

清代和布克赛尔土尔扈特满文档案及其研究价值

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(中国第一历史档案馆, 北京 100031)

[内容提要] 和布克赛尔蒙古自治县位于新疆天山迤北准噶尔盆地西北部, 在清代官方档案中称之为霍博克赛里, 由伊犁将军总统管理, 归塔尔巴哈台参赞大臣直接管辖。清乾隆年间土尔扈特蒙古从额济勒河(即伏尔加河)流域东归故土后, 其中的一部被安置于和布克赛尔地方, 世代定居, 成为当地的永久性居民。中国第一历史档案馆所藏清代满文档案中, 保存有相当数量的关于和布克赛尔土尔扈特历史的档案, 主要反映东归消息、准备接迎、接济安置、编设盟旗、放牧种田、封爵授官、职官礼仪、婚姻嫁娶、赐恤致祭、年班朝觐、赴藏熬茶、喇嘛事宜和审理案件等方面情况。这些档案作为清政府处理公务过程自然形成的文书档案, 具有原始性、客观性、可靠性和系统性, 是第一手史料, 对历史研究而言, 更具有其他相关资料无法替代的史料价值。

[关键词] 满文档案 蒙古族 土尔扈特 民族史

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和布克赛尔蒙古自治县位于新疆天山迤北准噶尔盆地西北部, 在清代官方档案中称之为霍博克赛里, 由伊犁将军总统管理, 归塔尔巴哈台参赞大臣直接管辖。清乾隆年间土尔扈特蒙古从额济勒河(即伏尔加河)流域东归故土后, 其中的一部被安置于和布克赛尔地方, 世代定居, 成为当地的永久性居民。现居和布克赛尔蒙古自治县境内的东归土尔扈特人的后裔, 在清代档案文献中, 称之为“霍博克赛里土尔扈特”或“塔尔巴哈台土尔扈特”。中国第一历史档案馆所藏清代满文档案中, 保存有相当数量的关于和布克赛尔土尔扈特历史的档案, 具有非常珍贵的史料价值。

一、和布克赛尔土尔扈特满文档案的由来

明朝末年, 游牧于我国西北天山北部的厄鲁特蒙古, 分为准噶尔、土尔扈特、杜尔伯特、和硕特四大部落, 后因部落之间纷争, 土尔扈特部首领和鄂尔勒克率领部众约5万人离开世代游牧的故土塔尔巴哈台, 一路逐水草西迁至伏尔加河流域定居, 创立起自己的汗庭。经过和鄂尔勒克、书库尔岱青、朋楚克、阿玉奇、车凌端多布、敦罗卜旺布、敦罗卜喇什、渥巴锡等8位汗带领部众艰难创业和勤奋努力, 土尔扈特的人口及社会生活等方面都有一定的发展。

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土尔扈特迁居伏尔加河流域后,仍与故里保持着各种联系。顺治三年(1646),土尔扈特汗书库尔岱青等亲自赴西藏拜见五世达赖喇嘛,进行各项佛事活动。顺治十二年(1655),书库尔岱青派遣使臣向清廷进呈表贡。顺治十二年(1657),罗卜藏诺颜等派遣使臣向清廷进呈表贡,经清廷特许在归化城开展贸易,并赴青海、西藏熬茶和礼佛。康熙三十七年(1698),阿玉奇汗侄子阿拉布珠尔及其母亲等人,经清廷允准,进藏熬茶拜佛。康熙四十八年(1709),阿玉奇汗特遣萨穆坦等人到北京进贡,受到康熙帝接见和宴赏。乾隆二十一年(1756),敦罗卜喇什派遣吹扎布等人入觐纳贡,乾隆帝在避暑山庄接见宴请并赏赐。与此同时,清廷也先后两次特派官员到土尔扈特汗帐颁布敕谕和赏赐物品,以表达对土尔扈特部众的关心和慰问。康熙五十一年(1712),特派侍读学士衔殷扎纳、郎中纳延、主事衔图理琛、护军校雅图、五品官舒格等员组成的使团,随土尔扈特来使萨穆坦一行前往,向阿玉奇汗转交了康熙帝的敕书和赏赐物品,而阿玉奇汗也十分热情地接待以殷扎纳为首的清廷使团人员。雍正七年(1729),清廷再次特派副都统满泰等员出使土尔扈特汗帐,向土尔扈特汗车凌端多布转交了雍正帝的敕书和赏赐物品,并受到了土尔扈特汗车凌端多布等的款待。

