

The Fundamental Basis of General Production under the Yin Dynasty

Takeshi Sekino

It has generally been accepted that stone implements dug out at the Yin Site at Aa-yang 安陽 (i. e. Yin-hsü 殷墟) are of the prehistoric era. However, to compare layer positions of the stone and bronze implements, there are many cases in which both are found at the same level. Therefore, it seems probable that the highly developed bronze articles of the age were used only among the ruling class, while stone articles or wooden articles were produced *en masse* for people of the lower classes.

The fact that stone sickles were discovered in groups in various places may be taken as an indication that farming tools were made and controlled by the Government and accordingly, that cultivation by slaves was going on. Harvesting tools of the prehistoric age were stone knives with one or two holes, while those of Yin-hsü mostly were stone sickles. This leads us to believe that by the period of Yin-hsü ridging and linear sowing had come into use, that farm land was blocked systematically, and that cultivation techniques were comparatively advanced.

In sum, the author believes that the fundamental basis of general production under the Yin Dynasty was cultivation by slaves using stone and wooden implements with highly advanced cultivation techniques.

On Tibetan Chronology (569—1042 A. D.)

Chie Nakane

Chronological inconsistencies in Tibetan historical records have been pointed out by such scholars as L. Petech, G. Roerich, and G. Tucci. One particularly obvious inconsistency occurs with regard to the year e Cags-bya (辛酉) of king Dar-ma's (Lan-tar-ma) persecution of Buddhists; that is, one tradition implies it to be 841 A. D., and another, 901.

A Comparison of Tibetan records with Chinese records shows that they usually agree on the early Tibetan chronology, and it may be taken as true that King Darma (達磨=贊普) died in 841. The *Hsin T'ang Shio*, for example, records his death in an entry during 842 (Vol. 216 b). However, in the Tibetan historical records there is no reliable material about the Chronology 841~978 such as that for the chronology 978~1042, found in rGyal-lha-kan.

In this paper the writer tries to analyze stories about the ups and downs of Buddhism during the years 841~978, as recorded in d Pag-l-Sam-lJon- b Zāan and concludes that sixty years should be added to the chronology after the birth of b La-cen (891).

The Comparison of Annamese Inheritance Law under the Lê Dynasty and Chinese Law, etc.

Noboru Niida

Kinship and inheritance laws seem to be enforced differently in various nations. Generally speaking, they constitute a type of law that strongly resists transferal to other nations.

Annam, being a territory adjacent to South China, naturally has been greatly influenced by Chinese culture since ancient times. One might suppose that this influence would be apparent in the Annamese legal code, but this is not true, at least, in the case of the Kinship and inheritance laws or that of the laws of village organization, which have maintained their own tradition. The writer here attempts to clarify certain aspects of Annamese laws of inheritance under the Lê Dynasty, chiefly the feature of testate succession rather than intestate succession, which contrasts with the laws of China, Japan, and ancient Rome.

Materials used are taken both from the criminal code of the Lê Dynasty and from Annamese documents collected by Professor Yamamoto.