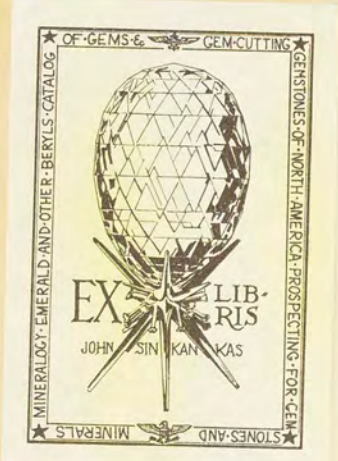


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John S. Kankas Cdr USN
April 1955

Jade Amulet

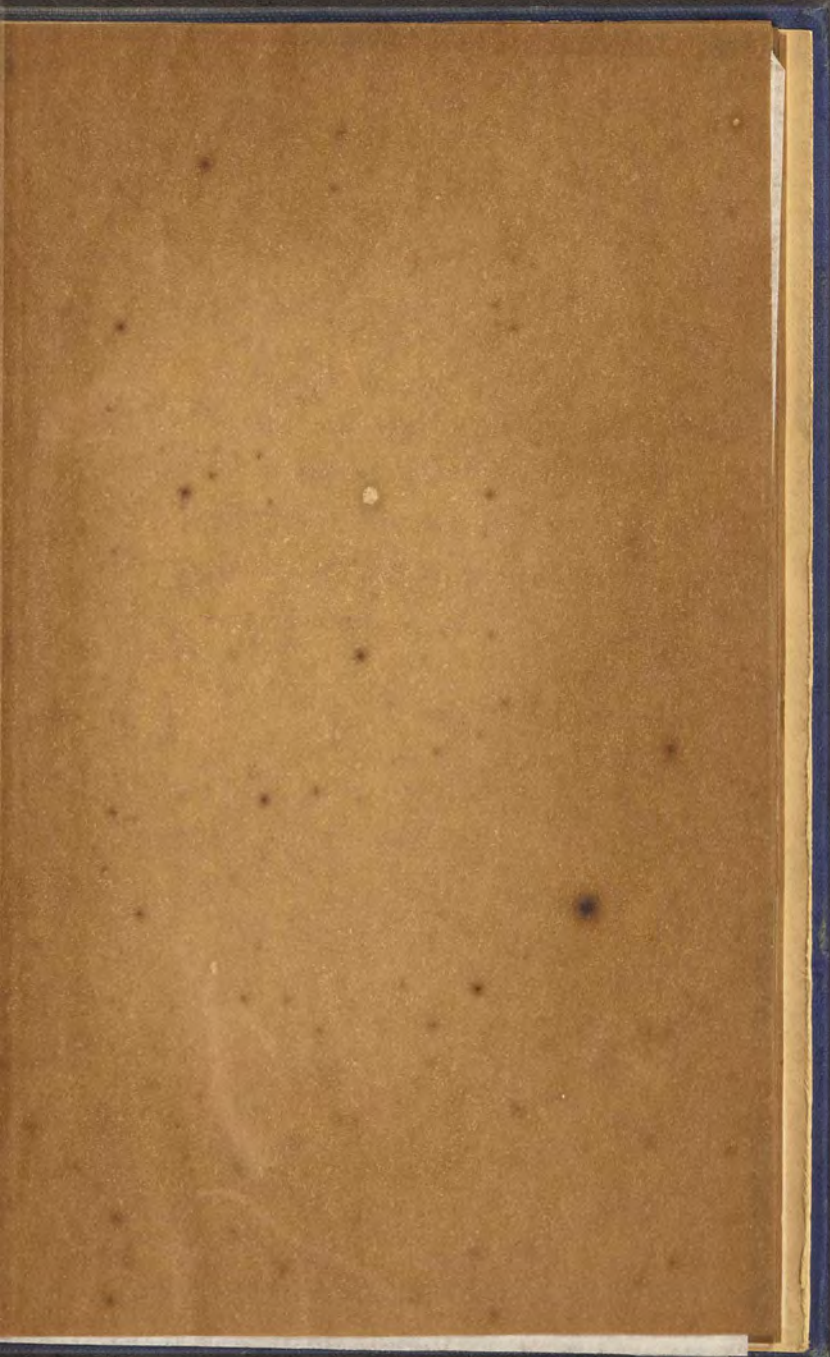


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Jade Amulets

Historical notes with
coloured illustrations
and interpretations of
the most characteristic
forms.