乾隆二十六年(1761),土尔扈特阿玉奇汗的曾孙,敦罗卜喇什之子,年仅19岁的渥巴锡继承汗位。因无法忍受沙皇俄国的暴政和强权,于乾隆三十五年(1770)秋冬,渥巴锡汗与策伯克多济、巴木巴尔、舍楞等台大台吉商定率部东归故土。不久,他们率领部众近17万人启行,一路浴血奋战,历尽艰辛,经过半年多时间,于乾隆三十六年(1771)五月底到达故土时仅剩7万人。清廷获悉土尔扈特归来的消息后,即刻着手办理接纳安置事宜。首先是从各地调拨粮食、衣物、牲畜及银两等物资接济;其次是乾隆帝在避暑山庄召见渥巴锡、策伯克多济、舍楞等首领人物,除筵宴赏赐外,分别赐封渥巴锡为乌讷恩素珠克图旧土尔扈特部卓里克图汗、策伯克多济为乌讷恩素珠克图旧土尔扈特部布延图亲王、巴木巴尔为乌讷恩素珠克图旧土尔扈特部锡呼勒图郡王、默们图为乌讷恩素珠克图旧土尔扈特部济尔哈朗贝勒、舍楞为青色特奇勒图新土尔扈特部弼里克图郡王;再次是指地驻牧,编设盟旗,妥善安置。渥巴锡部众驻牧于珠尔都斯,编设四旗,设一盟长,称乌讷恩素珠克图旧土尔扈特南部落;策伯克多济部众驻牧于和布克赛尔,编设三旗,设一盟长,称乌讷恩素珠克图旧土尔扈特北部落;巴木巴尔部众驻牧于库尔喀喇乌苏地方,编设二旗,设一盟长,称乌讷恩素珠克图旧土尔扈特东部落;默们图部众驻牧于精河一带,编设一旗,设一盟长,称乌讷恩素珠克图旧土尔扈特西部落;舍楞部众驻牧于科布多、阿尔泰地区,编设二旗,设一盟长,称青色特奇勒图新土尔扈特部落。其中旧土尔扈特南、北、东、西4部落,分别归喀喇沙尔办事大臣、塔尔巴哈台参赞大臣、库尔喀喇乌苏领队大臣和伊犁将军管辖,同时由伊犁将军总统管理旧土尔扈特4部落,而新土尔扈特部落归科布多参赞大臣管辖。这样,东归故土的土尔扈特诸部众,经过如此指地安置后,就世代植根于各自的游牧地方,迄今繁衍生息于自己所热爱的土地上。

在清廷与额济勒河土尔扈特相互交往,接济安置东归土尔扈特,以及在日后的管理过程中,形成了一定数量的公文档案。这些档案主要为中央和地方官员进呈的奏折,且绝大部分系用满文书写,其中不乏关于和布克赛尔土尔扈特历史的档案。

二、和布克赛尔土尔扈特满文档案的内容

在中国第一历史档案馆所藏清代档案内,有关和布克赛尔土尔扈特历史的满文档案近千件,起止时间为乾隆三十六年(1771)三月至光绪三十二年(1906)十月,长达135年时间。主要是伊犁将军、塔尔巴哈台参赞大臣、伊犁参赞大臣、乌鲁木齐都统、哈密办事大臣、定边左副将军、驻藏办事大臣等官员的奏折及其随折进呈的各种附件;其次是这些官员发给军机处的咨呈、以及彼此之间相互发送的咨文。这些档案所记载的内容,涉及方方面面,极为丰富,现归纳介绍如下:

1. 打探消息。主要反映:乾隆三十六年(1771)二月底,俄罗斯派人到科布多所属卡伦来索还土

尔扈特时,参赞大臣书景阿获悉土尔扈特部众出走的消息,呈报乌里雅苏台将军(又称定边左副将军车)和伊犁将军;三月十一日,署定边左副将军车布登扎布首先具折奏报,土尔扈特抢掠俄罗斯两处驿站后出走,不知其人数和去向,理应加以打探消息;四月初九日,伊犁将军伊勒图具折奏报,听闻土尔扈特出逃来归,除继续探听消息外,理合预先筹办是否接纳的相关事宜;乌里雅苏台将军和伊犁将军都先后选派官兵到阿勒泰乌梁海、唐努乌梁海游牧及哈萨克草原打探消息,以及伊犁将军伊勒图从哈萨克汗阿布赉处探到的土尔扈特人数、首领、去向等情况。

2. 准备接迎。主要反映:乾隆帝接到署定边左副将军车布登扎布、伊犁将军伊勒图所奏土尔扈特将要东归故土的消息后,数次颁降谕旨,命令有关地方官员备办迎接安置事宜;土尔扈特台吉策伯克多尔济率领部众首先行抵伊犁河南边的察林河,遇见奉命前去探听消息的侍卫,策伯克多尔济派人随之前去见伊犁将军,对伊犁将军所提问的土尔扈特回归起因、经过及汗位继承等问题一一作答;伊犁将军委遂派官员迎接策伯克多尔济,查看其部众人数、接济口粮、编队前往伊犁河北岸;策伯克多尔济等人给乾隆进献物品、赠送伊犁将军以礼物,以及派员护送策伯克多尔济等人赴避暑山庄觐见,途经各地官员接待等情况。

3. 接济安置。主要反映:土尔扈特部众初到伊犁地界时的困苦情形及其人口数目;从各地调拨大量物资接济,并将特别贫困人众暂交伊犁厄鲁特等营官兵赡养;土尔扈特人众按渥巴锡、策伯克多济、巴木巴尔、默们图、舍楞分成五部,分别划给游牧地方,先后遣往各自牧地安置,其中策伯克多济部众永久驻牧于和布克赛尔,委派官员暂驻牧地照管有关事务,以及策伯克多济等人感谢拨给接济物资和划给牧地等情况。

4. 编设盟旗。主要反映:先前迁居额济勒河流域的土尔扈特作为旧土尔扈特,按其东归时的渥巴锡、策伯克多济、巴木巴尔、默们图各部众及其分别驻牧地区的方位,依次划分南、北、东、西部(或称路),分置四盟,各设盟长、副盟长1人;按各盟人口数目的多少编设旗,南部盟为4旗、北部盟为3旗、东部盟为2旗、西部盟为1旗,每旗各设扎萨克1人、协理台吉1人,颁给盟长和扎萨克用满蒙文镌刻的官印;以及各盟旗编设牛录和设置管旗章京、副章京、佐领、骁骑校、小领催、什长,并规定各佐领下丁每三年一次比丁等情况。

5. 放牧种田。主要反映:调拨伊犁、塔尔巴哈台、商都达布逊诺尔、达里冈爱等官牧厂及伊犁厄鲁特、察哈尔营兵丁捐助的牲畜,台吉按其大小、属众按其人口多少,分给牲畜牧放繁殖;土尔扈特人众动用剩下的骆驼和马匹,到伊犁、塔尔巴哈台换取牛羊;策伯克多济动用自身的俸银购买牛羊,分给部众牧放接济生计;由官拨给农具、籽种开垦种田,派绿营官兵教习耕作;历年种田亩数、品种、长势、收成及其储存、分发食用;选派工匠给打磨石碾,农田遭受蝗灾自救,以及土尔扈特部众生计恢复后停止指令性种地等情况。

6. 封爵授官。主要反映:土尔扈特东归之初,渥巴锡、策伯克多济、巴木巴尔、默们图、舍楞等首领受封汗、亲王、郡王、贝勒、贝子、公等爵位;和布克赛尔土尔扈特亲王策伯克多济故后,其弟奇哩布承袭,不久此亲王爵被允准“世袭罔替”;自奇哩布之后,车凌乌巴什、恩克济尔噶勒、策林喇布坦、洞克噜布车得恩、鄂罗勒默扎布等6位亲王的承袭,以及和布克赛尔土尔扈特历任辅国公、头等台吉等世职的承袭,选拔补放盟长、副盟长、扎萨克、协理台吉等官员情况。

