

of polygamous marital relations the cause of social degradation and reformed the institution of marriage in accordance with Confucian ideology.

The Koryō Dynasty kings were not allowed to keep more than one wife or concubine; and after a king's demise, a distinction was made between the status of his lawful wife and that of his mistress; that is, only the former was allowed to be enshrined in the mausoleum alongside him. Since this distinction was made posthumously by a third party, it was not directly related to the kings' actual marital and extra-marital relations. However, it is still worth concluding that the Koryō kings advocated a monogamous ideology by virtue of conforming to such a burial custom.

The Controversy over the Romanization of Vernaculars in British India during the 19th Century

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The twentieth century saw a turning point in the colonial regime, at which time the administrator of British India changed the government's policy orientation from orientalism to reformism. In the area of education, the orientalist-anglicist controversy was one of highlights of this transformation. In an attempt to break the deadlock in the controversy, Charles Edward Trevelyan (1807-86), a fervent anglicist, forced the orientalist into an 1834 debate regarding the application of the Roman alphabet to vernacular languages in India. Basing his "for" argument on the necessity of popular education, he cited the universality of the Roman alphabet, several of its merits, and its benevolent effect on popular education. In addition, he related romanization to the formation of a genre of national literature and the cultural unification of the Indian people, saying, "Indian vernaculars and its literature will be enriched by supplies of words and ideas derived from English."

As for the orthography of the Roman letters to be applied, Trevelyan abandoned the system created by John Borthwick Gilchrist, which was close to the standard at that time, in favor of that created by William Jones. Trevelyan said that Jones' scheme was more systematic and applicable to languages all over the world. Trevelyan's well-known inclination towards modern rationality

and universality is clearly evident on this point.

This controversy over English education was basically put to an end the following year by a memorandum written by Thomas Babington Macaulay, making the anglicists the victors. Thereafter, however, the Romanization project did not take off, for two reasons: 1) the controversy over Romanization was only one part of the English education debate, and 2) despite Trevelyan's plan being based on the promotion of popular education, educational administrators in British India chose not to pursue that direction after 1835.

Islamic Legal Disputes Concerning the *Waqf*-Endowment of State-Owned Land between the Twelfth and Sixteenth Centuries

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Irṣād is a key concept for understanding the Islamic legal status of *waqf* (pious endowment) pertaining to land in Egypt and Syria under the Ottomans. On the basis of this concept declaring that all arable land belongs in principle to the state, *waqfs* in land, referred to as "*irṣād*" or "*waqf irṣādī*", were distinguished from other *waqfs* established from private property and were treated as part of the state-owned land rulers allotted for charitable purposes.

According to the classical doctrine concerning *waqf* established in the ninth century, only the private property of the *wāqif* (founder) was to be designated as *waqf*. Therefore, since the doctrine considered *waqfs* in land to be inconsistent with the concept of state landownership, the endowment of arable as *waqf* was relatively limited during the classical period. However, the situation from the twelfth century on changed, wherein military rulers established a great number of religious institutions under the slogan of a "Sunni revival." Consequently, the endowment of state land as income sources for these newly established institutions came into vogue and was legitimized under the logic that the practice was valid whenever a ruler judged that it would benefit the public welfare (*maṣlaḥa*).

From the middle of the fourteenth century on, powerful figures exploited *waqf*-institutions as loopholes for protecting their privately held assets, resulting in the acceleration of the sale of state-owned land and the conversion of that

land into *waqfs*, as well as the dismantling of the traditional Mamluk state structure based on the *iqṭā'* system and tax revenues from state lands. Be that as it may, the *ulama*, whose livelihood depended on income from *waqfs*, doubled their efforts to legalize the endowment of state-owned land under the logic of *maṣlaḥa* and the power of *res judicata*. Although al-Balāṭunusī challenged the legitimacy of such action based on the current situation regarding *waqfs*, his opinion was not generally accepted.

Finally, during the late Mamluk period, based on al-Bulqīnī's fatwa issued in 1379, al-Suyūṭī defined *waqfs* involving state land as "*irṣād*," creating a new category of *waqf*. According to his definition, based on the assumption that *waqfs* in land continued to belong to the state, these *waqfs* were regarded as the part of state property providing for the *ulama*, who had the right to draw sustenance from state assets, not just direct stipends from state coffers.