

rather hostile to the provincials and the Prince of Liang (梁王), whereas Duan Yi (段義) and Duan Gong (段功), the collaterals, positively cooperated with them and consequently rose from the chief of Monghe prefecture (蒙化知州) to the Dalilu Zongguan, again to the Pingzhang of Yunnan province. The "Battle between Duan and Liang (段梁交戰)" means the struggle between Duan Guang and the Prince of Liang in this period, and this was practically the process through which Duan Yi and Duan Gong came into power, while Duan Sheng's name was omitted from the records.

In the later years of Duan Gong, the relationship between Duans and the Prince of Liang broke down again and was never restored thoroughly. At this time Duans expressed their intention to reestablish the Dali kingdom, which couldn't be accepted by Ming dynasty. In the fifteenth year of Hongwu (洪武十五年), the Ming troops conquered Yunnan, and the Duans' control on Dali was also put to an end.

#### The Confucian Classics in Colloquial Chinese

Written by Xu Heng (許衡)

by Takashi TAKEKOSHI

Xu Heng (許衡, 1209-1281), a famous Confucianist in the Yuan dynasty, compiled three kinds of Confucian classics in colloquial style: *the Zhi-shuo Da-xue Yao-lüe* (直說大學要略 abbr. ZDY), *the Da-xue Zhi-jie* (大學直解 abbr. DZ) and *the Zhong-yong Zhi-jie* (中庸直解 abbr. ZZ). These were, at first, intended as teaching manuals for Mongolian students in the National School of Court (國子學), and are available now in the complete works of Xu Heng.

The language of the ZDY is slightly different from that of the other two. The latter contains numerous literary expressions, while the former is colloquial similar to the Chinese in *the Xiao-*

*jing Zhi-jie* (孝經直解) and the *Lao Qi-da* (老乞大). The vocabularies of the ZDY are those of the typically Northern, colloquial Chinese in the Yuan dynasty, whereas some vocabularies of the DZ and the ZZ have the features of the Southern dialect or the language of the Ming period. For example:

- 1) As the demonstrative pronoun 'this' in the subjective case, *zhe-de* (這的) or *a-de* (阿的) is used in the ZDY; *zhe* (這) in the DZ and the ZZ.
- 2) As the demonstrative adjective/proverb 'like this', *zhe-ban* (這般) or *zhe-ban-yang* (這般樣) is used in the ZDY; *zhe-deng* (這等) or *zhe-yang* (這樣) in the DZ and the ZZ.
- 3) As a verb 'to understand', *xing-de* (省得) is used in the ZDY; *xiao-de* (曉得) in the DZ and the ZZ.
- 4) As the postpositional particle of subjunctive mood, *he* (or *a*, 呵) is used in the ZDY; *he* (or *a*, 呵) or *shi* (時) in the DZ; no example in the ZZ.
- 5) As the postpositional particle meaning 'similar' *ye-shi* (也似) is used in the ZDY; *xiang-shi* (相似) in the DZ and the ZZ.

It is obvious that the ZDY is comparable to the *Xiao-jing Zhi-jie* and the *Lao Qi-da* in many respects. So we can regard the ZDY as more valuable than the DZ or the ZZ, when we discuss the colloquial Chinese of the Yuan period.

#### The Abolition of Janissaries and the Military Reform of the Ottoman Empire: A Case of Damascus

Tomoki ŌKAWARA

In Arab cities under the Ottoman rule, such as Damascus, Aleppo and Cairo, Janissaries formed one of the most important social groups. However, so far no researcher has studied the abolition process of Janissaries in Arab cities. Therefore, first of all, we must understand the abolition process, and the author chose to analyze the case of Damascus.