

## 4. The Jade Road

### (1)

Hellenism in the 4th and 3rd centuries B.C., established by Alexander the Great and his successors endeavored positively to exchange the cultures of East and West. About the same time the Ch'in Dynasty in China, too, willingly took part in exchanging the cultures of East and West. The present writer some time ago made a study of the so-called *sericae* cloth which Nearchos, a Greek commander under Alexander the Great, found for the first time in the Indus Valley, and concluded that it was no other than a piece of silk fabrics plainly woven in a rural district of the western regions 西陲 or of the Shan-hsi 陝西 and K'an-su 甘肅 areas in China.<sup>(1)</sup> A book of geography in the Ptolemaic period in Egypt located *sericae* in some place in Shan-hsi or K'an-su Provinces. Prince Hsiao 孝公 of the Ch'in Dynasty who ruled over these areas, appointing Shang Yang 商鞅 as his agent, encouraged the development of sericulture as well as agriculture as important means for national prosperity. What is more, according to Dr. Shiratori, *ser* in *sericae* is a corrupted form from *sira* or *sara*, which means "yellow" in the Mongolian language and a Mongolian word for silk, *sirghek*, is a term named after its yellowish color. Thus, the silk fabrics that attracted the attention of the Greek commander must be a piece of yellow-colored silk-cloth plainly woven in a western rural region of China, and not a refined brocade or twill produced in the Shan-tung 山東 area. At any rate, it can be said that the silk-cloth *sericae* was the forerunner of Chinese exports of silk and that was the silk fabrics produced in the Shan-hsi and K'an-su areas under the Ch'in Dynasty.

The three routes of the western region starting from T'un-huang in K'an-su Province, running across East Turkistan, going over the Pamirs (Ts'ung-ling 葱嶺), and reaching Balkh in Afghanistan were the traffic roads for caravans from ancient times and were known as "the Silk-Road".<sup>(2)</sup> The traffic on these routes increased, no doubt, after Chang Ch'ien 張騫 was sent west in the 2nd century B.C. Even before the Former Han period, the eastern and western peoples had used these routes connecting the oases in the desert for their traffic. Since the early time of history of cultural exchange, these routes prospered as the road for obtaining silk and were also utilized as the road for jade. The mountain areas of East Turkistan had been famous as a producing center of nephrite and these precious stones were brought to China

(1) Yoshito Harada: *Kan Rikuchō no Fukushoku (Chinese Dress and Personal Ornaments in the Han and Six Dynasties)*, *The Tōyō Bunko Ronsō*, Series A, Vol. XLIX, (Tokyo, 1937).

(2) See Hisao Matsuda: *Kodai Tenzan no Rekishi-chirigaku-teki Kenkyū (A Geo-historical Study of the Ancient T'ien-shan Region)*, Waseda University Press, (Tokyo, 1956).

even as early as the neolithic age. Not a few of axes made of nephrite of this period were found in China. In the Yin 殷 and Chou 周 dynasties, nephrite was used not only for personal ornaments, but also for religious and ceremonial articles. There were professional jade workers called *yü-jên* 玉人.<sup>(3)</sup> After the Chan-kuo period, however, jade was no longer used for religious or ceremonial purposes, but was treasured as personal ornament with delicate engraving on it. Especially, of *yü-pi* 玉璧 (gem-ring), the powerful rulers of the Chan-kuo period competed one another for obtaining the rarest varieties, and thus boasting of their prosperity. (Plate 18). It is evident that the exportation of nephrite from East Turkistan was extremely active during this period and the so-called Silk-Road was used in a reversed way for getting jade to China. In the following, the love for jade among the Chinese people in the Chan-kuo period, the Ch'in Dynasty, and upto the beginning of the Han Dynasty will be discussed.

## (2)

In the Chan-kuo period, excellent works of jade were given individual names specially and became objects which the powerful rulers competed each other for obtaining. The Ch'in-t'sê, Bk. 3, 秦策三 of the *Chan-kuo-ts'ê* 戰國策, mentions the following four as the most precious stones of the world: Ti-ê 砥厄 of Chou 周, Chieh-lü 結綠 of Sung 宋, Hsüan-ch'ien 懸黔 of Liang 梁 (Wei 魏), and Ho-p'ò 和璞 of Ch'u 楚. Though the origin of these names is not clearly known, it may be possible to interpret them as follows: Ti-ê 砥厄 was probably so named to emphasize its hard nature which might damage even a whetstone while it was wrought upon. Chieh-lü 結綠 and Hsüan-ch'ien 懸黔 were named so probably because they had green or black lines or spots on the stones. Ho-p'ò 和璞 was the famous Ho-shih-pi 和氏璧 (Gem-ring of the Ho Family), the story of which is told in the Chapter of Ho-shih 和氏篇 in the *Han-fei-tzû* 韓非子. This gem-ring will be discussed in a later part of this article. The Chapter of Ch'üan-hsün 權勳篇 in the *Lü-shih-ch'un-ch'iu* 呂氏春秋 mentions a gem-ring called Ch'ui-chi 垂棘. It is probable that it was named after the place which produced this famous gem-ring. This gem-ring will also be discussed later.

