



## Historical and Cultural Connections between the Tatars and the Jurchen in the Eurasian Space

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**Abstract.** The article presents an ethno-historical study based on food culture, emphasizing its role as a significant element in preserving ethnic identity and transmitting cultural memory from generation to generation. The use of similar culinary technologies may be directly linked to ancient migration processes, trade routes, and phenomena of cultural diffusion. From this perspective, a comparative analysis of national dishes serves as an additional source that complements written records and archaeological materials. Therefore, this study constitutes part of a comprehensive historical and cultural analysis aimed at revealing the multifaceted nature of interactions among the peoples of the Eurasian space.

The region inhabited by the Tatars, which spans from East Asia to Central Asia and the southern parts of the Russian Federation, encompasses thousands of kilometers. However, the Manchu "Sachima" pastry resembles the Tatar "Chakchak" in both appearance and texture, despite the vast geographical distances between these cultures. This paper examines the historical and cultural connections between the Tatars and the Jurchen, utilizing these two similar pastries as a secondary research subject. Through the comparison of these foods, this study seeks to shed light on the social relations between the two peoples and explore the broader implications for understanding their historical connections. By analyzing the origins of these pastries, this research challenges conventional academic perspectives on the origins of the Tatars and the Jurchen.

**Keywords:** Ethno-Historical Study, Tatar, Jurchen, Chakchak, Sachima, Cultural Anthropology, Archaeology, Food Anthropology.

### Introduction

The Tatar people, a Turkic ethnic group, are deeply intertwined with the historical dynamics of Central Asia and the Eurasian continent. Their origins are complex and multifaceted, as reflected in the ancient Chinese references to various Tatar groups such as the "Black Tatars" (黑韃靼) and the "White Tatars" (白韃靼). These terms are indicative of different Tatar subgroups, highlighting the diversity within the Tatar identity from a Chinese perspective. Historically, the Black Tatars were often associated with militaristic tribes, especially during the Mongol

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invasions and their interactions with other groups. The White Tatars, in contrast, were linked to more stable agricultural communities. This duality in Tatar identity reflects their socio-political diversity, a theme evident in Chinese historical records.

Moreover, the historical interaction between the Tatars and the Jurchen (Tungusic peoples), particularly in the 12th century when the Jurchen established the Jin Dynasty, played a significant role in shaping the region's political landscape. Both groups shared a nomadic lifestyle, characterized by fluid tribal alliances and frequent political and economic migrations. The Tatar-Jurchen relationship was one of cooperation and conflict, as the Jurchen frequently formed partnerships with various Tatar tribes in their efforts to advance their ambitions against the Song Dynasty and the Mongol Empire.

Understanding the socio-political and cultural interactions between the Tatars and the Jurchen is crucial in comprehending the broader dynamics of Eurasian history, particularly as they relate to the formation of the Mongol Empire, the Jin Dynasty, and the region's shifting alliances and rivalries.

## **Research methods**

This study compares two pastries, Tatar "Chakchak" and Manchu "Sachima," to explore the cultural and historical connections between the Tatars and the Jurchen. Despite the vast geographical distance between these groups, the surprising similarity between the two pastries raises intriguing questions about their historical interactions and cultural exchange. By examining these foods, we aim to explore the possibility that the Tatar and Jurchen peoples may have shared more than just geographical proximity – they may have shared cultural and social practices, including culinary traditions that have persisted across time.

The Tatar "Chakchak" is a traditional sweet snack made by frying dough, mixing it with honey or syrup, and adding nuts or dried fruits. It holds a significant place in Tatar culture, especially during celebrations and gatherings. In today's Russia, chakchak is officially defined as the national food of the Bulgars. As for the origin of the Bulgars, previous research has only given three possibilities: First, it originated from the Pamir Plateau. Second, it originated from eastern Iran. Third, it originated from the Mongolian Plateau.

Similarly, "Sachima," the Manchu equivalent, has a similar preparation process, making it a potential cultural bridge between the two peoples. This paper examines whether similarities in food culture may indicate deeper historical interactions between the Tatars and the Jurchen, particularly before and during the rise of the Jin Dynasty.

## **Results and discussions**

Are there any literary records or archaeological discoveries regarding the Tatars prior to the 5th century?

