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Saiga shokunin burui 彩畫職人職類
[Illustrations of different types of craftsmen], Edo, 1770
In 1979, the Mongolia Society at Indiana University, Bloomington, published a facsimile edition of C.Z. Zamcarano's book, *Darqad, Köbsögöl Nayur-un Uriyangqai, Dörbed, Qotong, Bayad, Ögeled, Mingyad, Jaqačin, Turüd, Qošud, Čaqaar, Dariyang-yin Uriyangqai, Qasay, Qamniyan-nar-un yanul ündüşi 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 Mingyad, the Jaqačin, the Turüd, the Qošud, the Čaqaar, the Dariyangya, the Uriyangqai of the Altai, the Qasay, and the Qamniyan].

The original edition appeared in Ulan Bator in 1934 and very few (perhaps not more than one or two copies) reached the West. We must therefore be very grateful to the Mongolia Society for making available this extremely rare and important work.

The Author uses the name Čeveng on the title page. The work was published by the Scientific Committee of the MPR (*Bügünede Nayirmandaqu Mongol Arad Uluus-un Sınıfilekii Uşqay-an Uluşun-u Kürtiyeleng*), which in 1961 became the Academy of Sciences of the MPR. The date of publication is given as May 1934 (*Mongol Uluus-un 24 on 5 sar-a-du kebelen neytelebeii*), however, Zamcarano had apparently completed it in 1931. The circumstances of Zamcarano's banishment to Leningrad soon after (1932), his arrest in August 1937 and subsequent death in a camp in Buryatia a few years later, have been described by Professor R.A. Rupen in his biographical essay on Zamcarano and, more recently, by Professor N. Poppe. These tragic events were chiefly, if not uniquely, responsible for the obliteration of the original edition of the book in the Soviet Union as well as in Mongolia.

1. Ts. Zhamtsarano, *Ethnography and Geography of the Darkhat and Other Mongolian Minorities*. With a Mongolian-English Glossary by John R. Krueger, The Mongolia Society Special Papers, no.8 (Bloomington, Indiana, 1979). The word *ügülel* of the title, which we have rendered as 'Essay', may also be translated 'Description' or 'Account'.


3. For the names used by Zamcarano in his writings see Rupen, "Zamcarano", p.128. In some of his works, Zamcarano uses also the names Buriyad Čeveng, and Buriyad Čimsarang-yin köbečin Čeveng. See, e.g., his *Süütu Boyda Činggis Qaşan-u altan suryal orosiba* (Urga, 1915), p.29; and *Ulus-un erke* (Urga, n.d.), p.75. In Mongolia he is referred to as Jamsarin-u Čeveng (see the *Erdeni-yin tobči*, ed. Č. Nasunbaljür [Ulan Bator, 1958], p.3).


The Mongol chronicles of the seventeenth century, tr. by R. Loewenthal, GAF 3 (Wiesbaden, 1955), pp.ix-x.

6 See Krueger, Preface to Zhamtsarano, *Ethnography*, p.6. In addition to these two (unpublished) translations, three sections (on the Qotong, the Bayad, and the Ögeled Mongols) translated by L.W. Moses have appeared in the *Mongolia Society Bulletin* 6, no.1 (Spring 1967): 11-14; 6, no.2 (Fall 1967): 71-2; 7, no. 1 (Spring 1968): 20-3.

Žamcarano's *Essay* is a true mine of information on the Mongol ethnic groups of the MPR with the exclusion of the predominant Khalkha population. It is also an excellent specimen of modern literary Mongolian in the old script (*Mongol-un qaγuγin bicig*)—the traditional Uighur-Mongol script which was replaced by the Cyrillic alphabet in the 1940s. Because of this, it deserves to be read by anyone interested in Outer Mongolia prior to World War II.

Selections from this book have been used for teaching purposes in the United States and, indeed, two complete English translations are already in existence, one by Professor F.W. Cleaves of Harvard University, the other by Professor J.R. Krueger, S.A. Halkovic, Jr., Dr. L.W. Moses, and R.G. Service of Indiana University.6 Although they were completed many years ago they are yet unpublished.

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**Figure 1**

*C. Z. Žamcarano (1880-1940), at the age of about thirty-four*
The present translation has no claim to literary merit. Its main objectives are to make known to a wider public the contents of Zamcarano's book, and to help students of Mongolian interested in the text as such. Footnotes and an essential Commentary will assist towards a better understanding of an often difficult piece of writing. Additional information for further research on many issues raised by the Author can be found in the literature cited in the Commentary and listed in the Bibliography. Please note that nearly all references are to literature in Western languages which is easily available to the reader.

Zamcarano's work is divided into twelve sections dealing with the various ethnic groups. They are the following (page references are to the Mongolian text):

1. The Darqad and the Uriyangqai of Lake Köbsögöl page [1]
2. The Dörbed [34]
3. The Qotong [62]
4. The Bayad [71]
5. The Ögeled [75]
6. The Mingyad [82]
7. The Jaqacin, the Turjud, and the Qoşud [85]
8. The Čaqar [93]
9. The Dariyangya [99]
10. The State of the Uriyangqai of the Altai [111]
11. The Qasay [129]
12. The Qamniyan [134]

The first section, on the Darqad and the Uriyangqai of Lake Köbsögöl, is translated in full in the present issue of EastAsianHistory; the other sections will appear in subsequent issues as they are completed.

The numbers within square brackets in the translation refer to the pagination of Zamcarano's text; words within angle brackets (<>) are words placed within round brackets in the original text; and words within round brackets in the translation are our own additions.
BIBLIOGRAPHY AND ABBREVIATIONS

These will be used throughout the Translation and Commentary. Additional items will be listed separately in subsequent issues.

Primary and Secondary Sources


AF Asiatische Forschungen


BOH Bibliotheca Orientalis Hungarica


EMS Études mongoles . . . et sibériennes


GAF Göttinger Asiatische Forschungen


Harvard Journal of Asiatic Studies


Luvsandendev, A. Mongol-oros tol'. Mongol'sko-russki slovar'. Moscow, 1957.


Monumenta Serica Monograph Series The Mongolia Society Occasional Papers

Mongolian Studies


Narody Azii i Afriki


Papers on Far Eastern History


VFP Viking Fund Publications in Anthropology


ZIRGOOE Zapiski Imperatorskogo Russkogo Geografičeskogo Obščestva po Otdeleniyu Etnografii

Other Abbreviations

bur. Buriat, after BRS

chin. Chinese

ger. German

kh. Khalkha (Qalqa), after MX777 and MMED

ma. Manchu

mo. Written Mongolian

N.P. Personal communication of Prof. N. Poppe

ord. Ordos, after DO

pl. plural

ru. Russian

tib. Tibetan
The Darqad and the Uriyangqi of Lake Köbsögöl

[1] The Darqad-Uriyangqi Borderland designates a corner of territory which impinges, from the western, northern and eastern sides, on to the great lake called Lake Köbsögöl at the northern frontier of Mongolia. The reason (why it is so named) is that the majority of the people that have settled on this territory are called Uriyangqi since they were originally of Uriyangqi stock; also some are called Darqad because they were ‘privileged’ (darqad) as hereditary lay subjects (unayan šabi) of the Holy Jibjundamba.

With regard to the fixed (geographical) features of the territory called the Darqad-Uriyangqi Borderland, (they are as follows): In the very centre is situated such a beautiful lake (as Lake Köbsögöl), which extends from north to south, oblong in shape, 120 modo (= 128 km) in length and over 40 modo (= 42.7 km) in width. It has not yet been possible to fathom its depth. In it are two islands called Yeke Kül (‘Greater Navel’) and Baya Kül (‘Lesser Navel’) (respectively). A river with a considerable (volume of water called the Eg flows out from the southern end of this lake, and, [2] flowing constantly, (eventually) drains into the Selengge River from the left.