After the Chan-kuo period, big gem-rings were hung on pillars or on the walls, while smaller ones were worn on one's waist as personal ornaments. Since they were things of value, they were donated as gifts or used as substitutes for currency. For instance, the Ch'in-ts'ê, Bk. I, 秦策一, of the *Chan-kuo-ts'ê* 戰國策 tells that the King of Chao 趙王, rejoiced by the policy of alliance with

(3) Among the studies on jade, the following three are valuable contributions: Wu Ta-ch'êng 吳大澂 of Ch'in 清: *Ku-yü-t'u-k'ao* 古玉圖攷, (Shanghai, 1889). B. Laufer: *Jade*, (Chicago, 1912). Kôsaku Hamada: *Yûchikusai Kogyoku Zufu* 有竹齋古玉圖譜 (Tokyo, 1911).

Su-ch'in 蘇秦, made a present of one hundred pairs of white gem-rings to him. The Yen-ts'ê, Bk. 2 燕策二, of the same work, records that Su Tai 蘇代, younger brother of Su-ch'in, presented a pair of precious ring-stones to Ch'un Yü-k'un 淳于髡 of Chi 齊. It will not be necessary to mention here the famous story of Kao-tsu 高祖 of the Han Dynasty, who made a present of a pair of white ring-stones to Hsiang Yü 項羽 when they met at Hung-mên 鴻門.

The love and attachment for jade articles led to a custom of burying them with the deceased in the tombs. There were many cases of violating the tombs and stealing those buried treasures. The Chapter of Chêng-lun 正論篇 in the *Hsün-tzū* 荀子 has the following as the words of Confucius: "If there is the *Tao* under the heaven, robbers must be the first to be reformed. When gems cover the deceased, twill-pieces fill up the coffin, gold decorates the outer covering and the treasures such as rhinoceros-horn, ivory, *lang-kan* 琅玕 (turquoise?) and *lung-hsü* 龍鬚 (whale-fins?) are stored in the tombs, how could those tombs remain untouched?" The Chapter of Chi-nei 紀內篇 in the *Lü-shih-ch'un-ch'iu* 呂氏春秋 gives the following story of Confucius: When a death occurred in the family of Chi Sun-shih 季孫氏, the chief retainer of Lu 魯, Confucius paid a condolence call. As he entered the gate, he walked gently accordingly to etiquette. When he saw the master putting the jade-ornaments into the coffin, he was so surprised that he ran up to the master and checked him doing so, saying, "By putting treasures in a coffin, you commit a folly like exposing the corpse in the field." Custom of burying jade-articles with the corpse dates from the time of the Yin and Chou dynasties; after the Chan-kuo period, it became more popular to bury a big amount of treasure and utensils of daily usage such as jade-articles, copper and lacquer wares, which were often the target of exposure and theft.

Though lore of jade was mostly among the rulers and nobles, the poor too yearned for jewels which were available to them. The Chapter of Chung-chi 重己篇 of the *Lü-shih-ch'un-ch'iu* tells that the poor never yearn for the treasures beyond their reach such as the jade from Mt. K'un-lun 崑山 or the pearls of Chiang-han 江漢, but they have an affection for *ts'ang-yü* 蒼玉 (stony jade) or *hsiao-chi* 小璣 (small crooked pearls) which they could afford to wear as their bodily ornament.

## (3)

As stated above, the powerful rulers of the Chan-kuo period hunted for rare treasures in their own and other lands, which they could boast among themselves. After the unification of the whole Chinese land under the Ch'in rule, this tendency grew stronger, and more and more goods imported from foreign countries were stored in the Court. The letter of Minister Li Ssü 丞相李斯, addressed to Shih Huang-ti 始皇帝, reads as follows:

“Your Majesty has got jades from Mt. K’un, possesses the gems of Sui and Ho 隨和, hangs around the neck the pearls of Ming-yüeh 明月珠, wears a sword of T’ai-a 太阿劍, rides a horse from Hsien-li 緘離馬, hoists a banner of Ts’ui-fêng 翠鳳旗, and raises a drum of Ling-t’o 靈鼉鼓. Ch’in has, however, produced none of these treasures. How is it that Your Majesty is pleased with them? If only what is produced within the C’hin Empire is acceptable, the Yeh-kuang-pi 夜光璧 will not decorate the Court; the wares made of rhinoceros-horn or of ivory will not be the favorites of Your Majesty; women from Chêng-wei 鄭衛 will not fill up the Inner Palace; the best horses will not fill the outside stable; metal (chin-hsi 金錫) of the Chiang-nan 江南 area will not be available, and paints (yüeh-ch’ing 丹青) of Hsi-shu 西蜀 will not ornament the Palace . . . . .”

This is a letter of protest written by Li Ssü, who was of a foreign origin, against some native subjects who had made a false charge of his disloyalty to the Emperor. Li Ssü argues in his letter that the Ch’in has not a thing of their own of which they can be proud, but everything good and precious is a product of some foreign land. In fact, many of the articles mentioned in his letter are not those produced in the interior of China, but those of foreign countries. Among them, the most important are “the Gems of Sui and Ho 隨和寶” and “the Yeh-kuang-pi 夜光璧”, which will be discussed independently later. Here the other treasures mentioned in Li Ssü’s letter will be explained briefly.

