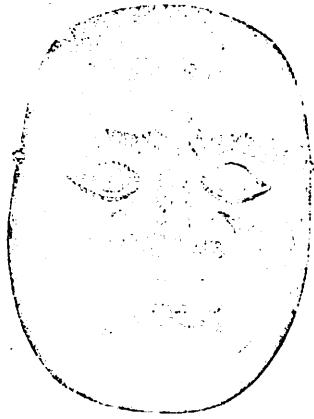


The Nō-mask representing the  
One-horned Hermit. He has  
a wea on his forehead.



† I wanted to give a translation of the text in the Avadānakalpalatā but as the space was limited, I gave up the idea. The text is found in the Buddhist text society, May, 1893.

SHE "Fisher-boy! this sea of thine  
Maddens thee with mighty wine!  
Fair thou art: yet thou and I  
Are as is the sea and sky,  
Which may meet but cannot marry:  
If, for love of you, I'd tarry,  
'Twere as though a cloud wed  
With some hill-top. Soft night sped  
Lone the hill rises. Touch my hand  
And better shalt thou understand."

From the 'Nō' Dance, by Sir Edwin Arnold.

Hansei Zasshi, 13 (1898)

MONOCEROS, THE RISHI.\*

(IKKAKU SENNIN 一角仙人).

By Prof. K. Wadagaki.

PERSONS REPRESENTED.

Monoceros, the Rishi, (R̥ṣi Ekkaṣṛṅga).

The Archdragon. (Nāga).

A courtier.

Sendha, (Sāntā) a lady. (Devī).

Scene.—India.

THE COURTIER.

BY your leave, I am a humble subject serving under His Majesty, the King of Vārāṇasī, in India. Not far from this kingdom, there liveth a certain *rishi*, who being born from the womb of a deer, hath a horn on his forehead. Hence his name "Monoceros". Of late, this *rishi* strove for power with the Archdragon, the God of Rain, and succeeded, by means of his potent charms, in imprisoning the latter and all his hosts in a narrow cave. And the result is, that rain, of a sudden, ceased to fall, and none hath fallen for these many months. Our august Sovereign, wise and benevolent by nature, being troubled beyond measure at this, bethought him of sundry schemes, to alleviate the disaster, pressing so heavily upon all his subjects, and especially upon the honest farmers of his realm. Now the plan he hath decided upon after many days and nights of profoundest contemplation is no other than this: A matchless beauty, Sendha her name, shall venture forth unto the solitary spot, where the said *rishi* dwelleth, craftily pretending to be an unlucky wanderer, who hath lost her way. Very likely, enchanted by her beauty, he will go so far as to forget himself, and even lose his own magical power. Thus may the Archdragon be rescued from his captivity, and the land from famine. Such, in truth, is the wily scheme devised by His Majesty, the King. And now I am about to accompany the fair enchantress on yon mountainpath.

\* "Rishi," the Indian word for *sennin*, for which there is no equivalent in English; it means a sort of wizard-hermit, supposed to possess immortal life, and to dwell in the mountains.

## THE HANSEI ZASSHI.

## THE SAME.

High is the peak,  
Thick clouds cut off the sight of wanderers,  
Monoceros 2

Dense is the wood,  
Chill blasts blow off the dreams of travellers.  
All, all is dark and drear and melancholy,  
And pearl-like dewdrops trickle from thy branches,  
O Maple Tree! Robed in autumnal glory,  
Thou lend'st thy color even unto the wind,  
That bleakly blowing sendeth shivers through,  
The pilgrim's frame. Yet still must we toil on,  
Through mists and clouds upward we make our way,  
Through trackless wilds, with none to guide the guide,  
Save Providence Divine.

## THE SAME.

For these many days have we never relaxed our tedious plodding, and yet alas! the object of our search seemeth to be no nearer than before. The same unknown mountainpath lieth stretching before our bewildered eyes. But lo! the breeze that cometh from yon vale wafteth an unfamiliar and unearthly scent; and behold! is there not yonder a quaint old hermitage, built of wild creepers and rough branches of pines? Perchance it is the retreat of him, for whom we seek. Let us turn our steps thither, and have a peep inside.

