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THE DÖRBED

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

INTRODUCTION

The present essay on the Dörbed is Chapter Two of Čeveng’s, i.e. C. Ž. Žamcarano’s book Darqad, Köbsögel Nayur-un Uriyangqai, Dörbed, Qotong, Bayad, Ögeled, Mingyad, Jaqacìn, Törgud, Qoṣud, Çaqar, Dariyangy-a, Altai-yin Uriyangqai, Qasay, Qamniyan-nar-un yarul undüsu bāyidal-un tūgūlān (Essay on the Origin and State of the Darqad, the Uriyangqai of Lake Köbsögel, the Dörbed, the Qotong, the Bayad, the Ögeled, the Mingyad, the Jaqacìn, the Törgud, the Qoṣud, the Çaqar, the Dariyangy-a, the Uriyangqai of the Altai, the Qasay, and the Qamniyan). Chapter One, devoted to the Darqad and the Uriyangqai of Lake Köbsögel, appeared in translation in East Asian History 1 (June 1991): 55–80.

In preparing the present translation, we have followed the format and conventions of the previous one, using the same abbreviations for primary and secondary sources, etc. (see ibid., pp.58–60). For the convenience of the reader who has no immediate access to Chapter One, we have re-listed in the Bibliography all the titles from the previous section that are cited in present Commentary.

The Dörbed are among the most important minorities of Mongolia, witness the space allotted to them in Žamcarano’s book. It is hoped that this translation, and the commentary accompanying it, will be of use to all those who are interested in the ethnography of this fascinating land.

A list of Addenda and Corrigenda to Chapter One is appended at the end of this article.

Please note that, as before, the numbers within square brackets in the translation refer to the pagination of Žamcarano’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

Primary and Secondary Sources


*AF*  Asiatische Forschungen


*AO Hung.*  *Acta Orientalia Acad. Scient. Hungaricae*


*EAH*  *East Asian History*


*EDT*  Clauson, Sir G. *An etymological dictionary of pre-thirteenth century Turkish*. Oxford University Press, 1972.


*EM*  Études mongoles

*EMS*  Études mongoles… et siberiennes

Golstunskii 1880  Golstunskii, K. F. *Mongolo-oïratskie zakony 1640 g*. St Petersburg, 1880.


*Harvard Journal of Asiatic Studies* 1970


*Journal of Asian and African Studies* 1975

*Journal of Asian History* 1995


Mémoires de l’Institut des Hautes Etudes Chinoises 1984


*Mongolian Studies* 1952


UAB  Ural-Altaische Bibliothek

*UAJ*  *Ural-Altaische Jahrbücher*

UAS  Uralic and Altaic Series


ZIRGOOE  Zapiski Imperatorskago Russkago Geografičeskago Obščestva po Otdeleniyu Etnografii

**Other Abbreviations**

bur.  Buriat  mo.  Written (Script) Mongolian  tib.  Tibetan  
k.h.  Khalkha (Qalqa)  ru.  Russian  tu.  Turkic  
kirg.  Kirgis  skr.  Sanskrit
TRANSLATION

The Dörbed

[34] In the year 1754, at the time when the Jungar state of the Four Oyirad had just collapsed, the three taijis of the Dörbed, named Čering, Čering Ubasi and Čering Mönge, took their subjects and dependants, saying, “Let us submit to the Manchu emperor and follow him.” Crossing the Altai from the Qara Erčis (= Black Irtysh) River and passing by Bodonči, they came to live in the area of 1 the Qabtaγ and Bayidaγ (mountains). The Boyda Qaγan (‘Holy Emperor’) 2 then indicated a site by the Jay Bayidaray Waterfall and had them settle (there).

Subsequently, in the year 1757, after the Jungar state had been extinguished, the Three Čering sent a petition (to the Emperor), saying, “As (our settlement) at Yay Bayidaray is no (longer) capable of accommodating us, 3 may we settle in the region of Yeke Aral?” (The place) called Yeke Aral (consists) at present of Lake Qara Usu of Qobdo together with Aybasi Aral. Because the Holy Lord (= Emperor) of the Manchus had not (yet) approved (their request), they proceeded to the Ulaγangum (= Ulangom) region and engaged in 4 agriculture, saying, “Let us be of assistance by preparing provisions for the army.” 5 Not until 1759 was an (imperial) edict issued, and the Dörbed (re)settled and moved towards Lake Usba or Ubsu.

The circumstances in which [35] the Uriyangqai who lived in that same region were moved to the Altai Mountains are recorded in the books called IledkelSastir (Genealogies and Biographies) and Mongγol nutuy-un temdeglel (Account of Mongol Nomad Grounds).

As for their settlement at Lake Usba, Russian envoys noticed that in 1616 the so-called Altan Qan of the Mongols and the princes of the Qotoqoyid people, well-known to the Qasaγ and the Russians, were living (there).

Now, it is correct to say that the territory 6 of the Dörbed, (that is) the basins of Lake Usba, Lake Kirgis, Lake Ačitu and Lake Örüg, along with the rivers, streams, mountains and ranges in the (area) in between, up to the left bank of the Qobdo River and the territory of the Mingγad—all this is truly a very interesting and beautiful country in the north-western part of the Mongolian People’s Republic.

At the north-western border (of the Dörbed territory), starting from the northern Ulaγang (Pass), there is a mountain called Mönge Qayirqan Časutu in the Salikem Range; its height is 13,223 feet (= 4,364 m). Further along the northern border is the Tangnu Range and, on the western side, the branch mountains of the Altai. On the eastern side from the Qangγai and Bolanai highlands, the range called Qan Kökii and its continuation on the same line, the range called Toγγaqu-yin Sili, rise between the Ubsu and Kirgis (lakes).

[36] Between Lake Ačitu and Lake Örüg is the Bayiram Range, running from north-west to south-east, as well as the Imaγatu Mountain (chain). At
its origin is (Mount) Mönge Qayırqan; further rather large mountains are found,\(^7\) which in the south-eastern side of Lake Acitu are called Ula'yun Longqo, and, in the western side, Qara Longqo.

Along the north-eastern shore\(^8\) of Lake Onû, towards the south-west, runs a narrow range called Çayn Sıbarıtu, which goes on to become the Köke Sili and the Qara Sili. This is really the continuation of Qan Köktiï.

Between Lake Ubsu and Lake Acitu, to the west of Toytaqu-yin Sili and opposite the southern end of the Bayiram Range, there is a snow-clad mountain called Qarkira; and there is also a snow-clad mountain called Türgen which is alongside it.

As for the\(^9\) Qarkira and Türgen, they are like a knot of mountains, and if we investigate the circumstances (of how) they were originally formed, (we see that) their origin was (in) the first part of the era in which the early living beings were formed. Apparently, they are mountains that grew, rising from the bottom of a sea said (to be of) the Paleozoic (era). The remains of completely fossilized\(^10\) worms and insects of the sea of that time are frequently found.\(^11\) [37] One can see them in the museum.

The height of (Mount) Qarkira is 13,242 feet (≈ 4,237 m); the height of (Mount) Türgen is 13,237 feet (≈ 4,236 m). (Both) have perennial snow. Since there are also glaciers, the origin of rivers and streams like the Qarkira and Türgen rivers is from\(^12\) melted ice.

