

The certificate GIVEN BY MANCHU QING DYNASTY TO DÖRBÖD KHANS SONOMGOMBO AND MAGSARJAV' S WIVES

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Introduction

Manchu Qing Dynasty had politics to award and gift not only noblemen, but also their wives after subjugation of South Mongolia, Khalkha Mongolia and Züingar² (also *Dzungar* or *Zünghar* and

Züüingar) from the XYII century to XYIII century. The Certificates

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2 | The Zünghar tribe fashioned a powerful principality under Galdan Boshogtu khan (r.1678-97) and his successors that became the last great independent nomadic power on the steppe. The term Zünghar (the left, i.e., Eastern, Hand, Zöün Ghar in clear script Oirat, Zünghar in modern Kalmyk, Züüingar in modern Mongolian) appears to have arisen as way to distinguish them from the Dörböds, so that the Zünghar were the Dörböds to the east. Atwood, C. *Encyclopedia of Mongolia and the Mongol Empire*. New York: Facts on File, Inc. 2004, 621.

(Imperial patent) belonged to the period from the XVII century to the beginning of the XX century are the sources that give the possibility to study the history of that period.

Any works on giving the certificates to noblemen and their wives, their roles in the society, valuation of the certificates as history sources and changes of the Manchu Qing government politics have been absent yet. For example, moreover, features and changes in rights, obligations and roles of the certificate owners in the society in Mongolia have not studied and considered yet.

The *abdangga fungnehen*³ | (*nabčitu ergümjilel*) and *ulhibure fungnehe*⁴ | (*uqaɣulqu ergümjilel*) were given to Mongolian noblemen, the certificates with Golden leaves (*altan nabčitu ergümjilel*) and certificates written on the yellow silk - to lama (*Buddhist* monks) and *khubilgans* (*Buddhist* High lamas) and certificates with leaves and certifying certificates to noblemen's wives by Manchu Qing government. There are 83 Certificates given to Khalkha Mongolia and Dörböd⁵ | noblemen and

3 | *Abdangga fungnehen* an imperial document on yellow or gold paper. Norman, J. *A Manchu-English Dictionary*. Taipei, 1967, 1.

4 | *Ulhibure fungnehen* a letter of appointment for an official position of the fifth rank and above. Norman, J. *A Manchu-English Dictionary*, 417.

5 | The Dörböds are a tribe of Oirat Mongols. The word is written Dörböd in the clear script, Dörwd in Cyrillic-script Kalmyk, and Dörböd in Cyrillic-script Mongolian. The Dorbod and Zünghar tribes were ruled by collateral branches or the Choros "bone," or lineage. Atwood, C. *Encyclopedia of Mongolia and the Mongol Empire*, 149-150.

their wives have kept in the National Library of Mongolia, Central National Archive of Mongolia and National Museum of Mongolia and their original sources have kept in the fund of the Central National Archive. These certificates are seen only by us but other certificates can be kept by people or in the local museums.

As was clear certificates given to Mongolian noblemen and their wives by Manchu Qing government have kept abroad in archives and libraries in the PRC, Taiwan, Russia and France⁶. For example, there are several certificates to noblemen and their wives⁷ have kept in the fund, Institute of Oriental Manuscripts, Russian Academy of Sciences as the researchers have noted.

The inseparable part of the Manchu Qing politics that was included in the law was giving titles and certificates. Therefore, this issue has attracted researchers. The certificates given to noblemen and their wives in the Inner Mongolia⁸ have been studied not so few but

6 | See in Жигмэддорж, Э. “Монгол улсын Үндэсний Төв Архивт хадгалж буй нэгэн өргөмжлөлийн тухай”, *Quaestiones Mongolorum Disputatae*, 5, 2009, 8-28.

7 | Pang, T.A. “The Imperial Patent of the Kangxi Period in the Collection of the Institute of Oriental Manuscripts, Russian Academy of Sciences”, *Written Monuments of the Orient*, 1(7), 2018, 88-95.

8 | See in the following works. Walfgang, Franke. “Patents for Hereditary Ranks and Honary Titles During the Ch’ing Dynasty”, *Monumenta Serica*. Vol.7. No.1/2 (1942), 38-67; Wang, Peihuan. “Hong Taiji’s Patent to His zhuangfei Concubine Bumbutai”, *Beitrage zur Geschichte, Sprache und Kultur der Manchuren und Sibe. Aetas Manjurica* 6, 1998, 145-155;

certificates to noblemen and their wives Khalkha Mongolia and Oirat (also *Oyirad* or *Baruun Mongol*) have not studied comparatively few.

The following certificates given to Khalkha Mongolia and Oirat noblemen and their wives by Manchu Qing dynasty were studied and published. There are:

- The Certificate in the National Museum of Mongolia written in manchu and mongolian languages and given by Qing Emperor to Rinchendorj from Khalkha Mongolia⁹ |,
- The Certificate of five colors in the Central National Archive of Mongolia and given to the first *jasay* of *süjigtü jāsay-un qosiyu* (banner) Sandubdorj¹⁰ |
- Inherited certificate in the National Library of Mongolia given by the Qing Emperor to *dörböd dalai qan*¹¹ |,
- The Certificate in the fund of the Institute of Oriental

杜家骥《清朝满蒙联姻研究》北京：人民出版社，2003；Veronika, Veit. “A set of 17th to 19th Century Manchu-Mongolian Patents for Hereditary Ranks and Honorary”, *Tumen jalafun jece akū. Manchu Studies in Honour of Giovanni Stary*. Tunguso Sibirica 20, 2006, 245-253.

9 | Түвшинтөгс, Б. “Манжийн хааны нэгэн өргөмжлөлийн тухай”, 2009, 121; Түвшинтөгс, Б. “Манжийн хааны нэгэн өргөмжлөл түүх, хэл бичгийн дурсгал болох нь”, *ALTAICA*, VII, 2011, 29-47.

10 | Жигмэддорж, Э. “Монгол улсын Үндэсний Төв Архивт хадгалж буй нэгэн өргөмжлөлийн тухай”, *Quaestiones Mongolorum Disputatae*, 5, 2009, 8-28.

11 | Jigmeddorj, E. “The Certificate on title Inheritance written in Manchu and Mongolian text given to Dürbed Dalai khan by Qing dynasty”, *Oyirad Studies*, 3, 2017, 9-27.

Manuscripts, Russian Academy of Sciences written in manchu and mongolian languages and given by Qing Emperor to wife of Sondobdorj, the Khalkha Mongolian jasaγ qosiyu's beyis¹² |.

As shows the previous research the researchers focused on the Certificate given to Mongolian noblemen by the Manchu Qing government and the research on the certificate given to their wives are lack.

Publication of certificates and honoring certificates given to noblemen and their wives by Bogd *Jebsundamba* and has kept in the Manuscript fund, National Library of Mongolia and in the fund, Central National Archive of Mongolia in 2019 was a step to the development of this topic¹³ |.

Most of the Certificates connected with the Manchu Qing period has kept in the National Library of Mongolia and there are 17 certificates given to noblemen's wives. These certificates to the noblemen's wives belonged to the period from the middle of the XYIII century to the end of the XIX century and they were written in Manchu, Mongolian and Chinese languages being folded (12 pieces) and rolled (5 pieces).

Researching these certificates s is significant in studying of Manchu

12 | Pang, T.A. "A Manchu-Mongolian Diploma Given to the Wife of Mongolian Nobleman", *Written Monuments of the Orient*, 1(1), 2015, 78-86.

