“TINKLE, TINKLE, TWO TONGUES”: SOUND, SIGN, CANTO XCIX

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PREAMBLE

Much of the early groundwork for a fuller commentary on this canto has been laid by David Gordon, Carroll F. Terrell, Ben D. Kimpel, T. C. Eaves and Thomas Grieve, with lesser but still very useful contributions by James Wilhelm and Massimo Bacigalupo. More recent work by Chinese scholars Chao-ming Chou, Feng Lan, Haoming Liu, Zhaoming Qian and Rong Ou has given the existing commentary much needed balance. Whether or not a complete gloss of Canto XCIX—the longest canto in Thrones—is possible, let alone either useful or desirable, remains an interesting question I cannot hope to resolve, not least because it seems likely the proper appraisal of Pound’s maverick sinology requires someone with enough linguistic expertise to assess its successes and failures. Of course it mattered a great deal to Pound that his poetry should not answer to the opinions of “experts” or meet any standard of correctness (orthographic or factual) some pedantic busybody might try to impose. As he wrote to Laughlin in 1950:

NO need to CORRECT Chinese Cantos/ they are NOT philology, all them funny spellings indicate TRADITION, how the snooze got to Your-up
some by latin, some by portagoose, some by frawg/ .

1 Ezra Pound, Ezra Pound and James Laughlin: The Selected Letters, ed. David M. Gordon (New York: W. W. Norton & Company, 1994), 202. This letter is in fact written in response to Laughlin’s suggestion that Pound let him (Laughlin) recruit the services of Achilles Fang in preparing an authorised corrected edition of The Cantos, an edition which has failed to materialise in the intervening 64 years.
Pound’s philological poetics, insofar as he might practice these at all, were conjectural and speculative rather than rigorous and disciplined. While I have tried in my commentary below to be neither polemical nor argumentative, in shying away from attempting even a notionally comprehensive breakdown of every quotation, allusion, citation and reiteration (which is, I think, decidedly counter to the kind of the reading Pound hoped for or that his verse properly requires), I had perforce to adopt a rationale to guide my decisions about what to discuss and what to ignore. What follows is a species of commentary upon—at least in part—the nature of Pound’s commentary upon commentaries.

**SHENG U, THE EDICT**

This canto, unusually amongst the other cantos of *Thrones*, relies heavily upon a single intertextual source—namely F. W. Baller’s edition of *The Sacred Edict*. Canto XCIX is more or less tantamount to the poet’s scholia thereupon, albeit scholia that disfigures in potentially troublesome ways the relationship between commentary and its object. In its original form, Baller says in the preface, “the Sacred Edict consisted merely in the sixteen maxims of the Emperor K’ang-hsi, each containing seven words, and written in the highest literary style”. These terse, formal maxims were issued in 1670 as hortatory proclamations and posted in prominent positions in courts throughout the empire. In 1724, Iong-cheng, K’ang-hsi’s son and successor, had the edicts reissued, “superadding a series of expositions of his father’s texts, written in a simple literary style” or *Uen-li*. Totalling 10,000 characters, the *Uen-li* “amplifications” are

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2 I agree with Christine Froula: “However fundamental our scholarly tracing of sources and their interrelations is to study of *The Cantos*, it is not in itself the act of reading Pound designed, and it is finally only groundwork and prelude to the actual challenge his poem including history presents”. *To Write Paradise: Style and Error in Pound’s Cantos* (New Haven: Yale University Press, 1984), 165.