Between the Toytaqu-yin Sili and the Qarkira (rivers) there is a hill, the Nam Onu, which extends\(^13\) from the basin of (Lake) Ubsu towards the south to the basin of Lake Kirgis. North of this hill, not very far to the south of Ula'yangum Monastery, there is a red cliff. The locality has taken the name Ula'yangum from this (cliff). The Tegeli River issues from the eastern side of the same cliff and flows towards the Usba. In the plain of the Qarkira, Ula'yangum has become well-known as a most fertile and pleasant region.

The largest of all the many lakes that have been mentioned (above) is Lake Ubsu. \(<In the Russian maps it is called Ubsu. The Dörbed call it Usba.>\(^14\)

As for its shape, it is oblong in a west–east direction, and its banks are sloping. The area covered by it\(^15\) is no less than 200 square \(\text{m}^2\) (≈ 213.4 km\(^2\)). Its elevation above sea level \([38]\) is 2,455 feet (≈ 786 m); its length and width have not been precisely\(^16\) measured; and its depth is not known. Its water is saline. Potanin investigated its salinity\(^17\) in 1880. When, in 1925, Smirnov investigated it again, it had increased considerably. While its salinity is greater than that of Lake Kirgis, that of Lake Jeğeren is now four or five times less than that of the Sang-un Dalai. See Volume III of Potanin's account of north-western Mongolia.

As for the rivers which enter Lake Usba, the Narin River and the Tes River flow in\(^18\) from the east; and rivers and streams such as the Qositu, Irbistei, Torqoli and Qanda'yayitu (flow in) from the north. There are (rivers) such as the Borsi River, the Türgen River and the Qarkira River (that flow) from the west and the south-west. Because the surface of the earth is loose some of the rivers sink downwards and do not reach the lakes; furthermore, since
Map 1

North-western Mongolia (Uvs Aimag)
the water of rivers like the Qarkira is distributed along the irrigation channels, they too no (longer) reach their mouths.

It is often observed that, in general, most of the rivers and streams which descend from the high mountains disappear and sink into the small broken stones and the loose surface (of the earth) as soon as they issue from the mountain embouchure.

[39] The length of Lake Ačitu is 25 km; its width from 7 to 18 km; and its elevation (above sea level) 4,857 feet (= 1,554 m). Of those (rivers) that empty into it, the one called the Bōgene River enters (the lake) from the north with a considerable (body of) water, forming many branches. The Čakirsutai River joins it from the eastern side of the Bōgene River; and from the northern side of the same lake, the one called the Čayan Nayur River flows in.

Southwards from Lake Ačitu, the water from a narrow passage enters the Qobdo River coming through the defiles at the junction of the Ulayan Longqo and Qara Longqo (mountains).

As for Lake Örüg, its length is 18 km; its width 15 km; and its elevation 4,844 feet (= 1,550 m) above sea level. It appears like a very deep hollow because the mountains on the western and eastern sides of it rise up forming a steep ridge 3,000 feet (= 960 m) upward from the lake. There is no place in Mongolia as narrow as this Potanin. The Ekintii Qarga River (flowing) from the ravines and defile of the Salikem, enters Lake Örüg from the north-west.

[40] As for that called Lake Kirgis, it is (situated) south of the Toytaqu Rise. Its elevation seems to be 3,386 feet (= 1,084 m); its length 50 modo (= 53.35 km); and its width 20 modo (= 21.34 km). In early times, the basin of Lake Kirgis was quite a large sea. From the slopes in the middle of Qan Köküü downward, three (mountain) terraces descend forming a plateau, and in these terraces one can see everywhere the (fossil) remains of sea worms. The water of Lake Kirgis is salty. The channel of Lake Ayiray enters (Lake Kirgis) from its southern side. The length of this channel is 5 modo (= 5.33 km). The length of Lake Ayiray is 17 (modo = 18.14 km); its width, 8 modo (= 8.53 km); and its elevation, 3,306 feet (= 1,058 m). The Jabqan River joins with the Tataqu Tegeli River south of Lake Ayiray and enters (this lake) forming two branches. And (the stream) called Künggüü River enters Lake Ayiray from the south-east.

Not very far to the west of Lake Ayiray, at the north of Mount Çirgitei, there is a very salty lake called Lake Jegeren. Its length is more than 3 km. The learned Pozdneyev, who went there in the year 1892, noted in his own book *Mongolia and the Mongols* that the monks (lamas) have changed its usual name and that it is (now) called Sang-un Dalai. Its salt is jamèo (‘sea’) salt, and its colour is (white) blended with reddish. They make much use of this (salt) as far as Qobdo, Altai and Kösiye Modo. The Dörbed had established a garrison (there) and for many years they continued to profit from it and protect its production and trade.
There is a lake called Bağa Qara Usu\textsuperscript{30} which is to the west of (Lake) Kirgis, and into which flows the Namir River descending from the southern side of the Qarkira and Türgen (mountains). Its length is 13 km and its elevation 5,263 feet (= 1,684 m). In a westerly direction from it there is a small lake called SaJayai with very smelly water. The Buryasutai River flows towards Lake Kirgis from the south of the same Qarkira and from the Qara Tarbayatai Mountains.

As for the (geological) formation of the area of the Dörbed territory,\textsuperscript{31} it was (so) formed by being sheltered and surrounded by high mountains, (thus) becoming rather concave and turning into a vast depression. Also, the high mountains which collect the humidity\textsuperscript{32} of the atmosphere are not so far away; and the rivers and streams from the mountains with perennial snow flow without interruption. Rather big lakes and (bodies of) water which mitigate the temperature\textsuperscript{33} are numerous. Thanks to a combination of circumstances such as these, it can be said that, with regard to its climate, (the Dörbed territory) is a fine place with a distinctive character (different) from any other areas of Mongolia.

[42] The learned investigators have stated, in particular, that the basin of Lake Ačitu is an incomparably beautiful place. As for its flora, together with the plants of the mountain plateau, the delicate herbs and flowers of the tableland, and the succulent herbs of the mountain slopes, as well as the herbs and flowers of the lower plains, there are (also) the plants (typical) of the Fobi country and those species that grow along the banks of saline lakes. They say that (in this region) there is no lack of pasture ranges which are suitable for use by any kind of livestock\textsuperscript{34} in (all) four seasons of the year. At the estuaries of rivers, reeds and rushes are plentiful. In the wooded areas there are (trees) such as the sinesū or larch tree \textless the ordinary larch\textgreater, cedar, spruce, birch, aspen, and poplar, also such (trees) as the sea buckthorn, white willow, gray willow and caragana (bush) are all (found there). Only the forests are not so dense and they are not continuous either. There are (some) in such (places) as the southern side of the Tangnu (Range), Qan Kōkūi, Toytaqu-yin Sili, (the region of) the Bögene River and (Lake) Ayiray. And one observes (people) from Qan Kōkūi loading building timber and planks on camels and selling them in the city of Qobdo. Because there are indications that forests everywhere\textsuperscript{35} are becoming sparse, it is necessary to safeguard them.

[43] Since (this) is a region where the weather is warm and (the level of) humidity adequate, it is very good for sowing crops, and it is even more (suitable) for sowing vegetables. For example, one can grow vegetables such as gourds and watermelons until they reach (the size of) a large domo-pot.\textsuperscript{36} It would be possible to establish orchards to grow\textsuperscript{37} (different) kinds of currants.

