

mostly filled by the staff of the Hanlimwŏn, while the latter by other officials. The *oe jijego* appears to have belonged to the Kowŏn.

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 Koryŏ, where the royal rescripts and sacrificial orations corresponding to the Sung *nei chih* were not necessarily drafted by the *hanlim haksa*, with the *jijego* frequently serving in his stead. In the Koryŏ, diplomatic correspondences addressed to the rulers of the Sung, the Liao and the Chin were of vital importance. Those documents, known as *pyo*, were usually drafted by the *hanlim haksa*, 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 Zuihō YAMAGUCHI

The name T‘u-fan 吐蕃 seems to transcribe *lho 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* 附国 mentioned in *Sui shu*, chap.83. Rngegs, or I 宜, 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 i* 薄/簿緣夷. In choosing a name of the Kingdom of Phywa of the South, the Chinese may have adopted the character *Fan* 蕃 with which to replace *Fa* 發, or Phywa, for the former was closer to *Po yüan* 簿緣 in sound and thus arrived at T‘u-fan.

A close examination of the text of *Shih chia fang chih* 積迦方誌 establishes the identity of the Greater Yang-t‘ung 大羊同 with Zhang zhung stod and of the Lesser Yang-t‘ung 小羊同 with Zhang zhung smad. *T‘ung tien* is found to confuse the two. The Yang-t‘ung 楊同 mentioned by Hui-ch‘ao 慧超 of Silla corresponds to the Greater Yang-t‘ung of *Shih chia fang chih*, and his *So po tz‘u* 娑播慈 is *Sa spo rtse*, which roughly corresponds to *San po ho* 三波訶, or \**Sa spo kha*, the western end of the *Tung nü kuo* 東女国 mentioned in *Shih chia fang chih*. *Mo lo so* 秣邏娑, said to be another name for *San po ho*, can be identified with *Mar (yul) Sa bu*,

lying to the east of Sa spo rtse.

What made identification of the Greater Yang-t‘ung was a passage in *T‘ang shu*, T‘u-fan chuan, hsia, where Liu Yüan-ting’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‘ang 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 (*chiftliks*) 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 analyzed, because the famous notable family *Kara Osman-ogullari* 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*, *Câkesâ*, *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 *Kumcayi* 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 (*kislaks*).

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