

to the autocracy sought by the Han Tuozhou regime. On the other hand, the bureaucracy also realized that existing Dynasty politics was part of a tradition inherited from reign of Xiaozong. So some of its members demanded regime change from imperial despotism sought during the reign of Xiaozong to a new political approach led by the bureaucracy, which was headed by the councilors of state.

Two major political changes occurred under this situation: 1) the participation of the crown prince in the political sphere and 2) the placing of the Bureau of Civilian Control's (樞密院) Proclamation Reception Office (承旨司) under the direct rule by the grand chancellor. These two changes helped not only impose restraints on imperial despotism and strengthen the power of the councilors of state, but were also necessary for stabilizing the Shi Miyuan regime. Since these changes corresponded to the interests of the bureaucracy, they received its support.

In sum, the author concludes that the Shi Miyuan regime was established as the antithesis to the political style that has existed since the reign of Xiaozong with the support of bureaucrats who opposed the autocratic ideas of Han Tuozhou.

Diplomatic Correspondence between Sulu and China in the Mid-Qing Period:  
A Comparison between Jawi and Chinese Documents

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According to such Chinese sources as *Da Ming Shi Lu* and *Da Qing Li Chao Shi Lu*, several diplomatic missions were sent from Sulu to China during the years 1417-24 and 1726-63, during the Ming and the Qing Periods respectively. The present article deals with a Malay document written in Arabic script, called Jawi, which consists of a diplomatic message dispatched by Sultan Muhammad Azim al-Din of the Sulu Sultanate to China in the ninth month of the *hijra* year 1198 (1784 AD), some twenty years after the aforementioned missions. This diplomatic message was submitted to Emperor Qianlong through the hands of many officials, including the *tongzhi* 同知 of Xiamen (Amoy), the *xunfu* 巡撫 of Fujian, and the *zongdu* 總督 of Fujian

and Zhejiang.

After describing the circumstances that led to an exchange of documents between Sulu and China, the author deciphers this Jawi document and conducts a detailed analysis of its contents, including a comparison with a public letter addressed to Sulu in 1782 and with the Chinese translation of the document, which was included in a Qing official's memorial to Emperor Qianlong in 1784.

The results of the comparison show that both countries shared a common view of a villain who, engaged in foreign trade, and embezzled the takings, and of the quantity of silver and other merchandise that must be returned to Sulu. On the other hand, there are differences in expression or in recognition as to whether the Emperor's instructions had been widely transmitted throughout the Sulu Sultanate. Moreover, the honorific expression for the Sultan himself in the opening sentence of the original was replaced in the corresponding part of the translation by some words that express deference to the Chinese Emperor. Also added is a tribute of respect and gratitude to the Emperor, which was nonexistent in the original. It may be reasonably concluded that the translation was not so much a literal rendering of the original as something close to the expressions in the 1782 public letter addressed to Sulu.

Although Jawi documents in general have rarely been used in historical study, this particular source seems to be of great value in understanding diplomatic as well as economic relations between the two countries.

The *Waqf* Endowment as a Means of Holding Assets:  
The Theory and Reality of the "Self-benefitting" *Waqf*

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During the Mamluk period, powerful figures, especially the Mamluk military aristocracy, began to convert their private property into *waqfs* (Islamic religious endowments) for the purpose of securing the endowers' private sources of revenue. The growth of the so-called "self-benefitting" *waqf*, that is, a *waqf* earmarked for the endowers themselves as the main beneficiaries of the revenue earned from the *waqf*, reflected such circumstances. This article attempts to

show the realities behind the "self-benefiting *waqf*," examining 1) the ways by which endowers could include themselves as *waqf*'s beneficiaries, 2) the social stratum of such endowers, 3) the size of the *waqfs* in question, and 4) stipulations providing for beneficiaries after the death of the endowers contained in *waqf* deeds.

Theoretically, the three schools of Islamic law, except the Hanafi school, denied the legitimacy of the "self-benefiting *waqf*;" however, in reality, the practice became widespread in both Mamluk Egypt and Syria. There were three methods by which *waqf* endowers could include themselves as beneficiaries. The first was to expend all earnings from the *waqf*'s assets on the endower himself; the second was to expend the surplus from *waqf* earnings after expenditures on the maintenance of *waqf*-financed religious or educational institutions, salaries and other compensation for the staff, etc; and the third was to divide *waqf* earnings between the endower and his charitable activities.

Among the three methods, the first was the most popular, no doubt because it was a way by which the endower could benefit most directly from his *waqf*. In this case, anyone who donated his private property as *waqf*, which involved the abandonment of all rights of ownership over it, could, nevertheless, continue to oversee the endowed property and pay himself compensation as the *waqf*'s controller (*nazir*). It can be said that there was no change in the de facto relationship between the property and its "ex"-owner before and after the endowment was made. In short, the "self-benefiting *waqf*" of this type could be seen as a way of securing the actual "possession" of one's estate against such emergency circumstances as sudden political upheavals, sudden death by natural disaster, outbreak of war, or political intrigue, situations under which the subsequent confiscation of property could have occurred at any moment.