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THE RESEARCH ON MANCHU SOCIAL AND CULTURAL HISTORY IN THE HISTORY OF THE QING ERA, AND ITS STRUCTURE

Abstract. The Manchu rule during the Qing dynasty played a significant role in shaping the social and cultural landscape of China. This research aims to examine the various aspects of Manchu society and culture during this era, shedding light on its impact on Chinese history.

The study employs a multidisciplinary approach, integrating historical records, archival sources, and ethnographic studies to provide a comprehensive analysis of Manchu social and cultural history. It explores topics such as the Manchu nobility, gender roles, religion, and the interplay between Manchu and Chinese cultures.

The research starts by providing a historical background of the Qing dynasty and the rise of the Manchu rulers, highlighting their distinct traditions and customs. It then delves into the hierarchical structure of Manchu society, examining the roles and responsibilities of different social classes and their interactions.

Key words: Manchu, Qing Era, Social History, Cultural History, Han Chinese

Introduction

It is important to explain the necessity of Manchu Cultural History Studies. Whether the academic circle or the public, only a few people really know what the Manchu and the Qing Empire era is. Almost twenty years ago, I mentioned most people did not know the significance of Manchu society, which means when they researched Qing-era topics, they could not divide the Manchu but viewed Manchu as Chinese people. For example, worldwide, most of the academic works of Qing literature study did not highlight the Manchu and their literature works. We know that Manchu left literature works in both Manchu scripts and Chinese scripts, however, many researchers did not recognize the society and culture of Manchu are extremely different from the Han Chinese culture. As a result, some literature research about the Qing era did not mention Manchu. In addition, people tend to use "Chinese" to refer to everyone under the Qing Empire.

Materials and research methods

When conducting research on the social and cultural history of the Manchu during the Qing era, a diverse range of materials was gathered and following research methods were used:

1. **Primary Sources:** primary sources such as historical documents, personal diaries, official records, and correspondences written during the Qing dynasty. These sources provided firsthand accounts of the Manchu social and cultural practices and shed light on various aspects of their lives.

2. **Qing Dynasty Archives:** the archives of the Qing dynasty, which contain a wealth of information regarding the administrative structure, policies, and regulations related to the Manchu society and culture. These archives often cover topics like governance, taxation, land ownership, social classes, marriage customs, and ethnic relations.

Methods:

1. **Archival research:** This involves examining primary source materials such as official records, letters, diaries, and other documents from the Qing dynasty. These sources provided valuable insights into Manchu social and cultural practices, as well as the broader historical context.

2. Comparative analysis: Comparing Manchu social and cultural practices with those of Han Chinese or other ethnic groups during the Qing era could help identify similarities, differences, and potential influences or interactions. This method facilitated understanding the uniqueness of Manchu society within the larger Qing dynasty context.

3. Visual analysis: Analyzing visual sources such as paintings, illustrations, and photographs from the Qing era can provide visual evidence of Manchu social and cultural practices or representations. This method can help understand the material culture, clothing, rituals, and ceremonies of the Manchu people.

4. Ethnographic research: Conducting fieldwork and participant observation in regions with a significant Manchu population can provide firsthand experience and understanding of contemporary Manchu social and cultural practices. This approach allows for an exploration of continuities and changes in Manchu identity and traditions over time.

Research results

Who are Manchus?

Manchu, originally called Manju. It is a military group which established by the Jianzhou Jurchen Nurhachi family. As for the raise up of Nurhaci and his regime, Jurchen regime enlarge rapidly. Manchu Bannermen system is not pure Jurchen people collection, because the population of Jurchen is few. Bannermen come from different culture or countries, they include Jurchens, Han Chinese, Eastern Mongols, Soloho from the Korea peninsula, Cossack, even Eastern Tibetan people, and even few Central Asia Muslim. the Jurchen elite created a new ethnic group, named it as Manchu. From 1644 to 1912, Manchu Bannermen society ruled by Jurchen rulers and almost all the bannermen and their family were organized and educated in Jurchen style, but in some how each banner or ethnic group inside of Bannermen society allowed to hold their national believe. So, we see the culture of Manchu is a highly complex collection of multi-ethnic and multi-racial people who are unified in their hairstyles, clothing, and ideologies into a Jurchen-style self-perception, also known as Manju. The racial composition, culture, and ideology of the Manch are quite different from all others. Qing Empire eras take more than 200 years to recreate this new ethnic group away from the Han Chinese, Mongol, Soloho or any other culture system. All the people under the Banner Man system were Jurchenized and reset their religion and social life. Manchus cannot simply understand as Chinese in the Qing history studies.