3 F. W. Baller, ed. and trans., *The Sacred Edict*, Revised 2nd Edition (Shanghai: American Presbyterian Mission Press, 1907; Pound used an edition reprinted in 1924), iii. As Haoming Liu and Rong Ou both point out, this term—*Uen-li* in Baller, *wenli* in *pinyin*—for literary Chinese was common amongst Western missionaries in the 19th and early 20th century but is no longer current today (*wenyan* is now considered correct). See Haoming Liu, “Pharmaka and Volgar’ Eloquio: Speech and Ideogrammic Writing in Ezra Pound’s Canto xcvi”, *Asia Major* 22, no. 2 (2009): 180; and Rong Ou,
nowhere near as highfalutin or concise as the maxims themselves; but according to William Milne, a translator and former student of Robert Morrison’s, nevertheless they are written in a style still “above the capacities of most of those who have had but a common education”. Consequently, the Salt Commissioner of Shensi, whose name Baller transliterates as one Uang-iu-p'uh—mentioned at line 73 et sequitur in Canto XCVIII—wrote a “paraphrase” of the foregoing in a still more simplified style, rendering the royal injunctions “easy, and the style acceptable to the people”, or as Pound also puts it in Canto XCVIII, “in volgar' eloquio taking the sense down to the people” (XCVIII/708). Baller’s translation—not to mention Pound’s canto—represents a further stage in the ongoing and ever-widening dissemination of K’ang-hsi’s maxims. As Bacigalupo put it succinctly, until Pound’s “idiosyncratic gloss to a document of law”, Baller’s Sacred Edict was the “final link in a chain of transmission”.

Baller’s edition of The Sacred Edict was designed to serve a specific purpose: to help Christian missionaries “acquire a good knowledge of colloquial” Chinese: in his edition of The Sacred Edict, “the Student will find a thesaurus of everyday words, phrases, and idioms” necessary to being “well understood [sic] by the common people”. Consequently, Baller prints the text of the maxims and the Uen-li text of Iong-cheng together with his (Iong-cheng’s) original preface at the back of the book, but does not translate them because “to have translated them would have been foreign to the object in view”. As Terrell puts it in the headnote to his glossary of this canto:

“The King’s Job, Vast as Swan-Flight’: More on The Sacred Edict in Canto 98 & 99”, The Cambridge Journal of China Studies 9, no. 2 (2014): 65. Unlike these scholars, who use pinyin in their discussions, I continue to use Pound’s romanizations as in Mathews and Baller’s transliterations throughout this commentary in order to remain not only consistent with Mathews and Baller, but also because “correcting” Pound’s sinology can both obscure its idiosyncrasies and gives it a rigour it properly lacks.


5 As Haoming Liu and others show, these maxims are not themselves exactly original, but elaborations on earlier-issued maxims, et cetera. Liu, “Pharmaka and Volgar’ Eloquio: Speech and Ideogrammic Writing in Ezra Pound’s Canto xcviii”, 180; note 2.


7 Baller, The Sacred Edict, iii.
“For most of Canto 98, Pound used the language of the salt commissioner. For most of Canto 99, he goes to the Wen-li (Literary Text) of Yung Chêng, analyzes all the components of the characters, and gives the results in his own idiomatic or colloquial English.”

Terrell’s supposition is corroborated by Kimpel and Eaves—“the fact that Pound often used Yong Ching’s version shows what progress he had made in reading Chinese”—both of whom follow Gordon’s lead. Bacigalupo, on the other hand, contends that because he was “unable to read the untranslated Uen-li text, Pound concentrates, with the aid of Baller’s version, on Wang’s colloquial rendering”. The point here is not to gauge Pound’s proficiency in Chinese (which, based on letters to numerous Chinese correspondents, seems even at so late a stage as the composition of this canto between February and April 1957 to be fairly rudimentary if always ingenious), I mean merely to draw attention to the fact that such differing opinions point to the vague nature of Pound’s textual references—an ambiguity that induces confusion about what Pound’s source text even is. Such bewilderment might be further exacerbated by the fact that Uang-iu-p’uh may not in fact have written the

