

feeding of the poor with porridge and discount sale of rice in years of bad harvest. The famine relief activities were financed on the grains in storage and the silver deposited with pawnbrokers. The silver, up to the half of the sum, was later kept in the treasury of the Commissioner of Finance, then loaned out to such enterprises as *Su ching ssu ch'ang* and *Su lun sha ch'ang*. The loans were arranged under the guidance of the Commissioner of Finance of Soochow, which was in turn made possible thanks to the support from the powerful landed gentry of Soochow headed by the Gentleman Director of the Public Granary. It is probable that they were given access to the public funds at the Commissioner of Finance's office for their own advantage, in return to making the funds at the *Feng-peï I-ts'ang*, their common property, available for his investment in public projects.

### The Eight *otoγ* of Čaqar Tümen and their development

by Tetsuo MORIKAWA

Čaqar Tümen, the most important myriarchy among mediaeval Mongolian tribal organizations, consisted of eight *otoγ*, *Qaγučid*, *Kemjigüd*, *Sönid* and *Üjümüčin* of the Right Wing and *Auqan*, *Naiman*, *Kesigten* and *Tatar* of the Left Wing. The Left Wing *otoγ* first became private fiefs of *Dayan Qaγan*'s sons, and the Right Wing ones were later allocated by succeeding *qaγans* to their sons. The circumstances are referred to in *Erdeni-yin Tobči* with many errors, which should be corrected on the basis of other Mongolian chronicles. The Čaqar *otoγ* were further subdivided as generations passed, as reported in such Mongolian sources as *Gangga-yin Urusqal*, *Bolor Erike*, *Altan Kürdün Mingγan Kegasütü*, etc.

### The Principle of *şulh-i kull* as in Abū al-Faẓl's *Akbar Namah*

by Yasuyuki OṆA

Abū al-Faẓl, author of *Akbar Namah*, in his discussion of the 1580—1582 rebellion in Bengal and Bihar uses the term *şulh-i kull*. Though he blames both the court and the rebels of failure to understand this principle correctly, its true meaning is far from clear. If, however, his ambiguous phrasings are compared to the description of the rebellion found in *Badāoni*