

On the *Beile* 貝勒 of the Early Ch'ing Dynasty

By Nobuo KANDA

Beile 貝勒 which means the king in Manchu was on a very important position in administration in the early days of the Ch'ing Dynasty. There were various kinds of *beile* and inter-relations among them have been left unknown. The present writer tries to collect and examine as many examples of *beile* as possible from *Man-wên Lao-tang* 滿文老檔, *Shih-lu* 實錄 of the Ch'ing Dynasty and other records of those days, putting focus especially on the study of the real features of the *beile* during *T'ien-ming* 天命 era of T'ai-tsu 太祖 and *T'ien-ts'ung* 天聰 era of T'ai-tsu 太宗. *Beile* in its wider sense denotes *doro jafaha beile* 議政貝勒 (administrative kings) collectively. *Doro jafaha beile* during the two eras numbers sixteen; thirteen sons and grandsons of T'ai-tsu Nurhaci and three sons of Šurgaci his brother. However, only four of them who were important men called *amba beile* 大貝勒 (great king) were given the title of *beile*, and the others were generally given the title of *taiji* 台吉. Among those *taiji* there were four *ajige beile* 小貝勒 (miner king), and in the days of *T'ien-ming* era those eight *beile*—four *amba beile* and four *ajige beile*—were at the same time *hošoi beile* 和碩貝勒 and each governed eight *gūsa* 八旗 or eight banners. In *T'ien-ts'ung* era there often happened the changes of position among *hošoi beile* and there has not been any settled view as to who governed which *gūsa*. The writer tries to make it clear in this article. Of the sixteen *hošoi beile*, ten survived till the end of *T'ien-ts'ung* era. When the era changed to *Ch'ung-tê* 崇德 and new peerage was established, seven of the *hošoi beile* were given the title of *hošoi cin wang* 和碩親王 and the other three *beile*, those of *doroi giyūn wang* 多羅郡王 and *doroi beile* 多羅貝勒.

Slave-nobles in the Early Delhi Sultanate

By Matsuo ARA

Ṭabaqāt-i Nāširi by Minhāj al-Dīn is the most fundamental and important material to know the history of the first-half of the so-called Slave Dynasty. In this book there are described twenty-five *Shamsī maliks* [*Ṭabaqāt* XXII]. Tracing the careers of these maliks—their birth, experiences as slaves in the court of Sulṭān Iltutmish, the process of their promotion in rank, the writer points out the fact that these maliks who were court-slaves (*bandagān-i khāš*) of Iltutmish occupied important positions of the governing class in the reign of the next sultan *Shamsī*. In the next place, the writer investigates how each of these twenty-five men held *iqṭā'*, what role they played in the Provincial Government, and explains their important parts in the party strives. Then, the writer, investigating the reason why these slave-nobles played such an important role under the reign of the Slave Dynasty from the points of view of the characteristics of the court-slaves and the historical background of Delhi Sultanate, explains the historical

significance of these slave-nobles under the first Muslim Rule in India.

Fragments of the Manuscripts of T'ien-ti
Pa-yang Shên-chou-ching 天地八陽神呪經 in Uyghur

By Nobuo YAMADA

The sutra in Uyghur "tngri burqan yrliqamış yirli tng'ri-li säkiz yükmäk yaruy bükülük arviş nom bitig" which Dr. Tōru HANEDA investigated and made public in 1915 was the one obtained at Turfan and brought here by Ōtani Mission of Japan. Later, it was made known that various texts of this sutra were preserved in Russia, Germany and other countries and this fact has made us suppose that the sutra was widespread among Uyghurs in the Middle Ages. There exists a Chinese text of this sutra, which is however a forgery made probably in the middle of T'ang Dynasty. It may deserve our attention that such a sutra was so popular among them. It might lead to a solution of this problem to make a synthetic comparison of various texts even if they are quite fragmentary. The present writer introduces a newly discovered text as a preparatory step to the solution of this problem. It is the fourth text found among the manuscripts brought by Ōtani Mission, now preserved by the Ryūkyō University Library in Kyōto (Nos. 1539—1544). Though it is now only a fragment in twelve sheets, each sheet containing eight lines, the writer presents the Roman transcription of the text with translation in Japanese, and tries to make clear from the view-points both of the form and contents the differences between this and that which Dr. HANEDA has investigated. There is appended Roman transcription with Japanese translation of the text published by Huang Wen-pi 黃文弼 in his *T'u-lu-fan Kao-ku-chi* 吐魯蕃考古記 (考古學特刊 No. 3, 中國科學院, 1954, plates 106, 107 on pp. 112, 113).

On the Sound Values of *hsiao* 曉 and *hsia* 匣 Initials

By Shinjō MIZUTANI

When one takes as a material, the Chinese characters used to transcribe the sounds of foreign words, for estimating the sound values of the phonemes in the T'ang period, both the foreign and Chinese words must be treated without being fixed phonetically. From this standpoint, the present writer has collected all that include the Chinese characters of *hsiao* 曉 and *hsia* 匣 initials respectively among the Chinese characters used for phonetic transcription in the *Ta-t'ang-hsi-yu-chi* 大唐西域記 (A. D. 646), and tried to examine the sounds corresponding to the two initials. Furthermore, as a problem derived from the study, he has tried to investigate how the Chinese of the T'ang period understood the articulation of the Sanskrit phoneme *h*. In conclusion, it is conjectured that the sounds of the two initials *hsiao* 曉 *h* and *hsia* 匣 *h* must respectively be voiceless glottal fricative and voiced glottal fricative, and that the Chinese in the T'ang period understood the Sanskrit phoneme *h* as [strong friction at glottis] + [weak voicing].