

INSCRIPTION OF THE NESTORIAN MONUMENT.

TRANSLATED BY A. WYLIE.

Tablet Eulogizing the Propagation of the Illustrious Religion in China, With a Preface; Composed by King-Tsing, A Priest of the Syrian Church.

BEHOLD the unchangeably true and invisible, who existed through all eternity without origin; the far-seeing perfect intelligence, whose mysterious existence is everlasting; operating on primordial substance he created the universe, being more excellent than all holy intelligences, inasmuch as he is the source of all that is honorable. This is our eternal true lord God, triune and mysterious in substance. He appointed the cross as the means for determining the four cardinal points, he moved the original spirit, and produced the two principles of nature; the sombre void was changed, and heaven and earth were opened out; the sun and moon revolved, and day and night commenced; having perfected all inferior objects, he then made the first man; upon him he bestowed an excellent disposition, giving him in charge the government of all created beings; man, acting out the original principles of his nature, was pure and unostentatious; his unsullied and expansive mind was free from the least inordinate desire; until Satan introduced the seeds of falsehood, to deteriorate his purity of principle; the opening thus commenced in his virtue gradually enlarged, and by this crevice in his nature was obscured and rendered vicious; hence three hundred and sixty-five sects followed each other in continuous track, inventing every species of doctrinal complexity; while some pointed to material objects as the source of their faith, others reduced all to vacancy, even to the annihilation of the two primeval principles; some sought to call down blessings by prayers and supplications, while others by an assumption of excellence held themselves up as superior to their fellows; their

intellects and thoughts continually wavering, their minds and affections incessantly on the move, they never obtained their vast desires, but being exhausted and distressed they revolved in their own heated atmosphere; till by an accumulation of obscurity they lost their path, and after long groping in darkness they were unable to return. Thereupon, our Trinity being divided in nature, the illustrious and honorable Messiah, veiling his true dignity, appeared in the world as a man; angelic powers promulgated the glad tidings, a virgin gave birth to the Holy One in Syria; a bright star announced the felicitous event, and Persians¹ observing the splendor came to present tribute; the ancient dispensation, as declared by the twenty-four holy men,² was then fulfilled, and he laid down great principles for the government of families and kingdoms; he established the new religion of the silent operation of the pure spirit of the Triune; he rendered virtue subservient to direct faith; he fixed the extent of the eight boundaries,³ thus completing the truth and freeing it from dross; he opened the gate of the three constant principles,⁴ introducing life and destroying death; he suspended the bright sun to invade the chambers of darkness, and the falsehoods of the devil were thereupon defeated; he set in motion the vessel of mercy by which to ascend to the bright mansions, whereupon rational beings were then released, having thus completed the manifestation of his power, in clear day he ascended to his true station. Twenty-seven sacred books⁵ have been left, which disseminate intelligence by unfolding the original transforming principles. By the rule for admission, it is the custom to apply the water of baptism, to wash away all superficial show and to cleanse and purify the neophytes. As a seal, they hold the cross, whose influence is reflected in every direction, uniting all without distinction. As they strike the wood, the fame of their benevolence is diffused abroad; worshiping toward the east, they hasten on the way to life and glory; they preserve the beard to symbolize their outward actions, they shave the crown to

¹ *Po-sz'*, "Persians." This name was well known to the Chinese at that time, being the designation of an extensive sect then located in the Empire, and the name of a nation with which they had held commercial and political intercourse for several centuries. The statement here is in admirable harmony with the general tradition of the early Church, that the Magi or wise men mentioned in Matthew's Gospel were no other than philosophers of the Parsee sect.

² The "holy men" denote the writers of the books of the Old Testament.

³ The "eight boundaries" are inexplicable; some refer them to the beatitudes.

⁴ The "three constant principles" may perhaps mean faith, hope, and charity.

⁵ Exactly the number we have in the New Testament.

indicate the absence of inward affections; they do not keep slaves, but put noble and mean all on an equality; they do not amass wealth, but cast all their property into the common stock; they fast, in order to perfect themselves by self-inspection; they submit to restraints, in order to strengthen themselves by silent watchfulness; seven times a day they have worship and praise for the benefit of the living and the dead; once in seven days they sacrifice, to cleanse the heart and return to purity.

It is difficult to find a name to express the excellence of the true and unchangeable doctrine; but as its meritorious operations are manifestly displayed, by accommodation it is named the Illustrious Religion. Now without holy men, principles cannot become expanded; without principles, holy men cannot become magnified; but with holy men and right principles, united as the two parts of a signet, the world becomes civilized and enlightened.

