

古今姓氏族譜

A CHINESE

BIOGRAPHICAL DICTIONARY

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Ad
Universitatem Aberdonensem
Almam Matrem
Quae me alienum
Numero alumnorum
Inseruit
Hunc librum mitto

PREFACE

In 1874 the late Mr. MAYERS published a small collection of about 800 notices of Chinese statesmen, generals, writers, and others.

For many years his work held the field, until at length a feeling arose that something more comprehensive was wanted to meet the slow but sure development of Anglo-Chinese scholarship. Accordingly, in 1891 this dictionary was planned, and has since been carried out, in the hope that it may prove of use to all who are occupied with the language and literature of China, especially to the British Consular official.

Some such book of reference is indeed an absolute necessity to the student, confronted in every branch of the written language, including State papers, dispatches, public proclamations, the *Peking Gazette*, etc. etc., by oft-recurring allusions to the sayings and doings of the heroes and villains of the past. In this sense, names have been inserted of men whose only title to a biographical record rests perhaps upon one pointed remark or striking deed which has appealed to the imagination of their countrymen.

Many of these sayings and incidents, historical as well as mythological, are no doubt trivialities in themselves. Their usage however by the Chinese invests them, as regards the European, with an importance not their own. Western statesmen do not scorn references to POLYPHEMUS, to HORATIUS COCLLES, nor even to the Hatter of *Alice in Wonderland*. In the same way a Chinese

statesman knows what happened to CHANG HSÜN (No. 64) and to Duke YANG of LU (No. 2397), and we who would follow his train of thought must know it too.

Notices of the more prominent living men have also been given, thus bringing the book down to the present day from a starting-point of forty centuries ago.

The surname and personal name, by which each man is formally known, have been transliterated according to the sounds of the Court dialect as now spoken at Peking and popularly called "Mandarin." These have been arranged so far as possible alphabetically, and are followed by the "T." (= 字 *tzü*) which stands for "style" or literary name adopted in youth for general use, and by the "H." (= 號 *hao*) which is a fancy name or sobriquet either given by a friend or taken by the individual himself. Of the latter there are several varieties, classed together for convenience' sake under one letter.

Most of the Emperors are inserted in a similar manner, with cross references under the "canonisation" and sometimes under the "year-title." Thus the first Emperor of the Ming dynasty is given under CHU YÜAN-CHANG, with cross references under T'AI TSU and HUNG WU. The Mongol Emperors appear under the names by which they are familiarly known to Europeans (*e. g.* KUBLAI KHAN); the Emperors of the present dynasty under their year-titles (*e. g.* K'ANG HSI).

The Chinese characters for such place-names (exclusive of Treaty Ports), dynasties, etc., as recur several times will be found in a table at the end of this Preface. At the end of the book there is a full alphabetical index of the literary and fancy names, coupled in some cases with the surnames, and of the canonisations. All such are frequently used in literature, and are often very troublesome to the foreign student. To these have been added a

few names which should have appeared in the body of the work.

Some of the phraseology employed is conventional. It is usual to speak in narrative (*e. g.*) of the Emperor WÂN TI, although TI means Emperor and *Wên* cannot properly be used of the monarch until after death. The term "Board" may be found applied to a department of State which existed long before the familiar Boards of more modern times, and so on.

As regards matter, certain difficulties have occurred in the course of compilation. Varying versions of the same story are not uncommon in Chinese authors; sometimes the same story is told of two different persons.

In conclusion, I have to thank Mr. E. H. FRASER of H. B. M. Consular Service for many valuable contributions; also Mr. C. H. BREWITT-TAYLOR of the Chinese Customs' Service for several notes on the warriors of the Three Kingdoms.

In Mr. F. DE STOPPELAAR (late E. J. Brill) of Leiden, I found a printer who was able to carry out the task of producing a lengthy Anglo-Chinese work with expedition and skill.

The toil of proof-reading was performed chiefly by the same practised "reader" (on my domestic establishment) to whom the typographical accuracy of my *Chinese-English Dictionary* was so largely due.

