

*l'Époque Mongole*, this latter is, by permission, here reproduced.) The Chinese and Mongol inscriptions have been translated by M. Ed. Chavannes; the Tibetan by M. Sylvain Lévi (*Jour. Asiat.*, Sept.-Oct. 1894, pp. 354-373); the Uíghúr, by Prof. W. Radloff (*Ibid.* Nov.-Dec. 1894, pp. 546, 550); the Mongol by Prof. G. Huth. (*Ibid.* Mars-Avril 1895, pp. 351-360.) The sixth language was supposed by A. Wylie (*J. R. A. S.* vol. xvii. p. 331, and N.S., vol. v. p. 14) to be Neuchih, Niuché, Niuchen or Juchen. M. Devéria has shown that the inscription is written in *Si Hia*, or the language of Tangut, and gave a facsimile of a stone stèle (*pei*) in this language kept in the great Monastery of the Clouds (Ta Yun Ssü) at Liangchau in Kansuh, together with a translation of the Chinese text, engraved on the reverse side of the slab. M. Devéria thinks that this writing was borrowed by the Kings of Tangut from the one derived in 920 by the Khitans from the Chinese. (*Stèle Si-Hia de Leang-tcheou*. . . . *J. As.*, 1898; *L'écriture du royaumes de Si-Hia cu Tangout*, par M. Devéria. . . . Ext. des Mém. . . . présentés à l'Ac. des. Ins. et B. Let. 1ère Sér. XI., 1898.) Dr. S. W. Bushell in two papers (*Inscriptions in the Juchen and Allied Scripts, Actes du XI. Congrès des Orientalistes*, Paris, 1897, 2nd. sect., pp. 11, 35, and the *Hsi Hsia Dynasty of Tangut, their Money and their peculiar Script*, *J. China Br. R. A. S.*, xxx. N.S. No. 2, pp. 142, 160) has also made a special study of the same subject. The Si Hia writing was adopted by Yuan Ho in 1036, on which occasion he changed the title of his reign to Ta Ch'ing, *i.e.* "Great Good Fortune." Unfortunately, both the late M. Devéria and Dr. S. W. Bushell have deciphered but few of the Si Hia characters.—H. C.]

The orders of the Great Kaan are stated to have been published habitually in six languages, viz., Mongol, Uíghúr, Arabic, Persian, Tangutan (Si-Hia), and Chinese.—H. Y. and H. C.

Gházán Khan of Persia is said to have understood Mongol, Arabic, Persian, something of Kashmiri, of Tibetan, of Chinese, and a little of the *Frank* tongue (probably French).

The annals of the Ming Dynasty, which succeeded the Mongols in China, mention the establishment in the 11th moon of the 5th year Yong-lo (1407) of the *Sse yi kwan*, a linguistic office for diplomatic purposes. The languages to be studied were Niuché, Mongol, Tibetan, Sanskrit, Bokharan (Persian?) Uíghúr, Burmese, and Siamese. To these were added by the Manchu Dynasty two languages called *Papeh* and *Pehyih*, both dialects of the S.W. frontier. (See *infra*, Bk. II. ch. lvi.-lvii., and notes.) Since 1382, however, official interpreters had to translate Mongol texts; they were selected among the Academicians, and their service (which was independent of the *Sse yi kwan* when this was created) was under the control of the *Han-lin-yuen*. There may have been similar institutions under the Yuen, but we have no proof of it. At all events, such an office could not then be called *Sse yi kwan* (*Sse yi*, Barbarians from four sides); Niuché (Niuchen) was taught in Yong-lo's office, but not Manchu. The *Sse yi kwan* must not be confounded with the *Hui t'ong kwan*, the office for the reception of tributary envoys, to which it was annexed in 1748. (*Gaubil*, p. 148; *Gold. Horde*, 184; *Ilchan*. II. 147; *Lockhart* in *J. R. G. S.* XXXVI. 152; *Koepfen*, II. 99; G. Devéria, *Hist. du Collège des Interprètes de Peking* in *Mélanges Charles de Harlez*, pp. 94-102; MS. Note of Prof. A. Vissière; *The Tangut Script in the Nan-K'ou Pass*, by Dr. S. W. Bushell, *China Review*, xxiv. II. pp. 65-68.)—H. Y. and H. C.

Pauthier supposes Mark's four acquisitions to have been *Báshpah-Mongol*, *Arabic*, *Uíghúr*, and *Chinese*. I entirely reject the Chinese. Sir H. Yule adds: "We shall see no reason to believe that he knew either language or character" [Chinese]. The blunders Polo made in saying that the name of the city, Suju, signifies in our tongue "Earth" and Kinsay "Heaven" show he did not know the Chinese characters, but we read in Bk. II. ch. lxxviii.: "And Messer Marco Polo himself, of whom this Book speaks, did govern this city (Yanju) for three full years, by the order of the Great Kaan." It seems to me [H.C.] hardly possible that Marco could have for three years been governor of so important and so Chinese a city as Yangchau, in the