(s) appointed by the emperor.

fought with Ǧaldan, and although on one occasion he was taken by surprise (by the latter) at Ulayan Budung, in the subsequent fighting he continued to defeat<sup>18</sup> the Ögeled and, at a place called Ǧayun Modo on the Terelji (a tributary) of the Tuula, along with Ǧaldan and Anuu Qatun he decimated the Ögeled. After having assembled the numerous sheep and camels taken from the Ögeled, it was agreed to herd them to Dariyangya as 'His Majesty's Treasury Herds'.<sup>19</sup> Regarding this (event), if we look at page 289 of the book *Report on Mongolian Nomad Grounds*,<sup>20</sup> the command issued to Čeringjab in 1697 by Engke Amuγulang Qayan (= K'ang-hsi) says: "As for Dariyangya, it is a pasture region (suitable) to graze my army geldings. If you,<sup>21</sup> 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; [102] one (herd) deputy-manager; 11 herd managers;<sup>22</sup> 22 subalterns;<sup>23</sup> (and) 220 herdsmen. In his book concerning the research mission to Dariyangya in 1927, the student Kazakeviči (= Kazakevič),<sup>24</sup> citing the testimony of (sources) such as the *Genealogies and Biographies*,<sup>25</sup> wrote the following<sup>26</sup> with regard to the above-mentioned Čeringjab: 'Čeringjab, the governing prince<sup>27</sup> of the Tüsiyetü Qan Aimak, fled during Ǧaldan's rebellion; he escaped to Russia, and subsequently, in 1691, he submitted to the Manchu dynasty together with 600 households of subjects. After Engke Amuγulang Qayan's (= K'ang-hsi's) army had defeated Ǧaldan at the place (called) Ǧayun Modon of the Tuula 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<sup>28</sup> of the Dalai Vang of the Sečen Qan (Aimak), from that<sup>28</sup> of the Mergen Vang of the Tüsiyetü Qan (Aimak), and from that<sup>28</sup> of the Abaya and the Sönid, its population is really (made up of) people transferred<sup>29</sup> from the Eight Banners of the Čaqar who were the subjects of Lindan Qutuγtu Qayan.

Timkovski (= Timkovskii), an official who passed through Dariyangya in 1820 taking with him Russian Orthodox priests,<sup>30</sup> wrote in the first volume of his work<sup>31</sup> that "camel herds of the (Manchu) emperor<sup>32</sup> were (found) throughout the territory called Dariyangya. [103] Dari is the name of a mountain. Ǧangya is the name of a lake. A special amban resides there with the title of Privy Minister (*sidar sayid*). The administrator-in-chief (*bügüde ĵakirqu sayid*) <general> who inspects all the Holy Emperor's herds is called the Banner-amban (*γusai amban*), and (it is he who) administers the multitude of Čaqar troops.<sup>33</sup> He resides at Qayalya (= 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 (*daruyā*). This chief looks after 300 camels. Every six years, one<sup>34</sup> inspects the herds and

takes to the Čaqar 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 (*bičigeči-ner*) on behalf of the emperor. *Bičigeči* ('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,<sup>35</sup> a wealthy chief is compelled to replace the camel. As for the poor(er) ones, they punish them by beating.<sup>36</sup> The ministry, which is in Peking, administering the horse-herds of the emperor<sup>37</sup> 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<sup>37</sup> had just 20,000 camels<sup>38</sup> in Dariyangya, and that things like rice for the army were transported by camel as far as Uliyasutai, Qobdo and Ili.<sup>39</sup>

Quite recently, the same young student Kazakevič has informed himself of how in recent times the administration of the imperial<sup>40</sup> herdsmen was (organized) in Dariyangya, noting as follows: "They made the whole of the Dariyangya border region into five wings <called *gala* in Manchu. *Far* is a word meaning 'wing'>.<sup>41</sup> 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 (*γuwangsin*) in charge of this<sup>42</sup> 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<sup>43</sup> 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<sup>44</sup> is that he was required to make presents of large amounts of silver and (other) gifts to the authorities residing at Qaŋalŋa (= Kalgan). These<sup>45</sup> were appointed chiefly from the office of the Banner-amban, the administrative centre of all the Čaqar troops. The chief of a wing was called Senior Wing Leader (*jingkini galda*)<sup>46</sup> 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.<sup>47</sup>

"Although this information does not agree with the information of 1697,<sup>48</sup>

<sup>35</sup> Lit., 'or if a camel is lost'.

<sup>36</sup> *Jodoju qasiryamui. Qasirŋa* = *qasiraya* (kh. *xasraax*). See *MED*, p.942a.

<sup>37</sup> Lit., 'Lord'.

<sup>38</sup> Lit., '20,000 heads of camel-herds'.

<sup>39</sup> Here ends the quotation (which is largely a paraphrase) from Timkovskii's book, some of the data supplied by Žamcarano being actually at variance with his source.

<sup>40</sup> Lit., 'of the Holy Lord'. Cf. above, n.19.

<sup>41</sup> *Far*, ma. *gala*, has the primary meaning of 'hand', and the secondary one of 'wing' of an army; just as 'right' (*barayun*) and 'left' (*jegün*) mean also 'west' and 'east' respectively.

<sup>42</sup> I.e., of the imperial herds administration of the border region. The text reads *egün-ü alban-u yuwangsin inu*, lit. 'the *yuwangsin* (< chin. *kuan-jen* 官人 'government official') charged of this'. The title that follows is a translation of the full designation of this official.

<sup>43</sup> Lit., 'one appoints to this office by selecting and choosing'.

<sup>44</sup> Lit., 'the reason for which one is appointed from among the rich persons'.

<sup>45</sup> I.e., the authorities in Kalgan.

<sup>46</sup> *Galda* is short for *galai da*. See the Commentary.

<sup>47</sup> I.e., 37 + 37 + 22 + 22 + 80 = 198. While there are two wings each of geldings and camels, there is only one wing of sheep.

<sup>48</sup> I.e., with that found in the inscriptions of the K'ang-hsi emperor, the date of which is, however, given earlier as 1696.

<sup>49</sup> For *kiri ču* 'apparently', cf. ord. *k'eremi* id. (*DO*, pp.415b–416a).

<sup>50</sup> I.e., the Hayagrīva Temple.

<sup>51</sup> Lit., 'those who were in the service of (the office where was kept) the seal of a banner of Dariyangya', i.e. the *yamun*.

<sup>52</sup> Lit., 'the pronunciation of the sound'.

<sup>53</sup> Lit., 'from 25 to 10', i.e. from a maximum of 25 to a minimum of 10.

<sup>54</sup> Lit., 'settle making a hamlet (*qota*)'.

<sup>55</sup> Lit., 'there are no families above three'.

<sup>56</sup> Mo. *ijałja-* = kh. *yazalzac, yazganax* 'to swarm; to crawl'. See *MMED*, p. 875a.

<sup>57</sup> I.e., towards Peking and towards Urga.

