



could thus get for themselves the rarities which the foreign traders used to import. Accordingly when Hwei, Duke of Ts'IN, assumed for the first time in 324 B.C., the title of King, Siang Wang of Ts'U could send him some valuable presents. Besides a hundred of chariots, he presented him with a large ring of *ye-kwang*, i.e. of the stone which shines at night, otherwise of *yakut* ruby of Badakshan<sup>745</sup>, and a *hiaiki* rhinoceros, i.e. a *Rh. lasiotis*, ear-haired, of Northern India, two varieties usually imported by these traders.<sup>746</sup>

200. Their influence made itself felt also by several material innovations; for instance the curious system of casting coins in clusters shaped like trees, which was then obtaining in the western world.<sup>747</sup> Some time before important progress, traceable to the same source, in Astronomy and Mathematics, is shewn by the *Tchou pi swan king*, which an astronomical statement recorded therein proves to have been written within the years 527-450 B.C.<sup>748</sup> It is the only ancient work we have on the *Kai-tien* system of Astronomy, in which the heavens are represented as a concave sphere.<sup>749</sup>

201. The conquest of YUEH in 334, did not result in the complete extinction of her Royal house. Several princes fled further South along the Coast and created centres of influence which developed into States and Kingdoms. About the site of the present Ning-po,<sup>750</sup> grew a Marquisate of *Mou*, which was a trading centre at the beginning of the third century B.C.<sup>751</sup> The south-west of this saw the rising of the Kingdom of *Tung-hui*, whose centre was in the present prefecture of Tai-tchou in Tchekiang C., and which extended to the sea borders. South of the preceding, with its centre at Tung-yeh, the present Fuhtchou of Fukkien, and its southern limit N. of the present Tsiuen-tchou, rose the Kingdom of *Min-yueh*.<sup>752</sup> The Mouth of the *Min* river was therefore a centre of foreign trade in the first quarter of the fourth century B.C.

202. The state of Ts'U was then engaged in its deadly struggle with the Ts'IN of Shensi, and by its system of encroaching everywhere possible, was rather disquieting its weaker neighbours. It became consequently the policy of the small states to seek alliances wherever they could. We are made aware of two instances of such a conduct by the king of the new state of YUEH. In 312 B.C. he sent an ambassador named Kung-se Yu to the king of WEI, which state by its commanding position in Eastern Honan, between the Hwang-ho and the Hwai river, had acquired a political importance. The envoy took away with him as presents 300 boats laden with five hundred thousand arrows,<sup>753</sup> rhinoceroses (*sze*)<sup>754</sup> horns

works, which hitherto had neither been put together nor studied in a comparative manner. As we advance in time, more statements have escaped the havoc of ages, and less curtailed they have been in the transmission, so that we hear at last of their name.

206. These foreign importers of Quinces, Sesamum, precious pearls, yakut gems, Asbestos, magnifying glasses, Rock crystal, Indian Rhinoceroses, already referred to, and of Jessamine, Sambac, Henna, Sugar, coloured-glass, and other rarities afterwards, were called the *Hwang-tche*.<sup>783</sup> The name means ideographically the yellow-fingered and refers to their practice of dyeing the fingers tips with the *henna*, still at present followed by the Arabs, Persians and people of British India.<sup>784</sup> Their country was situated at 30000 *li* distance of South China.<sup>785</sup> As there are variants in the way of spelling it, we may be sure that it is a phonetic transfer, altered by the limitations of Chinese orthoepy and ideographic rendering of their own name. And taking these reservations into account, we recognize in this *Hwang-tche* a distant imitation of *Harmozia*, later Hormuz, the famous emporium which shifted several times its position at the entrance of the Persian Gulf.<sup>786</sup> This unexpected find, which throws some more light on the whole subject, concurs entirely with all the foregoing circumstances.

NOTES—

742) *Suprà*, § 118, note 444.

743) *Suprà*, § 180.

