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## THE EASTERN STEPPE IN THE MANCHU PERIOD

### Abstract.

The paper will focus on the Sanjak system and its effects from these changes. To explain this, a piece of general information about the steppe civilization will be given first. Then it will be mentioned that the Mongols came under Manchu domination. Finally, the main features of the Sanjak system that the Manchus established in the Mongol lands will be examined and its effect on the nomadic life will be emphasized. Turks and Mongols have been the main carriers of steppe civilization throughout history. As a result of the organization based on tribes, the Turkish and Mongolian tribes constantly entered into each other. For centuries, the perception of identity in the steppe continued from the lifestyle partnership. With the Mongols coming under Manchu domination, the structure of the Mongols based on nation and otok units changed. This structure evolved into a monarchical system based on its relationship with the Manchu court. The sanjak system was established in the Mongolian region. The Manchus, another nomadic element east of the Mongols, used changes in the stature structure.

**Key words:** Sanjak system, Manchu domination, steppe civilization, Turks, Manchu dynasty.

### Introduction.

The Asian Steppe Belt, where Turks and Mongols lived together in history, indicates a different culture and civilization environment from its neighbors in the south. Settled civilizations based on rivers carrying fertile soils emerged in regions such as China, India, and Mesopotamia in the south. In the north, which is adjacent to these, a nomadic civilization formed within the framework of the steppe. While the settled civilizations based on cultivating alluvial soils were similar within the framework of certain criteria, the basic criteria of the nomadic civilization differed. For this reason, the nomadic lifestyle couldn't be understood for a long time in world civilization studies or it was seen as the previous period of the settled civilization.

Because of the research carried out since the last quarter of the 20th century, the steppe environment emerged as a nomadic civilization environment. Turks and Mongols are seen as the main representatives of this civilization. While Turks were the representatives of this civilization in the West in the modern age, the representatives in the East were the Mongols. The Manchus, another nomadic element east of the Mongols, underwent a major change in the modern age. The Manchus dominated the Mongolian regions and captured the whole of China, the former-southern representative. Thus, the Manchus came out of the steppe and dominated a more populated farming region than they did. This transformed both the Manchus and their relations with the Mongols over time. Thus, some changes took place in the life of Mongolian nomads during the Manchu period [1]. The paper will focus on the Sanjak system and its effects from these changes. In order to explain this, general information about the steppe civilization will be given first. Then it will be mentioned that the Mongols came under Manchu domination. Finally, the main features of the sanjak system that the Manchus established in the Mongol lands will be examined and its effect on the nomadic life will be emphasized.

### Materials and methods of research.

The Steppe Civilization is based on the steppe soil structure, but it spreads over a wider area than the region where this soil structure is located. We can extend the spread of this civilization from the ocean coasts in the east to the Hungarian Plains in the west. The north of this civilization is based on

taiga forests. In the south, the Yellow River; Karakoram, Pamir, Kopet, Caucasus, and Carpathian Mountains; The Caspian Sea, and the Black Sea determine the framework of this civilization. Between the Pamir Mountains and the Kopet Mountains, Transoxiana forms the softest boundary between the steppe civilization in the north and the farming civilization in the south. For this reason, the greatest migrations of steppe tribes that would change history passed through here and reached India, Iran, and Anatolia [2].

The steppe does not cover all of this geography, whose borders we have drawn. Here deserts such as Karakum, Kızılku, and Taklamakan; high ranges such as the Altai and the Tian Shan; There are also areas suitable for farming such as Transoxiana and Tarim Basin. As a soil structure, the steppe continues from the north of these to the Hungarian Plains. However, the social relations and political formations formed in the steppe deeply affected these non-steppe regions and included them in the same civilization circle. If there had been no activity in the steppe, separate river civilizations could have been expected in Transoxiana and in the Tarim basin.

In the historical process, these regions became a part of the steppe civilization by integrating. Turks and Mongols have been the main carriers of steppe civilization throughout history. Because the organization was based on tribes, the Turkish and Mongolian tribes constantly entered into each other. For centuries, the perception of identity in the steppe continued from the lifestyle partnership. Of course, there were constant political or economic conflicts between the tribes. However, in the end, the perception of the other and us was mainly based on the difference between the inside and outside of the steppe. In the perception of the "other", China in the eastern steppes was being replaced by Iran in the middle and Rome in the west [3].