There are no direct written records or archaeological discoveries explicitly identifying "Tatars" before the 5th century. However, several sources and findings are relevant for tracing the origins of the groups later referred to as "Tatars." Below is a summary of key literary references and archaeological evidence: First Mentions of "Tatars" in Literary Records, Chinese Historical Texts:

The name "Tatar" (Tatar) appears for the first time in Chinese historical sources around the 5th century. In texts such as the Book of Song (宋書) and the Book of Wei (魏書), the Tatars

are referred to as “Dadan (達靼)” or “Tantan (檀檀),” describing nomadic peoples inhabiting regions around the Mongolian Plateau and Lake Baikal. According to these accounts, they were believed to speak a Turkic, rather than Mongolic, language and were potentially related to other Turkic groups such as the Kipchaks and Cumans.

#### Archaeological Discoveries and Related Cultures

##### 1. Bulan-Koba Culture

Period: 2nd century BCE to 5th century CE

Region: Around the Altai Mountains

Features: Regarded as a successor to the Pazyryk culture, this culture reflects the lifestyle of nomadic peoples. Burial sites feature stone chambers and horse remains, resembling later Turkic nomadic burial customs and possibly influencing them.

##### 2. Azelino Culture

Period: 3rd to 5th century CE

Region: Volga River basin

Features: Considered the successor of the Pianobor culture, it reflects a forest-steppe lifestyle utilizing woodland resources. Graves have included dogs and riding horses as burial goods, suggesting a cultural link to the ancestors of later Tatar peoples [1].

#### Genetic and Cultural Context. Connection to Turkic Nomads:

The cultures mentioned above share many traits with early Turkic nomadic groups, particularly in lifestyle and funerary customs. These characteristics likely played a role in shaping the later ethnic group identified as the “Tatars.”

#### Linguistic Elements:

Based on historical texts, the groups referred to as “Tatars” around the 5th century were believed to speak Turkic languages. This supports the linguistic continuity between these early populations and the later Tatar-speaking peoples.

The Jurchen, who founded the Jin Dynasty in the 12th century, have historically played a crucial role in the development of northern China, especially in the Manchurian region. Their culinary culture, particularly their traditional snacks, has been influenced by the region's environmental and social practices. The Jurchen's nomadic and agricultural lifestyle played a significant role in shaping their food culture, which is reflected in their traditional snacks that use preserved ingredients, such as dried or smoked foods.

“Tatar” refers to a diverse ethnic group spread across Russia, Central Asia, and parts of Siberia, who have historically interacted with many different empires and nations. Tatar cuisine, which includes “Chakchak,” is an expression of their cultural identity. “Chakchak” is often used during critical social gatherings, festivals, and celebrations, embodying the warmth of hospitality and the importance of community bonds.

Although “Chakchak” and “Sachima” come from different cultural backgrounds, the parallels between the two pastries suggest a shared culinary heritage that historical interactions between the Tatars and the Jurchen may have influenced. This shared food culture is a powerful tool for examining the deeper connections between these peoples.

Russian scholars have the advantage of geographical and multilingual documentary sources, and especially in research on the Tatars, they have a natural advantage over scholars of other countries. To that end, I will introduce the key points of previous research by Russian scholars on the Tatars.

#### Key Russian-Language Sources on the Origin of the Tatars (English Summary)

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**1. Alfred Khalikov (A. Kh. Khalikov)**

Work: "The Volga and Ural Tatars: Their Origin and Ethnic History" (1978)

Summary: Khalikov emphasizes that the Volga Bulgars were the direct ancestors of the Tatar people. Their culture and adoption of Islam laid the foundational components of Tatar identity. He rejects the idea that Tatars were simply Mongol-Turkic invaders, asserting a deep-rooted indigenous origin in the Volga-Ural region.

Quoted: "The Volga Bulgars became the core of the Tatar ethnogenesis; their culture and Islamic religion had a decisive influence on the formation of the Tatar nation." Reference: Koob.ru – Khalikov

**2. Vasily Vladimirovich Bartold (V.V. Bartold)**

Work: "Turkestan during the Mongol Invasions" (1900)

Summary: Bartold explains that the name "Tatar" began to be applied to a wide range of Turkic and Mongol tribes after the Mongol conquests in the 13th century. The term, once narrowly applied, became ethnographically expanded across Eurasia due to the widespread influence of the Mongol Empire.