HERBERT A. GILES.

Cambridge: 27th January, 1898.

INDEX TO PROPER NAMES AND OTHER TERMS
FOR WHICH NO CHARACTERS ARE GIVEN.

Amursana 阿睦爾	Ch'ao 潮	Chien 建
撒納	Chên-ting 真定	Chien-an 建安
An-ch'êng 安城	Ch'ên 陳	Chien-wei 建爲
An-ch'ing 安慶	Ch'ên-liu 陳留	Chien-yang 建陽
An-fêng 安豐	Chêng 鄭	Ch'ien-t'ang 錢塘
An-ling 安陵	Ch'êng 成	Chin 晉
An-lu 安陸	Ch'êng-chi 成紀	Chin-chiang 晉江
An-ting 安定	Ch'êng-tu 成都	Chin ^a 金
An-yang 安陽	Chi 吉	Chin-ch'uan 金川
Anda 俺荅	Chi-shui 吉水	Chin-hua 金華
	Chi-nan 濟南	Chin shih 進士
Baturu 巴圖魯	Chi-yin 濟陰	Ch'in 秦
	Ch'i 齊	Ching 荆
Chang 漳	Ch'i-lin 麒麟	Ching-nan 荆南
Chang-p'u 漳浦	Chia 嘉	Ch'ing-ho 清河
Ch'ang-an 長安	Chia-hsing 嘉興	Chou (<i>Dep^t</i>) 州
Ch'ang-ch'êng 長城	Chiang 江	Chou (<i>Dyn.</i>) 周
Ch'ang-chou 長洲	Chiang-hsia 江夏	Chū jen 舉人
Ch'ang-sha 長沙	Chiang-ling 江陵	Chū-lu 鉅鹿
Ch'ang-p'ing 昌平	Chiang-ning 江寧	Chung-tu 中都
Chao 趙	Chiang-tu 江都	
Chao Hsiang 昭襄	Chiang ^a 絳	Fan-yang 范陽

Fang-t'ou 枋頭	Hsiang-yin 湘陰	Jehangir 張格爾
Fên 汾	Hsiao lien 孝廉	Ju-nan 汝南
Fêng-hsiang 鳳翔	Hsien 獻	Jung-ch'êng 容城
Fêng-yang 鳳陽	Hsien-pi 鮮卑	
Fêng-t'ien 奉天	Hsien-yang 咸陽	K'ai-fêng 開封
Fu (<i>Prefecture</i>) 府	Hsin 新	Kan 甘
Fu-shun 撫順	Hsin-an 新安	K'ao-ch'êng 考城
	Hsin-tu 新都	Kilin (see <i>Ch'i-lin</i>)
Galdan 噶爾丹	Hsin-yeh 新野	Kitan 契丹
Goutchlouc 屈出律	Hsing-yüan 興元	Kuang-ling 廣陵
	Hsiu ts'ai 秀才	Kuei-chi 會稽
H. = 號 <i>hao</i> or "fancy name."	Hsiung-nu 匈奴	Kuei-yang 桂陽
Han 漢	Hsü 徐	Kuo 虢
Han-yang 漢陽	Hsü ^a 許	K'un-shan 崑山
Han ^a 韓	Hsüan 玄 or 元	
Han-lin 翰林	Hsüan ^a 宣	Lan-t'ien 藍田
Han-tan 邯鄲	Hu-k'ou 湖口	Lang-yeh 琅琊
Hêng 衡	Hua 華	Lei 雷
Hêng-yang 衡陽	Hua-yin 華陰	Li 隸
Ho 合	Hua-yüan 華原	Li-ch'êng 歷城
Ho-fei 合肥	Huai 淮	Liang 梁
Ho-chung 河中	Huai-yin 淮陰	Liang ^a 涼
Ho-hsi 河西	Huang 黃	Liao 遼
Ho-nei 河內	Hui 惠	Liao-hsi 遼西
Ho-tung 河東		Liao-tung 遼東
Hsia 夏	I 益	Lin 臨
Hsiang 襄	I-tu 益都	Lin-an 臨安
Hsiang-ling 襄陵	I-wu 義烏	Lin-chiung 臨邛
Hsiang-yang 襄陽		Lin-ch'uan 臨川
Hsiang ^a 湘	Jao 饒	Lin-i 臨沂
	Jao-yang 饒陽	Ling 靈

