NOTES AND QUERIES.

NOTES.

THE MANCHU TERMS FOR 上帝 AND 神.—The Manchu, before accepting the religious and philosophical ideas of the Chinese, possessed hardly any religion of their own, and their translations and compositions have therefore to be considered as embodying the generally recognised interpretations of Chinese thought. Such is eminently the case with the explanations given in the great Manchu Dictionary compiled by the best Manchu as well as Chinese scholars under the reign of Kien-lung. By order of this Emperor they revised the existing Manchu Dictionaries and collected all Manchu words that had been previously left out and that might otherwise have fallen into oblivion in the then already dying state of the language.

In this Dictionary we find under the heading 神類 (Manchu: enduri i hacin) 卷 19, fol. 9 a:

1. 上帝 ohbni han. Abkai dergi when dalaha ejen i tukiyen be abkai han sembi.
Shang-ti Heavenly lord. The denomination for the highest ruler of heaven, who is in every respect above all others, is the heavenly lord.

2. 神 enduri. A i penygigen ferguween be enduri sembi. Nghaama ginggiwet-bime saburokka dojirokka futioken de arhum be dawutiemene araq doborugwe be genna enduri sembi.
Shen spirit. The ethereal spirit of the yang principle (the light) is called "enduri."

Spirits (enduri) are also called those, to whose images in the temples one sacrifices, honouring them without seeing or hearing them.

Abka (heaven) is also given as equivalent of 上帝 in abkai erjen wihla 帝車 the heavenly cart, i.e. the great bear.

Besides abkai han, the Manchu translate 上帝 with dergi 乫 the highest 乫, lord, ruler.

There is in Manchu an adjective derived from 神, viz. shengge, which is thus explained in 清文鑑, 卷 xi, fol. 41 b: "doigonde sara mongol wihla nghaama be shengge sembi. Men, who know and understand things before they happen, are called "shengge."

The Catholic 天主 seems to be a translation of abkai han (上帝) and Kanghi's judgment in favour of 天 was probably derived from the same source.

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THE MAMMOTH IN CHINESE RECORDS.—Having been requested to give some information respecting the mammoth, as known to the Chinese, I cannot do better than contribute the following note on this point to the China Review.

My attention was first drawn to the subject, a number of years ago, on meeting with a passage which I regret being unable to cite, as no memorandum was preserved of it at the time, in which, if my memory serves me right, Tung Chung-shu 董重舒, the renowned scholar and counsellor of the
reign of Han Wu Ti, in the second century B.C., is represented as confirming the statement made in the Urh Ya, the well-known ancient work on physics, etc., with reference to a monstrous rodent or creature of the rat tribe. The description of this animal left no doubt of the mammoth being referred to; and a re-discovery of the passage in question is much to be desired.

Some interesting passages may, however, be indicated on the same subject in two disquisitions upon natural science which the Emperor K'ang Hi, with a childlike delight in his own attainments, such as forcibly recalls the pedantry of King James the First, the British Solomon, is recorded as having addressed to his Council of State. The Tung Hwa Luh, or chronicle of the earlier reigns of the present dynasty, contains the following record under the 3rd moon of the 55th year of K'ang Hi (A.D. 1716):—"His Majesty issued the following decree to the Grand Secretaries of the Council, and the high officers of the government: 

The imperial lecture begins with an account of an experiment made with vanes at different points to ascertain the direction of the wind on a given date—an anticipation, in fact, of the modern "weather reports"; and it continues with the information that the sound of cannon may be heard at a distance of 200 or 300 li, in testimony whereof the fact is noted that artillery practising at Lu Kow K'iao, near Peking, had been heard as far off as Tientsin. His Majesty then goes on to remark:—"The books say that in the bitter cold regions of the North, ice forms to a thickness of ten chang, and melts not even in spring or summer. This region is known now actually to exist. Again, the Yuan Kien Lui Han* contains the following statement:—"The K'i Shu 䲢鼠, which is described as reaching the weight of ten thousand catties, is found even at the present day. In shape it resembles the elephant, and its tusks are also like those of the same beast, although in colour the ivory is yellowish." In both these points, the ancient books are confirmed."

