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RHINOCEROS AND WILD OX IN ANCIENT CHINA

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I.

There has been no little divergence of opinion, among both Chinese and Occidental scholars, as to the animals meant in the ancient Chinese texts by the two characters *ssü* (兕) and *hsi* (犀). That both terms have, from post-Han times down to the present, usually been applied to the rhinoceros is scarcely open to question. But for the *earlier* portion of Chinese history, that embracing the Han and preceding Dynasties, the sole point of agreement seems to be that both *ssü* and *hsi* were large beasts bearing horns. What creatures they actually were, it is the aim of the present paper to inquire.

We must state by way of premise that we shall base our investigation solely upon the older and strictly contemporaneous documents. For concerning that archaic period, which alone we are discussing, the statements of later Chinese writers can in no sense be regarded as primary source-material. This exists only in the surviving texts of Han and earlier times, as interpreted in the light of the palaeontological, archaeological and zoological evidence now available.

II.

Nowhere in the densely peopled and highly cultivated China of the present day are to be found either the rhinoceros or any species of wild ox. The same was very far from being true of the country during its classical period, between two and three thousand years ago.

The fauna of South-eastern Asia belongs to what is known among zoologists as the Oriental Region. Of this the north-eastern boundary to-day coincides roughly with the southern border of the Yangtze Basin.* In geologically very recent times, however, and even within the early historical period, this biological province appears to have extended con-

* See A. R. Wallace: *The Geographical Distribution of Animals*. London, 1876; Vol. I, pp. 220 *sq.*, and map at beginning of volume.



The Seal form of
the Character *Ssu*,
from the Shuo Wen

唐
兕
觥

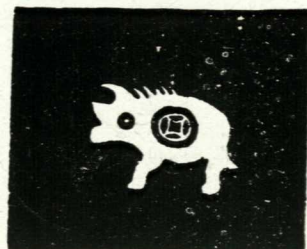


A T'ang Dynasty *Ssu Kuang*, or
Drinking Horn, from the Hsi
Ch'ing Hsu Chien. (By the kind-
ness of Dr. J. C. Ferguson).

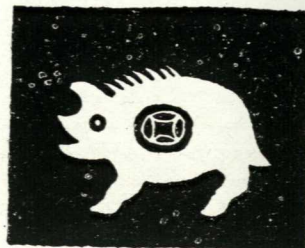


A Handle of one of the famous Hsin Cheng Bronze Vessels of the Chou
Dynasty, showing the Head of a Bovid with Lateral Horns.

蓋



器



兕

兕

Two Figures of the Single-horned Rhinoceros on a Bronze Kettle attributed to the Shang Period. From the 1603 Edition of the Po Ku T'u Lu. (See Laufer's "Chinese Clay Figures.")

漢
犧
首
杯

A Bronze Rhyton attributed to the Han Period. From the Po Ku T'u Lu (See Laufer's Clay Figures).

周
兕
觥

A Chou Dynasty *Sus Kuang*, or Drinking Horn, from the Hsi Ch'ing Hsu Chien. (By the kindness of Dr. J. C. Ferguson).

siderably farther to the north. This is shown, in part, by the fact that the Yellow River Basin was then the home of various wild animals found to-day only in India, the Malay Region and Indo-China. Some of these we must enumerate before we can attempt to discover which among them are to be identified with the *ssü* and the *hsi*.

We may begin with the Asiatic forms of rhinoceros. These are three in number. The largest is the great Indian rhinoceros (*Rhinoceros unicornis*), which sometimes approaches or even exceeds six feet in height at the shoulder. It bears a single horn, rarely over a foot long, although a specimen of twice that length is known. The other single-horned species, rather smaller than the preceding, is the Javan rhinoceros (*R. sondaicus*). Last and smallest is the Sumatran rhinoceros (*R. sumatrensis*); this bears two horns, of which the longer, that in front, has been known to reach two and a half feet in length.

