

was a part of the tax collected from Chinese people in North China.

Why did Ögödei Qahan have such a strong desire to obtain luxurious Muslim products? This was because there was a growing need for luxurious goods in his court. Ögödei Qahan needed many luxuries not only for his own use but also for his extensive gifts to princes, nobles, vassals, and other persons who visited his court. In the present writer's view, it was necessary for a khan to grant luxuries generously to his followers, namely, to redistribute his wealth, in order to keep his position as a great khan.

On the Muslim Rebellion of Qomul (1931-32) in Sinkiang

by Yasushi SHINMEN

The Muslim rebellion of Qomul which broke out in the spring of 1931 (referred to below as the 'Qomul rebellion') was the first of the large Muslim rebellions in Sinkiang in the early half of the 1930's which finally resulted in the establishment of the 'Turkish-Islamic Republic of Eastern Turkistan' in Kashghar.

We can regard the background of the Qomul rebellion as being composed of the following three factors: Chin Shu-jen, the ruler of Sinkiang at that time, adopted the policy of abolishing the Khanate of Qomul which had lasted since the age of the Ch'ing Dynasty; Chin settled the Han Chinese refugees from Kansu at Qomul by confiscating the land of Uighur farmers; and the army of Han Chinese stationed in the mountain area of Qomul heavily levied munitions on the mountain inhabitants.

The Qomul rebellion was promoted by the Uighur farmers in Qomul under the leadership of persons associated with the Qomul Khan until Ma Chung-ying, a Tungan warlord of Kansu, entered Sinkiang. The insurgents aimed at the restoration of the Khanate of Qomul and the removal of the authorities, army and colonists of the Han Chinese from Qomul. However, there were fine distinctions between the intentions of the leaders and those of the general participants.

As Ma Chung-ying joined the rebellion in June 1931, the insurgent

sphere of influence was extended to Qomul city. But, as the result of his withdrawal and the introduction of an army from the outside of Qomul by the provincial government, the range of the rebellion was confined to the mountain area. Whereas the chief element of the Uighur insurgents consistently consisted of the farmers in the eastern mountain area, it is thought that the influence of the group associated with the Qomul Khan gradually declined. Finally, in December 1932, pressured by the army of the provincial government, the group of insurgents left Qomul and the Qomul rebellion came to an end.

As mentioned above, the main element of the Uighur insurgents was the farmers, and the main purpose of the rebellion was to expel the invasion and violations of the Han Chinese and the rule of Chin Shu-jen from Qomul. The special condition of Qomul different from other prefectures in Sinkiang was that the Qomul Khanate had not been interfered with by the Han Chinese in any prominent form for a long time before the policy for its abolition by Chin, and it partly resulted in the outbreak of the rebellion and gave a distinctive character to the rebellion. Although the Qomul rebellion took on importance in that it gave the government of Chin Shu-jen a shock and opened the way to the large Muslim rebellions in other prefectures, it did not possess any universal character embodying the intention to establish an 'independent state' of the 'Turkic nation' or the aim to carry out a political or social reform for a democratic regime.

A Look at Ming 明 Dynasty Mandarin, as found in "賓主問答私擬"

by M. Ricci and M. Ruggieri

by Akihiro FURUYA

Already half a century has passed since Pasquale M. D'Elia discovered a glossary of Portuguese and Ming-Dynasty Chinese in the Archives of the Society of Jesus (ARSI), compiled by Matteo Ricci and Michele Ruggieri. Unfortunately, apart from the presentation of this material by Paul Yang Fu-Mien, no thorough research has been conducted on this material so far. In addition, in the beginning of this document there is