13 | *Хаадын зарлиг, өргөмжлөл, жуух бичиг*. Эмхэтгэж, тодорхойлолт бичиж, хөрвүүлсэн Н.Хатанбаатар нар. Улаанбаатар: Адмон, 2019

Qing politics on Mongolians, system of title and awards by Qing dynasty, biographies of noblemen's wives, heritage features, family names and traditions, relationship and many other big issues in the situation with lack of information on noblemen's wives and women in Mongolia of the Manchu Qing period.

The Certificates with leaf given to the Dörböd qan (khan) Sonomgombo's wife from the Khötöch nar family and Magsarjav's eldest wife from Zalakhus family that have been kept in the National Library of Mongolia were considered in this article.

1. Feature of the Certificates given to noblemen's wives, their transcription and translation

A. The Certificate with leaf given by Qing government to the Dörböd khan Sonomgombo's wife from the Khötöch nar family.

The Certificate with leaf given by Manchu Qing government to the Dörböd khan Sonomgombo's wife from the Khötöch nar family kept in the National Library of Mongolia is folded has size of 38 x 19 cm and was written in Manchu language on the yellow starched pages with lines. Its edges were decorated with dragon pattern, pair of dragons are drawn at beginning of the first line and there are date and

stamp at the end of the writing.

There is a small white paper on the upper left side of the Certificate's cover and it was written the source's registered number 8124/96 9(51) n-887 with the blue ink and it was written as "*Certificate given to Dörböd khan Sonomgombo's wife from the Khötöch nar family*" with the black pencil in old Mongolian script in the middle of cover. Two stamps with the words as "*State Library*", "*Library, Institute, and Mongolian Academy of Sciences (Asiatic)*" were put on the register number and name (Appendix 1). These notes have not been on the Certificate all time but they were written lately, during the registration of the Certificate in the National Library of Mongolia as the writing manner, glyph and font and words on the stamps show.

The Certificate with leaf given to the Dörböd khan Sonomgombo's wife from the Khötöch nar family consists of 18 lines of words in Manchu language and the words *abqai* and *hûwangdi* written to support lines. It was written as:

“abqai hesei foryon-be aliha / hûwangdi hese. han niyalma.
fiyanji daliqû-i aisilara-de aydaha-be dahame / čohome wang
fungnere-be deribuhebi. gurun-de hûwaliyasun ginggun-i qooli-be /
wesihulere-be dahame. urunaqû dorgi tačihyan-be ujelehebi.
boode ačabufi / sain-be yongkiyači. jergi-be dahame wesihun-be
isibure giyan durbed-i / han sonomɣombu-i fujin kutučinar halang
ya si. banin tob sain mujilen / ginggun olhoba. wesihun boode
banjifi. dorgi durun-be dahame jurčehengge / aqû han-de holbofi
hehei doro-be yooni aqûmbuha fiyanji daliqû-i / gungge čoly

orome iletulehengge. yargiyan-i dorgideri aisilaha ambula turgun /
 tudtu simbe durbed-i han-i fujin fungnefi. abdangya fungnehen
 buhe wesihun / miyamiyan-i ten-de isinaha. elden bočongyo
 etuku-de tučike irgebun-i / nomun-de fujurungya saiqan-be may
 tahabi. sain yabun-be iletuleme / mutebu jijungge nomun-de elhe
 jekdun-be tučibuhebi. ijishûn erdemu-be / ele wesihule dasara teγ
 silere-be heulederaqû oči hûhuri kesi-be / uhei alimbi. ginggule: /
 abqai wehiyehe orin uyuči aniya jorγon biyai juwan uyun.”

As was written in the source the Manchu Qing government gave the Certificate with leaf to Dörböd khan Sonomgombo's wife from Khutuch nar family on the nineteenth day of the last winter month, 29th year of Qianlong (December 19, 1764) in other words on January 10, 1765¹⁴ |.

The Certificate given to Khalkha Mongolia and Oirat's noblemen wives by the Manchu Qing emperor and have kept until now belonged to the period from the XVIII century to the XIX century. Therefore, the Certificate with leaf given to the Dörböd khan Sonomgombo's wife from the Khötöch nar family is one of the Certificates that were given to the Mongolian noblemen's wives in the beginning of the abovementioned period in which the emperor's "gifts" began to be presented.

14 | The calendar by Manchu Qing Emperors was compared with common calendar on the basis of the Russian researcher V.V.Tsibuliskii's work. See Цыбульский, В.В. *Лунно-солнечный календарь стран Восточной Азии с переводом на даты европейского календаря*, 336.

The Certificate with leaf to Dörböd khan Sonomgombo's wife from Khötöch nar family can be a valuable object of Certificate type, writing manner, stylistics and vocabulary comparisons of Certificates given to the Mongolian noblemen's wives by Manchu Qing dynasty.

B. The Certificate with leaf given by Manchu Qing government to Dörböd khan Magsarjav's eldest wife from the Zalakhus family.

The Certificate with leaf given by Manchu Qing government to the Dörböd khan Magsarjav's eldest wife from the Zalakhus family kept in the National Library of Mongolia is folded has size of 31.5 x 20 cm and was written in Manchu and Mongolian languages on the yellow starched pages with lines. Its edges were decorated with dragon pattern, pair of dragons are drawn at beginning of the first line and there are date and stamp at the end of the writing.

There is a small white paper on the upper left side of the Certificate's cover and it was written the source's registered number 8059/96 9(51) n-887 with the blue ink and it was written as *"Certificate given to Dörböd khan Magsarjav's eldest wife from the Zalakhus family"* with the black pencil in old Mongolian script in the middle of cover. Two stamps with the words as *"State Library"*, *"Library, Institute, and Mongolian Academy of Sciences (Asiatic)"* were put on the register number and name (Appendix 2). These notes

have not been on the Certificate all time but they were written lately, during the registration of the Certificate in the National Library of Mongolia as the writing manner, glyph and font and words on the stamps show.

The Certificate with leaf given to the Dörböd khan Magsarjav's eldest wife from the Zalakhus family consists of 18 lines of words in Manchu language and 21 lines of translations into Mongolian language, the words *abqai* and *tngri-yin* and *hūwangdi* or *quwangdi-yin* written to support lines. It was written in Manchu as:

“abqai hesei foryon-be aliha / hūwangdi hese. han niyalma.
fiyanji daliqū-i aisilara-de aydaha-be / dahame čohome wang
fungnere-be deribuhebi. gurun-de hūwaliyasun / ginggun-i qooli-be
wesihulere-be dahame urunaqū dorgi tačihiyan-be / ujelehebi. boode
ačabufi sain-be yongkiyači jergi-be dahame / wesihun isibure giyan.
durbed-i han maysurjab-i da fujin / jalahūs halangya. sini banin tob
sain. mujilen ginggun olhoba. / wesihun boode banjifi. dorgi
durun-be dahame jurčehengge aqū / wang-de holbofi hehei doro-be
yooni aqūmbuha fiyanji daliqū / gungge čolɔrome iletulehengge.
yargiyan-i dorgideri aisilaha ambula / turgun tudtu simbe durbed-i
han-i fujin fungnefi. hoošan-i / abdangya fungnehen buhe wesihun
miyamiyan-i ten-de isinaha. / elden bočongyo etuku-de tučike.
irgebun-i nomun-de fujurungya / saiqan-be maytahabi. sain
yabun-be iletuleme mutebu jijungge / nomun-de elhe aydun-be
tučibuhebi. ijishūn erdemu-be / ele wesihule dasara teysilere-be
heulederaqū oči hūturi / kesi-be uhei alimbi. ginggule: / abqai
wehiyehe dehi uyuči aniyai joryon biyai juwan uyun.”