7. 职官礼仪。主要反映:和布克赛尔土尔扈特亲王、盟长、副盟长、台吉等员受赏谢恩、进贡物品;赴伊犁、塔尔巴哈台向将军、参赞大臣请安献礼,将军、参赞大臣接待宴赏;每逢皇帝、皇太后、皇后去世,亲王、盟长等服孝,拿出银两物品,召集游牧地方喇嘛念经,以及亲自到塔尔巴哈台向参赞大臣请求在城内寺庙进献银两物品举行法会,参赞大臣每次都婉拒等情况。

8. 婚姻嫁娶。主要反映:亲王策伯克多济婚娶科布多杜尔伯特王车凌乌巴什属下厄鲁特台吉达巴之女为妻;副盟长奇哩布之妻赴科布多杜尔伯特王车凌乌巴什游牧为其子说亲;和硕特贝勒德勒克乌巴什赴土尔扈特亲王奇哩布游牧接亲;照土尔扈特盟长阿克萨哈勒所请准其属众与伊犁等地察哈尔、

厄鲁特结亲;土尔扈特亲王车凌乌巴什赴科布多迎娶杜尔伯特贝勒巴桑之女为妻;四等台吉阿咱拉迎娶哈喇沙尔和硕特贝子布彦楚克之女为妻;副盟长恭格车凌前去哈喇沙尔和硕特贝子鄂济尔游牧娶亲;土尔扈特亲王车凌乌巴什娶哈喇沙尔和硕特贝子玛策林之妹为妻;亲王恩克济尔噶勒娶科布多和硕特台吉海尔图之女为妻等情况。

9. 赐恤致祭。主要反映:在亲王、辅国公、盟长、头等台吉及其妻子、母亲亡故后,按其品级分别赏赐抚恤银两,委派官员携带物品到游牧致祭,以及患病期间派医诊疗、赏给药品等情况。

10. 年班朝觐。主要反映:土尔扈特汗、亲王、郡王、贝勒、贝子、公、扎萨克台吉、闲散台吉等年班朝觐的各项规定,定期修订年班朝觐班次,编排各班次朝觐人员名单,根据出痘未出痘情况分别遣往京城和避暑山庄朝觐,委派官员往返照料护送,途经各地方官员迎来送往,以及朝觐受赏谢恩等情况。

11. 赴藏熬茶。主要反映:土尔扈特东归之初,乾隆帝即谕令有关官员,允准其首领派人赴藏熬茶;汗渥巴锡、亲王策伯克多济等首次派人赴藏熬茶,沿途委派官员照料护送;制订土尔扈特各部派人赴藏熬茶章程,规定派遣年限、人员数目及随往留藏学经人员范围、数目;历次遣派赴藏熬茶人员名单、数目、往返时间,沿途派员照料护送,以及在西藏各寺庙熬茶发放布施银两数目等情况。

12. 喇嘛事宜。主要反映:土尔扈特亲王策伯克多尔济请求在游牧地方修建寺院,经伊犁将军奏准委派工匠于原有旧寺旁新建十二间房、院墙、大门,设案供佛,作为本地僧俗人众念经拜佛之场所;从西藏延请堪布喇嘛赴其游牧诵经,并到期后返回西藏;亲王、台吉等人子弟请求出家,经奏准发给度牒充当喇嘛;从亲王、台吉等员弟子及喇嘛内,择优挑取额定人员,派往西藏学习经文和技艺;塔尔巴哈台官寺喇嘛的设置及其年支钱粮数目;每逢皇帝、皇太后、太后治丧期间,召集游牧地方喇嘛等念经等情况。

