



Title	Dittmar Schorkowitz, "... Daß die Inorodcy niemand rettet und das Heil bei Ihnen selbst liegt ...": Quellen und Beiträge zur historischen Ethnologie von Burjaten und Kalmücken (Wiesbaden: Harrassowitz Verlag, 2018), xviii+743 pp.
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## Book Reviews

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**Dittmar Schorkowitz**, “... Daß die Inorodcy niemand rettet und das Heil bei Ihnen selbst liegt ...”: *Quellen und Beiträge zur historischen Ethnologie von Burjaten und Kalmücken* (Wiesbaden: Harrassowitz Verlag, 2018), xviii+743 pp.

This weighty book, entitled “... that nobody saves Inorodtsy and the salvation lies with themselves ...”: *Sources and contributions to the historical ethnology on the Buryats and the Kalmyks*, is a collection of archival materials, including the history of the Mongolian-speaking peoples in the Russian Federation, namely, the Buryats and the Kalmyks.

The author, Dittmar Schorkowitz, Senior Research Fellow of Historical Anthropology at the Max Planck Institute for Social Anthropology, Halle (Saale), has led the historical research on the Buryats and the Kalmyks over approximately thirty years. The catalog of the archival sources in Leningrad, which he published in 1988, remains a vital research guide on the history of the Buryats and the Kalmyks for scholars.<sup>1</sup> His monograph in 2001 is fundamental for research and covers the Russian empire to the early Soviet Union and engages in a wide range of themes on the history of integration processes for the Buryats and the Kalmyks into the Russian state.<sup>2</sup>

This collection provides us with 344 archival sources in total, selected in the Russian State Historical Archive (RGIA) in Saint Petersburg, the State Archive of the Russian Federation (GARF) and the Russian State Archive of Socio-Political History (RGASPI) in Moscow, the State Archive of the Republic of Buryatia (GARB) in Ulan-Ude, and the National Archive of the Republic of Kalmykia (NARK) in Elista. Researchers on Russian studies can imagine how much the author paid to work in the archives spread across Russia.

The collection consists of contents, an abbreviation list, list of tables and illustrations, glossary, introduction (21 pages), sources and contributions (344 sources, 564 pages), list of archives and these archival *fond*, list of published sources, list of secondary literature, list of archival guides, table of German-Russian institution and service names, index of persons (81 pages), index of places and items, and photo appendix of archival sources. At the beginning of the introduction, Schorkowitz introduces the title words, that is, the words of a Buryat intellectual Elbeg-Dorji Rinchino (1888–1938) in the congress of the Buryat-Mongols at Verkhneudinsk in October 1917. The words express the complaints and distrust of Russian society. The author also refers to the words of Kalmyk communist Arasha Chapchaev in February 1921. These words implied the critical feeling of the serious condition surrounding non-Russian people, also called as *inorodtsy*. The introduction includes several themes, including, an outline of the history

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1 Dittmar Schorkowitz, *Die ethnohistorischen Archivadokumente zu den Kalmücken, Burjaten und Mongolen des Zentralstaatlichen Geschichtsbüros (CGIA) und des Institutsarchives für Ethnographie (AIE) in Leningrad [Etnoistoricheskie dokumenty po kalmykam, buriatam i mongolam Tsentral'nogo Gosudarstvennogo Istoricheskogo Arkhiva (CGIA) i Arkhiva Instituta Etnografii (AIE) v Leningrade]* (Wiesbaden [et al.]: Harrassowitz, 1988).

2 Dittmar Schorkowitz, *Staat und Nationalitäten in Russland: der Integrationsprozess der Burjaten und Kalmücken, 1822–1925* (Stuttgart: Steiner, 2001). See also: Dittmar Schorkowitz, “The Orthodox Church, Lamaism, and Shamanism among the Buriats and Kalmyks, 1825–1925,” in R. P. Geraci and M. Khodarkovsky, eds., *Of Religion and Empire: Missions, Conversion, and Tolerance in Tsarist Russia* (Ithaca: Cornell University Press, 2001), pp. 201–225.

of the Buryats and the Kalmyks and a review of the history of the Russian empire and the USSR as multi-ethnic empires, the historical role of ethnic elites in the process of ethnic integration into the Russian imperial society, a relationship between archives and research in the USSR and present Russia, and a recent situation of archives in Russia.

The book also has a very useful index of persons (607–687). It requires considerable time and effort to clarify the correct name, the date of birth and death, the place of birth, and the career of the less well-known persons. The index of places helps us to identify the less famous places. The book also includes photos and images in the archives.

In sources and contributions (22–585), the author gives a brief overview of every archival document. The explanations do not provide any extra information. The author also shows the title of the source (*delo*) in Russian original in the footnote. The author adds Russian original words in the important parts in the footnote. The footnotes show the reference of the archival sources in the published sources and literature. The number of sources about the Kalmyks slightly exceeds that about the Buryats. About four-sevenths of the number of the sources are from the era of the Russian empire, and about three-sevenths are after the October Revolution. The sources from the Russian empire includes policies regarding Tibetan Buddhism and the Russian Orthodox missionary activity. Sources after the revolution cite women's education, cultural reforms, sedentarization, assembling scattered people for ethnic autonomy as well as documents on the communist party.

Interestingly, the collection does not segregate the Buryat and the Kalmyk cases by ethnicity; it posts the sources chronologically. Readers require a profound understanding of the histories of both the Buryats and Kalmyks. This arrangement suggests an ambitious research method. The Soviet historians and ethnologists tended to emphasize their transformation after contact with the surrounding local society, especially the Russian society, which was stronger than the influence of many commonalities and proximities, for example, language, faiths (Shamanism and Tibetan Buddhism), place of origin, mythological bloodline, pastoral economy, kinship, social structure, and others as a Mongolian people. The author's research method deals jointly with the history of the two Mongolian-speaking ethnic groups in Russia, and it shows the similarities in the historical experiences. Meanwhile, the research method sheds light on the political differences between the proper authorities of the two groups and the geopolitical differences in Siberia and Lower-Volga steppe. In addition, the collection suggests crucial sources about the two ethnic groups and Tibet (Dalai Lama). These materials show the relationship between Buryat monk Agvan Dorzhiev and the Kalmyk and Buryat intellectuals.

Schorkowitz explains the archival materials in German to make them accessible to students who are not fluent in Russian. However, the collection of historical materials can potentially attract a wider audience. The English translation would achieve a broader audience in various areas of research. The original Russian version would provide an extraordinary contribution in Buryatia and Kalmykia. It would help to share the author's research achievement for the common good. However, this point does not undermine the achievements of the book. The archival sources in the book are quite valuable, expanding our knowledge of Russian Imperial history. This collection of archival materials opens the gate, for the younger generation, to the historical dynamics of the Buryats and the Kalmyks in the Russian Empire and the Soviet Union.

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