in Mongolian language as:

“tngri-yin bosoy-iyar cag-i ejelegsen. / quwangdi-yin jarliγ. qay
 an kümün, tüsiy-e tulay-a ber tusalaqui-dur / itegegsen-ü tulada,
 tuslan wang ergümjileküi-yi egüsgejüküi, olan-dur / nayiramdaqu
 kiciyengküi-ber qayuli-yi erkimleküi-yin tulada sayar ügei / dotoγ
 adu suryal-i kündütegejüküi, gerte nayiraqulju sayin-i /
 tegüsgebesü, jerge-yi dayaju erkim-i kürtegeküi jokistai bui, /
 dörbed-ün qan maysurjab-un yeke qatun jalaqus obuytai, cinu /
 törölki inu, töb sayin, sedkil inu kiciyenggüi ayumdaqu, / erkim
 gerte törüged dotoγadu kib-i qayaju, eteged boluγsan / ügei
 wang-dur qolbuγad, qaduγtai yoson-i cöm güicedkebei / tüsiy-e
 tulay-a-yin güng šilayarcu ileregsen anu üneker / dotoqur-iyar
 yekede tusalay-san-u šiltayan bolai, teyin-kü / cimayi dörbed-ün
 qan-u qatun ergümjileged, cayasan-u / nabcitu ergümjilel
 soyoqabai, erkim cimeg-ün toyil-dur / kürbei, genel önggiti
 debel-dur γarbai, šilüg-ün / nom-dur üjeskülengtü sayiqan-i may
 tajuqui sayin yabudal-i / ilerki lejü bütügededü, jiruqasutu nom-dur
 amurlingqui / itegeltü-yi γarγajuqui, indei erdem-i ilanγuy-a
 tasulan, / jasaqu ba tegsileküi-yi ese osoldabas, buyan kesig-i /
 bügüdeger kürtemüi, kiciyenggüile, / tngri-yin tedkügsen-ü dücin
 yisüdüger on ebül-ün segül sar-a-yin arban yisün.”

Translation Manchu text:

*“As was predicted by tngri by the quwangdi who has privilege
 of the current period established the king/queen title to assist the
 governors. If we respect the domestic ideology organizing country
 and doing our best to keep common law, we have to award titles
 and things accompanied by honorable. You, the Dörböd khan
 Magsarjav’s eldest wife from the Zalakhus family is really kind
 and you have pure mind being brought up in an honorable family
 and following ethics, keeping good manner of a wife after being
 married with the nobleman. You have been the real support for
 your husband with great help. Therefore, you, Dörböd khan’s*

wife, are receiving paper Certificate with Leaf that certifies your title of Queen. It is the best award that was given with a silk Certificate (wearing). Your beauty must be admired in a poem book. Have good activities, believe in knowledge and if you do not fail in correction of your mistakes all will be happy to share your blessing. Do your best. The nineteenth of the last winter month, 49th year of Qianlong (1784)."

Based on this text we have information that Manchu Qing government awarded Dörböd khan's wife from the Zalakhus family the Certificate with a leaf on 19th day of the last winter month, 49th year of Qianlong (1784). This date January 29, 1785 by the Gregorian calendar, the white mouse day (geng zi)¹⁵ |.

As we found the Certificates given by Qing government to Mongolian noblemen's wives are different in structure being written in only in Manchu script, in Manchu and Mongolian scripts, in Manchu, Mongolian and Chinese scripts, in Manchu and Chinese language have kept in the National Library of Mongolia and Central National Archive of Mongolia. For example, the Certificate with leaf given by the Qing emperor to Dörböd khan Sonomgombo's wife from Khötöch nar family in 1764 was written only in Manchu script and the Certificate given to Magsarjav's eldest wife from Zalakhus family in 1785 was written in Manchu and Mongolian scripts and Certificate given to

15 | Цыбульский, В.В. *Лунно-солнечный календарь стран Восточной Азии с переводом на даты европейского календаря*, 339.

Khalkha's Setsen khan Tserendorj's wife was written in Manchu script and Chinese hieroglyph.

As were seen in the original Certificates belonged to the period from the XYIII century to the XIX century and kept in the National Library of Mongolia, firstly Qing government gave the noblemen's wives Certificate written only in Manchu script, then in Manchu and Mongolian and lately – in Manchu, Mongolian and Chinese or Manchu and Chinese scripts. This process can show the change in state politics on Manchu Qing Dynasty title awarding.

2. The Certificates to Titled Nobleman's wife and Manchu Qing Dynasty politics

Manchu Qing Emperors established the wang title in connection with government rule, followed the morality “... *to do their best to keep common law, respecting the domestic ideology and... completing well*” and gave the noblemen and their wives and women in the countries under their rule titles and degrees.

There are two kinds of names as *abdangga fungnehen*¹⁶ and

16 | *abdangga fungnehen - nabcitu ergumjilel*. Kim, Hyeong-Su. *Comparative Dictionary of Manchu and Mongolia*. Teagu: Hyung-Seoul Publishing Co., 1994, 2.

*ulhibure fungnehen*¹⁷ were written on the Certificates belonged to the period from the XYIII century to the XIX century, given to Mongolian noblemen's wives and have kept in the Mongolian National Library, National Central Archive and institute of manuscript, Russian Academy of Sciences. The Certificate with leaf was given to wives of qan, čing wang, jüng wang, beyile, beyise and tabunung and certificates to the wives of state clerks and state assistants.

According to the Qing dynasty laws, if the Certificates with leaf were given to the wives of domestic and foreign governors, qan, čing wang, gyüng wang, beyile, beyise and tabunung the certificate and ordinances of awarding the certificates were delivered from Lifan Yuan to the session head and session office distributed them to the wives. It was written on the twenty third book of *jarliγ-iyar toγtaγaγ san γadaγadu mongγol-un törü-yi jasaqu yabudal-un yamun-u qauli jüil-iin bičig* as:

“Addition. On the distribution of the Certificates with leaf to wives and gags. If wives of domestic and foreign governors, wang, beyile, beyise and tabunung are going to receive Certificates they must be delivered to the Lifan Yuan and from the Lifan Yuan to the session head and to the receiving owners from the session office. Appointing a clerk who delivers the Certificates must be ignored. The session

17 | *ulhibure fungnehen* - *uhagvlhv ergumjilel*. Kim, Hyeoung-Su. *Comparative Dictionary of Manchu and Mongolia*, 933.

heads have to determine the number of received Certificates with leaf, the received, distributed and gathered dates and has to inform to the Lifan Yuan for monitoring”¹⁸ |.

As was written here firstly, the Certificates given by the Qing emperor to the noblemen's wives were delivered by the specially appointed clerk, then the session office became responsible for this obligation making notes about receiving and distribution and sent information on it to Appointed Ministry of Outer Mongolian Affairs.

In the sources of the Qing period, it was written as it was common to give title *qoşoi qatun* to the wife of *cing wang*, *törö-yin qatun* – to the wife of *jüng wang*, the *törö-yin beyile-yin qatun* – to the wife of *beyile*, the *qosi-yun-u beyise-yin qatun* – to the wife of *beyise* and the *noyaqan* – to the wife of *güng*¹⁹ |.

As was written on the twenty third book of “*jarliγ-iyar toγtaγaysan γadaγadu mongγol-un törtü-yi jasaqu yabudal-un yamun-u qauli jüil-ün bičig*”²⁰ | owner of a Certificates by the resolution of the emperor had to keep the Certificates carefully and if the Certificate had been

18 | jarliγ-iyar toγtaγaysan γadaγadu mongγol-un törtü-yi jasaqu yabudal-un yamun-u qauli jüil-ün bičig, qorin γurbaduγar debter, 434.

