

embraces in himself the virtues of former generations. Using the same currency¹⁶ (*or* literature), all acknowledge his supreme rule. If his sacred merit be not recorded in history, then it is vain to exalt the great (*or* his greatness); if it be not to illumine the world, why then shine so brilliantly his mighty deeds?¹⁷

Hiuen Tsiang, wherever he bent his steps, has described the character of each country. Although he has not examined the country or distinguished the customs (*in every case*), he has shown himself trustworthy.¹⁸ With respect to the emperor who transcends the five and surpasses the three, we read how all creatures enjoy his benefits, and all who can declare it utter his praises. From the royal city throughout the (*five*) Indies, men who inhabit the savage wilds, those whose customs are diverse from ours, through the most remote lands, all have received the royal calendar, all have accepted the imperial instructions; alike they praise his warlike merit and sing of his exalted virtues and his true grace of utterance. This is the first thing to be declared. In searching through previous annals no such thing has been seen or heard of. In all the records of biography no such an account has been found. It was necessary first to declare the benefits arising from the imperial rule: now we proceed to narrate facts, which have been gathered either by report or sight, as follows:—

This Sahalôka¹⁹ (Soh-ho) world is the three-thousand-

¹⁶ The symbol *wan* probably refers to the literature used alike by all the subjects of the Great T'ang. It can hardly mean that they all spoke the same language.

¹⁷ This at least appears to be the meaning of the passage. Julien translates as follows: "Si les effets merveilleux de cette administration sublime n'étaient point consignés dans l'histoire, comment pourrait-on célébrer dignement les grandes vues (de l'empereur)? Si on ne les publiait par avec éclat, comment pour-

rait-on mettre en lumière un règne aussi florissant?"

¹⁸ I do not like this translation; I should prefer to suppose Chang Yueh's meaning to be that Hiuen Tsiang wherever he went exalted the name of China (*Fung t'u*; *Fung* being the name of Fuh-hi), and that he left this impression respecting the emperor who transcends the five and excels the three, &c.

¹⁹ The Soh-ho (*or* So-ho) world is thus defined by Jin-Ch'au (*Fü-kiai-lit-t'u*, part i. fol. 2): "The region