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МОНГОЛ УЛСЫН
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ОХУ-ЫН
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Дорно дахины гар
бичмэлийн хүрээлэн

МОНГОЛЧУУДЫН СОЁЛЫН ӨВ: ГАР БИЧМЭЛ БА АРХИВЫН БАРИМТЫН ЦУГЛУУЛГА

VI

Монгол Улсын Ерөнхийлөгчийн ивээл дор зохион байгуулсан

Олон улсын эрдэм шинжилгээний хурал

2023 оны 4 сарын 19-21
Монгол Улс, Улаанбаатар хот

Илтгэлүүдийн эмхэтгэл

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Монголчуудын соёлын өв: Гар бичмэл ба архивын баримтын цуглуулга-VI. Олон улсын эрдэм шинжилгээний хурлын илтгэлүүдийн эмхтгэл. 2023 оны 4 сарын 19-21. Монгол Улс, Улаанбаатар хот. Улаанбаатар – Санкт - Петербург, 2025. – 320 тал.

Тус эмхэтгэлийг Монгол Улсын ШУА-ийн Түүх, угсаатны зүйн хүрээлэн, “Чингис хаан” Үндэсний музей, ОХУ-ын ШУА-ийн Дорно дахины гар бичмэлийн хүрээлэн хамтран 2023 оны 4 дүгээр сарын 19-21-нд Монгол Улсын Улаанбаатар хотноо зохион байгуулсан “Монголчуудын соёлын өв: гар бичмэл ба архивын баримтын цуглуулга” 6 дахь удаагийн олон улсын эрдэм шинжилгээний хурлын илтгэлүүдээр бүрдүүлэв.

Энэхүү хурлыг зохион байгуулах эх суурь нь архив, гар бичмэлийн сан хөмрөгт хадгалагдаж буй монгол угсаатан ард түмнүүдийн хэл, түүх, улс төр, хэл, утга зохиол, шашин соёл, угсаатны зүйд холбогдох баримт материал болно.

Эмхэтгэлд монгол судлалын түүх, монголчуудын эдийн соёл, бичгийн өв, уран сайхны бүтээл туурвил, хээрийн шинжилгээний ангиудын тухай болон Монголын уламжлалт нийгэм, орчин үеийн амьдралын олон талт асуудлыг тусгасан гар бичмэл, баримт, эх хэрэглэгдэхүүнийг судлан шинжилсэн илтгэлүүдийг багтаав.

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МОНГОЛЬСКАЯ АКАДЕМИЯ НАУК
Институт истории и этнологии

“ЧИНГИС ХАН”
Национальный музей Монголии

РОССИЙСКАЯ АКАДЕМИЯ НАУК
Институт восточных рукописей

КУЛЬТУРНОЕ НАСЛЕДИЕ МОНГОЛОВ: РУКОПИСНЫЕ И АРХИВНЫЕ СОБРАНИЯ

VI

Международная конференция
при поддержке Президента Монголии

19-21 апреля 2023 г.
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кандидат филол. наук Д. А. Носов

Культурное наследие монголов: Рукописные и архивные собрания. Сборник докладов VI Международной научной конференции. 19-21 апреля 2023. Улан-Батор, Монголия. УБ. — СПб., 2025. — 320 с.

Сборник представляет собой собрание докладов VI Международной научной конференции “Культурное наследие монголов: рукописные и архивные собрания», организованной Институтом истории и этнологии МАН, Национальным музеем Монголии Чингис-хан и Институтом восточных рукописей РАН в Улан-Баторе 19-21 апреля 2023 г.

Основой для конференции стали рукописные фонды и архивы, хранящие документы и материалы по истории, политике, языку, литературе, культуре, религии и этнографии монгольских народов.

В сборнике публикуются доклады, освещающие историю монголоведения, а также доклады, посвященные рукописным материалам о материальной культуре монголов, их письменному наследию, художественному творчеству, экспедициям и разным сторонам жизни традиционного и современного монгольского общества.

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OF MONGOLIA

RUSSIAN ACADEMY
OF SCIENCES
Institute of Oriental
Manuscripts

CULTURAL HERITAGE OF THE MONGOLS: MANUSCRIPT AND ARCHIVAL COLLECTIONS

VI

International Conference
Under the Patronage of the President of Mongolia

April 19-21, 2023.
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Proceedings

Ulaanbaatar – St. Petersburg
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Cultural heritage of the Mongolis: Manuscripts and archival collections-VI. Papers of the VI International Conference, April 19-21, 2023. Ulaanbaatar. Ulaanbaatar-St.Petersburg 2025, 320 pages.