In the time of the accomplished Emperor Taitsung, the illustrious and magnificent founder of the dynasty, among the enlightened and holy men who arrived was the Most-virtuous Olopun, from the country of Syria. Observing the azure clouds, he bore the true sacred books; beholding the direction of the winds, he braved difficulties and dangers. In the year A. D. 635 he arrived at Chang-an; the Emperor sent his Prime Minister, Duke Fang Hiu-en-ling; who, carrying the official staff to the west border, conducted his guest into the interior; the sacred books were translated in the imperial library, the sovereign investigated the subject in his private apartments; when becoming deeply impressed with the rectitude and truth of the religion, he gave special orders for its dissemination. In the seventh month of the year A. D. 638 the following imperial proclamation was issued:

“Right principles have no invariable name, holy men have no invariable station; instruction is established in accordance with the locality, with the object of benefiting the people at large. The Greatly-virtuous Olopun, of the kingdom of Syria, has brought his sacred books and images from that distant part, and has presented them at our chief capital. Having examined the principles of this religion, we find them to be purely excellent and natural; investigating its originating source, we find it has taken its rise from the establishment of important truths; its ritual is free from perplexing expressions, its principles will survive when the framework is forgot; it is beneficial to all creatures; it is advantageous to mankind. Let it be published throughout the Empire, and let the proper authority build a Syrian church in the capital in the I-ning May, which shall

be governed by twenty-one priests. When the virtue of the Chau dynasty declined, the rider on the azure ox ascended to the west; the principles of the great Tang becoming resplendent, the Illustrious breezes have come to fan the East."

Orders were then issued to the authorities to have a true portrait of the Emperór taken; when it was transferred to the wall of the church, the dazzling splendor of the celestial visage irradiated the Illustrious portals. The sacred traces emitted a felicitous influence, and shed a perpetual splendor over the holy precincts. According to the Illustrated Memoir of the Western Regions, and the historical books of the Han and Wei dynasties, the kingdom of Syria reaches south to the Coral Sea; on the north it joins the Gem Mountains; on the west it extends toward the borders of the immortals and the flowery forests; on the east it lies open to the violent winds and tideless waters. The country produces fire-proof cloth, life-restoring incense, bright moon-pearls, and night-lustre gems. Brigands and robbers are unknown, but the people enjoy happiness and peace. None but Illustrious laws prevail; none but the virtuous are raised to sovereign power. The land is broad and ample, and its literary productions are perspicuous and clear.

The Emperor Kautsung respectfully succeeded his ancestor, and was still more beneficent toward the institution of truth. In every province he caused Illustrious churches to be erected, and ratified the honor conferred upon Olopun, making him the great conservator of doctrine for the preservation of the State. While this doctrine pervaded every channel, the State became enriched and tranquility abounded. Every city was full of churches, and the royal family enjoyed lustre and happiness. In the year A. D. 699 the Buddhists, gaining power, raised their voices in the eastern metropolis;^o in the year A. D. 713, some low fellows excited ridicule and spread slanders in the western capital. At that time there was the chief priest Lohan, the Greatly-virtuous Kie-leih, and others of noble estate from the golden regions, lofty-minded priests, having abandoned all worldly interests; who unitedly maintained the grand principles and preserved them entire to the end.

The high-principled Emperor Hiuentung caused the Prince of Ning and others, five princes in all, personally to visit the felicitous edifice; he established the place of worship; he restored the con-

^o "Eastern metropolis" is *Tung Chau*, literally "Eastern Chau." The Empire was at this time under the government of the Empress Wu Tsih-tien, who had removed her residence from Chang-an to Lohyang in Honan.

secrated timbers which had been temporarily thrown down; and re-erected the sacred stones which for a time had been desecrated.

In 742 orders were given to the great general Kau Lih-sz', to send the five sacred portraits and have them placed in the church, and a gift of a hundred pieces of silk accompanied these pictures of intelligence. Although the dragon's beard was then remote, their bows and swords were still within reach; while the solar horns sent forth their rays, and celestial visages seemed close at hand.⁷

In 744 the priest Kih-ho, in the kingdom of Syria, looking toward the star (of China), was attracted by its transforming influence, and observing the sun (i. e., Emperor), came to pay court to the most honorable. The Emperor commanded the priest Lo-han, the priest Pu-lun, and others, seven in all, together with the Greatly-virtuous Kih-ho, to perform a service of merit in the Hing-king palace. Thereupon the Emperor composed mottoes for the sides of the church, and the tablets were graced with the royal inscriptions; the accumulated gems emitted their effulgence, while their sparkling brightness vied with the ruby clouds; the transcripts of intelligence suspended in the void shot forth their rays as reflected by the sun; the bountiful gifts exceeded the height of the southern hills; the bedewing favors were deep as the eastern sea. Nothing is beyond the range of the right principle, and what is permissible may be identified; nothing is beyond the power of the holy man, and that which is practicable may be related.