744) Cf. Szema Tsien, *She Ki*, Kiv. 41, fol. 11-12, and kiv. 139, fol 3 *vers.*—Some circumstances of the biography of Fan-li are partly resumed in F.W. Mayers, *Chinese R.M.*, I., 127.—Fan-li had been a minister in YUEH for over 20 years, when after the successes of his native state over the kingdom of WU, in 472 B.C., probably sick of his politics, he withdrew into private life and started a lucrative trade, probably at Kwei-ki; but he left the place and went to the Five lakes (*Kiang hu*), and from there, under an assumed name, he went to Tao, the modern Ting-t'ao of S.W. Shantung, which, placed in the centre of the Chinese dominion, was more convenient for his commercial purposes.—According to the *Wu yueh tchun tsiu: Tai ping yü lan*, Kiv. 935, fol. 7., it was at the instigation of Fan-li that pisciculture was started at Kwei-ki. On the Chinese pisciculture, cf. Huc, *L'Empire Chinois*, II., 433-4.—St. Julien & P. Champion, *Industries de L'Empire Chinois*, 230.—J.H. Gray, *China*, 291-2.

745) They used to import *yakut* ruby stones since the fifth century. Cf. my paper *On Yakut precious stones from Oman to N. China*, in B.&O. R., June, 1893. vol. VI., p. 271.

746) Let us remark however that, as far as I am aware, this was the first case of importation of a rhinoceros, which, as shown by its curious name, was different from those which were found in the South of the

country. The words used are *hai-ki tchi se*, 12514-11929-41-5671, Bas., i.e. a chicken-frightening rhinoceros, or Rh. of *Hai-ki*, if the latter are the transfer of a proper name. It became an usual article of importation by the sea-traders of Ta-tsin = Tarshish, and is described in the commentaries of the *Hou Han shu*, as a Rh. that has something hanging about him. (Cf. the quotation in F. Hirth, *China and the Roman Orient*, p. 41, 73, 79, where no identification is suggested.) Now the Rhinoceros is rather an unwieldy animal, and there is only one species of it which has anything unusual hanging about its body. It is the *Rh. lasiotis* that has hair on the ears. The traders of olden times in search of curiosities had hit upon this animal, and we see one of them figured on the black obelisk of Salmanazzar with monkeys and elephants of India. Cf. Perrot-Chipiez, *Chaldec-Assyrie*, p. 565; F. Lenormant, *Hist. Anc.* IV, 191. The hair of the animal has suggested several critics unaware of the particularity that, notwithstanding the horn, it was not the figure of a rhinoceros. François Lenormant, *Noms de l'airain*, l.c. p. 409, gives the name *susu*, rhinoceros. Cf. the Chinese *se*. The explanation contained in the present note ought to dispel any hesitation.

747) Cf. S. W. Bushell, *Roman and Chinese Coinage: China Review*, I, Sept. 1852.—Alex. Cunningham, *Coins of Ancient India from the earliest times*, 1881, p. 60.—T. de L., *Catalogue of Chinese coins*, 1892, introd. xx x.

748) Cf. J. B. Biot, *Astronomie Indienne et Chinoise*, pp. 298, 304, &c.

749) A. Wylie, *Notes on Chinese Literature*, p. 36.—On the nine trigonometric propositions in the first part of this work which shows an undoubted connection with Western Science, cf. A. Wylie, *The Science of the Chinese*, Arithmetic: in the *North China Herald*, 1852, and *The Chinese and Japanese Repository*, 1834, I, 411-7, 448-57, 494-500, II, 69-73. Also T. de L., *The old numerals, the counting rods and the Swan pan in China* (*Numismatic Chronicle* 3, III, 1883) p. 33.—Herodotus (II, 109) attributes to Sesostris (? Ramsès II) the beginnings of geometry which statement can be but the result of a confusion, as Prof. Eisenlohr has discovered that mathematics were studied at the court of the Hycos princes, as the Rhind papyri contain a work on geometry (written for Apepi I) which may be described as a treatise on applied arithmetic.