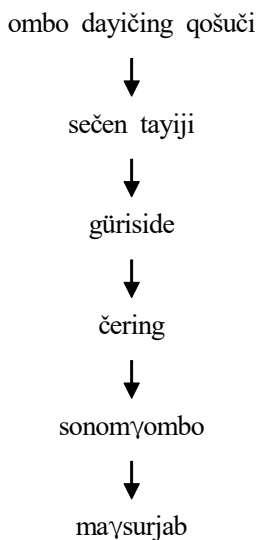
19 | Удаанжаргал, Ч. “Чин улсын төрөөс Монголын язгууртан эмэгтэйчүүдэд олгож байсан цол, өргөмжлөл: эрх зүйн орчин ба нийгмийн ёс суртахуунд нөлөөлсөн нь”, *Historia Mongolarum*, 2019, 87.

20 | jarliγ-iyar toγtaγaysan γadaγadu mongγol-un törtü-yi jasaqu yabudal-un yamun-u qauli jüil-ün bičig, qorin γurbaduγar debter.

damaged by fire or water, or was stolen, or word and letters are erased during long time it was given a new one again.

The Dörböd khans Sonomgombo and Magsarjav whose names are mentioned in the article are relatives. Sonomgombo was oldest son of Oirat's nobleman Tseren who came from Choros tribe and Magsarjav was the oldest son of Sonomgombo.

Scheme 1. Genesis of Dörböd khans Sonomgombo and Magsarjav



As was written in *Iledkil Sastir* (Record of the Mongol and Muslim Nobility) čering (Tseren) followed the Manchu Qing dynasty in 1753

and got chin wan title and the Qing emperor awarded him title “Dörböd perfect khan” in 1755. Also, there was written in the source as: “... *he was honest from very beginning to the last moment, did his best when he ruled people in his homeland...*”²¹ I. Therefore, his title was inherited by his descendants.

After Tseren had died his eldest son Sonomgombo inherited the Perfect khan title in last month of spring, 23th year of Qianlong (1758) and became the governor of the *dörböd dalai qan-u qosi-yu* (banner). It was seen in the Certificate of title inheritance by Tseren, Sodnomgombo, Magsarjav, Tseveenrabdan, Lamjav and Tseveenbalchug²² I. It was written in Iledkil šastir that the Qing Emperor give the inherited title “...*practice the job of session head and ordered to rule the local people*”²³ I.

The Dörböd dalai qan-u qosi-yu (*Dörböd Zünghar’ session, tegüs küllüg qalai qan’s tribe and Dörböd qalai qan’s khoshun*) is the nowadays whole Bükhmürün, Sagil and Türgen soums and some

21 I jarliy-iyar toytayaysan yadaγadu mongγol qotun ayimay-un wang güng-üd-ün ilelkel šastir, yeren jiryuduyar debter, Šastir-un nayaduyar, jasaγ tegüs küllüg dalai qan cering-un oladburi-yin šastir, 9b.

22 I See in the following source, Jigmeddorj, E. “The Certificate on title Inheritance written in Manchu and Mongolian text given to Dürbed Dalai khan by Qing dynasty”, 9-27.

23 I jarliy-iyar toytayaysan yadaγadu mongγol qotun ayimay-un wang güng-üd-ün ilelkel šastir, yeren jiryuduyar debter, šastir-un nayaduyar, jasaγ tegüs küllüg dalai qan cering-un oladburi-yin šastir, 10a.

places of Davast, Tsagaannuur (Nogoonnuur, Bayan-ülgii) soums of Uvs aimag, Mongolia²⁴ |.

Sonomgombo “did his best to organize new administration units in new places. In 1759 he made dörböd and bayad people to move from the places Zag and Baidrag to Uvs lake basin and had an active relation with uriankhai people in Tannu Uriyangkhai (Tuvans) during mastering of new places according to the Qing emperor order. He died in 1769”²⁵ |.

In 1769 Magsarjav, the Sonomgombo’s son inherited the title Perfect khan according to the Qing government order and later since 47th year of Qianlong (1782) in the autumn, on thirteenth of the last summer month according to the Qing emperor resolution the title Perfect khan has inherited continuously.

Since autumn of the 47th year of Qianlong (1782) all governors (*jasaγ noyan*) in Dörböd dalai qan-u qosıyу of the Batu irügeltü tegüs külüg dalai qan ayımay, Dörböd sain zayat chigulgan had inherited the title “Perfect khan” and governor’s position until the beginning of the XX century.

Considering the brief biography of the Dörböd khans whose names

24 | Сономдагва, Ц. *Монгол улсын засаг захиргааны зохион байгуулалтын өөрчлөлт, шинэчлэлт (1691-2013)*, 315.

25 | Сүхбаатар, На. *Баруун хязгаарын нийгэм-улс төрийн хөгжлийн түүхэн тойм*, 101.

were mentioned in this article is connected with that the Certificates were given to the women who is from respectful family and has good native attitude and whose husband is Mongolian nobleman with title. For example, as was written in the Certificate given to the Dörböd khan Sonomgombo's wife (*fujin*) and Magsarjav's oldest wife (*da fujin*) they are from the "respectful family", in other words from the nobleman's family.

Dörböd khan Sonomgombo's wife from the Khötöch nar family and Magsarjav's eldest wife from Zalagus family "were born in the respectful families", were examples of best wives with good ethics. Therefore, Qing emperor gave them gifts – Certificates with leaf that certifies they have title "Dörböd khan's queen". The queen who is going to be awarded by the Deed with leaf according to the Qing's emperor has to be moderate, hardworking, has to be born in a good family and be an exemplary wife. It confirms that Qing government had definite criteria to give the Certificates.

Words "the eldest wife", "firstly married wife" and "wife who received the genesis of her husband" that were written on the Certificates of the period from the XYIII century to the XIX century and have been kept in the National Library of Mongolia show that the Qing government gave Certificates to the first wives from the noblemen's families. For example, there are Certificates given to the first wife of the Khalkha's Setsen khan Makhshir and to the wife who received the genesis of her

husband, the Dörböd qoşoi čing wang Gürjav except the wife of Dörböd khan Magsarjav.

It was written in the Iledkil Sastir (Record of the Mongol and Muslim Nobility) about Dörböd khan Sonomgombo's wife: "...his wife Bunidari is a girl of Khalkha man..." and she comes from the genesis of Khalkha's čing wang Tsengünjav²⁶ |. As was written in this source 14 people that includes Dörböd Tsedar blackened Sonomgombo's wife Bunidari with bad words and wanted her to come back to Khalkha but they were punished, banished to Fujian and Guandao and their families and livestock were given to Sonomgombo.

Certificates given to Dörböd Perfect khan and Magsarjav and Certificates' with leaves to their wives and have kept in the National Library of Mongolian give possibilities to make the following conclusions. The Qing government gave the title Dörböd Perfect khan to the Oirat's powerful nobleman Tseren who was subjugated to Qing dynasty. After his death the title was inherited by his son Sonomgombo and his grandson Magsarjav and titles were given to their wives as the part of the Qing government's politics. It was connected to the Qing government's politics to calm down the subjugated countries, attract Mongolian noblemen to its side and keep

26 | jarliy-iyar toytayaysan yadayadu mongyol qotun ayimay-un wang güng-üd-ün ilelkel šastir, yeren jiryuduyar debter, šastir-un nayaduyar, jasay tegüs külüg dalai qan cering-un oladburi-yin šastir, 13a.

the Manchu Qing government long time.