This is a collection of papers, presented at the Sixth International Conference organized by the Institute of History and Ethnology of the Mongolian Academy of Sciences, National Museum of Mongolia "Chinggis Khaan" and the Institute of Oriental Manuscripts of the Russian Academy of Sciences, which was held in Ulaanbaatar in April 19-21, 2023.

The basis for the conference was hand-written funds and archives, storing documents and materials on history, culture, ethnography, politics and language of the Mongolian peoples.

The collection publishes reports on the history of Mongolian studies, as well as reports on handwritten material on the Mongolian culture, their written heritage, artistic creativity, expeditions and the problems of traditional and Modern Mongolian society.

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ГАРЧИГ / СОДЕРЖАНИЕ

DOI 10.48612/IVRRAN/t5v9-b6mk-fv4m *Odbayar Ganbaatar (Mongolia)*

A CONTRIBUTION TO THE STUDY OF MONGOL BANNERMEN: THE FOUNDING POLICY OF THE TIBETAN QING ADMINISTRATION, WRITTEN BY SUNGYUN

Introduction

In 1616, Jurchin tribes established the Latter Golden Khanate in North Eastern Asia. During its further development, 24 Banners had been functioning as the core of the imperial organization. Those 24 Banners consisted of eight Jurchin, eight Mongol, and eight Chinese banners [Mark C Elliot 2005]. Especially the Mongol bannermen played anirreplaceable role in the imperial relations with various kin-based polities of Inner and Central Asia, who were submitted to the Qing or did not come into contact with Manchus yet [Nobuaki Murakami]. Although many Mongols had served the Daiching Ulus or the Qing Empire [Munkh-Erdene Lhamsuren 2020], it is rare to find the literary works of the pastoralist Mongol bannermen [Walther Heissig 1962].

Fortunately, there is a book that refers to the intellectual culture of the Mongol officials of the Qing Empire. First of all, I would like to express my gratitude to Professor Gunbileg Disan, who helped me to acquire this valuable manuscript from the Black Diamond Library. We will discuss how this manuscript came to Denmark, first. What is the contents, who was the author, and what was his purpose in writing this book will be my main discussion here. Finally, I would like to summarize the structure of this manuscript.

Key words: Sungyun,a Mongol bannermen, intellectual culture of Mongols in Manchu, Кьriye, Tibet

Г. Одбаяр

ХОШУУНЫ МОНГОЛЧУУДЫН СУДАЛГААНД НЭМЭРЛЭХ НЬ: СҮНЖҮНИЙ БИЧСЭН “БАРУУН ЗАНГИЙН ТУУРВИЛ БОДЛОГО” ЗОХИОЛЫН ТУХАЙ

XVII зууны эхээр, Жүрчин нар манж, монгол, хятад тус бүр найм буюу нийт 24 хошуунаас бүрдэх Дайчин улсыг байгуулав. Дайчин улс 1636 оноос 1911 он хүртэл Зүүн Ази, Монгол, Төвд, Туркестаныг захирч байлаа. Чин улсын төрийн байгуулалын цөм нь гурван угсаатны найман

хошууны харьяат нар Дотоод Азийн олон үндэс угсаатныг Дайчин улсад нэгтгэх, тэдэнд чиглэсэн бодлого хэрэгжүүлэхэд онцгой үүрэг гүйцэтгэж байв. Дайчин улсын үеийн Монгол найман хошууны ардууд хэдийгээр бичигт боловсорсон эрдэмт түшмэд, жанжид, дайчид байсан боловч, тэдний маш цөөхөн зохиол бүтээл өвлөгдөн үлджээ.

