

CHINESE REPOSITORY.

VOL. XIV.—MAY, 1845.—No. 5.

ART. I. *The Syrian Monument, commemorating the progress of Christianity in China, erected in the year of the Christian era seven hundred and eighteen, at Singin fā.*

FREQUENT mention has been made in our pages of this celebrated monument, discovered by some Chinese workman, A. D. 1695, near the city of Singin, the metropolis of the province of Shensi, once the capital of the empire. The city is situated on the river lat. 34° 16' N. The monument was found covered with rubbish, and was immediately reported to the magistrate, who visited it, and ordered it to be removed to a pagoda or temple, where it was examined by natives and foreigners, Christians and pagans. Benigno and Roman Catholic priests visited it, and carefully examined the inscription upon it. They have described it as a slab of marble, ten feet long, and five feet broad. On one side of it is the Chinese inscription, in twenty-eight lines, twenty-six characters in each line, besides a heading over the top in nine characters, and another on the right side comprised in seventeen characters. Of this Chinese inscription we give three translations,—Kircher's in Latin, Delquid's in French, and one in English, for which we are responsible. We add also the Chinese as given by Kircher, in his *China Illustrata*, published at Amsterdam. These translations and the Chinese will each occupy a separate column. The Chinese is not divided into paragraphs, and the Latin and French translators have simply made a paragraph of each line of the Chinese, as it was found on the monument. In the English we have attempted a division into paragraphs according to the sense; the figures refer to corresponding ones at the end, where a few explanatory notes will be found. The 17 characters, on the side of the inscription, we have placed at the top.



A TABLET (COMMEMORATING) THE
DIFFUSION OF THE ILLUSTRIOUS
RELIGION OF TA-TSEN IN CHINA.¹

A stone tablet commemorating the diffusion of the illustrious religion in China, with a preface, written by King Tsing, a priest from the Church in Judea.

Now VERILY, the unchangeably true and reconcile, the eternal cause of causes, the far-seeing and purely spiritual, the never

incomprehensible, grasping the poles of the universe, and being more than the holy and extremely honorable, mysterious Trinity,* and Loed Jehovah!†, in the form of the four elements, moved the earth, and produced the sun and moon, and the earth were un- changed, and the sun and moon revolving, and day and night began.

As an architect, having finished the universe, he created the first man; endowed him with goodness and benignity; and commanded him to rule the world.‡ His original nature was entirely pure and uncorrupted; and his simple and uncorrupted heart, was wholly free from inordinate desires. But at length Satan, by exercising dissimulation, and by throwing a gilded covering over that pure and uncorrupted nature, took away equity and greatness from the center of good, and imputed evil and darkness in their stead.‡

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The Chinese Repository Volume 14 From January To December 1845

Roman Wölfel



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