

西部蒙古论坛



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Summary Remarks and Contents

Different Attitudes of the Jin and Yuan Rulers towards the Monarchs and Ministers

of Song Kingdom after Their Subjugation····· Ren Chongyue(003)

In 1127 AD, the Kingdom of Jin destroyed in the Northern Song Kingdom, and Emperor Huizong, Emperor Qinzong of the Song Kingdom and their harem were captured and went north; in 1279 AD, the Yuan ruined the Southern Song, and Emperor Zhao, Empress Dowager Xie, Empress Dowager Jin and ministers were also captured and brought to Shangdu (now the North Bank of East Shanda River in Shuluun Khökh Banner in Inner Mongolia). The rulers of Jin were cruel and merciless to Emperor Huizong and others and persecuted them cruelly while after destroyed the Southern Song in 1279 rulers of the Yuan showed deep benevolence and compassionate attitude towards Emperor Gongdi and others, which formed a sharp contrast to the attitude of the Jin rulers.

The Governance of Guizhou Chieftains in Yuan Dynasty and Its Influence ··· XIAN Chenghai(014)

The Chieftain System is one of the main contents of the new development pattern after the Yuan Dynasty unified the north and the south, which reflects the local administration of the Yuan Dynasty has some characteristics different from the past. The Governance of Guizhou chieftains has great influence in the ancient history of Southwest China. After the fall of Southern Song Dynasty, the Yuan government carried out comprehensive governance on Guizhou chieftains from politics, military, economy, education and other aspects. From this, Guizhou chieftains changed obviously: dependence on and identification with the central government was further strengthened; traditional culture began to permeate into the interior of chieftain area. Generally, there are three reasons why the Yuan Dynasty attached importance to Guizhou chieftains: first of all, the mountains are high and the roads are dangerous, the power of ethnic minorities was very strong. Secondly, it was the bottleneck point on the postal track, being the intersection hinge of several important postal lines. Finally, there were large horse farms rich in state horses.

On the Establishment of Yili Garrison Administration in Qianlong Period····· FENG hui(022)

The establishment of the territory of the Qing Dynasty and the direct management of Xinjiang by the Qing government were marked by the establishment of the Ili military administration. In the days of construction of Yili military government, there were constant occurrences of large-scale illegal cross-border by Kazak Khanate and Burut Khanate. For this reason, the governance system of Xinjiang in Qing Dynasty was changed from the direct provincial system to the military government system, and the garrison arrangement in Yili was carried out, and developed from small to large. The eight banners and green camp settled down after

several adjustments, and the official setup and institutional system of combat status were retained to deal with all kinds of emergencies, all of which formed into special features of Xinjiang military government.

On the Mongolian Relief in Xinjiang during the Period of the Republic of China

..... **GUO Ruipeng(032)**

After the foundation of the Republic of China, the Mongolian people in Xinjiang also lived in dire situation because of natural and man-made disasters. At this time, the traditional relief of the Mongolian people was mainly for the relief of herdsmen, and began to focus on the relief of herdsmen, princes and lamas. With the help of successive provincial governments, the content of relief has diversified and penetrated into the fields of politics, economy, culture and education. Although have the limitations marked by the Republic of China era, the relief took on some modern atmosphere on the whole.

A Review of the History & Documents Unit of the Eleventh National Symposium on Oirat Studies

..... **Altanochir(038)**

Sponsored by Northwest University for Nationalities, and jointly organized by the Chinese Language and Literature Department of Northwest University for Nationalities and the Oirat Studies Professional Committee of Chinese Mongolian society, The 11th National Oirat Studies Academic Seminar was successfully held in Yuzhong campus of Northwest University for nationalities on 19th to 20th of September, 2020. More than 80 multi-ethnic old, middle-aged and young scholars from universities, scientific research institutions and all walks of life in Beijing, Dalian, Inner Mongolia, Xinjiang, Qinghai, Gansu, Hebei and other provinces and autonomous regions attended the seminar, and 76 academic papers were contributed. In addition to the keynote speech, the conference was held in two sub unites: historical documents and the literature and folk culture, in which 28 papers were related to historical documents. This paper summarizes the papers and speeches of the historical documents group of this conference.

Research of the Chinese-Minorities Bilingual Place Names in the Dictionary for Proper

Names of the Western Region **JINYan CHEN Shi-ming(043)**

Xinjiang has been a multi-ethnic, multi-language and multi-cultural region for a long time since ancient times. Han people and ethnic minorities live together and keep close contact with each other, influencing each other in language, social life, economy and culture, which have left a lot of Minorities-Chinese bilingual place names with humanistic characteristics and cultural deposits. Based on the comprehensive analysis and research of related ancient books and documents, this paper studies the names of Chinese and Uyghur, Chinese and Mongolian names in the Dictionary for Proper Names of the Western Region, a book composed in the days of Emperor Qianlong, and sum up the colorful cultural connotations of these names.