It is interesting to know how the position of the noblemen's wives and women who received the Certificate from the Manchu Qing government according to the Qing emperor resolution changed in the society?

As was written in the Certificate s with leaf of Dörböd khans Sonomgombo and Magsarjav's wives the noblemen's wives in Mongolia had important roles qin dynasty title awarding politics. They belonged to the highest strata of the Mongolian society because they were born in the noblemen's families, married with the noblemen with titles and received the Qing emperor's "gifts"-titles.

The governors as the main part of the highest strata of the Mongolia society under the control of Manchu Qing dynasty came from Borjigin, Choros, Torguud, Uriankhan and Ikh Myangad tribes and the Borjigin noblemen who had Chinggis khan's and his brothers' genesis²⁷ 1. In other words, the Mongolian noblemen and their wives belonged to the highest strata in the period from the XYII century to the beginning of the XX century receiving "gifts"-titles from the Qing emperor.

The Mongolian noblemen's wives who received titles from the Qing emperor had higher position than the governors' wives who have no

27 | Монгол улсын түүх, дөтгөөр боть, 178.

right to give their titles. According to the Qing laws wives of Mongolian jasaγ, qan, čing wang, jüng wang, beiyle, beyise and güng not only received titles, but also had right to have special rituals by the appointed clerk after their death. It was written in the twenty sixth book of “*jarliγ-iyar toγtaγaysan γadaγadu mongγol-un törü-yi jasaqu yabudal-un yamun-u qauli jüil-ün bičig*” as:

“Burial rituals as an award. Amendment: The established law to organize burial ritual as award. A paragraph. Inner and outer jasa γ, qan, čing wang, jüng wang, qan, wang ’s shizi, beiyle, beyise’s eldest son, güng, state efü, qošoi efü, qošoi geg’s efü, state geg’s efü, beyile’s daughter, state geg’s efü, khoshun’s geg’s efü, state princess, qošoi princess, qošoi geg, state geg, beyile’s daughter as state geg, khoshun’s geg, güng’s daughter-geg, čing wang’s wife, beyile and beyise’s güng nobleman can have ritual after his/her death and the Lifan Yuan has to determine the who cannot have the ritual”²⁸ |.

The Ministry of the Inner affairs of Qing dynasty gave the documents written in Manchu and Mongolian languages to organize burial rituals for dead Mongolian qan, čing wang and jüng wangs’ wives and it was written in the law: “If the burial ritual is going to be organized for a Mongolian khan, jich, princess, geg, efü or čing wang’s wife who has position below chin wan and above gun the cow, sheep and vodka must be bought near place and sent by the

28 | *jarliγ-iyar toγtaγaysan γadaγadu mongγol-un törü-yi jasaqu yabudal-un yamun-u qauli jüil-ün bičig*, qorin jirγuγaduγar debter, 283-284.

Ministry of Finance according to the prices to the clerk who organizes the burial ritual”. According to this law if güng, not married efü, jich, state geg, beyile’s daughter-state geg, khoshun’s geg, güng’s daughter-geg, gyüng wang’s wife, beyile or beyise’s wives dies the local envoy must be informed and a local clerk is appointed for the burial ritual.

Mongolian wans and guns have to meet the appointed clerk with their lower strata people, after reading the ritual document on the burial and giving the needed things the wans, guns and all Mongolian people who took part in the burial are gathered and fell on knees three times and prayed to the palace nine times. It shows that the beyile, beyise and güng’s wives with titles by Qing government had special rights.

In a Manchu Qing dynasty law, it was prohibited for a poor man to be a fancy man of a titled wife as *“If the poor man became a fancy he will be killed and the title wife must be cut with a sword instantly”*²⁹ and if a man under the rule became a fancy of a nobleman’s title wife must be killed or put in prison.

By the way, the common women in Mongolia during the Qing period were sold as a livestock or goods, were given as a penalty payment object and were charged false, were separated from the family and died sometimes. For example, there is a document in

29 | jarliy-iyar toytaγaysan γadaγadu mongγol-un törü-yi jasaqu yabudal-un yamun-u qauli jüil-ün bičig, γurbaduyar debter, 624-625.

which there was written that 420 women in Chakhar Eight Banners were sold to Öölöd³⁰ tribe in the 29th year of Qianlong (1764) has kept in the Central National Archive of Mongolia. Among these women there were 174 girls who are above 15 years old and not married, 84 widows as noblemen's slaves and 80 khoshun's not married women and 80 widows³¹.

Giving titles to the noblemen's wives had a proper role in the society as the inseparable part of the Qing dynasty politics to award titles. The titled wives had to have the ethical obligations. For example, in the considered two Deeds it was written: "...*It is the best award that was given with a silk deal (wearing). Your beauty must be admired in a poem book. Have good activities, believe in knowledge...*" agitating her to have ethics of a wife and woman being exemplary and at the end, it was written as "...*hüturi kesi-be uhei alimbi. Ginggule (..all will happy to share your blessing. Do your best)*".

The ideology to have titled woman's ethics and good activities can be seen in the other Certificates. For example, in the Certificate given to the young wife of Khalkha's jasay khoshun's beyise it was written:

"..*qalq-a-yin jasay qosiγun-u beyise sondobdorji-yin qoyitu abu*

30 | Öölöd (Ölöt, Öelet, Ööld) The original significance of the widely used tribal name Öölöd among the Oirat Mongols is unclear. Qing Dynasty (1636-1912) records, however, use the term as a euphemism for the hated word Zünghar. Atwood, C. *Encyclopedia of Mongolia and the Mongol Empire*, 424-425.

31 | Манжийн түрэмгийлэгчдийн үе дэх Монголын эмэгтэйчүүдийн дарлагдал (1764-1833), 4-64; Бадамгарав, Ц. БНМАУ-ын эмэгтэйчүүд хүүхэд, 8.

γsan gergeri uqaγ-a jug šeo-yin okin. cini törölki inu kiciyenggüi ayumdaqu. erdem inu dölgen tüliyen nökiir-tegen tusalaju gerte keb bayiγulju jasaqu ba tengsilekü soyul-i tegüsiüged. dotuγar-iyar tusalaγsan anu üneker yeke bolbai. teyin-kü camayi beyise-yin qatun ergümjileged, čaγasun-u nabčitu ergümjilel soyuqabai. beyise-dür qolbaγsan anu erkim niγurtai qoyar ügei... kesig-i kürtebei kemen biüi rasi γurba γdun. kiciyenggüile”³² |, in other words, titled wife has to do her best all times, be moderate, help her husband and manage her family correctly.

The Mongolian noblemen's wives who received title from the Qing government have to remember the emperor's "gift" all-time, do-good things and follow the elite women's attitude precisely.

A Mongolian nobleman's wives who received title from the Qing government have to remember the emperor's "gift" all-time, do-good things and follow the elite woman's attitude precisely and her sons had right to inherit his father's title. According to the Qing dynasty law the father's title was inherited by a son officially when his father died continuously and other sons became the tayij titles of the fourth rank. For example, it was written in the third book of *“jarliγ-iyar toγ taγaγsan γadaγadu mongγol-un törü-yi jasaqu yabudal-un yamun-u qauli jüil-ün bičig”*:

“Make a son of an inner and outer jasaγ, free jich qan, čing wang the tayij of first rank, a son of jüing wang and beyile-tayij of second rank, a son of beyile and güng- the tayij of third rank and

32 | Pang, T.A. “A Manchu-Mongolian Diploma Given to the Wife of Mongolian Nobleman”, 79.

all sons of tayij of first, second, third and fourth ranks-the tayij of fourth rank when they are eighteen years old”³³ |.