Jade from K’un-shan 崑山玉: Mt. K’un-lun is noted for producing jade (nephrite). As the Ch’in people originally came from the area which include Shan-hsi and K’an-su Provinces, they held a position of strategic importance on the route of jade-trade between China and East Turkistan. Among the nations of the Chan-kuo period, they were most favored in acquiring nephritic treasures.

Pearls of Ming-yüeh 明月珠: Ming-yüeh-chu are pearls produced in the southern seas, and if compared with those produced in the fresh water inside China, they are bigger in size and of a superior quality. Since the ancient times, pearls are produced mainly from the southern seas such as the Indian Ocean, the Gulf of Persia, the Red Sea, and so on. In the Han period, pearls produced in the Red Sea were imported through the eastern territory of the Roman Empire; and those produced in Japan must have been brought over by the hands of Wo-jên 倭人 (Japanese). After the Chan-kuo period, as the trading across the southern seas prospered, pearls of superior quality were shipped to China from the nations in South-east Asia. The Chapter of Ch’u-ts’è, Bk. 3, 楚策三, in the *Chan-kuo-ts’è* tells us of a boastful talk of the King of Ch’u 楚王 to Chang I 張儀 as follows: “Gold, pearls, rhinoceros-horn and ivory are produced in Ch’u (Hu-nan 湖南 and Hu-pei 湖北).” Isn’t it possible to interpret this story to suggest that pearls, along with rhinoceros-horn and ivory, were imported in abun-

dance into Ch'u from the countries in the southern seas?

Horses of Hsien-li 織離馬: Like K'uai-ti 馱駝, it is probably the name of horses. As for K'uai-ti, Professor Namio Egami made an elaborate study.<sup>(4)</sup> According to his study, K'uan-ti, was originally horses of an Aryan species, which were, through the tribes of the western regions such as Yüeh-shih 月氏 and Wu-sun 烏孫, brought to Hsiung-nu 匈奴 (the Huns in Mongolia) and then by their hands were imported and bred in some localities in China. The Chapter of Ch'üan-hsün 權勳篇 in the *Lü-shih-ch'un-ch'iu* mentions as one of the species of excellent horses, *ch'êng* 乘 (four horses as a unit for drawing a chariot) from Ch'ü 屈. Ch'ü is a district located in the present Shan-hsi Province 山西省, and the horses of Ch'ü might be the same as the so-called excellent horses of Chi-pei 冀北, improved by cross-breeding with the Aryan species.

Banners of Ts'ui-fêng 翠鳳: Ts'ui 翠 means a *fei-ts'ui* 翡翠 bird, whose beautiful feathers were imported to China as a special product from Annam 安南 and valued as an important material for arts and crafts. The banners were probably one decorated with the feathers of a *fei-ts'ui* bird or a peacock.

Drums of Ling-t'o 靈鼉: T'o 鼉 means crocodile. Crocodile skin, too, was a special product of Annam, imported to China as a valuable article since ancient times. The fact of covering drum-heads with crocodile skin is seen in ancient Chinese documents. In the Sumitomo Collection, Osaka, there is a bronze ware copying the shape of a drum covered with crocodile skin.<sup>(5)</sup> From this we can tell how a Ling-t'o drum actually was.

As to the rest, the sword of T'ai-a 太阿 is the name of an iron sword produced in Ch'u 楚. During the Chan-kuo period, copper weapons were replaced by iron weapons. The iron swords from Ch'u were well-known especially for their sharpness. Beauties from Chêng-wei 鄭衛, copper and tin from Chiang-nan 江南, and paints from Hsi-shu 西蜀 (Sü-ch'uan 四川) were articles produced within China. As they need no special explanation, they will not be discussed here.

(4)

The Gems of Sui and Ho 隨和寶, referred to in Li Ssü's letter addressed to the Emperor, were Sui-hou-chu 隨侯珠 and Ho-shih-pi 和氏璧, the few unrivaled treasures loudly praised in the Chan-kuo period and the Ch'in and Han periods. The so-called Yeh-kuang-pi 夜光璧 was too the object of desire among the wealthy people in those days. The present writer once wrote an article entitled, "The Yeh-kuang-pi, a Study on Chinese

(4) Namio Egami: *Yürashia Kodai Hoppô Bunka (Ancient Culture of Northern Eurasia)*, ユウラシア古代北方文化 (Tokyo, 1948), p. 180 f.

(5) Cf. *Sen-oku Sei-shô, Iki-bu* 泉屋清賞彝器部 The Collection of Old Bronze, (Kyoto, 1921).

Glass Discs of the Han and Pre-Han Dynasties".<sup>(6)</sup> The present paper is to supplement the points which were not fully discussed there.

As to the Gem of Sui-hou, the *Sou-shên-chi* 搜神記, Bk. 20, has the following story:

"When the Lord of Sui went out, he saw a gigantic serpent wounded and cut in two pieces. Being confident of the uncommon nature of the serpent, he sent a man to heal it with medicine. . . . . After more than a year, the serpent, holding a brilliant gem in the mouth, gave the gem in return for his kindness. The gem was more than one *ts'un* 寸 in diameter, snow-white in color and emitted light at night, as bright as moon light and brilliant enough to light a room. For these reasons, it was called Sui-hou-chu 隨侯珠 (Lord Sui's Gem), Ling-shê-chu 靈蛇珠 (Miracle Serpent Gem), or Ming-yüeh-chu 明月珠 (Bright Moon Gem)."

