

about those who entered their culture and were capable to follow officials' manners, if they came from the remote lands. The emperors considered it was their greatness to make honorable arrivals who submitted to them believing honestly and determinedly that it was a principle of the universe to bless everything from the above and support from the bottom. In his decree of the first month of summer in 1668, Kangxi said: "Now that I am following the universe and in order to rule the state with favor may those who came into my culture and those who brought massive enemy military power be given ranks without power and have generous favors"¹

In the process of dominating Mongolia, the Qing Dynasty bestowed ranks and titles on the Mongol rulers among different ways that were used to attract them. At the Dooloonur Convention, when Outer Mongolia was first submitted, 35 Mongol rulers of Chinggis Khan's golden line were entitled the Manchu title and ranks. Further besides so-called ranks the Mongols were awarded with titles, depending on the quantity of livestock and silver of their donation to the Qing Dynasty. So in this presentation I am going to discuss briefly how the above mentioned process was carried out and which laws were used for its regulation.

During the reign of the Qing first emperors Shunzhi (1643-1661) and Kangxi (1662-1722), there were two staged governance in the occupied remote lands: Board for National Minority Affairs (*γ ada γ du mong γ ul un törü-yi jasaqu jabudal-un jamun*, Lifan Yuan) and local Mongolian princes. Then in the reign era of emperors Yongzheng (1722-1735) and Qianlong (1735-1795) governors between the two stages above were nominated for Uliastai, Khuree and Khovd and administered through them. People of the Manchu or Mongol origin were appointed for those positions. The responsibilities of the governor included a duty to inform the top administration about ranks and titles for the Mongol nobility and clergy. Moreover, the governors had to have special rerecords of Mongolian princes, and provide them with information about to what extent they should express respect in the Qing Emperor's palace when they went on periodic duty to Beijing, the capital of the Empire.

¹ State and Legal History of Mongolia. (Selected book) Vol. III Compiled by B.Bayarsaikhan, B.Batbayar, UB, 2006, p.8

At the outset, the peculiarity of the Qing Dynasty policy was that they did not aim at immediate colonization of a country like Mongolia, they allowed the country be relatively independent and kept its traditional way of life. However, they were obliged to dominate and control a certain amount of office.

As a result of the convention held at the Seven Lakes in 1691, it was decided to exclude the traditional titles of the Mongol nobility such as jonon and noyon, and to practice the Manchu titles² and ranks³: wang⁴, beile⁵, beise⁶, gung⁷ and taiji⁸. All the honored wang, beile, beise, gung and taiji of the first rank were given salary and silk as favors. The titles were granted to 35 (23.30?) noyons, 34 of them were nominated to rule khoshuu⁹ banners, commoners were formed sum¹⁰ and given serf respectively.

² TITLE- KHERGEM – Wang, beile, beise and gung determined by the Manchu law were called “4 excessive state ranks”. Wang and gung of them were classified by degrees as follows: wang into chin wang and jun wang; gung into state tushee gung (fengen zhenguo gung) and assistant gung to the state (fengen fuguog gung). In accordance with the law they were provided with suitable clothes and salary each. To be granted a degree of a rank means to enjoy its yamba (clothes, salary, silk, serf and commoners on duty) even they were not entitled the rank.

³ RANK- ZEREG – next reward after a title and its degree. It is classified as a recognition degree and elevation degree. It is a reward given for minor service. For instance, it is a reward below nomination for degree and jins (stone made caps). Three times recognition degree will be one elevation degree. The recognition degree is given only three times, the elevation degree – 5 times only. There is no salary for recognition and elevation degrees.

⁴ WANG – a word of the Chinese origin. The Mongols have been using it since the 13th century. It was the first degree of 4 nobility’s titles during the periods of the Qing Dynasty and the State of Mongolia Elevated by the Many (1911-1924). The rank of wang has two distinctions: chin wang (if it receive a second time- khoshoi chin wang) and jun wang. They all had to be of the khan’s line. Chin wang received 200 liang of silver and 25 silk annually. Jun wang – 1,200 liang of silver and 15 silk. But, in first place, zasag jun of the Khorchin, who followed the Manchu, received 1,500 liang of silver and 25 silk annually

⁵ BEILE – the 3rd State beile of khan’s descent title and the 2nd of 4 “over” ranks. They all had to be of the khan’s line. Beile got 800 liang and 13 silk a year.

⁶ BEISE – banners beise and the 3rd of titles. They all had to be of the khan’s line. Beise received annually 500 liang and 10 silk.

⁷ GUNG – a word of the Chinese origin. Actually, it is a military title. It was first differentiated as state tushee gung and assistant gung to the state. During the period of the State of Mongolia Elevated by the Many was used in the same way. The rank tushee gung was used above the assistant gung. They all had to be of the khan’s line. They received: the state tushee gung – 300 liang of silver and 9 silk, and assistant gung to the state – 200 liang and 7 silk a year.