As for the (various) kinds of wild animals, if we include\textsuperscript{38} (those) in the Bayad territory, there are deers and does, elk, roebuck, saiga, white gazelle,
tailed gazelle, antelope, musk deer; also, the wild ass, wild boar, the *manjilai* or *hayabayai*-bear, the large and small lynx, wildcat, steppe fox, fox, wolf, marten, skunk, and the black and white marmot. There are also the mountain goat and the wild mountain sheep. The panther, too, is found on steep ground like the Qarkira.

(The Dörbed territory) is rich in (various) species of birds, and one kind of golden pheasant is found in (all) four seasons of the year along the Bögene River, Lake Aćitū, Usun Qoyolai and the Qobdo River, southwards from Ölengki-yin Qadulya and as far as (Lake) Qara Usu and Deligün, and up to such (places where) the reeds (grow), like Jaqačin.

There are also many snow cocks and variegated sparrows, black and white cranes, the black [44] goose, the swan, the pelican, the pigeon and the quail.

As for mineral resources, although they have not yet been properly investigated, there is coal in the area of Burะsutai and Qara Tarbāyatai which form the southern side of (Mount) Qarkira; but because the configuration of the land has folds resulting from (tectonic) depression and is all rumpled, it has not been very profitable. There is asbestos at Qan Koklii. There may also (metals) such as gold, copper and iron. As for rock-salt, famous from early times (both) at home and abroad because of its (wide) use among the people, it is extracted from the mountain called Tustay north of Lake Usba, between the Čaỳan Qošuu and Jirðalangtu mountains (which are) the sources of the Torquliy River. Tümenič (Tyumenec), the Russian envoy sent on a mission to Altan Qan of the Qotoqoyid people, commented on this salt in 1616; later, the learned Potanin saw it in 1880. The salt is mixed in layers with the schist of the mountain. The Dörbed collect it by breaking it up with axes and making square (blocks) each side of which is approximately two span (= c. 40 cm) in length. They claim that its quality is the best. In 1923 and (192)4, the learned woman geologist Sicova (= Sizova) also went (there) and saw it. [45] The salt shines through and through like crystal. If we investigate its genuine status, (we notice that) they say that (its quantity) is not so great, but it is just enough abundantly to satisfy the needs of the territory. The majority of the people of Tangnu Tliva (= Tannu Tuva) collect it and use it to a considerable degree. Also, I mentioned earlier the *jamći* salt of Lake Jegeren in the district of Bayančindamani, which is the former territory of the Jorı̈tu Qan Banner. Although its salt is abundant, it seems to me that it should be used with caution because there is a considerable amount of sulphur in it.

With regard to the resources of the Dörbed region (nutuğ), in the last few years (the government) has caused this area to be specially investigated in view of the fact that its arable land, pasturages, humidity and climate are suitable for raising cattle and sowing crops. The preparation of a detailed map showing, with illustrations and commentaries, (the nature of) the arable land and pasturages, the elevations (above sea level) together with the
THE DÖRBED

water and timber resources, is of very great interest (for the government), and is the very first work (of its kind carried out) within the borders of the Mongolian state. In this (respect, the scholar) who investigated the fields and plants together with the arable land was Professor Baranov; the one who surveyed the livestock\textsuperscript{53} was \textsuperscript{46} Professor Lus; those who investigated the geological aspects were the exploration team of the learned Račkovski (= Račkovskii). The scholars who participated\textsuperscript{54} (in the research) were many. Concerning these (matters), you may see\textsuperscript{55} the relevant pamphlets, reports, drawings, etc.

If we discuss the origin of the Dörbed, (we may note that) they are a branch of the Mongol race. And, in the \textit{History of the Mongols} composed by Rašid ed-Din, it is stated that they had joined the Oyirad confederation at the time\textsuperscript{56} Činggis (Qan) and that their native origin was indeed Mongolian; and (also) that the Bayarin, Qoyid and Dörbed have a common origin. At that time, they were named Dörbed (\textquoteleft The Four\textquoteright).

Afterwards, from the fifteenth century (onwards), they became a new confederation called the Four Oyirad and, from\textsuperscript{57} the period when the Ögeled were leading\textsuperscript{58} until the middle of the eighteenth century (when) the Jungar state of the (Four) Oyirad collapsed (and its people) dispersed, the Dörbed were part of the same Oyirad confederation. And, since the governmental and administrative structure (as well as) the culture and customs of the Oyirad nation developed somewhat differently from (those of) the Yeke Mongyol (\textquoteleft Great Mongols\textquoteright), the Dörbed Aimak of the Three Čering mentioned above at the beginning (of the present chapter) (be)came contiguous with\textsuperscript{59} the Qalqa, [47] while keeping\textsuperscript{60} its own traditional culture and economic practices. Thus, a number of investigators have noted that, owing to the fact of\textsuperscript{61} having been near neighbours of the Qalqa for some one hundred and seventy years, (the Dörbed) had been having\textsuperscript{62} political, administrative, cultural and economic relations (with the Qalqa) without interruption. Discarding\textsuperscript{63} their writing (system known as) the Clear Script (\textit{tödo bičig}), which had only just been devised by Jaya Bandita (= Zaya Pandita) in 1648, they employed the Manchu and Mongolian scripts in official (documents); and they came to make considerable use of Tibetan books in matters cultural and religious. And even with regard to the accent of the language they speak, they have come to lose a little of that very western Oyirad or Ögeled accent (which distinguished them).

As for the Clear Script, although it is (composed of) distinct letters which correspond to the actual sounds of the colloquial language,\textsuperscript{64} because they neglected to practice it steadily, it was conquered (i.e. superseded) by the (traditional) Mongol script, which is called the Unclear Writing (\textit{gaudam iisüg}) by the Oyirad. The learned Vladimirov has noted that (this) proves that, in the history of certain (writing systems),\textsuperscript{65} there are occasions when the bad letters eat up their good letters.\textsuperscript{66}

However this may be, since it is reported that there exists a group (of
Dörbed) which uses the Clear Script exclusively among themselves, that the various kinds of books that have preserved the wealth not merely of the old customs, but also of the Oyirad language are not rare;\(^{67}\) and that, on the whole, the accent (of the spoken language), the vocabulary, the customs, the clothing and even the utensils of the Dörbed are similar to those of the various aimaks of the same Oyirad, (we may conclude that the Dörbed) are considerably different from the Qalqa.

With regard to the clans\(^{68}\) that are found among the Dörbed, even though Potanin, Vladimircov and Grummgrismayilo (= Grumm-Gržimašlo) are in disagreement about what they say (on the subject), if we take into account the investigation by Čeringdorji Nomington, a Dörbed student from the SSSR (= USSR), which was published by the Scientific Committee (Sudur Bičig-ün Kuriyeleng) in the 14th and 15th years of the Mongolian (State, i.e. in 1925 and 1926), they are the following:\(^{69}\)

1. The Čoros clan: the aristocracy\(^{70}\) came from among them; and as for the monks, they are called toyid;
2. the Qošid
3. the Qošud
4. the Sarad
5. the Čaγačud
6. the Borlud
7. the Buγadur
8. the Sanggis
9. the Tongrud
10. the Torγud
11. the Qaranud
12. the Qaraiud
13. the Saγabur
14. the Kudud
15. the Kirgis
16. the Šaranud
17. the Bürud
18. the Bűgee
19. the Kereyid
20. the Qasayud

If we investigate further, (we note that) the Barγu and the Qori Buriyad, and the Šarayid Čaγaγyud, the Qaranud, the Šaranud, and the Bürud who are (found) among the Ikirid Bulayad Buriyad, (all of whom) were formally part of the Four Oyirad (confederation), as well as the Qoyid and the Qošud of Mongol stock who (at present) form a branch of the [49] Oyirad confederation, are all respectively (the descendants of the) Kereyid who became famous in Činggis' time, and (of) the Kirgis and Qasayud of Turkic origin.

