On the *Li chêng* 里正, *Hu chang* 戶長 and *Ch'î chang* 耆長 during the Sung Dynasty

—An aspect of rural management—

By Kōichi KAWAKAMI

The *li chêng* 里正, *hu chang* 戶長 and *ch'î chang* 耆長 were three directors of a village, engaged both in collecting tax and keeping security. They were selected from big families or landowners of the first and second class, nominated by the government and had to perform their business as a duty (職役). The writer has made inquiries about their function and concluded that it was not a village rearranged for political purposes but a natural village which formed an unit in the rural management under the Sung. The *li chêng* 里正 and two other directors were leaders of a natural village as they had been in preceding periods.

A Study on the Post Stage under the Southern Sung Dynasty

By Ryūshun MAGAMI

Under the Southern Sung dynasty there were three kinds of post stage. Beside common provincial stages which had been utilized since the Northern Sung, two other sorts of stage was set up at the beginning of the Southern Sung; e.g. the *Ch'îh hou* 斥堠 and the *pai p'u* 棒鋪. All of these served as facilities for the transportation of correspondences, whether they might be in urgent need or not. These stages were used also for delivering instructions,—the instructions written on golden tablets (金字牌) and others. And during the Southern Sung, between these stages the communication was carried on by means of express couriers on foot rather than on horseback, as used during the Northern Sung. It was due to the shortage of horses and the geographical conditions of the area under the reign of the Southern Sung dynasty that the communication on horseback was replaced by that depending upon couriers on foot. This post system is not insignificant in having exerted a great influence upon the communication of the Chin and the Yüan dynasties.

The Khwâjâs and Khâns of Alty Shahr

By Jõhei SHIMADA

Having compared four kinds of the genealogy of the House Khwâja, the royal family of Kashghar, the writer has found that the genealogy, from the first Khwâja to the eighth, is that of 12 Îmâms; that the genealogy from the nineth to the 19th is that of the illegitimate Sayyids, and that the genealogy after the 20th is that of the lineage proper to the Family of Khwâja.

Next the writer insists upon the importance of the rôle performed by the Chaghatay Khâns.