

the whole historical picture of the minority races in southern China. This paper surveys the relationships between Chuang tenants and their Chinese landlords in Cuangxi. The present writer has especially focused interests on the process of the formation of the land tenure system among them.

Through research and examination of the Chinese source materials, the author has reached the following conclusions :

- (1) In the early Ming, the Chinese landlords began to invite the Chuangs as tenants both to open up virgin land and for defense. The Chuangs for their part saw it as an opportunity to stabilize their livelihood and evade contact with state power.
- (2) In most cases where Chuangs were taken on as tenants, the Chinese li captains 里長 acted as mediators between the two parties. In the Ming, the dwelling sites and the tenant lands assigned to the Chuangs were located at the foot of mountain areas outside of Chinese living areas and they were armed. There was also a tendency for Chinese landlord to become local magnates 土豪.
- (3) Class conflict between the Chinese landlords and the Chuang tenants had gradually become acute since the mid-Ming and there were many uprisings by the Chuangs against their landlords. In the late Ming-early Ch'ing period, the authorities tried to control such class conflicts by using force to oppress these uprisings and by issuing regulations concerning the land tenure system, but their measure were not able to prevent the tendency for the Chuangs to turn into the tenants of Chinese landlords.
- (4) During the Ch'ing, the Chuangs continued to become landlords to Chinese tenants. Such historical development broke down the social structure of the Chuangs. As a result the Chuangs lost their own cultural identity and were assimilated into Chinese society.

On the *Anda* Relationship at the Time of Chingis Khaan

by Fujiko ISONO

The *anda* relationship has been interpreted by most of the Western

scholars of Mongolian history as one of "sworn brothers". Nevertheless, a careful study of the *Secret History of the Mongols* seems to indicate that, at least at the time of Chingis Khaan, the *anda* relationship was not a fictitious blood relationship but a military and political alliance of two men established by an oath on the base of equality of the two parties.

Even though the word "brother" in most of the Western languages implies equality, in Mongol, as well as in Chinese and Japanese, a brother always has to be either elder or younger involving the question of seniority. In the *Secret History* Chingis and Jamukha address each other as *anda*; and the word *akha* (elder brother) or *düü* (younger brother) is used for somebody who is not actually related by blood only when there is a clear difference in the status of that man in relation to the speaker.

There is no symbolic action like mingling of blood in the ceremony to establish an *anda* relationship. The most important element is an exchange of presents of equal value. Many instances observed in more or less primitive societies show that the one-sided offer of presents makes the receiver stand in an inferior or subordinate position, as is seen in the Anglo-Saxon poetry.

Among the Mongol tribes before their unification *andas* were very often *khudas* (two persons whose son and daughter are married). As the Mongols practiced strict exogamy a marriage alliance was not likely if the *anda* relationship was really conceived as "brothers", even fictitious.

Chingis and Jamukha were destined to become mortal enemies, not *in spite of* but precisely *because of*, their being *andas*. When Chingis succeeded in making himself the Khaan of all the Mongols, there was no room for anyone who could claim equality with him, and Jamukha would not accept a lower status.

De la chronologie de la persécution de Nağrân :
Réexamen des dates rapportées par trois sources syriaques

par Yûzô SHITOMI

Nous avons maintenant quatre principales sources hagiographiques