Ling-shou 靈壽
 Liu 柳
 Liu Sung 劉宋
 Lo 洛
 Lo-yang 洛陽
 Lu (State) 魯
 Lu 廬
 Lu-ling 廬陵
 Lung-mên 龍門

 Miao-tzu 苗子
 Min 閩
 Ming 明
 Mou-ling 茂陵
 Mu 穆

 Nan-an 南安
 Nan-ch'ang 南昌
 Nan-ch'êng 南城
 Nan-hai 南海
 Nan-yang 南陽
 Nan-yo 南嶽
 Nien fei 捻匪
 Ning 寧
 Nü-chên 女真

 Pa-ling 巴陵
 P'ei 沛
 P'êng-ch'êng 彭城
 Pien 汴
 Pien-liang 汴梁

Ping 并
 P'ing 平
 P'ing-chiang 平江
 P'ing-ling 平陵
 P'ing-yang 平陽
 P'ing-yü 平輿
 P'ing-yüan 平原
 Po 亳
 Po-hai 渤海
 P'u-ch'êng 浦城

 Shan-yang 山陽
 Shan-yin 山陰
 Shang-yü 上虞
 Shên 深
 Shu 蜀
 Shuo Wên 說文
 So-fang 朔方
 Soochow 蘇州
 Su 肅
 Sui 隋
 Sung 宋

 T. = 字 *tzü* or "style."
 Ta-hsing 大興
 Ta-li 大里
 Ta-ming 大名
 Ta-t'ung 大同
 Tai 代
 T'ai 泰 or 太
 T'ai-ho 泰和

T'ai-p'ing 泰平
 T'ai-yüan 泰原
 T'ang 唐
 Tao 道
 Tao Tê Ching 道德經
 Tê-an 德安
 Temple of Men of Merit 功臣廟
 Temple of Patriots 昭忠祠
 Temple of Worthies 賢良祠
 Têng 登
 Ts'ao 曹
 Ts'é-wang Arabtan 策
 (or 澤) 旺 (or 妄)
 阿喇蒲 (or 布) 坦
 Tso Chuan 左傳
 Tu-ling 杜陵
 Tun-huang 郭煌
 Tung-hai 東海
 Tung-p'ing 東平
 Tung-yang 東陽
 Turfan 吐蕃

 Wan-nien 萬年
 Wei 魏
 Wei^a 衛
 Wên-hsi 聞喜

Wu 吳
 Wu-hsing 吳興
 Wu-ch'ang 武昌
 Wu-ch'êng 武城
 Wu-chin 武進
 Wu-k'ang 武康
 Wu-ling 武陵
 Wu-p'ing 武平
 Wu-tu 武都
 Wu-yang 武陽
 Wu-hsi 無錫

Yai-shan 崖山
 Yang 楊
 Yang-hsia 楊夏
 Yang-tsze 楊子
 Yeh 鄴
 Yellow Turbans 黃
 巾
 Yen 燕
 Yen-an 延安
 Yin 殷
 Ying 穎

Ying-ch'uan 潁川
 Yo 岳 or 嶽
 Yü 豫
 Yü-chang 豫章
 Yü^a 虞
 Yü-yang 漁陽
 Yü-yao 餘姚
 Yüeh 越
 Yün-yang 雲陽
 Yung 雍
 Yung-chia 永嘉

A.

[See also under O.]

A-chiao 阿嬌. 2nd cent. B.C. The name of one of the con- 1
sorts of the Emperor Wu Ti of the Han dynasty. When the
latter was a boy, his father, the Emperor Ching Ti, asked him if
he would like to be married. His aunt, the Princess 長 Ch'ang,
who happened to be present, pointed to her little daughter, A-chiao,
and enquired what he thought of her. "Ah," replied the boy, "if
I could get A-chiao, I would have a golden house to keep her in."