13. 审理案件。主要反映:查办审理土尔扈特偷盗厄鲁特牲畜、哈萨克偷盗土尔扈特牲畜、土尔扈特与哈萨克相互偷盗牲畜案件;查拿审办逃人及容留逃人案件;申明处理管旗章京散齐尔控告土尔扈特亲王奇哩布,以及土尔扈特喇嘛萨麦林造谣惑众、哈喇沙尔土尔扈特贝子恭坦妄言塔尔巴哈台土尔扈特欲逃回俄罗斯等案件情况。

除以上归纳的几方面内容外,还有涉及土尔扈特亲王策伯克多济部众东归驻牧和布克赛尔之初,派人到乌陇古河捕鱼,又到伊犁、塔尔巴哈台、库尔喀喇乌苏及乌梁海等地贸易,设法解决生计问题;亲王、台吉及其女眷赴其他土尔扈特、和硕特游牧探亲、拜佛、就医;禁止和布克赛尔土尔扈特与哈萨克相互贸易及商贾到和布克赛尔土尔扈特游牧经商;在本游牧地界安设卡伦,派人驻守,防范盗贼;同治年间阿古柏入侵发生战争后,土尔扈特亲王策林拉布坦等请求派兵出征、捐助军马,以及安设台站接应出征官兵等情况的文件。

三、和布克赛尔土尔扈特满文档案的价值

清代和布克赛尔土尔扈特满文档案绝大部分都保存于满文奏折类档案中,属清朝官员在处理公务过程中形成的公文,具有原始性、客观性、可靠性和系统性,是第一手史料,对历史研究而言,更具有其他相关资料无法替代的价值。

首先,有助于清代和布克赛尔土尔扈特历史的宏观研究。史料是历史研究的基本依据,要开展历史研究工作,必须从史料的发掘、收集和整理着手,这是历史研究工作的基本程序和规律。若没有相应的史料作为保证,则任何历史领域的研究工作就无从开展。有关和布克赛尔土尔扈特史料,在清代官修史书、地方志、私人著述以及碑刻中都有所记载,但其数量和内容都极其有限,与清代满文奏折类档案中所保存的史料相比,可谓微乎其微。目前仅从满文录副奏折内查到的有关档案史料就有 700 余件,时间跨度达百余年,内容极其丰富,涵盖和布克赛尔土尔扈特的东归安置及其以后的政治、经济、司法、宗教及习俗等社会生活情况,而且所反映的内容,在汉文档案和其他文献内鲜有记载,具有

独特性和唯一性,是十分稀见的原始史料。另外,在这部分档案史料内,仅有 7 件档案曾编入《满文土尔扈特档案译编》一书公布过,其绝大部分未曾公布和被学界利用,均属首次公布,新鲜且翔实,是十分珍贵的史料。因此,全面开发利用清代和布克赛尔土尔扈特满文档案,无疑会帮助推动清代和布克赛尔土尔扈特历史宏观方面的研究。

其次,有助于清代和布克赛尔土尔扈特历史的专题研究。档案史料与其他文献史料相比具有很强的系统性,围绕某一问题,往往形成数件,甚至十余件或上百件的文件,能够系统反映某一问题的起因、发生、变化和结果。也就是说,档案史料的详尽程度远远胜过其他文献史料,对历史研究具有十分重要的作用。清代和布克赛尔土尔扈特满文档案史料,也同样具有这一共性。如:有关封爵授官、职官礼仪、恤典致祭、年班朝觐、赴藏熬茶等方面,都有比较系统的一定数量档案。相信通过这些档案史料的开发利用,足可开展清代和布克赛尔土尔扈特历史不同方面、不同层次的专题研究,从而将会促进清代和布克赛尔土尔扈特历史的深入开展。

再次,有助于开拓清代和布克赛尔土尔扈特历史研究的新局面。历史研究是一门传统学科,研究领域十分广泛,无论是研究的方法,还是研究的领域,都需要不断的探索和开拓,从而推进历史研究向前发展。从目前清代和布克赛尔土尔扈特历史研究的现状来看,很少见有专题学术文章,相关专著更是罕见,只有在研究卫拉特、土尔扈特历史专著或土尔扈特东归历史文章内才有所涉及,但大多局限在东归及东归初期的历史,很少涉及东归安置以后百余年的历史。究其原因,完全可以断言是因为缺乏史料。有关清代和布克赛尔土尔扈特满文档案的开发利用,正好可以解决目前研究清代和布克赛尔土尔扈特历史所面临的最大困扰和根本问题,为学界提供比较系统且详细的新鲜史料,帮助开创清代和布克赛尔土尔扈特历史研究的新局面。