Again, the Chapter of Shuo-shan-hsün 說山訓 in the *Huai-nan-tzũ* 淮南子 reads:

"The Gem owned by Ho-shih 和氏 and the Gem owned by the Lord of Sui 隨侯 came out of the essence of a mountain pool."

According to this book, Sui-hou-chu is a pearl just as Ming-yüeh-chu is a pearl. If a note by Kao Yu 高誘 of the Later Han Dynasty on the *Huai-nan-tzũ* is acceptable, Sui-hou is a lord who lived in the Han-chung area 漢中 in the Ch'un-ch'iu 春秋 period. The Chapter of Shuai-hsing 率性篇 in the *Lun-hêng* 論衡 by Wang Ch'ung 王充 of the Later Han period offers a different story on the Gem of Sui-hou. He asserts that Sui-hou was the name of a uncommon person 道人 who was thoroughly acquainted with the ways of divine beings and who could administer wonderful drugs.

"He was able to melt five minerals into gems of five colors which were not inferior in brightness when compared with genuine gems. . . . Sui-hou created gems by compounding this and that. The gems thus made were as bright as genuine gems because he had mastered the secrets of the Tao and worked out with skillful and delicate workmanship."

In these, Sui-hou was taken to mean a lord of Sui because the Chinese character *hou* 侯 was there, and because of the character *chu* 珠 this gem was taken as a pearl. It goes without saying that these are only some cases of forced interpretation on basis of the Chinese characters so commonly observed among ancient Chinese writers. It is noteworthy that the *Sou-shên-chi* describes Sui-hou-chu by the word *yeh-kuang* 夜光 (night-light), especially in connection

(6) Y. Harada: "The Yeh-kuang-pi (夜光璧), a Study on Chinese Glass Discs of the Han and Pre-Han Dynasties", *Kôkogaku Zasshi* (The Journal of the Archaeological Society, Tokyo), Vol. XXVI, No. 7 (July 1936), pp. 385-394.

with Yeh-kuang-pi 夜光璧 which will be discussed in the following. The description in the *Lun-hêng* 論衡 that Sui-hou-chu was made by melting and compounding minerals leads us to think that the gem was made of glass. This theory may be endorsed by the recent discovery of what we Japanese call "tombo-dama" (dragonfly gems), namely inlaid glass beads, from the Han 韓 tombs of the Chan-kuo period in Chin-ts'un 金村, Lo-yang County 洛陽縣 in Ho-nan Province 河南省,<sup>(7)</sup> from the Wei 魏 remains in Hui County 輝縣 in Ho-nan Province 河南省,<sup>(8)</sup> and from the Chan-kuo tombs in the Ch'u 楚 remains found in Chang-sha City 長沙市 in Hu-nan Province 湖南省.<sup>(9)</sup> (See Plates 21-22). As the present writer discussed in his previous article, it is not clear whether the account that states that the Lord of Sui created the gem(s) of five colors 五色玉 out of the minerals of five colors actually means the gem containing five colors scattered in a single bead like a *tombo-dama* or the five beads each containing one of five colors. At any rate, it is a fact that the glass beads found from the remains of the Chan-kuo period in China are mostly of a kind of *tombo-dama*. Although this is a subject to be investigated in the future, the present writer would like to present here a somewhat bold hypothesis about the name of Sui-hou.

In those days, the center of production of glass wares was Syria. The Seleucid Dynasty, having its headquarters in this region, occupied Mesopotamia and Iran, and extended its power over the present-day Afghanistan and Pakistan. As glass products were one of its principal things for export, it is possible to suppose that the glass wares proceeded eastward to Balkh in Afghanistan, crossing the Pamirs and, through East Turkistan finally reached China by means of the Jade Road. If this presumption should be accepted, it is not possible that the word Sui-hou 隨侯 could be taken as an imperfect transliteration of Seleukos or Seleukia? After the unification by the Ch'in Dynasty, the sound Ch'in was known in the West as Sin to mean China and as Sinai to mean the Chinese. If we take this fact in mind, the presumption of the present writer about Sui-hou could not be utterly an absurd story. Of course, he is anxious to get valuable suggestions from the readers.

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Let us now examine the Gem-ring, *pi* 璧, of Ho-shih (Pien-ho-shih 卞和氏) which was valued as highly as the Gem of Sui-hou. The Chapter

(7) W. Charles White: *Tombs of Old Lo-yang*, (Shanghai, 1934).

(8) See Chung-kuo K'o-hsiao-yüan, K'ao-ku Yen-chiu-so 中國科學院考古研究所 ed.: *Hui-hsien Fa-chüeh Pao-hao* 輝縣發掘報告 (Report on the excavation in Hui County), (Peking, 1956).

(9) See Chung-kuo K'o-hsiao-yüan, K'ao-ku Yen-chiu-so, ed.: *Chang-sha Fa-chüeh Pao-hao* 長沙發掘報告 (Report on the excavation in Chang-sha), (Peking, 1957).

of Ho-shih 和氏篇, in the *Han-fei-tzū*, has the following story on this gem-ring:

“Ho-shih, man of Ch’u 楚, discovered a *yü-p’o* 玉璞 (raw-gem) in the mountains of Ch’u and offered it to King Li 勵王 of Ch’u. When the gem worker examined and declared that it was a mere stone, the king punished Ho-shih by cutting off his left leg. Undaunted Ho-shih offered it to King Wu 武王 when the latter succeeded King Li. When it was declared again as an ordinary stone, Ho-shih’s right leg was cut off. Holding the raw-gem in his arms, he kept crying for three days and nights. King Wên 文王, who succeeded King Wu, heard of this story. The king got the raw-gem and out of it he obtained an excellent gem-ring, *pi* 璞. This is the so-called Ho-shih-pi.”