As for the Coros, they are really the ones of noble origin among the Four Oyirad. Among the Dörbed there are no Borγiin tajjis of the Kiyod lineage who are the descendants of Činggis.

When, initially, the Dörbed came from the Jungars, they brought with them\(^{71}\) Buddhism, which had spread considerably (among them), as well as numerous religious texts and secular works written in their own Clear Script, and a law code which the Oyirad and the Mongols had jointly established in
the year 1640. And, (with regard to) the system of culture and ideology, since part of them (i.e. of the Dorbed) retains until now the appearance of an uninterrupted tradition, they are (well) informed (about it).\footnote{Lit., ‘they came with’}

Their monks were under the strict\footnote{Lit., ‘restraining’} governance of the princes (nöyad) to whom they were subject; and appointments such as those of manager (demći) or patrol guard (ergigül) were made from among the monks. There was also\footnote{Lit., ‘and’} the custom of having public offices filled, and official duties performed, by ordained monks (gelünğ) and novices (geçül). A series of scholars like [50] Potanin, Pozdneyev and Vladimirrov, who went (there) one after the other, noted the fact that the monasteries which up to 1870 were few (in number), and the monks who were also few, subsequently became numerous.

The Dorbed are fond of amusements and games. Whether they are traveling or working, or dwelling in the ordinary way, they like singing songs. They also like to tell stories, tales and (anything about) the past. Wrestling matches, horse racing and čige \(<\text{fermented mare’s milk}>\)\footnote{I.e., kumiss.} drinking have become (part of their) tradition. It is said that, especially in the mild summer season, people from various settlements milk their mares in turn, and on diverse occasions are wont to assemble in large numbers and have a good time together.

Further, Nomüngqan has noted that the Dorbed have (the custom of) dancing, and special songs called ‘dancing songs’.

The marriage customs of the Dorbed are similar to those of the old Mongols and particularly to those of the Buriyad. The names of the things inside the tent are close to those of the Qongyödur and the Ikirid Bulayad Buriyad. Only the people of the Kirgis Sumun enjoy\footnote{Lit., ‘have’} great(er) freedom in marriage relationships,\footnote{Lit., ‘as for the union and separation of man and wife’} and this proves that (the people of) the Kirgis Sumun have special customs and are (therefore) a people of different\footnote{Lit., ‘special’} origin (from the Dorbed).

In the time of the above-mentioned Three Čering,\footnote{See above, p.\[34\]} the subjects of the(se) Three Čering were about 10,500 (in number). Then\footnote{In 1911.} the government of the Ch’ing state divided the Dorbed into two aimaks, calling them the Right and Left Wing, [51] (and in this way) sixteen regent-princely banners\footnote{jasay noyad = jasay-un noyad} in all were (formed). Those called the Ten Bayad and the single Qoyid Banner were included in this (confederation) which was established as the Sayin Jayayatu League.

At the time, the Bayad households were 586 (in number) and were under the authority of Čering\footnote{jasay noyad, lit., ‘government princes’, i.e., the princes in charge of the banner administration.} Mönge. The governing princes\footnote{jasay-ud = jasay-un noyad} of the Dorbed and the Bayad, just like the numerous khans, wangs and governing princes\footnote{In 1911.} of the Mongols, continued to administer their subjects and dependants in the manner of despotic feudal lords up to the establishment of the Autonomous Government,\footnote{See “Darqad,” p.66, n.42.} which was the beginning of the Mongol national revolution. As may be seen from the official registers of the 13th year of Badarayultu Törö\footnote{See “Darqad,” p.66, n.42.} of the Ch’ing dynasty (1887), from the year 1759 on and for more than
Further, Potanin and the investigators who came after him noted that until 1880 the greedy Chinese merchants were still unable to go (there) in large numbers because they were blocked off from the great (commercial) route. And, besides, they say\textsuperscript{87} that recently, at the time of the Moslem rebellion, while the two western aimaks of Qalqa, the city of Qobdo together with the Uriyangqai of the Altai, suffered losses and damages,\textsuperscript{52} the Dörbed did not experience any such sufferings. (This is) because the Dörbed people, from the beginning when they were (still) part of the\textsuperscript{88} Jungar state and after they had submitted to the Manchu dynasty,\textsuperscript{89} and at the time when they settled in the region of the Qara Erčis (River), the Qabtay, Bayiday and Jär Bayidaray (mountains),\textsuperscript{90} and (even) when they transmigrated into the Ulayangum (= Ulangom) region\textsuperscript{91}—in all the places through which they passed, they did not shun farming, performing manual labour and industrial (work), monks as well as laymen carrying out tasks which are performed through personal effort. Besides, since they (also) are people who are always of a cheerful and happy disposition, in this way, at the time of the Manchu dynasty, it was possible for them to avoid\textsuperscript{92} utter destitution and not to experience a particular (form of) oppression as (happened) with the Qalqa.

And again, owing to the fact that in the period of the Autonomous (Government) and the People's Government, (these governments) always kept on treating (the Dörbed) with special consideration, and that (the latter's) losses and burdens due to certain (fiscal and other) obligations they had to fulfil were light, even now, as a whole, they are included among the wealthiest aimaks within the Mongolian Republic. Moreover,\textsuperscript{93} the majority of the Dörbed people, irrespective (of whether they are) laymen or religious,\textsuperscript{94} wish to protect their freedom. Should elements from any imperialistic quarter arise to greatly oppress them and harass them, they would start a revolution immediately: they would “stand up at once (like) a wall,”\textsuperscript{95} as the saying goes.

If we look at the play called “The Collapse of Feudalism and the Workers' Revolution in the Dörbed Aimak”\textsuperscript{96} written by Badaraqu, we can understand that it has not been possible to suppress them easily.

The climate of the territory occupied\textsuperscript{97} by the Dörbed is temperate, and since the mountains, plains and hills, the desert (areas), grasslands and pastures, the salt-flats,\textsuperscript{98} and the waters and trees are evenly distributed, it is good for engaging in occupations combining animal husbandry\textsuperscript{99} with agriculture; and it is a territory in which animal husbandry is (indeed) the primary activity.\textsuperscript{100}

In their life as cattle(men), the Dörbed have reached the point, as it were, of transhuming four times during the four seasons of the year, (something that...
is) called summer-, winter-, spring- and autumn-quartering. And, in winter-time, they select a sheltered, warm area on the southern side of a mountain; and, for summer quarters, an elevated, cool area.

