

with foreign trade and poultry farming contain articles expressing doubts about contemporary Chinese poultry conditions; however, at the same time, these arguments also proposed that 1) existing poultry farming could contribute to increasing exports and developing the Chinese economy in the future and 2) that there was a need to develop poultry farming based on traditional forms conducted by peasants. Moreover, associations of egg dealers and the Nanjing Nationalist government tended to concur with this viewpoint.

From the late 1920s to the mid-1930s, hens bred for laying greater numbers of eggs were distributed to areas including the major egg producing regions, through Agricultural Extension Programs (農業推廣工作) and the Rural Reconstruction Movement (鄉村建設運動) in China. This can be regarded as being in accordance with the design for poultry farming development mentioned above. There was a movement to develop poultry farming in a different direction away from the existing practices, although it must be acknowledged that it did not result any expansion of the production scale per poultry farm household.

A Hypothesis on the Identity of the *Tubba'* Dynasty:
A Historical Interpretation of the Relationship
between Ḥimyar and Aksum

by SHITOMI Yuzo

According to a number of traditions among the Arabs, the kingdom of Ḥimyar in southern Arabia was under the rule of powerful rulers called *Tubba'* (pl. *Tabābi'a*) from the third/fourth century up to the fifth or the beginning of the sixth century. However, there is no consensus among these traditions nor even among modern scholars as to whether a *Tubba'* was self-styled, who was the first ruler assuming or given this title, and what were the origin and the meaning of it. Moreover, it remains

unexplained as to why later generations called them *Tubba'*, despite the fact that in the ancient inscriptions they themselves or others used the term *Malik* instead of *Tubba'* when referring to them. Given this situation, the present article examines the identity of *Tubba'* and their dynasty based on the southern Arabian epigraphical evidence and also the *Tubba'* tradition handed down by al-Hamdānī, Nashwān (including the commentator of his *Qaṣida*) and Ibn Hishām.

To begin with, the author proposes the hypothesis that the *Tubba'* Dynasty was not a legendary adaptation of the historical dynasty of Ḥimyar, but was rather conjured up by later generation scholars as a sort of fictional lineage to explain the political relationship between Ḥimyar and Aksum of Ethiopia. In order to prove this hypothesis, the author compares the names of *Tabābi'a* from the third to the fourth century, which are not identifiable with the actual Ḥimyarite kings, with the names of contemporary Aksumite kings and princes. As a result, he makes clear 1) that the former are Arabic translations of the latter (originally in Ethiopic) and 2) that these rulers were of the royal family of Aksum, which strongly influenced Ḥimyar during that time.

Moreover, a new hypothesis about the term *Tubba'* can be proposed as a result of examining its etymology. The term, which originally designated a Ḥimyarite king as a *deputy* of an Aksumite king in southern Arabia, came to apply to the royal family of Aksum, since their Arabicized names had been incorporated into the royal lineage of Ḥimyar. Then the term began to be accepted as a royal title of Ḥimyar.