It was written in the “Four Oirat’s history” by Baatar uvsh it was written in the Oirat language (todo bičig) about the inheritance feature by the noblemen’s sons:

“...dörböd dalai tayisi albutān γurbanai kēd xoyur axa köbüün-dēn nige xubiyini xubāji ögüqsen :: dundu köbüün-dēn dayicang xosuucidu nigen xubiyini dangγār ögüqsen: bisi köbüüdtēn kiri kirēmi xubāji ögüd: cecen gedeg köbüügen önci-ügei γarγaqsan (*Dörböd dalai taish has given a part of his people to his three, two elder sons, another part – to his middle son, some parts – to other sons and has not given any parts to his son Tsetsen*)”.

Moreover, it was written here:

“...boşoqtu qan jaliq bolboi: sayin köbüün-dü önci ese ögübe-cü albutu tüünē: muu köbüün-dü yerü öqci kereq ügei: ürekü raraxu mōn: dundān köbüün-dü önci ögöyü bayiyu ... (*Predictable khan said: A good son can rule his people and I will not give people to my bad son. He cannot keep them. I cannot decide to give people or not to my middle son*)”³⁴ |. Therefore, some paragraphs of the “Laws by the Appointed Ministry of Outer Mongolian Affairs” based on the Mongolian tradition in some way as we think.

33 | jarliy-iyar toytaγaysan γadaγadu mongγol-un törtü-yi jasaqu yabudal-un yamun-u qauli jüil-ün bičig, γurbaduyar debter, 76.

34 | Баатар увш, *Дөрвөн Ойрадын түүх оршив*, 86-87.

According to the inheritance practice of Mongolians, particularly, in noblemen's practice the eldest wife and her sons had special rights. It was written in the *"The Secret History of the Mongols"* and in other sources as Notes about dividing properties by Khalkha's Setsen khan Sholoi³⁵ I, registration of the Mongolian aimags and khoshuns in Mongolia in the Qing dynasty period and contracts. When Mongolian noblemen died his wife divided her husband's property according his oral instructions or notes. For example, in 1778 in the note given to jasaγ by the nobleman's titled wife Tungalag from Dechinrampil khoshun it was written:

*"beyise noyan tan-a ekilen tusalaγci kergemten-e temdeg bicig bariqui-yin ucir, batulaqu-yin temdeg noyan amidu aqui caγ tur-iyān degu tayiji rincin-yin köbegün vangbudorji-yi jiγaju yavbuγsan bile, edüge caγ möngke ügei-yin tula bi amidu aqui ca γ-tur öber-iyen medejü yabuqu-aca γadan-a minu biyen-ece qoyisi tabun erüke ulus albatu odq-a-yi idekü köbegün vangbudorji-dur tusiyaba, tusalaγci geleng pungcuγ tan-a tusiyaba, tngri-yin tedkügsen-ü döcin γurbaduγar on-u namarun dumda sara-yin sine-yin dörben"*³⁶ I

Dörböd khans Sonomgombo and Magsarjav were the big influencing noblemen from Choros tribe and their wives came from Khötöch nar, from Zalakhus tribe. For example, Sonomgombo's wife Bunidari came from the Khalkha's Tsengunjav's family. It confirms that being

35 I Жигмэддорж, Э. *Халх-Манжийн улс төрийн харилцаа*, 99.

36 I Нацагдорж. III. *Монголчуудын өв өвлөх эрх*, 45.

married with a woman from other tribes (exogamy) was in the XVIII century.

As shows history, the Oirat's association was firm and being married was their state politics during the Zünger khaganate. People who have big status in politics considered this issue significant. For example, Erdenebaatar khuntaij was married to Yum Agag, the daughter of Shukher daichin from Torguud, Baibgasbaatar – to Saikhan zui who came from Torguud's noblemen, Khalimag's Puntsag khan – to the daughter of Erdenebaatar khuntaij, Khoshuud's Ochirt setsen taij – to the daughter of Khalimag's Puntsag khan Dorjravdan and to Anu, the Galdambaatar's daughter from Galdan khoshun, Galdambaatar from Khoshuud – to Tseveenbukherid, the Senge khan's daughter, Senge khan – to Tseveenjalnu from Khoshud's taijs, Tseenravdan khan – to the daughter of Khoshuud's Jonon and Seterjav, the Torguud's Ayuki khan, Galdantseren to the daughter of Khoshud's Shagdarmanj and Khoshuud's Galdandanjin – to Butula, the Tseveenravdan khan's daughter³⁷ |.

The family name of Sonomgombo's wife was written on the Certificate in Manchu language as kutučinar. When we clarified the names similar to it, we encountered with the name *khötöch nar*. It was written about this tribe in the "Mongolian tribes' brief history": "*It is*

37 | Сүхбаатар, На. Төрбат, Ц. "Генеологийн ухаан ба Ойрадын язгууртнуудын уг гарлын асуудалд", 108.

one of the types of elite guards in the XIII century. ködöciner, hutuchin is plural of hutuch (guide). As was noted in the Mongolian sources and histories people who led horses, bulls that pulled big ger on the cart worked till later time in the khan's palace. There are many people come from ködöciner tribe in Bulgan soum, Khovd, Songino soum, Zavkhan aimag, Davst, Sagil, Bukhmurun soums, Uvs aimag, Nогооннуур soum, Bayan-Olgii aimag and among urankhai-mongol, Altai. One of the ancient Mongolian tribes in Khalimag Republic in Basin of Volga River is ködöciner"³⁸ |.

Jamsran's Tseveen has written that there was a tribe "khötöch" in the west of Mongolia in the Dörböd dalai khan's khoshum³⁹ |. Moreover, A.Ochir noted in his research work "Brief history of Mongolian Oirat people"⁴⁰ | that there was tribe "khötöch nar" in the khoshun mentioned here.

As was written in the "Reference book of Mongolian tribes"⁴¹ | published by the Institute of History, Mongolian Academy of Sciences, Ministry of Law and State Civil Registration, the tribe khötöch nar was registered in Davst, Turgen, Sagil and ülgii soums and tribe

38 | Дүншиг, Ш. *Монгол овгийн товчоон*, 533.

39 | Цэвээн, Ж. *Дархад, Хөвсгөл нуурын урианхай, Дөрвөд, Хотон, Баяд, Өөлд, Мянгад, Захчин, Торгууд, Хошууд, Цахар, Дарьганга, Алтайн урианхай, Хасаг, Хамниганы гарал үүсэл байдлын өгүүлэл*, 9.

40 | Очир, А. *Монголын Ойрадуудын түүхийн товч*, т.27

41 | Тайжуд Очир, Бэсүд Сэржээ, *Монголчуудын овгийн лавлах*, 40.

khutchin in Davst, Sagil, Turgen, Bukhmürün and ümnügovi soums, Uvs aimag. The people who are living in these soums of Uvs aimag are the descendants of the people who lived in Dörböd dalai khoshun during the Qing dynasty control in period from XVIII century to the beginning of the XX century.

In the population and family data on December 15, 2020 there was written as there were registered 25 people with the family name “khötöch nar” and 23 of them live in Ulaanbaatar and 3 people in Selenge aimag⁴² |.

If we consider the family name khötöč nar of Dörböd khan Sonomgombo’s wife is the plural of khötöch people with this family name have lived till now among the Mongols.