同时,在此需要指出的是,清代和布克赛尔土尔扈特历史的满文档案,除对和布克赛尔土尔扈特历史研究有价值外,还对土尔扈特东归史、西北边疆史以及清代盟旗制度、民族关系、宗教文化、区域经济等方面研究具有一定的参考价值。

为了充分发挥清代和布克赛尔土尔扈特满文历史档案的研究价值,中国第一历史档案馆满文处与新疆和布克赛尔蒙古自治县委史志办合作,从 2009 年底开始,由中国第一历史档案馆保存的 18 万余件军机处满文录副奏折内挑选出有关和布克赛尔土尔扈特奏折及其附件共计 764 件,其中正件 714 件、附件 50 件,满文 743 件、满汉合璧 6 件、汉文 21 件,而后着手开展编辑和翻译工作,通过整整 3 年的共同努力和辛勤劳作,至 2012 年底最终完成了所有编辑和翻译工作,形成书稿近 60 万字,冠以《清代东归和布克赛尔土尔扈特满文档案全译》书名出版发行,以便于诸位学仁的查阅利用,促进清代和布克赛尔土尔扈特历史及西北边疆史地的研究。

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Summary Remarks and Contents

The settlement of dzungars religious believers' tea donation in Tibet in 12 years of Qianlong

..... **Lv Wenli**

In 12 years of Qianlong, dzungars' leader Galdan Cering died. His son Dowar jina namgyal inherited the throne, and requested for the Qing Government once again allowing him to send emissaries to Tibet to cross his father. The Qing Government approved his request. So dzungars once again held tea donation in 12 years of Qianlong after successfully held tea donation in 8 years of Qianlong. The paper on the basis of related papers, takes the related records of Military Confidential Administration's Manchu "Yishi Archive", "tea donation Archive" and "Compilation on Xinjiang Historical Manchu Archives in Qing Dynasty" as the center, detailed studied dzungars tea donation's process, the trade in Qing dynasty and dzungar, and dzungars' alms in Tibet. Through these research, we can observe the triangular relationship of the Qing government, dzungar and of Tibet from tea donation.

A Study on the vassal relationship between Dzungars and Kazakhs **Zhao weibin**

The vassal relationship between Dzungars and Kazakhs is a problem worth discussing. This thesis analyses and discusses the vassal relationship between two by the historical document.

The religious factors in Torghuts' Return **Lubenzhaxi**

Torghuts' Return is a heroic epic. In the more than 140 years from west migration to east back, they always love my own hometown, passed on their religious culture generation to generation. Keep in touch with Eastern Mongolia tribal. In particular, They never break contact with Tibetan religious. Tibetan religious not only does not weaken their national identity, but also becomes the important factors in east back.

A Textual Research on the Issue of Legitimism between Ariqböke and Hubilai **Aorigele**

There are a large amount of researches were done in the Mongolian history research circle, on the strive for throne between Ariqböke and Hubilai, the process of several wars happened during the strive, and the nature of such a strive and even its impact on the Yuan Empire. However, scholars hold different views on the issue of legitimism between Ariqböke and Hubilai, and still keep on arguing without end. On the basis of research findings by predecessors, the author did a textual research on the issue of legitimism between Ariqböke and Hubilai starting with the issues such as, the ancient Mongolian rules and regulations of gathering, the inheritance of imperial jade seal, and the Mongolian high-ranking officials' inclination on the issue of legitimism between Ariqböke and Hubilai.)