According to this story, it seems that Ho-shih-pi was the name for one particular gem-ring 玉璧. However, since the Chao-ts’ê, Bk. 1, 趙策一, of the *Chan-kuo-ts’ê* 戰國策 mentions Ho-shih-pi among the list of the treasures presented to Su Ch’in 蘇秦 by a certain person, and since Ho-shih-pi is mentioned in several parts of the documents of the Chan-kuo period and of the early Han period, it seems more probable to take that Ho-shih-pi was not the exclusive name for one particular famous ring.

The mountains in Ch’u produce no nephrite. Thus, if the story in the *Han-fei-tzū* holds true, Ho-shih-pi should be something made of some raw stone other than nephrite. In recent years, a number of gem-rings made of a material somewhat like talc have been discovered from the group of tombs in Chang-sha City in Hu-nan Province, which are considered to be the Ch’u remains.<sup>(10)</sup> It is difficult to take them as *ming-ch’i* 明器, or imitations manufactured as tomb-wares to be buried with the dead. In the previous article,<sup>(11)</sup> the present writer agreed with Dr. Chang Hung-chiao 章鴻釗, author of the *Shih-ya* 石雅, to interpret Ho-shih-pi as one made of turquoise, without having any definite evidence to support. According to the Ch’u-ts’ê, Bk. 1, 楚策一, of the *Chan-kuo-ts’ê*, among the offerings made by the King of Ch’u to the Ch’in Court through Chang I 張儀, *hsi* 犀 (rhinoceros) of Chi-hsieh 鷄駭 and Yeh-kuang-pi 夜光璧 were mentioned. As Chi-hsieh is a transliteration of the Sanskrit word “kharga” meaning rhinoceros,<sup>(12)</sup> it suggests that rhinoceros-horn of India might have been introduced from the southern sea areas into the Country of Ch’u at that period. What is more, it is probable that Yeh-kuang-pi which was mentioned together with Chi-hsieh could be also an imported article and no other than Ho-shih-pi itself with its strange legend. As the view of the present

(10) *Ibid.*

(11) See Y. Harada: “The Yeh-kuang-pi”, *op. cit.*

(12) See Toyohachi Fujita: “History of Stone-inscription *k’o-shih* 刻石 in China, in *Tōzai Kōshōshi no Kenkyū, Saiiki-hen*, Part on the Western Regions, (Tokyo, 1933).



writer on Yeh-kuang-pi was in the previous paper, it will not be repeated here in detail. In his *Yü-lieh-fu* 羽獵賦, Yang Hsing 揚雄 in the beginning of the Later Han period wrote, "Liu-li of Yeh-kuang 夜光流離". The word Liu-li in the Han period exclusively meant "glass" and glass discs were actually found from the remains of the Chan-kuo period and of the Han period. (Plates 19–20). It leaves almost no doubt that Yeh-kuang-pi was a glass disc. The rulers of the Chan-kuo period and the Emperors of the Ch'in and Han dynasties, having collected all the beautiful gem-rings in their own land, began to seek after the glass discs from foreign countries just to satisfy their desire for possessing curious treasures. Liu-li 流離, 琉璃 is an abbreviation of Pi-liu-li 璧流離 or Pi-liu 璧珣. Pi-liu-li, again, is probably a transliteration of the Greek word "berlos", or the Sanskrit "vaiḍūrya" (fei-liu-li 吠琉璃) and originally was the name for a particular precious stone. But when the term Liu-li appears in Chinese documents, it is almost certain to mean glass products exclusively. The *Ti-li-chih* 地理志 of the *Ch'ien-han-shu* 前漢書 assigns Chi-pin 罽賓 (the present-day Pakistan) as the center of production of Pi-liu-li, while the *Wei-lüeh* 魏略 gives Ta-ch'in 大秦 (the Roman Orient) as its home-land. The sea-coast from Syria, on the east end of the Mediterranean Sea, to Egypt was known as the place of origin for glass products. It goes without saying that their production began under the New Dynasties in Egypt and achieved a remarkable development under the Greek and Roman rule. As the case of Sui-hou-chu tells us, the influence of the Seleucid Dynasty reached as far as Afghanistan and the north-western part of India. The glass discs, which were so admired by the ancient Chinese, were manufactured around those areas and then through the hands of several intermediating peoples were brought into China by way of the Jade Road in East Turkistan. The Hsiang-jui-t'u 祥瑞圖 in the lithic shrine of the Wu Family 武氏祠石室 in Chia-hsiang County 嘉祥縣, Shan-tung Province 山東省, (2nd century A.D.), gives a picture of a gem-ring *pi* 璧 with a title, "Pi-liu-li 璧流離 will be obtained when the ruler is willing to admit himself in the wrong". This shows the fact that glass, wrought upon in a disc form, was brought to China from a distant foreign country. The use of such Chinese characters as Pi-liu-li 璧流離 or Pi-liu 璧珣 to mean glass products from the West may also suggest that glass was mostly wrought upon in a disc or ring form, *pi* 璧. It may be added in this connection that the Gem of Ch'ui-chi 垂棘 (Sui kyok in Japanese pronunciation) may be a glass disc just as Yeh-kuang-pi was and it might be another imperfect transliteration of Seleukos just like Sui-hou-chu.