When it comes to new and modern ages, the distinction based on tribes became clear. In these ages, the growing roots of Islam in the western part of the steppe and Tibetan Buddhism in the eastern part also clarified the Turkish and Mongolian identities. When we look at it from a geographical point of view, we see some differences between the eastern and western steppes. For example, the eastern steppes have a higher altitude, while the western steppes have a lower altitude. For such reasons, it is seen that in Turkish historiography, the eastern steppes are not very interesting after the 14th century. However, here, just like in the western steppes, nomadic life continued to be the dominant factor. Researching the recent times of the eastern steppes gives us important information about the nomadic lifestyle and its transformation.

Based on historical, political, and topographic differences, during the Qing dynasty, the new frontier, Xinjiang, as a whole could be divided into three parts: North Xinjiang (Zungharia), East Xinjiang, and South Xinjiang (the latter two parts were also called as Altishahr, Eastern Turkestan, Chinese Turkestan, or Huijiang). The entire region totaled some 650,000 square miles. After Qing troops defeated the Zunghar Khanate in the late 1760s, almost all the Mongolian tribal people, who constituted the majority of the population in North Xinjiang, were killed in the purge after the war or were forced to leave their homeland. As a result, the dwellers of North Xinjiang were mainly the Qing stationed troops (Eight Banner and Green Standard troops) as well as Han or Uyghur agrarian immigrants from other Chinese regions and Altishahr. Chinese civilian administrative structures were taking shape and three prefecture-level units were established under the control of Manchu officials. East Xinjiang had a close relationship with China due to its geographic proximity and its early submission to the Qing. In East Xinjiang, mainly covering Hami and Turfan, local Muslims were organized under the banner system. The chieftains were designated as jasaks to rule over their people. In South Xinjiang where the indigenous Uyghurs constituted the majority of the population, Muslim officials-begs were appointed to administer the Uyghurs and other Turkish-speaking natives under the supervision of imperial agents stationed there by the Qing. Due to the diversity of the population and modes of administration, legislation, judicature, and law enforcement differed in these three parts of Xinjiang. Generally speaking, Qing law prevailed in most parts of North Xinjiang. Nonetheless, an increase in both Chinese and Uyghur immigrants from within or outside Xinjiang made the situation more complex, since the number of disputes occurring between different ethnic groups increased accordingly and the implementation of

Qing law became progressively challenging. The Huijiang area presented an even more complex picture. There, both Qing law and Islamic law were enforced to deal with criminal and civil cases. After several decades under Qing rule, the conflicts among various groups in Xinjiang intensified due to ethnic conflicts, local bureaucratic corruption and legal abuse, foreign intervention, and an increasing diminution of the Manchu emperors' authority. The Muslim Rebellion, which broke out in 1864, can be regarded as an outgrowth of over one hundred years of accumulating social dissatisfaction toward Qing rule in the area. Finally, by the end of 1881, the Qing Empire regained and consolidated its sovereignty over the entire Xinjiang area after a thirteen-year loss of control. The designation of Xinjiang as a province in 1884 marked a turning point in Qing governance over Xinjiang. By then, Xinjiang was administratively incorporated into the imperial prefecture system, which can be regarded as the final step of the long process that saw the balance of the Qing administration shift from military to civil authority. Begs were placed under greater official supervision and renamed Xiangyue (village compact head). As in the inland provinces after the Taiping Rebellion, ethnic Han officials replaced Mongol and Manchu officials in many of the high administrative positions of Xinjiang. A group of 1820s and 1830s statecraft scholars, such as Gong Zizhen and Wei Yuan, influenced the political thought of these officials. Facing increasing fiscal and social troubles domestically and growing commercial and military pressure along the maritime and land frontiers, this new generation of officials was eager to carry out stronger national defense by turning Xinjiang into a fully-fledged Chinese colony. Broadly speaking, there was a historical shift over the one and half centuries of Qing governance in Xinjiang, evolving from the flexible, indirect rule that gave ethnic chieftains considerable administrative autonomy to an unmediated frontier administration which was said to be - unified with China proper. The development of legal policies in Xinjiang followed the political and social changes of the frontier. Gradually the realms in which Qing codified law applied were enlarged and the realms in which Islamic law applied shrank. But for most of the era, the civil domain of indigenous people was largely left untouched by the state.