Agricultural lands are numerous, and since in many places like (those by) the Yeke and Baya Tegeli rivers, Ulayangum (= Ulangom), the Bogene River, Örtig Lake, the Torquili River, the Saylı River, the Borsi River, and the Eastern and Western Törögün rivers which are at the source of the Narin (River), (the land) they have brought under cultivation is quite extensive, and (also because) they farm entirely by irrigation, they make profits.

The length of some of the canals is 20 modo (= 41.35 km). They call their canals böyo. If one wishes to know the extent of irrigation, one can just consider the fact that since they have readily channelled (the water of) the Qarkira River into every böyo-canal, leading it into the agricultural lands of Ulayangum and (thus) causing it to disperse without reaching Lake Ubsu, they have (had to) dig (so many) big and small branch canals crisscrossing (the land) that there is no way for carts to use the road.

As a good many years have elapsed since such a technique of digging channels on a fairly large scale to irrigate agricultural lands was first practised, the remnants of huge canals can be seen as far as the Çağan Sibayutu (Range), the Saılı and Borsi (rivers), and Ulayangum. Such remnants are also widespread in the Tangnu Tuva territory. Even though it is still not known with certainty of what origin were the people who introduced agriculture on a large scale with this type of irrigation, it is no doubt something that began two thousand years ago.

Prior to the Dörbed settlement, in the year 1716, at the time of Engke Amuyulang Qayan of the Manchu (dynasty), one thousand Tumed were moved (there) and permitted to cultivate the land in Ulayangum. Since the remains of the field-cultivations of that time still exist, (we know that) they ploughed the land to the extent of 40,000 hectares.

Although Dörbed agriculture is backward, Čeringdorji Nomingqan has noted that 25 per cent of the entire population engage in farming. There is no reason to be surprised at the fact that so many people have gone into farming. In 1685, an order was issued by Galdan Boşorhtu Qayan of the Ögeled to the effect that (the people of) the Dörbed Aimak should proceed to the mouth of the Qobdo (River) and, by farming and raising cattle, prepare provisions for the great army of the Jungars that was fighting the Qalqa. (See) page 188 of the Erdeni-yin erike (The Precious Chaplet) of Pozdneev and page 214 of Volume III, Part 1, of Grümmergrimayilo's Western Mongolia and the Uriyangqai Borderland. Nomingqan, as a result of his investigation, said:

Besides irrigating the crop land, some Dörbed make their cattle spend the night for two weeks on the land to be sown and, having let the liquefied manure penetrate (the soil) and fertilize it, they sow the seeds and plough (the land). The monks and the monasteries, (as well as) the khans and the
wangs, also possess fields; and lower rank(ing) monks all personally engage in work to the extent of preparing the soil for cultivation, irrigating, ploughing, mowing, harvesting and processing. They sow awned and awnless barley, wheat, oats and suchlike (crops). They must let the cultivated land lie fallow for three years.

[56] They plough (the land) with Chinese wooden ploughs that have iron (plough)shares, and use 118 camels and oxen to pull them. They plough no deeper than two or three Russian inches (= c. 5–7.5 cm). Sowing time is May, and reaping time is August and September. If they grow it in a dessiatina 119 (= 1.1 ha) of land, they can get from 50 to 80 poods (= 819 to 1310 kg) of grain. They call their grain-threshing ground (?) dolan < name of the ütürme 120. They have their oxen and horses trample on it, and winnow it by means of shovels. They produce fine flour by milling it with horse mills, and produce coarse flour by means of hand mills.

And he said:

They irrigate the cultivated fields four times: at the very beginning, a little before the ploughing; next, over fifteen days after the seed has been sown, just when the grain is beginning to grow; the third (time), a month past sowing, when the grain shoots have sprouted and three offshoots have formed; and the fourth (time), when the topsoil becomes hard and stays (so), they have the habit of irrigating (the fields).'

And he (also) said:

When they irrigate (the fields), they draw water from the rivers and streams which descend from the mountains and hills, and joining together in great numbers they dig canals. In this regard, the people who own 121 fields in a plot of land assemble (and work together). Invariably, three men participate 122 in ploughing the field. One 123 leads an ox or a camel, and the other two hold the plough, and they till the land by (making this) a family effort. They also cultivate a plot of ground jointly. If there is but a single person, they take hired workers (to help him). The (cost of) hiring labourers from the beginning of sowing to the completion of harvesting corresponds to (that of) one horse.

Poor household farmers sow ten bushels 124 (of grain = 73.7 kg). The bushel is 18 pounds (= 7.37 kg). Wealthy farmers sow 100 bushels or 45 pounds. 125 They sow one sack (of grain) in an area of 30 square alda (= 48 m²). This is (i.e., yields) 6 bushels (of grain), which is (the equivalent of) 2 poods, 28 pounds (= 44.23 kg). 126 They bundle and heap the garnered crops on a quite clean and hard area, and when they thresh them, they attach (animals) such as horses or camels to a post and by walking them in circles, 127 they have them trample the stacked crops while driving (the animals) around (the post). However many crops the Darbed sow, they do not abandon their nomadic way of life. 128 At sowing time, they transshume as a group, 129 and immediately after sowing, they seek a distant and cool camping ground and off they move. At harvesting time they return, and as soon as they have completed the task of cutting and harvesting their crops, they leave again, transshuming to their autumn and winter quarters. The grain output 130 is not certain. From one
dessiatina of land one may obtain\textsuperscript{131} from 50 to 80 poods (of grain = 819 to 1310 kg).

Such was the Dörbed (way of) farming five\textsuperscript{[58]} or six years ago.

It is said also that some of the Dörbed cut a little grass along the Sayli River and (thus) feed their small cattle.

If we consider the numerous investigators' (reports, we see that) the Dörbed\textsuperscript{132} build their own dwellings and temples, and that their artisans make things such as vessels, buckets\textsuperscript{133} and household goods with materials like wood and leather. They also tan all their skins and hides themselves.\textsuperscript{134}

In general, their economy does not depend on the help\textsuperscript{135} of others, such as the Chinese, and in this respect they may be regarded as quite different from the Qalqa.

The agriculture of the Dörbed is really an activity that has become a supplement to cattle raising, which is the(ir) main (occupation). However, because formerly (the people living in) the Dörbed region\textsuperscript{136} engaged in farming on a large scale for a long time,\textsuperscript{137} their land suffered degradation and ruin: the fact that (this) has happened continuously and to a very great extent has been clearly shown by the investigation (carried out) by Professor Baranov in 1931.

The majority of the Dörbed support themselves by raising the five kinds of livestock;\textsuperscript{138} and as regards the cattle herds, they are not different from (those) of the Mongols at large. Only\textsuperscript{[59]} their raising of yaks is more extensive.

As for (other) reports concerning\textsuperscript{139} the region of the Dörbed, their use of carts is in general insignificant. If one calculates the number of iron and wooden-axed, and four- and two-wheeled carts, and observes that the Darqad, Dörbed, Qobdo and Altai regions have (so) very few carts, it seems that these (various) aimaks are backward from the point of view of technology.

With regard to the (physical) features\textsuperscript{140} of the (Dörbed) territory, except for yaks and hybrids,\textsuperscript{141} and oxen, no other animal can walk (there); and, although intractable crags and rocks, and high mountains, as well as sands and swamps are numerous, yet there is no lack of terrain suitable for cart travel.