Бидний үед уламжлагдсан цөөхөн зохиолын нэг нь нэгэн цагт Хятад, Зүүн ба Дотоод Ази дахь Манж Чин гүрний ерөнхий сайд байсан Сүнжүний зохиол Баруун зуугийн туурвил бодлого юм. Сүнжүн бол Тэнгэрийн тэтгэсэн хаан бичиг, цэргийн хятад түшмэдтэй өрсөлдүүлэн бэлтгэсэн Монгол хүн байв. Сүнжүн манжийн Тэнгэрийн тэтгэсэн, Сайшаал ерөөлт, Төр гэрэлт гурван хаанд алба хаасан туршлагатай сайд байжээ. Одоо үед Сүнжүний хэд хэдэн зохиол БНХАУ, ОХУ, АНУ, Япон, Дани улсад хадгалагдаж байна. Энэхүү өгүүлэлд миний бие Копенхагены их сургуулийн Хар сувд номын санд байгаа Сүнжүний зохиол Жен фү жи и бичгийн дээд дэвтэр буюу “Баруун зуугийн туурвил бодлого” зохиолын зохиогч, агуулга, шинж чанар, онцлогийг хэлэлцүүлж байна.

Түлхүүр үг: Сүнжүн, Монгол найман хошуу, Манж, Корё, Төвд дэх монголчуудын оюуны соёл

The Contents of *Jen fu ji yi* and its characters

In 1930 or 1936/7, Henning Haslund-Christensen (1896-1948) led the Royal Danish Expedition to Eastern Inner Mongolia [Konogaya Yuki 2020]. During the expedition, he collected many manuscripts while they were taking photographs and movies. Then, they sent it to Denmark. However, due to the broke of WWII, the materials of the expedition were unpacked and restored somewhere. After the war, Kaare Grшnbeh suggested Walther Heissig, a German Mongolist, to make a catalogue. When Walter Heissig was making a catalogue, he identified a Mongol manuscript with a Chinese name, *Jen fu ji yi* [1971: 117]. Walther Heissig [1962: 85-9] wrote an article and concludes that it was an unpublished manuscript. The Black Diamond Library of Copenhagen University now holds this manuscript of *Jen fu ji yi bičig, degedü debter*. It is written in the introduction of this manuscript as the introduction:

> *Jaqa-yi sakiqu čiqula anu sidurγu itegemji nuta kiciyenggüi buyu. Sidurγu itegemji, nuta kiciyenggüi kemegči nebteregülkü ünen töb-eče ündüsülekü inü ber ügei. Teyin kü bodas-dur nebterekü inü jüi-yi moqoγaqu-yi ögülejükü. Medel-i kürügülkü inu egel-i tuγulqui-yi ögüljükü. Sanaγan-i ünemlekü inu ülü mekelekü-yi ögülejükü. Sidurγu itegemji nuta kičiyenggüi*

egün-eče sayi egüsgemüi. Boγda-yin surγal-i kičiyenggüilen dayaju, ayuudam jögelen-iyer surγan subaju qola oyirakin-i ilγal ügei nigen adali-bar čalamdan oγtulaju gesgel-dür qanduγulun aci-yi öbörlegülkü inü erdem-iyen jasaqui-dur bui buyu. Erdem-iyen jasaqu anu erkebiši öčüken yabudal-i seremjilemüi. Jasaγ-i kičigekü anu irgedüi-yi seremüi. ***(3)*** *Teyin-kü Qorin nayiman jüil-i bičijü kereg-ün tölöb-i toγočiγad basa jiruγ jiruju γajar oron-i anu todorqayilan* ***(2)*** ***Baraγun joo-yin tuγurbil boduly-a*** *bolγabai.* ***(4)*** *Egüber tusiyan ögküi-dür amabar ögülejü, ese güicegsen-i orolomui. Qoyičiki bošoγ-yi küliyejü Zang-dur sayuqu yekes sayid ber kerbe basa minu ögülesügei kemeged güičedken ese čidaγsan-i yarγaqu-yi biber kündüde barayaddumui. Eyimü-yin tula orošiγulba.* ***(1)*** *Sayisiyaltai irügeltüpyin γurbaduγar on, dumdadu namurun edür hiyang pu Süngjün bičibei. Mongγol Qasbuu orčiγulba.*

According to the introduction, the author was a man called Sungyün in Mongolian, or Sungyūn in Manchu and the manuscript was written in either Chinese or Manchu first in 1798, then it was translated into Mongolian by a scribe named Qasbuu **(1)**. The author's purpose was to help the imperial residents and imperially dispatched ministers to Tibet. To explain the Tibetan political, social, and administrative differences than Inner Asian other regions, Sungyun has defined the 28 concepts. And he annexed a map of Tibet in his work **(2,3)**. According to the author, he did not dedicate his work to the public. The book was dedicated especially to the Qing ministers who were dispatched to Tibet for a fixed term **(4)**.