⁸ TAIJI – The word means taitsi in Chinese or khan’s son. Chinggis Khan’s descendants are called taiji. Children of his sons and grandchildren are called related taiji, and children of Chinggis Khan’s brothers and their sons are called subject taiji. Taiji are divided into 4 ranks: taiji of the first rank are sons of khan and chin wang, sub- and the 3rd rank are sons of wang and beile, and sons of the taiji above are taiji of the 4th rank. Related taiji together are subordinate to “related chief”. If taiji inherits zasag he immediately becomes taiji of the first rank. Banner taiji and tavnan (son- in-Law of emperor) get 100 liang and 4 silk a year.

⁹ KHOSHUU – an administrative division. Formerly it was a military unit division and became a basic administrative unit of Mongolia in the period of the Qing Dynasty domination. In the beginning there set up 34 zasag, then by 1760 there were 86 Khalkha, 16 Durvud, 7 Altai Uriankhai, 2 Torguud, Myangad, Uuld, Zakhchin, Uriankhai of Khuvsgul units – khoshuu, and 49 Inner Mongolian khoshuu.

¹⁰ SUM – Sum was a unit within khoshuu and consisted of households of 150 males. The Qing state involved majority of the Mongol men aged 18-60 into sum organization and named as “a male of a sum”, “sum armor”

The three khans of the Khalkha, the Tusheet Khan, the Setsen Khan, and the Zasagtu Khan continued to keep their khan title and were obliged to perform their duties of nine white gift. The Undur Gegeen of the Khalkha was named Jivzundamba Khutuktu to promote religion and he became a lama to be worshipped by all the Khalkha from generation to generation¹¹. At the beginning, the khans were not encouraged with salary and silk, but the situation had changed from 1733, and at the request of the Cetsen Khan Chojav of the Khalkha the khans started getting them¹². At that time the khan of aimags had actually the same authority as a prince of the khoshuu.

In this way, the titles the Mongol noblemen bestowed by the Manchu as their own awards of merit on, and annual favors of salary and silk were one of policies to attract the Mongolian nobility. In addition, the Mongol nobles and taijis were empowered with the honor from the Emperor to guard or Tsian Tsin men¹³ if they deserved well of military and war affairs. All the rewarding followed the law.

The first law

In the 6th year of Universal Prosperity, Xianfeng (1831-1961) Emperor's reign or in 1856 Board for National Minority Affairs and Military Ministry jointly discussed donation of money, horses and camels by Mongol wang, beile, beise, gung and taiji, agreed to make law on this matter, designed the law and submitted it to the emperor who approved it on the 20th of June. Therefore, the amount of the donation had to be informed to the Lifan Yuan, and the livestock to sent to the Chakhar. If in the past the titles and ranks were granted, taking into account the degree of loyalty to the Qing Dynasty, starting from 1856 in accordance with the law above, awarding depended on the quantity of silver and livestock donated. Thus, an opportunity opened to purchase the titles and ranks. This law stipulated only granting titles and degrees of ranks.

and "subject commoner". The principal duty of a sum commoner was to provide military, guard and relay road service, work for crops and deliver personally and materially all expenses of the Qing administration in Outer Mongolia. In the sum there were positioned 1 sum zangi, 1 orlon khuugh and 5 armor. One zalan zangi was for 6 sums.

¹¹ Report of Khoton aimag wang gung of Outer Mongolia determined under the decree, vol. 45

¹² Buyanchuluun B. Materials Displaying the Manchu Domination Period of Mongolia. UB, 2007, p.9

¹³ Tsian Zin Men – the name of a door of the Manchu emperor's palace. This central outside door was guarded by the Emperor's most trustworthy people on duty. This position was named "Jassalakh alba" (being on duty). For this service taiji of the first rank received 100 lang, taiji of the subrank – 80 lang, taiji of the 3rd rank – 60 lang, and taiji of the 4th rank – 40 lang respectively.

Could Qing Dynasty Awards for Mongol Nobles Be Purchased?

For example: If governors, chin wang, jun wang, beile, beise, and gung contributed from 100 liang¹⁴ (ounce) to 200 liang (ounce) of silver, the titles and ranks were as follows.

- 1 recognised rank per 100 liang
- 2 recognised ranks per 200 liang,
- 3 recognised ranks per 300 liang
- 4 recognised ranks per 400 liang etc. and 5 additional degrees were granted for 2,000 liang. Otgo¹⁵ was given if the amount exceeded 2,400 liang.

2. The zasag taiji of the first rank of many khoshuu (banners) were rewarded with 3 degrees of recognised ranks per 50-150 liang of silver, and 5 degrees of additional ranks for 200-1,000 liang of silver respectively.

