mostly filled by the staff of the Hanlimwôn, while the latter by other officials. The oe jijego appears to have belonged to the Kowôn.

The Sung han lin hsüeh shih was employed by the emperor in drafting imperial rescripts and orations at palace sacrifices, a duty that was referred to as "nei chih". The chih chih kao drafted other documents at the orders of the Chung-shu-sheng, which was known as "wai chih". It was not the same in the Koryô, where the royal rescripts and sacrificial orations corresponding to the Sung nei chih were not necessarily drafted by the hanlim haksan, with the jijego frequently serving in his stead. In the Koryô, diplomatic correspondences addressed to the rulers of the Sung, the Liao and the Chin were of vital importance. Those documents, known as pyoe, were usually drafted by the hanlim haksan, but at times it was also done by the jijego.

The Name T'u-fan and the Location of the Yang-t'ung:
A Study of Fu kuo chuan and the Greater and Lesser Yang-t’ung
by Zuihô Yamaguchi

The name T’u-fan 瑪番 seems to transcribe lhu Phywa, or the Phywa tribe of the South. The tribal name of the royal house of Yar lung was Phywa, which is reflected in the name of Fu kuo 步國 mentioned in Sui shu, chap.83. Rngegs, or I 宛, ruler of Fu-kuo, is known to have referred to his kinsmen and neighbors the Yar lung as Bon po of the South, or Po yüan 保苑. In choosing a name of the Kingdom of Phywa of the South, the Chinese may have adopted the character Fan 瑪 with which to replace Fa 瑪, or Phywa, for the former was closer to Po yüan 布苑 in sound and thus arrived at T’u-fan.

A close examination of the text of Shih chia fang chih 世紀方略 establishes the identity of the Greater Yang-t’ung 大粵同 with Zhang zhung stod and of the Lesser Yang-t’ung 小粵同 with Zhang zhung smad. T’ung tien 統天 is found to confuse the two. The Yang-t’ung 粵同 mentioned by Hui-ch’ao 華超 of Silla corresponds to the Greater Yang-t’ung of Shih chia fang chih, and his Sa po ts’u 撒婆頭 is Sa spo rise, which roughly corresponds to San po ho 三波珂, or "Sa spo kha, the western end of the Tung nà kuo 東女國 mentioned in Shih chia fang chih. Mo lo sô 萬麗說, said to be another name for San po ho, can be identified with Mar (yul) Sa bu, lying to the east of Sa spo rise.

What made identification of the Greater Yang-t’ung was a passage in T’ung shu, T’u-fan chuan, hisia, where Liu Yuan-t’ing’s 劉元鼎 return from T’u-fan in 822 was described with a reference to Ho yüan 河源. Though traditionally identified with the uppermost reaches of the Yellow River since the time of Chiu T’ung shu, this clearly refers to the headwaters of the Muru Usu. Thus it follows that the Greater Yang-t’ung facing it cannot be anything else but Zhang zhung stod.

Turkish Rural Society in the 16th Century:
Preliminary Analysis of a Cadastral Register of the Saruhan Prefecture
by Yuzo Nagata

I have engaged in the studies on the notable families who managed their big farms (chisëlikë) in Western Anatolia in the 18th and 19th centuries. But it seems to me that one should know the actual conditions of the peasant’s life and their rural society under the Timar system in the 16th century, before examining the same questions under the big farms.

In this paper, the Manisa district (kazâ), only a part of the Saruhan prefecture, was anazized, because the famous notable family Kara Osman-oğulları set up their big farms in this district since the beginning of the 18th century.

The Manisa district was divided into five sub-districts, Manisa, Doganhisari, Çakas, Palamut and Yengi, from the administrative point of view (See map no. 1). Having the 70 percent of the settled population of the district, the Yengi sub-district was the center for the agricultural and commercial life in this district. As for the Manisa district, although it had a potential productivity, peasants did not prefer to live along the Kumçayi stream because of some dangerous conditions of flood and malaria, but the nomad peoples used to come here and to feed their animals as well as to cultivate some grains in their winter camps (kislikë).

It was so natural that the Ottoman Imperial family looked on the Yengi sub-district where many villages were assigned to the Sultan’s property (has) as important and neglected the Manisa sub-district where only a few villages were included to the Sultan’s property. This is, however, just the