750) Cf. for instance the history of Tchu-tchung, a famous dealer in pearls established at *Kwei-ki* during the reigns of Kao hou and of King-ti of the First Han dynasty, in the *Lieh sien tchuen* of Liu-liang, B.C. 80-9: *T.P.* 803, 6.—Tsou yen (378-300 B.C.) on whom cf. *supra*, § 195, could say that Pearls grow in the southern seas. Cf. *T.P.* 803, 2 v and § 203.

751) Called *Mou hou* (cl. 163 + 10444—293 Bas.) territory. Cf. *T.P.* 171, 3.—*Mou*, 10444 Bas., means "exchange, barter."

752) Cf. Szema Tsien, *She Ki*, kiv. 114, fol. 1, and gloss.—*Tai ping yü lun*, 170, 10 vers.

753) *Tchuh shu ki nien*, V, xxxiv, 3.—The mission went apparently along the sea-coast and by the Hwai river and an affluent.

754) Rhinoceroses existed in China in historical times, as shown by the following evidence. A few years before the overthrow of the SHANG-YN dynasty by the Tchou-ites, 1110 B.C., Tai Kung Wang the famous

minister of TCHOU, procured from Y-Kiu, modern King-yang fu in E. Kansuh, a rhinoceros—*sze* which he presented to Shou, the king of Shang-yn. C. *Han shu wai tchuen*, by Han Yng, 173-156 B.C.—T.P. 890, 2.—A visible amplification of a slender truth says that when the Duke of TCHOU, s note the native state of YEN, corresponding to the present Yen-tchou of S.W. Shantung, he drove far away, from these and other places tigers, leopards, rhinoceroses (*si*), and elephants. (Cf. Mencius, III, 2, ix, 6). This would have happened between the years 1107-1099 B.C. (cf. *Chin. Class.* III, introd. 144-145. and p. 493).—In his 16th year, i.e. 1025 B.C. King Tch'ao of TCHOU having crossed the Han river, N.W. Hupeh, met with a large rhinoceros—*sze*. King Y of the same dynasty, in his 6th year, i.e. 879 B.C., when hunting in the forest of Shay, Honan, captured a rhinoceros—*sze*, and carried it home. Cf. *Tchuh shu ki nien*, s.a.—In 818 B.C., in the Royal hunting grounds near the Western Capital i.e. Hao king, modern Si-an, S. Shensi, the King Siuen of TCHOU hunted a large rhinoceros (*sze*). (Cf. *Shi King*, II, iii, 6).—The King Tehwang of Ts'u, (613-590 B.C.) while hunting at Yun-meng, the present Teh-an fu in Hupeh E., killed a rhinoceros (*sze*). Cf. Lu she, *Tchun tsiu*: T. P. 890, 4 v.—In the *Er-ya* vocabulary (c. 500 B.C.) Rhinoceroses—*sze* and elephants are said to be numerous in the mountains of Liang, i.e. of N.E. Szechuen.—The *Shan hai king* the celebrated Romantic geography of the TCHOU period, mentions Rhinoceroses—*si* and elephants in the *Min shan*, i.e. N.W. Szechuen (kiv. V, fol. 29), and in the S.W. of Kansuh (kiv. II, fol. 6 v.), many rhinoceroses *sze* and *si* in W. Kwangsi (kiv. I, fol. 8), rhinoceroses—*sze* in the south of the Siang river, S.E. Hunan, (kiv. X, fol. 2), rhinoceroses—*si* in W. Hunan (kiv. X, fol. 2 *vers.*), and white (?) rhinoceroses—*si* in Hupeh (kiv. V, fol. 27 v.—In the *Tso tchuen*, Hi kung, xxiii, 4, i.e. 637 B.C., we hear that the Prince of Ts'u could get ivory and rhinoceroses' hides in his own dominion, i.e. Hupeh. And in the same work, Siuen kung, II, 1, i.e. 607 B.C., a popular song says that the want was not of rhinoceroses, *si* and *sze*, to supply skins for buffcoats, but of courage to animate the wearers.—The so-called Tribute of Yu, chapter of the *Shu King*, mentions (I, 40, 52) elephants teeth and hides (supposed to be rhinoceroses' hides), among the products of Yang-tchou, i.e. the South of the Hwai river, and of King-tchou, i.e. Hunan.—The outcome of all the evidence piled up here is that rhinoceroses were not unfrequent in Ancient China, even in the Northern provinces, and that in course of time they gradually receded to the Southern parts of the country. It is not certain that the two words for rhinoceros, however promiscuously used in some instances where they are quoted together, were not applied to two different species of rhinoceros. *Si* would be a rh. with two horns of equal length, and *sze* a rh. with one horn sometimes long of three spans. With one exception (one in Mencius' statement) where it may be a clerical error, the two species are rather well distinguished by their geographical habitat, the *si* species in the West, not South-west, and the *sze* species in the East and the South East.—In their original writing of Western descent, the Chinese had no distinct character for rhinoceros, and where they came across the animal they called it *si-niu*, 2255 Bas. —cl. 93, the obdurate bull, by two characters which afterwards combined together have made the symbol *si*, 5671 Bas. In the East they adopted

