

protection of the missions, which were backed by foreign interference, the number of Chinese joining Christian church had grown to alarming proportions. Furthermore hard-pressed local officials had to spend increasing time and effort to handle the ensuing lawsuits. Based on the examined historical materials, the writer seeks to give a general explanation for the concrete circumstances behind these changes, the inner relationships, and how they in turn affected and pressured the Chinese government.

How Legends Developed about the First Jebtsundamba:
In Reference to the Khalkha Mongol Submission to the Manchus
in the Seventeenth Century

by Junko MIYAWAKI

The modern state of Mongolia, which was known as the Mongolian People's Republic from 1924 to 1992, derives itself from the Khalkha Mongols of the Manchu Ch'ing times. A long-accepted legend tells us how the Khalkhas were persuaded by their Dge-lugs-pa grand lama, the First Jebtsundamba Khutughtu, at a great assembly of their princes convened at the end of the seventeenth century, to seek protection under the Manchu emperor rather than the Russian tsar. Another legend has it that the Khalkha grand lama, born a Chinggisid son of Tüshiytü Khan of the Khalkha Left Wing in 1635, made in 1650 a pilgrimage to Tibet, where he was confirmed to be reincarnation of Rje-btsun Tāranātha by the Fifth Dalai Lama and the First Panchen Lama, who bestowed on him the title.

The Jo-nang-pa, to which the Jebtsundamba had belonged in his previous existence as Tāranātha, was actually an enemy sect of the Fifth Dalai Lama. After Gütüshi Khan of the Oyirads had subjugated the whole land of Tibet in 1642, the Dalai Lama took advantage of his patronage to suppress sects hostile to the Dge-lugs-pa and banned the Jo-nang-pa in 1650. Obviously the First Jebtsundamba did not owe his title to the Dalai Lama, and it was only after the Khalkha submission to the Manchus that he was made the supreme Dge-lugs-pa hierarch in

his land.

The legend of the 1688 great assembly of Khalkha princes is no more than a variation of a similar episode concerning the Second Jebtsundamba, who was also born in the house of Tüshiyetü Khan. After the Oyirads were conquered, the Manchus, apprehensive of Khalkha solidarity around the figure of the Jebtsundamba, made his third and later reincarnations to be found in Tibet only.

When the Manchu Ch'ing dynasty was about to fall in 1911, the Khalkhas declared independence for themselves, electing the Eighth Jebtsundamba Khutughtu, alias Bogdo Gegen, their khan. Despite his Tibetan birth, he was a reincarnation of the Chinggisid First and Second Jebtsundambas and thus qualified to be the central figure of the Mongolian independence movement.