When the minister is dispatched to any place, it needs to summarize the history of that region. Because the compiling of the history was the imperial business, it was inaccessible to the minister in the peripheries. Since the archive and documents were preserved in the imperial center belonging to the authority, the ministers needed to summarize the events of the region where he was dispatched. That is why the minister should write a summary of the region, as Sungyun related. Although Sungyūn's ideas were expressed in a Confucian way, it was intended to improve the governing method of the Qing Empire in Tibet near the Dalai Lama, the highest spiritual leader of the Buddhists. Thus, this work is a manual for those dispatched from the metropolitan banners to Inner and Central Asia, beyond the Great White Wall of the imperial Inland in China proper. Now, let's move on to answer: who was the Sungyun?

Sungyun's Background

As we know, Sungyun was the author of *Jen fu ji yi bičig*, which can be translated as the Founding policy of the Tibetan Administration. There are no studies that focused on Sungyun as a Mongol bannerman and his work was Mongolian literature in Manchu. Furthermore, his profile remained in shadow and his biography puzzled through his official duties which partially studied other studies whose purpose is various aspects of the Qing Empire. There are three studies related to Sungyun-related cases. Sabine Dabringhaus [1994] has studied Sungyun's merit in Tibet in his research on Sino-Tibetan relations. Secondly, Max Oidtmann [2018] has studied the Golden Urn ritual and Sungyun's role in this new court intention into Inner Asian religio-politic. Thirdly, Giovanni Stary [1983] translated Sungyun's work "The Tales of 120 Elders" into German in 1983. What is common in those three studies is, Sungyun was shown as an assimilated Mongol official. The perspective toward Manchus was static and based on an assimilative approach in the 1990s. Thereby there are no studies on how Sungyun was connected with Manchu and Mongol cultural ties. For example, Giovanni Stary's translation also reveals how Mongol officials converted to Confucianism. Now, the new Qing history and recent development of oriental studies, mainly in the USA enables us to reevaluate who were Manchus, and what was Mongols in it. However, the formulation of the history of Mongol Banner Intellectuals during the Qing is not yet explained, although there are many works by Bannerman through very practical materials. In light of the extraordinary study of Julia C. Schneider [2017], the works of Mongol Banner Intelligence ought to deepen by the sight of the historiography of the Republic of Mongolia.

Sungyun was registered as a member of the Straight Blue Mongol banner and had served 60 more years during the reign of Qianlong (1736-1796), Jiaqing (1796-1820), Daoguang (1820-1850). Sungyun has been taking a chance with privilege asthe Straight Blue Mongol bannermen.Especially when he began his middle school and early career as a secretary, interpreter, and assistant official, Sungyun always enjoyed the privilege. Because he was born in akin named Marad in 1752 which was one of the main branches of Manchu Eight Banners of the Qing Empire since it was formed in the early decades of the 17th century.

The Marad is one of the clan names of the Khorcin Mongols, who was the branch of the Uriyangkai Mongols [Juha Janhunen 2014; Bayir Nanzatov 2012]. They had been living in close contact with Jurchens, who

was the ancestor of the Manchu imperial house in the 16th century. Khorchin Mongols seized pasture along the Noni rivers. According to the harmonizing policy of Nurhaci, some Mongols, including the Marad clan joined the Banner system early. They were assimilated into a new culture and a new identity under the name of Manchu, whereas some of the Jurchen tribes still were not included in the main organization of the Daiching empire [Pozzi Alessandra 1990: 287]. When the 24 banners were established as a main structure of the Qing military-administrative organization in 1632, the Marad clan was already joined in the Straight Blue Mongol Banner. It meanst that Marad clan of Khorchin Mongols did not follow the Qing, but built the empire with Jurchens' during the early 40 years of the XVII century, when it was a small polity the Later Golden State (1616-1636) in the North eastern angle of Inner Asia. They together fought against Korea, Ming, and even Mongols, who belonged to the foe polities.