## MONOCEROS.

The limpid water of the fountain in the glen beneath,  
I keep in the earthen jar;  
The ethereal cloud at the brow of the summit above,  
I boil in the silver kettle.  
The music is at an end,  
And there is none to break my solitude,  
But lo! the branches with thick green leaves, once casting their dark shadows upon the brooks,  
Are now turned crimson.  
Oh the splendour of the autumnal scene!

## THE COURTIER.

Pardon, good friend! Here is one who wants to speak to the inmate of the hermitage.

## ARTICLES.

## MONOCEROS.

Hush! this is a spot, on every side surrounded by pathless precipices, piercing the very skies, and here no mortal's feet have ever trod before. How and wherefore have ye come?

## THE COURTIER.

Strangers we are, who have lost our way on the mountainpath, so rugged and solitary. Darkness is fast coming on. We can neither proceed nor return. Be merciful, and give us shelter for the night, we beseech thee.

## MONOCEROS.

Nay, this is a region beyond human commerce. Hasten, begone!

## THE COURTIER.

What do I hear? A place beyond human commerce? Is this then an abode of an unearthly being? Pray, come and reveal thy form.

## MONOCEROS.

Ashamed though I am of my strange countenance, ye shall behold it, as ye ask to do so.

## CHORUS.

The wicket-gate is opened soft,  
Out steppeth an uncouth figure.  
Green, bushy hair covereth his head,  
A horn projecteth from his forehead.  
A strange figure!  
A stranger meeting!

## THE COURTIER.

Now do I recollect myself. Art thou not Monoceros, the Rishi, whose name and fame are known even in the lower world?

## MONOCEROS.

Ay, a *rishi* am I, and Monoceros is my name. If my eyes deceive me not, ye are not common travellers. What a beautiful lady! Her eyebrows shaped like the lovely crescent, her robe made of the choicest silk, how noble, how charming! Sure, ye are not of mean order. Pray, who and what are ye?

## THE COURTIER.

As I told thee before, we are nought but poor benighted strangers, who have lost the way. To refresh ourselves from the fatigue of the journey, we have brought with us a delicious liquor. Wilt thou taste a drop thereof?

## THE HANSEI ZASSHI.

## MONOCEROS.

Nay, here in this sequestered vale, debarred from the vulgar tread, one liveth only on the needles of pinetrees, covereth himself with moss, and drinketh nought but the dewdrops upon the evergreen ivy. Hence age hath no influences over me, nor death any dominion. I am ever young and immortal. Liquor! the very word maketh me sick. How dare I even touch it! Never, never!

## THE COURTIER.

Sir, thou art right, perfectly right. But pray, be kind and condescend to accept our goodwill.

(Sendha approaches the *rishi* and offers him the precious beverage.)

## MONOCEROS.

Verily, to be so hardhearted as not to appreciate thy goodwill, lady, were to prove one's self to be inferior even to beasts and demons.

## CHORUS.

The goblet glittering like the moon,  
The Rishi accepteth with joy,  
\*He plucketh a stem of the chrysanthemum,  
And his sleeves catch its fragrance,  
He drinketh the dew that lieth upon it—  
Drops of eternal life,  
'Tis the first commerce  
He ever held with a mortal.

## SENDHA.

Sparkling is the liquor,

## CHORUS.

The goblet is filled to the brim.  
Swinging her long and graceful sleeves,  
The beauty danceth frolicsome and free.

## CHORUS. (again)

The music groweth merrier,  
The cup is exchanged oftener,  
The fair one charmeth him more and more,

\* The four lines beginning with "He plucketh" refer to the legend of Kikujidō (菊童).