In the (population) statistics\textsuperscript{142} of Bayančindam(a)ni, the former Jörjütu Vang <Qan> (Banner) of the Dörbed, it is specially mentioned that people in the order\textsuperscript{143} of about 1,600 or 2,000 (individuals) of the Qotong, who were domesticslaves of the Jörjütu Vang, were included (in the total census figure). It must be noted here that when examining Bayančindam(a)ni's statistics, it is necessary to remember (the presence of) these Qotong. By the same token, it is necessary to know that in the (population) statistics\textsuperscript{144} of the Bayanmandal (Sumun) of the Bayad (Banner), Dörbed are also included (in the total). Among the more than 700 households of the subjects of the recently (mentioned) Cering Möngke, the majority were Bayad, and only 114 households were Dörbed.

\textsuperscript{[60]}Čeringdorjī, who went (there) in the 14th year of the Mongolian (State) (1924), noted that the khans and princes of the Dörbed, as well as the
monks of the monastic establishments were formerly very powerful and used to requisition\textsuperscript{145} several tens (of individuals) from among the people of the banner, and compelled them to work (for them). In his writings, (Čeringdorji) states that the former practice\textsuperscript{146} of imposing corvéé in the Dalai Qan’s establishment, such as that of sending 42 men from among the common subjects of the banner and have them procure the firewood and fuel (for the Dalai Qan), was abolished by the People’s Government.\textsuperscript{147} These people having been freed from (such) work, in their place 216 second-rank monks are performing (the same) task each year in turn.

(Čeringdorji) also noted that even though the princes manage their monks, the monks are (individuals) who, by their nature, have become a party of intellectuals who recognize and know the essential meaning (of things).

In the 14th and 15th years (of the Mongolian State) (1924 and 1925), when Nomingqan went there and tentatively worked out in whose hands the cattle were, he stated that two-thirds of the entire population had no camels at all, while\textsuperscript{148} the wealthy Dörbed (families) had 40 to 50 camels. Also, 20 per cent of the entire population had no horses at all, while the wealthy people had 4,000 head of horses and the moderately wealthy had 70 to 80 yaks.\textsuperscript{[61]} He also stated that although there were oxen, 20 to 30 per cent of the entire population had no oxen at all; and (while) the rich in sheep had 1,000 sheep, 20 to 30 per cent of the total population had no sheep at all. As for goats, the wealthy families may have had (up to) 200 head; 30 to 40 per cent of the entire population had no goats at all.

When we consider this, it appears that the cattle of the Dörbed were at that time the property of the rich and of the monastic community (\textit{jisa}). If we look at the investigations and statistics of the recent years 1929 and (19)30, it appears from the report of Professor Pogorelski that, among the Dörbed, the households that have no cattle at all are by and large few (in number), having in general become richer than (those in) the Qalqa aimaks to the east. (On the other hand,) among the poor households of the eastern aimak (\textit{= Qalqa}), (the ones without cattle) are 8 or 9 per cent, (whereas) among the poor households of the Dörbed they amount to\textsuperscript{149} 12 to 14 per cent.\textsuperscript{150}

\section*{COMMENTARY}

\textbf{Page [34]} For the physical geography of the Dörbed ‘territory’ in north-western Mongolia, which largely comprises the western half of the present Uvs Aimag, see the relevant sections in Murzaev 1954, Ovdienko 1964, Schubert 1971, \textit{MNR}, and \textit{Mongolia}. For individual localities, see the entries in \textit{CLGW}, \textit{MOST} and \textit{GSE}, as well as the numerous descriptions in \textit{OSZM} and Pozdneyev 1971. See also \textit{IM}, p.76.
For the Dörbed (Dörvöd) ethnic group (yasutan/yastan), see Schubert 1971, pp.103, 106, 109, 113; *AELM*, nos 22, 23; Veit 1990, II, p.299a (Index); Popov 1895, p.91b (Index); Hamayon 1970, pp.28–29, and the additional literature cited in ibid., p.29. See also the numerous references in the works of G. N. Potanin (esp. *OZSM*, vol. 2) and A. M. Pozdneev (esp. Pozdneev 1971).

For the events leading to the establishment of the Dörbed taijis and their subjects near Lake Ubsa (Uvs Nuur)—chief among them the collapse of Jungar khanate and the submission of Prince Amursana (1718–57) to the Manchus in 1754—see Bawden 1989, pp.110–34; *MBIGK*, pp.450–8 (by V. Veit); Veit 1990, II, passim (see Index, s. vv. “Čamčurýab” and “Čering”); Popov 1895, pp.444–7; *ECCP*, pp.9–11 (biography of Amursana); *CTHTWC*, i–iii, and Genealogical Table II; *OZSM*, III, pp.324–9. On the title and function of the taiji (taiji), see Vladimirtsov 1948, p.284b (Index), s.u. “taiji”; Legrand 1976, 215a (Index); s.v. “taiji.” For the Three Čering, see Veit 1990, II, pp.142–3.

Bodonći is present-day Bodončiin Xûréèe at 45 48 N and 92 17 E. The Qabdy and Baydary mountains are the Xavtag Uul and Baïdag Bogd Uul of our maps. The Boyda Qayan (‘Holy Emperor’) is the Ch’ien-lung emperor (1736–95) of the Ch’ing dynasty. In the next paragraph he is called ‘the Holy Lord of the Manchus’.

Ulaŋyangum is the written Mongolian form of Ulangom (= Ulângom), the administrative centre of Uvs Aimag and one of the important cities in Mongolia’s north-west.

Lake Ubsa or Ubsu is, of course, the Uvs (Nuur), or Lake Ubsa, of our maps. On it, see *GSE* 26, p.534a–b; *Mongolia*, pp.225–6.


The ‘so-called Altan Qan of the Mongols’ is Šoloi Ubasi, a descendant of Geresenje of Qalqa, about whom see Bawden 1989, pp.49–50, also concerning his relations with the Russians and the mission of 1616–17. Cf. also Okada 1972, p.79. For this mission and the Russian envoy V. Tyumenec, see below, p.[44]. For the Qotoqoyid, the Qasay and the Mingyad (Mingyan), see Veit 1990, II, pp.299–300 (Index). The Qasay and the Mingyad have separate sections in Žamcarano’s book (Chapters Eleven and Six).
The ‘basins of Lake Usba (= Ubsa), etc.’: for ‘basins’ the text has actually ‘hollow areas’ (qongqor yajar-ud). The term qongqor means ‘depression, hollow,’ but in the case of a depression where water is collected, as in the present instance, we have preferred to render it with ‘basin’. For the Mongolian ‘foot’ (toqoi), see “Darqad,” p.77 [9].

Page [36] Many of the Mongolian geographical names can be translated as they are usually descriptive of the place (like our Red Bluff, Snowy Mountains, etc.); thus, Ulayan Longqo and Qara Longqo mean ‘Red Flask’ and ‘Black Flask’ respectively, Čaγan Sībaγutu means literally ‘Having White Birds’, and so on.

Page [37] The museum in question must be the Ulangom Museum, for a brief description of which see Mongolia, p.223.

For the Ulangom Monastery, see OSZM, I, pp.296–7. Ulayangum (Ulangom) actually means ‘Red Sand(hill)’. Ulayan is mo. for ‘red’ and gum/kum = tu. qum ‘sand’. Cf. kırk. qum ‘sandhill’. See TMEN, no.1525.