Quoted: "The name 'Tatar' began to be used for various Turkic and Mongolic tribes after the Mongol conquests, resulting in a broadened application of this ethnonym." Reference: RGO Library – Turkestan

**3. Svetlana Pletneva (S.A. Pletneva)**

Work: "The Kipchaks" (1990)

Summary: Pletneva focuses on the Kipchaks (Polovtsy) and argues that they played a crucial role in the formation of the Tatar people. Their nomadic culture, military organization, and social structures became embedded in the emerging Tatar communities of the steppe.

Quoted: "The Kipchaks, as one of the major Turkic ethnoses, made a significant contribution to the formation of the Tatar people, especially in terms of military structure and nomadic cultural heritage." Reference: Pletneva Kipchaks – Turkic World

**4. Iosif Yakovlevich Zlatkin (I.Ya. Zlatkin)**

Work: "History of the Golden Horde" (1964)

Summary: Zlatkin notes that the ethnonym "Tatar" became a collective label for many peoples of the Golden Horde, particularly in the western territories. The term persisted long after the fragmentation of Mongol political authority and became an umbrella identity for various Islamized Turkic groups.

Quoted: "The term 'Tatar' became a collective designation for various peoples of the Golden Horde, especially in the western regions of the empire." Reference: Bibliographic Index on the Golden Horde

These works collectively reflect the diversity and complexity of Tatar ethnogenesis, showing that the group labeled "Tatar" today emerged from a convergence of various historical, cultural, and linguistic elements over many centuries. If you would like translations of additional sections or deeper analysis on a specific source, feel free to ask.

**Tatar Ethnic Groups and Their Connections with the Jurchen**

The Tatar people, historically spread across a vast expanse of Eurasia, are not a monolithic group but rather a complex amalgamation of various ethnic subgroups. Different linguistic, cultural, and political characteristics distinguish these subgroups. The classification of Tatars is essential to understanding their historical evolution and their interactions with other ethnic groups, particularly the Jurchen. This section examines the primary divisions within Tatar

identity, concentrating on the groups most likely to have interacted with the Jurchen, and discusses their transformations over time, as well as the socio-political contexts that influenced their relationships.

### 1. The Black Tatars and the White Tatars

The division between the "Black Tatars" (黑韃靼) and the "White Tatars" (白韃靼) has been a key feature in the historical understanding of Tatar ethnic groups, particularly in Chinese historical sources. These two groups reflect different socio-political roles and lifestyles, and their interactions with neighboring cultures, including the Jurchen, were influenced by these differences.

**Black Tatars:** Often associated with nomadic, militaristic societies, the Black Tatars were historically located in the steppe regions of Central Asia. Their lifestyle was primarily pastoral, relying heavily on horse breeding and hunting. The Black Tatars played a significant role in the Mongol invasions of the 13th century and had extensive interactions with the Jurchen. The Jurchen rulers recognized their military prowess, and alliances were forged during periods of conflict with the Song Dynasty and later with the Mongol Empire. These alliances would have facilitated not only military but also cultural exchanges, possibly influencing culinary practices, as evidenced by the shared food traditions such as "Chakchak."

**White Tatars:** In contrast, the White Tatars were more settled and agricultural. They primarily inhabited regions that are now part of modern-day Kazakhstan and southern Russia. Their engagement with the Jurchen was more diplomatic and economic, as they sought to preserve their stable agricultural lifestyle while maintaining relations with powerful nomadic groups, such as the Jurchen. The White Tatars were involved in the broader political alliances of the time, especially during the establishment of the Jin Dynasty, when the Jurchens' military expansion impacted various ethnic groups in the region. Their interactions with the Jurchen likely included cultural exchanges, but their role was more focused on trade and the exchange of goods, rather than military collaboration.

### 2. The Crimean Tatars and Their Role in Jurchen-Tatar Interactions

Another key group of Tatars whose interactions with the Jurchen are significant is the Crimean Tatars. Originating from the region surrounding the Crimea, these Tatars were heavily influenced by their interactions with the Mongols and the broader Eurasian steppe cultures. In the 13th century, the Crimean Tatars became part of the Mongol Empire's complex political and military networks, and their influence extended to the region of the Jurchen as well.