A-lao-wa-ting 阿老瓦丁. A Mahomedan, a native of Tur- 2
kestan. In 1271 Kublai Khan despatched envoys to obtain persons
skilled in the management of mangonels from his kinsman 阿不
哥王 A-pu-ko-wang. The latter sent A-lao-wa-ting and I-ssu-
ma-yin, together with their families, by post route to Hangchow,
where they began by building large mangonels which they erected
in front of the city gates. A-lao-wa-ting was subsequently attached
to the staff of the general Alihaya, with whom he crossed
the Yang-tsze, being present at the capture of many towns. He
died in 1312, loaded with honours, and was succeeded in his
dignities by his son 馬哈沙 Ma-ho-sha.

A-lu-t'ai 阿魯台. Died A.D. 1434. A chief of the Tartars, 3
who gave great trouble to the Emperor Yung Lo. In 1409 he set
up the heir of the Yüan dynasty at Bishbalik, and ignored the
Chinese demands for satisfaction for the murder of an Envoy in

the previous year. War followed, in which at first A-lu-t'ai was successful, owing to the rashness of the Chinese; but in the following year he was beaten and fled. In 1413, for promising help against the Oirads, he received the title of Prince 和寧 Ho-ning and sent a mission to China. Beaten by the Oirads, he presently sought refuge on the Chinese frontier; but so soon as his strength increased, he renewed his raids. The Emperor marched against him in 1422, 1423, and 1424, but A-lu-t'ai never risked a pitched battle. Ten years later he was surprised and slain by his old foes the Oirads, and his son submitted to China.

4 **Achakpa** 阿速吉八. A.D. 1320—1328. Son of Yesun Timur, whom he succeeded as seventh Emperor of the Yüan dynasty. He was proclaimed Emperor at Xanadu; whereupon 燕帖木兒 Yen Timur, his father's Minister, declared at Peking for the sons of Kaisun. Civil war ensued, and ended in the capture of Xanadu and the disappearance of Achakpa. Known in history as 幼主.

5 **Ai-hsing-a** 慶星阿. Died A.D. 1664. Grandson of Prince 揚古利 Yang-ku-li, head of the Kurka tribe, who won fame and title by his courage and energy in the wars of the Emperors T'ai Tsu and T'ai Tsung of the present dynasty. Coadjutor of Wu San-kuei in the invasion of Burmah, 1661—2, which resulted in the surrender of the Ming pretenders from Yünnan. Canonised as 敬康.

Ai Ti. See (Han) *Liu Hsin*; (Chin) *Ssü-ma P'ei*; (T'ang) *Li Chu*.

Ai Tsung. See *Wan-yen Shou-hsü*.

6 **Akuta** 阿骨打. A.D. 1069—1123. Son of 楊割 Yang-ko, a chieftain of the Chin^a Tartars under the Liao dynasty. The father was already preparing for revolt when he died, A.D. 1100. In 1114 Akuta threw off his allegiance, and his immediate success emboldened him to demand from the House of Liao recognition as first Emperor of the Chin^a dynasty. He also entered into

diplomatic relations with the House of Sung, and adopted the Chinese government system. Four years later the Liao Emperor fled (see *Yeh-lü Yen-hsi*), and Peking was taken. The family name was 完顏 Wan-yen, said to be a corruption of the Chinese 王 wang prince. Akuta changed his own name to 旻 Min. Canonised as 太祖.

Amôgha or **Amoghavadjra**. See *Pu K'ung*.

An-ch'i Shêng 安期生. A legendary being, said to inhabit 7 the Isles of the Blest. He appears to have been a magician, and possessed the power of rendering himself visible or invisible at pleasure. The First Emperor sent an expedition under Hsü Shih to find him, and so did the Emperor Wu Ti of the Han dynasty, at the instigation of Li Shao-chün.