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12 Pound told David Wang in 18 February 1957 letter that he still found the Wen-li difficult: “some Yong Ching very dammbiguous/ Salt commissioner much needed”. *Ezra Pound’s Chinese Friends*, ed. Zhaoming Qian (Oxford: Oxford University Press, 2008), 183. Hereafter *EPCF*. A letter from Willis Hawley to Pound on 9 April 1957, in response to a query about this very text, reads: “Now you’re getting over my depth! I have never studied the Wen Li form of Chinese litt. 1 lifetime ain’t enough for that stuff! Better stop at Page 181”. *Ezra Pound Papers* (hereafter *EPP*), Yale Collection of American Literature, Beinecke Rare Book and Manuscript Library, Yale University, YCAL MSS 43, Box 21, Folder 949. “Page 181” marks the boundary between Baller’s translation of text attributed to the Salt Commissioner and Iong-chêng’s Wen-li. The fact is, Pound is commenting on both texts, relying on Baller’s translations to find his way into the Wen-li. Or, as Thomas Grieve put it succinctly: “when it comes to Chinese,” Pound was always “translating translations”. See his introduction to “Ezra Pound / Willis Hawley Correspondence”, *Line* 1 (Spring 1983): 6.
“paraphrase” in the “vulgar’ eloquio” Pound made so much of in Canto XCVIII, Canto XCIX and in letters.\textsuperscript{13} In one sense, this should hardly change things for Pound, who said as early as “A Retrospect” that it “is tremendously important that great poetry be written, it makes no jot of difference who writes it”.\textsuperscript{14} At the same time, it shows how anti-philological this seemingly philological canto text really is.

Though Pound might have been unconcerned by such a misattribution of authorship (had he known about it), he certainly could not have been oblivious to the ambiguities and problems of the actual source-texts at hand, by which I mean both Baller’s *Sacred Edict* and R. H. Mathews’s eponymous *Chinese-English Dictionary*. For example, Achilles Fang wrote to Pound on 7 March 1952 condemning *Mathews* as “scandalous” and Mathews himself as “downright stupid” about certain key concepts (such as the four TUAN Pound used frequently as leitmotif); Fang concedes, however, that because *Mathews* is based on Baller’s *Analytical Chinese-English Dictionary*,\textsuperscript{15} its author cannot be held responsible for all its stupidities.\textsuperscript{16} So too did Willis Hawley, Pound’s other most important correspondent regarding all things Chinese, warn him against *Mathews*: “I much prefer Commercial Press ‘New C-E Dict’ because of arrangements by radicals and its 10,000 characters. Mat[he]ws rates 3rd or 4th around here”.\textsuperscript{17} Pound’s ignoring such advice surely has implications for anyone taking seriously his impassioned pleas for an ethics of linguistic precision, so central to his proselytising in these cantos, manifest even in its most basic form.

\textsuperscript{13} Ou, ““The King’s Job, Vast as Swan-Flight’: More on *The Sacred Edict* in Canto 98 & 99”, 66. Ou’s article traces the complex history of these texts’ transmission.
\textsuperscript{16} Achilles Fang, 7 March 1952 Letter to Ezra Pound, *EPCF*, 81.
\textsuperscript{17} Willis Hawley, 24 April 1957 Letter to Ezra Pound, *EPP*, Box 21, Folder 949. Hawley, a fervent collector of Chinese dictionaries, explains to Pound in this letter how “Mathews” isn’t properly himself the author of this dictionary: “Mat merely revised Inland Mission Dictionary along with whole staff of experts under Gov’t subsidy in war-time […]. He is already getting credit for whole job, of which not 5% was result of his effort”.
as “get a dictionary / and learn the meaning of words” (XCVIII/709) (itself a piece of hearsay). “Proselytising” might be the mot juste here insofar as the chain of transmission and renewal (a.k.a. sagetrieb)\(^\text{18}\) so important to Pound’s thinking in this canto specifically—i.e., Kang-hsi to Iong-cheng to Uang-iu-p’uh—and more generally to his entire post-Fenollosan engagement with Chinese literature, is mediated by texts written, translated or edited by Christian missionaries.\(^\text{19}\) Indeed, it is part of Fang’s excoriation of Mathews that misunderstandings accrue and propagate because of the theological biases of its compilers.\(^\text{20}\)