If we take the Gem of Ho-shih to be a glass disc like Yeh-kuang-pi, then there should be questioned what route they took in reaching the Country of Ch'u. As stated above, nephrite is not found in the mountains of Hu-nan 湖南 or Hu-pei 湖北 areas and no proper materials could be

found there to make a gem-disc. Thus, the history of the Gem of Ho-shih as told in the *Han-fei-tzũ*, like that of Sui-hou-chu, may be regarded as another fictionary invention. The possibility of Pi-liu-li, namely the glass-disc, reaching China from the direction of East Turkistan has already been discussed. There is an equal possibility of its introduction to China from the southern seas. The *Ti-li-chih* 地理志 of the *Ch'ien-han-shu* 前漢書 has the following entry concerning a country called Huang-chih-kuo 黃支國:

“The province is vast in area, large in population, and has many curious articles. Since the time of King Wu 武王, those are brought to China as articles for presentation. There is a master of interpretation who belongs to the class of Huang-mên 黃門. He sails over the seas together with those who wish to follow him. They get Ming-yüeh-chu, Pi-liu-li, curious stones, and other strange articles and pay gold and colored silk (tsa-tsêng 雜繒) in return. In every country of their visit, they are supplied with food and are treated as friends. They make profits out of trading, being on board foreign ship.”

The *Ti-li-chih* records the route to reach Huang-chi-kuo. According to this record, it is a country lying a long distance from Hai-nan Island 海南島 and the Chinese being aboard ships owned by foreign merchants reach this country finally after visits to many other countries. The location of Huang-chih-kuo is not clear. Let us follow Dr. Toyohachi Fujita, for the moment, who locates this country around the southern end of India.<sup>(13)</sup> Even as early as the Chan-kuo period, in a southern province of China like the Country of Ch'u, there were several articles introduced across the southern seas. Chuang-tzũ 莊子 who came from the Country of Ch'u has in the *Hsiao-yao-yu-p'ien* 逍遙遊篇 a description of a gigantic bird, *ta-p'êng* 大鵬, migrating from the northern nebula to the southern nebula as follows: “Its wings like clouds dropping down from the heaven flap out gales and, while whirling, it ascends as high as 90,000 *li* 里.” It is understood to be a story made out of a hearsay of tornadoes on the Indian Ocean. Probably Chuang-tzũ had some information on commodities of the southern sea areas and on the state of things in some foreign countries. If the circumstances were somewhat like this, it might be possible for the so-called Ho-shih-pi to be brought to China crossing the southern seas, although it does not agree with the legend it has.

In conclusion, it can be supposed that even before the Han period there was the Jade Road, identical with the Silk Road, and by this route the silk of *sericae* and the glass-disc of Yeh-kuang were traded. At the

(13) T. Fujita: “Records of Communication across the South-west Seas during the Former Han Dynasty”, in *Tôzai Kôshôshi no Kenkyû*, (*Study of the History of East-and-West Interrelations*), Part on the Southern Seas 東西文化交渉史の研究 南海篇, (Tokyo, 1932).

same time, bartering of silk for glass-disc by means of the route in the southern seas was practised. The Hellenistic enthusiasm of the Seleucid Dynasty and of the Ptolemaic Dynasty in the West and, on the other hand in the East, the curiosity of the Chinese rulers of the Chan-kuo period and the Ch'in and Han dynasties, who were anxious to get foreign things, both incidentally contributed to the cultural exchange between East and West.

## THE PLATE

- Pl. 1. A lion-head, preserved in the Shōsō-in Treasury.
- Pl. 2–Pl. 3. Masks of juvenile lion-trainers, the Shōsō-in Treasury.
- Pl. 4. Picture of a lion-trainer on a silver utensil, the Shōsō-in Treasury.
- Pl. 5. Picture of a lion-trainer on twill fabrics, the Shōsō-in Treasury.
- Pl. 6. A lion and a boy drawn on a wooden-box, the Hōryū-ji Temple.
- Pl. 7. Mask of Konron (Kun-lun), the Shōsō-in Treasury.
- Pl. 8. Mask of Gojo (Wu-nü), the Shōsō-in Treasury.
- Pl. 9. Mask of Rikishi (Li-shih), the Shōsō-in Treasury.
- Pl. 10. Mask of Karura (Chia-lou-lo, Garuḍa), the Shōsō-in Treasury.
- Pl. 11. Mask of Baramon (P'o-lo-mên, Brāhmaṇa), the Shōsō-in Treasury.
- Pl. 12–Pl. 13. Painted Reliquaries of Kucha.
- Pl. 14. A wooden mask of Kucha.
- Pl. 15. Mask of Suiko-ō (Tsui-hu-wang, Intoxicated alien king), the Shōsō-in Treasury.
- Pl. 16. A Greek wooden mask.
- Pl. 17. Picture of a Greek masque.
- Pl. 18. A jade ring, from Chin Village, Lo-yang County, Ho-nan Province, China.
- Pl. 19. A glass ring, from Wu-li-pei, Ch'ang-sha City, Hu-nan Province, China.
- Pl. 20. A glass ring, from Chin Village, Lo-yang County, Ho-nan Province, China.
- Pl. 21–Pl. 22. Inlaid glass beads, from Chin Village, Lo-yang County.