## ARTICLES.

He is overwhelmed with joy unbounded,  
He danceth round and round,  
His eyes swim in his head,  
He lieth prone on the floor,  
And falleth into slumber profound.  
Retracing her footsteps along the lonely mountainpath,  
Sendha hasteneth back to the royal city,

## CHORUS. (again)

Hark! from within the cave,  
Bursteth forth a terrific sound.  
Now Heaven shaketh,  
And Earth quaketh.

## MONOCEROS.

Strange! Whilst fast asleep, overcome with the liquor offered by a fascinating maiden—dupe that I was!—suddenly I hear a tremendous noise, issuing out of the gloomy den, wherein I have confined the Archdragon, my deadly foe, and all his hosts. Alas! what and why can this be?

## THE ARCHDRAGON.

Woe unto thee, Monoceros! Since thou hast made friends with a mortal, thou art doomed, thou accursed one! Verily, thou hast been deprived of the magical power, thou didst wield of yore. Receive thou now Heaven's just punishment for thy sin.

## CHORUS.

Loud roareth the storm,  
And black is the sky:  
The rocks are shivered,  
The cave yawneeth open.

## CHORUS. (again)

The startled Rishi standeth back aghast,  
And in hot haste doth he his dagger draw.  
Clad in his armour bright of shining gold,  
Wielding a sword with sparkling gems bedight,  
Sternly the Archdragon presseth on his foe.  
The combat lasteth on for hours and hours,  
By slow degrees, the Rishi's power is spent.  
He shrinketh back—he gaspeth for his breath—

## THE HANSEI ZASSHI.

He droppeth in dismay prostrate upon the turf!  
 The thunder crasheth, and the lightning flasheth,  
 Rain, long pent-up, as a cataract cometh down,  
 Into the hoary foam of the boisterous billows.  
 The mighty victor headlong entereth,  
 Marching in triumph, leading all his hosts,  
 He goeth back to his palace under sea,  
 And there he is molested never more.

(Finis.)



BUGAKU (Dancing) SOLO.

SCULPTURE AND METAL WORKS OF THE  
ANCIENT JAPANESE.\*

By M. Fukuchi.

**A**MONG the carved works produced by the ancient Japanese there must have been those made of wood. They have, however, long ago decomposed and no single specimen of them can be seen now. Only those made of stone remain to us, and even these are of comparatively later dates, the oldest being not more than two thousand years old. Of these sculptures the most noteworthy are the stone-chamber and the stone-image of a man in the tomb said to be that of Iwai (磐井の墓) at Ichijō village (一條村), Kamitsuma county (上妻郡), Chikugo province (筑後國), the stone-image of a man found at Yoshida village (吉田村) in the same county of the same province, the stone-image of a horse and the fragments of the stone-image of a man found at the ruined castle of Fukushima (福島城趾) in the same county of the same province, the stone-coffin excavated from the tomb of Emperor Nintoku (仁徳) at Ōshima county (大島郡), Idzumi province (和泉國), the sculptured stone called Ishi-no-norimono (石の乗物=stone-palanquin) found at Okuhirano village (奥平野村), Shikama county (飾磨郡), Harima province (播磨國), the similar object called Ishifune (石船=stone-boat) existing in the mountain of Kibi (吉備山中), Bitchū province (備中國), etc.

The tomb of Iwai in the province of Chikugo is said to have been an imposing one, square in front and round at the back, with a height of  $7\frac{1}{2}$  ken and a circumference of 182 ken. † What now remains is a stone-chamber, half buried in the earth, with a length of 8.2 feet, a breadth of 3.4 feet, and a height of 3.3 feet. In front is an entrance and the roof is of the *Shisui* type (四垂). On the roof, facing to the front, is seen a figure, apparently of a human face, carved on it. At a distance of about four yards from this stone-chamber stands a stone-image of a man. It is 7.5 feet in height and about 3 feet in breadth. The lines of the face and the apparel are so much defaced that one can not distinctly recognize them. It is very likely that the image is that

\* This is the concluding paper of an essay entitled "The First Period of the Japanese Civilization," which has appeared in the preceding numbers.

† Ken = 10 feet.