

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-b'ang in 1900 A. D., and is identified to have been handed down among the Man Ta-pan (Man C'óc). 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