

a minister of justice 廷尉, provincial governor 郡太守 or prefect 縣令 exchanged scroll files (or documents), they kept the original and sent copies to each other for the purpose of information security.

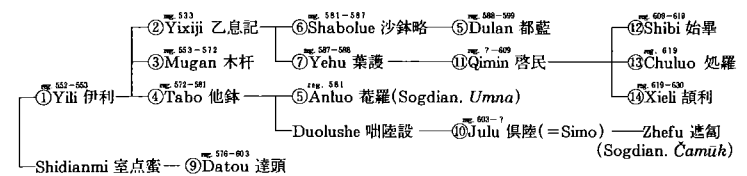
Finally, the author studies the Law of Lantailing 蘭臺令 an "imperial edict inscribed on a cane given by emperor" (Wangzhangzhaoshu 王杖詔書) unearthed from Wuwei 武威, and concludes that the Law was in fact a scroll file of imperial edicts or trial documents (*yan*) given to ministers of justice. In the archives of Lantai, these scroll files were placed in a gold case 金匱 and neatly arranged in book stacks.

The above analysis of the archaeological evidence still needs to be verified with literary evidence. For example, a biographical note on three princes (Sanwangshijia 三王世家) mentioned *Shiji* 史記 seems to have been a scroll file removed from the archive of the imperial secretariat 尚書, offering insights into documentary administration in the field and the practical use of precedents (*gushi* 故事).

On the Genealogical Line of Türks' Ashina Simo: The Royal Genealogy of the First Türkic Qayanate and the Ordos Region during the Tang Period

by SUZUKI Kosetsu

This article attempts to prove that a royal member of the Türks (Tujue 突厥), Ashina Simo 阿史那思摩 [583-647], was the great-grandchild of Yili 伊力 (Yili 伊力; Old Türkic. *Illig*) Qayan (Kehan 可汗) and the grandchild of Tabo 他鉢 (Daba 達拔; Sogdian. *Tat-par*) Qayan, according to his epitaph and some Chinese sources. Moreover, it is shown that Ashina Simo in fact did succeed to the throne as Julu 俱陸 (Old Türkic. *Küllüg*) Qayan [reg. 603-?]. The genealogical table of the first Türkic Qayanate [552-630] is based on the following conclusions.



* The encircled numbers indicate the order of succession.

At the end of the first Türks, the royal family of Ashina was divided to two main lines, namely Yixiji's and Tabo's, which politically opposed each other. Because of this conflict, the last three Qayans from the dominant Yixiji line created the rumor that Simo was not a member of the royal clan in order to deprive him of a chance at re-enthronement. This controversy is what lay in the background of the well-known episode his not being bestowed with the title of Šad (She 設), giving him military powers.

His life history after the collapse of the Türks (630-) is said to have been strongly influenced by the ethnic situation between the Ordos and the Yinshan 陰山 region during the 7th century, because he had played an important role around Xiazhou 夏州, in the south central Ordos region, controlling not only a part of the abandoned Türkic people there, but also a part of Sogdians, who had been originally resided throughout Türks. The author considers such a condition to constitute a characteristic feature of the whole periphery of Central Eurasia, where a nomadic pastoral system and agricultural civilization had come into contact and coexisted.

One Aspect of Provincial Governors During the Sung Period Based on Judgements Issued Under the Southern Sung Dynasty

by IMAIZUMI Makiko

There are a number of studies that discuss a number of different viewpoints that no "legal community" existed in Sung period society. However, if that is so, then what was the actual relation-