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Liberty & Co. Ltd Regent St. London/W.1.

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LIBERTY & CO. have on view
in their Jewelry Showrooms,
East India House,
218, Regent Street,

a unique selection of Jade Amulets
and Beads of rare colouring and
carving . . . These examples have been
collected in remote localities of China,
and they include some of the finest
and most beautiful specimens seen
in the Western World.

A visit is invited.

33
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Faint, illegible text, possibly bleed-through from the reverse side of the page.



JADE is the ideal stone for jewelry, for, in addition to being extremely hard, its fibrous structure renders it the toughest of all the hard stones. The Chinese long ago discovered this, and have always regarded it as the most precious gift the Immortals have given to man. In Jade work, as in porcelain, to them belongs all the honour of having perfected the art in both, and for this reason we have obtained from them the following information on Jade, which we think will be useful to those who take an interest in this most fascinating of minerals.

THE HISTORY OF THE
CITY OF BOSTON
FROM 1630 TO 1800
BY
JOHN H. COOPER
VOL. I
PART I
CHAPTER I
THE FOUNDING OF THE CITY
1630
The first settlement in the city of Boston was made in 1630 by a group of Puritan settlers from England. They were led by John Winthrop, who had been appointed governor of the Massachusetts Bay Colony. The settlers arrived in the city on September 8, 1630, and established a settlement on the tip of the peninsula that is now the city of Boston. The settlement was named Boston in honor of the city of Boston in England. The settlers were joined by other Puritan settlers in the following years, and the city grew rapidly. In 1634, the city was incorporated as a town, and in 1646 it was incorporated as a city. The city of Boston has since become one of the most important cities in the United States.



HISTORICAL. Occasionally when excavating in China, oblong pieces of Jade of dark brown colour are found. These were probably worn as jewels, and are the oldest in existence, for who worked them, there are no records to say. Chinese tradition states that when the Immortals formed the earth they rained down these pieces to give it virtue. As they are said to bring long life to the wearer they are worn as amulets by elderly people.

Worked Jade is found in the old tombs of the Chou dynasty, thus being about 3,000 years old. This Jade is a russet brown (page 6) and is believed to have once been white, but has been turned to this colour partially by the decomposition of the corpse with which it was buried, and also by the ingredients of the soil.

Experiments have been made to prove this in Peking, and it was found that white Jade when buried with a dead dog was, after 10 years, slightly discoloured.

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THE HISTORY OF THE
 REIGN OF CHARLES THE FIRST
 IN GREAT BRITAIN
 BY JOHN BURNET
 ESQ;
 IN TWO VOLUMES.
 THE SECOND.

THE first of these two volumes is the history of the reign of Charles the first, which is the subject of this volume. The second volume is the history of the reign of Charles the second, which is the subject of the next volume. The first volume is the history of the reign of Charles the first, which is the subject of this volume. The second volume is the history of the reign of Charles the second, which is the subject of the next volume. The first volume is the history of the reign of Charles the first, which is the subject of this volume. The second volume is the history of the reign of Charles the second, which is the subject of the next volume.



THE pieces of Jade were interred with the corpse in the Chou dynasty for symbolic reasons, as we place wreaths and crosses of flowers on the coffins of our dead. The mouth was also closed with pieces of Jade, which were generally carved in the form of a Cicada.