North of Lake Köbsögöl is the Sayan Range. It is the continuation of the Erke Darqay Tayiya Range, and at its eastern end is a perpetually snow-clad high mountain called Mongke Sardiy. It is also called Mongke Čayan, as well as Būrin Qan.

In the south-east of Mongke Sardiy is the mountain range which is the source of the Tüngkiin and Üür rivers; however, in relation to Mongke Sardiy (that range) is not as high. The mountains branching off from the mountains on the northern and eastern sides of Lake Köbsögöl are many; the watercourses descending from these mountains are numerous and some of them enter Lake Köbsögöl, (while) some flow into the Üür River.

The Üür River enters the Eg River. The best-known watercourse from among those descending from the southern slopes of Mongke Sardiy is the Qangya. It flows into the northeastern corner of Lake Köbsögöl. The rivers and streams that flow from all directions and enter Lake Köbsögöl are altogether more than forty.

The setting of both Mongke Čayan <Sardiy> and (Lake) Köbsögöl is very fine: they are like ornaments that mutually (enhance) each other. Mongke Sardiy [3] is beautifully seen in the clear waters of (Lake) Köbsögöl as if it had risen out of a mirror.

On the eastern side of Lake Köbsögöl, and at a considerable distance from the water, there is a mountain range running from south to north which is not so high and steep. All the streams descending from the western side of this range flow into (Lake) Köbsögöl. The watercourses issuing from the eastern side are rivers like the Darkintu and Ariy, and they enter the Üür River which descends from the Gurui Range.

1 Or ‘lineage’; lit. ‘bone’. See the Commentary.
2 Lit., ‘appearance and form’.
3 These figures (and subsequent ones) are only approximate.
4 Lit., ‘waters’.
5 Lit., ‘grown’.
6 As the Sayan Range and Mongke Sardiy.
Eastward from (Lake) Köbsögöl is the territory of the Köbsögöl-Uriyangqai. Directly on the western side of the same (Lake) Köbsögöl is the territory of the Darqad, which is likewise a mountainous region rich in watercourses. The rather large rivers and watercourses along which the Darqad live pour in on the right-hand side of the river Quvakem, which is one of the many sources of the Enisei (= Yenisei) River. And, as the river Šiškid, which originates from the mountain called Altan Tayiña within the Ulayan Tayiña and Qan Tayiña ranges at the eastern end of the Tangnu Range, proceeds (in its course) flowing from south to north, it passes many lakes meandering towards the west. Progressing in its course, it takes the name Gesel (at the point) where it becomes hemmed in by cliffs on both sides, and enters the Quvakem.

On the eastern side of this river there is a mountain range called Qoridul Sardiy, which also runs from south to north. There is a river called the Arsai River which, flowing from south to north along the depressions east of this range, enters the Šiškid (River) from the right.

Along the depressions east of the Arsai River and the west bank of Lake Köbsögöl—between these two—there is a continuous mountain range (formed by the two massifs) called Mount Dulayan and Mount Bayan, also running from south to north.

The mountain ranges called Qoridul Sardiy and Mount Bayan are formidable mountains with a great (number of) awesome crags and rocks, and with tier upon tier of high peaks. The western flank of the Qoridul Sardiy, which is turned towards the Šiškid River, looks very steep and precipitous.

As for the other range, Mount Bayan, its eastern flank, which is turned towards (Lake) Köbsögöl, also appears frighteningly steep and precipitous.

Between these two ranges the Arsai River flows along considerably high ground. The length of the course of the Šiškid River is 200 modo (= 213.4 km). The width of the area covered by the same river is from 50 to 100 modo (= 53.3–106.7 km). It is a greatly eroded area.

The northern border of the Darqad territory is the Erkeg Darqay Tayiña, which goes from Möngke Sardiy westwards, serving as border as far as the Tenggis Pass. From this Tenggis Pass, a river called the Tenggis River flows from north to south and enters the Šiškid from the right.

On the west side of the Darqad is the territory of Tangnu Tüva and to the north is the territory of the Soviet Union. The southern border (of the Darqad territory) runs eastwards from the Beltes River and the Ayari River to the southern end of Lake Köbsögöl. (These two rivers) are situated along the southern slopes of Mount Tangnu and the long ridge which is the source of the Delger River.

The others are the Uriyangqai of Lake Köbsögöl. The territory of (these,) the Qaşud Uriyangqai, is the territory of the two Uriyangqai sumun which in former imperialistic times were (the seat of) the superintendents (bügüde-yin daruya). In the north and east, it borders on the Soviet Union; in the south it extends from the former Temür Garrison westwards as far as the Eg River.
Map 1
North-Western Mongolia (Xövsgöl Aimag)
The territory of the Darqad and the Uriyangqai is surrounded and pressed in by very high mountain ranges with perpetual snow, and the very centre is washed by (that) great reservoir of water, (Lake) Köbsöngöl. Because (of this), the weather is very cold and it snows early and heavily.

Moreover, owing to the presence of mountains and taiga, swampy and frozen areas are abundant, and flies and mosquitoes are hard to endure. Because the plains and desert lands are infrequent, while forests and willow groves are very thick and dense, it rains without interruption even in summer time: it is that kind of country. It is quite correct to say that it is a borderland with cool seasons where field crops do not grow.

Grass and trees grow at the foot and on the lower and middle slopes of the high mountain ranges. As one climbs higher, the forest trees gradually become thin and sparse, (till) there is (only) a stretch of grass-covered ground. If one goes further up from here, mosses and lichens gradually appear, (then) completely bare rocks without any kind of plant life, (then) snow and ice.

The Darqad-Uriyangqai Borderland being a region consisting, at once, largely of very intractable mountains, very swift watercourses, swamps, gorges, woods <thickets>, ice and snow, is a place poorly (provided) with wide carriage roads for communication among the people.

With regard to the natural resources, since larches, birches, cedars and spruces are abundant, [7] it is likely that in the future the economic management of forests will be methodically undertaken; and there is no lack of water.

Also, as rivers like the Šiškid, the Üür, the Ayari, the Beltes and the Eg are in [18] wide plains and valleys with good pastures, (this) is a region where it may well be possible to carry out cattle-raising on a large scale by making provisions of hay and fodder.

With regard to the fish resources of Lake Köbsöngöl, even though the (actual) species are not numerous, rather rare fishes like the beliyus, the lenok salmon and the grayling are plentiful, but because in their bodies there are particularly harmful intestinal worms peculiar to fish, [20] they are not fit for consumption. On the other hand, because the fish of the Šiškid River, i.e. fishes like the aybalay or whitefish, the lenok salmon, the taimen and the grayling are very fat, plentiful and harmless, the Darqad have been catching them from early times until the present with seines and drawnets, and have (thereby) continued to profit from them.

As for their share of game and wild animals, stags, bears, squirrels, sables, musk-deer and the like are present, but one cannot say that they are so abundant. Most of the squirrels and sables of the Darqad region usually come over from the neighbouring Tangnu Tüva territory.

In the Darqad-Uriyangqai Borderland, which is being described, there must surely be all kinds of (natural) resources, such as mineral (wealth) [21] in the mountains; however, [8] as there has not yet been time to investigate them fully, it is difficult to describe them in detail and be specific about them. [22]
Graphite is abundant. Ochre, too, is abundant, and entire hills and spurs of it jut out into Lake Köbsögöl. They say that in the river Köke Čilaun, a tributary of the Eg River, there are lead- and silver-bearing ores. Likewise, one hears that there is copper in the area called Köke Ayula at the sources of the Siškid River; and that in the mountains of the Üür River there are gold, a kind of native iron ore (suitable for) steel, and the ore called wolfram.

