these legends and discussions into the form of historical documents. Hence we must take caution when we read the Nan-shí because some accounts are merely based upon stories or legends rather than upon historical records. However, from these legendary or storylike elements we should infer how Li Yan-shou formed his views and consider how he came to realize the importance of these legendary accounts.

The T‘ang Chuan-ma-fang (伝馬坊) and Ch‘ang-hsing-fang (長行坊) Systems in the Western Frontier Region

by Masaharu ARAKAWA

T‘ang set up special transport facilities called Chuan-ma-fang (伝馬坊) which were initially attached to each chou (州) in the district of the Liang-chou tu-tu-fu (涼州都督府: Liang-chou Government-General). It is probable that these facilities managed the Chuan-ma (伝馬) and Chuan-li (伝驛), and connected every chou in this region. They controlled not only general official communications but also the transportation of military commodities to the western frontier region. T‘ang divorced the Chuan-ma-fang from the management of the 1 (駅), but it functioned within the framework of the I-chuan (駅伝) system which was regulated by the Li-ling (律令: T‘ang codes and statutes).

On the other hand, the transport facilities called Ch‘ang-hsing-fang (長行坊) undertook official communications and transportation in the districts of Hsi-chou (西州) and Pei-t‘ing (北庭) which were under the rule of the Tu-hu-fu (都護府: government office of the governor-general). These facilities were established for the Chen-shou-ch’un (鎮守軍: stationary troops), which were born of the Hsing-ch’un (行軍: expeditionary troops) sent to Hsi-chou and Pei-t‘ing, and their management deviated from the framework of the I-chuan system. Judging from these facts, the appellation "Ch‘ang-hsing (長行)" attached to Ch‘ang-hsing-fang was in contraposition to the "Chuan (伝)") of the Chuan-ma-fang which was within the I-chuan system.

As T‘ang set up stationary troops controlled by the Chieh-tu-shih (節度使) in the district of the Liang-chou tu-tu-fu from the end of the 7th century, the Ch‘ang-hsing-fang system, which was for the stationary troops in Hsi-chou and Pei-t‘ing, replaced the Chuan-ma-fang system in this area. It is to be assumed that the Ch‘ih-chien-hsiao-ch‘ang-hsing-shih (勤校長行使) was the head of the office which aimed at the centralization of control over the transport facilities called Ch‘ang-hsing-fang in all areas. From the above, it may be concluded that the Ch‘ang-hsing-fang grew into the communications and transportation system of the Ho-hsi-dao (河西道) which was established in the second year of Ching-yin (景雲) under the Chieh-tu-shih system.

Ögödei Qahan and Muslim Merchants

by Nobuhiro UNO

In the reign of Ögödei Qahan, many Muslim merchants were engaged in commercial activities in North China and Mongolia. Among these merchants, those best known to us are the orteq (ортак) merchants who were lent silver as funds for trade and usury by the Mongol government. They played a significant role in the economy of the Mongol Empire. Some Japanese scholars who analyzed their activities on the basis of Chinese sources have considered their principal activity to have been usury rather than trade.

However, according to Juwayni’s Ţārīkh-i Jahan Gusha, rather than usurers, they would seem to have been originally traders who transported merchandise to Ögödei Qahan’s court and traded with him. At the same time, there were many other Muslim merchants who were engaged in trade with Ögödei Qahan, transporting goods purchased at their own expense. Ögödei Qahan wanted to purchase from these merchants many luxurious goods brought from Muslim regions, such as silk fabrics (especially the gold brocade called nashī), precious stones (especially pearls), and Arab horses. Most of these came from Iran. In order to encourage Muslim merchants to trade with him, Ögödei Qahan willingly supported their activities and he bought all goods brought by them at high prices. Consequently, every time they brought such goods to him, a large amount of silver was spent to purchase them. This silver
was a part of the tax collected from Chinese people in North China. Why did Ögedei 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. Ögedei 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 Kanau, 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 Dynasty Mandarin, as found in “實主問答秘譜”

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