elites apparently could not acquire more power from the official power structure than they had done in late Ch'ing period. After the Shanghai Municipal Government was established under the leadership of the Nanking Government, philanthropies were still carried out by non-governmental bodies, though under the supervision of the Municipal Government. In Shanghai during the Nanking Government era, the public functions of the urban society were shared; maintenance of public peace and urban construction by the official power structure, social welfare by non-governmental bodies.

An Analysis of the problem concerning Western Missionaries' Lawsuit Interferences in Late Ch'ing Period

by Zuo-Wên Li

From the late 19th century to the beginning of the 20th century, the Western missionaries stationed in China frequently interfered in lawsuits which included Chinese Christains ("chiao-min"), attempting to save them from social pressure and political corruption. In comparison with the Catholics, the Protestants interfered less, although several cases of interferences were recorded. However, from the 1880s, Protestant missionaries adopted a policy of non-interference. Moreover, after the Boxer Rebellion, part of the missions clearly declared a policy of total non-interference.

The perspective of research hitherto have dealt this topic as an evangelizing policy while numerous questions remain unanswered. For example, what were the effects of missionary interference and how did they interpret or react to the situation caused by their policies. Furthermore, if interference is accepted as an integral part of the evangelizing policy, one can assume that non-interference is also a part of this policy. Which characteristics reflected this policy change from interference to non-interference? Generally, was this a result of alterations in the relation between Christianity and the Chinese society?

With the intention of clarifying the topics mentioned above, this paper focuses on the Protestant missionaries to investigate the changes in their attitude and to find correlations between the transformation and the alterations of policies.

Amir Gauhar  •  Ā'in

by Kosuke SHIMIZU

In the 11–12th centuries, there were many amirs in the era of the Great Saljuqs who ruled Iraq and Iran. They were military-commanders, iqṭā’ holders, and sometimes served in the court of the rulers.

Gauhar  •  Ā’in (meaning Jewel Mirror in Persian) was a mamlûk amir who served seven rulers. Among them, one was a woman, and four were the Saljuqid rulers. He went to the battle field six times. It was a great success for him that one of his ghulām soldiers captured the Emperor of Byzantine Empire in the battle of Malazgird.

Gauhar  •  Ā’in was appointed şaḫna, the military governor of Baghdad three times. His mission was to maintain order of the big city. He exercised his power cruelly to oppress riots. The most important duty for him is to negotiate with the ‘Abbāsid Caliph. Whenever he came to Baghdad as şaḫna of Sultân, he interfered in the affairs of the Caliph about the dismissal of his wazirs. He represented the Sultân in the diplomatic intercourses, and continued to threaten the Caliph by unusual performances.

Gauhar  •  Ā’in died at the age of over 70 years in the battle of Sefid-rûd, the battle between Saljuqid rulers in 1100. His body was returned to Baghdad, and buried in the eastern section of the city.

In Gauhar  •  Ā’in life-history, we can see the typical career of a mamlûk amir of those days. He was trusted by Sultân’s, acted as a faithful slave commander. He even executed a member of the royal family, and also attended on Alp Arslân when he was killed.

Following up the life of each amir, we can clarify the characteristics of the Saljuqid ruling system.