L.J. Newby's book, *The Empire and the Khanate* focuses on the political history of the Qing administration of Altishahr (South Xinjiang) and its relations with Khoqand from 1760 to 1860. Newby links the two angles by reminding us that policy towards Khoqand was bound both to the security of the empire's frontier and the 13 domestic administration of Altishahr [4]. Moreover, the distinctiveness of Newby's research lies in the fact that she makes a better effort to locate this frontier story in the background of the transformation of China from an expansive empire to a proto-nation-state. The [Qing] empire's interaction with peoples outside its territorial jurisdiction contributed towards the move from an open, fluid frontier to a non-negotiable, closed concept of border, thus presaging the shift from a Qing empire to a nation-state [5]. The 100-odd years of diplomatic contact between Khoqand and the Qing empire from 1760 to 1864, indicates a shift from the old order to a new one. After the conquest of this northwest frontier area, the Qing soon found that their adjacent neighbor, the Khoqand state, was becoming a more and more powerful regional player and was in all likelihood capable of conquering Altishahr. This threat made the Qing finally choose to further consolidate their control by transforming Xinjiang into a non-negotiable part of the empire. As the Chinese scholar Pan Zhiping has also argued, Khoqand's relationship with Qing China shifted from that of a dependent state (*shuguo*) between 1759 and 1820 to that of a neighboring state (*linguo*) and therefore one that was equal and independent after 1820.

The second Khoja invasion in 1830 marked the beginning of a shift in Qing policy. The Qing government began to display an implicit distrust of East Turkestanis and voted for intensified Chinese colonization. In the meantime, some Han statecraft thinkers, such as Gong Zizhen, Wei Yuan, and Xu Song, proposed transforming Xinjiang into a fully-fledged Chinese colony. This blueprint was finally realized by Han general Zuo Zongtang and his colleagues who re-conquered Xinjiang in the 1880s and established it as a province. Millward defines their policies as - Hanization instead of Sinicization. Millward's work, however, covers only the period before 1864 and emphasizes the economic aspect of empire-building in Xinjiang; he does not go further to evaluate the role of frontier policies in the late

Qing period. Therefore his thought-provoking research leaves some important questions unanswered. For instance, to what extent can we say Qing policies after the 1880s had a missionary impulse? Should we regard the establishment of Xinjiang province in the 1880s and the more direct state control thereafter as a break with the Qianlong strategic mode? Can we divide the Manchu ruling elites and Han officials into two distinct camps and treat Xinjiang and even Qing history after the mid-nineteenth century as an incomplete process of - Hanization? Peter Perdue is another scholar who specializes in the Qing expansion northwestward [6]. His article Culture, history, and Imperial Chinese Strategy: legacies of the Qing Conquests argues that the Qing strategy was radically different from the Ming, even though both faced a similar situation on the Northwest frontier. Perdue criticizes the cultural realism thesis, represented by Alastair Iain Johnson's work<sup>10</sup>, and claims that the Qing strategy by no means can be characterized as merely - realism. According to him, the fact that the Qing conquered and protected the Central Asian frontiers was mainly the result of the personalities of Kangxi, Yongzheng, and Qianlong as well as the strong economy at that time. Moreover, Perdue suggests that the Qing conquest of Xinjiang was precarious. Their policies became more coherent only as time went on and as the international relations and domestic situation did not offer them more choices [7].

*Mongols' Entry into Manchu Domination.* The nomadic organization of the Mongols developed from the end of the 14th century and the beginning of the 15th century, through nation and otok units. In the Eastern Mongols, the nations consisted of 10,000-20,000 families, in the Western Mongols 40,000-50,000 families. The subunits of nations, the otoks, were about 1000-2000 families. Therefore, the basic organizational unit in this period was the autok. This situation began to change with the Manchu domination [8].