Furthermore, taiji of the first rank and the rank of the state tushee gung were bestowed for 1,600 liang of silver. Ranks were elevated like: the first rank to taiji of subdegree, a subdegree to the taiji of the third rank, the third rank to the taiji of the fourth rank. The taiji of the first rank who donated 2,200 liang of silver was entitled rank of the state tushee gung additionally. The provisions of the law show that the minimum contribution was 50 liang and maximum was 5,000 liang and over. The highest reward was the rank of state tushee gung plus an additional degree.

3. In case of a serious violation of tushmel evdsen taiji (an official)¹⁶ should not have contributed silver.

However, it was possible for a tushmel who served a sentence for a trivial matter to make a donation and its quantity quite high. The amount of the contribution varied in respect of the ranks: 1,000 liang for taiji of the first rank, 800 liang for taiji of the subrank, 600 liang for taiji of the third rank, and 400 liang for taiji of the fourth rank. With the proper donation they all kept their titles and ranks.

¹⁴ Liang- Tael (/tel/ simplified Chinese: 两; traditional Chinese: 兩; pinyin: liǎng)

¹⁵ OTGO – originates from the Turkish word “ot” meaning fire grass. First a director of fire (chief) used to wear a feather on his hat and gradually it became a distinction badge of a person in charge of otgo. Otgo became a sign of nobility’s and clergy’s merit, it was a peacock feather pinned on a hat. Many wang, gung, tushmel were rewarded with otgo. Otgo had to be used by nobles distinctively: khan, chin wang and jun wang wore 3-eyed peacock otgo; beile, beise and gung - 2-eyed peacock feather otgo; and taiji of the 4th rank and tavnán - 1-eyed peacock feather otgo.

¹⁶ TUSHMEL EVDEKH – the highest degree of punishment for officials. An official who made a mistake in his duties was imposed a punishment as to exempt from beating, cut his salary, or decrease a degree, and finally to discharge from the position.

4. When the local officials such as banner zangi¹⁷, vice zangi, zalan¹⁸ zangi, summon zangi, orlon khuugch¹⁹, arvany darga (a leader of a ten-men unit) made contribution of 50-200 liang of silver they were entitled with recognized and additional ranks and received otgo. If the donation was less than 50 liang the favors were out of question.

The law said about rewarding ranks for the contribution of the livestock: additional and recognized degrees were granted starting with the minimum number of 8 to 25-500 horses and camels, the rank of gung for 200 horses and camels, and the rank of gung with additional degree for the maximum number of 800 and more horses and camels.

As for the contribution of silver, rank holders of the high class received rewards for a small size of silver while taiji were only entitled to awards with enormous quantity of silver. Contrarily, according to the law, the rank holders of the high class had to contribute a multiple number of horses to elevate their ranks.

The funds of the National Central Archives preserved tens of letters from the Mongol nobility, who contributed livestock and silver to the Qing Dynasty and requested elevation of their ranks and degrees in accordance with the above law. Study of these documents shows that the nobles who made donation did not requested awards only for themselves but also for other people from a particular khoshuu. In their letters they verified the people who helped the contribution and expressed their request to reward those people. In doing this, they gave the details of the previous awards and request of the next award.

In the letters, some zasag noyons mentioned their father's donation and requested hereditary reward for them. Zasag, khoshuun beise Puntsagtseren, assistant chief of the Tusheet Khan province wrote: "... the late father Beise Namjildondov had contributed 428 liang 2 tsen of silver, 195 horses, 22

¹⁷ ZANGI – a Chinese word meaning a seal keeper. In the Manchu period they used this word in a sense as military chief and then it became a name of the position. However, the Mongols in the Manchu domination organized 150 people aged 18-60 from the khoshuun into one sum and called its chief "zangi". Zangi's duties were to control the observation of laws and registration of armor and males in the sum.

¹⁸ ZALAN – an official to administer sum. There was one zalan zangi for 6 sums. Nomination of zangi was selected among taiji and tavnans of the khoshuu. Zalan wore a hat with lapis jins, golden trims.

¹⁹ ORLON KHUUGCH – an official below sum zangi. Baga khaagch is below orlon khuugch and is called a messenger of the sum. They together with the sum zangi are subordinate to zasag noyon who is in charge of sum affairs. Orlon khuugch is also named as khund or boshgo (banner officials).

camels and 536 sheep skin, worth totally 5,149 liang. I request to transfer this contribution to myself, zasag, khoshuun beise Puntsagtseren, assistant chief of the Tusheet Khan province. In the past chief beise gave me 1-eyed otgo and 2 additional degrees. Now I request the reward of 2-eyed peacock otgo, brown quede, an added degree and recognized degree.” His request was satisfied, and he received the reward.