The accomplished and enlightened Emperor Suhsung rebuilt the Illustrious churches in Ling-wu and four other places; great benefits were conferred, and felicity began to increase; great munificence was displayed, and the imperial State became established.

The accomplished and military Emperor Taitsung magnified the sacred succession, and honored the latent principle of nature; always, on the incarnation-day, he bestowed celestial incense, and ordered the performance of a service of merit; he distributed of the imperial viands, in order to shed a glory on the Illustrious Congregation. Heaven is munificent in the dissemination of blessings, whereby the benefits of life are extended; the holy man embodies the original principle of virtue, whence he is able to counteract noxious influences.

Our sacred and sage-like, accomplished and military Emperor Kienchung appointed the eight branches of government, according

⁷ These personages are the first five emperors of the Tang dynasty, Hsien-tsung's predecessors. Their portraits were so admirably painted that they seemed to be present, their arms could almost be handled, and their foreheads, or "horns of the sun," radiated their intelligence.

to which he advanced or degraded the intelligent and dull; he opened up the nine categories, by means of which he renovated the illustrious decrees; his transforming influence pervaded the most abstruse principles, while openness of heart distinguished his devotions. Thus, by correct and enlarged purity of principle, and undeviating consistency in sympathy with others; by extended commiseration rescuing multitudes from misery, while disseminating blessings on all around, the cultivation of our doctrine gained a grand basis, and by gradual advances its influence was diffused. If the winds and rains are seasonable, the world will be at rest; men will be guided by principle, inferior objects will be pure; the living will be at ease, and the dead will rejoice; the thoughts will produce their appropriate response, the affections will be free, and the eyes will be sincere; such is the laudable condition which we of the Illustrious Religion are laboring to attain.

Our great benefactor, the Imperially-conferred-purple-gown priest,⁸ I-sz', titular Great Statesman of the Banqueting-house, Associated Secondary Military Commissioner for the Northern Region, and Examination-palace Overseer, was naturally mild and graciously disposed; his mind susceptible of sound doctrine, he was diligent in the performance; from the distant city of Râjagriha,⁹ he came to visit China; his principles more lofty than those of the three dynasties, his practice was perfect in every department; at first he applied himself to duties pertaining to the palace, eventually his name was inscribed on the military roll. When the Duke Kōh Tsz'-i, Secondary Minister of State and Prince of Fân-yang, at first conducted the military in the northern region, the Emperor Suhsung made him (I-sz') his attendant on his travels; although he was a private chamberlain, he assumed no distinction on the march; he was as claws and teeth to the duke, and in rousing the military he was as ears and eyes; he distributed the wealth conferred upon him, not accumulating treasure for his private use; he made offerings of the jewelry which had been given by imperial favor, he spread out a golden

⁸ It was no rare occurrence for priests to occupy civil and military offices in the State during the Tang and preceding dynasties. Of the three titles here given, the first is merely an indication of rank, by which the bearer is entitled to a certain emolument from the State; the second is his title as an officer actively engaged in the imperial service; and the third is an honorary title, which gives to the possessor a certain status in the capital, without any duties or emolument connected therewith.

⁹ *Wang-shih*, literally "Royal residence," which is also the translation of the Sanskrit word Râjagriha, is the name of a city on the banks of the Ganges, which occurs in several Buddhist works. As this was one of the most important of the Buddhist cities in India, it is natural to suppose that I-sz' was a Buddhist priest.

carpet for devotion; now he repaired the old churches, anon he increased the number of religious establishments; he honored and decorated the various edifices, till they resembled the plumage of the pheasant in its flight; moreover, practising the discipline of the Illustrious Religion, he distributed his riches in deeds of benevolence; every year he assembled those in the sacred office from four churches, and respectfully engaged them for fifty days in purification and preparation; the naked came and were clothed; the sick were attended to and restored; the dead were buried in repose; even among the most pure and self-denying of the Buddhists, such excellence was never heard of; the white-clad members of the Illustrious Congregation, now considering these men, have desired to engrave a broad tablet, in order to set forth a eulogy of their magnanimous deeds.