Why must we know it?

The circle of Qing history study did not have enough research on Manchu Social Culture. In the past hundred years, most of the research was concentrated on the Political system and relative fields based on the original Qing government documents. Additionally, the contemporary public social understanding of the Qing Empire did not match the reality of the Manchu Social Culture and their ideology. Most people be educated to know that the Manchu is Chinese, and their culture is nothing different from the Chinese culture. However, this is not true. Until today, only a few researchers pay attention to the core cultural significance of the Manchus, and this made the Qing history studies and the public opinion of the Manchu directed to a crossroads. I argue that it is necessary to let people know what the nature of Manchu and its culture is. Manchu's culture is a highly complex product, Manchu society is highly integrated with shamanism, Taoism, Buddhism, and Guan Gong worship. In terms of visual and cultural characteristics, the bannermen are completely naturalized as Jianzhou Jurchen, including clothing, hats, hairstyles, diet, housing, and daily living. What is even more incredible is that the social status of women in Bannerman society has almost completely inherited the cultural traces of matriarchal clan society in Jianzhou Jurchen society. Especially the West urban Three Manchu Camps of around the Summer Palace succeeded the original Jurchen social culture life. Not like the Manchu elite ladies live in the Beijing city, Manchu women in these camps have high social status.

I don't mean to be sensational, but it is a fact that very few scholars recognize the importance of this to satisfying social studies. There is no doubt that Manchu society is not a matrilineal clan society, but the social character of the women in the Western Three camps of Beijing city has these extremely unique matriarchal clan social characteristics.

The Unique parts of Manchu culture

I am going to introduce my personal research of Manchu Social Culture in three, Manchu women, Manchu folktales, and pluralistic beliefs. These is the most significant part of Manchu culture, and it shaped the Manchu ideology ideed.

1, Women's social status

Most people may think Manchu society is patriarchal society. Because most of research of the Qing and Manchu were based on Qing government official documents. In the west part of old Beijing city, there have three Manchu camps settle away from the big city life.

West Urban Three Manchu Camps of Beijing

1, Ladder Special Forces Camp

2, Firearms Camp

3, Winter Palace Guards Camp

All these three camps have independent castle to keep the distance from local Han Chinese and relative social life. This is a very unique decision of the Manchu ruling class. To compare with the Bannermen who live in the Beijing city, West three camp always mention intact Jurchen social customs. The purpose of staying away from the hustle and bustle of the city is to keep them brave and capable of fighting, which is far stronger than the Eight Banners in the city. Another main purpose is to preserve the original state of Jurchen culture and prevent it from being invaded and disturbed by the outside world. Although they are banner people, culturally they completely inherit all the social and lifestyles of the Jianzhou Jurchens. The Manchu women in these three camps are famous in Banner society for their prowess. This does not refer to a bad temper, but to a high status in the family and society. This unique but unknown social phenomenon lasted from the Qing army's occupation of Beijing until around 1927.

The Manchu aristocrats in Beijing not only had a marriage bond with the Mongolian vassal that lasted for more than 260 years, but also regarded marrying the daughter of the general of the three Manchu camps as an important fundamental tradition to consolidate power and build trust among ethnic groups. These are not stated in official archives, so only truly attentive scholars will slowly sort out this subtle internal Manchu marriage custom by reading many official archives.

Manchu women in three Manchu camps in the western suburbs not only had high social and family status before marriage, but also enjoyed privileges in their husband's family after marriage and when they married into Beijing. Moreover, the Manchu elite living in Beijing were relatives of the emperor's family. Even so, when the wife's family of these three camps came to visit, the husband's family would be very polite to the wife's family.

