

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

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 *chuu* 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 activities 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 activities. When a man travels, it is his *hiki* members who offer him

meals and accomodation. 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 cotrast 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 monuments 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 *dargāhs* and graves of the Muslim saints of the time, which I leave for other articles, only four monuments are said to belong to the period. While two graves, one of a son of Sulṭān Iletmiṣh, and the other of a nephew of his (Figs. 9, 10, 11), are difficult to identify, the other two, the Sulṭān Ghārī or the tomb of Nāṣir al-Dīn Maḥmūd, the eldest son of the Sulṭān Iletmiṣh and the so-called tomb of Sulṭān Shām al-Dīn Iletmiṣh, are the most important of the Sultanate Monuments.