All the Asiatic rhinoceroses are rated as being less aggressive than their African cousins: thus, unlike the latter, they rarely or never charge unprovoked. Nor do they, it is important to note, use their horns as weapons, like the African species: instead, they employ their tusks or lower canine teeth, as wild boars do.

Geologically recent remains of the rhinoceros have been found in the Yangtze Basin,* and there is reason to believe that during the early historical period its range extended even farther north. Hence it must be considered in our investigation.

For the occurrence in China of various wild bovine animals in the recent past the evidence is still more positive. The domestic ox was apparently little if at all known there during the Neolithic period.† Cattle were, however, common during the Chinese Bronze Age.‡ They were herded on foot, not on horseback; and they undoubtedly often escaped from control and ran wild, perhaps in considerable herds, in the waste lands (*yeh*, 野) which we know occupied so much of the face of China then. It was, perhaps, these feral animals and not wild cattle in the true sense that are mentioned in the old texts as the *yeh niu* (野牛), literally "cattle of the wastes." That it was not to them, however, that the terms *ssü* and *hsi* were applied is quite clear.

Remains of the water-buffalo, the *shui niu* (水牛) or "water-ox" of the Chinese, are reported from parts of China far north of its present range. There have also been disclosed, in Honan, in the course of recent excavations, skeletal remains of what appears to be an extinct species of buffalo of Shang Dynasty age.§ It is apparent, however, that the buffalo could not have been either of the creatures we are seeking; for it is characteristically an animal of hot swampy plains, while neither the *ssü* nor the *hsi* appears to have been limited to such a habitat. More-

* Cf. A. de C. S. in *The China Journal*, Dec., 1932; p. 274.

† The only domestic animals thus far identified from Chinese Neolithic sites are the pig and the dog.

‡ The pastoral life of that period is vividly described, for example, in the *Shih Ching*, II, iv, Ode VI 無羊 (Legge's *tsü*, *Chin. Classics*, vol. IV, pt. ii, pp. 307 *sq.*).

§ Verbal communication from Dr. Li Chi of Oct. 15, 1932.

over the *ssü* at least is described as "resembling the *shui niu*," and can, therefore, hardly have been identical with it.*

Another bovine species sometimes thought to have been the animal referred to as either the *ssü* or the *hsi* in the Chinese "Classics" is the yak. This theory may be dismissed at once. For not only is the yak mentioned in at least one text together with both these creatures; but it is essentially a highland animal, most intolerant either of low altitudes or of heat. That it could ever have existed in the lowlands of Northern China, as did the *ssü* and the *hsi*, is simply out of the question.

It should be noted, nevertheless, that the character *hsi* is formed of the two elements "ox" and "tail," while yak-tails or chowries have been prized in the Orient from time immemorial. Furthermore, we meet with the expression *mao hsi* (毛犀), which certainly means the yak. The possibility that the name *hsi* may originally have been applied to that creature, we shall discuss later.

There remain to be considered the three members of the genus *Bibos*, a separate branch of the ox family which still occurs in Indo-China, Malaya and parts of India. Finds of its remains show that it formerly existed in China also.

Of this group the gayal or mithan need not detain us; for it seems to be only a partly domesticated derivative of the gaur, another member of the same sub-genus which we shall discuss in a moment.†

The banteng or tsaine, another member of the *Bibos* group, occurs, as a true wild form, and appears also to have mingled its blood with that of the domestic cattle of much of South-eastern Asia. But it is not a particularly large or formidable beast, such as the *ssü* evidently was; and there is, as we shall see, even less likelihood of its having been the *hsi*.

The third and last member of the sub-genus is the gaur or seladang (*B. gaurus*). This is the largest of existing bovids, old bulls sometimes exceeding six feet at the shoulder; the greatest recorded height appears to be 6-ft. 10½-in.‡ The colour is a chestnut brown; but the males turn darker with age until they appear to be of a "deep purple brown or almost black."§ The horns are well developed; those of the record bull just mentioned were 47-in. across at the widest portion.