During the long military and diplomatic conflict between the Later Golden State (1616-1636) of Nurhaci and Chahar Mongols of Ligden Khan (1588-1634), there are three ways to join Jurchens and Mongols. 1) Mongols and Jurchens joined by the organization. 2) According to their master-slave relation. When masters joined with Manchus, there was no way to abandon him for ordinary people. 3) Defecting. Many ordinary subjects of Mongol nobles were escaping to the Golden State. It was one of the increasing phenomena early decades of the seventeenth century. Although it is unclear how Sunyun's ancestors joined with Jurchens, it is written in the account that his great-great father Darmitai was serving diligently for HongTaiji (1592-1643) in the battle against the Ligden Khan in 1632. As Sabine Dabringhaus states, all his ancestors had been loyal to the Qing dynasty with middle ranks of officials. As the land grant in 1644 for Eight Banners, the Mongol Straight Blue Banner received the land in the Xianghe district near Beijing. When Sungyun was a child in the 1760s, his family held 48 hectares of land for private use.

At the time of Sungyun's childhood, there were two junior schools for each of the eight banners. The pupils who were the descendants of Bannermen, not only the royal family but also the officials' family, had a right to take a place to learn in that school. The school continued for 10 years to learn Mongolian, Manchu, Chinese, and martial skills. In such a case, Sungyun was able to choose one of those two schools to learn basic knowledge of Bannermen. As a fruit bore in Banner education system, Sungyun inspired both conservative entrenchment and self-critique of the

Neo-Confucianism. Thus, Sungyun was a man who lived in a system of elite knowledge based on not only Chinese classical texts but also Tibetan and Mongolian canonical traditions.

Since 1723 had been continuing the examination of martial skills of eight banner pupils to 1901. There were three levels of pupils: metropolitan, provincial, and general exam of martial skills. The martial skill exam for Bannermen was different from the Green Standard Chinese troops, so called Chinese Eight Banner. It was specially designed for Manchu and Mongols. The sons of Manchu and Mongol officials who have the upper rank from the 3 grade of official have to attend the exam directly. The exam was divided into two parts as: an outer and an inner exam. The outer exam is shooting while riding, drawing the bow, drilling the sword, and lifting the heavy load. The inner exam was writing an essay about military tactics and contents of literature, such as Military Science of Songzi, Military Classics of Wuzi, the Military Methods of Si Ma, the Military Texts of Wei Liaozi, Discussion of Li Jing, Six Wisdoms of Jiang Taigong, Three ways of Huang Shigong.

Sungyun's time, non-Chinggisid but Mongol backgrounded, and for the Manchu empire serving, officials were augmented in various administrative positions, whereas aristocrats lost their authority based on Buddhism and the previous *törü-ulus* system. Imperial court and peripheral elites, in particular, where in-laws and spiritual leaders dwelt, *amban* became the most important key person to carry out the imperial policy and state business.

Sungyun (1752-1835)'s Carrier

In 1772, Sungyun started his career as a scribe in the Court of Outer Dependencies, the so-called Lifanyuan. After that, he achieved in the Grand Secretariat (Ma. *Coohai nashūn-i ba*). In 1783, he was one of those who worked in the Inner Office (Ma. *Dorgi bithe wesimbure ba*). Next year, he was posted to the position of Lieutenant-General in Girin province, which was one of the original lands of Manchus. According to Giovani Stary, Sungyun was dispatched there to inspect the state-approved ginseng business.The inspection led him to *Küriy-e* (nowadays Ulaanbaatar), the so-called Urga in Russian literature, *Kuren* in Manchu, or Kulun in Chinese, the nearest administration regarding the Russian-Qing border and trade.

In 1785, Sungyun took a mission to deal with border matters with Russia and was posted as a vice-minister of the Küriye Ministry as well as the wing minister of the Court of the Outer Dependencies. Thence, he was sentas the imperial resident of Kiakhta to deal with the trade and border

matters with Nagel Larion Timoffewich (1738-1808), the major of Irkutsk. When Sunyūn was serving as a vice-minister (Ma. *aisilara amban*), he published his first work under the name "The Narratives of 120 Elders" (Ma. *emu tanggū orin sakta-i gisun sarkiyan*) as a collected narrative of the hundred more Bannermen who had been working during the marvellous time of Qing empire. Many of them had experienced the great achievement of the Qing empire, its administration of inner provinces, and newly opened outer frontiers such as Tibet, Xinjiang, and Dzungaria. In his book, those bannermen reveal different points of view toward Mongols and the foundation of the Qing empire. When he was at the end of his duty to prosecute the trade matter in the Qing-Russian border in Khalkha, Qianlong Emperor ordered him an additional investigate of Cedengdorji, the Tüsiyetü khan of Khalkha Mongolia who intended to extend his influence over Mongolia, by incarnating his two sons as the Khutuktus in 1793. In this matter, Sungyun played an important role in investigating Tüsiyetü Khan's attempt to locate a reincarnation of Erdeni Pandita Khutuktu in his own family [Oidtmann 2018: 99]. It led his path to Tibet.