With the strengthening of the Manchus in the Far East, some of the Mongolian tribes entered into relations with them. The Manchus developed alliances with some Mongol tribes even before they conquered China, but this alliance was based on Manchu supremacy. Thus, in 1636, some Southern Mongols obeyed the Manchus. From this date on, the Northern Mongols got closer and closer to the Manchus as a result of disagreements among themselves and the Cungan attacks. As a result, in 1691 all the leaders of the Southern and Northern Mongols met in a convention and declared that they were vassals of the Manchus. From the Manchu's point of view, they were using their Southern Mongol allies against them before they could subdue the Northern Mongols. The Manchus were trying to lure those in the north by bestowing many favors on the Southern Mongols. In the second half of the 17th century, the Manchus, who implemented a policy of protection towards the Northern Mongols, this time started to support the Northern Mongols against the Western Mongols. The 1691 convention was the result of the efforts of the Manchus [9].

The Manchus applied two different policies towards the Mongols. On the one hand, he accepted them as the founding element of the Manchu (Qing) state, but on the other hand, he implemented the policy of divide and rule against the Mongols. The reason why he accepted it as a founding element was his alliance with the Southern Mongols even before he conquered China. In addition, during the conquest of China, the Mongols were of great help to the Manchus. After the conquest of China was completed, the Manchus continued this alliance. One element of this relationship was the marriage of Manchu dynastic princesses to Mongol lords. The other was to bring the Mongols to higher positions than the Chinese, just like the Manchus, throughout the imperial lands. The Manchu dynasty was making propaganda against the Mongol tribes that it was the legitimate heir of the Yuen dynasty. Thus, the dynasty showed the feature of being a Manchu-Mongol alliance for a long time. Then this situation gradually changed to the detriment of the Mongols [10].

### **Results and its discussion.**

In 545-547, the Union of Turkish tribes, which ruled Bukhim, formed the Turkish kaganate. The newly formed kaganate became the first major state to bring together peoples living in a huge territory from the Dnieper River in the west to the Amur River in the east, from the Yenisei to the Tibetan Highlands in the North. In 545, Buhman first established personal bargaining relations with the Chinese. In that era, North China was divided into the Eastern Wei and Western Wei kingdoms and fought among

themselves. The Eastern Wei Empire, allied with the Zhujan and togon Khanate, severely oppressed the Western Wei Empire. In 545, Western Wei sent an embassy to the Turkish ruler for friendly relations. Having succumbed to the temptations of his people, Bumin made contact with the enemy of Zhuzhan Khan, who ruled them and sent an embassy to Chang'an, the capital of Western Wei. In addition, the Turks continued to produce iron for the Zhuzhans. Buym, which was slowly strengthened, in 546 was able to defeat and add to itself 50 thousand smoke Uyghurs who fought against their master – zhuzhan Khan Anahuan. This year, 50 thousand cavalry troops of the delegates went on a campaign against the Zhuzhans, he unexpectedly met his army and was forced to go under their command. Now he was looking for an excuse to start a war for independence from the Zhuzhans. Anahuan is sent by an ambassador asking for the daughter to be given to him. Zhuzhan Khan is very proud of this and reacts angrily, thereby provoking the existence of a war [11].

The Manchu elites were presented with a brand new project, figuring out how to govern South Xinjiang. In contrast to their relatively rich knowledge of Tibetans and Mongols, Manchu elites knew little about the Turkic Muslims (Uyghurs) living in South Xinjiang. Furthermore, for Qing rulers, the control of millions of Muslim subjects was an ideological challenge. They could not become proper Islamic monarchs on a scale that gave them real leverage without the approval of Mecca, which could not be managed the way Lhasa was managed. At the same time, there was little in Tibetan Buddhism or Manchu shamanism that could appeal to these Muslims.

When the Khan of the Turks Tyumen (Buhm) Zhuzhan Kagan told his daughter Anhui (Anahuan), Anhui: "You are my iron-smelting slave, and you dare to make this claim, "the story of the Kingdom of Zhu lamented. The Turkish chapter says".