Any favor or award was granted with differentiation as one generation or from generation to generation. The greatness of awards was not to confuse the “good deeds”, for this they became hereditary.

The second law

The law that was promulgated in the 6th year of the Universal Prosperity was repeatedly amended, issued in Volume 64 of “Legal Book of the Ministry of Outer Mongolia’s State Affairs at the end of the Glorious Succession in 1908²⁰. This law contained new provisions about rank awards in addition to the ones stipulated in the previous law of the Universal Prosperity. They included:

- Khans, zasag and sul zasag (non-zasag – J.U.) of different ranks received recognition degrees for their contribution of 25-75 horses and camels, elevated their ranks for donated 100-600, and rewarded with otgo for the livestock over 600. Each otgo was determined in particular time, requested a decree and received encouragement.

- The taiji of the first and further ranks received recognition degrees for their donation of 8-24 camels and horses, upper degrees for 32-160, and entitled gung for 200-800. So their ranks were elevated depending on the number of livestock.

- A new fact of this law was a provision where the livestock contribution included sheep and cattle besides horses and camels. For instance, the khan, chin wang and jun wang received 3-eyed peacock otgo if their contribution of cattle and sheep reached a real value of 500 liang. If they held already the 3-eyed peacock otgo then it was allowed to transfer it to their children. Beile, beise and gung were granted with 2-eyed peacock otgo for the contribution of cattle and sheep valued 500 liang. If the contribution of the taiji of the 4th rank and tavnans was worth 300 liang they were rewarded

²⁰ Guangxu (1875–1908)

with 1-eyed peacock otgo, but if they already held it their rank was elevated.

Prohibited item: The contribution of less than 8 livestock was out of question. Horses were banned to be estimated in silver and deliver. It was also prohibited to contribute weak old crippled livestock; only young strong animals should have been contributed.

Review: If the nobles who were involved in crimes and deprived of their titles and ranks made contribution it was allowed to restore the titles and ranks. However, titles and ranks of a person who committed theft were not restored.

This law of 1908 shows that preference in the contribution was given to camels and horses, and ranks of awards had been raised. In other words, if in the past big contribution was rewarded with only privilege²¹ a degree of a title, now it was rewarded with the real title, although it was only the title of gung.

From the two laws above of the periods of the Universal Prosperity and Glorious Succession it is evident that junior officials such as banner zangi, vice zangi, zalan zangi, sum zangi, orlon khuugch, arvany darga were rewarded only with recognition and elevation degrees.

The fact that the law of the Glorious Succession period emphasized the livestock contribution is connected with the great importance attached by the Qing Dynasty to livestock contribution than silver contribution. It could be explained by the hard situation the Qing Dynasty began to face. At that time the Western nations repeatedly stroke wars with aim to colonize the Chinese lands, and the Qing Dynasty was defeated in all wars against enemy states.

²¹ PRIVILEGE- YAMBA – is the right enjoyed by nobles, khutaгt khuvilgan. Yamba use of the highest nobles include: a carriage, hat with jins, coat, rosary, fusu, weight (scales), soft rest and table. The right to use these things were given as a reward, and it means yamba use of particular rank.

CONCLUSION

Thus, in the period of the Qing Dynasty it was possible to purchase titles and ranks under the name of contribution of silver and livestock. Although ranks and titles seemed to help Mongol nobles to promote and strengthen their positions in the society, nobles chased furiously after them which in the end became a factor to impoverish the people.

The Law on contribution of the Qing Dynasty influenced to some extent on issuing a similar law in the period of Independent Mongolia. Mongolia set up rules about rewarding monetary and livestock contribution from the general population and granted rewards in accordance with those rules. Besides, the people's monetary contribution into the state funds on the voluntary basis, they made contribution in military equipment and construction of palaces and temples which was particularly encouraged by the Mongolian state²².

In period of the Qing Dynasty domination (from the 17th century to the beginning of the 20th century), the laws about rewarding the people who made silver and livestock contribution to the Qing Dynasty allowed only nobility and clergy to do so. On the contrary, in the years of the State of Mongolia Elevated by the Many (1911-1921) the Mongolian state approached the entire population and granted rewards to the people made donations. This activity, on the one hand, was a way to accumulate monetary fund in the state budget. The beneficiaries have certainly had an impact on the stratum of the Mongolian society. History of any society is history of stratum. Therefore, in the 17th century and the beginning of the 20th century, the title of gung, ranks of titles, privilege degree of titles, recognition and additional degrees were granted as a reward for contribution to the state taking into account its quantity. This, on the other hand, reveals possibility to purchase the above mentioned titles and ranks.

²² National Central Archive of Mongolia F.A-234-1-34.