

This is why a comprehensive analysis of these reports should reveal in more detail the kind of information coming into Korea via the Ryukyus and Korea's perceptions about the Islands.

In addition, given the stratified character of tributary embassies including official and deputy ambassadors, language interpreters and clerical staff, the information provided by them varies in both form and personal interest depending on the type of contact and nature of the resulting exchanges. Moreover, due to the gradual relaxation of restrictions on tributary envoys since the Qianlong 乾隆 Era and the increasing popularity of applied studies 実学 in Korea, we observe changes in the nature of exchange with and the interest in the Ryukyus.

Regarding the above points and issues, the present article gathers together items from recently published Yeon-haeng-rok records concerning concrete information provided by Ryukyuan contacts, centering upon eighteen question and answer sessions conducted by the two diplomatic corps in Beijing, in order to describe the form of the information exchanged between the two groups, its characteristic features and how it changed over time, as well as the interest shown by Korean diplomats in what they learned about the Ryukyus.

### Mamluk Period Compilations of “Faḍā’il Bayt al-Maqdis”

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This article discussed the academic significance of three versions of “Faḍā’il Bayt al-Maqdis” (FBM; *Praise of Jerusalem*) compiled during the Mamluk period: namely; *Bā’ith al-Nufūs ilā Ziyārat al-Quds al-Mahrūs* by Ibrāhīm b. ‘Abd al-Raḥmān b. al-Firkāḥ (d. 729/1329), *Rawḍ al-Mugharras fī Faḍā’il Bayt al-Maqdis* by ‘Abd al-Wahhāb b. ‘Alī al-Ḥusaynī (d. 875/1470) and *Ithāf al-Akhiṣṣā’ bi-Faḍā’il al-Masjid al-Aqṣā* by Muḥammad b. Aḥmad al-Minhājī (d. 880/1475).

The problem presented by the research to date on FBM is that despite detailed information on the work's origin and purpose in relation to political conditions in Syria from the Umayyad period through the era of the Crusades, very little has been done on compilations written during the Ayyubid and

Mamluk periods, although the latter are more numerous.

In light of such problems, the author's analysis of the content of the above three compilations reveals that the method of compilation was changing in connection with changes occurring in the pilgrimage to Jerusalem itself during the periods in question. That is to say, all three compilations 1) emphasize selections from previous versions of information necessary in making actual pilgrimages, like the names of and traditions surrounding various monuments in Jerusalem and related procedures to be followed and rituals to be performed and 2) were written as the result of pilgrimages actually made by their authors. The author argues that in the background to the compilation of these versions lay the fact that after the recapture of Jerusalem from the Crusaders, the city became for Muslims an important scholarly and religious center, resulting in a rising tide of pilgrimages there. Such transformation and diversification of FBM compilations expresses the changing Muslim views about Jerusalem through the ages, making them important additions to the conventional historiography dealing with Jerusalem's past.