The Chinese often refer to this Jade as "han Jade," meaning "mouth Jade." This has led to confusion as many Europeans, with little or no knowledge of the language, have concluded that the Jade was worked in the Han dynasty. As the symbolism of the Chou Jade appeals only to the learned, and its colour not being attractive, it is worn almost entirely by the savants and the aristocracy. Good decorative pieces, such as hair ornaments and bracelets, were made in the Sung dynasty, but after, the work declined until the reign of the Emperor Kein-lung. As the name of the Emperor Kang-hsi is always associated with the best porcelain so Kein-lung's influence is responsible for the most beautiful work ever executed in Jade.

The first part of the book is devoted to a general
 introduction of the subject, and to a description of the
 various forms of the disease, and the manner in which
 it is communicated. The second part contains a
 detailed account of the symptoms, and the progress
 of the disease, and the manner in which it is
 cured. The third part is devoted to a description
 of the various forms of the disease, and the manner
 in which it is communicated. The fourth part
 contains a detailed account of the symptoms, and
 the progress of the disease, and the manner in
 which it is cured. The fifth part is devoted to
 a description of the various forms of the disease,
 and the manner in which it is communicated. The
 sixth part contains a detailed account of the
 symptoms, and the progress of the disease, and
 the manner in which it is cured. The seventh
 part is devoted to a description of the various
 forms of the disease, and the manner in which
 it is communicated. The eighth part contains a
 detailed account of the symptoms, and the
 progress of the disease, and the manner in which
 it is cured. The ninth part is devoted to a
 description of the various forms of the disease,
 and the manner in which it is communicated. The
 tenth part contains a detailed account of the
 symptoms, and the progress of the disease, and
 the manner in which it is cured.



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THE Emperor himself seems to have had a preference for the pure white variety, probably because it showed off the delicate low relief carving better than the coloured Jade. Many short verses he composed were carved on small Jade tablets about one inch by two inches, and were given away by him as marks of favour (page 7). On one side the poem was carved in low relief while the reverse was carved to illustrate it. By the Emperor's example this became quite a general practice, and many of these beautiful tablets can be obtained. Any signed by Tsze-Kong, the renowned artist in Jade, are probably the Emperor's own poems, as this great craftsman was employed by him. One of these tablets has been copied and enlarged by a Chinese artist to form a cover for this book. On the back of the book is the Emperor's poem with Tsze-Kong's signature in the left hand bottom corner, while the front shows his design illustrating the poem.


The first of these is the
 ... the ...
 ... about off the ...
 ... relief carving ...
 ... Many ...
 ... carved on ...
 ... about ...
 ... way by ...
 ... On ...
 ... relief ...
 ... carved to ...
 ... the Emperor's ...
 ... a general ...
 ... of these ...
 ... signed by ...
 ... relief ...
 ... Emperor's ...
 ... relief ...
 ... of these ...
 ... of a ...
 ... On the ...
 ... Emperor's ...
 ... in the ...
 ... with the ...



THE following is a literal translation:—

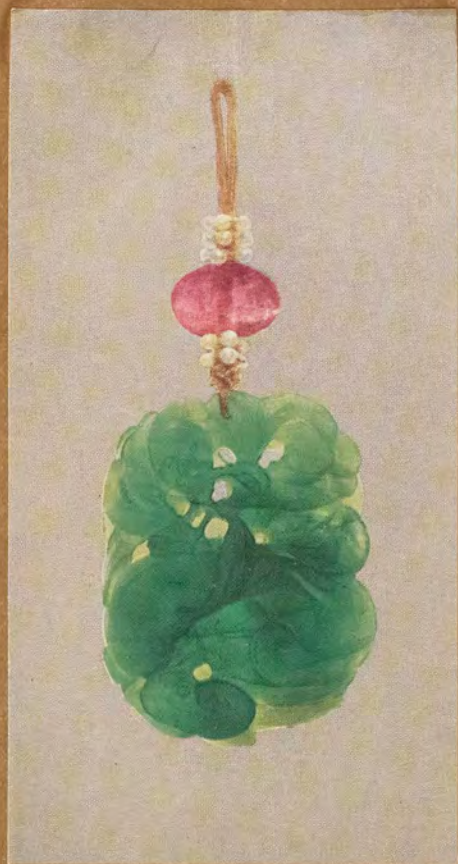
“Magnificent and brilliant as the autumnal chrysanthemums, beautiful and luxuriant as the vernal pines is this Goddess of the Lu-lo, like as the drifting clouds eclipsing the moon, and the rustling winds whirling the snow are her graceful movements and winning manners.”

