

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.

Rashīd 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 Rashīd 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, Rashīd

al-Din further undertook the task to compile a history of the world. Thus *Jāmi' al-Tawārikh*, or the Collection of Histories, consisting of the Mongol History and the History of Nations was completed in 1311.

In the past it has been falsely assumed, with no serious examination, that the initial Mongol History, or *Ta'rikh-i Ghāzāni*, was identical with the *Jāmi' al-Tawārikh* edition. The assumption is quite wrong. In fact the Mongol History text contained in *Jāmi' al-Tawārikh* is a revised edition of *Ta'rikh-i Ghāzāni*. By comparison of the History of Tribes, which makes up the core of both editions of the Mongol History, we find that the later *Jāmi' al-Tawārikh* edition gives more refined phrasings with new words inserted and errors corrected, at the same time eliminating a large number of passages from the earlier edition. In this respect, the *Jāmi' al-Tawārikh* edition of the Mongol History is not quite as valuable a historical source as the *Ta'rikh-i Ghāzāni* edition.

Almost all the extant manuscripts of the Mongol History have descended from the *Jāmi' al-Tawārikh* edition. Only the Manuscript Revan Köskü 1518 in Istanbul has come down to us preserving intact the original form of the Mongol History. This is truly the most valuable text, and should be taken as the primary source in studying the history of the Mongol Empire.

The initial edition of the Mongol History had also contained Chinggisid family trees, which were excluded by Rashīd al-Dīn in his revised work in order to reduce the volume of the Mongol History, but retained in the Mongol Genealogies section in the Collection of Genealogies supplemental to *Jāmi' al-Tawārikh*.

The Compiling Process of the *Zhōngyuán Yīnyùn* 中原音韻

by Mitsuaki ENDŌ

The close examination of the *Zhōngzhōu Yuēfū Yīnyùn Lèibiān* 中州樂府音韻類編 (ZYYL), one version of the *Zhōngyuán Yīnyùn* (ZYYY), reveals that the ZYYL had been originally compiled according to the *Guāngyùn* 廣韻 and then the ZYYY was revised and enlarged on this basis. The phonological properties of the ZYYY are slightly different