It seems that the area from which the gold comes is along the rivers and streams that are at the source of the Delger River, on the southern slopes of the mountain called Altan Tayiya, which is the continuation of Mount Tangnu, and the southern border of the Darqad territory. However, the facts acquired by the investigators jointly sent out in the summer of this year 1931 by the Scientific Committee and the Academy of Sciences of the Soviet Union, and by the mountains and mines investigators jointly sent out by (our) Ministry of Commerce and Industry and the Economic Council of the Soviet Union have not yet been processed and published.

They say that there are hot mineral springs here and there in the Darqad-Uriyangqai area, [9] the most famous one being called Qalqan-u Rasiyan.

Regarding the elevation of the Darqad-Uriyangqai area, the height of Möngke Sardiya is 10,992 feet; that of some of the Bayan Mountains is 8,000 feet. The height of the Qoridul Sardiya is 7,200–8,000 feet. Within the Qoridul Sardiya Range there is a majestic high mountain called Delger Qan which is over 8,000 feet. The Tenggis Pass is 6,940 feet (high).

As (further) examples, the height of the Siškid River is 5,200 feet near the mouth of the Tenggis River; and the elevation of Lake Köbsögöl is 5,574 feet, measured opposite the mouth of the Tui River. Thus, we observe that the Siškid river is actually (in) a depression which is even lower than Lake Köbsögöl.

**Concerning the (Darqad and Uriyangqai) Peoples**

It is appropriate to discuss separately who and what are those (peoples) named Darqad and Uriyangqai. [10] However, since there is no research published expressly on this (subject), especially with regard to the Uriyangqai, the information (concerning them) is far from complete.

The Darqad are called Darqad for the following (reason): Once, because a certain noble called Deleg Noyan and his wife Dejij Aqai jointly presented their subjects and their own persons to the Öndör Gegen, and because (as a result of that) they became 'privileged' (darqad) commoners independent (of their previous lords), having (thus) been made 'privileged', they were called Darqad and became the hereditary lay subjects of the Jibjlmdamba Qutuytus.

Discussing their origin, most scholars say that the Darqad are people of the same stock as the Uriyangqai of Turkic origin, and that only their language and culture have become Mongol. Further, Dolbej'ev says that the Darqad possess...
a language close to that of the Burjidad of Erkei (Irkutsk), and Šišmarev has stated that they have a language which is identical with that of the Qori Burjidad.

If we look at the clans\(^29\) of the Darqad, they are called Qara Darqad, Quva Darqad and Quvaluur Darqad,\(^30\) but this simply (indicates) that they have differentiated the name of Darqad whereby they name themselves, and nothing else.

As for the Uriyangqai, they call the Darqad ‘the Adai Darqad’. If we inquire more thoroughly, (we learn that the Darqad’s) clans\(^31\) are called Saranud, Qaranud, Barud, Činud, Qoroloi, Ögeled and Manjiray. [11] Clans with these names are all clans that are found among the Mongols, and they are especially numerous among the Burjidad.

Quite recently, in 1927, the young student Sangji (= Sanžeev) investigated the phonetics of (that) language\(^32\) for the Academy of Sciences of the Soviet Union: the publication (of his work) by the Academy as a monograph\(^33\) is imminent. Concerning his information, (Sangji) claims that even though the Darqad language is close to the Burjidad language, Oyirad dialect (forms) can be detected\(^34\) in it. Dolberev has also noted the existence of Oyirad dialect (forms in Darqad).

The learned Potanin has said that when the Darqad shaman makes the ongö-spirit enter (his body), he summons it in the Uriyangqai language. (Potanin) also says that since the Uriyangqai regard the Darqad as one branch of their own Uriyangqai (people), might not the Darqad indeed be Uriyangqai who, forgetting their own language, have adopted the Mongolian language?\(^35\)

In our opinion, because (the question of) whether\(^36\) those who are called Darqad are of genuine Mongol origin, or of Uriyangqai-Turkic origin, or of mixed origin, is a matter to be decided by a special investigation, at this juncture we should (merely) regard that corner (of land) called Darqad as a region which, culturally and economically,\(^37\) is (still) considerably isolated and backward.

[12] It is difficult to say precisely\(^38\) what the population figure of the Darqad is. Šišmarev writes\(^39\) that according to the registers of the Office of the Great Sabi compiled in 1861, the total number of the (Darqad) population (consisting of) males, females, monks and laymen was 7,015 individuals; of these,\(^40\) 1,390 were monks. He (also) says that forty years later,\(^41\) in the 26th year of Badarayultu Törö,\(^42\) i.e. 1901,\(^43\) there were altogether 5,120 individuals; of these,\(^40\) 1,120 were monks.

However, in the book by Dolberev, who investigated the Darqad in 1905, it is stated that the total population figure for the Darqad is 4,500; out of this, about a thousand are monks.

Dančinov’s section of Baron Vitte’s exploration team of the expedition sent by the government\(^44\) which went through the Darqad-Uriyangqai (territory) in 1915 reported\(^45\) that in the Northern Division (otay) of the Darqad there were 230 households, in the Eastern Division 320 households, (and) in the Western Division 160 households (com-
prising) 5,930 individuals. If we look at the 1924 records, it is stated that there are 6,175 individuals. And, in this year of 1931, according to information received by Öljeiqtutuy, the official in charge of the Economic Council, the total population figure for the Darqad is said to be 6,893.

Of these six separate figures, Šišmarev’s figure, the 1901 figure, and the 1924 and 1931 figures are reliable; only Dolbejév’s 1905 figure is probably too low. As to what may be the reason for this, it is that Dolbejév does not actually say from where he got his figure. The others are all figures (taken from) taxation records. If they are incorrect, they are so to the extent that (the tax-payers) intentionally lowered somewhat the number of individuals (in their households) and (the amount) of property (they owned) in order to reduce the taxes (to be paid). By taking and comparing these figures, one can determine the increases and decreases in the Darqad population.

If we consider (the statistics for) the forty years that have elapsed since 1861, as the number of individuals decreased by 1,895, (the Darqad population) of about 7,000 was reduced to 5,000. If the information of Dolbejév is reliable, (the population) continued to decrease even further, reaching the figure of 4,500 (in the year 1905). After this (date), by steadily increasing until 1924—(thus) continuing to grow for twenty whole years—it became 6,175 individuals. Having continued to increase also after this (date), it became 6,893 in 1931. Although (this figure) comes quite close to 7,000, which was (the figure) of seventy years before, it is still short by over 100 individuals.

In considering such a fluctuation in the (population) figures, the way in which the Darqad (population) increases and decreases is a matter deserving particular attention. One recalls such (calamities) as famines and cattle plague which hit the Darqad in the years 1898, 1899 and 1900; (however,) one cannot state (that this is) the actual, genuine truth.

<table>
<thead>
<tr>
<th>Year</th>
<th>1861</th>
<th>1901</th>
<th>1905</th>
<th>1915</th>
<th>1924</th>
<th>1931</th>
</tr>
</thead>
<tbody>
<tr>
<td>Population</td>
<td>7,015</td>
<td>5,120</td>
<td>4,500</td>
<td>5,930</td>
<td>6,175</td>
<td>6,893</td>
</tr>
</tbody>
</table>

In the first of these columns is the figure from the register of (the Office of) the Great Šabi published in Šišmarev’s work. The second is the figure from the register of (the Office of) the Great Šabi of the 26th year of Badarayultu Törö (1901). The third is the figure appearing in Dolbejév’s book. The fourth is the figure (in the report) of Dančinov’s section of Baron Vitte’s exploration team. The fifth is the figure obtained by the government through its representatives in the 14th year of the Mongolian (State) (1924). The sixth is the figure which comes from the Economic Council office and which was returned by Öljeiqtutuy in the 21st year (1931).

