

associated with the Song dynasty.

2. Two policies made the close association between the Shu-hu and Song dynasty possible. After the ethnic minorities were assimilated, Shu-hu either immigrated to the frontier regions or gave up their land in exchange to obtain rights to continue living in their original area of habitat. Furthermore, ethnic minorities resided within the Song fortress (堡寨) and maintained self-determination in the nearby areas.

3. It was common practice for the Song government to confer the title of fan-guan (蕃官) to the head of Shu-hu. Later they became Song government bureaucrats and played an important role as an intermediary between Shu-hu and Song dynasty.

4. If necessary the Song government intervened in internal affairs of Shu-hu, but only when internal disputes could not be solved. Except for murder, all criminal acts committed by the Shu-hu were punished according to the customs of ethnic minorities. Disputes were commonly settled by compensation with animal stocks.

5. Moreover, the Song government made treaties with Shu-hu should an emergency arise against the Xi-xia. For instance, the treaty between Fan Zhong-yan (范仲淹) and Shu-hu envisaged the civilians to be protected in the fortress in case of emergency, and if the treaty was violated, goats and horses were offered as compensation, or the head of Shu-hu was taken as hostage.

The Compilation of 'the Collected Works of Rashid': According  
to the Text of Waṣṣāf's Autograph Manuscript

by Akio IWATAKE

Concerning the writings of Rashid al-Din Faḍl-allāh Hamadānī, many scholars state that, according to Waṣṣāf, *Jāmi' al-Tawārikh* was extended to 712. This is based on Quatremère's misreading of Waṣṣāf's text. In his autograph manuscript *Tārikh-i Waṣṣāf*,

Waṣṣāf clearly shows that the date is not that of the final completion of *Jāmi' al-Tawārikh*, but of the compilation of *Jāmi' al-Taṣānif*, 'the Collected Works' of Rashīd. While Waṣṣāf recorded a list of works composing it, a manuscript copied in 710 of *Majmū'a* carries a different list of *Jāmi' al-Taṣānif al-Rashīdī*. The latter list, which was edited by Quatremère, and which we know is also carried in some other manuscripts, has been assumed to be Rashīd's plan of writings, without correct reading of Waṣṣāf's text.

Furthermore, in the two versions of the addendum to his endowment deed, Rashīd stipulates that his works should be copied every year in Arabic and Persian in accordance with the original edition. Its first version was confirmed, simultaneously with the endowment deed itself, by a qāḍī of Tabriz in Rabī' I 1, 709, while its second one was attested in Dhu'l-Ḥijja, 713. The former stipulates for making copies of four titles of his works (*Majmū'a*, *Āthār wa Aḥyā*, *Bayān al-Ḥaqā'iq* and *Jāmi' al-Tawārikh*), all of which are included in the list in Quatremère's edition. In the latter, two titles are added to the first four. Neither of the added ones is included in that list, but one of them, *As'ila wa Ajwiba*, is easily found in the list in Waṣṣāf's text.

Accordingly, it must be recognized that the list of works in Quatremère's edition shows the contents of the first compilation of 'the Collected Works of Rashīd'. He made the first compilation of his collected works before 709, and stipulated for making copies of four titles of them in the addendum to his endowment deed. After he composed other works, he made the second compilation that was completed in 712, and then rewrote the addendum in 713, adding two titles of his works to be copied. The first compilation includes the translations from Chinese. But the second compilation omits them, and includes *As'ila wa Ajwiba* and a work contradicting metempsychosis, which we can assess as the other work added in the second version of the addendum, *Taḥqiq al-Mabāḥith*. The replacement of works tells us the gap between the ilkhanid government and the Yuan dynasty in China how deeply

rooted Islam became in this period.

Venetian Consul and Residents in Egypt under Ottoman  
Conquest: Analysis of the Selim I.'s Decree of 1517

by Yutaka HORII

With the Ottoman conquest of Mamlūk territories in 1517, Mamlūk-Venetian relationship was subsumed into Ottoman-Venetian relationship. The purpose of this paper is to shed some light on its process by focusing on the continuing or changing of norms between governmental authority and Venetian consul and residents in Egypt immediately after the Ottoman conquest.

The source used mainly in this paper is the decree which Selim I. issued to approve the rights of Venetian consul and residents in Egypt when he gained control of Cairo. The author compares this decree with two Mamlūk decrees issued in its last stage to Florence whose contents seem to be following Venetian rights and obligations in Mamlūk territories, and also with Ottoman *ahdnames* to Venice which the author examined its contents before. Selecting common items of provisions from these documents and by comparing these contents, the author concludes as follows.

Approval of consular jurisdiction, prohibition of residents' collective responsibility, and returning cargos to its owner on the occasion of shipwreck were common norms in both Mamlūk and Ottoman territories, and were also approved in Egypt in 1517. On the other hand, the provision concerning the consul in the decree of 1517 expresses clearly that the Sultan's authority should be superior to consul's, although it also expresses continuation of the customs of Mamlūk age.

It seems that this is a reflection of the Ottomans' original position. The provisions of the consular supervision against his residents and prohibition of consul's collective responsibility are also likely reflecting original norms for the Ottomans.