The Crimean Tatars played a key role in the political and military conflicts between the Jurchen and other Turkic groups. They were instrumental in the alliances that the Mongols formed with the Jurchen, and their military strategies were often employed in conflicts involving the Jin Dynasty. The Crimean Tatars, who were more urbanized and heavily engaged in trade, likely contributed to the cultural exchange between the Jurchen and other Turkic peoples through their intermediaries, enhancing the potential for culinary exchange.

### 3. The Volga Tatars and Their Relationship with the Jurchen

The Volga Tatars, one of the most significant Tatar groups, inhabited the region around the Volga River, in what is now the Russian Federation. Their historical interactions with the Jurchen are exciting due to their geographical proximity and their involvement in both the political and military developments that affected the Eurasian steppe.

The Volga Tatars, like the Crimean Tatars, were part of the broader Turkic-Mongol world. They had frequent interactions with the Mongols, and some were integrated into the Mongol

military and administrative structures. During the period of the Jin Dynasty's expansion, the Volga Tatars, being closer to the western part of the Jurchen's territory, were more likely to be involved in the social and cultural exchanges that occurred between the Tatars and the Jurchen. Their interactions were likely influenced by the need for alliances against common enemies, such as the Chinese Song Dynasty, and their shared nomadic heritage, which could have facilitated cultural exchanges, including food practices.

#### 4. The Evolution of Tatar Identity and the Jurchen Legacy

As the Jurchen rose to power in the 12th century and founded the Jin Dynasty, their cultural and political influence extended into many of the regions populated by the Tatars. The rise of the Mongol Empire in the 13th century further shaped the socio-political landscape of the Eurasian steppe, leading to the consolidation of various Tatar groups under Mongol rule. However, the legacy of the Jurchen continued to influence the Tatars, particularly in their interactions with other nomadic cultures.

Through the Mongol conquests and the subsequent empire-building process, the Jurchen left a lasting impact on Tatar society, influencing not only political structures but also cultural practices, including cuisine, clothing, and social organization. The shared nomadic traditions, the importance of hospitality, and the ritualistic use of food in celebrations and social gatherings are all aspects of Tatar culture that their interactions with the Jurchen may have influenced.

#### Analysis of the Tatar and Jurchen Food Cultures

While it is difficult to pinpoint the exact origin of "Chakchak" and "Sachima," their similarities suggest a possible shared culinary tradition or, at the very least, significant cultural exchange. Both pastries are made from similar ingredients – flour, honey, syrup, and nuts – and share a comparable texture and flavor profile, characterized by a crunchy and sweet taste. The method of preparation involves frying the dough, suggesting shared technological knowledge in food processing.

However, it is essential to recognize the historical context in which these pastries were developed. The rise of the Jurchen Jin Dynasty in the 12th century saw significant cultural exchanges between the Jurchen and various Turkic peoples, including the Tatars. The Jurchen's military and political expansion could have facilitated the transfer of culinary practices, particularly in the region of Manchuria, where both Jurchen and Tatar peoples lived nearby.

Further archaeological and anthropological studies may reveal the extent to which these two cultures influenced each other, particularly in the context of trade and migration. The similarities between "Chakchak" and "Sachima" may not be coincidental, but rather indicative of a long-standing cultural exchange, facilitated by shared nomadic traditions and a mutual interest in hospitality and community building.

At the beginning of the story, this is a cultural phenomenon that cannot be overlooked. From the 11th to the 13th century, most documents have been written in the history of archeology and archeology. The Chakchak of the Tower and the People's Republic of China are not to be confused with the food culture of the 11th century. The author believes that the Tata people are a multi-ethnic, multi-cultural and multi-religious heavy-duty community on the North Asian prairies, and that the fixed production pattern of CHakchak had already been formed before the 11th world. However, there are currently no related direct literature records.

On the other hand, from the perspective of world history, there is no sweet with a name that matches Sachima related to the Jin Dynasty in Song Dynasty Chinese documents. There may be a similar food.

