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The Ordo of Süyāb

by Midori NAITŌ

Ton-Yaγ-hu qaγan moved the Great Ordo to Süyāb and made Qian-quan the Sub Ordo. Süyāb Ordo was situated on Mt. Jie-tan, where resided the chief (Tūrγ̄iγh Suγ-ge) appointed by Shi-xing qaγan (A-shih-n̄a Huai-daγ). according to Ṭabarī Mt. Jie-tan lay in the sacred plain of Abū Muzāhīm, where also existed the village of Süyāb in front of the sacred mountain according to Gardizi.

The Governance and Administrative Officials of the Zangids : A Case Study of the Atābeks in Mosul

by Tetsuya OHTOSHI

The Zangids (1127-1233 A. D.) have attracted much scholarly attention even though the details of their history still remain obscure. however, it now can be assumed that the Zangids acquired, evolved and transmitted their social system from the Saljuqs, and from them passed this form of social organization on to the Ayyūbids and then the Mamluks.

This paper aims at de-emphasizing the established discourse relating the Zangids to the Crusades in an attempt to reconsider the main function of the Zangids in history. In other words this paper concentrates more on the perpetuation of the Saljuq method of government.
The author undertakes to define this point of view by a comparative Study of the Zangids governmental administration adopted from the Saljuqs and to place the Zangids within the Saljuq hierarchial bureaucratic framework. For this purpose, the clearest analysis is to scrutinize the administrative officials under the Zangids, the key and principal positions of the wazir, ḥājīb, dīdār, wāli, and naʿīb.

The Zangid wazirate was set up in Mosul and Alep. Some of the wazīrs in Mosul were trained in the Saljuq and Abbāsid bureaucratic systems. In Alep they were recruited from the local patricians. The wazīr supervised the dīwān and was responsible for financial affairs and the drawing up of official documents.

The ḥājīb, especially the amīr ḥājīb, was a member of the military classes, who became powerful during the middle of the Saljuq era. In addition to enforcing military discipline, he was concerned with administering the military classes in general. He also acted as the intermediary between the bureaucrates of the dīwān and the military classes.

The dīdār, wāli and naʿīb were recruited from the mamlūks, who were amīrs under the patronage of the ʿātābek and his family. They presided over the principal cities, districts, and their fortresses and exercised control over their armies, which made up the main force of ʿātābek expeditions.

Taking the other administrative posts, such as shīkhna, raʿi and qāḍī, into account, the duties denoted in the Zangid hierarchy did not differ much from that of the Saljuqs. Moreover, the Zangids modeled the dīwān after the Saljuqs and adopted their administrative practices. Most of the Zangid domains was previously under the suzerainty of the Saljuqs. Zangid rule was of a much longer time span than even that of the Saljuqs.

It should therefore be quite clear that the Zangids first assumed, then penetrated and infiltrated the governing system which had been established by the Saljuqs.