(the discrepancy) is apparently<sup>49</sup> 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 (*sürüg 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 (*meyiren*). [106] He had a salary of 18 *lang*. There was a regulation to the effect that, in addition to the six (regular) families (*ayıl*), 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 Čaqar, 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 Süme,<sup>50</sup> which is near Lake Čenggel Čayan north of Čiyulultu Qağalğa (= Kalgan). Moreover, there were also herds called Reward Herds (*šang-tai sürüg*); 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<sup>51</sup> were exempted from any taxes and imposts."

The same Kazakeviči (= Kazakevič) has made the following observation: "Although the Dariyangyas originally separated from the Čaqar, their language is not so different from the Qalqa dialect. However, the special difference from the Qalqa pronunciation<sup>52</sup> is that all the voiceless consonants are pronounced as voiced. [107] The old Čaqar 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<sup>53</sup> households establish a hamlet,<sup>54</sup> whereas, in the case of the Qalqa, it is quite customary for a hamlet not to exceed three families.<sup>55</sup>" 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).<sup>56</sup> 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 Maγsur Qurča, 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 Čaqar named Jodba, who was guarding Dariyangya with his troops, clashed with the Qalqa armies. Even though (Dariyangya) vacillated back and forth,<sup>57</sup> when the independence of Qalqa was established,

and the superintendent of the horse- and camel-herds of DariĠangĠa, Sodnamdobtun, came to submit, he was rewarded with the title of Duke, Pillar of the State (*ulus-un tūsiye güng*). [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 DariĠangĠa, in conformity with the regulations of the five Wing-banners of the Solon, Barġu, and the Ögeled of Külin Buyir. Afterwards, according to the herd regulations of the former Čing (= 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.<sup>58</sup> They were empowered to do so<sup>59</sup> by replacing the seal and conferring judicial power on them.<sup>60</sup>

As for the subsequent distribution of the herds tended by the DariĠangĠas 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 DariĠangĠa 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?'<sup>61</sup> 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; [109] 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 DariĠangĠas') livestock is cattle other than yaks, and in sum they may be regarded as wealthy.<sup>62</sup> 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, DariĠangĠa suffered from a serious famine, and although their livestock nearly perished, when Kaz(a)kevič went (there) in 1927, they had been able to improve the situation considerably.<sup>63</sup> One can regard DariĠangĠa 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 (*ġasay noyad*) in more than 200 years. (Also,) it was spared the expenses (involved) in such things as the annual duty visit to Begeġing (= Peking), or the inheritance of rank,<sup>64</sup> 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<sup>65</sup> 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 DariĠangĠas are thieves. As for this (reputation), Kazakevič has written on the basis of his investigations that their custom of

<sup>58</sup> I.e., in each of the Wing-banners.

<sup>59</sup> Lit., 'they caused them administer (the herds)'.

<sup>60</sup> I.e., by giving them a new seal in place of the one they had received from the Manchu government, thus confirming their authority over the administration of the herds.

<sup>61</sup> Having purchased their offices at considerable expense, the superintendents were wont to make good the monetary loss they had incurred by 'squeezing' in turn their subordinates—hence the saying current at the time.

<sup>62</sup> Lit., 'in their totality if one calls them wealthy it is appropriate'.

<sup>63</sup> Lit., 'considerably to correct and improve (itself)'.

<sup>64</sup> I.e., all the expenses connected with investitures, succession and the like.

<sup>65</sup> Lit., 'because of being the herdsmen within (= among the personnel of) the Holy Lord of the Manchus'.

<sup>66</sup> The text has *sonirqamara* for *sonirqamar*. For the Ordos form of this word, cf. *DO*, p. 582b.

making a display of manly prowess is, indeed, of the same nature as the custom of the rich Qasay (= Kazakh) men of making raids and carrying off cattle from foreign areas.

Because there is a multitude of things capable of (attracting) interest<sup>66</sup> in Dariyangya, 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

<sup>67</sup> I.e., 'The Five Holies'.

<sup>68</sup> Lit., 'at the junction of the borders of the three nations ...'

<sup>69</sup> I.e., 'Prince Mountain-Cold'.

<sup>70</sup> Lit., 'have branched towards'.

<sup>71</sup> *Usun qoyolai*. See above, p. [39].

<sup>72</sup> Lit., 'enter into'.

<sup>73</sup> Lit., 'the principal range and the branch ranges'.

<sup>74</sup> The single parenthesis before the name Tostu is a typographical error.

<sup>75</sup> Lit., 'the ice'.

<sup>76</sup> Lit., 'descend shifting'.

<sup>77</sup> I.e., the boulders displaced by the ice and slowly moving down the mountain with the glaciers resemble rocks floating on the surface of the frozen water.

[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 Köhsögöl 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,<sup>67</sup> which is within Mongolia where the borders of the three nations, the USSR, China, and Mongolia, meet.<sup>68</sup> The height of one of these (mountains), called Noyan Ayula Küiten,<sup>69</sup> 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<sup>70</sup> 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 [112] 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<sup>71</sup> and flow into<sup>72</sup> 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 Gobi Altai.

The central massif of the Altai as well as the secondary ranges,<sup>73</sup> such as Bayan Qayırqan, Ĵiči, Tostu<sup>74</sup> and Tergetü, are high ridges with fearsome escarpments; and the high mountains with perennial snows and from which the glaciers<sup>75</sup> shift downwards<sup>76</sup> 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.<sup>77</sup>

All the rivers that issue from this side of the Altai Range form a series<sup>78</sup> of basins like those of the Qobdo, Buyantu and Sanggir rivers.<sup>79</sup> They flow and empty into Lake Qara Usu, which is in the Qobdo Depression, [113] (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<sup>80</sup> the Köke Erčis (= Blue Irtysh), the Qara Erčis, the Geren, the Qanas and the Bögörčög. The Bul/aġan and Činggil rivers which descend from the southern slopes of the Altai, together with their tributaries, flow into the Ürünggü River and pour into Lake Ülinggür. The<sup>81</sup> Erčis and Ürünggü rivers are all in the Sinkiang province of China, (but) the sources of these rivers are actually situated in the very high<sup>82</sup> 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 massifs by escarpments<sup>83</sup> are numerous. Among themselves,<sup>84</sup> they are closely ranged together, sloping down for almost 100 *modo* (= 167 km) and becoming level (with the ground)<sup>85</sup> 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<sup>86</sup> in the area of these same 100 *modo*.<sup>87</sup> The first time, (it descends) levelling at only 2,200 [114] 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<sup>88</sup> height of the Mongolian Altai is 3,500 meters. The greatest<sup>89</sup> 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<sup>90</sup> Qara Qobdo and Čayan Qobdo, which all along flow parallel to each other<sup>91</sup> for about 40 *modo* (= 42.7 km), [115] enter this<sup>92</sup> lake. These two Qobdo (rivers) start flowing from underneath the ice of the two mountains. The Čayan Qobdo is full of white water.<sup>93</sup> The length of the higher lake of Qobdo is 18 *modo* (= 19.2 km); (its) width is from 1.5 *modo* to 4 *modo* (= 1.6 km to 4.27 km). The depth is 18 sagesen (= 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

<sup>78</sup> Lit., 'a group' (*ayimay*). Cf. below, p. [116].