Decorative Jade temperance badges were also worn at this time to denote that the wearer drank no wine or ate no meat.

ADE is divided into two varieties, which differ slightly in their chemical composition, and are known as Jadeite (silicate of sodium and aluminium) and nephrite (silicate of calcium and magnesium). The green of nephrite is usually a grey green or celadon colour. The beautiful bright apple green as well as the lavender colour are only found in Jadeite. The clear pink stone prized next to Jade by the Chinese is sometimes known by Europeans as "pink Jade." It is not Jade, being a pink variety of tourmaline called rubellite.

The present paper is a
 continuation of the
 work on the
 subject of
 the
 ...








CLOUR. Jade is found in different tints of white, green, yellow, red, brown, grey, blue, lavender, and black. Green is the most valuable and should be clear and brilliant; in fact, if a piece of Jade and an emerald were both cut "en cabachon" and placed side by side they should both look alike (page 12). Such Jade is extremely valuable and only found in small pieces, but the nearer it approaches to this standard the greater is its value. Black is generally regarded as a defect. Lavender is rare and prized when occurring with green and white. The Jade worked in Peking is a bright green, with a dense white, and has little brilliancy. That worked in Canton is clearer and of a better quality. As a rule, the designs of the Pekinese craftsmen are curious and interesting, while the designs of the Cantonese are often direct transcripts from nature.


The first thing I noticed
 when I stepped out
 into the world was
 the cold. It was a
 shock to the system.
 I had never before
 experienced such a
 change in temperature.
 The air was crisp and
 clear, a stark contrast
 to the humidity of
 my former home.
 I had heard that the
 weather would be
 different, but I didn't
 realize how much.
 The sun was bright
 and the sky was
 a deep, clear blue.
 It was a beautiful
 sight, one that I
 had never seen
 before. I had heard
 that the weather was
 good, but I didn't
 know it would be
 so perfect. The
 breeze was gentle
 and refreshing.
 I had never before
 felt so at ease.
 The world was
 so different here.
 It was a new
 experience, one
 that I would never
 forget. The weather
 was just what I
 needed. It was
 exactly what I
 needed. The weather
 was perfect. It
 was just what I
 needed. The weather
 was perfect. It
 was just what I
 needed.








AMULETS. The working of Jade into amulets calls forth unlimited opportunities for the display of artistic craftsmanship, for an amulet is of considerable value if worked from a piece of Jade of two or three different colours, which are made use of in the design; thus an amulet may represent green lotus leaves on which sits a yellow frog, while the piece is crowned with lotus flowers of a beautiful lavender colour shading off into white. Such an amulet would be known as a "four colour piece." Amulets were worn until a few years ago, and were suspended with a fine silk cord, enriched with seed pearls, from a button on the shoulder. Usually they were given as presents, and with a symbol loving people like the Chinese were of course used to convey pleasant wishes. The following list explains the meaning of some of the usual forms:—

AMBOO. This being a brilliant green all the year, means continual prosperity.

AT. By a pun on the Chinese word, this may be understood to mean happiness.

OTTLE GOURD. As the immortal Tieh - Kuai - Si keeps the elixir which cures all complaints in a bottle gourd, the gift of one expresses a wish that the receiver should be free from illness.

AT. An animal said to bring wealth. Two cats when placed head to tail represent the mystic symbol "Ying and Yang." If of two different colours, especially lucky, as the amulet represents the union of opposites, bringing great prosperity and good luck.

