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Indian Ocean Trade at the Time of the Mongol Empire :

Trading Activity of the Kīsh Merchants

by Hikoichi YAJIMA

From the earliest times the sea routes across the Indian Ocean were of equal importance to the overland routes across the Eurasian Continent in the East-West international traffic and commerce, the two, cross-sea and overland, always functioning together as one system, mutually complementing and coexisting. The nomads in control of the inland routes would, therefore, sometimes take over the harbors connecting the two kinds of routes and thence spread their power overseas with the aim of establishing a complete cycle of trade and traffic routes.

The Indian Ocean and its shores were, historically speaking, from very ancient times a single "Indian Ocean World" which was formed through frequent movements of men, exchanges between cultures and their contacts and fusions. Even after the Abbasid power declined in the second half of the tenth century, therefore, the Persian Gulf route as well as the Red Sea route continued to play an important role in the traffic and trade over the Indian Ocean.

Kish(Qais), a small island in the Persian Gulf, prospered in the eleventh to thirteenth centuries thanks to the activity of its seafaring traders. The ruling class of Kish consisted of three elements: al-Jāshū, a faction of the nomadic al-Shawānkāra; the seafarers Qayṣar, al-Sawāmīlī and Na'im from Sirāf; and the pearl-divers Banū al-Ṣaffāf. The rulers of Kish owned trading settlements at Sumnāt, Kanbāya, Kullam, Kāyal and other ports in Southern India and were appointed supervisors of trade affairs and foreign residents (*wazīr*, *marzbān*) by the princes of the Hindu Pandyā Dynasty. The commercial prosperity of Kish, as well as that of Hurmuz,

was based on the vast profit gained from the trade of the Arabian and Persian horses exported to the Hindu dynasties of Southern India. This horse trade was also remarkable as it caused a rapid growth of *māppiḷḷa*, the Muslim communities formed at the South-Indian ports. Pearls, slaves, spices, medicines and dates were counted among the merchandise that were handled at Kish.

She and T'ien

by Shigeaki OCHI

The religious nature of the ancient Chinese *she* and *t'ien* underwent several stages of development between the Western Chou and the Chan-kuo period.

Originally the *she* was to enshrine the divine progenitor and the *miao*, less remote ancestors. Later, the earth god came to be worshipped at the *she*, reflecting a change in the village structure. On the other hand, the ancestral worship at the *miao* developed until it included the spirits of remote ancestors.

At first the *she* had as its appendage the *t'ien* for raising grain on and the *yeh* that included hunting grounds. The peasants who comprised the village community and appear to have descended from a common ancestor, under their communal regulation, tilled their own *t'ien* and kept the entire crops for themselves. They offered the crops to the god of the *she* in sacrifice, and used it for their own sustenance. At the same time, they worked the *t'ien* of their ruler, the *kung t'ien* and others, the crops from which they handed over to the lord.

The ruler, who was head of the clan, let his clansmen, who would be warriors at the time of a war, till his *t'ien*. He would, so it appears, first take the crops into his possession, then offer it to the god of the *she*, and then give it to the tillers.

In the mid-Ch'un-ch'iu period and later, the ruler levied tax on the *t'ien* of the peasants and also made them warriors. This was part of the phenomenon of the ruling power turning despotic. After the *she* god became an earth god, such despotic ruler began using the *she* as a situation to control the people in. There developed two kinds of the *she*: the one to be worshipped by the ruler himself and the other that was worshipped