From the beginning—when they (first) came under the administration of (the Office of) the Great Šabi—the Darqad were divided into three divisions (otoy), each tribe having one chief (daruya). (The Darqad) were (thus)
57 Lit., 'they conclusively judged'.
58 i.e., the census—for taxation purposes.
59 Lit., 'to give'.
60 i.e., of the Jebsundamba Khutukhtu.
61 Lit., 'involving'.
62 Lit., 'were obstructed'.
63 Lit., 'having entered into the Burqan's (=Buddha's) doctrine'.
64 Lit., 'have'.
65 Lit., 'for the purpose of loading'.
66 Lit., 'their eating and drinking'.
67 Lit., 'that come from'.
68 See the Commentary.
69 Lit., 'make into dried stuff (qataray, from qatara- 'to dry')'.

directly administered by these chiefs who judged all their cases orally, as they did not know how to arbitrate by means of written records. Cases which they could not settle among themselves were finally judged on the occasion of the arrival of the various headmen (fayisang) sent every three years from the Office of the Şangjloodba, which administered the (hereditary) lay subjects of the Jiβundamba Qutuțu, for the purpose of arbitration (in general) and taking (population) statistics.58

The chiefs of the tribes were chosen from among the Darqad and were confirmed by the Office of the Şabi. Apart from the taxes and levies due to the Treasury of the Gegen,60 there were no (other) taxes imposed on the aimaks (ayimay), the banners (qosiyu), or the population as a whole. [16] Investigators have noted that, in accordance with the laws of the Manchu empire which stated that the Darqad should communicate to the outside only through the Beltes Garrison, (the Manchus) did not let them go outside; and as it stated that (the Darqad) should not let Chinese trade(rs) come in from the outside, the (Manchus) built palisade(-like) enclosures fencing them in. (As a result,) there was no end of confusion, such as when (Darqad) herds entered the area of a Mongol garrison and the Mongols seized their cattle, and when (the Darqad) came to retrieve (the cattle) and (the Mongols) would not give them (back). The Darqad were thus pressed in and confined to their own territory; because (this state of affairs) lasted (many) a long year, their customs did not evolve.62 Being left behind from the point of view of culture, the people of this corner-region have coarse manners and there is hardly one person (among them) who is literate.

As for their dress and domestic practice, it is said that there is no way they can be particularly distinguished from the Mongols'.

One report says that their religion is the same as that of the Soyod Uriyangqai of (Lake) Köbsögöl. Having embraced Buddhism,63 they have (built) a considerably wealthy monastery where over a thousand monks live, called the Darqad Monastery. (However,) their monks do not follow the practice of keeping strictly to their monastic cells. Some of them mingle with the people and transhume with them. Furthermore, a great number of novices are seen catching fish and do work jointly (with laymen). [17] Also the old Shamanism is widespread.

The Darqad regard (herding) horses, oxen, yaks, sheep, goats and, occasionally, reindeer and camels as their primary occupation. They do not breed and raise camels, but only use them as (beasts of) burden.65 The most important occupation of the Darqad is fishing and hunting.

Regarding their food and drinks,66 they obtain things like milk and meat from the livestock, and snake-weed (meker) and potatoes (tömösü) from the ground, and they preserve them.69 As for what is called meker, Potanin and Dolbej'ev have remarked that in the autumn, by poking (into the ground), (the Darqad) find where the rats have gathered the roots of a wild plant of the buckwheat family and stored them in their burrows. They get from some burrows up to 10 pounds of meker, which they make into bread to eat...
throughout the winter. It is not harmful to the health; on the contrary, it is nourishing.

The tents in which the Darqad live are Mongol tents (ger). The Darqad raise their cattle entirely by transhumance and, in the summertime, they spend the summer along the Siškid River. With the coming of winter, some of them pitch their winter camp and winter along the southern slopes of (Mount) Tangnu and along the Beltes and Ayari (rivers). Some spend the winter going along the west shore of (Lake) Kobsogol. Some of the poorish (herdsmen) (18) transhume to the north and winter along the Tenggis River. Still others—it is said—even winter along the Kög River.

They say that even though the Darqad territory has seasons so harsh that it is impossible to sow field crops, it is (nevertheless) very suitable for raising cattle; and that although the Darqad are crude in their cattle raising, their sheep, oxen and yaks are quite big, and their meat is good.

Let me show the comparative estimates of the cattle of the Darqad by means of four sorts of register (figures).

The first is (the figure from) the various registers of the Office of the Šabi which Šišmarev used in 1861. The second is the register (figure) taken in 1901 from the same office. The third is the figure for the year 1915 (obtained) from Dančinov's section of Baron Vitte's exploration team. The fourth is the figure of the register issued by the representatives of the People's Government in 1924, i.e. the 14th year of the Mongolian (State).

In this (respect), the following is to be noted in particular: considering that around 1898 and 1899 calamities occurred in the Darqad area with the twin concomitants of cattle plague and famine, one should not be surprised that the figures in the second column are exceedingly low.

[19] The estimates of the increase and decrease of Darqad livestock are tabulated as follows:

<table>
<thead>
<tr>
<th>Type of Livestock and Amount by Year</th>
<th>1861</th>
<th>1901</th>
<th>1915</th>
<th>1924</th>
</tr>
</thead>
<tbody>
<tr>
<td>Horses</td>
<td>12,521</td>
<td>478</td>
<td>4,200</td>
<td>15,621</td>
</tr>
<tr>
<td>Oxen &amp; Yaks</td>
<td>17,143</td>
<td>323</td>
<td>5,800</td>
<td>22,413</td>
</tr>
<tr>
<td>Sheep &amp; Goats</td>
<td>35,561</td>
<td>1,443</td>
<td>1,800</td>
<td>57,209</td>
</tr>
<tr>
<td>Camels</td>
<td>439</td>
<td>6</td>
<td>720</td>
<td>420</td>
</tr>
</tbody>
</table>

In this comparative table, the young (of the animals) are not recorded: only the livestock of mature age are recorded.

If we look at these figures, (we notice that) after exactly forty years had passed since 1861, the livestock of the Darqad had become very small; and it must (therefore) be true that calamities like famines and cattle plague had occurred in the Darqad territory about 1901. Investigators such as Potanin and Dolbežev have unanimously remarked that, starting from the same year 1861 up to 1870-80, and especially up to 1905, the Darqad people,
Lit., 'their entering into sheer penury is approaching'.
79 Lit., 'castrated bulls' (four years old or more).
80 Lit., 'had'.
81 Lit., 'are finished'.
82 Lit., 'big and corpulent'.
84 i.e., the young animals do not reach maturity and, therefore, cannot replace the number of cattle sold to the Russian traders and those lost through natural causes.
85 Passive construction in the original.
86 Lit., 'within'.
87 Such as oxen, horses and camels, as opposed to sheep and goats.
88 Lit., 'the herds of horses'.
89 Lit., 'such much'.
90 Lit., 'what shall we do (about it)?'—rhetorical.