a pictorial modification of their symbol *she*-pig, cl. 15! which subsequently altered, has become the special symbol *sze*, 591 Bas. Cf. the successive forms of the two symbols in Min Ts'i kih, *Luh shu tung*, kiv. I, 23, 26, and V, 15. It seems that the symbol *sze* was one of those which were framed for convenience, in ignorance of the principles of composing new characters of the standard writing, by some fraction of the Chinese community more illiterate than the others. Cf. on this phenomenon my historical *Catalogue of Chinese Coins*, Early period, introd. p. xxxiii; and *The oldest Book of the Chinese*, vol. I, 1892, par. 159.

755) The Chinese character, *Siang*, elephant is one of the most interesting of the writing. It is one of the few hieroglyphics which have been looked upon as indigenous evidence against the extraneous origin claimed by us for the early written characters of China. Of course we intend to speak of the usual character for elephant (10352 Bas.) and not of the rude picture which appears on some Ancient vases as a special mark, and not as a character of the writing.—In their stock of written symbols of Western Origin, the ancient Chinese had no sign for elephant as happened with the rhinoceroses afterwards. As they became acquainted with the elephant when crossing Honan little after their entrance in China proper, they framed a new symbol for it by combining together two actual symbols of their writing. In accordance with the traditional principles of the script, they took into consideration the form of the object to be represented and the sound to be expressed, in so far as permitted by the internal arrangement of the strokes composing the signs at their disposal. The native name of the great pachyderm was *sam*, *sham*, *tsum*, *sang*, *song*, &c. Consequently they selected their character *she*, pig, as recognized by the first author of the *Shwoh Wen*, and they have written over it a contracted form of *Mien*, effort, (586 Bas. Cf. Min Ts'i kih, *Luh shu tung*, k. vi, f. 24. By this process the scribes contrived to figure the intended animal in a sort of clumsy way, and at the same time to suggest the sound to be read, from bottom to top SHE + M, as is most usual in *ku-wen*. A positive proof of this phonetic intention consists in the variants of spelling which exhibit *Mien*, face (12033 Bas.) or *Muh*, eye, cl. 109, instead of *Mien*, effort. These substitutes were perhaps used afterwards, in the occasions where the compound symbol was not intended for elephant, as the shapes of these two characters, though placed also above the character *she*, did not display the same suggestiveness of an elephant's head. When in after times the old mode of orthography was forgotten and disappeared under the encroachments of the processes of ideo-phonetic formation, i.e. symbols made either of characters having each their sound and their meaning, or of an ideographic character mute joined to a phonetic character meaningless, such compounds as those made according to the old method like those referred to, were no longer in harmony with the current views of the scribes and were open to change. *She* was preserved as a silent ideograph, and the sign *tchem*, to absorb (1013 Bas.) as a phonetic was substituted to the M—characters of Antiquity. The Ancient scribes have always displayed a considerable amount of ingenuity and taste in their attempts at satisfying the various conditions here described, and they have often attained better results than clumsy shapes

