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西部蒙古研究

西部蒙古论坛

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Summary Remarks and Contents

Simple Research of Wasteland Reclamation in the Khovd of Qing Dynasty

..... **Buyanchogto Wang Guojun**(003)

Abstract: Khovd is one of the most important border town in the Qing Dynasty. The Qing government attached great importance to the wasteland reclamation in the Khovd . From the central to local governments establish a set of perfect management mechanism. To regulate each link of garrison soldiers' picking, cultivation, harvest, storage and others. To ensure the normal operation of the wasteland reclamation in the Khovd, it played an important role in the victory over Junggar and governance borderland. The garrison not only created Khovd but also avoid Uliastay abandoned.

Research on Oyrat Tribes head Quduqa **Wei Shuguang**(009)

Quduqa was Oyrat Tribes' head in the late 12th Century and early 13th century. He surrendered to Chinggis Khan when his allies Jamuq of Jadaran and Tayan Qan of Naiman Tribe failed. He helped Chinggis Khan to eliminate the remains of Merkit Tribe and conquest the people lived in the wood. He implemented marriage with Chinggis Khan's family

A study on the Whereabouts of Neici Toyin I's Disciples **Wang Jia**(015)

Neici Toyin I has substantial impact on East Mongolia Buddhism in late Ming and early Qing Dynasty. According to Lifanyuan Manchu documents, the disciples of Neici Toyin I have lived together and keep close relationship with up - East Mongolians while they are controlled by government. And it's a key to recognize Neici Toyin II and help him to spread Buddhism and achieve political status.

On Transcription of the Hexi Tripitaka in Hangzhou in the Yuan Dynasty **Cui Hongfen**(020)

Hangzhou was once the political, economic and cultural center of Five Dynasties, Song dynasty. Its Buddhism was very flourish, printing industry was developed. After the Southern Song Dynasty perished by The Yuan Dynasty, Hangzhou was still the Holy Land of Buddhist culture. The ruler set up Xingxuanzhengyuan to manage Hangzhou's Buddhist affairs. The Yuan Dynasty transcribed "the Temple of Universal Peace" that also called "Hangzhou Zang", Hexi Tibetan Tripitaka, Tibetan Buddhist Sutra successively. These activities played a positive role in Buddhism's spread and buddhist texts' pop. Hexi Tripitaka is Xixia Characters Tripitaka. In 1227, Mongolia army perished the Xixia Dynasty. After that, the Xixia Dynasty's land was called Hexi. Hexi Characters is Xixia Characters. The Hexi Tripitaka's Transcription is great event in the history of Buddhist Transcription. The paper demonstrated the place, members and version of Hexi Tripitaka's transcription in Hangzhou. Then demonstrated Hexi Tripitaka's batch number. In the demonstration, the author mainly used unearthed material of the Buddhist Scriptures' prayers and inscriptions, and combined with other materials,

The Folklore Research Methods on the Mongolian Agricultural Village and for Its Enlightenment - taking the Yantaiyingzi village as the case

..... **Wang Zhiqing**(033)

The study on village has become an important field of folklore research in recent years, it should show the subject characteristics and its own research paradigm. This essay took a Mongolian village of the western Liaoning as the case and the cultural change as clew to research the villagers' behavior by everyday observation and to probe into the research methods on the Mongolian villages or the ethnic group. The academic pursuit of this research is to write an Ethnography With the awareness of the problem and to provide the reference for the Folklore academia in village research.

The Research Overview on Qinghai Mongolian folk Culture in the Change of Society and Culture

..... **Tana Senge**(043)

Since the Mongolian folk entered the Qinghai area in the 1220 s, they have experienced more than 700 years' history. Qinghai Mongolian folk's customs retains the essence parts of ancient Mongolian folk culture. But the current customs of Qinghai Mongolian folk are not only different from Inner Mongolia and Mongolia's Mongolians, but also different from Mongolians in Xinjiang. Qinghai Mongolian folk formed a unique cus-

toms. The academic community has discussed completely on Qinghai Mongolian folk's customs, and has obtained certain achievement since the reform and opening policy. The paper introduced the general situation of Qinghai Mongolian folk customs' research according to the papers published in Chinese, combed and summed up the study's status and characteristics. Against the existing problems, the author putted forward the immature conclusion. The author hopes to promote the further study of Qinghai Mongolian folk customs

A Study on Mongols' Oboo Sacrifice Custom Fan Yong Zhen Eerdenqiige(048)