<sup>79</sup> Lit., 'like those called the Qobdo R., the Buyantu R. and the Sanggir R.'

<sup>80</sup> Lit., 'called'.

<sup>81</sup> Lit., 'these'.

<sup>82</sup> Lit., 'high high'.

<sup>83</sup> Lit., 'which are steeply separated from the principal range'.

<sup>84</sup> *Öbörqoyorundu-ban* for *Öberqoyorundu-ban*.

<sup>85</sup> Lit., 'they are reduced to nothing', i.e., they cease to be mountains.

<sup>86</sup> Lit., 'so much'.

<sup>87</sup> Lit., 'of these same almost 100 *modo*'.

<sup>88</sup> Lit., 'if one takes the average'.

<sup>89</sup> Lit., 'the great great'.

<sup>90</sup> Lit., 'the two rivers called'.

<sup>91</sup> Lit., 'the length of the two rivers Qara Qobdo ("Black Qobdo") and Čayan Qobdo ("White Qobdo"), flowing parallelly'.

<sup>92</sup> Lit., 'the high(er)'.

<sup>93</sup> The 'white' in the water is due to the ice particles which have not yet melted owing to the low temperature of the water.

<sup>94</sup> I.e., flowing to the north of the Qobdo River and entering the latter from its left side. (The Qobdo flows in an eastern and south-eastern direction, hence its left bank is almost invariably the northern bank of this river.)

<sup>95</sup> Lit., 'If one descends lower than this (river)'.

<sup>96</sup> Cf. above, n.94.

<sup>97</sup> Or 'by a group of basins' (*ayimay sabadur*).

<sup>98</sup> Lit., 'the grasses and flowers'.

<sup>99</sup> Lit., 'Also, there are, to some extent, larch forests by the Saḡsai River and the Qobdo River'.

<sup>100</sup> Lit., 'If, considering as if it is because they move hither and yon, ...'.

<sup>101</sup> Written Erčis on p.[113].

<sup>102</sup> Lit., 'water otters'. *Buyiqar* is evidently the local name of this animal.

<sup>103</sup> Lit., 'and'.

<sup>104</sup> Probably the same as *qadara(n)* or grayling (*Salmo thymallus*). See *MED*, p.903a.

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<sup>94</sup> as regards the side, is the Čaḡan River. Its source is a river with abundant water which originates from the glacier of the highest mountain of the Tabun Boḡda (range) called Küiten. 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 Ulaḡan Dabaḡan.

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 Mösütü Mountain. If one goes further downstream,<sup>95</sup> there is the Saḡsai River which issues from a snowy mountain called Kejel Ğaya. Its length is 120 *modo* (= 128 km).

If one proceeds further, there issues a river by the same [116] name of the pass called Yenggis Aḡači, which is on the Altai Range. (Coming) from the northern direction, which is the left side of this (river),<sup>96</sup> the Deligün River joins it to become the Buyantu River that flows into Lake Qara Usun of Qobdo. The Sanggir River which issues from the Ulaḡan Dabaḡan 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<sup>97</sup> of the two rivers, the Qobdo and the Buyantu, (consists of) river-valleys and (other) 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<sup>98</sup> 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 Saḡsai and Qobdo rivers.<sup>99</sup>

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,<sup>100</sup> [117] 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 Buḡan River and the Köke Irčis,<sup>101</sup> 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 Buḡan and Činggel (rivers) there are apparently *buyiqar*, or otters,<sup>102</sup> but<sup>103</sup> 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*<sup>104</sup> is by far (the most) abundant.



With regard to mineral resources,<sup>105</sup> 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 Gobi Altai, reaching as far as Altan Qaraγul and the Turban Sayiqan, and Mount Nemeγtū. There may be gold at the source of the Sajsai [118] River, and there is copper in regions such as (that of) the Mön River and Ulayan 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'<sup>106</sup> 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<sup>107</sup> is not good, the vegetation is poor and sparse, and one often sees areas without a single blade<sup>108</sup> 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<sup>109</sup> 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 [119] it presents rather (serious) difficulties<sup>110</sup>; 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 Čayan River, the Sajsai 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 Süme, and those who resided on this side, under that of Qobdo. Further, in 1911, when Qalqa became

<sup>105</sup> Lit., 'If one considers the mineral wealth'.

<sup>106</sup> Here *dosi* means 'nugget'.

<sup>107</sup> Cf. "Dörbed," p.[45] and n.49.

<sup>108</sup> For *soyobor* 'blade of grass', cf. bur. *bogoobor(i)* id. See *BRS*, p.681a (1).

<sup>109</sup> Lit., 'has been called'.

<sup>110</sup> Lit., 'it is somewhat difficult', i.e., of access.

<sup>111</sup> I.e., with the establishment of the new aimak of Qobdo they were administered by it.

<sup>112</sup> I.e., while the elderly people of these three sumuns speak the Uriyangqai dialect besides Mongolian, the younger generation speaks only Mongolian.

<sup>113</sup> A *bay* was the smallest administrative unit in the MPR.

<sup>114</sup> Lit., 'if one says'.

<sup>115</sup> Lit., 'he has said that the households of the Uriyangqai ...'.

<sup>116</sup> Lit., 'quivers', i.e., 'quiver-bearers'.

<sup>117</sup> Lit., 'the civil and military scholars who went'.

<sup>118</sup> Lit., 'those'.

independent and seceded from China, it annexed the region of Qobdo and, [120] 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 Joriγtu 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.<sup>111</sup>

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 Soyan, Qara Soyan and Dengdü sumuns, too, the old people employ the Mongolian and Uriyangqai languages equally.<sup>112</sup> Formerly, they carried out any affairs by means of the Clear Script (*todo bičig*). 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 Čültim Da Lama Sumu(n) (consists of) over 200 *bays*,<sup>113</sup> assuming<sup>114</sup> 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.<sup>115</sup> Grümgrjimaïlo (= Grumm-Gržimaïlo) 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,<sup>116</sup> 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),<sup>117</sup> 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<sup>118</sup> 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<sup>119</sup> (skins of) foxes, lynxes, [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.<sup>120</sup> They were administered by superintendents (*bügüde daruyannar*) and these were called the amban of the right and the amban of the left; furthermore, each banner had an intendant (*daruya*). Because the amban of Qobdo was in charge of the entire administration, the exploiters (of the Uriyangqai)<sup>121</sup> were near at hand and, as a result,<sup>122</sup> (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<sup>123</sup> that exhausted all their strength and means.