2, Master-slave relationship

Regarding the master-slave relationship within Manchu society, few people have mentioned it in advance research, and even if it is mentioned, it is only mentioned briefly without going into depth. The reason is that the academic community does not have sufficient documentation on Manchurian social life. This has seriously hindered and blocked the academic community's understanding of Manchu culture. For a hundred years, studies on Manchu culture have mostly focused on linguistics, memorial systems, and political systems. Because these studies can be obtained directly by reading the archives.

Booi

Manchu culture is the continuation of Jurchen culture, and the Jurchen master-servant relationship can also be studied comparatively. Bannerman society has domestic slaves regardless of social status. The first generation of slaves came from the following channels: First, they were

directly captured in war. 2. Obtained by being rewarded for meritorious service. Third, come and seek refuge voluntarily. The above three types will occur in different historical periods, completely determined by the owner's performance in the military or political achievements.

The unique point of the master-slave relationship in Manchuria is that the first generation of slaves can get married and have children, and the children born to them, both male and female, become servants of the master's family. As time goes by, second- and third-generation slaves will become like family members to their masters, and they will never leave each other. Many slaves from a long-standing family are extremely thoughtful about their master's affairs. These people are called Booi by the banner people. The relevant research on Booi is extremely limited, but in fact it is another extremely important component of Manchu social culture. I will talk about Booi later when I talk about the creation of literary works.

Sula

Sula means a person who works informally. Unlike Booi, Sula does not necessarily enjoy the privileges of bannermen. Because Booi lives with his master, even though they doesn't eat or sleep together, their relationship with his master is like family. Sula mostly provides temporary or irregular logistics services for the owner's daily life or even on expeditions. Most are recruited locally, but so far, no specific research on Sula has been published. Sula's status in Manchurian social life cannot be ignored. They have various people recruited locally by the bannermen garrisoned in various places. Except for the western suburbs of Beijing, Sula provides services all over Manchuria and wherever Manchurian soldiers go. Their presence is a research field worthy of development in understanding Manchu social culture from a three-dimensional and multi-dimensional perspective.

Land Territory of Manchu elite.

Before Huang Taiji changed his clan's name, the Jurchen nobles had already annexed a large amount of land in their homeland. After the capital was moved to Beijing in 1644, 80% of the Manchus immigrated to Beijing. As the political center that symbolized imperial power, Beijing and its surrounding vast areas became the scope of land annexation by Manchu nobles. After the Manchus moved their capital to Beijing, the surrounding landowners took the initiative to donate land to the new conquerors one after another and relegated themselves to the status of tenant farmers to farm and pay rent for the new owners.

So far, there has been almost no research related to Bannermen's estates. The reason is the same as above. Without consistent family historical materials as a basis, it is difficult to sort out the family-based land sales and use contract files from the huge government archives. As most scholars who have studied criminal litigation cases in Mongolia during the Qing Dynasty have said, it is difficult to sort out the changes in a family's land sales without a clue. Therefore, the current research on aristocratic land sales during the Qing Empire is fragmented due to the lack of original family historical materials.

3, Faith

Some people say that the Manchus believe in Buddhism, others say that it is Tibetan Buddhism, and some even say that the Manchus believe in shamanism. None of this is true. Due to the complex characteristics of its members, the Bannerman society established by the Jurchen nobles has an extremely complex phenomenon of highly integrated religious beliefs. I called it highly complex multi-religious coexistence.

From the perspective of people, I argue that it can be divided into three classes: royal faith, noble faith, and general banner people's faith. Since Huang Taiji promulgated the official decree banning shamanic beliefs, all banner people have entered three relatively independent stages of forming their beliefs. To let the Han Chinese people, associate their ethnic group and political power with the historical Jin Dynasty, the royal family decisively banned shamanism and publicly announced that the Manchu emperor believed in Tibetan Buddhism to win over the leaders of

various Mongolian tribes and Tibetan political and religious leaders. However, when the Eight-Power Allied Forces entered Beijing in 1900, they accidentally discovered facilities used to secretly worship shamans and gods in the Forbidden City. From this, we can know the true religious belonging of the Manchu emperor.