The gaur requires extensive unbroken forest, and in general prefers hilly country. Its reputation for extreme ferocity seems undeserved, although it will charge home on occasion, and then its vast size and strength make it dangerous. It is found to-day in Peninsular India, Assam, Burma, Indo-China and the Malay Peninsula; and its remains are reported from Honan in China. The latter fact entails the possibility that it may have been either the *ssü* or the *hsi*.

* *Shih chi*, ch. 117, fol. 6-b, comment. The edition of the *Shih chi* which I have used is that of the Chin Ling (金陵) Bookshop, begun in the fifth year of T'ung Chih 同治 (1866) and completed in the ninth year of the same (1870).

† A. A. Dunbar Brander: *Wild Animals in Central India*. London, 1923; p. 145.

‡ *The China Journal*, Sept., 1926; p. 154.

§ Brander, *op. cit.*, p. 147.

III.

Excavations conducted on Shang Dynasty sites in the province of Honan during recent years have uncovered the bones of several species of animals. Among these are the elephant, the tiger, the wild boar, an extinct form of deer, a buffalo, likewise apparently extinct, and, curiously enough, the whale. Thus far no bones of either gaur or rhinoceros have been identified in actual association with Shang Dynasty remains.*

Nevertheless, the rhinoceros is pretty clearly portrayed on a bronze vessel ascribed to the Shang period in the catalogue known as the Po Ku T'u Lu.† There is, however, nothing to tell us what the Shang people called it; for, though it may have gone by the name of *ssü* during the Sung Dynasty, when the Po Ku T'u Lu was published, that proves nothing as to its designation during Shang times, more than two thousand years before.

In the inscriptions on bone and tortoise shell found on the Shang Dynasty sites mentioned above, the character *ssü* (兕) has been identified; but there has not as yet been found any clue as to the animal intended. Yet the pictograph suggests an attempt to indicate a creature with two lateral horns, in other words, a bovid.

The *hsi*, on the other hand, seems not to be mentioned in the Shang inscriptions. This may mean that the name was not in use then but was introduced by the Chou people after their overthrow of the Shangs, late in the second millennium B.C. The Chous may have known the yak as the *hsi* while they still lived in the elevated regions to the north-west of China proper. After they entered the plains of the lower Yellow River, where the yak did not exist, it would be natural for them to bestow its now ownerless name upon some animal which they encountered there. This would explain the otherwise meaningless composition of the character; its non-appearance in the Shang inscriptions; the rather vague connection with the yak which it seems always to have had; and finally its use to designate an altogether different creature.

We may note in passing that the handles of certain bronze vessels of Chou, or, perhaps, even of Shang, date bear representations of animal heads. These are nowadays called indiscriminately *ssü niu* or *hsi niu*: in the jargon of the foreign collector, "rhinoceros heads." Yet the horns which they bear are never on the snout but invariably at the sides of the head. Although highly stylized in execution, they are obviously bovine in character.

IV.

We may now see what we can learn regarding our problem from the classical Chinese literature. In the *Shih Ching* the *ssü* receives frequent

* Dr. J. C. Ferguson writes me that Mr. Lo Chên-yü, in his "Illustrations of Ancient Objects found in the Ruins of the Yin Dynasty" 殷虛古器物圖錄, published in 1916, states that "his brother had found at An-yang carved tusks of elephant and bones of rhinoceros" 得犀象彫器. The characters 犀象 together may, however, form a couplet signifying ivory alone Cf. Dr. Esson M. Gale: *Discourses on Salt and Iron*, Leyden, 1931; Introd., p. xlv, n. 1.

† See Berthold Laufer: *Chinese Clay Figures*, Chicago, 1914, fig. 18, p. 130, for reproduction.

mention, but rarely in such a way as to tell us much about it. A passage in the Chu Shu Chi Nien, or "Annals of the Bamboo Books," however, yields information as to the place where a *ssü* was seen. In the sixteenth year of Chao Wang (昭王), 965 B. C. according to that work, while he was invading Ch'u (楚), the king encountered a large *ssü* "at the crossing of the Han." At that date the Chous were yet seated in Shensi, while Ch'u still had its capital near the lower end of the Yangtze gorges. Hence this crossing of the Han River must almost surely have taken place somewhere in Southern Shensi, on the road between the two regions.