and approximative sounds. The phonetic system of orthography by a rude process of Acrology and syllabism was lost before the Tchou dynasty, but the scribes of after ages have been real worshippers of their written characters, and in their arrangements and combinations have made of the Chinese writing a most remarkable art. On the early orthography in Ku-wen, cf. *The oldest Book of the Chinese*, par. 23 and n., 46-52; *Beginnings of writing* par. 50; *Languages of China before the Chinese*, par. 167, n. 2, 185, n. 1; R. K. Douglas, *Further progress in Chinese studies*, &c.

756) Elephants were living as far as the north of Central China, when the Chinese dominion first extended in the land. A younger brother of the famous Shun (2004-1996 B.C. rect. chronol.) was sent away to settle in Yü Pi (South Honan not Hunan) cf. *Shu King*, I, iii, 12; Mencius, V, i, 3.—In the geographical and hydrographical survey of the SHANG dynasty called the Yü kung, the same South of Honan and the adjacent lands were denominated Yü-siang tchou, (shortened into Yü tchou) which means province of the docile elephants. These two names are clear evidence that elephants were then living in the region. The same document, as shown in our note on *Rhinoceroses*, mentions elephants teeth as products of N. Hunan, and of the S. of Hwai river.—Elephants are spoken of in 1107, S.W. of Shantung, and about 500 B.C. in the N.E. and N.W. of Szetchuen. (Cf. preceding note).—Elephants teeth could be procured from Hupeh, in 637 B.C. (*ibid.*)—In 506 B.C. elephants were used in N. Kiangsi for war against Wu by the state of Ts'ü. (Cf. *Tso-tchuen*, Ting kung, iv, 14).—Writing in A.D. 89, the author of the *Shuoh wen* described the elephant as an animal of *Nan-yueh*, i.e. Kwangtung and Kwangsi.—The name of Elephants' province, *Siang kiun* was given in 215 B.C. by Ts'ün She Hwang-ti to the region including the South of Kwangtung, Kwangsi, and part of Tungking (Szema Tsien, *She Ki*, kiv. 113, fol. 1) covering perhaps the provinces of Tai nguyen, Son-tay, Hung hoa, Nghé-an and Thanh Hoa, (*Hoang Viet dia du ch*, II. 9 v.; i, 47; II, 3, 31, 16), but the limits were rather indefinite and lasted only ten years.—We may consider the foregoing evidence as showing a gradual retreat of the elephant in China from the North centre to the S.S.W. borders. Liu-Sün, *Ling piao luk y*, of the 7th cent., says that in the departments of *Sün* and *Tch'ao*, in the S.E. of the present province of Kwangtung, wild elephants were still numerous, while among the Méngs (=Muongs, Shan districts) of Southern Yunnan, the elephants were employed to carry burdens like oxen and horses in the Middle Kingdom. Cf. *T.P.* 890, 8.—

757) Cf. *supra* §§ 173, 195.

753) These could come but from Badakshan and Northern India. Cf. note 761, *On Asbestos*.

759) Cf. Wang tze nien, *Shih y ki*.—*Tai ping yü lan*, kiv, 9<sup>o</sup>, fol. 9 vers., and 816, 8.—The King is said to have received these foreigners in his famous *tang* or Audience hall of *T'ung yün*.

760) Cf. *supra*, § 125-126.—On *Bintang*, cf. H. Yule, *Marco Polo* (2) II, 261.

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(To be continued).

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