Pl. 1



Pl. 2



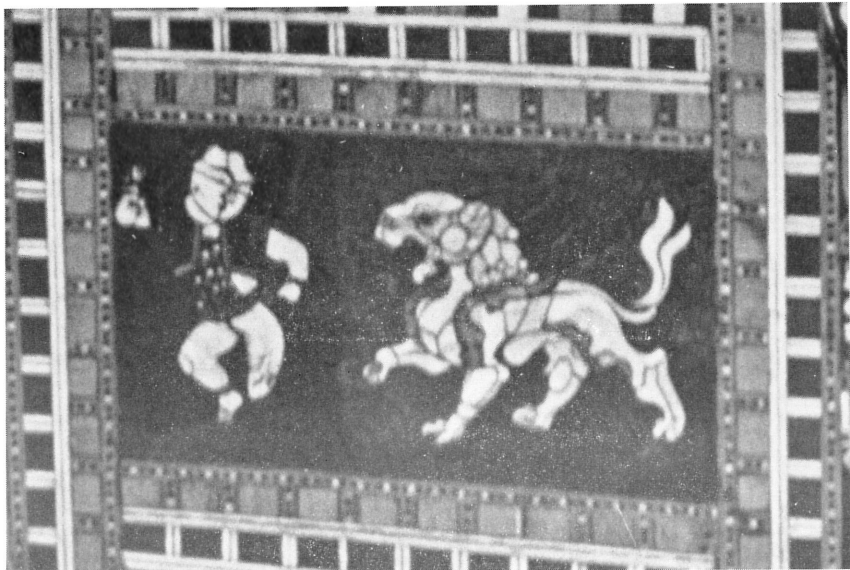
Pl. 3



Pl. 4



Pl. 5



Pl. 6



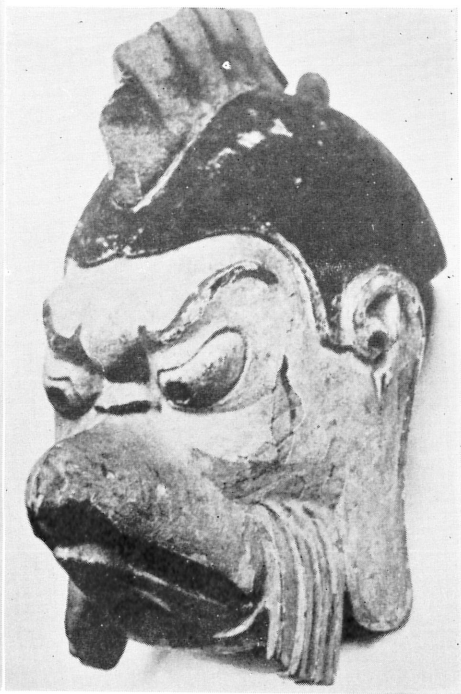
Pl. 7



Pl. 8



Pl. 9



Pl. 10



Pl. 11





Pl. 12



Pl. 13



Pl. 14



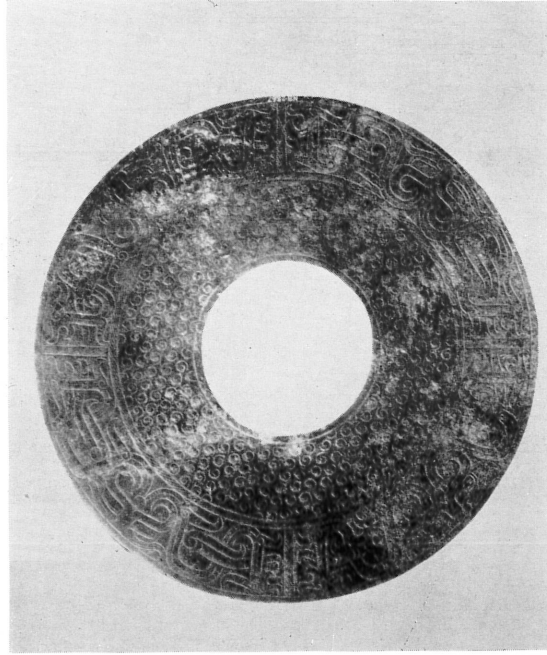
