

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

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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.

In 1826, Sultan Mahmut II decreed imperial orders that all Janissaries should be abolished. However, in reality each provincial governors (*wālīs*) had to make efforts to abolish Janissaries and to organize a new army named '*Asākir Manṣūra Muḥammadiya*' (The invincible army of the prophet Muḥammad). In the province of Damascus, this process was conducted in the following two steps. The first step was to have the governor inspect the actual military condition of the province and the accounts of taxes given to Janissaries of Damascus as salaries before the abolition. This step was successfully completed. As a result, until 1827, the accounts of Janissaries were recorded in registers, and management of those taxes was transferred from the commanders of Janissaries to the governors.

The second step was the organization of '*Asākir Manṣūra Muḥammadiya*' composed of Turks, and to disband the old army composed of Arabs and Kurds. It is important to point out that the Ottoman central government selected Turks as the core of the new army. However, this step wasn't successful due to the failure of conscription and training of Turks.

After this failure, governors obliged to correct the program. During the Russo-Turkish War (1828-29), governors conscripted Arabs for '*Asākir Manṣūra Muḥammadiya*', and in the postwar period, tried to impose a new tax in order to allocate funds for organizing the new army. However, this process also wasn't successful.

In conclusion, after the abolition, economic power and leadership of ex-officers (*aghās*) of Janissary at Damascus had been weakened. Then, in order to cope with governors, they tried to cooperate with the other *aghās*, who served as commanders or officers of mercenaries, or as officials of provincial government. The cooperation of those *aghās* can be seen as an example during the revolt of 1831. "*Aghās of the city (aghawāt al-balad)*" organized an army and led the revolt. In other words, this military reform promoted an union of *aghās* of Damascus as an urban social group.