Oppressed by the taxes and levies of the Treasury of the Gegen, and by heavy indebtedness to the Chinese, became (increasingly) impoverished with every coming year and were approaching (a state of) sheer penury.\(^78\)

In the second volume of the four-volume (work) called _North-Western Mongolia_ composed by the learned Potanin who went on an exploratory mission in 1880, he wrote the following: "Russian merchants trading in the territory of the Darqad exchange Russian goods for husbandry products. They also export (to Russia) a small number of furs. Every year, in addition to exporting and driving off about 2,000 oxen from the Darqad territory, they also export sheep. The merchants say to one another, 'While formerly good Darqad oxen\(^79\) yielded\(^80\) 15 poods (= 245 kg) of meat (each), now choice oxen yield less than 12 poods (= 195 kg). There are no more\(^81\) fully grown\(^82\) oxen: the cattle of the Darqad have become undersized.' [21] Besides,\(^83\) insofar as the cause of the Darqad cattle becoming so undersized is concerned, it is natural that they have become undersized by reason of the fact that they have reached (the point when) the new born young animals do not catch up, by replacement, with the number of cattle that every year are sold and driven outside on the hoof, and the number of cattle that are lost through (natural) deaths.\(^84\) Further, the people who were trading in cattle said\(^85\) at the time that in about ten years there would be no cattle (left) to be sold and driven outside from the Darqad territory. Still, Darqad cattle and sheep had long been renowned as livestock for their large size and excellent fat and meat.

Only four years had passed since (the Darqad) had reached the extreme point of the decline in 1901 according to\(^86\) the figures displayed above, when Dolbejev, who had gone (there) to investigate, composed, upon (completion of his) investigation, the book called "The Darqad Borderland." Because what he has written about the kinds (of goods) exported from the Darqad to Russia is also of interest, we have shown it below. If we contrast the number of livestock with the number of individuals, (we notice that) while in 1861 there were more that four (head of) large cattle\(^87\) and over five sheep or goats per person, there was not even a single (head of cattle per person) in 1901. [22] After more than twenty years had elapsed since that (time), and having come to the year 1924, if we look (at the figures, we notice that) there were more than six (head of) large cattle and over nine sheep or goats per person. In general, the livestock of the Darqad shows signs of considerable increase. The population of the Darqad as in 1861 is in accordance with the same pattern of decrease up to 1924 and 1931; however, if we consider the population of 1902, (we notice that) it has kept on increasing steadily up to 1915 and 1931. Whereas livestock (such as) horses,\(^88\) oxen and sheep have all greatly increased, only the camels were unable to increase proportionally.\(^89\) Although it would have been interesting to consider the amount of Darqad livestock for the last year, 1931, it cannot (unfortunately) be done\(^90\) because, time being (too) short, I was unable to find out.
Although the Darqad as a whole are now regarded as prosperous, in reality the livestock is distributed unevenly among the common people (arad). In the notes of the above-mentioned\textsuperscript{91} Dolbej'ev, who investigated the Darqad twenty-five years ago, he writes that the majority of the Darqad people have become poor, and (only) a small number of kulaks (nidüruyn bayac'ud) have grown rich.\textsuperscript{[23]} Former investigators have noted the fact that the Darqad poor\textsuperscript{92} were numerous and that they lived in a backward and destitute (state). Among them\textsuperscript{93} is the same 1905 account by Dolbej'ev in which he wrote such things as the following: “Although a few people are rich, most of the Darqad nomads every year suffer increasing losses and become poorer. Some of them apparently have no cattle at all and subsist with difficulty. In this region it is difficult to find outside work; especially in the wintertime, if there are cows and ewes,\textsuperscript{94} in the periods when their milk dries up it is very hard. Is there a way out of such (a predicament)? This is why among the Darqad the occupation of ‘finding’,\textsuperscript{95} (that is, the practice of) meker-gathering, is (so) widespread.”

I have carefully considered providing examples\textsuperscript{96} of trade goods which, in Dolbej'ev's time, were imported from the Darqad into Russia\textsuperscript{97} via the Mung Pass, together with (their respective) cash values. As it seems interesting to compare (these) with the taxes and the instalments on debts\textsuperscript{98} (paid) by the Darqad at that time, I have set them out and shown them (below).

\begin{table}[h]
\centering
\caption{Names of Trade Goods Exported from the Darqad to Russia in 1905}
\begin{tabular}{lll}
\hline
\textbf{Quantity} & \textbf{Value}\textsuperscript{99} \\
\hline
Big-horned cattle\textsuperscript{100} & 2,500 & 100,000 tögörig \\
Sheep & 3,000 & 12,000 \\
Horses & 120 & 3,000 \\
Fish & 3,000 pood & 9,000 \\
Sheep wool & 1,500 pood & 4,500 \\
Butter & 150 pood & 1,500 \\
Sable skins & 4,000 & 120,000 \\
Squirrel skins & 100,000 & 15,000 \\
\hline
\textbf{The total (value) traded is} 265,000 tögörig. \\
\end{tabular}
\end{table}

The sables and squirrels in this table come from the territory of the Tangnu Uriyangqai; the others are all raw materials that come from the Darqad. \textsuperscript{[25]} Because of the practice of smuggling\textsuperscript{101} herds of horses as well as sheep and goats and the like from the Darqad, and bringing them to Mören-ü Kürîye, the raw materials that come from the Darqad are not fully noted down (in this table); and, as the same year, 1905,\textsuperscript{102} was a period when Russia and Japan were engaged in a great conflict, it was also a time when the need for livestock and meat in the Russian territory was quite considerable. The figures published here bear witness to the conditions of that time. If we explain them (further) and calculate the value of the squirrels and sables traded in from the Uriyangqai as being 100,000 tögörig,\textsuperscript{103} (we see that) the income for the Darqad is 165,000
i.e., out of the 165,000 tögöri. At that time, (the Darqad) gave every year 25,000 tögöri in taxes to the Treasury of the Gegen out of this amount, and they were also required to pay 48,000 tögöri (every year) to the Chinese as interest on a debt which had reached 100,000 tögöri. When, on top of that, we calculate that the value of the goods bought (annually) from the Chinese was 25,000 tögöri, it seems that the Darqad made a (yearly) profit of 67,000 tögöri. Even though it may be said that this is quite a large profit for a small number of people, the profits at that time were the kulaks' gains. (Thus,) the statement that a few became rich (while) the majority was poor is obviously true in the circumstances. Also, the scanty Darqad, who at that time numbered (only) 4,500 individuals, borrowed money at interest in great haste from the shops of the Chinese at Mören-ü Kürnen. Because they had borrowed on such (terms that) the interest (on the loan) was 48 monggö per tögöri, they were in debt up to 100,000 tögöri. The mere payment, with a (great) effort, of the interest money on the (borrowed) capital (every year) was a very heavy burden for these few people. The merchants of that time were of the normal exploitative kind, and regularly went together in person to trade.

Furthermore, in 1914, according to the information of the exploration team sent by the Autonomous Government, the taxes paid altogether in one year by the three Darqad divisions (otop) to the Treasury of the Gegen amounted to 43,737 tögöri, and to the Darqad Monastery 21,000 tögöri. They said that the time when the Russian ruble began to fall was in that period. Now, in the Darqad area, the Mongolian cooperatives are branches of STORMONGTO.

Has the increase in the cattle of the Darqad (not) been due, firstly, to the fact that the greedy and exploiting usury of the Chinese has been abolished; secondly, to the fact that the taxes (imposed) by the Treasury of the Gegen have been abolished; and, thirdly, to the fact that in the last ten years there have been no calamities such as (adverse) weather conditions, epizootics, cattle plague, and foot-and-mouth disease?