ITRON. Owing to the shape, this fruit is sometimes called "Buddha's hand." As a gift, it conveys the wish that the Immortals shall bless the receiver.

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QHAN. Frog with three legs. Once a beautiful woman, so transformed for having stolen the elixir of life. The ornament is to remind women that they must be punished if they interfere in matters not belonging to them. A favourite form of toy for Chinese children.


QRANE. By a pun on the word, it may mean "Long Life."


QUER. By a pun on the word, it may mean "honoured success."


QUISC WITH PELLETS IN RELIEF. An amulet to keep away evil spirits. An entrance door is often covered with large headed bronze nails for this purpose.


QUAGON (page 16). Until the end of the Ming dynasty the dragon was represented somewhat like a salamander, and was the symbol of military authority. When the Manchus seized the throne the dragon became the Imperial emblem and was represented with horns and a ferocious appearance.

UCK. Wishes for a happy marriage. Conjugal fidelity.

ENG HUANG BIRD OR PHOENIX. A mythical bird somewhat like a pheasant and only seen at the birth of a distinguished person. It is the guardian of virtuous maidens. As a wedding emblem it represents the bride, and the dragon the bridegroom.

UNGUS. Emblem of long life.

REAT BEAR CONSTELLATION. As the spirit of Life is supposed to dwell in this constellation, it sometimes appears on amulets. The spirit of death dwells in the Southern Cross.

ORSE BEE AND MONKEY. By a pun on the Chinese words, it may be understood as "quickly become a Duke," thus expressing a wish that the receiver should quickly obtain the honours which he deserves.

THE
Chinese Dictionary



THE
PHOENIX



and only seen in the bird of a distant
part of the world. It is the guardian of
the sacred marriage. As a wedding
symbol it represents the bride and the
groom in the marriage.

THE
JINGUS



THE
LION



of life is supposed to dwell
in the constellation. It sometimes
dwells on amulets. The spirit of death
dwells in the Southern Cross.

THE
KEY



Chinese words it may be
understood as "quickly" because
it is a key to the door of the
future. It is also a symbol of
power and authority.



U-I. A sceptre in shape, being an elongated pentagon about 12 inches long and 3 inches wide. The symbol of civic authority.



KHING. A piece of metal shaped like a carpenter's square and used as a bell in the temples. By a pun of the word, it may mean "luck."



KY-LIN. The Chinese unicorn, with a body like a water buffalo, head like a dragon and tail like a Pekinese dog. A benevolent animal, having the power to bring sons to any family who desires them.



AGPIE. In China this is called "the Bird of Joy."



MATAL ANIMALS. The Chinese do not record years in centuries but in "cycles" or periods of sixty years, which are again divided into periods of twelve years, each year being represented by an animal. In correct order these animals are as follows :

THE HISTORY OF THE
ROYAL SOCIETY OF LONDON
AND THE SOCIETY OF MEDICINE
IN GREAT BRITAIN



BY JOHN HANCOCK, ESQ.
OF THE SOCIETY OF MEDICINE
IN GREAT BRITAIN



LONDON: Printed by J. BARNARD, at the
Mitre, in St. Dunstons Church-yard,
in the Strand, 1756.



Printed by J. BARNARD, at the
Mitre, in St. Dunstons Church-yard,
in the Strand, 1756.



Printed by J. BARNARD, at the
Mitre, in St. Dunstons Church-yard,
in the Strand, 1756.





O. 1, Rat; 2, Ox; 3, Tiger;
4, Rabbit; 5, Dragon;
6, Snake; 7, Horse;
8, Sheep; 9, Monkey; 10, Fowl;
11, Dog; 12, Pig. A Chinaman
born in the sheep year will prefer
that any great events which will affect
him personally should, if possible,
take place in a sheep year. It also
is an influence in the selection of a
wife, for he would run considerable
risk if he married a lady born in the
tiger year. These animals are worn as
amulets, but they are only lucky if worn
by a person born in the year to which
they refer. The year 1919 is the year
of the sheep, and counting backwards
from this you will be able to discover
your lucky animal. It is interesting to
know that the Chinese is the longest
unbroken chronological period on
record, dating from 2637 B.C., and that
the year 1919 is the 56th year of the
76th cycle.