Page [38] The ‘Smirnov’ mentioned by Žamcarano is V. A. Smirnov (not to be confused with V. I. Smirnov, the botanist), on whom see Murzaev 1948, pp.146, 147, 149, 198, 199. For the reference to Potanin’s work, see OSZM, III, pp.63ff., 69ff., 233–4, 246. Lake Jegeren (Zeregiln Nuur) is at 47°13’N and 92°45’E.

The ‘irrigation channels’ are called tariyaling usul(a)qu boyo (the ‘boso’ of the text is a misprint) subay, i.e. ‘the channels that water the fields’. For boyo (= bōγo), cf. bur. bōγol ‘ditch’.


Page [43] Manjilai seems to be a Dörbed dialect form for mo. baγabγai (kh. baγgai) ‘bear’.

For the Jaqačin region, see Chapter Seven.

Page [44] The very name of the mountain, Tustay, means ‘Salt Mountain’ in Turkic (tuz ‘salt’ + tay ‘mountain’).

For the Russian envoy, the ataman of Tara Vasilii Tyumenec, and his mission to the Altan Qan of the Qotoqoyid, see RMO, pp.55–8 (no 20), 59–66 (no.22); Baddeley 1963, pp.46–62 (for the reference to the rock-salt, see ibid., p.50 and n.5). Cf. also Murzaev 1948, pp.20, 11, 13; Čimitdoržiev 1987, p.42.

For Potanin’s comments on the rock-salt of Mount Tustay, see OSZM, III, p.113 (cf. also ibid., I, p.283). For the salt factor in this part of Mongolia, cf. Carruthers 1913, I, p.221; Murzaev 1954, p.384.

1 toγe(tōγ) = c. 20 cm. (corresponding to the space from the tip of the thumb to the tip of the index or middle finger when extended. See MED, p.832a). For the Russian geologist P. P. Sizova, see Murzaev 1954, p.123.
For the Bayančindamani district, i.e. the territory of the Joriųtu Vang (= Qan) Banner in the area of Lake Jegeren and the Toytaqu-yin Sili, see p.[59] and the section devoted to the Qotong inhabiting that region (Chapter Three). Mo. *vang* < chin. *wang* = mo. *qan*.

For V. I. Baranov, see the references in Murzaev 1948, p.205a (Index); For Ya. Ya. Lus, see ibid., pp.156, 192; for I. P. Račkovskii, see ibid., p.207b (Index). The results of the explorations are summarized in Murzaev 1948; but see also Murzaev 1954, pp.120–7.

For the sections concerning the Dörbed in Rašid al-Din's work, see *Sh. let.*, pp.78, 138; for the Baγarin (Ba’arın), see also ibid., p.78. (However, the Qoyid are not mentioned by Rašid al-Din. On them, see Veit, II, p.300a (Index).) For the Dörben clan and its origins, see Vladimirtsov 1948, p.57. On the so-called ‘Oyirad confederation’ (*Oyirad-un qolboyan*) and the formation of the Four Oyirad (*Dörben Oyirad*), see ibid., pp.202–3, n.4; Okada 1987. Cf. also V. Veit in *MBICK*, p.404 *et passim*. For the Four Oyirad in Sayang Sečen's chronicle *Erdenti-yin tobči* (Precious Summary), see Schmidt 1829, pp.151, 155, 161, 165, 169, 403, n.1. The Ögeled are, of course, the Ölöd Mongols of western Mongolia—an offshoot of the Oyirad—about whom see ibid., pp.57, 373, n.6, and 404, n.6, *MBICK*, p.42; Okada 1987, pp.195; and the numerous references in *ECCP*, p.1078b, *s.v.* ‘Eleuths’. For the Ögeled ethnic group in Mongolia, see Chapter Five.

The designation Yeke Mongolia (‘Great Mongols’) goes back to the Yeke Mongolia Ulus (‘The Great Mongol Nation’), i.e. to the original name of the tribal state established by Činggis Qan at the beginning of the thirteenth century. For the expression ‘Yeke Mongolia’, see Mostaert-Cleaves 1952, pp.486–91; de Rachewiltz 1994, p.18, n.44.

For the three Dörbed tajijs known as the ‘Three Cering’, see above, p.[34]; for the Dörbed Aimak (Ayimay), see also below, p.[51] and the relevant commentary.

‘Clear Script’ (*todo bičig*) was the name given to the Oirat (Oyirad) script devised by the learned monk Zaya Panđita (Jaya Bandita; 1599–1662) in 1648 on the basis of the Uighur-Mongol alphabet. This script which, as Žamcarano says, was largely abandoned by the Dörbed in favour of the traditional Mongol script, is still used in China (Sinkiang, Tsinghai, Inner Mongolia). On the Oirat script, see Poppe 1965, pp.18–20; Sanžeev 1977, pp.57–134. For Zaya Panđita, see Miyawaki 1984; Miyawaki 1985; Bawden 1989, pp.32, 34, 37, 51, 68.


*Qaudam* (= *qayudam*) *ṭisug* is, literally, ‘careless letters’, i.e. a script lacking clear distinctions between the various sounds of the language as, in fact, is the traditional Uighur-Mongol script. Because of the greater precision of the Oirat alphabet in this respect, we have a reliable record of seventeenth-century Oirat vernacular which is at the basis of Written Oirat.
As for the source of B. Ya. Vladimirov’s statement, it could be his Mongol’skie literaturnye yazyki (K latinizacii mongol’skoi i kalmyckoi pis’mennosti), Zapiski Inst. Vost. Akad. Nauk SSSR, 1, Leningrad, 1932, p.14, or one of his earlier papers on the Dörbed.

For the (limited) preservation of the Oirat script in the MPR until 1944, see Poppe 1965, 11. Cf. AELM, no.163.


The report (in Mongolian) on the Dörbed by Č. Nomingqan is not available to me at present.

For the term toyin (pl. toyid) ‘Buddhist monk, lama’, see TMEN, no.993; F.W. Cleaves in HJAS 15 (1952): 111, n.197; ibid. 17 (1954), 105, n.168; EDT, p.569a-b. In modern usage (before the Communist revolution), the term toyin was used with particular reference to a monk (lama) from a noble family. Cf. DO, p.669b.

For the distribution of the Dörbed clans, cf. AELM, no.46.

Page [49] The Kereyid (Kereit) tribe was one of the main tribes in Mongolia in the twelfth century. Its leader, Ong Qan, took the young Temüjin (the future Činggis Qan) under his protection and helped him to establish himself as the leader of the Mongol tribe. Ong Qan then broke with his protégé, fought him, was defeated by him and eventually killed in 1203. His tribesmen were incorporated in the Yeke Mongol Ulus (see above, p.[46]). The story is told in the Secret history of the Mongols and in Rašid al-Dīn’s Collection of chronicles. For the Kereit tribe, see also Vladimirtsov 1948, p.271a (Index).

Činggis Qan belonged to the Borjigin clan (oby) of the Mongol tribe, and he was of the Kiyat (mo. Kiyod) ‘bone’ (yasun) or lineage. For the Kiyat-Borjigin, see ibid., p.271b.

For the Kirgis, see below, p.[50]. The Qusayud are, of course, the Kazakhs.