Although the Darqad regard livestock as their primary concern, they also catch fish, which they eat themselves, and which they trade outside more than any (other) region of Mongolia; for this reason we should say a few words about it. All investigators have regularly noted the fact that the Darqad and the Uriyangqai of (Lake) Köbsögöl catch fish. Of the (usual fishing) equipment, such as seine, net, drawnet and creel, the drawnet alone is the means which the Darqad employ in the Köbsögöl region. (This) has turned-down teeth like those of a hand-held grass-rake. At the time when the fish spawn, they catch them, drawing them towards themselves as if raking. Actually, until now there has not been any specific investigation of the fishing activity of the Darqad. As for the catch, along the ŞiSkid River there are (fishes) like the whitefish, the taimen, the grayling and the lenok salmon. Most tasty and lucrative of all are the whitefish <also called beliyus> and the taimen.
Dolbejev wrote as follows: "As for the practice of catching fish within the Darqad Borderland, it is a special right (enjoyed) by the whole native population \(\textit{mutuy-un arad}\). [28] They fish from August to October. With the coming of autumn, they usually catch the whitefish and the taimen which spawn up the small streams from the many lakes and the Enisei River. And, taking their fish straight from the seines, they sell them to the Russian traders who, making (their arrival) coincide with the fishing season, have brought special wooden casks. The fish they have bought is placed under salt until the middle of September. When the cold (weather) arrives, they freeze it and, in October, send it to Tüngkūn (=Tunka) and Erkei (= Irkutsk). The petty merchants within the Darqad Borderland go around and yearly buy 50-60 pood (of fish) each. Formerly, the price of a pood of fish was 20-30 mônggö; now it has reached 3 tögörig. [29] Every year they have been catching and selling from 1,000 to 3,000 pood of this tasty fish. The fish caught by the Soyod Uriyangqai living to the east of (Lake) Köbösögöl are not included in this. Musk, wild onions and ginseng also come from the Darqad region.

Now, with regard to the Darqad Borderland, it is necessary to find out by means of a special investigation how they (i.e. the Darqad people) are faring in the new conditions. And, [29] if we look at the brief report of the experienced scholar Lüs (?) who went there, he says on the basis of the investigation of this year's livestock that the oxen, yaks and sheep of the Darqad are fine; he (also) says that their mainstay is the yak, that the Darqad are good at processing\[116\] dairy products,\[117\] and that their dwellings and living (conditions) are quite comfortable. Their regional centre\[118\] is Darqad-un Kūriye, which\[119\] now, with public health doctors, cooperatives and STORMONGFO, and elementary schools, displays the outward signs of large-scale progress.

Next, the Uriyangqai who live on the eastern side of (Lake) Köbösögöl were formerly (divided into) four \textit{sumu} and were called Qasud Banner of Köbösögöl (Köbösögöl\-un Qasud Qosiyu). They used to pay their taxes in furs to the amban of Kūriyen (= Urga). If we discuss the origin of (this) people, they seem to be Soyod of Turkic origin, or of Tüva Uriyangqai stock.\[120\] And, if we consider the different\[121\] clans (that exist) among them, there are (some) with names like Qasud, Qaliyusi, Irkid, Sirkid, and Arqamay, which do not exist at all among those of Mongol stock.\[120\] On the contrary, it is correct to say that they are clans of numerous lineages of Turkic origin.

As to their language, Sangj'eyiyev (= Sanfeev) has remarked \(\text{\textless}\) in \text{\textgreater} 1927\) that although it is identical\[122\] with the language of the Uriyangqai people of Tangnu Tüva and the Altai, they say that they and the people of Tangnu Tüva do not understand each other's language. [30] He\[123\] says that those who continue to speak in their own language have become few in number, (while) those who speak Mongolian have become the majority. He (also) said that these Uriyangqai usually call the Darqad 'Uiyur', and that besides referring to themselves also as Uiyur, they like to live in the forests. Those who have huts (made) of wood bark are many. The Darqad call the Uriyangqai of Tangnu Tüva 'Geyiše' ('Guests').\[124\]
As for their religion, there are both monks (lama) and shamans (böge), and among some of the larger monasteries are the Qangqa Monastery, the Ariy Monastery, and the Qutułu Monastery. There is an elementary school at Qangqa.

Formerly, at the time of the Manchu Empire, they had a superintendent called ükeri da (ma. ubeiri da); under him there were (officials) called fanggi and kündü. At that time, their administration was the same as that of the Tangnu Uriyangqai.

Further, there were those, called Ariy Uriyangqai, who were the subjects of Prince Namsarai. At the time of the Autonomous Government, some of their sumu became the lay subjects (gabi) of the Holy (Jibjündamba)\footnote{i.e., of the Jebtsundamba Khutuktu.} \footnote{Lit., 'numerous'.} <(such as the former subjects of) Duke Talhasurung of the Soyod Uriyangqai>, and some of them were administered by the General Office <(such as the former subjects of) Duke Nayidanjab of the Köbsögöl Uriyangqai>. In recent times, after (the establishment) of the People's Government, they were unified with the Darqad, \footnote{i.e., the Uriyangqai of Lake Köbsögöl.} \footnote{Lit., 'and'.} and a larger banner (qosiyu) has been established (comprising both these Uriyangqai and Darqad) called Banner of Lake Köbsögöl and Mount Delger (Köbsögöl Dalai Delger Qan Ayula-yin Qosiyu). Apparently, the Mongols of the Qadqal, Kökui, Tarkintu, Uyalğa, Arayabural, and Erinçalam garrisons have (also) been included.

In fact, there have been no investigators at all who have gone to the area of the Uriyangqai of the Qasud Banner, and (consequently) there is no way one can say anything about their population figures, and their customs and living conditions. In 1880 the learned Katanov, who investigated the dialect of the common language of the Soyod Uriyangqai, said in his book: "Are the people of the Qasud Banner altogether about 5,000?" Still another scholar said that the number of Qasud is 3,000. If we look at recent statistics, the (population) figure is considerably higher.\footnote{Lit., 'numerous'.} According to the information of Öljeyiqutuy, the Qasud alone of the Uriyangqai of (Lake) Köbsögöl (number) 3,209 individuals. As those called the Northern Sirkid are said to (number) 848 individuals, and (those called) the Southern Sirkid 2,324 individuals, added together there are 6,441 persons.

Most of the Qasud live along the Üür River; the others live along the Qangya River and the Ariy River. Their cattle raising and nomadic way of life are like those of the Darqad. Although their dwellings are Mongol tents, they say that some of them use also cone-shaped tents covered with reindeer \footnote{i.e., the Uriyangqai of Lake Köbsögöl.} hides, or with birch bark or larch bark. Tents exactly like these are seen occasionally in the Darqad area. Among the Soyod, reindeer are raised to a certain extent.

Although the investigations of the Uriyangqai subject to the State of Tangnu Tüva conducted by many scholars who went (there) are considerable, there are no investigations of the Uriyangqai of Lake Köbsögöl. Among these,\footnote{Lit., 'numerous'.} as observed from data of 1931, there live more than 200 households of Buriyad which\footnote{i.e., the Uriyangqai of Lake Köbsögöl.} correspond to) 1,086 individuals. Their occupation is (raising) cattle and building stockyards, cutting grass (for hay), and using
farming machines. They make rather wide use of four- and two-wheel carts with iron axles. The land along the Eg River can be cultivated. These Darqad and Uriyangqai are about 15,000 people (altogether). However, in view of the statement that the total population figure for the Banner of Lake Köbsögöl and Mount Delger Qan taken at the 1931 (census) is 20,186, no doubt the Mongols of several garrisons (qaraqul) have been included among these.

The territory of the Darqad and Uriyangqai region is, by its (very) nature, suitable for breeding sheep, goats, oxen, yaks and hybrids. Fishing is plentiful, and, in particular, the fishes of the Siškid River of the Darqad are very good. It is also possible to do some hunting of muskdeer, squirrels and sables. In the future it may (even) be possible to pursue the quest for (various) kinds (of minerals) from mountain mines, such as copper, graphite, gold, and lead; and to stimulate the forest industry.