The family name of Durvud khan Magsarjav’s eldest wife was written in the Certificate as jalaqus (zalakhus). It was written in the “Reference book of Mongolian tribes” as: *“The word root is zaluu (young). Zalakhus is the plural of the word “zaluu”. In the XIII century the young slave man was called “zaluu”... The descendants of the young slave man had the family name “zaluus”. There are people from zalagus tribe are living now in Davst, Umnugovi, Ulgii, Sagil, Khovd, Zavkhan, Naranbulag and Tarialan soums of Uvs aimag, among the Durvud people and Uriankhai-Mongols in Altai”*⁴³ |.

42 | <https://www.1212.mn/sonirkholtoi/FamilyName/>

43 | Дүншиг, Ш. *Монгол овгийн товчоон*, 933.

In the population and family data on December 15, 2020 there was written as there were registered 8 people with the family name “zaluus”⁴⁴ and 7 of them live in Ulaanbaatar and 1 person in Gobi-Altai aimag. If we consider the family name zalaqus of Dörböd khan Magsarjav’s wife is the plural of “zaluu” people with this family name have lived till now among the Mongols.

Conclusion

Qing Emperors established title wan (king) in connection with state management and “...followed the morality “... *to do their best to keep common law, ... respecting the domestic ideology and... completing well*” and gave the noblemen and their wives and women in the countries under their controls titles and degrees as the sources show.

Qing government gave the Certificate with leaf to Dörböd khan Sonomgombo’s wife from Khötöch nar family on the nineteenth day of the last winter month, 29th year of Qianlong (December 19, 1764), in other words on January 10, 1765 by the Gregorian calendar awarded Dörböd khan’s wife from the Zalakhus family the Certificate with a leaf on 19th day of the last winter month, 49th year of Qianlong

44 || <https://www.1212.mn/sonirkholtoi/FamilyName/>

(1784) or on January 29, 1785 by the Gregorian calendar, the white mouse day (geng zi). As these Certificates show in awarding the Mongolian noblemen's wives the Certificates according to the Qing Emperor's resolution focused on the noblemen's titles, their wives' native attitude and genesis.

Qing dynasty had politics to give the Oirat's high-powered noblemen the higher state titles that were inherited and also, gave their wives emperor's "gift"- Certificate that certifies their titles. It was connected to the Qing government's politics to calm down the subjugated countries, attract Mongolian noblemen to its side and keep the Manchu Qing government long time.

The Mongolian noblemen's wives who received Certificates by the Qing emperor resolution had higher position than the wives of *jasay tayij* who have no right to inherit the title and other women belonging to the highest strata in the society. Despite the title for a wife of Mongolian *qan*, *cing wang*, *jüng wang*, *beyile*, *beyise* and *güng* the burial ritual was made for the dead wife with titles by a specially appointed clerk.

The Mongolian noblemen's titled wives had to remember emperor's "gift", did their best in every activity having titled wives' ethics and their sons inherited their fathers' titles. In this way the Certificates given to the noblemen's wives are the interesting source to study Mongolian families' history. As the text of the Certificates given to

Dörböd khans Sonomgombo's and Magsarjav's wives the custom to be married to a woman from other tribe (exogamy) was kept in the XVIII century.

As the Certificates given to the Dörböd khans' wives and have kept in the National Library of Mongolia show the Mongolian noblemen's wives had important position in the Qing dynasty title awarding politics.

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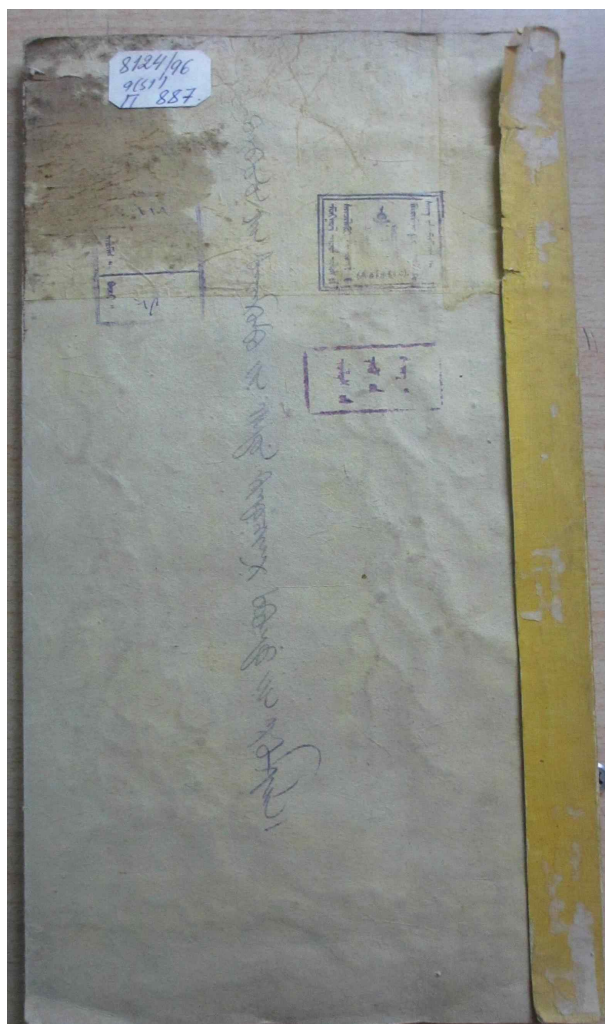
|| Abstract

The Certificates (*abdangga fungnehen*) given to Dörböd khan Sonomgombo's wife from Khötöch family and to Magsarjav's eldest wife from Zalakhus family by Qing dynasty were considered in this article. The Certificate to noblemen's wives were given by the Qing dynasty on the basis of nobleman's titles, his wife's origin and attitudes. The noblemen's wives who received the Certificates by Qing government had positions higher than the wives of *jasay* who has no right to inherit his title and all other women belonging to the highest strata of society. Despite the Certificates and gifts by the Qing emperor a clerk was appointed for a special ritual when a governor's and other noblemen's titled wife died.

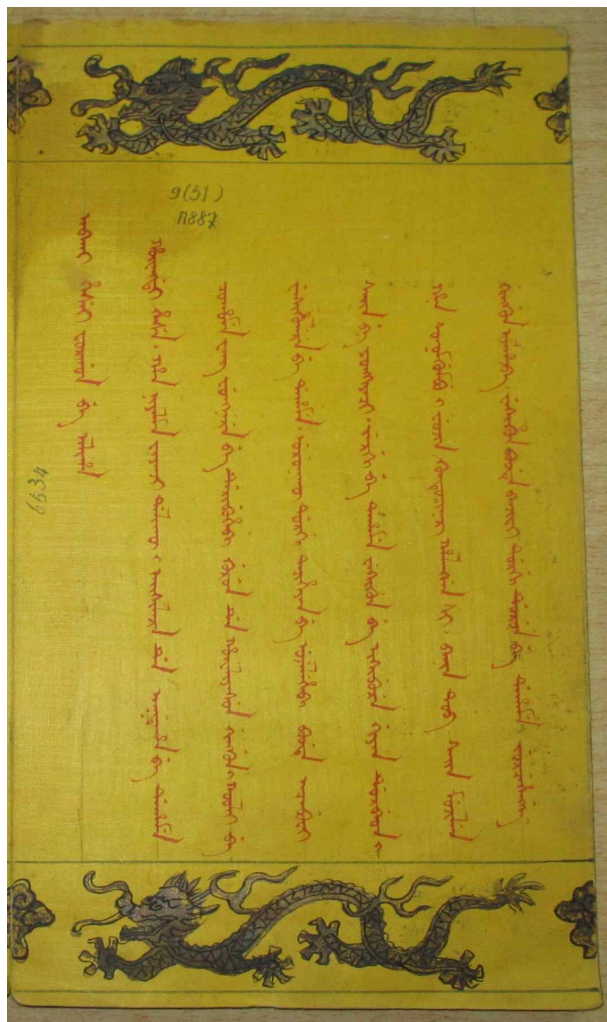
Key words Qing Dynasty, Mongolia, Noblemen, Noblemen's titled wives, Certificate (Imperial patent)

