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副总编:贺朝霞

编辑:《西部蒙古论坛》编辑部
主编:奥其尔巴特
执行编辑:邢文娟

编辑人员:邢文娟
那次克道尔吉
加·音花

封面设计:邓伟民

通联及来稿:

地址:乌鲁木齐市黑龙江路
75号新界大厦B座20楼
邮编:830000
邮箱:xbmglt@163.com
电话:0991-5810267

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Summary Remarks and Contents

Annotated Translation of the History of Khökhnuur, I Lubenzhasi(003)

History of Khökhnuur is a piece of work written in Tibetan in 1786 by the famous Mongolian monk Sum-pa mKhanpo Yeshes dPal 'byor (1704–1788) at the request of Erdeni Chechen Boshogt Beise Tsojedorj, the great grandson of Güüshi Khan. This work accounted the historical course of Khoshot Mongols' rise and fall in Khökhnuur region. The term Khökhnuur used in this work did not amount to the current administrative division of Qinghai Province, but rather the entire territory of Qinghai region under the rule of Khoshot Mongols, including current Qinghai Province, Gannan Tibetan Autonomous Prefecture of Gansu, Aba Tibetan Autonomous Prefecture of Sichuan, and some parts of Ganzi Tibetan Autonomous Prefecture. The content of the work includes the history of Lake Qinghai, rulers from generation to generation, natural environment, and other things. Although the author was a religious figure, he had the gut to criticize fallacies and had his own unique views on events that occurred during this period. This work has extremely high value for studying the local history and ethnic relationships in the Tibetan regions of Qinghai, Tibet, Gansu, and Sichuan. It also has certain values for building a strong sense of community among the Chinese nation and strengthening communication and integration among ethnic groups.

A Study on the Ending of Empresses in Yuan Dynasty: Demotion to Dong-An Prefecture

..... **Orgil Urgumal(012)**

Emperors of the Yuan Dynasty had numerous empresses. As a dynasty founded by northern nomad people, Yuan Dynasty not only did preserve many customs and systems of the northern nomads, but also inherited many systems of the Empires in Central Plains. Among which, the system of empress taking charge of the government is the most typical nomadic regime system. Because of the legality of the system of empress taking charge of the government and the imperfection of the system of appointing the crown, the changes of the throne throughout the Yuan Dynasty were accompanied by bloody battles. During the Mongolian Empire and the Yuan Dynasty, the empresses who participated in the battle for the throne of Khan were the victims and almost hardly survived. During the Mongolian Empire and the Early Yuan Dynasty, they were punished on the spot according to the traditional Mongolian customs. While in the late Yuan Dynasty, a part of them were demoted to Dong An Prefecture and were even sentenced to death. Substantial changes appeared on the disposal system to empresses who participated in the battle for the throne during the Mongolian Empire and the Yuan Dynasty, which reflected the “Dualistic System” in the Mongolian Empire and the Yuan Dynasty, namely the game and blending between “Nomadic system” and “Central Plains system”.

A New Exploration of the Historical Facts and Significance of Phagspa's Conferment of Joyful

Vajra on Kublai Khan WANG Shuai(021)

Phagspa bestowed upon Kublai Khan, Princess Chambui, and others, the baptism of Joyful Vajra, which had always been of great significance in the development of Mongolian Tibetan political and religious relations. In 1253, Kublai Khan, who was tasked with managing Tibet, held a meeting with the leader of the Tibetan Sakya faction, Phagspa, in Mountain Liupan. This meeting was divided into two stages: the first

stage was direct negotiations in the form of dialogue, which ended in failure due to the harsh conditions proposed by Kublai Khan; the second stage was an indirect political negotiation under the guise of the Sakya faction's Joyful Vajra Summit, which ultimately succeeded and led to an alliance between the two. This set the direction for the later Yuan Dynasty to deal with religious and ethnic relations, which was a milestone in the spread of Tibetan Buddhism and the development of Mongolian Tibetan ethnic relations. It can be seen from this that religion plays a special role in shaping the sense of community among the Chinese nation.

A New Investigation of the Word Hanhai Seen in Travel to wes ZHANG Yongbang (028)

Hanhai is a Chinese word. It is not the name of a mountain, but a lake, the northernmost point Han army had got before 6th year of Yuan Shou (117 BC). Since the end of the Han Dynasty, the Chinese character for Hanhai shifted to another one to express it was a body of water. Later, Hanhai got the meaning of sea, desert, gobi, because the word Han (瀚/瀚) had the meaning of big, but all of these had nothing to do with the Hanhai (瀚海) which was recorded in Shiji (史记). And the Hanhai we found in Travel to West is the Mountain Khangai, it also has no link with the Hanhai which Huoqubing had ever climbed, but with the pronunciation of Mongolian word Qangyay.

