

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.