In 551, Buhmyn received the Princess of the Western Wei Kingdom of China, and in this year Buhmyn received the title of "Kagan" and united the Turkish tribes into a single state. It was in the winter of this year that he went to war and hit the Zhuzhan Khanate with a crushing blow. Bulimus holds the position of "Ilkhan" ("Elkhan"), however, he dies at the end of 552. Then the throne is occupied by the son of Bulun, the Black Issik Kagan. He will crush the Zhuzhans who did not stop fighting. Soon the Black Issik Kagan dies. In 553, another son of Bumin, Mukan Kagan, came to power and brought the Turkish Union to the Empire.

Mukan Kagan ended the war with the Zhuzhans and reached the Yellow Sea. In 556, a combined army of China and Turks invaded the country of Togons. The younger brother of Mukan Kagan, Estemir, conquers Central Asia, Zhetysu, and Khorezm and reaches the Aral Sea. After some time, the remnants of the Khazars, Bulgar-targets (in the North Caucasus), kids (in Manchuria), and Sogdians were subordinate to the Turks. Thus, the Great Turkish Empire was created.

Thus, the place of the Turkish kaganate in the history of the world in those times was huge. It was a huge state bordering Byzantium to the West, Persia to the South, India, and China to the East. Compared to the Hun Empire, it was stronger not only in scale but also in economy. This is because the Turks had established control over the Silk Road, which transported the silk that China had flocked to exchange for European gold.

At the beginning of the XVII century the Manchus, who lived in the northeast of modern China, suddenly began to grow rapidly. They attacked the scattered Mongol tribes and forced them to pay tribute. In 1636, the Manchus occupied Inner Mongolia. After capturing Beijing in 1644, they formed the Qing Kingdom and united all of China within two years. Then they turned north to Mongolia. As a result of the clashes between the khalkhs and oirats, as well as the skillful incitement of Tibet to strife, the Manchus annexed Mongolia in 1696.

After the signing of the treaty between the Qing Empire and Russia in Kyakhta in 1725, the Russian-Chinese border was completely defined. The Manchu army of 50 thousand soldiers, taking advantage of the weakness of the divided Oirats, defeated them and annexed them to the Empire in 1755. Thus, after 130 years of efforts, the Manchus annexed Mongolia to China. 1755-1757. The Oirats started an uprising, and the Khalkhs resisted at the same time. As a precaution, military units were deployed to Ulyasutai to defend against the Mongols. Administratively, Mongolia was divided into 4

Halkha and 2 Derbet regions, with a total of 125 hoshuns (administrative units under Manchu rule). Since bogdo gegen Jabdzundamba supported Amarsana, the head of the uprising, it was decided in Beijing to invite the subsequent Bogdo Gegen only from Tibet. The residence of Bogd Gegen is also located in Hūrei (urge). Subsequently, the Amban administration was established in Kobdo and Customs in Kyakhta. The Ministry of Mongolian Affairs "Zhurgan" was opened in Beijing, through which relations were established between the Mongols and the Manchu-Chinese empire. The Manchus themselves were semi-nomads. Therefore, they banned all communication between the Mongols and the Chinese to avoid cynicism. Chinese merchants were only allowed to enter Mongolia for a short time and in a certain way and were forbidden to live here permanently and engage in any activity other than trade.

Before the advent of Qing governance, Islamic law (mixed with some traces of pre-Islamic native customs of this place) regulated Uyghur behavior in Eastern Turkestan. It was recorded in a Chinese document that Uyghurs do have their criminal law, but they do not have their codes or statutes [12]. (When they have disputes), they go to Akhunds, who will look at the (Islamic) classics to make a decision. Both beg and common people will all believe and obey the arbitration [13]. Generally speaking, Islamic law pays more attention to private law [14]. The judicial regulations of civil cases constituted the main body of Islamic law. This is in contrast to the Chinese traditional legal system, largely represented by the Great Qing Code, which had a strong penal emphasis. In the Great Qing Code, even matters of a civil nature were treated based on stipulations of penalties. Moreover, whereas Islamic law operated parallel to state authority, Chinese law was public law and - dealt with all matters from the point of view of the ruler [15]. After 1759, the Qing rulers allowed the application of Islamic law in dealing with civil disputes and the least serious criminal cases. When dealing with other criminal cases, especially severe ones, officials had to refer to the Qing law. It is widely agreed that the adjudication of civil and non-severe criminal disputes among Uyghurs during the Qing dynasty was largely carried out by Akhund.