They (also) say that, beginning from 1870, epidemics hit<sup>124</sup> the Uriyangqai of the Altai one after another; and Pozdneyev, in the first volume of his book called *Mongolia and the Mongols*, has neatly observed what follows.<sup>125</sup> 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<sup>126</sup> the Uriyangqai suffered some losses.<sup>127</sup> < He (= Pozdneyev) went there in 1892 >. Potanin (also) noted that about this same year 1870, the Uriyangqai of the Altai suffered extremely severe<sup>128</sup> losses owing to the rebellion of the Moslems in the provinces of Kansu and Sinkiang [123] combined with (the latter's) ravages<sup>129</sup> 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<sup>130</sup> 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(ir) route. Then, when the Moslems took and plundered Qobdo, on the same occasion they greatly harassed the communities which lived along the Bulγan and Deligün (rivers). Further, at that time, Čayan Gegen led the Ögeleds of the ten sumuns of the Bayaliγ, conscripting<sup>131</sup> 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, Sayasai 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<sup>132</sup> on his three-yearly round of inspection of the border area together with his numerous retinue, officials, assistants and servants, [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,

<sup>119</sup> Lit., 'joining'.

<sup>120</sup> *Ĵasay noyad*. See "Dörbed," p.65 [51] and n.83.

<sup>121</sup> I.e., the central authorities, with special reference to tax collectors and oppressive officials.

<sup>122</sup> Lit., 'by reason of the fact that the exploiters ...'.

<sup>123</sup> Lit., 'was a duty'. Here 'duty' = 'corvée'.

<sup>124</sup> Lit., 'occurring came together'. For *irejegegsen* read *irečegegsen*.

<sup>125</sup> The text is continuous; because of its length we have broken it into several sentences.

<sup>126</sup> Lit., 'in (= by) this lawsuit' (*ene ĵaryu-dur*).

<sup>127</sup> The losses in question were financial, not territorial; they were due to the lawsuit expenses (*ĵaryu-dur*) incurred at Peking. 'Some' is, literally, 'one piece' (*nigen keseg*), i.e., 'partially; a little'.

<sup>128</sup> Lit., 'to the extent of cracking'.

<sup>129</sup> Lit., 'eating'. The verb 'to eat' (*ide-*) is used in this section with its secondary meanings of 'to exploit, (mis)appropriate, ravage; to take and plunder (a city)'. Cf. *BRS*, p. 757a (3); *DO*, p. 377a–b; *MMED*, p. 271a (b).

<sup>130</sup> Lit., 'as to the route that the Manchu army was to follow'.

<sup>131</sup> *Idejegegsen* = *idečegegsen*. Cf. above, n.124.

<sup>132</sup> Lit., 'importantly'.

<sup>133</sup> Lit., 'lasting rather great (many) years'.

<sup>134</sup> Lit., 'because of so and so many kinds of reasons and circumstances'.

<sup>135</sup> Lit., 'Let me regard mentioning somewhat' (*baya saya seküjü üjesügei*). For *sekü-* 'to raise' → 'to mention' (*deest apud MED* and *MMED*), cf. chin. *t'i* 提 id., and engl. 'to raise an issue'. *Seküjü üje-* corresponds to chin. *t'i-cbiu* 提究.

<sup>136</sup> Lit., 'what is precisely and indispensably necessary'.

<sup>137</sup> Lit., 'As to what ... say among themselves as a word of jest, they say,'.

<sup>138</sup> Lit., 'having become afflicted countlessly', i.e., with countless afflictions or sorrows.

<sup>139</sup> Lit., 'which have become ragged and tattered'.

the Barlay and the amban (of Uliyasutai) for a long period of time,<sup>133</sup> and these were the rapacious Chinese merchants. (Thus,) because of so many factors,<sup>134</sup> 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<sup>135</sup> 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<sup>136</sup> 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, [125] 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<sup>137</sup> 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.<sup>138</sup> 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,<sup>139</sup> 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 [126] 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 (= Sapožnikov), 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<sup>140</sup> 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)<sup>141</sup> was endless. In general, those who do business with the Uriyangqai (belong to) a cooperative firm which is called *Yašin di*<sup>142</sup> [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,<sup>143</sup> agree to any onerous accord (imposed on them). When the respective cooperatives give the Uriyangqai and the Soyān 100 head of cattle 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,<sup>144</sup> horses, sheep and goats by transhumance<sup>145</sup> are able to live in considerable prosperity. Those among them who live by the sources of the Bulyān (River) engage in limited farming. In Autonomous Government times, when they were under the Dörbed administration, they were greatly oppressed by Dambijangčan.<sup>146</sup> 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 [128] 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<sup>147</sup> the numerous schools in Ulayān Bayatur (= Ulān Bātor) 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<sup>148</sup> and those of the many small(er) 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,<sup>149</sup> 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,<sup>150</sup> the Uriyangqai of the Altai, they

<sup>140</sup> Lit., 'had the opportunity to be able'.

<sup>141</sup> I.e., the merchants caught the Mongols with the 'lasso' (*qubi*, for *qūbi* or *quiba* 'the leather loop of an *urya*, i.e., the wooden pole with a loop at the end to catch horses', see *MED*, pp.977a, 982b) of providing goods on credit.

<sup>142</sup> *Yašin di* = chin. *ya-sheng ti* 呀生的 (= *ya-tzu ti* 呀子的), lit. 'the brokers'.

<sup>143</sup> Lit., 'the oppressed (or vexed) people—is there (any other) means? (= having no other means)—'.

<sup>144</sup> *Qayinyū ūker*, lit. '*qayinyū* oxen'. On these hybrids see "Darqad", p.75 [32] and n.131.

<sup>145</sup> See above, p.[17].

<sup>146</sup> Here ends Žamcarano's summary of Surqubayar's report.

<sup>147</sup> Lit., 'who have come to'. For *irejēgegsen* read *irečēgegsen*.

<sup>148</sup> Lit., 'to cause to investigate how ... were'.

<sup>149</sup> Lit., 'because of treating other matters as (more) important by high places (= by the authorities)'.

<sup>150</sup> Lit., 'called in particular'.

<sup>151</sup> 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; "Mingrad," p.124, n.39.

are in actual fact a branch of the Mongol nation. Subsequently, I would like to publish the circumstances whereby they were named Soyad, or were attached to the Soyan group (*ayimay*), etc.<sup>151</sup>

## The Qasaγ

<sup>152</sup> Lit., 'mixing with'.

<sup>153</sup> The text has Qosaγ. See, however, Cèvéén 1997, p.122.

<sup>154</sup> 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.

<sup>155</sup> Lit., 'If we say ... it will do'.

<sup>156</sup> I.e., those in Mongolia, Sinkiang and the USSR.

<sup>157</sup> Lit., 'And ... one says' (*Büged ... kememüi*). Several views are expressed in succession.

<sup>158</sup> Lit., 'the party'.

<sup>159</sup> Lit., 'the power to administer and order'.

<sup>160</sup> Lit., 'who went' (*yabuγsan*); but here *yabu-* means 'to be'. Cf. *MED*, p.420b(b).

<sup>161</sup> Lit., 'those having white bones'. See the Commentary.

<sup>162</sup> Lit., 'under (the authority of)'.