1919 is a leap year. It is interesting to
 know that the Chinese in the latter
 part of the chronological period on
 record dating from 563 B.C. and that
 the year 1919 is the 26th year of the
 cycle. It is interesting to
 know that the Chinese in the latter
 part of the chronological period on
 record dating from 563 B.C. and that
 the year 1919 is the 26th year of the
 cycle.



The year 1919 is a leap year. It is interesting to
 know that the Chinese in the latter
 part of the chronological period on
 record dating from 563 B.C. and that
 the year 1919 is the 26th year of the
 cycle. It is interesting to
 know that the Chinese in the latter
 part of the chronological period on
 record dating from 563 B.C. and that
 the year 1919 is the 26th year of the
 cycle.



PARROT. An emblem of happiness.



PEACHES. The fruit on the tree of life is a peach, which has led to it being looked upon as an emblem of longevity.



PEONY. This flower is the emblem of Fa Na Fo Tsze, and is said to bring wealth.



POMEGRANATE. This fruit contains beautiful seeds, and means "May you have many children."



PRUNUS BLOSSOM. This is the first of all flowers, and is the most welcomed, as it heralds the coming of Spring. A present for a lady.

ARROT A. ...



BEACHES The ...



BONNY The ...



OMEGRANTIN ...



RUFUS BLOSSOM ...





QUIRREL and FRUIT

(page 17). Referred to by Chinese as "the little foxes which steal the grapes," which might be taken as a quotation from the Songs of Solomon. The Songs of Solomon, however, were probably taken from the Amorites, who in turn took them from the Babylonians. This design was first introduced into China about 2,000 to 3,000 years ago when bronze mirrors were imported from Persia, which were often decorated with this design.



HUNDER CLOUD. Em-
blem of benevolence.



WO FISH. Wishes for a
happy marriage.

COINAGE AND FINE ARTS
The British Museum has been
graciously allowed to publish
this volume in the form of a
handbook, which will be
taken as a guide to the objects of
art. The objects of art, however,
were probably taken from
the British Museum, who in turn took them
from the British Museum. This design
was first introduced into China about
1000 or 1200 years ago when Chinese
artisans were imported from Persia,
which were often decorated with the
design.

UNDER CLOUDS
The British Museum has been

THE BRITISH MUSEUM
The British Museum has been

BEADS. The official string of beads of a Chinese mandarin originated from the Buddhists' rosary, and for this reason it contains 108 beads, representing the 108 saints. The beads are divided by 3 large beads and attached to the string are three smaller strings each of 10 beads, and also a centre plaque and pendant. The beads are worn with the plaque and pendant hanging down the back. It was introduced into China by the Manchus. To break the string is considered the most unlucky thing that could happen to the owner. Small strings consisting of about 75 graduated beads, often converted by Europeans into necklaces, are intended by the Chinese to be used as head ornaments for women.

