

As Shen Xiaoting (申晓亭) of Peking Library once introduced this booklet and pointed out that some later codes for Mongolians contained a very similar article, the author analyzed almost all codes and clarified that the similar article was contained in every code for Mongolians from the oldest one (ca. 1696) to the latest (1908) and that this law had become a law for Mongolians at least by ca. 1696 and existed until the end of the dynastic era. On the other hand we can conclude that the soldiers of the Eight Banners in later period had no relation with this military law, because no codes for them were contained.

This military law was proclaimed only for the Eight Banners at first, but finally changed into the law only for the Mongolians. From this fact we can conclude that the law for Eight Banners enacted by the Qing government before occupation of China proper as a type of origin of the "Mengguli" and that all articles of "Mengguli" were not enacted directly for the general Mongolian people originally.

Changes in Chinese Immigrant Society and the Rise of Chinese Mestizos in the Latter Half of the 18th Century Philippines: With Special Reference to the Expulsion of Chinese Collaborators with the British

by Nariko SUGAYA

This paper is an attempt to clarify how the Chinese expulsions implemented in the latter half of the 18th century Spanish Philippines related to the rise of the Chinese mestizos in the following years. First, the author summarizes the effect of the expulsion carried out by Governor Arandia in 1755. Second, the expulsion put into force by Governors Raón and Anda from 1767 to 78 was closely examined. And third, the author analyzes the total effect of the previous two expulsions in terms of the immigration policy under Governor Basco.

Governor Arandia set the pace for the rise of the Chinese mestizos by expelling the non-Catholic Chinese immigrants from the colony. The Chinese immigrant society had then transformed from one of the transient and non-Catholicized to that of the settled and Catholicized. It became to assume a new role as the matrix of the Chinese mestizos.

The tenor of the *real cédula* of 17 April 1766 was to expel the Chinese Catholics who had collaborated with the British. Their expulsion was meant to be as punishment for their apostasy or disloyalty. When Governor Anda implemented the *cédula*, he was more interested in establishing a self-supporting colonial economy than expelling the Chinese collaborators per se. In order to achieve his economic goal, Governor Anda deemed it necessary to banish the Chinese regardless of their loyalty. By doing so, he expected that the domestic sectors, such as, the Spaniards, the mestizos, and the *indios*, could actively participate in the colony's commercial network. In his view, it had long been controlled by the Chinese.

The immigration ban on the Chinese was in force until 1778 when Basco assumed his governorship. The governor encouraged the Chinese Catholics with skills in agriculture, mining and blacksmiths, etc. to settle in the colony, on one hand. He forbade the Chinese immigrants to engage themselves in retail trade, particularly, in the provinces, on the other. As a result, the Chinese merchants had concentrated in the Manila area and acted as wholesalers. Taking this opportunity, the Chinese mestizos started to establish themselves as local wholesalers and retailers. This was the beginning of their commercial rise.

Rashid al-Dīn's Mongol History:
How it is Related to *Jāmi' al-Tawārikh*

by Satoko SHIMO

Early in the fourteenth century Il-Khan Ghazan ordered his vazir Rashid al-Dīn to compile a history of the Mongols mainly based on original Mongolian sources. The khan's intention was that such a history would make the Mongol tribesmen under him reacknowledge their old ties with the Chinggisid house, so that his rule would be firmly established over the Il-Khanid territory, which had long been embroiled in political turmoil. The Mongol History, titled *Ta'rikh-i Ghāzāni*, was completed after the death of Ghazan Khan and presented to his younger brother and successor Öljeitü Khan. Ordered by the new khan, Rashid