<sup>163</sup> Lit., 'were decidedly willing to follow the words'.

<sup>164</sup> Lit., 'exists even at present'.

[129] The Abaγ Kerei Qasaγ who are subject to the Mongols live together<sup>152</sup> with the Uriyangqai of the Altai. Formerly there were three banners (*qošiyu*); subsequently they became four. Finally, they became two banners and were administered by the Qobdo Aimak. One of these two banners is the Čariγuči, (consisting of) four sumun. Another is the Budqara Čibaraiγar Qošaγ,<sup>153</sup> consisting of three sumu(n). The Qasaγ of the Čariγuči 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 Oyiγur River. In summertime, they summer along such rivers as the Yolotu and Toyitus which are on the other side of the Altai. The Qasaγ of the Budqara Banner are southwards from Lake Tolbo and the Boroburγasu River, at the source of the Saγsai (River), and up to the Buγutu Stream, a right-hand affluent of the Buyantu River. The western limit (of the territory occupied by the Qasaγ of the Budqara Banner) is the nation's frontier (which is constituted) by the upper range of the Altai.<sup>154</sup>

As for the origin of the Qasaγ, while it certainly appears to be one (made) of a mixture of many racial stocks known as the Twelve-*Otoγ* Qara Kerei, they belong for the most part [130] to groups of Turkic extraction. We can definitely say<sup>155</sup> 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 Qasaγ (= Kazakhs) of Qasaγstang (= 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 Qasaγ<sup>156</sup> has come about. Some say<sup>157</sup> that those<sup>158</sup> who held administrative and political power<sup>159</sup> were the descendants of the (former) sultans who constituted<sup>160</sup> the aristocratic lineages,<sup>161</sup> and the *otoγ* leaders (*otoγ-un terigüner*). (They say) that during the period when they were administered by<sup>162</sup> the Manchus, there was a governing prince (*jasay*) called Duke of the Qasaγ (*Qasaγ-un güng*) and an amban under him, as well as, in each banner, superintendents (*bügüde-yin daruγanar*) and *otoγ* leaders; and that, in matter of authority, the *otoγ* 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 instructions<sup>163</sup> 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.<sup>164</sup> During the Čing (= Ch'ing) dynasty,

the Kerei were a harmonious whole and excelled in manly qualities.<sup>165</sup> Because they were determined to guard their national freedom, [131] they were not so greatly exploited. With regard to fiscal obligations, there was no other (contribution they made) than a yearly tribute<sup>166</sup> of 1,000 geldings. They were not subject at all (to obligations) like postal service and relay horses, and to taxes in furs<sup>167</sup> 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 (*nutuḡ*) because they had reached the point of lacking sufficient living space on the other side (of the Altai).<sup>168</sup>

Some of the Qasaḡ's customs are similar<sup>169</sup> 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<sup>170</sup> at the time of Činggis 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)<sup>171</sup> and 'to eat a boiled sheep's head'<sup>172</sup>; or to the Mongol (custom) of serving the rump and the whole of a sheep.<sup>173</sup> In the final period of the Manchu Dayičing (= Ta Ch'ing) dynasty, the number of Qasaḡ 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 Qasaḡ and the Kerei were about 60,000 individuals in all. If we examine the information collected last year<sup>174</sup> from (the relevant) offices [132] in the Qobdo region where it was appropriate to go to investigate, (we see that), since the Qasaḡ 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<sup>175</sup> estimate.

As to what the Qasaḡ 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.<sup>176</sup> As for their horses, although in body they seem larger<sup>177</sup> than the Mongolian horses, they have no particular advantage (over them). Because (the Qasaḡ) raise livestock during transhumance, they live in felt yurts.

The Qasaḡ have no monasteries like the Mongols (have). A priest (*lama*) called *mulda* (= *mullab*)<sup>178</sup> performs the religious rites. The central region of the Qasaḡ is a grazing area called Ulaḡan Qusu,<sup>179</sup> and it is at the bend of the Qobdo River facing the mouth of the Soḡoḡ River.

Although the works in which the conditions of the Qasaḡ 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 Qasaḡ<sup>180</sup> of this side of the Altai [133]. Because (of that), it is important to send out at once an independent exploratory party for the

<sup>165</sup> Lit., 'were ones with the same harmony and great in male power'.

<sup>166</sup> Lit., 'offering'.

<sup>167</sup> Lit., 'hairy (= fur-bearing) taxes'. Cf. "Darqad", p.73 [29].

<sup>168</sup> In other words, they had become too numerous and lacked space for themselves and their herds.

<sup>169</sup> Lit., 'are with the (same) pattern'.

<sup>170</sup> Lit., 'very widespread'.

<sup>171</sup> *Sirayusu yaryaqu*, lit. 'to produce a present'. For *sirayusu* 'present', cf. *BRS*, p. 723a, s.v. *šaruul*.

<sup>172</sup> *Qomin-utügelei idekü*. For *tügelei* 'boiled sheep's head (offered to the guest of honour)', see *ibid.*, p.433a, s.v. *töölēi*.

<sup>173</sup> Always to honoured guests. For the 'rump of a sheep', Žamcarano employs the binomial expression *uruča qarčaya* 'posterior part of an animal's back; rump'. Cf. *MED*, p.864b; *KW*, p.170b.

<sup>174</sup> I.e., 1993 (?).

<sup>175</sup> Lit., 'by guesswork'.

<sup>176</sup> Lit., 'that their flesh is also big'.

<sup>177</sup> *Yekebtür*=*yeke* 'big(ger)' + *bütür*(>*btür*) 'like', i.e. apparently bigger.

<sup>178</sup> See "Qotong," p.117 (Commentary to p.[66]).

<sup>179</sup> I.e., 'Red Birch'.

<sup>180</sup> Lit., 'concerning the Qasaḡ'.

<sup>181</sup> Lit., '(even) so far as the culture'.

purpose of investigating in detail the life and customs, as well as<sup>181</sup> the culture, of the(se) people.

## The Qamniyan

<sup>182</sup> Lit., 'the central navel'.

<sup>183</sup> Lit., 'in either one (= one or the other) open space' (*ali nigen ĵabsar-a*). For *ĵabsar* 'open space', cf. *BRS*, p.242a, *s.v. zabbar* (1).

<sup>184</sup> Lit., 'have been dispersed and distributed'.

<sup>185</sup> Lit., 'are dissimilar in name in periods and places'.

<sup>186</sup> Lit., 'their physical appearance and the appearance (= form, character) of their language'.

<sup>187</sup> Lit., 'it can be known'.

<sup>188</sup> For all these names and the ones that follow see the Commentary.