The Oboo Sacrifice in the Mongol Plateau is originated from nature and ancestor worship of the Shamanism in the north ethnical groups. Over the long lasting social evolution process, it carries the spiritual demands, awfulness to the great nature and worship of ancestors. While inheriting their ancestors' custom of Oboo Sacrifice, the Mongolian has formed their own method and procedure. After the introduction of the Tibetan Buddhism into Mongolian areas, there are many Buddhism factors been introduced to the Oboo Sacrifice, in particular, the replacement of blood sacrifice with grain sacrifice is a major reform of the Buddhism to the Oboo Sacrifice of the Shamanism. From the analysis of many references, the Oboo Sacrifice is a traditional sacrifice of the north ethnical groups of the grassland. The main purpose is to pray for the rain, meanwhile, it has the deeper meaning of worship of the heaven, the earth and ancestors. It also include other culture indications, such as pray for ecological balance, prosperous of human beings and animals, promote harmonious coexistence between human and nature.

On the Sacrificial Rite of Dali Lake Winter Fishing Qin Bo(054)

The sacrificial rite of Dali Lake winter fishing presents two forms of folk sacrifice ceremony and official sacrificial ceremony in the context of economic development. The two sacrificial rites' worship purposes are different, but run parallel, develop respectively. They both deepen the Mongolian cultural memory. The official sacrificial rite was a new rite built up under the official operation, but it shows more strong development momentum. The paper analyzed the social background of official sacrificial rite's construction based on the introduction of two sacrificial rites.

The Road of Xiao Family's Seeking roots Xiao Wenxue(059)

The Jackchin's social system and history B. Batubayar(072)

The paper discussed Jackchin's social system, administrative evolution, princes and dukes, and explored the historical reasons of Jackchin settled in Xinjiang based on historical documents and archives.

A Study of the Ethic Consciousness of Ancient Mongolian Wrestling Choktu Wulantuyaa(081)

Based on proverbs, narratives and historical materials, this paper states the ethic consciousness of ancient Mongolian wrestling and analyzes its effects to the wrestling sports.

On the Narrative Poets of Mongolia Katu(089)

The paper introduced the epic sung by folk artists in Uriankhai, durebet, Bayate and other tribes of Mongolia systematically from singing style, the process of learning epic, and folk artists' Artistic life.

Study on the Characteristic of Hell in Mongolia literature Qilimuge(107)

Mongolia literature contain five hell parade stories. These stories say that the major character came into the hell by chance and view the bottom of hell carefully. Through the description of the bottom of the hell and its cruel tortures, publicize the retribution of good and evil in Buddhism. This paper describes hell parade stories from three aspects, such as came into hell, adjudgment of king of hell and parade the bottom of hell.

Expounding academic value of Jangar texts 1 to 4 Jin Hua(113)

This paper has evaluated that Taya collated and transferred Jangar academic texts 1 to 4, including Juunai's handwritten copy of Jangar, Jangar of Torgut tribe in khvr khar - Usun, Twenty - three chapters of Jangar evtempotliged by Arimpil and Ten chapters of Jangar evtempotliged by Obulai. In the progress of the epic collated and transferred, the author was faithful to the raw material, recorded and published scientifically, and embodied the principles and spirits of sorting and collecting epic texts and scientific information. The collating method of academic text is important academic value, which takes such certain impacts and practical experience to sorting and collecting folklores and heroic researches.

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Journal of Western Mongolian Studies is an academic journal which is managed and supervised by Xinjiang Federation of Social Sciences and which is edited by the Section of the Oirat Mongolian Culture. It aims to publish the academic papers by scholars of Mongolian studies and relative fields, and the papers may be in either Mongolian language or Chinese language. The Journal is distributed to China and other parts of the world. The Journal not only publishes papers of Mongolian studies and the studies in related fields, but also publishes papers about the social, economic, law, history, geography, religious cultures, arts and literature, language and linguistics and history of ethnic relations of the Oirat Mongols of West China (Xinjiang, Qinghai, Gansu West Inner Mongolia) and it also publishes the research results on the social-economic development of the Mongolian societies in the contemporary times.

The Western Mongols inhabited in West China, have their great influences on the histories of the ancient Western Regions and Central Asia and the Western Mongolian studies will certainly involve many other ethnic peoples and neighboring countries. Therefore, the participation of scholars in the studies from China and abroad is necessary, which will be in no doubt to the scholars of multi-disciplinary subjects. And we sincerely expect contributions from scholars of both China and foreign countries and subscription is greatly welcome.



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 (0991)7879742
 830002
 xbmgt@163.com
 新疆新华印刷厂
 乌鲁木齐市邮局
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