ODE.

The true Lord is without origin,
Profound, invisible, and unchangeable;
With power and capacity to perfect and transform,
He raised up the earth and established the heavens.

Divided in nature, he entered the world,
To save and to help without bounds;
The sun arose, and darkness was dispelled,
All bearing witness to his true original.

The glorious and resplendent, accomplished Emperor,
Whose principles embraced those of preceding monarchs,
Taking advantage of the occasion, suppressed turbulence:
Heaven was spread out and the earth was enlarged.

When the pure, bright Illustrious Religion
Was introduced to our Tang dynasty,
The Scriptures were translated, and churches built,
And the vessel set in motion for the living and the dead;
Every kind of blessing was then obtained,
And all the kingdoms enjoyed a state of peace.

When Kautsung succeeded to his ancestral estate,
He rebuilt the edifices of purity;
Palaces of concord, large and light,
Covered the length and breadth of the land.

The true doctrine was clearly announced,
Overseers of the church were appointed in due form;
The people enjoyed happiness and peace,
While all creatures were exempt from calamity and distress.

When Hitentsung commenced his sacred career,
He applied himself to the cultivation of truth and rectitude;
His imperial tablets shot forth their effulgence,
And the celestial writings mutually reflected their splendors.

The imperial domain was rich and luxuriant,
While the whole land rendered exalted homage;
Every business was flourishing throughout,
And the people all enjoyed prosperity.

Then came Suhsung, who commenced anew,
And celestial dignity marked the imperial movements.
Sacred as the moon's unsullied expanse,
While felicity was wafted like nocturnal gales.

Happiness reverted to the imperial household,
The autumnal influences were long removed;
Ebullitions were allayed, and risings suppressed,
And thus our dynasty was firmly built up.

Taitsung the filial and just
Combined in virtue with heaven and earth;
By his liberal bequests the living were satisfied,
And property formed the channel of imparting succor.

By fragrant mementoes he rewarded the meritorious,
With benevolence he dispensed his donations;
The solar concave appeared in dignity,
And the lunar retreat was decorated to extreme.

When Kienchung succeeded to the throne,
He began the cultivation of intelligent virtue;
His military vigilance extended to the four seas,
And his accomplished purity influenced all lands.

His light penetrated the secrecies of men,
 And to him the diversities of objects were seen as in a mirror;
 He shed a vivifying influence through the whole realm of nature,
 And all outer nations took him for example.

The true doctrine how expansive!
 Its responses are minute;
 How difficult to name it!
 To elucidate the three in one.

The sovereign has the power to act!
 While the ministers record;
 We raise this noble monument!
 To the praise of great felicity.

This was erected in the 2d year of Kienchung, of the Tang dynasty (A. D. 781), on the 7th day of the 1st month, being Sunday.

Written by Lu Siu-yen, Secretary to Council, formerly Military Superintendent for Taichau; while the Bishop Ning-shu had the charge of the congregations of the Illustrious in the East.

[The two lines of Syriac are in the Estrangelo character, and run down the right and left sides of the Chinese respectively. Kircher translates this as follows:]

“Adam, Deacon, Vicar-episcopal and Pope of China.

In the time of the Father of Fathers, the Lord John Joshua, the Universal Patriarch.”

[The translation of the Syriac at the foot of the stone is given here on the authority of Kircher:]

“In the year of the Greeks one thousand and ninety-two, the Lord Jazedbuzid, Priest and Vicar-episcopal of Cumdan the royal city, son of the enlightened Mailas, Priest of Balach a city of Turkestan, set up this tablet, whereon is inscribed the Dispensation of our Redeemer, and the preaching of the apostolic missionaries to the King of China.”

[After this, in Chinese characters, is]

“The Priest Lingpau.”

[Then follows:]

“Adam the Deacon, son of Jazedbuzid, Vicar-episcopal.
 The Lord Sergius, Priest and Vicar-episcopal.

Sabar Jesus, Priest.

Gabriel, Priest, Archdeacon, and Ecclesiarch of Cumdan and Sarag."

[The following subscription is appended in Chinese:]

"Assistant Examiner: the High Statesman of the Sacred rites, the Imperially-conferred-purple-gown Chief Presbyter and Priest Yi-li."

[On the left-hand edge are the Syriac names of sixty-seven priests, and sixty-one are given in Chinese.]