

change into conjugation system of Korean.

The author regards the contrast between two series of conjugated endings -nən, -nəni, -nəda and of those -non, -noni, -nora as the clue for analysis into the change of the relevant endings. He assumes the successive weakening of vowels in those endings as the cause of the change. In middle Korean those endings exceptionally had no alternants to be paired by vowel harmony. In the course of time, the vowel -ə- between two n's was weakened to *-u- first, then the -o- in the same environment became *-ə-. These two vowels happened to fit in with the scheme of contrasts in vowel harmony. As the result, the two series of forms *-nun (<-nən), etc, and those *-nən (<-non), etc., affected by the frame of vowel harmony, came to be taken as sets of alternants to be paired by its rule. The two series lost the contrast of their meaning and merged into a new set of conjugated forms, from which modern forms of those endings originated.

Zaydi *Hijras* in Yemen from the Late Ninth Century
to the Second Half of the Twelfth Century and
Their Transformation

by KURIYAMA Yasuyuki

The Arabic word *hijra*, meaning 'emigration', is generally used to signify the prophet Muhammad's move to Medina or denote the Muslim calendar; but in Yemen, situated in the southwest corner of the Arabian Peninsula, the term *hijra* was used in a different sense and had was of great significance in the historical development of religion, politics and society in this region.

The Zaydis (al-Zaydiya), a branch of the Shi'ites, entered Yemen in the late ninth century and are said to have had a major role in its Islamization. The author of this article argues, furthermore, that a very important role was played by the *hijra* in the territorial and political expansion of the Zaydis, centred on their *imāms*,

and in their religious and social penetration of Yemenese tribal society.

According to previous interpretations of *hijra*, from the late ninth to late tenth century the term signified "emigration to join the rightful *imām* in the Yemen," and until the second half of the eleventh century, it referred to "specific localities" which functioned as "strongholds" or "safe refuges." However, in the author's view, from the late ninth to late tenth century, *hijra* signified "emigration to join Zaydī *imāms* in the Yemen for the purpose of providing military support and acquiring new land." Then, when the survival of the Zaydis became endangered as a result of sudden changes in Yemen's political and social circumstances during the second half of the eleventh century, *hijra* came to mean "sites of Zaydī political and religious authority," and these sites took on the function of maintaining the presence of the Zaydis in Yemen in both a physical and a spiritual sense.

Hijaz and Postal Administration

by NAITO Yosuke

It is very important for a government to establish a postal service issuing its own postage stamps since postal administration is one of the inseparable factors of national sovereignty. Especially, in cases of national emergency such as war or revolution, the de facto governments issue their own stamps in attempts to legitimize themselves both domestically and internationally. Postage stamps thus become a political medium as can be observed clearly in the case of Hijaz up through the mid 1920's.

This article shows how the change of the sovereignty in Hijaz was reflected on the postal administration in Hijaz until mid 1920's.

The opening of the Ottoman post office in Jeddah and Mecca in 1871 was the origin of the modern postal administration in