The Beixing Rilu (北行日錄, "Record of a Journey to the North") is a valuable historical source for understanding courtly rituals and food culture during the Jin dynasty, founded by the Jurchens. It contains detailed descriptions of imperial banquets hosted by the Jin court, including the types of food and confections served.

This document records various dishes and pastries offered during state banquets, making it an essential reference for reconstructing the dietary practices of the Jin imperial court. The descriptions include ceremonial foods and elaborate confectionery that reflect both Jurchen traditions and Han Chinese influence.

There are no explicit mentions of the term "Sachima" (Sa qi ma) in the Beixing Rilu. However, some pastries described in the text—particularly those made from fried wheat dough coated in syrup—may resemble what is now known as Sachima. These items could have been early forms of similar confections that later evolved under different names in the Qing dynasty and beyond.

Professor Nakayama Takashi's research, notably his 2010 paper titled "Foods Served at Jin Court Banquets as Seen in the Beixing Rilu" [5], offers a detailed analysis of the banquet cuisine recorded in the text. His study examines the types of dishes and sweets served and provides a cultural and historical interpretation of Jin culinary practices.

While the Beixing Rilu does not explicitly mention Sachima, it remains a critical source for studying Jin dynasty food culture. It provides valuable insight into the kinds of pastries and banquet items that may have prefigured later confections, such as Sachima. Continued research and comparison with later culinary records may further clarify the evolution of such foods across dynasties.

The author once made an oral presentation at the 2023 Japan Manchu History Research Conference (2023年日本滿族史研究会), which focused on the analysis of the ethnic nature of the Uliangha (兀良哈· Uliyangha· Ulianghai) people living in the middle and lower reaches of the Tumen River (圖門江中下游). As is well known, after conquering all of northern Asia (北亞), Genghis Khan (成吉思汗) relocated the Uliangha tribes (兀良哈部众) from the Altai Mountains (阿尔泰山) and the western shore of Lake Baikal (貝加爾湖西岸) to the area around present-day Heilongjiang, China (今中国黑龍江 – 帶). Kublai Khan (元世祖忽必烈) followed a similar policy.

The social and cultural characteristics of the Uliangha people in the middle and lower reaches of the Tumen River differed significantly from those of the surrounding Jurchen (女真) tribes. They were long marginalized and plundered by neighboring Jurchen groups. The author suggests that the Uliangha in this region were likely a distinct group from Central Asia who came to Northeast Asia with Genghis Khan and Kublai Khan. Over nearly two centuries, they gradually merged with local tribes but continued to face exclusion.

Here, the author would like to briefly mention the familial background of the Manchu (滿洲) rise. "Manchu" originally referred to a military coalition rather than a fixed ethnic group. The Eight Banners system incorporated a wide range of peoples, cultures, and religions, but the core ruling family was that of Nurhaci (努爾哈赤).

Nurhaci's ancestors held hereditary office as commanders of the Jianzhou Left Guard (建州左衛指揮使) during the Ming dynasty. The Huligai tribe (胡里改部) was an important component of the Jianzhou Jurchens (建州女真). The administrative region known as "Huligai Road" (胡里改路) was named after the Mudan River (牡丹江) and was also known by alternate names such as Huli Gai Road (胡里改路) and Huoer'a (火儿阿).

According to the History of Goryeo (《高麗史》), the Huligai were recorded as Wuliangha (兀良哈), one of the 50,000 households (五万戸之一) registered under the Yuan dynasty (元代).

The Huligai people originally lived in Yilan County (依蘭縣), Heilongjiang Province (黑龍江省), in the lower reaches of the Songhua River (松花江下游). During the late Yuan and early Ming, due to worsening natural conditions and attacks by the so-called "wild Jurchens" (野人女真), the Huligai migrated southward (南迁). Afterward, they lived for an extended time in areas east of Fushun (撫順), in eastern Liaoning.

