

millet. This was how the growth of a market economy eliminated the traditional transportation system, like the transport of the tax grain.

Industrial Administration and Economic Investigative Organs under the
Peking Government, 1917-1920: The Establishment of the Economic
Investigation and the Postwar Economic Investigation Councils

by KANEKO Hajime

In August 1917, the Ministry of Agriculture and Commerce (農商部) established the Economic Investigation Council (經濟調査会), and in January 1919 the Cabinet (國務院) also set up the Postwar Economic Investigation Council (戰後經濟調査会) under the Peking Government. The purposes of these economic investigative organs were to survey and discuss economic affairs at home and abroad, and to make policy concerning international trade and industry during and after World War I. The establishment of these two organs followed a Japanese Government policy which had established an economic investigative organ in April, 1916 to cope with changes of the world economy during and after World War I. However, the two organs in China produced no apparent accomplishments, except only a few provincial affiliates of the first Council, which experienced some success in their investigative projects.

The reasons for such ineffectiveness in China are as follows.

1. Internal teamwork and coordination under the Peking Government was insufficient, due to the fact that the Cabinet which set up the second Council had no relation to efforts of the first council under the Ministry of Agriculture and Commerce. The striking contrast with the precedent set by the Japanese Government was due to the fact that the Japanese economic investigative organ had made continued efforts at close coordination between the ministries and government offices concerned.
2. The Ministry of Agriculture and Commerce lacked a clear policy concerning international trade and industry during the period, and most of the provincial civil governors (省長), the provincial departments of industry (実業庁), chambers of commerce (商会) at home and abroad, and diplomatic agencies

had no intention of cooperating with the Ministry.

3. The third reason is related closely to the second; for at that time, China was in such a state of political disintegration that it was too difficult for the central government to coordinate administratively with the local governments. Both Councils lacked political foundations to develop their projects from the very beginning.

'Imād al-Dīn Zangī and his Strategy for the Crusaders and Southern Syria:
Politics in the Control over Syria and al-Jazīra

by NAKAMURA Taeko

The population of Aleppo, which had waged a long war against the Crusaders, began to invite powerful forces from al-Jazīra from 511/1117-18 on. One of the new al-Jazīra rulers, the Artuqid, governed Aleppo for eight years, but then gave up and returned to al-Jazīra. On the other hand, 'Imād al-Dīn Zangī, another ruler from al-Jazīra, established a stable regime in Aleppo and advanced southward into Syria to recover territory lost to the Crusaders and obtain Ba'albek, which had been under Damascus' rule. He also freed al-Ruhā (Edessa) from Crusader dominance.

The strategy of these two rulers was completely different. The Artuqid, on the one hand, conducted a military expedition into Syria with a host of Turkman cavalry recruited from al-Jazīra, in order to conclude profitable agreements with the Crusaders, under which both the Syrian cities and the Crusaders employed a balance of power. However, the large cavalry expedition proved so costly that the Artuqid decided to withdraw from Aleppo. On the other hand, Zangī refused to adopt a balance of power policy and pursued two separate kinds of military operation. One was the surprise attack by small groups of cavalry in the vicinities of Aleppo to restrain the Crusaders and gain provisional revenue for the city through spoils and ransom, while the other was siege warfare both against the Crusaders and Muslim cities in southern Syria to capture arable land.

After the Artuqid retreat from Aleppo, Timurtāsh and his cousin Dāwūd each created his own flexible network tying their clan and neighboring tribes

in northern al-Jazīra through vassalage and marriage alliances. These two families of the Artuqid formed the nucleus of a balance of power, in which many clans and tribes kept each other in check. Zangī had noticed the two families having been at odds with each other, so he approached only Timurtāsh to entice him into vassalage through rewards, marriage alliances and sometimes armed threats. Therefore through Timurtāsh, Zangī was able to form another network in northern al-Jazīra in addition to the one in his own southern al-Jazīra, and consequently extended his power.