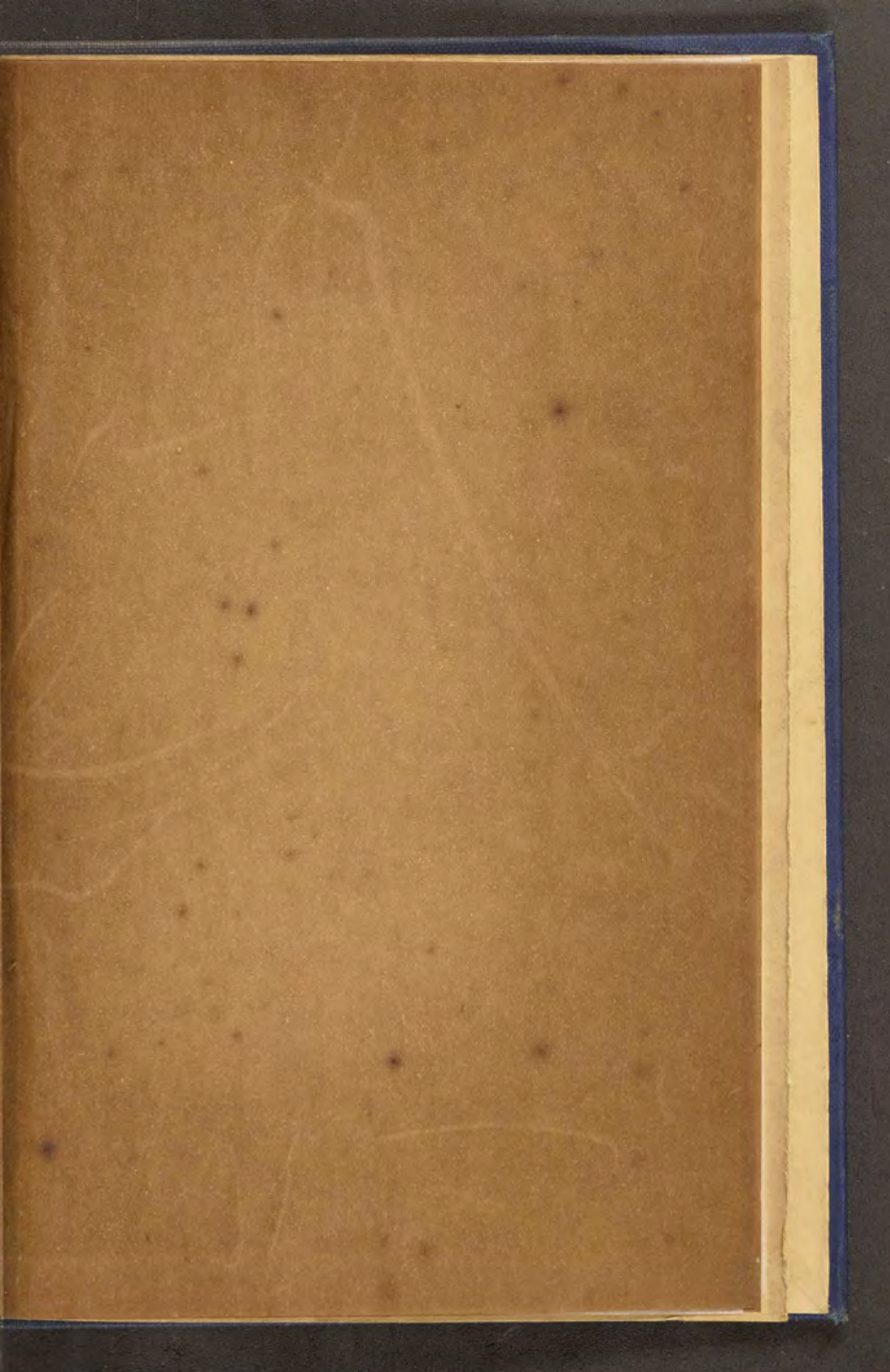
L. W. C. L.

