

"Banner" Rule over Mongolian Tribes by the Qing Dynasty:  
The Case of Oirat Otoks

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The purpose of this paper is to investigate the measures adopted by Qing Dynasty 清朝 to rule Oirat 厄魯特 Otoks 鄂拓克 after the collapse of Jungar 準噶爾 government and to elucidate principles for ruling Mongolian tribes by examining the process of the "Banner (旗)" organization in nomadism more concretely.

It was the second half of Qianlong 乾隆 21(1756) that the Qing Dynasty achieved complete rule over Oirat Otoks. After the advanced construction of a base in Ili 伊犁, the Qing Dynasty tried to withdraw the commander from there 1 or 2 years later, leaving administrative affairs to influential persons of Otoks and aiming to form a standing defense system manned by the Oirat Eight Banners (厄魯特八旗). On the other hand, the Qing Dynasty held appointive power over the "Otok's Jaisangs" who remained nomadic and made their posts like the Qing bureaucracy, forbidding heredity offices. Qing rule gradually permeated Oirat's nomadic territory, and the authority of Otok influential persons was restricted.

In implementing the above policy, the Qing Dynasty declared that Oirat was the Qing Emperor's slave (*albatu*) and that the Emperor was Oirat's new master (*ejen*) and reigned in place of the Jungar Han 汗. The Qing Dynasty had recognized Oirat as military stronghold, and before organizing the Eight Banners, it mobilized Oirat for foreign war. This policy was implemented based on the logic that *albatu* was bound to serve (*alba*) its *ejen*. Moreover, the role of Emperor Qianlong 乾隆帝 as an *ejen* protecting his *albatu* can also be observed in the policy which made arrange for Oirat soldiers at Postal Relay Stations (驛站) to be paid stipends (錢糧). It is thought that North Asian relations between master and slave, such as "*ejen-albatu*," intervened not only between the Qing Dynasty and Oirat, but also among many

Mongolian tribes who were placed under "Banner" rule. Therefore, the perpendicular axis "*ejen-albatu*" existed on the premise of "Banner" organization and played an important part after the introduction of the "Banner" system of rule.

## Nāder Shāh and the Afghan Corps

by ABE Naofumi

In October 1722, the Afghan's capture of Eṣfahān brought the *de facto* downfall of the Safavid Dynasty. Nāder, one of the military leaders in Khorāsān, reunified the former Safavid territories and founded the Afsharid Dynasty in 1736. Some researchers have pointed out that many Afghans served in the army under the command of Nāder, but little is known about their importance or impact. The purpose of this study is to investigate the roles and activities of the Afghans in Nāder's regime, which had a great influence on eighteenth century Iran, as well as the foundation of the Durrānī Dynasty, the prototype of modern Afghanistan.

Through the analysis of historical materials mainly written in the eighteenth century, we can find that there were two types of Afghan corps in Nāder Shāh's regime: one was the Abdālī Afghan corps and the other was the Eastern Afghan corps.

The Abdālī corps was organized after Nāder's conquest of Herāt. The number of the Abdālī corps was about six to seven thousand and they served Nāder in person. Since 1738, Nāder entrusted the Abdālīs with the government of Qandahār, which was strategically important in the east of Nāder's territory. In addition the Abdālī corps was well treated in the contemporary chronicles because of their meritorious service in the war with the Ottomans.

The Eastern Afghan corps was organized during the invasion of India in 1738-9, counting more than forty thousand. Although contemporary chroniclers described them as just *Afghān*, in reality they consisted of not only Yūsufzā'ī Afghans but also Hazāras,