The Tso Chuan, under the year 606 B.C., states that *ssü* are plentiful in Sung (宋), whose capital was in what is now Eastern Honan. The Kuo Yü enumerates the *ssü* among the animals found in the region of Pa (巴), in Eastern Szechuan. And the Shih Chi mentions it as inhabiting the State of Shu (蜀), in the central part of the same province.

Thus, as far as we can judge, the *ssü* in classical times was more or less well distributed over the middle portions of the basins of both the Yellow River and the Yangtze. Regarding its existence in the seaboard regions to the east, the records are silent.

The distribution of the *hsi* as indicated by these same texts is nearly, but not quite, the same. Mencius tells us that Chou Kung (周公), at the beginning of the Chou Dynasty, "drove away the tigers, leopards, *hsi*, and elephants."* Another statement by the same author, to the effect that "Chou Kung embraced the Yi and the Ti (in the scope of his conquests), and drove away the ferocious wild animals," confirms the accepted tradition that the scene of these exploits was the state of Lu (魯), in Shantung; for the Yi (夷) and Ti (狄) were "barbarian" peoples dwelling to the east and north, respectively, of the ancient Chinese states.† These passages show that in the time of Mencius (ca. 300 B.C.) it was believed that the *hsi* had formerly inhabited North-eastern China.

Like the *ssü* the *hsi* is said to have been common in Sung, while the Kuo Yü and the Shih Chi also state that it existed in Pa and Shu. The Shuo Wê speaks of it as found in the countries beyond the southern frontier, which suggests that at the time when that work was published, early in the second century A.D., it had already disappeared from China proper.

The *hsi* seems, therefore, to have inhabited much the same territory as the *ssü*, but to have extended rather farther to the east, if we may rely upon the citation from Mencius.

V.

That the *ssü* and the *hsi* were creatures of totally different type is suggested by the way in which they are sometimes mentioned in the old texts. For in these, whenever they are enumerated along with other animals, one of the latter is as a rule named between them. Thus the passage in the Kuo Yü, already cited, speaks of Pa as inhabited by *hsi*, yak, *ssü*, and elephant. Similarly the Shih Chi says that in Shu there

* Mencius, III, ii, 9 (6).

† *Idem*, III, ii, 9 (11).

are *ssü*, elephants, and *hsi*. If the *ssü* and the *hsi* had been creatures of a closely related kind, it seems unlikely that their names would have been thus separated. This point is reinforced by the way in which the horns of the two animals are regularly differentiated.

There is excellent reason to believe that the ancient Chinese, like many other peoples, used horns for cups. The radical or signfic "horn," *chio* (角), appears in numerous characters designating types of ancient Chinese drinking vessels. Examples are: the *ku* (觚); the *chih* (觶); the *ch'ang* (or *shang*) (觴); and the *kuang* (觥 or 觶). The word "horn" itself also seems sometimes to mean a cup.* The *chio* (爵), "libation cup," was also evidently of horn; for it is called a *ssü chio* (兕爵).† The shape of these cups is indicated by the epithet *ch'iu* (𪚩) sometimes applied to them. This word seems to mean something long and curved, for it is also used to describe bows.‡

The *kuang* is often mentioned in the Shih Ching, invariably with the word *ssü* prefixed. That "*ssü kuang*" (兕觥) was not, however, an expression in use in all parts of ancient China is suggested by the fact that it occurs but once in the Tso Chuan,§ and then only in a quotation from the Shih Ching.