The Manchu royal family all lived in Beijing, and many people studied Buddhism and Taoism. Some even used their work to learn Western theology from Western missionaries. Banner people in general, especially those in the West Three Camps, are educated as a group with highly complex religious traits. Before going on an expedition, they had to worship Guan Gong, and their daily lives were filled with elements of shamanistic culture. They also gradually accepted local Taoist culture and Han Buddhism.

Among the bannermen were some surrendered Cossacks. They were incorporated into the independent left collar and even enjoyed the privilege of going to the Orthodox church in Beijing to attend mass. In addition, Tibetan prisoners captured in battles with the Qing army in western Sichuan were later sent to Beijing and placed in the Ladder Special Operations Brigade mentioned earlier. They seemed to be assimilated by the bannermen much faster than those of the Cossacks.

I argue that at least until the middle and late Qing Dynasty, Banner society was separated by native ethnic groups, just like the Jurchen aristocrats who first divided New Manchu and Old Manchu. Then there are three big groups: Manju Jakun gusa, Mongol Jakun gusa, and Nikan Jakun gusa. Koreans, Cossacks, Tibetans, and Muslims were allocated to Manju Jakun gusa or Mongol Jakun gusa due to the planning period.

1, Shamanism

Secret Imperial Faith. Manju gusa Bannermen society

2, Nikan public believe such as Guanyu,

Nikan Jakun Gusa believe

3, Daoism

Beijing Four Niangniang believe Ex: Miaofengshan

4, Tibet Buddhism

Political Believe

5, Eastern Orthodoxy

Minority Cossack surrender Bannermen's believe.

6, Han Chinese Culture

Faith of Guanyu

4, Myths, Legends, Folk Literature

Regarding myths and legends, it must be said that the oral literature circulated in remote places in Manchuria's hometown is more representative of the origin of its culture. I focus on reinterpreting *Nishan Saman I Bithe* using research methods from different disciplines. The original Manchu version of this story has been studied by many scholars in the past, but I focus on analyzing the Jurchens' spatial concept understanding of the world of humans, ghosts, and gods. At the same time, I also used linguistics and music knowledge to analyze the usage patterns and meanings of each chord before dialogue and negotiation.

5, Literature Works

Regarding literary works, in fact, to the many officially edited multilingual dictionaries and native language textbooks, Beijing Manchu aristocrats in the middle and late Qing Empire had begun to use Chinese to record and edit many novels or poetry collections that were closely related to their own lives. These private manuscripts are all-encompassing and full of Banner culture. Take the world-famous novel *Dream of Red Mansions*, for example. The author is the grandson of Emperor Elhe Taifin's wet nurse. Due to family misfortunes, he was exiled to a Manchu barracks in the western suburbs of Beijing. He wrote this book about his family and the first half of his life.

Twenty years ago, I began to analyze the descriptions in this book to see how the women's clothing and interpersonal names fit in with the banner people's culture.

But now the relevant film and television works package the story into Ming Dynasty costumes and hairstyles. There are also very few scholars around the world who identify the culture described in this book as Banner culture. This is especially true among the people. Most general readers only think of him as an integral part of traditional Chinese Han culture.

The dream of Red Mansion

- Clothing/ Weaponry
- Food Culture
- Residence
- How to go out

Silingioro Taiqing and her works and Hosoi Derengge Prince Family Documents are also detailed first-hand historical materials that record the life of Manchu nobles in the Qing Empire. These descriptions of the daily life of a group are the key to in-depth analysis of Manchu Ideology. The research on Social Culture Studies of Manchu is a key of Manchu culture and ethnic self-awareness. It may help us to know how Manchu culture and its ideology works on its Policy Making. And, moreover, this research could also let us the revisit the geo-politics of the East Asia.

Results

There are only two jobs for Manchu bannermen: serving in the imperial court or serving in the army. No matter how high the husband's official title is, when he returns home, he will never boss his wife around like the Chinese, Koreans, Mongolians or Japanese. On the contrary, the wife is the central figure who controls everything in the family. When it comes to family matters, men only listen.

