

from trading privately in linens, silks, tea and so on, thereby enforcing a monopoly system upon them.

In consequence, the peasants were deprived of their means of gaining profits, and could not lead their former life. Small wonder they rallied round Wan Hsiao-p'ò who advocated "equalizing the poor with the rich." Hence the outbreak of the revolt. But in time, their leader Wang Hsiao-p'ò was killed in battle, and Li Shun was elected chief. After this, the nature of the revolt altered considerably. Under the leadership of Wang Hsiao-p'ò the landed interest and the peasants had fought hand in hand against the government forces. But after his death the land-owners were gradually threatened by the peasants who were eager to oust the *hao-min* from their lands. Driven by a sense of crisis, the land-owners turned and allied with the Sung Dynasty, and the revolt was quelled by the combined forces of the two parties.

It is true the *p'ang-hu* was thus defeated, but it must be remembered that behind the revolt lay the increasing power of the peasant-class at that time; even some really influential members were to be found among them. In any case, through such a process, the old servile position of the *p'ang-hu* towards the *hao-min* changed remarkably, and there developed a new relationship between them, that is, the *ti-chu* 地主 and *tien-hu* 佃戶 system. At the same time, the landed interest tended to become government officials, in order to attain their original purpose of dominating the peasants completely.

Evolution of the Iraqi Society under the Iqtā' System

by Tsugitaka SATŌ

In the article 'Iqtā' system in Buwayhid Iraq' ("The World of Islam", vol. 12, 1977), I discussed the problem of the establishment of the iqtā' system in the Islamic history, particularly its enforcement and the relation between the Buwayhid state and the iqtā' holders (muqta's). As a sequel to that article, I have investigated in this paper how Iraqi society was altered following the establishment of the iqtā' system, focusing on the relation between iqtā' holders and the peasants.

The iqtā's of the soldiers were managed by their retainers, that is, the slaves (ghilmān) and the substitutes (wakil). According to Miskawayh, they collected the taxes unlawfully paying no attention to the condition of the villages because of their ignorance of the tax collection. But among the wakils was a clerk called kātib who had been in the service of the influence as a manager of his land (ḡay'a) in the pre-iqtā' period. The iqtā' holders, by their oppression of the small land owners (tāni), compelled them to contribute their lands and established the private right of protection (ḡimāya) on the villagers. Moreover such a rule of the soldiers was not restricted only to the villagers. The soldiers, making use of tasbib (taking the salary in cash or in kind in the district), extended their control to include the activities of local merchants in order to increase their profits. Thus they gradually placed both peasants and merchants under their control in and around their iqtā's.

On the other hand, some powerful iqtā' holders were appointed the wālis in the districts after the middle of the Buwayh period. They had the right to collect the protection fee (rusūm al-ḡimāya) from the iqtā' holders and the peasants on the condition that they kept order in the district through their protection of the roads and through the solution of the disputes and so on. But this right of the wāli was severely opposed by the iqtā' holding soldiers, which gave rise to numerous disputes between them. This represents the contradiction between the official ḡimāya of the wāli and the private ḡimāya of the iqtā' holders.