An Chin-ts'ang 安金藏. Died A.D. 711. A native of Lo- 8 yang, who was employed in the Court of Sacrificial Worship under the Empress Wu Hou. When charges of treason were brought against the Heir Apparent, Li Tan, he loudly protested that the latter was innocent; and in token of good faith seized a knife and ripped up his own belly so that his bowels hung down to the ground. It was with difficulty that his life was saved; the Empress however was convinced of his loyalty, and Li Tan was left in peace. His name was subsequently carved upon M^{ts} T'ai and Hua, and he was canonised as 忠.

An Ch'ung-hui 安重誨. 10th cent. A.D. A faithful Minister 9 and counsellor of the Emperor Ming Tsung of the Later T'ang dynasty. He became the victim of political intrigue, and was put to death with his wife and two sons, regretting with his latest breath only that he had not been able to purge the empire of Li Ts'ung-ko. See *Ch'ien Liu*.

An-lo Kung-chu 安樂公主. Died A.D. 710. The Prin- 10 cess An-lo, a daughter of the Emperor Chung Tsung of the T'ang

dynasty, who with her sister, T'ai-p'ing Kung-chu, acquired under the weak rule of their father considerable political power. She was married in the first instance to a relative of the Empress Wu Hou, **武崇訓** Wu Ch'ung Hsün, who was shortly afterwards executed for treason. In 710 she married his brother, **武延秀** Wu Yen-hsiu, and joined her mother, the Empress **韋** Wei, in the conspiracy against her father, and his ultimate murder (see *Li Hsien*); for which she was put to death by the young Prince, her nephew, afterwards known as the Emperor Ming Huang.

- 11 **An Lu-shan 安祿山**. Died A.D. 757. A native of Luk-chak, of Turkic descent, whose original name was **康** K'ang. His mother was a witch, and prayed for a son on the **軋犖** Ya-lao mountains, whence he is sometimes known as Ya-lao-shan. At his birth, a halo was seen around the house, and the beasts of the field cried aloud. The authorities sent to have the child put to death, but he was successfully concealed by his mother. His father dying while he was still young, his mother married a man named An; whereupon he changed his surname, and took the name as above. He grew up to be a tall, heavily-built, clever fellow, and a good judge of character. He spoke the various frontier dialects well; a point which once saved his head when condemned to death for sheep-stealing. He began to be employed in repressing the raids of the Kitan Tartars, in which occupation he made quite a name for himself, and was at length brought to the capital by Li Lin-fu. The Emperor Ming Huang took a great fancy to him, and Yang Kuei-fei called him her adopted son, making him do obeisance to her first and to the Emperor afterwards, on the ground that such was the Turkic custom. Despatched upon an expedition against the Kitans, he was so successful that he was ennobled as Duke. Then, inflated with pride and ambition, he rebelled, and added to the general confusion which was surrounding the wretched Ming Huang,

who had been repeatedly warned of this new danger. He called himself the Emperor 雄武 Hsiung Wu of the Great Yen dynasty, and for a time carried everything before him. But he was assassinated by his own son 安慶緒 An Ch'ing-hsü, who feared that he was going to be deprived of the succession in favour of the offspring of a concubine; and within three years of the first rising, the son too had been taken prisoner and put to death by Shih Ssü-ming. Canonised by his adherents as 燕刺王.

An Ti. See (Han) *Liu Yu*; (Chin) *Ssu-ma Tz.*

Ao-pai 鰲拜. Died A.D. 1669. A Minister under the Emperor 12 Shun Chih. Ennobled as Duke and appointed one of four Regents during the minority of K'ang Hsi, he overawed his colleagues and established a species of tyranny. For opposing his wanton proposal to transfer the farms of officers of the Plain White Banner (that being the Banner of his enemy Su-k'o-sa-ha) to his own Bordered Yellow Banner, several statesmen of high rank were executed; and in one case he did not hesitate to forge a Decree of death. His crimes came to light in 1669, and he paid the penalty with his life.