It has been claimed that these ancient Chinese cups were of rhinoceros horn. Now the *ssü kuang* is said sometimes to have contained as much as seven *shêng* (升).** A simple calculation shows that only the largest and most exceptional of rhinoceros horns could ever have held even two *shêng*, equal at the lowest computation to well over an English quart. No Asiatic rhinoceros horn ever recorded could have contained as much as the *kuang* is said sometimes to have done. Why, moreover, should the ancient Chinese have gone to the trouble of hollowing out rhinoceros horns when they had ready at hand natural cups in the shape of bovine horns of several kinds?

It should be borne in mind that the archaic Chinese had no knowledge of distillation. Like the ancient Egyptians, the peoples of northern Europe and many others, they drank a sort of beer, brewed in their case from millet and rice. Hence they needed large drinking vessels, not small cups like those used by the modern Chinese for their very potent distilled beverages.

A further indication that it was the horns of bovids that were used for this purpose is afforded by the statement that the *ssü kuang* were later imitated in bronze, with the lower extremity shaped like the head of an ox.†† Nothing could more clearly show the persistence of a bovine tradition attaching to them.

* Cf., Giles' "Dictionary," ed. 1912, under No. 2215.

† Tso Chuan, X, i, 3.

‡ Cf., e.g., the Shih Ching, IV, ii, 3 (7).

§ Tso Chuan, VIII, xiv, 2.

** See H. A. Giles: *Adversaria Sinica*, ser. II, no. 1, 1915; p. 36.

†† See Laufer, *op. cit.*, figs. 23 and 24, pp. 168 and 169, for reproductions of old illustrations of these bronze horns.

Now what do we find stated during archaic times in regard to the horn of the *hsi*? The answer is, briefly, nothing. Only when we come down almost to the very close of our period do we find it even so much as mentioned. Yet if the *ssü* and the *hsi* had both been rhinoceroses, this would scarcely have been the case. For structurally the horns of all species of rhinoceroses are identical, and are equally suitable for carving. This seems almost conclusive evidence that the *ssü* and the *hsi* were creatures totally different in nature.

One of the first references to the horn of the *hsi* occurs near the end of the "Bamboo Books." There, it is stated, under the third year of Yin Wang (隱王)* 311 B.C., that the King of Yüeh (越) presented to the State of Wei (魏) 300 boats, 5,000,000 arrows, and horns of *hsi* and teeth of elephants. There are several difficulties about this passage into which we need not go here, save to note, with Legge, that it is obviously misplaced.† But even so, there is an authentic ring about the nature of the gifts enumerated; the reference at least indicates, firstly, that toward the close of the Chou Dynasty the horn of the *hsi* had come to be regarded as an object of value; and secondly, that it was then imported into ancient China proper from the south. The way in which it was utilized is indicated by a slightly later text which mentions objects made from *hsi* horn and ivory.‡

One point more in connection with the horns of the *hsi* and the *ssü*. It has been alleged that the Chinese have from very early times believed that the horn of the rhinoceros had the property of detecting and counteracting poison. No statement to that effect is to be found in any classical text. In fact there appears to be none at all until well along in post-Han times; and even then the reference is not to the horn of the *ssü*, but only to that of the *hsi*.

VI.

Thus we see that our sources clearly and consistently distinguish the horns of the *ssü* from those of the *hsi*. The same, however, is not true in regard to their skins.

There is no mention of the two creatures themselves in the Shu Ching. But there may be, as has often been pointed out, an indirect reference to them in certain passages in that as well as other ancient works which speak of hides of some kind as articles of export from the Yangtze basin to Northern China.

The skin of the *hsi* is mentioned in the Tso Chuan as being used in Ch'ên (陳) during classical times.§ For we are told that in 681 B.C. its people sent a political offender to the adjacent state of Sung rolled up in the hide of one of these creatures, and that before he reached his

* Called Nan Wang (赧王) in the Shih Chi.

† The last King of Yüeh was killed and his kingdom overthrown twenty-three years before the incident in the text is said to have occurred.