In the “Servizio di comunicazioni” appended to Canto 98,\(^\text{21}\) Pound writes that “Canto 98 will be deemed ‘more poetic’ [than Canto XCIX], but both—at least in the author’s intention—indicate that the poem has structure”. In other words, he meant Canto XCIX to be a kind of culminating, final record of his engagement with Confucianism as it occurred throughout (albeit sporadically, periodically) The Cantos. Pound continues: “That is, that the ten cantos of the emperors of Cathay, of the middle Kingdom, 52-61, developing the theme of 13 (Confucian spirit), lead to 98-99, which are a summary of Confucian ethics, as put into action and practice by the splendid administration of the Manchu, as State teaching. Si monumentum requiris. I cannot simplify it further”.\(^\text{22}\) How Pound’s canto possibly might be said to simplify Baller’s text is the subject of the commentary and discussion that follows.

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\(^{18}\) C.f., David Gordon, “Thought Built on Sagetrieb”, 171.

\(^{19}\) Joseph-Anne-Marie de Mailla (Histoire Générale de la Chine), Séraphin Couvreur (Chou-king), Robert Morrison (Dictionary of the Chinese Language), F. W. Baller (Sacred Edict) and R. H. Mathews (Chinese-English Dictionary) were all missionary scholars. The exception to the rule is of course Joseph Rock, but he exhibits an unqualified intrepidity that no doubt appealed in complementary ways to Pound’s own enterprising spirit of untrained and intuitional scholarly self-reliance.

\(^{20}\) “I am sure old Baller or stupid Mathews was misled by ‘principle’, thinking that principle is the thing itself. So does the mind (if we may credit it to Xtians) of missionaries work”. 7 March 1952 Letter to Ezra Pound, EPCF, 81. Hawley makes a related claim when he writes in the 24 April 1957 letter just quoted: “Mathews did job for the glory of the Church”.


\(^{22}\) The note is written in Italian. I quote here from Bacigalupo’s translation in Forméd Trace, 372; note 2.
Pound wrote to his daughter Mary de Rachewiltz on 1 September 1950 that a “copy of Sacred Edict came this a.m. so I have (I suppose) some suitable & highly moral literature”. On 23 September he reported to Olga Rudge: “OBvious fr/ a.m. with the Sacred Edict that the stupidities of Eng. syntax are not to be born. vid. Cantos 59/ 60 Kang Hi wot wrote it. AND that the bloke who translated it lost a lot of fun. but has useful notes”. He wrote again to Rudge in November: “there ain’t no peace n’ quiet except in the Sacred Edict”. While the Confucian mandates expressed in the maxims are clearly of importance to Pound, by 1955 he had come to see the commentary—specifically the Salt Commissioner’s (or, whoever’s)—as the most important element of the work: “it is not the bare 16 points of the Edict, or the Yong Tching but Wang’s expositions that gets up to Khati/ ‘the flaming light in the heart is one’s heaven’”. His later reflections are nevertheless consistent with his first: whether it be Baller’s notes or his translations of Uang-iu-p’uh’s own commentaries, the Edict’s paratexts first and foremost piqued his interest. Not the text of the maxims themselves, but those subsequent to and concerned with them were of more importance. Canto XCIX begins with ideogrammic writing about the transmission of the Edict’s commentaries:

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Till the blue grass turn yellow
   and the yellow leaves float in air
And Iong Cheng (Canto 61)
   of the line of Kang Hi
   by the silk cords of the sunlight
      non disunia,
   2nd year
   2nd month
   2nd day

SHENG U, the Edict
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Each year in the elder spring, that is the first month
of the spring time,
The herald shall incite yr/ compliance
There are six rites for festival
and 7 instructions
that all converge as the root    tun\(^1\)    pen\(^3\)
(XCIX/714)

