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The Yeh-jên Ju-chih 野人女直
at the End of the Ming Period

by Katsumi TANAKA

During the Ming period the Ju-chih (*Jurchen*) were divided into three tribes, the Chien-chou 建州, the Hai-hsi 海西 and the Yeh-jên 野人. There is no doubt that the Yeh-jên Ju-chih are the three states of the Eastern Sea 東海 (*Dergi mederi*) which appear in the *Man-chou Shih-lu* 滿洲實錄 compiled by the Ching Dynasty set up by the Chien-chou Ju-chih.

However careful research on the territories of the three states, in other words the Weji 窩集, the Warka 瓦爾喀, and the Hūrğa 虎爾哈 shows both that the Warka ruled the valley of the Tumen river, the Maritime province of Siberia and the valley of the Ussuri River, the Hūrğa ruled the valley of the Sungari River and that the Weji had no territory at all.

In the *Man-wên lao-tang* 滿文老檔 which was also compiled by officials of the Ching government, the name Weji does not appear, but there are times when the word Eastern Sea is used where the Manchu Eight-Banners the word Weji.

Therefore the Yeh-jên Ju-chih should be divided roughly into the Warka and the Hūrğa. This is merely a geographical division and is not a political or feudal division like the *pu* 部 of the Mongols. They are the same race as the other Ju-chih and are part of the Manchu Eight-Banners 滿洲八旗 of the Ching Dynasty.

On the Zamindars of Bengal before
the Permanent Settlement

by Minoru TAKAHATAKE

Many definitions have been given with respect to the characteristics of the zamindars before the permanent zamindari settlement. But none of them can give us any satisfactory explanations, and the differences among them can not but confuse us to a great extent. Some accurate and convincing conception is necessary to us, who are interested in sober socio-economic history.

According to the sanads of the orders of investiture, the zamindars were entrusted with the revenue-collection and police duties. So they might surely be considered merely as state-agents or state-officials. But, by the beginning of the British rule, they had accumulated enormous powers and influences, which made them feudal lords in a sense. They could exact arbitrarily the additional land revenues and other miscellaneous impositions beyond the customarily established rates from the raiyats, collect commercial dues from the merchants, and judicial powers over their zamindari far beyond the stipulated police duties.