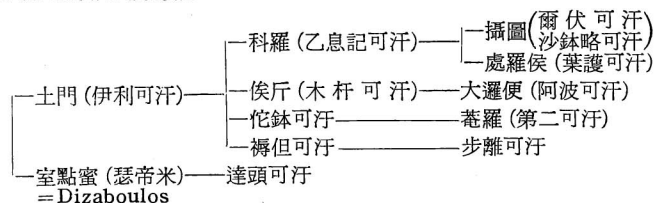


Recently Mr. MORI published his above mentioned article in Vol. 37, No. 3 of this journal. There he commented on my article and reached the conclusion as shown below.



However, there are fairly many doubtful points in the details of his opinion, and by creating an imaginary person 步離可汗, he not a little attempts the impossible in adoption and interpretation of historical materials. Therefore his conclusion can never be taken as appropriate; on the contrary, I cannot but believe the correctness of my opinion.

Name and Age in the Fictitious Relationship of Father and Son in the T'ang and Five Dynasty Periods

By Masuo KURIHARA

The present article is a sequel to the writer's "a Study of the Nature of the Fictitious Relationship of Father and Son in the T'ang and Five Dynasty Periods" (Shigaku-Zasshi, Vol. 62, No. 6). Two types of Chia-tzŭ 假子, i.e. the adopted son, are recognized; namely, by a group and by an individual. But any information of names and ages of individuals can be obtained only in the latter case. They appeared in most cases in the T'ang and Five Dynasty Periods and the fathers adopting them were mainly *Fan-shuai* 藩帥, i.e. local leaders. This paper is intended to consider the nature of the power of these local leaders, by investigating names and ages of sons adopted by individuals.

The fathers gave names including second name indicating age-rank (pei-tzŭ 輩字) to their adopted sons just as to their real sons, and thus controlled the sons under their patriarchal rule. They did not allow their subordinates to adopt sons as they did. The difference in age between fathers and sons was unnaturally small. In general the adopted son was considerably older than the real son and the leaders proclaimed their adoption of *Chia-tzŭ* before their real sons were born.

From these facts it is observed that *Fan-shuai* playing a leading role during the T'ang and Five Dynasty Periods extended the parentage to non-

cognates, and that they confirmed their rule on the patriarchal authority caused by this relationship.

On the Rock-inscriptions in the east of Chi-lin

By Kazuki SONODA

The Rock-inscriptions of the Ming 明 period which can be seen at Ashihada 阿什哈達 in the south-east of Chi-lin 吉林城 are relics of about five centuries ago. They are inscribed on a monument and they tell the circumstances of the Ming Dynasty at its early stage.

The true value of the Rock-inscriptions has not been recognized hitherto. Mr. SONODA visited the place about twenty years ago and investigated the Rock-inscriptions. He has stated the experience on that occasion and the historical facts about the Rock-inscriptions. At the same time, he brought to light the biography of Liu-chin 劉清 who ordered the construction of the Rock-inscriptions.

Proceedings of the Oriental Society

1954

April 16th (14.00~16.00)

Prof. Tatsuro YAMAMOTO, "Charters" of Man People: Shan-kuan-pu 山關簿

Among some groups of Man, living in northern Tonkin, there are found so-called "charters", which describe their ancestral legends, their privilege of being exempted from Chinese tax, their right of free migration, etc. The Société Asiatique of Paris has a MS copy of such Man charters, Shan-kuan-pu, which formerly belonged to the collection of Henri Maspero. This MS was originally acquired by a military officer in Cao-bŕng in 1900 A. D., and is identified to have been handed down among the Man Ta-p'an (Man Cŕc). It is written in deformed Chinese and can be divided into four parts: (1) legendary description in charter form concerning Man's ancestors, (2) "charters" issued by Chinese officials and non-officials, (3) table of chronological eras, and (4) prayer forms.

In the first part we find the legends of dog ancestor Pan-hu 槃瓠 and great flood. Special attention is attracted to the close affinity between this dog ancestor story and that of Hsia-min (Shemin) of Chê-chiang province in China. Basing upon the data given in the second part, we can trace the approximate course of migration followed by the Mans, from Hai-k'ang district 石康縣 area, near Lien Chou 廣州 (Kuang-tung Province), to Chên-an Chou 鎮安州 in westernmost region of Kuang-hsi Province, during the period from early Ming — or possibly from late Sung — down to 1704 A. D. Both Man and Hsia legends place their original home in Hui-chi shan, near Ch'ao Chou 潮州 in Kuang-tung Province. In the chronological table of the third part, we find the Chinese eras from Ta-yeh (605~615 A. D.) to Chien-lung (1736—), but with conspicuous misplacements. Details of this table display the nature of