[134] The Qamniyan live scattered in (various) groups at places such as the section of the Quduγudan which is the source of the Yerüge River; the source of the Ilbaγ, Tangγu, Boyontu, Barlaγ, Šarlung and Kerüleg rivers; as well as (the banks) of the Γaltatai and Temürtei streams which enter the Čökö, and the Ĵeletei (a tributary) of the Minji River. The hot spring of Yerüge is, properly (speaking), the central point<sup>182</sup> 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 <Aγača, Gilber and Olqun> which are at the sources of the Qarayul, Tan(g)γu and Onon rivers (respectively); and, still farther, (also) along the northern border of the Ulĵa River Banner; and that there are 400 Qamniyan of the Maniγaγar clan in the Köbsögöl Uriyangqai region, in some open space<sup>183</sup> 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 (= people) 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<sup>184</sup> from the shores of the External Ocean (i.e., the Pacific Ocean) in the east to the Great Altai region in the west, and from the Mongolian Γobi to the Arctic Ocean in the north have different names in (different) periods and places,<sup>185</sup> their physical and linguistic characteristics<sup>186</sup> make it possible (for us) to know<sup>187</sup> 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 Süshen and the Niuči, as well as the tribe of the Ĵürčid and Manĵu, and they call themselves Evengki and Tünggi.<sup>188</sup> 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 Ĵürčid or Ĵürčid that followed them was a great nation of the same Qamniyan origin. And, more recently, the one called the Dayičing State of the Manĵu, was likewise a nation established by (people) of Ĵürčid 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 *Činggis-ün 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 ĞurbanĴürčid ("Three Water Ĵürčid") through the intermediary of<sup>189</sup> the Four Oyirad.' Because of this, it is my considered opinion that<sup>190</sup> those who used to be called the 'Three Water Ĵürčid' are precisely the Usun ('Water') nation of the ancient writings, and that their origin is the Ĵürčid 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,<sup>191</sup> they stated that one (of them) established great nations several times and got mentioned in historical texts;<sup>192</sup> 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.<sup>193</sup> The physique of these tribes(men) is broad and tall. (In the case of) the other (group), their physique is smallish and **[137]** (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 Talkogrinevič (= Tal'ko-Grynčevič) 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.<sup>194</sup> For such reasons, apart from scanty information<sup>195</sup> based on Talkogrinevič's researches, one cannot formulate other (more) detailed descriptions of the Qamniyan.<sup>196</sup> At the time of Talkogrinevič's visit), according to the statement of a person acquainted with the ancient history<sup>197</sup> 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.<sup>198</sup> 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 Baiyal (= Baikal) and of the Aramay and Yerüge rivers; and that<sup>199</sup> the Qamniyad travelled for thirty years from the Altai to the Yerüge. **[138]** 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 Ĵürčid. 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 Ğobi 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,<sup>200</sup> (we see that) they are actually words of the

<sup>189</sup> Lit., 'having it transmitted by'.

<sup>190</sup> Lit., 'in my thinking, I think that ...'.

<sup>191</sup> Lit., 'making two sections'.

<sup>192</sup> Lit., 'it was included into books (or chronicles) and histories'.

<sup>193</sup> Lit., 'it has just passed (away)'.

<sup>194</sup> Lit., 'along-the-road investigations'.

<sup>195</sup> Lit., 'speaking so much as a little'.

<sup>196</sup> Lit., 'one cannot tell another detailed aspect'.

<sup>197</sup> Lit., 'ancient things'.

<sup>198</sup> Lit., 'as they continued to migrate one after the other ... transhumed ...'.

<sup>199</sup> Lit., 'and one has said'.

<sup>200</sup> Lit., 'lands and rivers'.

<sup>201</sup> Lit., 'and, for example, the names called'.

<sup>202</sup> Lit., 'all names of the Qamniyan language'.

<sup>203</sup> Lit., 'before'.

<sup>204</sup> Lit., 'as people few in number'.

<sup>205</sup> Lit., 'are seen as if pulling'.

<sup>206</sup> *Nutuyud-iyar*. For this use of the instrumental case, see Poppe 1974, p.153, §532 (f).

<sup>207</sup> It is not clear whether the author is quoting Tal'ko-Gryncevič.

<sup>208</sup> For this office see "Darqad," p.78, Commentary to p.[15].

<sup>209</sup> See *ibid.*, pp.77–8, Commentary to p.[12]. Cf. also F. W. Cleaves in *HJAS* 14 (1951): 79, n.44.

<sup>210</sup> I.e., their clan affiliations.

<sup>211</sup> I.e., with the number 'six' playing a part in their history.

<sup>212</sup> Lit., 'attaching to themselves'.

<sup>213</sup> I.e., they ate the meat after soaking it and cooking it only until the outside became brownish in colour. For the expression *borolayulun ide-*, cf. *DO*, p.81a, s.v. *Borolül*.

<sup>214</sup> *Bar jokiyaysan. Bar?* < chin. *fa-erb* 法兒 'method', i.e. 'treatment'. The text is not clear.

<sup>215</sup> See above, n.207.

<sup>216</sup> I.e., they were taxed on capital.

Qamniyan language. For example, names such as<sup>201</sup> Yertüge, Qaraya, Balji, Baljiqan, Minji, Kerülün, Onon, Kiluγu, Jide, Čükü, Orqon, and Selenge are all Qamniyan names.<sup>202</sup> As these names appear in books predating<sup>203</sup> Činggis, as well as (in those) of Činggis' time, we know that the fact that the Qamniyan of the Yertüge (River) settled (there), acclimatizing to it, is an event of great antiquity. Because at present all the Qamniyan dwell as an ethnic minority<sup>204</sup> 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<sup>205</sup> the (Qalqa) sounds in a somewhat harsh fashion.

At the time when Talkogrinčević (= Tal'ko-Gryncevič) travelled (there), the Qamniyan (living) near the present Qalayun Usun, who were the serfs of the Sečen Qan, were (altogether) 250 households, and, if we count (the number of) individuals, [139] (they were) over 1,000 people. And the Qamniyan subjects (*šabi*) of the Holy Jibjundamba Gegen scattered in settlements<sup>206</sup> such as (those of) Ilbay and Tangγu are 200 households, with a population numbering about 800, (so) it is said.<sup>207</sup> From the registers of the Office of the Šangjoodba<sup>208</sup> it can be ascertained that the Qamniyan of the Great Šabi<sup>209</sup> were (altogether) two settlements. Although the Qamniyan of the Yertüge (River) have forgotten their clans,<sup>210</sup> if we consider their statement that formerly they lived with the number six,<sup>211</sup> 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 Yertüge it is related that, at the origin, three brothers from the Altai set forth as leaders, carrying<sup>212</sup> 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 Yertüge (River) settlement, up to the time of the Öndör 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,<sup>213</sup> and [140] since the Mongolian lamas went there and were helpful in healing the sick, (the Qamniyan) established the method<sup>214</sup> of immersing the sick in hot water preventing dirt to get (at them), (so) it is said.<sup>215</sup>

The Qamniyan were subject to both the Sečen 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 Sečen Qan's Qamniyan were (also) subject to military service, and since they were taxed on property,<sup>216</sup> they have been in a state of much greater indigence than the Qamniyan (subject) to the Šabi. On every household of the Qamniyan subject to the Great Šabi taxes from 5 up to 100 *lang* (= ounces of silver) were imposed, the taxes to be paid annually to the Office of the Šangjoodba being in excess

of 8,000 *lang*. It is said that those paid<sup>217</sup> by the Qamniyan (subject) to the Sečen Qan were several times higher than this. It is (also) said that the *otoy* chiefs (*otoy-un daruḡa-nar*) appointed by the Office of the Šangjoodba administered the Šabi's Qamniyan, (whereas) one headman (*ḡayisang*) 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 imposts<sup>218</sup> there is usually the participation of trusted representatives elected by the people.