Just after Sungyun concluded his missions in Khalkha, old emperor called him back to Beijing on 6 of the fourth month of 1793 [M1.D1.File 495. P 50].Thence, he may be appointed as an escort to the British ambassador, Lord Macartney, from Kanton to the Summer Palace of the Qing emperor in Summer Villa, which is located in Khorchin principality of Mongols. Lord Macartney was impressed by Sungyun's ability. In his book, there are many note about Sungyun, whom other followers respected as Soung *da ren*. Then, Sungyun was posted in Lhasa as a governor just after the Gurka war. Two tasks were filled by him under the emperor's supervision. First, he must ensure Tibetan military strength against possible attacks and uprisings in the region. It is based on Qing practice in the 18th century when Mongols served in the high command of the Imperial Qing army. Second, he must constitute the Golden Urn, the newest ritual intended by the Manchu emperor to divide Inner Asian political power from its spiritual support, which looks like corruption in religion to the Qianlong emperor's eyes. From Sungyun's work, we can understand that he was one who fit perfectly when the Qianlong Emperor chose, who should dispatched to Tibet. Sungyun had already borne in mind to inspect the temple, the holiest place for Mongols, around 1789. The most important evidence of how Sungyun thinks about religion is noted in his book.

While the Qing empire promoted Buddhism among the Mongols, Sungyun had a different perspective toward Tibet and Buddhismin his second work, written in Tibet in 1798, where he did not show a deep belief in Buddhism. Why such an unusual attitude is noted is explained by the governing way in which Bannermen must be diligent. Thanks to Nobuaki Murakami's study, we can find some evidence to answer. The Manchu emperor gave a special instruction when Sungyun came to Tibet. It was a warning to Sungyun not to prostrate to the Dalai Lama and Panchen Lama at the time when the Qing Empire modified the practice of recognizing incarnations (*Sungyun oci monggo gūsai niyalma suwayan šajin-be wesihuleme banin-i dalai lama-de hengkilere-be boljoci ojorakū.*). The emperor especially warned him because of Sungyun was a Mongol bannerman and had a belief in Buddhism on 11 August 1795 [Nobuaki Murakami 2011:46-9]. Although scholars debate that Sungyun was an assimilated man, the Qianlong Emperor clearly indicated that he considered Sungyun as a Mongol. Sungyun then informed the emperor on 13 November that he ignored the ritual to perform the prostration of the Dalai lama. But he has a shared point of view with Qing loyalist Gombojab and a Beijing resident who wrote History of Buddhism in China (Rgya-nag chos-'byung) in Tibetan in 1740. Gombojab, through historical and philological studies of Chinese sources, was able to generate a mythology of Mongol Buddhist identity, which in turn was adopted in the Crystal Rosary by Rashipungsug [Elverskog 2006: 113]. Although his personal beliefs differs from official Qing policy, he conducted himself in his duty and presented the emperor's rule well. The most important strategy of Mongol intellectuals in the Manchu Eight Banner organization was to show themselves as well-educated Confucians as well as show themselves outward defenders of Buddhism in Mongolia. Among the Eight Banner society, it was indeed just a strategy to harmonize the imperial subjects under the emperor's order.

Sungyun worked in many positions, especially in outer peripheries and provinces, like Xinjiang (1800-1809 and 1813-1816), Shensi Gansu (1809), Guansu, Guansi, Anhui (1810-1811), Guandong, Guansi (1811). He was one of the councilors of Jiaqing Emperor (1796-1820). When the British next embassy, led by Lord Amherst, was heading to China, Sungyun was called from Ili to Beijing in order to attend the official ceremony in 1816. Then Sungyun served as a Minister of Finance, the Commander of the Straight White Banner, one of the Highest Three Banners that belonged to the Qing emperor as private property, the Minister of the Military Board, a Governor of Jili Province (1822-1829), a Governor of Girin (1823-1824).