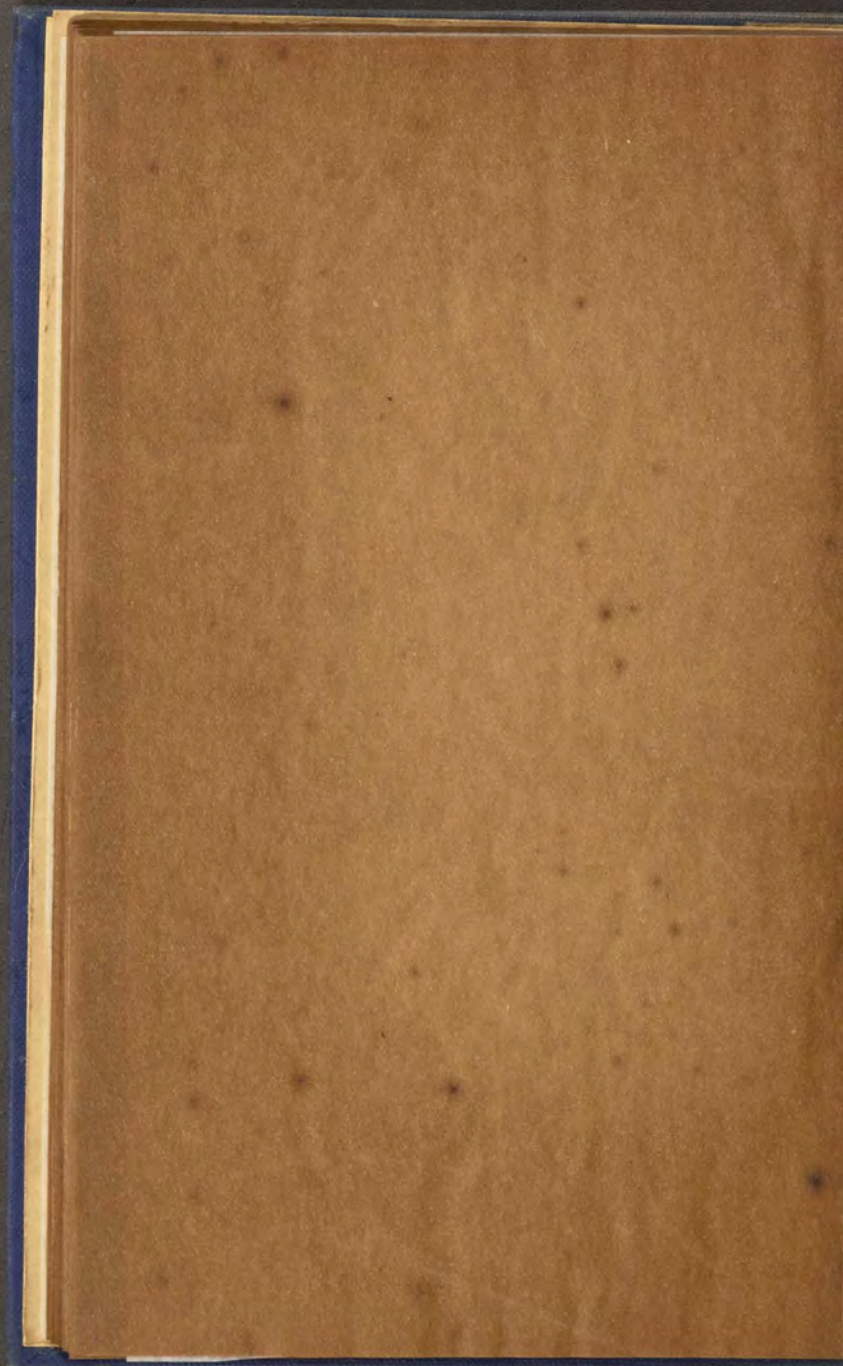
LEADS. The oldest of these
found in the collection
obtained from the Bohemian
mines, and for this reason
the name. The leads are divided by
large beds and attached to the surface
of these smaller masses of 10
feet, and also a cubic plate and
surface. The beds are worn with the
surface and weathering down the
side. It was introduced into China by
the Mariner. To break the string is
considered the most unlucky thing that
can happen to the sailor. Small
pieces consisting of about 25 graduated
beads after covered by European
traders, are intended for the
purpose of being used as beads ornament
the women.

J. W. C. C.

LIBERTY & CO.
Regent St., London
and Paris

LIBERTY & CO
Rue de la Harpe, Paris
and Bonn





Handwritten signature or title in cursive script at the top of the page.

周子

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Jade Amulets

紫曜秋菊華蕊喜
松鬢方髻帶兮若輕雲
之蔽月飄飄兮若流
風之迴雪

子園