Ahachu (阿哈出) was a chieftain of the Huligai tribe (胡里改部頭人) among the Jurchens in Liaodong (遼東) during the early Ming. It originated from the Oduolian Wanhu Fu (斡朵怜万戶府) among the Wuwanhu Mansions in the Yuan Dynasty. In the eleventh month of the first year of Yongle (1403) (永樂元年十一月), the Ming government established the Jianzhou Guard (建州衛) and appointed Ahachu as its commander (指揮使). In the tenth year of Yongle (1412) (永樂十年), the Ming court established the Jianzhou Left Guard (建州左衛), selecting the Odori tribe (斡朵里部) as its foundation. Mengge Timur (猛哥帖木儿) was appointed the first commander (首任指揮使).

## Conclusion

The similarities between the Tatar "Chakchak" and the Manchu "Sachima" offer a fascinating lens through which to explore the historical and cultural connections between the Tatars and the Jurchen. Although seemingly simple, these pastries provide rich insights into the shared culinary traditions that may have developed over centuries of interaction between these two peoples. Further research into the origins and evolution of these foods could challenge existing academic understandings of the Tatar and Jurchen historical relationship, highlighting the importance of food culture as a tool for understanding historical dynamics.

Interestingly, there is no record of this kind of food in the literature of the Yuan Dynasty or the Mongolian society today. In other words, the Mongolian society does not eat this kind of snack. As for the East, due to the vast geographical influence of the empire established by the Manchus in East Asia, Sachima remains popular not only in Beijing and Manchuria. Many provinces and cities in southern China also imitate sachima to make some similar snacks with similar pronunciations.

The author personally tasted a variety of ChakChak in different stores in Central Asia. Both the appearance and taste were identical to those of the Manchurian snack sachima. The wonderful and exciting feeling was unforgettable. Perhaps language, food, and music are the soul of a nation, and the subtle psychological feeling when you eat similar food in Central Asia, thousands of kilometers away, is as exciting as meeting a long-lost brother.

Strictly speaking, each short article is just a question, and what I want to do may require a lifetime of careful sorting and excavation, as well as long-term research in cooperation with archaeologists and experts in the field of human genetic engineering. As we all know, the theorem of Tatars is very ambiguous. Whether in China, the Korean Peninsula, or even Japan before the Meiji Restoration, the cognition and concept of Tatars were also very vague. In the illustrated materials drawn by missionaries and sent back to France in the early days of the Manchu Empire, Europeans openly wrote about Emperor Kangxi and his Tatar noble soldiers. Therefore, in the mid-seventeenth century, Europeans also regarded the suddenly rising Jurchen Eight Banners military group headed by the Jianzhou Jurchen Nurhaci family as Tatars.

At the same time, Japanese people in the mid-Edo period also understood the East Asian continent as a region where Tatars were conquering China and establishing a more powerful

empire. Therefore, the whole world regarded the Manchurian society, which had a multi-ethnic mixed army corps, with Jurchen nobles serving alongside Tatars at that time.

The author argues that Tatars are a diverse ethnic and linguistic group that spans the east-west axis of the North Asian steppe. Between the third century AD and the first half of the seventeenth century, a group of nomadic and hunting peoples from Northeast Asia migrated westward at varying speeds in different historical periods, eventually settling as far west as the Crimean Peninsula. Although influenced by the culture, language, and religion of the regions they passed through during their migration, they still retained a considerable degree of their original ethnic characteristics.

In the early seventeenth century, the Manchu nobles, in the eyes of European missionaries, occupied 18 provinces in China and became the new overlords of East Asia and Inner Asia. These Tatars who stayed in Northeast Asia may be distant relatives of the Crimean Tatars.

The sweets "Chak-chak" and "Sachima" discussed in this article reveal not only commonality in food culture but also can be analyzed as practices related to religious rituals, festivals, and the transmission of familial memory in both ethnic groups. These sweets are often used as gifts and blessings for children and young people, serving as a means of cultural education and socialization through food. In my previous research, I examined the ritual education of Manchu royal women and the process of inheritance of shamanistic physical techniques (Kaihe 2021). Similarly, this case is connected to the essential cultural anthropological theme of "the formation of cultural memory and identity through taste."

Chakchak and Sachima represent more than culinary artifacts—they are historical clues to Tatar-Jurchen relations spanning centuries. Their presence in communal rituals, identity-making practices, and trans-ethnic marriages reveals a more profound unity across seemingly disparate cultures.