[141] 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.<sup>219</sup> Nevertheless, owing to their keen intelligence, quick understanding and knowledge of things, the Qamniyan<sup>220</sup> 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,<sup>221</sup> they gather bird-cherries, edible lily (*sarana*), wild garlic, wild onion,<sup>222</sup> snake-weed, cedar nuts and the like, and store them up, [142] 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,<sup>223</sup> 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 Talkogrinčević has noted among other things that<sup>224</sup> there are four or five offspring in a Qamniyan family, and that occasionally one even encounters

<sup>217</sup> Lit., 'the taxes paid'.

<sup>218</sup> I.e., in determining the amount to be paid in taxes by each household or individual.

<sup>219</sup> Lit., 'and the number (of people) has been reduced'.

<sup>220</sup> Lit., 'because the mind of the Qamniyan is sharp and keen to understand and know anything, they ...'.

<sup>221</sup> Lit., 'Saying, "We shall need them in winter".'

<sup>222</sup> The text has *mangger* for *manggir*.

<sup>223</sup> Lit., 'without (expecting) price or payment'.

<sup>224</sup> Lit., 'other instances saying (= to the effect) that'.

<sup>225</sup> For *ǰonggi* 'most, the majority', cf. kh. *zonxi*, id.

<sup>226</sup> See "Darqad," p.75, n. 131.

<sup>227</sup> Lit., 'the place-containers where they live'.

<sup>228</sup> *Ambar peng*, from ru. *ambar* 'storeroom' and chin. *p'eng* 棚 'tent, shed'.

<sup>229</sup> Lit., 'coming out'.

<sup>230</sup> Lit., 'they hunt'.

<sup>231</sup> Lit., 'the new administration of the territory (*nutuy*)'.

<sup>232</sup> Lit., 'He has said:'.

<sup>233</sup> Lit., 'wholly poor'.

<sup>234</sup> Lit., 'They have means of livelihood of uniformly middle quality'.

<sup>235</sup> *Demei*, i.e. without a specific reason or cause.

<sup>236</sup> Lit., 'I have finished'.

families with thirteen children. In general, the present-day Qamniyan live in Mongolian felt tents and do not transume 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 (= Kondrat'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 Ĵalatai, 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<sup>225</sup> 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 (*qayimuy*),<sup>226</sup> 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<sup>227</sup> were bark tents and the (remaining) three square houses (made) of logs, near some of the tents there were wooden sheds<sup>228</sup> where they stored things, and pens for calves. They bring to Ulaγan Baγatur (= Ulān Bātor) to trade the skins and hair they obtain<sup>229</sup> from their livestock. When hunting, since they do it<sup>230</sup> 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,<sup>231</sup> 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 (= Kondrat'ev) says, which is exactly the same as what Talkogrincevič (= Tal'ko-Gryncevič) had said, is that<sup>232</sup> 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 Γombo who had set up his hunter's camp by the Qodoγotan, 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.<sup>233</sup> Their standard of living is uniformly average.<sup>234</sup> 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<sup>235</sup> 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 Talkogrincevič [145] has investigated to a considerable extent the Qamniyan of the Yeriike (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.<sup>236</sup>

## COMMENTARY

The territory inhabited by the Dariyang᠑a (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. Page [99]

For the Dariyang᠑a 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 Dariyang᠑a is often written as two words, especially in older works. See, e.g., Pozdneyev 1971, pp.188–90; 240–2; Pozdneyev 1977, p.112.

Pumice-stone ‘pebbles’ of lava from extinct volcanoes, as well as accumulations of sand, are characteristic of the Dariyang᠑a region. Cf. Murzaev 1954, pp.213–15, 436. For the Golden Obo᠑a (Altan Obo᠑a) on the mountain called Jaqa-yin Qara Öndör (dar. Dzaᠵin Xar Öndör), known locally as Dari Owō and Altan Owō, cf. *ibid.*, p.441; Róna-Tas 1960, p.3.

Žamcarano’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 聖祖, r.1662–1722) in connection with the Dariyang᠑a 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 Babuᠵab (Baboᠵab, Bavuuᠵav), 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. Fayiqasu, another Manchu-loyalist, is mentioned in L. Dindub’s work. See Dindub 1977, p.211 (Index). As for the Čaqar leader Sumiya Güng, i.e. Sumiya Beyise, see “Ming᠑ad,” p.131 (Commentary to p.[94]), and the numerous references to him in *HMPR*, p.890a (Index), esp. pp.768–9, n.84. Page [100]

The ‘man(-shaped) stones’ (*kümün čilayun*) 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 Žamcarano 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 Qayan of the Qalqa Čaqundorji, Öndör Gegen (Altan Qan's nephew) and, principally, Galdan (Galdan), khan of the Jungars and the K'ang-hsi emperor, see Albanese 1981; Veit 1990, II, pp.53–7, 279a (Index, s.v. Čaqundorji); *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 Bošoγtu Qayan, on pp.[100] and [101] he is called Galdan Qayan and Galdan respectively, another instance of the inconsistency of spelling in Žamcarano's work.

Page [101] For the encounter at Ulayan Budung in Jehol (3 September 1690), and the slaughter at Jaγun 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 *Mengku yu-mu chi* by Chang Mu (cf. "Dörbed," p.71), see Popov 1885, p.289, n.282. However, the original text is somewhat different. On Čeringjab, cf. Veit 1990, II, pp.77, 156.

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

For V.A. Kazakevič, see "Mingγad," 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 *Iledkel šastir*, see Veit 1990, II, p.77.

Page [102] For the Eight Banners of the Čaqar, see the section on the Čaqar in "Mingγad," pp.125–7.

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 Timkowski 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). Timkovskii 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.

Page [103] For the *γusai amban* (< ma. *gūsa-i amban*) or Banner-amban, cf. ma. *gūsa-iejen* 'Lieutenant-General (of a banner)' (*CMEL*, p.118b).

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

*Lang* 'ounce of silver, "tael"' < chin. *liang* 兩 id.

Page [104]

For the use of ma. *gala* 'hand, wing (of an army)', cf. *C MEL*, pp.100–1.

*Ĵingkini galda* = ma. *jingkini galai 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. *Sürüg 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 *sürüg* 'herd' is often employed *sensu lato* to include all the people in charge of it.

Page [105]

For the Dariyangga phonology see Róna-Tas 1960; Vladimircov 1929, pp.386, §251, 409–10, §278.

