

bovine animals,¹ with a single horn on the head. Says Mr. GILES, "The *Erh ya* says: the latter is like an ox, and the former like a pig, while the *Shan hai king* speaks of both as occurring in many parts of China. There is thus hopeless confusion, of which perhaps the explanation is that a term which originally meant a bovine animal was later on wrongly applied to the rhinoceros."

The first argument advanced by Mr. Giles is not admissible as good evidence in the case. "The rhinoceros is known to the Chinese as *pi kio*, 'nose-horn,' and is approximately figured in the *T'u shu*." By referring to the Chinese cyclopædia we find, however, that this name with the illustration is extracted from the *K'un yü t'u shuo*. The latter is not the production of a Chinese author, but of the Jesuit FERDINAND VERBIEST, born in 1623, and who arrived in China in 1659 and died in 1688.² This section of the *T'u shu tsi ch'êng* alluded to by Mr. Giles and devoted to "strange animals" contains quite a number of illustrations and texts derived from the work of Verbiest; and neither his zoölogical nomenclature nor his descriptions and illustrations, which are based on European lore, can be laid at the door of the Chinese. The evidence is here produced in Figs. 1 and 2. In Fig. 1, Verbiest pictures a "single-horned animal" (*tu kio shou*), saying, "India, situated on the continent of Asia, is the habitat of the single-horned animal which is as big as a horse, very light and swift, and yellow in color. On its head it has a horn, four to five feet long, of bright color. It is made into drinking-vessels which are capable of neutralizing poison. As the horn is pointed, the animal can charge a big lion. The lion, while struggling with it, takes refuge behind a tree; and when missing its aim, it butts the tree, while the lion bites it at this moment." In Fig. 2, the *pi kio shou* referred to by Mr. Giles is pictured. Verbiest comments, "The locality Kang-pa-ya³ in India, situated on the continent of Asia, is the habitat of an animal called 'nose-horn' [rendering of 'rhinoceros']. Its body is as powerful as that of the elephant, but its feet are somewhat shorter. Its trunk is covered all over with red and yellow spots, and is overlaid with scales. Arrows cannot pierce it. On its nose there is a single horn as strong as steel. It prepares for its battles with the elephant by whetting its horn on the rocks; and hitting

¹ This is a debatable point. The two illustrations do not resemble bovine animals, but deer (see Figs. 9 and 10 on pp. 102 and 103). The "bovine animal with one horn" first appears in LIONEL GILES, *An Alphabetical Index to the Chinese Encyclopaedia*, p. 5 (London, 1911).

² WYLIE, *Notes on Chinese Literature*, p. 58; M. COURANT, *Catalogue des livres chinois*, p. 95; H. CORDIER, *L'imprimerie sino-européenne en Chine*, p. 59; P. PELLIOU, *Bulletin de l'Ecole française d'Extrême-Orient*, Vol. III, 1903, pp. 109, 115.

³ That is, Khambayat or Cambay, in the western part of the province of Gujarat.

the elephant's paunch, it kills it." The alleged combats of the rhinoceros with the lion and elephant are classical reminiscences (see p. 84) which are absent from Chinese folk-lore. Verbiest repeats the popular traditions current at his time in Europe, and like Cosmas Indicopleustes, still discriminates between the *monoceros* or *unicornis* (*tu kio*) and the *rhinoceros* (*pi kio*), illustrating the former by the unicorn of European heraldry. Consequently the terms employed by Verbiest are literal translations of European nomenclature into Chinese, made by Verbiest for his purpose; and the word *pi kio* cannot be claimed, as has been done by Mr. Giles, as a genuine term of the Chinese language. It is a foreign term not employed by the Chinese. Indeed, in a long series of Chinese texts dealing with the rhinoceros, and given below, not any use of this name is made. Only a single case is known to me: the Manchu-Chinese dictionary *T'sing wên pu hui* of 1786 (Ch. 4, p. 23) explains the Manchu word *sufen* by the said *pi kio*, adding the definition, "a strange animal bred in Cambaya in India, like an elephant, with short feet," etc., the same as given by Verbiest. This, accordingly, is a mere repetition of the latter's statement, and is not conclusive. Curiously enough, that expression which Mr. Giles credits as the only authentic word for "rhinoceros" is given a quite different meaning in the Polyglot Dictionary of K'ien-lung (Appendix, Ch. 4, p. 75), where we find the series Chin. *pi kio shou*, Manchu *sufen*, Tibetan *ba-men*, Mongol *bamin*. The Tibetan word *ba-men*, reflected in Marco Polo's *beyamini*,¹ denotes the gayal wild ox (*Bos gavaeus*). Whether this equation, as a matter of fact, is correct, is certainly a debatable question; but this point does not concern us here. The point to be brought out is that *pi kio* in the sense of "rhinoceros" is a term coined by Verbiest, and that it has not yet been pointed out in any Chinese text prior to his time.² Simultaneously Mr. Giles's argument directed against Hirth—"the *T'u shu* expressly

¹ See the writer's Chinese Pottery, p. 260, note 4.

² The general Chinese expression for rhinoceros-horn which is even now traded to Canton and there made into carvings is still *si kio*; hence it follows that at the present day the designation of the animal itself, as it has been for several millenniums, is the word *si*. The English and Chinese Standard Dictionary of the Commercial Press, issued by a commission of Chinese scholars, who must know their language, renders the word "rhinoceros" into *se niu* and *se* (Vol. II, p. 1919). COUVREUR (Dict. français-chinois, 2d ed.) has likewise *se niu*. DOOLITTLE (Hand-Book of the Chinese Language, Vol. I, p. 411) gives under "rhinoceros" *si*, *se niu*, and *si niu*. SCHLEGEL (Nederlandsch-chineesch Woordenboek, Vol. III, p. 622) renders the word by *se*, *si*, and *si niu*. True it is that in recent times the words *se* and *si* have been transferred to bovine animals, and the Chinese themselves are well aware of this fact. Thus Li Shi-chên, in his *Pên ts'ao kang mu*, remarks that the term "hairy rhinoceros" is *at present* referred to the yak (see p. 150). This, however, as will be established by abundant evidence, was not the case in former times. In fact, these recent adjustments prove nothing for conditions which obtained in earlier periods. The question as to how the word *se* became transferred to the buffalo is discussed on p. 161, note 5.