Russian envoy Georg Timkowski [1827: 350] wrote down about Sungyun in his book on 8 December 1820 as one of the members of the previous mission reminded him.

I think it will be agreeable to the reader to give some account of this minister, who is very celebrated in China. Soung, a man of profound understanding, equally distinguished by knowledge and probity, rose from a low condition to the rank of prime minister of the Chinese empire: he is descended from those Mongols who aided the Mantchoos in the conquest of China, and whose children enjoy the privilege, before all others, of being employed in the Tribunal of Foreign Affairs. This extraordinary man is as much distinguished for his knowledge and the punctual execution of the laws, as for his disinterestedness and poverty. While he pursues and punished the guilty, he at the same time loads the poor and oppressed with benefits; he had sacrificed his fortune to them and had even contracted debts to assist them, which he never could have paid. In Mongolia, Eastern Turkestan, and even China itself, the people speak of Soung with enthusiasm; and his name, which is universally blessed, will be remembered to the latest posterity.

Sungyun passed away on 17 July 1835. He had two sons. His elder son, Xi Chang, was one of the private councilors of the Jiaqing emperor (1796-1820) and also Commander of the Straight White Banner of the Emperor. Suddenly, he died in 1818. Yan Jupeng (1890-1942), grand-grand-son of Sungyun (1752-1835), was a famous actor in Beijing opera during the late Qing and early Republican (1912-1949) period. He was a Mongol Bannerman of Beijing and had worked in the Mongol-Tibetan Committee once. He was very fond of Beijing opera.His son Yan Shaopeng (1915 - 1984) was also a famous performer of Beijing opera.

Contents of the Founding Policy in the Tibetan Administration

When Sungyun was serving in Khalkha in 1789, he admired the Buddhism. Therefore, he made a critique of the Han literati Wengong. According to the Wengong, there was nothing in the place where Confucius's teaching did not reach, and all who were living there must be beasts. Sungyun anticipated the Sino-centric interpretation by Wengong in his book, the Tales of Hundred Twenty Elders written in Kьriye in Manchu. It reads:

(1) *There was no need to convert the Yao and Shun kings of China since they did not come into contact with the Chinese. Even though there is no place beyond heaven and earth. No custom existed beyond humankind.*

*No man existed beyond the custom. It is impossible that there were no humans beyond the Chinese custom of teaching. Thus, it is hard to say that there were no human kind existed beyond the Chinese civilization. Those who lived beyond the Chinese civilizations had the consciousness and will to follow their customs and teachings. That is why Buddhist teaching exists in the lands of Mongols and Tibetans. That is why they admire the Buddha. That is why they all believe in Buddha. And it is their long tradition to found the customs and codes. It is their custom and teaching which is different from the Chinese. **(2)** Why Wengong of the Han dynasty encouraged the Chinese to make outsiders civilized by burning their writings and making their temples the shelters, is because he thought it was for the citizens of the Middle Kingdom at that time. It is unmatched by contemporary conditions.*

Sungyun clearly expressed his opinion that Wengong's understanding is the old-fashioned belief of the ancient Middle Kingdom **(2)**. Sungyun shows that it is pointless to explain the local custom and recognition of human culture, explained by only the point of view of the ancient middle Kingdom. In 1798, Sungyun expressed his opinion about the Dalai Lama and Panchen Lama in Tibet in his book The Founding Policy of the Tibetan Administration (*Jen fu ji yi*) which shows him not a blind believer in Tibetan buddhism. It is written in the part of Securing the Fence:

The way to secure an outer fence is to tie it with the hobble-like teaching. It is, for example, the Dalai Lama of Zang and Panchen Erdeni of Wei are as if they are the fences. They only know the chanting of the sutras in order to spread their teaching. It is their custom. What they do not know is how to teach their subjects and how to feed them. Therefore, the Holy Emperor dispatches his superior ministers to Tibet to pacify the frontiers and relieve the subjects. It means the securing of fences. How to secure it means leading them to wellness carefully. Although Dalai Lama and Panchen lama's teachings are based on relieving suffering, thereby they do not need to be governors; their teachings are rooted in the emptiness of the Sakya school, which seeks to find the idle and empty. Thus, they do not pay much attention to the way of governing. Kablun and Dibas, the Tibetan officials under the Dalai Lama and Panchen Lama, are corrupt. They do not know even the subjects fleeing. If we accuse them, it is not the way we secure the fences. We should deliver the imperial grace and show them examples of how the Holy Emperor revives the civilian Chinese in the imperial Inland.