A Brief Discussion about Jasi Bayatur's Name and Title Daichin (035)

Jasi Bayatur was the governor of Khökhnuur of Quśud Khanate in the late 17th and early 18th centuries. In 1697 he went to Beijing to make a pilgrimage to Emperor Kangxi and was bestowed upon the title Hoşoi Cin Wang. By analyzing the accounts in the autobiography of the Fifth Dalai Lama, this article verifies that Jasi Bayatur's real name should be Jamsu, and Öljeyitü Bayatur was the title given to him by the Fifth Dalai Lama, so Jasi Bayatur was only the common name for Öljeyitü Bayatur.

Gelug Sect of Tibetan Buddhism during the Rise of the Jungar Khanate CHEN Fulin (038)

In the early 17th century, the Gelug Sect of Tibetan Buddhism spread in Oirat Mongolia, with big influences on political, economic and cultural development there. At the early stage of its introduction, the Gelug Sect was adopted soon by feudal lords of the Jungar tribe, Oirat Mongolia. During the reign of Erdeni Batur and his son Senge, Tibetan Buddhism was consolidated day by day in the Jungar tribe as the feudal lords were expanding their influence by means of the Gelug Sect. By the reign of Galdan, the Gelug Sect was deeply rooted in the Jungar Khanate, serving as an effective ideological instrument for rulers to integrate all Mongolian tribes; meanwhile, the Gelug Sect, with the support of Jungar rulers, also rapidly expanded its own influence among the tribes of Oirat Mongolia.

Altan Khan's "Borrowing the Way" to Welcome Buddha and the Adjustment of the Ming Dynasty's Northwest Frontier Policy LI Hongjie (048)

In 1578, Altan Khan traveled to Qinghai to meet Sonam Gyatso, an eminent monk of the Gelug Sect, and the two sides met at Yanghua Temple. The actions of all parties before and after this meeting put great pressure on the northwest frontier defense of the Ming Dynasty. Based on a variety of historical materials, this article analyzes Altan Khan's westbound route and the mobilization of Ming Dynasty's troops along the border to peer into the defense of Gansu in the Ming Dynasty. At the same time, it also pointed out that Altan Khan's westward travel led to an imbalance in the power of Ming and Mongolia in the northwest region.

Khotogoits' Relations with Central Plains and Tibet (1600–1699) U. Amgalang Surgag (058)

Khotogoit tribe was located in the extreme northwest of Khalkha group and was a major force in the right

wing of Khalkha Mongolia. In the 17th century, Altan Khan of the Khotogoi tribe maintained close relations with the Central Plains and had close religious ties with Tibet. After the Ming Dynasty's acceptance of Altan's tribute, who was the leader of Mongolian Tumet tribe, Khotogoi people pretended to be Tumet people to trade with the Ming Dynasty. After the fleeing of Tenggis and the plundering of Baarin's people and livestock by the Chukhur, the Qing Court came to contact with Khalkha's leading figures. During the discussion between the two sides, Khotogoi leader Ombu Erdeni had been advancing and retreating together with Jasagt Khan of right wing. In 1655, after the successful negotiation between the two sides, the Qing government appointed Eight Jasags in Khalka, of which Altan Khan Ombu Erdeni Hong Tayiji was the Jasag who in command of Khotogois. The Khotogoi had a very close relationship with Tibet in politics and religion. The second Altan Khan Ombu Erdeni Hong Tayiji went to Tibet to pay homage to the Dalai Lama.

A Study on the Political Marriage between the Early Turkic and the Early Western Wei and

Northern Zhou Dynasties SUN Xinmeng(064)

Political marriage was an important way to exchanges and interactions between ancient political entities. The early Turks also established close political, economic and cultural relations with Western Wei and Northern Zhou through political marriage. Princess Changle of Western Wei and Princess Asina of Northern Zhou were among the princesses of this kind. By combing the relevant historical materials, this paper explores the background of Princess Changle's departure, the date of the marriage engagement between the Turk's Muyan Khan and the Taizu of the Northern Zhou Dynasty, the composition and identity conditions of the marriage envoys of Princess Asina, and the official marriage time between Princess Asina and the Emperor Wudi of the Northern Zhou Dynasty.

Mongyul kitad bičig-iyer qabsuruγsan tabun jüg-ün aquu ayalγu bičig, Qaišan(ed.1907)

Mongolian-chinese Dictionary Huh-baatar, translated by XiLin(070)

Mongyul kitad bičig-iyer qabsuruγsan tabun jüg-ün aquu ayalγu bičig is a Mongolian Chinese dictionary compiled by Haishan in the early 20th century. This paper makes a detailed study of the basic structure of the dictionary, the translation characteristics of Chinese entries and the modernity of Mongolian vocabulary.