These pastries carry the memory of empire in their widespread presence across former imperial territories and their association with elite court rituals; they embody the labor of women through the domestic and ritualized processes of preparation, often passed down through maternal lines; and they evoke the warmth of home as they are served during familial gatherings, life-cycle ceremonies, and seasonal festivals, anchoring communal identity through sensory experience. They allow us to taste the echoes of history, and to recover buried legacies through the anthropology of food.

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### **Еуразия кеңістігіндегі татар-чжурчжэн тарихи-мәдени байланыстары**

**Анната.** Мақалада тағам мәдениеті негізінде этнотарихи зерттеу жасалып, этникалық өзіндік болмысты сақтаудың және үрпақтан-үрпаққа берілетін мәдени жадтың маңызды элементі баяндалған. Үқсас аспаздық технологиялардың қолданылуы көне көші-қон үдерістері, сауда жолдары және мәдени диффузия құбылыстарымен тікелей байланысты болуы мүмкін. Осы түрғыдан алғанда, үлттық тағамдарды салыстырмалы талдау жазба деректер мен археологиялық материалдарды толықтыратын қосымша дереккөз ретінде қызмет ететіні анық. Сондықтан бұл зерттеу Еуразия кеңістігіндегі халықтар арасындағы өзара ықпалдастықтың көп қырлы сипатын ашуға бағытталған кешенді тарихи-мәдени талдаудың бір белгі болып табылады.

Татарлар қоныстанған аймақ Шығыс Азиядан Орталық Азияға және Ресей Федерациясының оңтүстік өңірлеріне дейін созылып, мыңдаған шақырымды қамтиды. Алайда маньчурлардың «сачима» атты тәтті тағамы сыртқы пішіні мен құрылымы жағынан татарлардың «чак-чак» тағамына өте үқсас, бұл екі мәдениет арасындағы үлкен географиялық қашықтыққа қарамастан байқалады. Бұл мақалада татарлар мен чжурчжэндер арасындағы тарихи және мәдени байланыстар осы екі үқсас үлттық тағамды қосалқы зерттеу нысаны ретінде пайдалану арқылы қарастырылады. Аталған тағамдарды салыстыру екі халық арасындағы әлеуметтік қатынастарды айқындауға және олардың тарихи байланыстарын кеңірек түсінуге мүмкіндік береді. Бұл тағамдардың шығу тегін талдау татарлар мен чжурчжэндердің қалыптасуы жөніндегі дәстүрлі академиялық көзқарастарды қайта қаруаға негіз болады.

**Түйін сөздер:** этнотарихи зерттеу, татарлар, чжурчжэндер, чак-чак, сачима, мәдени антропология, археология, тағам антропологиясы.

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### **Историко-культурные связи татар и чжурчжэней в Евразийском пространстве**

**Аннотация.** В статье на основе культуры питания проведено этноисторическое исследование, в котором показана ее важная роль в сохранении этнической идентичности и передаче культурной памяти от поколения к поколению. Использование схожих кулинарных

технологий может быть непосредственно связано с древними миграционными процессами, торговыми путями и явлениями культурной диффузии. В этом контексте сравнительный анализ национальных блюд выступает в качестве дополнительного источника, дополняющего письменные свидетельства и археологические материалы. Таким образом, данное исследование является частью комплексного историко-культурного анализа, направленного на выявление многогранного характера взаимодействия народов Евразийского пространства.

Регион расселения татар, простирающийся от Восточной Азии до Центральной Азии и южных районов Российской Федерации, охватывает тысячи километров. Однако маньчжурская выпечка «сачима» по своему внешнему виду и текстуре напоминает татарский «чак-чак», несмотря на значительные географические расстояния между этими культурами. В данной статье рассматриваются исторические и культурные связи между татарами и чжурчжэнами с использованием этих двух схожих кондитерских изделий в качестве вторичного объекта исследования. Сравнение данных блюд позволяет пролить свет на социальные взаимоотношения между двумя народами и рассмотреть более широкие аспекты понимания их исторических связей. Анализ происхождения этих изделий ставит под сомнение традиционные академические представления о происхождении татар и чжурчжэней.

**Ключевые слова:** этноисторическое исследование, татары, чжурчжэни, чак-чак, сачима, культурная антропология, археология, антропология питания.

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