‡ Shih chi, ch. 87, fol. 4-a; 犀象之器. But see note 10, *ad fin.*

§ Tso Chuan, III, xii, 4. Ch'ên was a small state on the upper waters of the Huai River, later annexed by Ch'u.

destination his hands and feet protruded—apparently from the ends of the roll. This seems to have been an instance of a form of torture employed in other lands as well, of rolling up in a green hide, which contracted as it dried and thus gradually crushed the victim.

The covering of a funeral car in Ch'i (齊) in 500 B.C. is said to have been made from the hide of the *hsi*.* Again, hides of both *hsi* and *ssü* as well as those of other creatures were employed for making the armour worn by the Chinese warriors of the Bronze Age. Thus a passage in the Tso Chuan referring to the State of Sung in 606 B.C. runs, "Cattle still have hides, and *hsi* and *ssü* are yet plenty. What matters the throwing away of the buff-coats?"† Again, we are told that the people of Ch'u used the skins of the *chiao* (蛟), probably the shark, the *hsi*, and the *ssü*, for making armour "as hard as metal or stone."‡

VII.

Such statements as the preceding reveal little, however, concerning the identity of our two animals. Let us see, therefore, whether the archaic texts have anything more definite to tell us. We may begin with the *ssü*. In the Confucian "Analects" that beast is mentioned, along with the tiger, as escaping from its cage.§ Again, Chuang-tzū says, "To travel by land and not try to avoid the *ssü* and the tiger, that is the hunter's (type of) courage."** The same two animals are mentioned together more than once in the Tao Tê Ching; in one of these passages it is said, "The *ssü* will find no place where to thrust its horn."†† This statement proves clearly that we are here dealing with some animal which used its horns for offense, a thing which the Asiatic rhinoceroses do not do.

The above citations show that in the archaic period the *ssü* was regarded as comparable to the tiger in ferocity; while the passage from the Tao Tê Ching about its use of its horns for goring indicates that it was an animal of the ox kind.

As we come down toward the close of our period, we begin to find attempts at definite description. The Erh Ya contents itself with saying that the *ssü* is "like an ox." In the Shih Chi, where we find the *ssü* mentioned with certain other animals as inhabiting the State of Shu, the commentary adds that "in form it resembles the water-buffalo."‡‡ The Shuo Wên describes the *ssü* as "like a wild ox, and dark coloured

* Tso Chuan, XI, ix, 5-7.

† Tso Chuan, VII, ii, 1.

‡ Shih Chi, ch. 23, fol. 5-b.

§ Analects, XVI, i, 7. The *ssü* may have been thus kept in captivity as a sacred animal. Prof. E. K. Smith has kindly called my attention to the following very interesting Shang inscription, 丁卯貞于庚午酒米于兕, which seems to mean, "The fourth (day) the oracle (directed that) on the seventh (day) grain and fermented drink (be offered) to the *ssü*." Some ritual observance is clearly intended.

** Chuang-tzū, ch. 17, "Autumn Floods," 秋水.

†† Tao Tê Ching, ch. 50.

‡‡ Shih Chi, ch. 117, fol. 6-b.

(*ch'ing* 青)." It says nothing in regard to its horns; for their nature would, of course, be implied in the statement that the animal was like a wild ox.

The assertion that the *ssü* was *ch'ing* (青) colored is of interest. In the *Shih Chi* we find the expression "*ts'ang ssü*" (蒼兕).^{*} The word *ch'ing* sometimes signifies black, apparently with a tinge of blue in it. *Ts'ang* includes within the range of its meanings brownish or yellowish black: anciently it also seems to have been equivalent to *shên* (深) and to have been used as a qualifying adjective meaning "deep" or "dark," as applied to any colour.[†] Now the gaur, which we know once inhabited China, is, as we have seen, of a chestnut brown, which deepens with age in the bulls into a dark purplish brown verging upon black. That something very similar was the colour attributed to the *ssü* in the ancient texts seems quite clear. At all events it would be difficult to portray the gaur better in as few words as those with which the *Shuo Wên* describes the *ssü*—"It is like an ox, and is dark coloured."