Red date as Dee in Ordos Mongolian Food Culture: An Interpretation from Perspective of Food

Anthropology Urgumal Chasuna(080)

Food is the most important thing for the people. As the most basic premise of human life, food not only meets the needs of human survival, but also contains various cultural meanings. Based on the field investigation data, combined with the theory of food anthropology, this paper shows the phenomenon that red dates are regarded as dee in Ordos Mongolian food culture, and analyzes the Ordos Mongolian social culture hidden in red dates, so as to explain how red dates are used as dee and the cultural structure and symbolic meaning of the dee.

Wusu Field Work Report on Mongolian Wrestling Tradition Ts. Bat(087)

In 2022, Wusu Municipal Bureau of Sports organized scholars to launch a special field work on Mongolian wrestling tradition in the major territories where Mongolians live, including Ili Khasakh Autonomous Prefecture, Bortala Mongolian Autonomous Prefecture and Khovokhsair Mongolian Autonomous Count. The field

work deals with the terminology in wrestling, training approaches, opening ceremony, wrestling attire, wrestling tricks and the win-lose qualifications.

On Historical Cases of the Bayatut Clan in Alasha LekTsig Ündüs(101)

This article makes surveys and thus clarifications of the historical cases of the Bayatut clan in Alash such as clan origin, settlements, oral legends, celebrities and the Ovoo Sacrifice, with the help of documented sources and on-spot interviews with informants.

Khökhnuur Mongolian Folk Song Sanguine Horse of the Nariin Gobi Sülde(108)

Although the Khökhnuur Mongolian folk song Sanguine Horse of the Nariin Gobi seems to be an ordinary horse hymn, its content is actually a variant of the historical folk song about the deeds of the Oirat historical figure Lobsang Shono in the early 18th century. The Oirat folks call him Shono Baatar, and folk songs, legends, epics and other folk literature and art works about him are widely spread. All the Mongolian tribes in China, Mongolia, and Russia have its different variants. Like Amursana, Lobsang Tendzin, Galdan and other Mongolian historical figures, Lobsang Shono is a heroic image created by Mongolian folk literature and the protagonist in many Mongolian folk songs. The heroic deeds of the above-mentioned heroes, regardless of their own safety, for the happiness and tranquility of their hometown and the folks, are forever engraved in the hearts of the people and passed down from generation to generation to this day. This article mainly analyzes and interprets the artistic image of Lobsang Shono, the protagonist of the folk song Sanguine Horse of the Nariin Gobi, as well as its historical foundation and influence on later generations.

The Model and Evolution of the Story of the Archer Subduing Witch in the tales of Khasar and

Shono Baatar BAI Jinsuo(115)

This article analyzes the similar plot structures in the tale of Khasar and that of Shono Baatar and elaborates on the evolution laws of the plot. The article applies the theory and method of binary opposition to analyze the plot structure of the stories of Khasar and Shono Baatar, both subdued witch in historical literature and folk literature, and reconstructs the story model of Divine Archer Subdues the Witch. The story of The Divine Archer Subdues the Witch is a folk story composed of The Witch's Curse and The Divine Archer's Divine Shooting Behavior, which contains a binary and unified thinking. It was on the basis of the structure of The Story of the Divine Archer Subduing the Witch that stories of Khasar and Shono Baatar subduing the witch were generated. After integrating the narrative structure of Khasar into the story of Khasar subduing a witch, it was passed down in two forms e.g. written and oral inheritance, and evolved into the Legend of Khasar subduing a witch. The cursed tools and actions of witches in the Legend of Khasar Subduing Witches further connect the origin of terrain and place names, evolving into the legends of Sinaga Mountain and Sinaga Slope (Spoonlike Slope). The protagonist of the story, the divine archer, and the divine shooting skills of Shono Baatar coincide, and the protagonist is replaced by Shono Baatar, becoming the ending part of the epic of Shono Baatar. The protagonist of folk stories, the archer, is replaced by historical figures such as Khasar and Shono Baatar, and these folk stories become the stories of Khasar or Shono Baatar subduing witches. So the plot of the story of Khasar in the Legend of Khasar and the story of Shono Baatar subduing the witch in the epic of Shono Baatar is not formed on a historical basis, but rather on the basis of oral inheritance.

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主编：奥其尔巴特

地址：乌鲁木齐市黑龙江路75号新界大厦B座20楼

电话：0991-5810267

邮编：830000

电子信箱：xbmglt@163.com

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