For the noyad (pl. of noyan) or princes in the old system, see Vladimirtsov 1948, p.224 et passim. For the demći or business manager of a monastery, see ibid., pp.181, 209; Legrand 1976, p.81. Ergigul, here ‘patrol guard’ or ‘patrolman’, means literally ‘patrol, round’. See MED, p.324b. The geling, from tib. dge-slo ( = skr. śramana), is just a general term for an ordained monk. See Bleichsteiner 1950, p.90 et passim; Tucci-Heissig 1973, pp.150, 174. The gečül, from tib. dge-ts’ul, was a novice. See ibid.; Bleichsteiner 1950, p.92 et passim.

The ‘Right and Left Wing’ is, literally, ‘the Right and Left Hand’ (barayun jegün yar), i.e. the western and eastern divisions of the aimak, following the ancient military system which used the same nomenclature.

For the Sayin Jayaratu League (čiyuljan) and its later composition, i.e. sixteen banners (jasay qosiyu) consisting of two banners of Qoyid and fourteen banners of Dörbed (eleven of the Right Hand or Wing and three of the Left Hand or Wing), see Brunnert & Hagelstrom 1912, p.449, no.876. Much useful information on the Dörbed Aimak, both historical and geographical, is found in Popov 1895, pp.137ff., 444ff.

The ‘governing princes’ (jasay-un noyad or, for short, jasay-ud) are the ‘generic Princes’ of Brunnert & Hagelstrom 1912, loc. cit., who were in charge of the banner administration. For these dignitaries, see Vladimirsov 1948, pp.230–1; Legrand 1976, pp.105–7, 112–20 (esp. p.112).

For the Altai Sumuns, see Schubert 1971, p.126, nos 6, 7 and 8 (cf. ibid., p.141, no.7). However, the ‘Altai Sumun in Qalqa territory’ must be the one in the former Jasaγtu Qan Aimak corresponding to the Altaï Sum in the present Gov’-Altaï Aimag. See loc. cit., no.8; and AELM, no.22: 5 (1); cf. also no.17:II (20).

For Potanin on the Chinese merchants, see OSZM, II, 33, 37 et passim (see Index, p.71b, s.v. ‘Kitaicy’).

The Moslem rebellion to which Žamcarano alludes is of course the combined Moslem uprisings in north-western China (Shensi and Kansu) and in Chinese Central Asia (Ili and Tarbagatai) led by Ma Hua-lung (d. 1871) and Yakub Beg (c. 1820–77) 1862–73 and 1865–77. See ECCP, pp.764–66 (Biography of Tso Tsung-t’ang).

Badaraqu’s play “Dörbed kemekü ayimay oron-durmököqsen feodal hamanduγsan ajičın arad-un qubisqal” is not available to me.

Galdan Boşörtu Qayan (corr. Qan) of the Ögeled (see above, comm. to pp.[46]–[46]) (1632–97) was the leader of the western Mongols. He assumed the title of Boşörtu Qan (‘Ruler Possessing the Mandate [of Heaven]’) in 1678/9 and played an important role in the affairs of East Turkestan and Tibet. As khan of the Jungars he attempted to unite all the Mongols, challenging Manchu authority and invading the Qalqa territory in 1688. Eventually he was defeated by the Manchu forces and committed suicide by poison on 3 May 1697. It was his defeat that allowed the Kang-hsi emperor (Sheng-tsu; r. 1662–1722) to extend Chinese control over East Turkestan and the eastern Mongols. On him, see Albanese 1981; ECCP, pp.265b–268b; Bawden 1989, p.464a (Index); MBIGT, p.581 (Index); Veit 1990, II, p.282b (Index); and Vladimirsov 1948, pp.23, 219, 240, 251. The event to which
Zamcarano refers is mentioned in the Mongolian chronicle *Erdeni-yin erike* (see *EE*, p.188) and, after *EE*, in Grumm-Gržimailo 1930, III/1, p.214 and n.3.

Nompringqan is the Dörbed student Čeringdorji Nompringqan mentioned on p.[48].

The awned and awnless barley are *Hordeum vulgare* and *H. distichum* respectively.

Page [56] The Dörbed term for 'threshing floor' (mo. Üüürme, kh. Üürêm) as given by Zamcarano can be read in different ways (*dolon, dulun*, etc.), hence the question mark.

*Talqa* 'powder, flour; bread' must refer here to a coarser type of flour made with a hand mill, in contrast to the finer flour (*γυλιρ*) made with a horse mill. In Buria, *guril talxan* means simply 'flour, meal'.

Page [58] By 'small cattle (or stock)', mo. *jijig mal* (= ru. *malj h skot*), are meant sheep and goats.

For V. I. Baranov see above, pp.[45]–[46].

Page [59] The 'statistics of Bayančindamani' to which Zamcarano refers are those for the former *Jorjitu Yang* (= Qan) Banner already mentioned on p.[45]. For the Qotong, see Chapter Three. For the domestic slaves (*ger-iin boyol*), see ibid., Commentary to p.[62] (forthcoming). For the Bayad and their population statistics, see Chapter Four, esp. p.[73].

Page [60] Dalai Qan = Dalai Vang (or Chün Wang), the title of the Mongol amban, or governor, in the Manchu administration of Outer Mongolia. He was a prince of the first degree with jurisdiction over an aimak (and its banners). This high official is frequently mentioned by the nineteenth-century travellers in Mongolia. See, e.g., Pozdnejev 1971, p.511b (Index).

Page [61] The *jisa* (*tib. spyi-sa*) fund or property (*jisa-yin köröngge*, here: *oron jisa-yin köröngge*) was the monastery communal property. See MED, p.1063a. *Oron* = *oron kūriye* ('place-monastery' =) 'monastery, lamasery'. Cf. pp.[49], [55].

For P. V. Pogorel'skii, see Murzaev 1948, p.156.

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

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

p.55, ll.10 & 14  for TurJud read Toryud


p.58, l.12 from the bottom for Čimidorziev read Čimitdorziev

p.58, l.4 from the bottom for Grumm-Gržimalo read Grumm-Gržimalo


p.59 insert JSFOu: Journal de la Société Finno-Ougrienne. Suomalais-Ugrilaisen Seuran Aikakauskirja

p.60 for ZIRGOOE read ZIRGOOD

p.73, l.20 for Lüs (?) read Lus

p.75, l.6 from the bottom after Schubert 1971, add Janhunen 1983,

p.76, l.5 add For the two groups see also Hamayon 1970, pp.36–9 and 40–1, and the additional literature cited therein.
p.77, l.16 for 97–107 read 96–107

p.77, l.21 from the bottom add see also Beffa-Hamayon 1983, pp.128–9, 130–2.

p.77, l.15 from the bottom for Milliband 1977 read BSSV

p.77, l.13 from the bottom add For the Darqad language, see also Beffa-Hamayon 1983, p.124.

p.78, l.12 from the bottom as the first paragraph insert the following: For Shamanism among the Darqad, see Even 1988–89, pp.101–73.

p.80, ll.1–2 substitute the first paragraph with the following: For the researcher Ya. Ya. Lus, see Murzaev 1948, pp.156, 192.

p.80, l.18 for Milliband 1977 read BSSV

p.80, ll.23–4 insert the following: For Shamanism in the eastern Хөвгөл Аимаг, see Even 1988–89, pp.175–259.


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