Hobuksar Tuerhute Manchu archives in of Xinjiang and it research value **Wu Yuanfeng**

Hobuksar Mongol autonomous county is located in the North of the tianshan mountains in Xinjiang and Northwest of junggar basin. In the qing dynasty's official files, it is called Huobokesaili. It is managed by Yili General, and it directly under the jurisdiction of the Grand Minister Consultant of Tarbaghatai. After Tuerhute return from the volga river valley, some were placed in Hobuksar. They settled from generation to generation, and become permanent residents of the local. The Qing dynasty Manchu archives in the First Historical Archives of China saves a lot of files about Hobuksar Tuerhute Manchu archives. The archives content the news of the return, the readiness of meet, Support and placement, the arrange of Meng, Qi, official position's award, officials' etiquette, marriage, pension and sacrifice, the annual tribute, tea donation to Tibet, the related things about Lama, and the trial. The archives are natural formed in Qing government's handling of official business process. So the archives has the primitiveness, objectivity, reliability, and systemic, and it is the first-hand historical materials. It has the irreplaceable value of the other related

information for historical research.

On Hobuksar Tuerhute's tea donation to Tibet in Qing dynasty Guo Meilan

In late Ming and early Qing Dynasty, Oirad Mongolian nomadic in northwest region is divided into four tribes: Junggar, Tuerhute, Dorbet, Heshuote. Because the tribes competed for the grassland, Tuerhute selected westward migration and settled in the volga river valley. One hundred years later, Tuerhute Mongolian returned to China after a series of war under Wobaxi's leadership in Qianlong 51 years. The Qing government is very concerned about and attended Tuerhute, and gave pension support to the people of back home through hardships, and specified the land for resettlement. Then Qing government arranged Tuerhute leader to tribute in Summer resort, and settled tea donation to Tibet. About Tuerhute's tea donation to Tibet, after Tuerhute return Qing government made arrangements for the first time. Just because the past master data is not much and the emphasis of the research are different, Tuerhute's tea donation to Tibet has been neglected until now. It led to the blank in the research of history.

On the Manchu Edict that Kangxi gave Tuerhute Ayuqi khan Altanochir

In Kangxi 51 years, the Tulichen mission of Qing dynasty was sent on a mission to the kalmyk Mongol khanate according to imperial edict. In June Kangxi fifty-three years, the mission arrived in Manutuohai of the volga river basin, and issued imperial edict to Ayuqi khan. This is an important historical events in the relationship history of Qing dynasty and the kalmyk Mongol khanate, even Qing dynasty and Russian relations. This paper studied the Manchu Edict's related history and characters, and had a detailed textual research based on the Manchu Edict's Latin transliteration, Latin transliteration, annotations, research. In the process of research, the author adopted philology's research methods, and had textual research combining historical facts.

On Xinjiang provincial government's national cultural policy from Republic of China Archive Gereletu

This paper analyzed Xinjiang provincial government's policy of national culture during the period of the republic of China on the basis of Hejing county Xiemierqubademu village's villager Niman's petition to the government about improvement of the Mongolian women's clothing in 1941 in "the Archives of Modern Xinjiang Mongolian History".

A preliminary study on "the the Biographies of Cebo Dao Er—ji Nuoyan" Kanaru, Cairendaoerji

The materials of Todo Mongolian "the the Biographies of Cebo Dao Er—ji Nuoyan" has some literature reflecting Cebo Dao Er—ji Nuoyan's stories. After it was found, the author preliminary explored the book's history and literature features and characters. The author also determined the book's literature value. This book provides the researchers with first-hand information text.

A Review of Researches on The Black Lama Du Shanshan

Abstract: At the end of nineteenth Century and the early twentieth Century, the Black Lama, Dambijantsan was such an active man in the western frontier of China but disappeared after 1923. His story was recorded by numerous west China adventurers, which initiates many other researches on him. This article sorts out these records in 1890s—1930s and reviews those researches on Dambijantsan.

On the Mongolian Place's Structures and Semantic Meanings Jia Xiru

Qinghai is a multi-ethnic populated place, ethnic culture collision, blend in here, formed the unique cultural phenomenon of "You win to have me, I win to have you". Mongolian Places reflect the characteristics. From Mongolian Places' naming and its history, culture significance, We not only can explore its language features, and more can explore its history and national psychological traits.