Sungyun understood that Dalai Lama and Panchen Lama had lacked the knowledge about governing. That is why the Qing empire sends the minister to Tibet. What is important to rule people in the holy land of Buddhism, near the highest spiritual leaders, is concepts of governing and commanding army. Sungyun explained the following twenty-eight concepts in his manual. The Mongolian translation, however, contains twenty-four of them, excluding the Tibetan map. Those parts are as follows:

1	Setting borders (*kijaγar-i toγtaγaqu*)	15	Teaching in army the movements (*yabuγulun surγaqu*)
2	Securing the fence (*qasilγ-a-yi ilbikü*)	16	Drilling the troops (*cirig-i dadγaqu*)
3	Restraining anger (*Kiling-i cegerlekü*)	17	Enforcing the law (*čaγaja-yi yabuγulqu*)
4	Controlling the desires (*Küsel-i qaγaqu*)	18	Preparing the soldiers (*čirig-i jasalaqu*)
5	Directing the violent forces (*küčürkeg-i boγuqu*)	19	Taking the public support (*Olan-yi jaraqu*)
6	Accouting for taking off (*Mülidang or möldeng yi arilγaqu*)	20	Jiγsaγal-i bekilekü (*Enforcing the columns*)
7	Improving the morality (*Jang-i jasaraγulqu*)	21	Spreading the rumours (*Sonin-iyar γarγaqu*)
8	Supervision of criminals (*Eregüü-yi seremjilekü*)	22	Putting the meritorious in the front (*Baγatur-i terigülkü*)
9	Watching the frontiers and dependencies (*Qolakin-i nomuqudγaqu*)	23	Reviewing the gain (*Deyilegsen-i kinaqu*)
10	Manifesting the power (*Čidal-i bütügekü*)	24	Improving the roots (*Egüskel-i sayijiraγulqu*)
11	Registering the matters (*Kereg-i toγučiqu*)	25	Keeping the will (*Joriγ-iyan bariqu*)
12	Guarding the passages (*Qabčil-i sergeyilekü*)	26	Checking the details (*Öčüken-i sergeyilekü*)
13	Estimating the enemies' strength (*dayisun-i jisikü*)	27	Keeping the neutral or Holding the center (*Töb-i sakiqu*)
14	Teaching the army to gather (*neyilegülün surγaqu*)	28	Taking the incomers (*Irekü-yi ebürlekü*)

Conclusion

The *Jen fu si yi bičig*, the upper volume preserved in the Black Diamond Library of Copenhagen University, is a Mongol translation of Sungyun's work dedicated to the Qing imperial policy in Tibet. It was written in Manchu or Chinese first, then was translated into Mongolian. This manuscript is a manual book for the imperial Manchu residents and imperially dispatched ambans in Tibet. For Sungyun, control means a treasure. Thus, he explained how to rule Tibet in twenty-eight parts. This work is one of the unique books that reveals the intellectual culture of the Mongol bannermen in the intra-Manchu socio-military organization.

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M-1. Хн-495. T-50. duin biyai orin duin-de alime γaiha aliha bidhei da, kiya qadalara dorgi amban tondo faššangγa be-i bidhe, kuren-de tefi baita ičihiyara ashan-i amban meiren-i janggin-de jasiha, abqai wehiyehe-i susai nadači aniya, duin biyai iče ninggun-de.

FM1. FD1. File 4517. Folio 4. Monggo jurgan-ci yaya monggoso urui monggo bithe tacikini nikan hergen tacibuci ojorakū seme wasimbuha hese-be gingguleme dahafi benjihe-be daiselaha culgan-i da tusiyetu han Cerindorji-i jergi sunja bade afabure baita.

FM1. FD1. File 4517. Folio 5. Monggo jurgan-ci yaya monggoso urui monggo bithe tacikini, nikan hergen tacibuci ojorakū seme wasimbuha hese-be gingguleme dahafi benjihe baita.

FM1. FD1. File 4517. Folio 18. Uliyasutai-i jiyanggiyūn sai baci yaya monggoso urui monggo bithe tacikini, nikan hergen tacibuci ojorakū seme wasimbuha hese-be gingguleme dahafi benjihe baita.

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