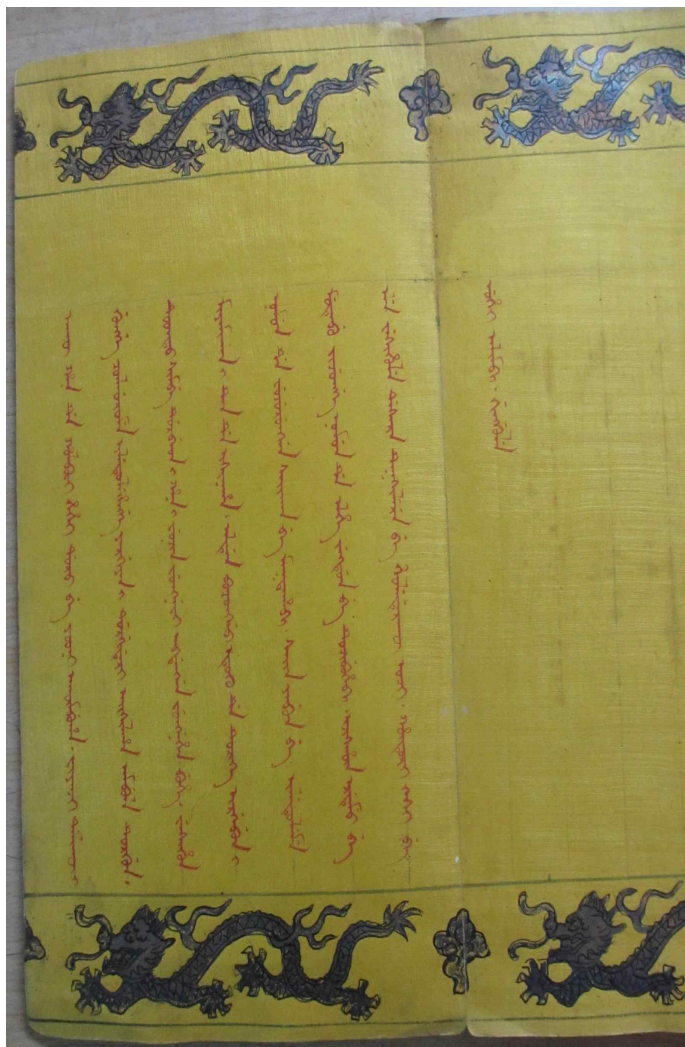
| Appendix 1.

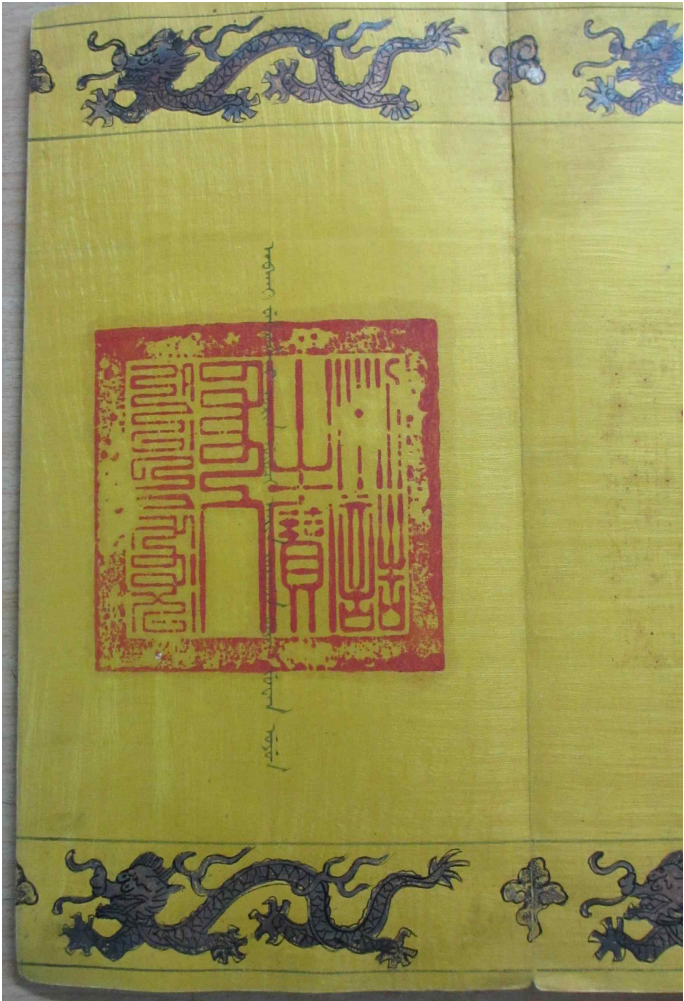
Certificate given to Dörböd khan Sonomgombo's wife from the Khötöch nar family



In Source: The National Library of Mongolia

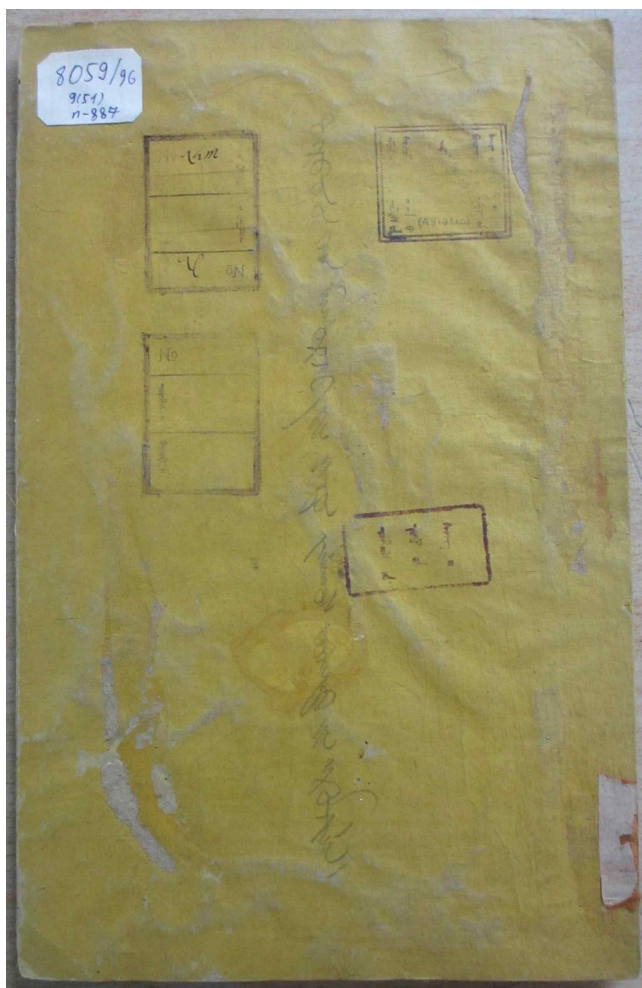






| Appendix 2.

Certificate given to Dörböd khan Magsarjav's eldest wife from the Zalakhus family



In Source: The National Library of Mongolia