A Study on the Printing of Emperor Muzong's Instruction **ZHANG Xiaoli(050)**

After the death of the emperor in Qing Dynasty, the cabinet record hall had to compile the "record" and

“sermon”, among which the “sermon” had to be printed and published by the book office of Wuying Hall, stored in the palace and awarded to important ministers. In the existing archives of Wu Ying Hall’s printing office, data of “Imperial Sermon” of Emperor Muzong is the most complete one. Sorting out and studying these files can help us understand the participants, organizations, processes, expenditure and other information of printing Mu Zong’s instruction, and help us understand the operation mechanism of Wu Ying Hall’s printing office.

Investigation on the Status Quo of Thangka in Mongolia and Suggestions for Preventive Protection

..... **ZHANG Rui(063)**

Mongolian thangka is an artistic form of the thangka with Mongolian characteristics. In view of the status quo of thangka preservation in some regional museums and temples, the inheritance of intangible cultural heritage such as Mengsa style thangka, Mazong winding thangka, thangka mounting technology, we made some academic research into the Mongolian Thangka, and found there are some problems, such as the unsatisfactory preservation of Thangka, the difficulty of intangible cultural heritage inheritance, the lack of theoretical and systematic academic research or so. In order to create a good environment for the protection of tangible and intangible cultural heritage of Mongolian thangka, we put forward the preventive protection countermeasures and suggestions from three aspects of the technology inheritance mode and cooperative research to improve the academic level.

The Customary Practice of Offering Sacrifices to Oboo among the Oirat Mongolian People

..... **Namjil(076)**

Since ancient times, as a cultural practice, the worship of Oboo has become an important part of their whole ideological field, and occupies an important position in people’s spiritual world and affects their outlook on life, values and the world. After different historical periods, the custom of offering sacrifices to Oboo has finally become an integral part of the traditional culture and the spiritual pillar of Oirat Mongols. Based on the ancient Chinese literature, the author traces the earliest period of offering sacrifices to Oboo and the time of the sacrificial activities, divides the Oboo among Oirat Mongols into several types, and expounds the function, significance and sacrificial process of Oboo. The activity of offering sacrifices to Oboo is a social activity of a population. It has the function of unifying people’s thought and standardizing people’s behavior, ensuring social order, promoting the formation of people’s moral principles, and making a group of people’s ideology develop in the right direction.

Khökhnuur Mongolian Funeral Practice **Jivhulin(096)**

Funeral custom is a special social and cultural phenomenon. In the long process of historical development, Mongolian people have created a funeral culture with distinctive regional characteristics. This paper focuses on the funeral culture of Khökhnuur Mongols, who lives in the Qinghai Tibet Plateau, and discusses its

funeral types, process and cultural cognition.

A Three-Dimensional Transformation Perspective to the Epic Jangar: Comparative Study of Two Russian Versions of Jangar with the Introductory Lines of Jianger as an Example

..... **Urangowa(070)**

Based on Ecotranslatology, this paper makes a comparative analysis of the two Russian versions of the epic Jangar from the perspective of three-dimensional transformation of language, culture and communication, and discusses the gains and losses of the two translators' adaptive choice transformation in the process of translation, so as to provide new perspective for the future translation and research of the epic Jangar to take reference.

An Overview of the Mongolian Epic Aesthetics and Its Construction **Uyakhan(101)**

At present, the study of epic aesthetics is the main research object of Mongolian literary aesthetics, and the subject of ancient literary aesthetics and the main component of Mongolian literary aesthetics. To observe and study the artistic characteristics of epic from different angles is an effective way to interpret the study of epic at a deep level. This thesis tries to explain the general situation and problems of the study of Mongolian epic aesthetics, so as to discuss the general situation and problems of the study of Mongolian epic aesthetics.

Discussion of the Social Texture in the Mongolian Epic Shono Baatar **BAI Jinsuo(111)**

As a historical figure, Shono Baatar was the son of Tsewanrabtan, the leader of Zungarian Khanate during the 17th century to the early 18th century. His mother was Seterzav, the daughter of Ayuki Khan, the leader of the Turghut Khanate, far away by the Volga River. The real name of Shono Baatar is Lobsang Shono. Because of his social status and reputation, his heroic deeds are told by the people and composed into heroic epics (stories), which are widely spread in the Buryat Republic of the Russian Federation and Mongolia. This thesis is based on the three variants of the heroic epic Shono Baatar and makes a theoretical study of it from the sociological perspective. The heroic epic Shono Baatar is not only a compound heroic epic of the unity of opposites, but also a solo heroic epic of the unity of opposites.

On Mongolian Myths on Celestial Bodies **Tübshinbayar(117)**

This paper mainly discusses the unique thinking of Mongolian celestial bodies' myths, the origin, name, concept and worship of stars. The origin of the celestial bodies' myths reflects the relationship between the human and the nature. Mongolian myths symbolize human wisdom, intelligence, inspiration, faith, custom and so on, coinciding with myths among other peoples in the world. It also enriches and develops the world celestial bodies' myths with the unique thinking and characteristics of Mongolian people.