A few studies about the legislation and legal practice in other frontier regions of the Qing empire are particularly helpful for us in discussing the legal situation in Qing Xinjiang. Dorothea Heuschert discusses the development of Qing legislation for the Mongols in a brief but informative essay that shows some inspiring insights [16]. Firstly, she argues that the gradual blurring of Mongol and Chinese law does not seem to have been intentional, but a result of the wish to clarify and formalize Mongolian law. Moreover, the validity of the Manchu-made Mongolian statute book for the whole Qing era indicates that Qing emperors had not intended to impose Chinese law on the Mongols. Secondly, when studying the coexistence of the Qing code and the Mongolian statute book as well as the applicability of the two laws, Heuschert notices the Qing ruler's ambivalence in deciding between a principle of territoriality and the ethnicity of the criminal. Thirdly, she reminds us that as the local judicial authority, Mongolian noblemen (Jasaks) held a recognized position in the official hierarchy of the Qing administration in Mongolia. They were not like indigenous litigants in most Western colonies, such as British Africa, who were answerable to the authorities of an alien imperial legal system.

Thus, Mongolia at that time was a vassal province with special rights of the Manchu Qing Empire. But then the small population of Manchuria was assimilated by the Chinese.

### **Conclusion.**

From 1644 to 1911, «barbarians» again ruled China this time the Manchu from the northeast of China. The Manchus, being of limited numbers, were anxious to use the existing structures of Chinese bureaucracy and blended themselves with the native population as much as possible. They saw the greatest population growth in history and expanded the empire to its present extent. At first, they encouraged trade with the Europeans but later would close the empire to foreign trade. As we know, the Europeans are rarely deterred when such a vast market looms on the horizon, and the colonial empires - especially the British - would chip away at the glory that had been China.

Many scholars have drawn attention to the inheritance by the modern Chinese state of its vast frontier territories from the Manchu Qing empire. The role of the Qing in the history of China's northern and western frontiers is of unique significance and importance not only because the CCP has built on

the imperial acquisitions of the Manchus, but also because it was the Qing who initiated civil administration in these frontiers. With these initiatives, the Qing endeavored to transform the traditional Chinese system of tributary relations and loose-rein policies into a new system of administrative governance. The major changes that occurred in the second half of the Qing dynasty are the subject of this study, covering the period when Xinjiang was lost and recovered. Manchu domination in Mongolian lands initially began as an alliance. Then the conquest of all of China and the strengthening of the Manchus deteriorated the weight of the relationship against the Mongols. This relationship gradually turned into a relationship of commitment. On the other hand, the Manchus were afraid of the Mongols, the sons of Chingis Khan. For this reason, they did not want the Mongol tribes to act together. The temporary gathering of the tribes in the nomadic life in the highlands or winter quarters seemed to be a threat to the Manchus. They wanted to prevent this threat by dividing the Mongol lands into smaller pieces than the areas used by the Mongol tribes. Ultimately, this division of the Mongol lands into small administrative units led to the fragmentation of the Mongol tribes into smaller units. For this reason, in modern times, we see that the nomadic area of Mongols remained within the Sanjak.

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## МАНЬЧЖУ КЕЗЕҢІНДЕГІ ШЫҒЫС ДАЛА

### Аңдатпа.

Бұл мақалада санжақ жүйесі және оның өзгерістері мен салдары туралы жазылған. Мұны қарастыру үшін алдымен дала өркениеті туралы жалпы мағлұмат беріліп, монғолдардың маньчжур билігіне өткені жазылады. Соңында маньчжурлардың монғол жерінде орнатқан санжақ жүйесінің негізгі ерекшеліктері зерттеліп, оның көшпелі өмірге тигізген әсері айтылады. Түркілер мен монғолдар тарих бойы дала өркениетінің негізгі тасымалдаушысы болды. Тайпа негізінде ұйымдасу нәтижесінде түрік және монғол тайпалары бір-біріне үздіксіз еніп отырды. Ғасырлар бойы даладағы тұлғаны қабылдау өмір салты серіктестігіне жалғасты. Монғолдардың маньчжур билігіне өтуімен монғолдардың ұлт бірліктеріне негізделген құрылымы өзгерді. Бұл құрылым маньчжур сотымен қарым-қатынасқа негізделген монархиялық жүйеге айналды. Маньчжурлар, монғолдардың шығысындағы



тағы бір көшпелі элемент, бойындағы өзгерістерді пайдаланады. Монғол өлкесінде санжақ жүйесі құрылғандығы баяндалады.