Pages [106]–[107]

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 Maýsurjab's, i.e. Maýsur Qurča's, book which is cited in this section, and on which see "Mingýad," p.131 (Commentary to p.[94]).

Although well documented in the native sources, the events concerning Dariyangga history quoted from Maýsurjab's book are not treated in detail in any western work. For the rank of Duke, Pillar of State (*ulus-un tüsiye güng*), 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; Pozdneyev 1971, p.240; and Popov 1895, p.143 *et passim*. Cf. also Grumm-Gržimaĭlo 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. *saĵin*) 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 Žamcarano 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 *adaq*-language, which is, in fact, spoken by the Soyod, whose name in the present chapter appears in the

Page [120]

form Soyan (= 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 “Mingγad,” p.124, n.38.

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

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 Qasaγ and the Uriyangqai is told in Pozdneyev 1971, pp.188–90, where Pozdneev’s ‘Kirghiz’ = ‘Kazakh’. See below, Commentary to p.[129]. According to Pozdneev, the tribes (or tribal divisions: *otoγ*) in question were four, not three as stated by Žamcarano. For the twelve *otoγ* of the (Qara) Kerei Qasaγ 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].

Conji 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 Ögeled are the Barliγ (ru. Barlyki) of Potanin, on which see *OSZM*, II, pp.31, 36–7, 105.

Page [124] For the passage on the Uriyangqai of the Deligün River quoted by Žamcarano, see *OSZM*, II, p.38. *Urangqai*, *urungqai* (kh. *uranxai*) means, in fact, ‘torn, threadbare; tatter, rags’. Cf. *MED*, p.886b; *MMGD*, p.550a.

Page [125] For V. F. Ladygin, a leading member of P.K. Kozlov’s first expedition to Mongolia and Tibet (1899–1901), see Murzaev 1948, pp.87–9, 159, 191. For the reference to his report published in *Izv. Russk. Geogr. Obšč.*, vol.35 (1899), vyp.6, p.636, see Grumm-Gržimaïlo 1926, pp.170–1, n.3.

Page [126] For V. V. Sapožnikov, 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 četvertoi poezdki v Mongol’skii Altai* [On the fourth journey to the Mongolian Altai], Tomsk, 1909, or from *Mongol’skii 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. Page [127]

The territory inhabited by the Qasaġ (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 Qasaġ 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*. Page [129]

For the Qasaġ 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 (Ha-sa-k'o 哈薩克) nationality of the PRC, see *OSZM*, II, pp.70a, s.v. 'Kazak-Kirgizy' 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); *AELM*, 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 *JK* and Olcott 1987. See also Barthold 1945, pp.193–5; Barthold 1947, pp.248ff.; Barthold 1956, pp.73–171 ('History of Semirechyé') 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 'Qasaġ' (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 'Hordes' 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 Kerei 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 Kerei, since no direct historical link can be established between them. See Pelliot’s remarks in *HCG*, p.208.

For the former Qasaŷ 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.

Page [130] On Kazakh, a language of the South Kipchak (Qipčaq) 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 (*čayan 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 Žamcarano 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’. Page [131]

For the religious beliefs of the Kazakhs, see Olcott 1987, pp.18ff.; *MP*, pp.394–8. Page [132]

The Tungus Qamniyan (Xamnigan) minority is scattered throughout northern, northeastern, central and eastern Mongolia, in the Selenge, Xentiï, 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-Köhalmi 1959, pp.163–5; and, for more detailed information on their present distribution, Nyambu, *op.cit.*, and *Mongolyn ugsaatny züin udirtgal* (see the N.B. at the end of this Commentary). Page [134]

For the Qamniyan language see the description and vocabulary in Uray-Köhalmi 1959. See also p.[138]. Page [135]

Concerning the Chinese designations of the Tungus ‘tribes’ (*ayimay*) of the past, Žamcarano lists the following: the Eastern Hu or Dūng Qu = chin. Tung Hu 東胡; the Süšen = chin. Su-shen 肅慎; the Niuči = chin. Nü-chih 女直; the Jürčün/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 Tünggi are the Evenki and Tungus proper. For the Tung Hu (Dūng 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 (Jürčün, Jürčün, 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 Jürčün, etc., see Pelliot 1959, pp.366–90; Serruys 1955, pp.vii–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 清 dynasty (1616/44–1912), in Mongolian Dayičing (< 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 & Fêng 1949, pp.22, 23, 42, n.18, 430, 431, 514ff.; Pelliot 1959, pp.218–9. Žamcarano'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 Žamcarano 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 Gurban Jürčid) may be identified with the Wu-sun of old. Žamcarano's suggestion, based solely on unwarranted linguistic grounds, can be safely dismissed. The ritual in question was found by Žamcarano himself in Inner Mongolia in 1910 and is described in his essay 'Kul't Čingisa v Ordose. Iz putešestviya v yužnuyu Mongoliyu v 1910 g.' ('The Cult of Čingis in the Ordos. From a journey in southern Mongolia in 1910'). See *CAJ* 6 (1961): 194–234 (from p.200 on, where, however, the relevant passage is not cited). In another version of the ritual, entitled *Qutuqtu qurim-un tügel* [Ritual of the Holy Feast], instead of 'Usun-u Gurban Jürčid' we find 'Usun Tümen' ('The Water Myriarchy'). See Rintchen 1959, p.81, l.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 Žamcarano 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-Gryncevič, 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-Gryncevič in 1904 and published in 1905 (in the *Trudy Troiskosavsko-Kyabhtinskogo Otd. Priamurskogo Otd.* IRGO, T.7, vyp.3) that Žamcarano has drawn the data on the Qamniyan used in this section. Some new information on Tal'ko Gryncevič 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.

Page [137]

'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 Čoytu, 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 Žamcarano refers. On the problem of the linguistic assimilation of the Qamniyan to Khalkha Mongolian, see the above-mentioned study by K. Uray-Köhalmi (1959).

Page [138]

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

Page [139]

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

For the edible lily (*sarana*), cf. Grumm-Gržimaïlo 1926, p.91.

Page [141]

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).

Page [143]

As in the case of previous sections, the best up-to-date treatment of the Dariyangya, Uriyangqai of the Altai, QasaḠ and Qamniyan ethnic groups is found in the relevant sections of X. Nyambu's *Mongolyn ugsaatny züin udirtgal*, and of *Mongol ulsyn ugsaatny züü*, vol.2 (Uriyangqai of the Altai), vol.3, Ulan Bator, 1996 (Dariyangya and Qamniyan). See "Qotong," p.120 (N.B., 1 & 2).

N.B.

(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:*
- p.58, ll.4–3 from the bottom Grumm-Gržimaïlo 1926 GRUMM-GRŽIMAÏLO, G. E. *Zapadnaya Mongoliya i Uryankhaiškii kraj*. T.3, vyp.1. Leningrad, 1926.

## 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:*  
For 'A Short Note on Bayad Agriculture', see C. Önörbayan in *AO Hung.* 49 (1996): 359–72.
- 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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