From the Köldüg (= Kultuk) Station, which is a Siberian Railway station on the shores of the Bayiyal, crossing the Mung Pass of Tüngkiin, passing by the Qangqa Monastery, and proceeding along the eastern side of Lake Köbsögöl, one arrives at Qaqqal. From there there is a great commercial route going as far as Mören-ü Küriye and Uliyasutai, and steamboats going from Qangqa on Lake Köbsögöl as far as the southern shore. Because (of this) and, undoubtedly, (also) because there are facilities for transporting raw materials, and for driving on the hoof and exporting cattle such as oxen and sheep, as well as for importing goods brought from the outside, the Darqad and Uriyangqai Borderland surrounding Lake Köbsögöl has the potential, in future, to become a rich and attractive region in which all favourable conditions for growth and development will be realized.

COMMENTARY

Page references (in square brackets in the Translation) are to Zamcarano's text. Please note that all names and terms are given in the standard Written Mongolian transcription since the text is in the old script, not in the new (Cyrillic) script. When called for, the official Khalkha-Mongolian form is given in parentheses. In the Map only the latter forms are used, but not all place names mentioned by Zamcarano have been included.

For the physical geography of the region under discussion, i.e. Lake Köbsögöl (Xövsögöl Dalai) and its surrounding area in the present Xövsögöl Aimag, see the relevant sections in Murzaev 1954, Ovdienko 1964, Schubert 1971, and MNR, the entries in the CLGW and MOST; and, especially, the literature cited in Badamxatan 1986, 11, n.1. Cf. also the interesting descriptions and data found in Schubert 1963, pp.168ff.

For the Darqad (Darxad) and Uriyangqai (Urianxai) groups see Schubert 1971, pp.106–7; AELM, nos 22, 23; Wilhelm 1957; Okada 1986–87; as well as the
numerous references in the works of G.N. Potanin (esp. in OSZM, vol.4) and A.M. Pozdneev (esp. Pozdneev 1971). Cf. also Vladimirtsov 1948, pp.281a, 272b. For the Darqad in particular the reader should have constant recourse to S. Badarnxatan’s important monograph on the subject (Badarnxatan 1986). For the Uriyangqai of the Altai see Section 10 of Žamcarano’s work, forthcoming.


The term *šabi* means both ‘disciple’ and ‘monastic serf’, i.e. ‘lay subject, vassal’ of the Lamaist Church headed by the Jebtsundamba Khutukhtu. See Bawden 1989, p.14 et passim; Badarnxatan 1986, p.10 et passim. Cf. also below p.[12].

For the Holy Jibjundamba (Boya Jibjundamba), usually known as the Jebtsundamba Khutukhtu or ‘Living Buddha’ of Urga, see Bawden 1961, and Bawden 1989, 465b. The circumstances whereby the Darqad acquired their name are described in more detail by the Author further on.

1 *modo* (*mod*) = 1 *verst* = 1067 m.

The Tüngkün River is not marked on our maps of the region. The Üür River is, of course, the Uri River of our maps.

For the *sumu(n)* (lit. ‘arrow’) as the designation of an administrative and military unit in the system of regional organization and administrative divisions in Mongolia under the Ch’ing see Brunnett and Hagelstrom 1912, pp.443ff.; Bawden 1988, p.473b. The two superintendents (*bugüde-yin daruña*, lit., ‘chiefs of all’) to which the Author refers were subordinate to the military governor of Uliasutai and had jurisdiction over all the Uriyangqai tribes, whereas the Darqad were under the jurisdiction of the Jebtsundamba Khutukhtu. See Mayers 1897, p.100, nos. 554 and 555. The term *bugüde-yin daruña* (= ma. *uberi dā*) occurs again on p.[30].

The Temür Garrison (Temür-ün Qaraqul) was one of the *qararu/* (lit., ‘guard, picket’), or frontier posts, set up by the Ch’ing along the border of Qalqa (Xalxa, Khalkha) with Russia. See Mayers 1897, p.90, no.517.

The beliyiis (< ru. *belous* ‘white whiskers’) must be a popular name of one of the common fishes of Lake Kõbsügööl other than those mentioned in this section. We think it is the loach (ru. *golec*), which abounds in the lake and which has characteristic barbels. See Ovdienko 1964, p.239. As for the *arybalag*, this is simply the Turkic name (*aq* ‘white’ and *balaq* ‘fish’) of the *čaran fisu* or whitefish (ru. *belaya ryba*; the *sik* of the Yenisei). The *tulu* is the taimen (*Hucho taimen*, sometimes called the salmon trout because in Russian the latter, *Salmo trutta*, is also referred to as *taímen*). See GSE, vol.25, p.71a.) For Darqad fishing see Schubert 1971, pp.58–9; Badamxatan 1986, pp.91–3. For further references to fishing in the region see p.[27].

Native iron ore (suitable for) steel’, i.e. for steel production. The text reads *öber-i”yen büttüsen bolod temîr*, lit. ‘self-formed steel iron’. *Öber-i”yen büttüsen* ‘self-formed’ is, apparently, a calque of Russian *samorodnyi* ‘native (with reference to metals)’; cf. *samorodok* ‘native ore, nugget’ (N.P.).

‘In the summer of this year, 1931’: see the Introduction for the relevance of this date.
The term *toqoi* (*toxoi*) is rendered as ‘foot’. See *KMRS*, p.209a; *BRS*, p.432a. According to *MOT*, p.414a, its length is 32 cm. However, most Mongolian-Chinese and Mongolian-Japanese dictionaries equate the *toqoi* to the Chinese foot or *ch'ih*, which is 33.3 cm. Cf. *MED*, p.829b.


For the origins and early history of the Darqad see Badarnxatan 1986, pp.17ff., 24–5.

In this and the following pages Žamcarano quotes various authorities: some of them are well-known scholars, others are lesser known researchers and authors about whom little information is available to us at present. No attempt has been made to trace the exact sources of the quotations, except when they are obvious.

For B.V. Dolbežev, a Russian secretary and later consul in Urga, see Grumm-Gržimailo 1930, p.830; Ramstedt 1978, pp.60–1, 158–9. He is the author of the essay “Darkhatskiõ okrug,” which appeared in *T7KO* 12, 1, 2 (1909): 97–107, and which is one of Žamcarano’s main sources on the Darqad. Cf. Rupen 1964, vol.2, p.27, no.501; and Badarnxatan 1986, pp.14, 198 (according to which the essay appeared in *Trudy SOIRGO*, 1, 1–2, [Saint-Pétersbourg, 1911]; Dolbežev’s patronymic is given as ‘Ya’).


For the Mongolian languages to which the Author refers in this section (Buriat, Qori Buriat, Oirat), see the relevant sections in Poppe 1965, *HdO* 1964, and *AEIM*.

For a discussion of the kinship term *oboj* ‘clan, surname, etc.’ and its usage among different Mongol peoples, see Vladimirtsov 1948, p.283b; Bacon 1958, passim; Schubert 1971, pp.88–9, 102–3. On the Darqad and Uriyangqai clans see Badarnxatan 1986, chapter 2.


For the role of the *ongro(n)* in Mongol Shamanism see Heissig 1973, p.353 et passim; more fortheir role among the Darqad see Badarnxatan 1986, pp.157ff., 169–71.

The Office of the Great Šabi (*Yekešabi-yin yamun*, also referred to as *Šabi yamun* and *Yeke šabi*) was in Ch'ing times the chief administrative office of the clerical
estate, comprising both the subjects (šabi) and territory of the Khutukhtus. See Brunner and Hagelstrom 1912, p.448, no.875; Farquhar 1970, 123–4, no.22; Bawden 1989, p.472b.

For the population statistics of the Darqad up to 1915 see Badarnxatan 1986, pp.27–8, 34.

Concerning the three otor, or divisions, of the Darqad see ibid., pp.26, 127, 206.


