

considered a kind of privilege of the landed gentry 鄉紳 or the degree-holder (eg., *shêng-yüan* 生員, *chien-shêng* 監生, etc.) that could be lucratively employed in the practice of *pao-lan*. Such privilege was not readily given up.

Although *tzü-fêng-t'ou-kuei* was proposed as a reform, a new method of paying tax, it failed to make *pao-lan* impossible, and in fact aided its development all the more. Accordingly, *pao-lan* became stronger with the decline of the *li-chia* system in late Ming 明 and early Ch'ing, in spite of frequent prohibition by government, and by the later Ch'ing period had become the basic de facto tax collection system.

### Official Powers in Uighuristan of the 13th Century

by Hiroshi UMEMURA

The process of the penetration by the Mongols into the Turfan basin, territory under the control of the Uighur *Iduq-qut*, has been studied by several scholars. However, since previously unstudied Uighur documents with Forfeiture Clauses have recently been brought to light (by the author in *The Toyo Gakuho*, 58-3/4, 1977) and because certain other indispensable but previously neglected Chinese sources require examination, it seems appropriate to reopen the subject.

Each of these nine Uighur documents (doc. I-IX) [see Table (1)] contains many titles. For example, the Blessing Clause of doc. VIII, dated 1280 A. D., mentions a number of official ranks in the following order [see Chart (1)]: *uluγ suu*—the Mongol Emperor; *aqā-ini-oγul-lar*—the Emperor's brothers and Emperor's sons; *bägüdlär*—*begs*; *ančāšī-lar* (按察使 *An-ch'a-shih* and his men)—a kind of official and his entourage dispatched from the Emperor's court; and *šaz-in* (沙津 *Sha-chin* skr. *šāsana*) *ayγučī*—a kind of religious leader. This order is not that decided by political authorities, and therefore seems to indicate that a native of the Turfan basin originally arranged it and published this document by himself.

*Šaz-in ayγučī* seems to originally have referred to a native Turfan religious leader. However, according to the Forfeiture Clause of the

same document and to an Imperial ordinance issued by *Shih-tsu* 世祖 in 1276 A. D. which is recorded in the *T'ung-chih t'iao-ko* 通制条格, the *šaz-in ayγučī* were under the direct control of the Mongol Emperor in the latter half of the 13th century.

Some Forfeiture Clauses include other titles not listed in the Blessing Clause of doc. VIII [see Tables (2), (3)]. There are two features common to all the Forfeiture Clauses: the higher ranking officials receive higher forfeits than lower ranking ones, and the total sum of the forfeits is too high to be paid by a person wanting to cancel a contract. Thus, the Forfeiture Clause may have been only a general formulation.

It should be noted that the title *bäg*, which ranks rather high in the Blessing Clause of doc. VIII, ranks low in all the Forfeiture Clauses. Concurrent investigation of many Uighur documents and the Chinese sources leads one to the conclusion that the term *bäg* had two meanings. The high ranking *bäg* in the document probably referred to the official *bäg*, and the appearance of low ranking *bägs* in the Forfeiture Clauses can be explained by reference to influential persons within the native society.

The highest political authority changed hands—from the Uighur *Iduq-qut* to the Mongol Emperor—at about the middle of the 13th century. The person of the *Iduq-qut*, however, seems to have continued to be respected as a descendant of the fifth son of *Chinggis Khan* until the latter half of the 13th century. Doc. VIII is especially interesting in that its Forfeiture Clause includes the title of the *Iduq-qut*, but its Blessing Clause does not. This fact suggests that the *Iduq-qut* maintained nominal authority as late as 1280 A. D., but that he had lost any actual power to control the Uighur society.

Finally, the author presents a diagram which shows the mutual relations of every official title appearing in the documents [see Chart (3)].