Ayuli Palpata 愛育黎披力八達 A.D. 1285-1320. 13 Younger brother of Kaisun, whom he succeeded in 1311, to the exclusion of the latter's own son, as fourth Emperor of the Yüan dynasty. Of excellent personal character, well-read in Confucianism and Buddhism, averse to field sports and to war, he laboured to improve the government, and readily removed abuses brought to his notice. However, the practice of confining the highest posts to Mongols of birth worked ill, and the people were ground down with exactions. He instituted regular triennial official examinations, and the first list of Mongol *chin shih* was published in 1315. In 1314 he forbade eunuchs to hold civil office, but broke the prohibition in the following year. Sumptuary laws were enacted for the

Chinese, and the game laws were relaxed. On Buddhist priests and ceremonies vast sums were expended, and in 1318 the Canon was written out in golden characters. Numerous calamities marked the reign, and local risings were not infrequent. Canonised as 仁宗.

B.

Bayan. See *Po-yen*.

- 14 **Bôdhidharma 菩提達磨** or **Ta-mo 達磨**. Died A.D. ? 535. The last of the Western and the first of the Eastern Patriarchs of Buddhism. He was the third son of the King of 香至 Hsiang-chih in Southern India. His name was given to him by his master, the Patriarch Pradjñâtara, whom he served assiduously for forty years. In A.D. 520 (or according to some, 526) he came by sea to Canton, bringing with him the sacred bowl of the Patriarchate, and was received by the Governor with honour. Summoned to Nanking by the Emperor Wu Ti of the Liang dynasty, he offended that pious monarch by explaining that real merit lay not in works, but solely in purity and wisdom duly combined. He therefore retired to Lo-yang, crossing the swollen Yang-tsze on a bamboo twig or a reed. At Lo-yang he abode nine years in the 少林 Shao-liu Temple on the 嵩 Sung Hill, sitting in silent contemplation with his face to the wall, whence the populace styled him 壁觀 the Wall Gazer. The learned priest who succeeded him as Patriarch (see *Hui-k'o*) at length, by patient attendance through a snowy night, until by daybreak the snow had risen above his knees, induced him to give instruction. He wished to return to India, but died, his rivals having five times tried in vain to poison him, and was buried on the 熊耳 Bear's Ear Hill. Sung Yün having reported meeting him on the Onion Range, barefoot and holding in his hand a single sandal, his tomb was opened and in his coffin was found nothing but the other sandal,

which in 727 was stolen from the Shao-lin Temple and disappeared. Bôdhidharma taught that religion was not to be learnt from books, but that man should seek and find the Buddha in his own heart. To the people he is the powerful Arhan who crossed the Yang-tsze on a reed, a favourite subject in Chinese art.

C.

Chai Kung 翟公. 2nd cent. B.C. A native of 下邳 Hsia-15 kwei in Shensi, who was a Magistrate under the Emperor Wên Ti of the Han dynasty. In his days of prosperity, his gates were thronged; yet when he was dismissed, a sparrow-trap might have been set in his court-yard. Upon his reinstatement in office, the friends would have returned; but he closed his doors to them, and posted a notice to the effect that true friendship endures even through poverty and disgrace.

Chai Tsun 祭尊 (T. 弟孫). Died A.D. 33. A native of 16 Ying-ch'uan in Anhui, who joined the standard of Liu Hsiu, and rose to high military command. He operated against the southern barbarians, and aided in the overthrow of Hsiao Wei. A stern disciplinarian, he put to death his own son for breach of the law. He wore common leather breeches and cotton socks, distributing all his prize-money among his soldiers, who were strictly forbidden to pillage, and whose leisure hours he sought to fill up with refined and intellectual amusements. Even in war time he would not suffer the usual religious ceremonies to be neglected. He was ennobled as Marquis, and canonised as 成, and his portrait was subsequently hung in the 雲臺 gallery.

Ch'ai Shao 柴紹 (T. 嗣昌). 7th cent. A.D. A military 17 leader who married the Princess P'ing-yang, a daughter of the Emperor Kao Tsu, founder of the T'ang dynasty, and distinguished himself as a general against the Turkic invaders. On one occasion,