Almost no scholars have paid attention to this point in the past hundred years. Because of the limitations of scholars' nationality or cultural attributes, there has been no in-depth research. Another main reason is that they do not have relevant literature resources. I brought up this Manchu cultural phenomenon for the first time in some academic conference, and the audience burst into sarcastic laughter. Because it's not that Manchurians don't understand Manchurian affairs.

As an important part of the social culture of the Beijing Banner people, the social phenomenon of the superiority of women in West three camps must be studied. Because the establishment of the Manchu regime and political decision-making are inseparable from powerful women and family life culture.

Conclusion

The cultural significant of Manchu is unique, we cannot simply understand Manchu as Chinese on Qing era studies. Manchu, or called Bannermen society have their specific ideology, and that works on their daily social life, furthermore it influent the policy making of the Empire. No body mentioned about Manchu women and their social status, I promise that you may have a different understanding to the Qing history and Manchus if you keep read my following research. This new viewpoint may also help the scholars in the Central Asia to revisit Manchu and its time.

Manchu is a weak small ethnic group, to know Manchu's culture my open you a window to realize that how Manchu can established a huge Empire for 269 years. Not because I can do it, but because I use my specific analysis to revisit the Manchu and its Culture by using multiple types of research to provide a more objective and concrete ideology of Manchu. I will not work independently, find me on Researchmap, and let's work together!

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ЦИН ДӘУІРІ ТАРИХЫНДАҒЫ МАНЧЖУ ӘЛЕУМЕТТІК-МӘДЕНИ ТАРИХЫНЫҢ ЗЕРТТЕЛУІ, ОНЫҢ ҚҰРЫЛЫМЫ

Аңдатпа. Цин әулеті кезіндегі маньчжур билігі Қытайдың әлеуметтік және мәдени ландшафтының қалыптасуында маңызды рөл атқарды. Бұл зерттеу осы дәуірдегі маньчжур қоғамы мен мәдениетінің әртүрлі аспектілерін зерттеуге, оның Қытай тарихына әсерін анықтауға бағытталған.

Зерттеу маньчжур әлеуметтік және мәдени тарихын жан-жақты талдау үшін тарихи жазбаларды, мұрағаттық дереккөздерді және этнографиялық зерттеулерді біріктіретін көп салалы әдісті қолданады. Ол маньчжур тектілігі, гендерлік рөлдер, дін және маньчжур мен қытай мәдениеттерінің өзара әсері сияқты тақырыптарды зерттейді.

Зерттеу Цин әулетінің және маньчжур билеушілерінің көтерілуінің тарихи алғышарттарын беруден, олардың ерекше дәстүрлері мен әдет-ғұрыптарын көрсетуден басталады. Содан кейін ол маньчжур қоғамының иерархиялық құрылымын зерттеп, әртүрлі әлеуметтік таптардың рөлі мен жауапкершілігін және олардың өзара әрекетін зерттейді.

Түйін сөздер: Маньчжур, Цин дәуірі, Әлеуметтік тарих, Мәдени тарих, Хань қытайлары.

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ИССЛЕДОВАНИЕ МАНЬЧЬЕЙ СОЦИАЛЬНОЙ И КУЛЬТУРНОЙ ИСТОРИИ В ИСТОРИИ ЭПОХИ ЦИН И ЕЕ СТРУКТУРЫ

Аннотация. Маньчжурское правление во времена династии Цин сыграло значительную роль в формировании социального и культурного ландшафта Китая. Целью данного исследования является изучение различных аспектов маньчжурского общества и культуры той эпохи, чтобы пролить свет на их влияние на историю Китая.

В исследовании используется междисциплинарный подход, объединяющий исторические записи, архивные источники и этнографические исследования, чтобы обеспечить всесторонний анализ социальной и культурной истории Маньчжурии. В нем исследуются такие темы, как маньчжурская знать, гендерные роли, религия и взаимодействие маньчжурской и китайской культур.

Исследование начинается с представления исторической подоплеки династии Цин и возвышения маньчжурских правителей, подчеркивая их особые традиции и обычаи. Затем он углубляется в иерархическую структуру маньчжурского общества, исследуя роли и обязанности различных социальных классов и их взаимодействие.

Ключевые слова: Маньчжурия, эпоха Цин, социальная история, история культуры, ханьцы.

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