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For the situation of the old Beltes Garrison (Beltes QarayuI) see Popov 1895, p.406.


The Darqad Monastery (Darqad-un Kuriye) on the Uri (Üü) River at 50°31′ N and 101°24′ E had become, before its suppression, a fairly important regional centre. Cf. p.[29].

Mekeris either the Polygonum bistorta (üer meker), or the Polygonum viviparum (qurayan meker), the latter is apparently meant here. For the gathering and preparation of meker as described by Potanin in OSZM, vol.2, p.113, see the translation of the relevant passage by F. W. Cleaves in HJAS 19 (1956): 262–3, n.689. Cf. Badarnxatan 1986, pp.93–4. Tömööü(n) is the Solanum tuberosum. Buckwheat (sayay buđaŋ), i.e. Fagopyrum esculentum (=F. sagittatum) belongs to the same family (Polygonaceae) of the meker or snake-weed.

For some interesting studies on the Mongol tent or yurt (ger) see AAC, pp.17–56. For the different types of Darqad tents see Badarnxatan 1986, pp.101–4. On the Darqad way of life see ibid., ch.4.

The Kög (kh. Xög) River is the Khögii or Högiiy Gol of our maps (the Khuk Gol of old maps), at 51°09′ N and 99°24′ E.
For the Darqad economy, in particular livestock statistics, see Badarnxatan 1986, pp.27–34, 68ff.

The passage from Potanin's work quoted in a somewhat free and condensed form by Žamcarano is actually found in the third volume. See OSZM, vol.3, pp.166–7.

1 pood (ru. *pud*) = 40 Russian pounds (*funt*) = 16.38 kg.

For Dolbev's essay "The Darqad Borderland," in the original Russian "Darqadskii okrug" (lit., "The Darqad Region"), see above, p.[10].

The contrast between the livestock of 1861 and that of 1901 expressed in units per capita refers of course to averages, as clearly indicated by the Author's use of the verb *noyda-*,- a passive of *no* (- *ono* - 'to hit a target; to be due to [as a share]'); thus, *noyda-* - *onoyda-* 'to be allotted to, to fall to one's lot or share, to be due' (MED, p.615b). In other words, the number of cattle, large and small, that the Darqad people owned at the time would have resulted in so many units per capita had each individual received his own equal share (which was not the case in practice). For the decline in livestock in Outer Mongolia cf. HMPR, p.254.

For the Mung Pass (Mung Dabaya) see below, p.[33].

Mören-ü Küriye was the important trading centre south of Lake Köbsögöl. Mörên (Mörön) is since 1931 the centre of Övsgöl Aimag. Küriye means 'compound, enclosure', 'grand group de nomadisation clanique' (Badarnxatan 1986, p.207), as well as 'monastery'.

The tögrög (tögrik, tugrik) was, and still is, the Mongolian (MPR) monetary unit; 100 mõnggö (mungu) make one tögrög. The term tögrög was also used for the Russian ruble (Oros tögrög).

The period of Autonomous Government was from 1911 to 1919. See Bawden 1989, ch.5.; HMPR, sect.6.

For the Darqad Monastery (Darqad-un Küriyeln) see pp.[16] and [29] and Commentary on p.[16] above.

STORMONGTO is the acronym for Sovetskaya Torgovlya s Mongoliei (Soviet Trade with Mongolia), the early Soviet-Mongolian trade organization which operated in the MPR through numerous branch offices (*salburi*, kh. *salbar*) and the Mongol cooperatives (*qorsiya*, kh. *xoršoo*) system. It was replaced by MONGOLTORG and, in the last decades, by VOSTOKINTORG. (Pers. comm. of Prof. V.Ya. Arkhipov, Moscow.)

With regard to the cattle diseases mentioned by the Author in this section, mal-un *emgeg*, lit. 'cattle disease', corresponds to *fudemgeg* 'epizootic' (cf. DO, 238b); *milfan* - üker-ün *milfan* 'cattle plague' (see pp.[14] and[18]); and *toboriyuu* - bur. *toboroo*(n) 'stamping (of feet or hoofs) > 'foot-and-mouth disease'; cf. BRS, p.423a.

The fishing equipment of the Mongols as given by the Author comprises the following items: *gölm* (kh. *gölmi*) 'seine,' ' rather than 'net' (see MMED, p.127b); *ögesi* 'net' or 'netting'; *tatayur* 'drawnet' (from *tata* - 'to pull, draw'); we use the term 'drawnet' in order to retain 'dragnet' for *yubčuur*, *yubčur*; and *gür* (bur. *gür*) 'creel, wicker-basket for fishing'. Cf. Badarnxatan 1986, pp.92–3. For some interesting observations on fishing among the Mongols see Uray-Köhalmi 1984.

Tüngkün, not to be confused with the homonymous (?) river (on which see p.[2]) is Tunka (kh. Tünün), the town in the Buryat ASSR between Kultuk und Türk (Tört).
We have not been able to identify 'the experienced scholar Lüs'. Lüs (Lus) may transcribe Lewis or Louis.

For the Uriyangqai of Lake Köbsögl see the references given above, p.[1], and Badamxatan 1986, pp.23–4, 60 (on the Qasud Uriyangqai of Qangqa [Xanx]).

'The amban of Küriyan'. Amban is a word of Manchu origin meaning 'high official, dignitary'; it was the equivalent in rank to a governor or viceroy. See Mayers 1897, pp.100–1, n.556; Bawden 1989, p.459a. Küriyan (kh. Xüréé) = Boyça-yin Küriyan, lit. 'The Enclosure of the Holy (Qutuytu)', i.e. the residence of the Jebsundamba Khutukhtu—another name for Urga (< mo. örgügen 'residence of a prince or person of rank'), the present-day Ulan Bator (Ulán Báut, mo. Ulaan Bator, kh. Ulaanbaatar, 'Red Hero'). See Pozdneyev 1971, p.43 et passim; Bawden 1989, p.475a. The amban of Urga was the chief representative of the Ch'ing administration in Mongolia. See Brunnert and Hagelstrom 1912, p.453, no.879A; Çimitdoržiev 1987, p.221. Sanjéev is called here (actually at the very beginning of p.[30] of the original text) Sanggiiyev, which is the russelsform of his Mongolian name Sangjí which occurs on p.[11]. For Sanjéev's research on the Darqad, resulting in two monographs published in 1930 and 1931, see above, p.[11]; Milliband 1977, p.495a; and NAA 1983, no.3: 214.

For the presence of 'Uiür' clans among the Darqad and the Uriyangqai, see Batamxatan 1986, pp.56–7.

'Geyiše', the name used by the Darqad to designate the Uriyangqai of Tannu Tuva, i.e. Tannu Tuva, means 'Guests'. It corresponds to mo. geyiçi(n) 'guest, visitor'. For final mo. ėi > še see Poppe 1965, pp.113–14.

Qangqa, or Hanh (kh. Xanx), is the important Darqad centre at 51 30 N and 100 40 E.

Forma. uberi da (= mo. bügüde-yin daruğa) see above, p.[5]. The jangi was the head of a sumu; the kündü was the official immediately under him. See Brunnert and Hagelstrom 1912, p.447, no.874; DO, pp.185b, 436b; Bawden 1989, pp.175, 178.


On the breeding of reindeer see Badamxatan 1986, pp.86–7.

For the wildlife and hunting in the Darqad and Uriyangqai region see ibid., pp.87–91.

Köldüg is, of course, the town of Kultuk at the south-western end of the Baikal; 'the Mung Pass of Öngkün' is the pass in the Tünxe Mountains north-east of Lake Köbsögl; and Qadqal is Khadkhal, Hatgal (kh. Xatgal), at the southern end of this lake.

Additional Note