Now as to the nature of the *hsi*. The *Frh Ya* merely says that it "resembles a pig." We get far more definite information from two other texts. The *Shuo Wên* states that the *hsi* is "an ox of the lands beyond the southern frontier, with one horn on its snout (*pi* 鼻) and another on its crown (*ting* 頂)." The commentary on the passage in the *Shih Chi* already cited tells us that the *hsi* "has a head like a *yüan* (猿) and a single horn on its forehead (*é* 額)." [‡]

We have now examined all the more significant passages in the archaic texts, and have tested them in the light of what we know regarding the fauna of ancient China. We have thus learned that the *ssü* was a wild bovine animal of large size and formidable nature; that its horns could be used for drinking cups and its hide for the manufacture of armour; and that it was deep bluish or brownish black in colour. This description most nearly fits the gaur of any creature which we know has inhabited China in the recent past.

The *hsi*, our evidence clearly shows, was an animal of an entirely different type. It is likened both to the pig and to the ox, and its hide is also mentioned as being made into armour. Until very late in our period there is no reference to its horns; and then we are told that it has either one or two along the median line of its head. This proves beyond the possibility of doubt that the *hsi* was the rhinoceros, of both the single-horned and the two-horned Asiatic forms.

^{*} *Shih Chi*, ch. 32, fol. 2-b. Chavannes quaintly translates this as "*rhinoceros vert.*"

[†] The statement in the text regarding these colour terms is based upon careful inquiries which I have made among both Chinese scholars and Occidental sinologists. I am especially indebted to Mr. L. C. S. Sickman for his assistance in this matter.

[‡] The word *yüan* is usually translated "gibbon," an anthropoid ape; what animal is intended here, it would be hard to say.

THE GENERAL OF GREAT STRENGTH

TRANSLATED BY

PAN TZE-YEN

潘子延

Ch'a I-huang, a native of Chekiang, while drinking at a village monastery on the day of the Festival of Clear Weather, chanced to see an antique bell lying in front of the hall. It was larger than a big jar holding one hogshead and bore signs of having been recently moved. His suspicions were aroused. On bending over to peep in through the bottom of the bell, he saw inside a bamboo basket having a capacity of about eight quarts, but he could not make out what its contents were. He bade a number of people standing by lift the bell, but, after pulling its ears with all their might, they could hardly move it all. This caused him more surprise. He, therefore, sat down to wait for the return of the owner of the basket.

By-and-by in came a beggar, who laid down beside the bell the food he had brought with him. Raising the bell with one hand, he began to put the food into the basket with the other. After going to and fro several times, he stored away all the food he had brought back. Then he went away.

In a few moments he back came again, and, lifting the bell, took some food to eat. After eating this he raised the bell once again as easily as though opening a cupboard. At this sight all present were astonished. Ch'a went to inquire of the man why he was living as a beggar; to which he replied that, owing to his enormous appetite, no one was willing to employ him. Ch'a advised him to enroll in the army, since he was lusty, but he expressed the fear that he might not succeed in finding an introducer. Ch'a then brought him home and gave him food to eat, the food he took being almost sufficient for five or six ordinary persons. After providing him with a change of clothes and shoes in addition to fifty ounces of silver, he sent him away.

More than ten years afterwards, a nephew of Ch'a held an official post in the province of Fukien. One day a general by the name of Wu Liu-ch'i called on him, and, in the course of conversation, asked him what was the relation between him and Ch'a I-huang.

"Why, he is my uncle," replied the nephew. "Where did you make his acquaintance?"

"Oh, he is my teacher," said the general, "and I have thought of him very much since our separation ten years ago. I pray you tell him so, and ask him to come here."

The nephew nodded nonchalantly, secretly wondering how his uncle, a learned scholar, could have had a military pupil.

Now, Ch'a himself happened to be in Fukien. When told by his nephew about the affair, he could hardly remember if he had ever had such a pupil, but, as the general appeared sincere in making inquiries after him, he went to pay him a visit, bidding a servant announce his