Pl. 16



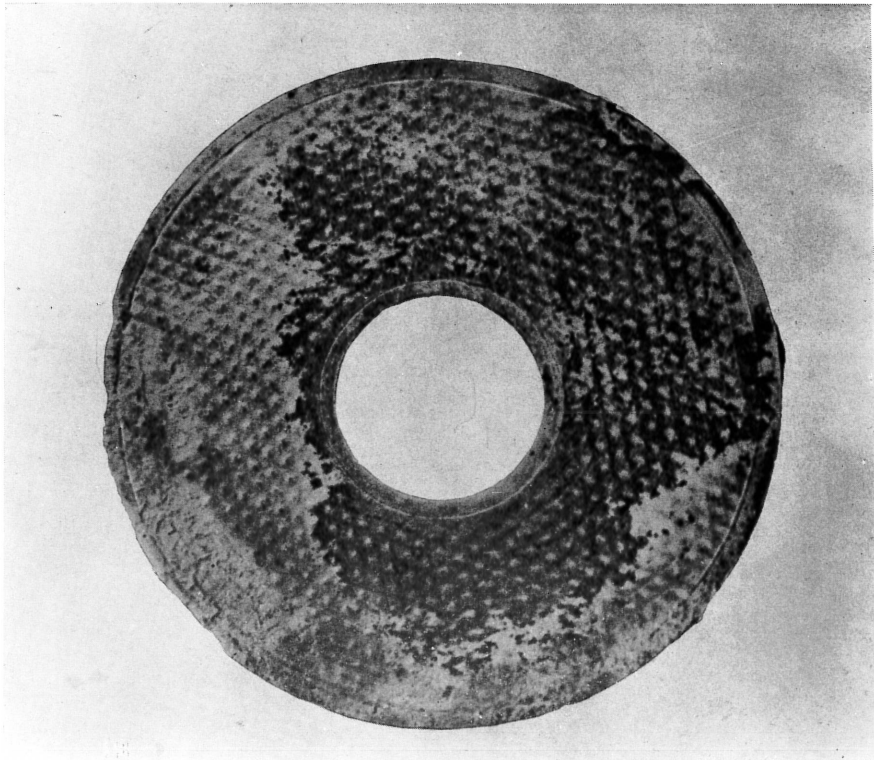
Pl. 15



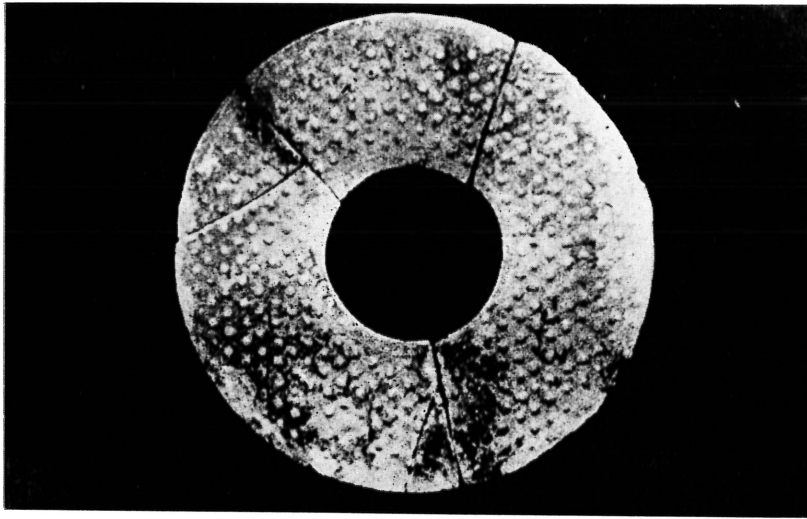
Pl. 17



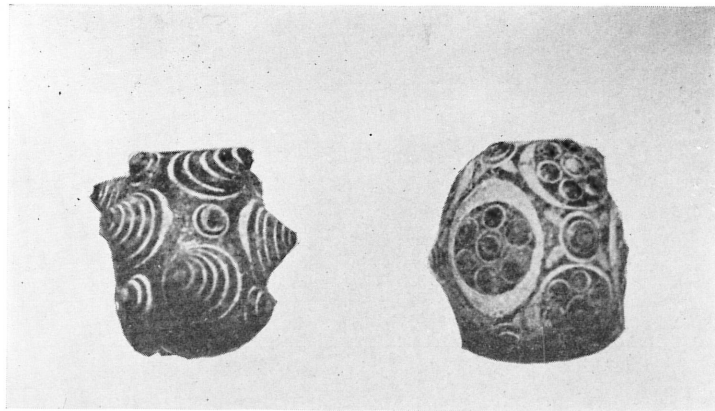
Pl. 18



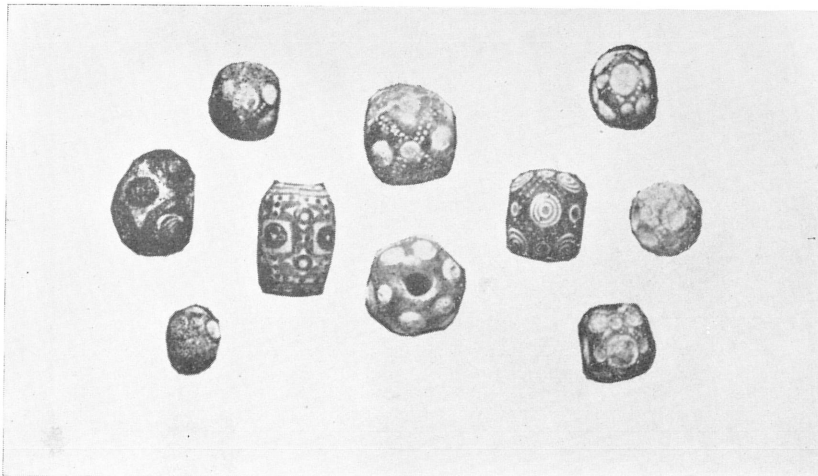
Pl. 19



Pl. 20



Pl. 21



Pl. 22