enforcing the law of 公田 confiscated into 公田 people's rich fields saying that they were uncultivated. Consequently the people of North China suffered very much and ran riot in many places. In the seventh year of 宣和 the army of Chin invaded North China, and the 公田 of 西城町 was abolished. People's field which had been changed to be 公田 by force was returned to its original possessor. The 李彦 and other officials who enacted the law of 公田 were severely punished. In the second year of 靖康 the North Sung dynasty was destroyed by the army of Chin. The riots in North China which broke out against the 公田 spread to the 江南 districts at the beginning of South Sung and the people there were therewith much tormented.

Analysis of *Hiki*

——Kinship System of Amami Bilateral Society——

by Chie Nakane

The concept of *hiki* employed by the Amami Islanders, reveals an interesting example of kinship system in a bilateral society. The data of this essay has been collected by myself in Amami Oshima in September — October 1963.

*Hiki* is a set of kin traced bilaterally through both parents. Theoretically ego is a member of four kinds of *hiki* (cognatic stocks): e. g. those of father's father, of father's mother, of mother's father, and mother's mother. Then after his/her marriage, another set of *hiki* through the spouse is added, thus making altogether eight *hiki*. The *hiki* of the spouse is normally differentiated in terms of en-biki (affinal *hiki*) from ego's real *hiki*. The ancestor of each *hiki* group is normally found at the level of grand-grandparent (either male or female depending on individual cases). For example, father's father's *hiki* may mean all descendants (through both male and female) of father's

— 3 —
father's mother (or father), including the latter's siblings and their descendants. Thus the termination is set ambilaterally.

The best example of a hiki composition is shown by the genealogy of Mr. Ijiro Ohara (Genealogy A, B, C, D, E, F and G, attached at the end of the essay: and the key to the Genealogy is shown in the Diagram II, page 123.). In theory ego has eight kinds of hiki groups, but in reality the number may become less than eight (as seven in Ijiro's case). The following two reasons may be found: one is that a grand parent or grand-grandparent would be an immigrant from the Main Island of Japan, through whom the genealogy is not traceable; and another it that marriages often occur among the members of the same hiki. A hiki is not an exogamous group; marriage is possible between both cross- and parallel-cousins. Owing to the high frequency of marriages among the local people, the majority of one's village people are the members of either ego's hiki or/and en-biki; and those whom one cannot establish any such relations are called chuuk or tanin (strangers).

The plurality of hiki to which ego belongs, theoretically sets difficulty for each hiki group to act as an exclusive descent group. In actuality, the function of a hiki as a group differs according to individual cases. One particular hiki may act as a group, taking care of a local shrine, or having a common graveyard, for example, but in such a case, the group may not include the hiki members who reside in other villages. On the part of ego, who may belong to four hiki groups through his parents, one of them would have some functional activites as a group, but other three may remain simply on the level of recognition of the genealogical relations. In general, A particular hiki does not form a functional descent group such as of landholding like in the case of hapu of the Maori described by Raymond Firth.

The function of hiki is rather found as a kind of sociological registration of the people, and its network sets a certain basis of social activites. When a man travels, it is his hiki members who offer him
meals and accommodation. Also a marriage contract between members of
different villages occurs through the channels of hiki relations. The
succession of the noro (holy woman), normally one to a village, is
confined in the women of a particular hiki.

Overlapped with the hiki, there are kindred called kyodee, the
range of which is normally set by second cousins, and includes also
spouses of ego’s siblings, and their siblings. It is the kyodee who
assemble on important occasions such as weddings and funerals, and
also who render the first help when required. In contrast to the kyodee,
all hiki members rarely assemble together. Closer hiki members to the
ego are at the same time ego’s kyodee. Hence distant hiki members
tend to be ignored in daily life. In actual socio-economic activities, it
is the village community, not the hiki which plays the most important
role as a constant functional group.

The Tombs of the Early Slave Dynasty in Delhi
—Historical Studies on the Sites and Monuments of the Delhi Sultanate—

by Matsuo Ara

The present thesis, the first of my studies on the sites and mo-
uments of the Sultanate of Delhi, is a historical research on the
tombs and graves said to belong to the early period of the so-called
Slave Dynasty. Except for some dargahs and graves of the Muslim
saints of the time, which I leave for other articles, only four mon-
uments are said to belong to the period. While two graves, one of a
son of Sultān Iltmīsh, and the other of a nephew of his (Figs. 9, 10,
11), are difficult to identify, the other two, the Sultān Ghārī or the
tomb of Nāṣir al-Dīn Maḥmūd, the eldest son of the Sultān Iltmīsh
and the so-called tomb of Sultān Shām al-Dīn Iltmīsh, are the most
important of the Sultanate Monuments.