Again, in the sixtieth year of his reign, the venerable sovereign is found recurring to the same topic in another philosophical address to his ministers. After dwelling upon the signification of a recent atmospheric portent, and upon a number of passages in ancient records suggested by this observation, his Majesty proceeds to remark that:—"Whilst all the assertions found in books are not to be implicitly believed, there are, on the other hand, statements which, false and absurd as they may seem, are nevertheless perfectly well-founded. Thus, for instance, Tung-fang Bo* relates that in the regions of the North ice is formed to a thickness of one thousand chang, which does not melt either in winter or in summer. When the Russians presented themselves at our court this year they stated that in their country, at a distance of something over 20 degrees from the Pole, there is what is called the Joy Sea. The ice lies frozen there in solid masses, preventing all human access. Thus, for the first time, confirmation has been furnished of the truth of Tung-fang Bo's assertion. . . . Again, the Shen I King states that:—"In the northern regions, under the ice-layers, a great animal of the rat kind is found, the flesh of which weighs a thousand catties. Its name is 䲢鼠. It burrows under the ground, and dies if it sees the light of either sun or moon. Now, in Russia, near the shores of the Northern Ocean, there is a 䲢鼠 (rat, or rodent) resembling the elephant, which makes its way under ground, and which dies the moment it is exposed to light or air. Its bones resemble ivory, and they are used by the natives in manufacturing cups, platters, combs, and pins. These we have

* The great cyclopædia compiled by order of the Emperor K'ang Hi, and published in A.D. 1718. 
ourselves seen, and we have been led thereby to believe in the truth of the story."

Taking leave of these imperial disquisitions, reference may now be made to the Shen I King, the ancient work to which the first notions concerning the mammoth may be clearly traced. The work originally existing under this name is attributed to the pen of Tung-fang So, a minister and favourite associate of Han Wu Ti, into whose service he entered in B.C. 138. The treatise as it existed under the Han dynasty was subsequently lost; but the work now extant, professing to be the same, appears from internal evidence to be a production of the 4th or 5th century (Wylie, Notes on Chinese Literature, p. 153). A copy of the Shen I King is reprinted in the 30th volume of the Han Wei Ts'ung Shu; and in this, under the heading "The Northern Regions," the following passage occurs: "In the north, where ice is found piled up for a distance of ten thousand li, and 100 chang in height, the K'i Shu is found beneath the ice, in the midst of the ground. In shape it is like a rat. It eats grass and trees. Its flesh weighs a thousand catties, and may be used as dried meat for food. It has a cooling effect when eaten. Its fur is eight ch'ih (or about 8J feet English) in length, and serves for rugs. It keeps out the cold when used as bedding. The hide of the animal yields a covering for drums, which, when beaten, may be heard at a distance of a thousand li. Its hairs attract rats. Wherever its hair may be found, rats are sure to flock together."

In this description, notwithstanding its admixture of marvellous details, it is impossible not to recognize the huge Elephas primigenius or mammoth, "the only fossil animal that has been preserved in a perfect condition for the examination of man" (Chambers's Cyclopaedia). Three quarters of a century after the Emperor K'ang Hi's lecture on this subject to his Ministers of State, a "shapeless mass" was descried among blocks of ice in northern Siberia by a Tungusian hunter, and proved to be the body of a mammoth absolutely uninjured by decay, the remains of which were still seen eight years later, in 1805, by a traveller named Adams. The ancient Chinese, or their informants from the remoter regions of central and northern Asia, had anticipated this discovery, if even their knowledge of the existence of this huge animal may not be held to have come down from a time when it still wandered in life through the chilly deserts of Siberia. The record contained in the Shen I King has some interest, in addition, as a further instance of the manner in which the Chinese legends of the marvellous, in connection with animal shapes and properties, have been developed from a nucleus of such truths as geological research has brought to light in modern times.

A few words remain to be said with reference to the name of K'i Shu which is attributed to this monster in the Shen I King. The character K'i, as written in the above combination, (with the radical stone), has no apparent connection with animal attributes, and the meaning assigned to it in dictionaries is merely that of "stream" or "gorge," as an equivalent of the character. In all probability, it is used as a substitute, either through negligence or error on the part of early transcribers, for the character also pronounced K'i, * which is found in a passage of the Ch'un Ts'iu of Confucius. According to the story there preserved (Legge's Classics, Vol. v. Part I., p. 361), in the 7th year of duke Ch'ing, "Some field-mice K'i-shu ate the horns of the bull for the border sacrificial offering to the deity."—ED. China Review.

* This appears to us doubtful, for according to K'ang-hi's Dictionary four other Dictionaries, quoted there, agree in pronouncing the character in question Hi; and not K'i. We also observe that the quotations there given from the Commentary to the 本草 agree in pointing to "a small mouse" or "a very small mouse."—Ed. China Review.