**Негізгі сөздер:** санжақ жүйесі, Маньчжур үстемдігі, дала өркениеті, түріктер, Маньчжур әулеті.

## ВОСТОЧНАЯ СТЕПЬ В МАНЬЧЖУРСКИЙ ПЕРИОД

### Аннотация.

В статье описывается о системе санджака ее изменениях и последствиях. Дается общее представление о степной цивилизации и описывается переход монголов к маньчжурскому правлению. Исследуются основные особенности системы санджак, установленной маньчжурами на монгольских землях, и описывается о ее влиянии на кочевую жизнь. На протяжении всей истории турки и монголы были основными носителями степной цивилизации. В результате организации на племенной основе турецкие и монгольские племена непрерывно проникали друг в друга. На протяжении веков восприятие личности в поле продолжалось как образ жизни. После перехода монголов под маньчжурское правление изменилась структура правления монголов, основанная на единстве нации. Маньчжуры, еще один кочевый элемент к востоку от монголов, которые используют изменения вдоль. Эта структура стала монархической системой, основанной на отношениях с маньчжурским судом. Сообщается, что в монгольском крае создана система санджак.

**Ключевые слова:** система санджаков, Маньчжурское господство, степная цивилизация, тюрки, Маньчжурская династия.

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## ОБРАЗ ЛОШАДИ В ИНСИГНИИ ВЛАСТИ

### Аннотация.

В этой статье рассматриваются изделия из камня, то есть жезлы. Они обычно заканчивались зооморфными изображениями, среди которых чаще всего встречался образ лошади. Значительное внимание уделялось их иконографическим свойствам. Также, здесь были выделены и описаны другие характерные особенности в данных изделиях. Главной целью статьи является раскрытие феномена культа лошади, который имел широкое значение и распространение в декоративно-прикладном искусстве бронзового века на территории Обь-Иртышья. Ключевым аргументом в пользу подтверждения сакрального значения и особого статуса лошади, явилось его преобладание в изображениях каменных жезлов.

Особый акцент был уделен тому, что все каменные жезлы с навершием лошади относятся к случайным находкам. Они были найдены в окрестностях г. Семипалатинска, г. Усть-Каменогорска и в разрушенном погребений могильника Шипуново-V на Алтае. А причиной такого широкого размаха распространения в этих окрестностях заключалась их особая значимость в жизнедеятельности населения. Это также несколько раз подтверждалось и другими археологическими материалами, которые были похожи по функциональному значению, но уже встречались с другими зооморфными образами. Однако, исследуемые объекты в литературе трактуют одинаково и именуют каменными жезлами, датированными началом первой половины II тыс. до н.э.

В итоге был сделан вывод, что функциональным назначением данных каменных изделий было их применение в качестве одного из атрибутов власти, ставшее его символом.

**Ключевые слова:** бронзовый век, жезл, лошадь, камень, декоративно-прикладное искусство, зооморфные изображения, сейминско-турбинский стиль.

### Введение.

Среди большинства инсигний власти особое место принадлежит вытянутому и вертикальному изделию из камня, которое именуется «жезлом». Основная его функция заключалась в доминировании над остальными, то есть в их управлении и подчинении. Вследствие чего он и стал в дальнейшем ассоциироваться со знаками власти. Занимателен такой факт, что само слово «скипетр» происходит от греческого слова со значением «жезл». Жезл когда-то был материальным символом военной власти, и наряду с этим позже стал олицетворять императорскую власть. Пример такому факту можно увидеть в истории древнего Рима, позже это явление в дальнейшем продолжила свое отражение в средневековой Европе. До сих пор не теряет своей актуальности версия о том, что жезл мог символизировать особый почитаемый статус не только его владельца, но и самого изделия. В качестве держателя мог выступать не