The first two lines recall the three that conclude Canto XIII: “The blossoms of the apricot / blow from the east to the west, / And I have tried to keep them from falling”. Gordon offers a crafty explanation of their origin and meaning, supposing that Pound conceived them through a chance graphic similarity—the “ideogram \(\text{chiang}\) has an element on the right described by Karlsgren as ‘intertwining trellis work’ which looks similar to the ‘blue grass’ radical”—and a typical instance of Poundian ideogrammic deconstruction—“\(\text{kuang}\) has within it the ‘yellow’ radical”.\(^{27}\) Though \(\text{chiang}^3\) (M645) 講, “To preach, to expound. To argue, to discuss. To speak” occurs in the \(\text{Uen-li}\) text (at page 182) and does indeed contain the 174\(^{th}\) radical \(\text{ch’ing}^1\) (M1168) 青, which Gordon defines as “blue grass”, but which Mathews defines only as “The colour of nature; green, blue, black”; and though \(\text{kuang}^3\) (M3590) 廣, “Extensive, wide, broad. Area. The province of Kwantung. Canton. Broadminded”, which Gordon defines as “amplifying”, occurs elsewhere in the \(\text{Uen-li}\) text (page 183), and contains within it the 201\(^{st}\) radical \(\text{huang}^2\) (M2297) 黃, “Yellow. It was the Imperial colour”, there seems little essential connection between them. While the lack of apparent causality might in fact be interpreted as the ideogrammic method in full swing, bringing together \emph{disparate terms} to form new ideas, Gordon provides less of an explanation of the lines in question and more of a \emph{post-facto} rationalisation. Kimpel and Eaves consider Gordon’s explanation a little fantastic, though their own explanation seems equally unlikely: “This reminder of Nature and the seasons is basic to Pound’s world view and to his concept of Chinese society in particular, but could have been suggested by page 8 [of \emph{The Sacred Edict}]: ‘Parents are like heaven. Heaven produces a

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blade of grass. The arrival of spring causing it to germinate, and autumn coming to kill it with frost, are equally the will of heaven”.

Alternatively, though perhaps no less speculatively, we might heed Ford’s advice recounted by Pound in “Canto XCVIII”, namely to “get a dictionary and learn the meaning of words”. In doing so, we might notice that between the entry in *Mathews* for the ideogram ching¹ (M1168) 青, “The colour of nature”, which is a leitmotif of the Sacred Edict section of “Canto XCVIII”—one anticipated in some ways by the opening of Canto XC: “From the colour the nature / & by the nature the sign!” (XC/625)—and the ideogram ching² (M1170) 情, “The affections, the feelings”, we encounter an example of ching¹ (M1168) in use, which strikes me as the likely inspiration for these lines: “青 黃 不 接 the green crops of this year will not be ripe before the yellow grain of last year is exhausted—used of bad years or a difficult time to tide over”. So what reads like an lyrically imagistic epigraph to an otherwise more straightforwardly propositional canto in fact encodes a piece of practical advice that speaks to an imperial undertaking laid out more discursively in Canto LXI, to which we are directed. The relevant lines from which are probably:

> A 100,000 pund capital
> wd/ mean Thirty thousand great measures
> At moderate price we can sell in the spring
> to keep the market price decent
> And still bring in a small revenue
> which should be used for getting more next crop
> AMMASSI or sane collection,
> to have bigger provision next year,

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29 *Ching*¹ (M1168), a.k.a. radical 174 is actually a component of ching² (M1170), which combines it with the 61st radical hsin¹ (M2736), “The heart. The moral nature, the mind, the affections. Intention”. Hence line 141 of “Canto XCVIII” (p. 689)—“that his feelings have the colour of nature”—is literal in the sense that the word “feelings” does really have (in it) “the colour of nature”.
30 *Mathews*, 165; example 67. The ideograms appear in *Mathews* as: ching¹ (M1168), already defined; huang² (M2297), “Yellow”; put¹–5 (M5379), “Not; a negative”; chieh¹–5 (M800), “To receive; to welcome; to meet. To take with the hand; to accept”, hence, I suppose for Pound, to harvest.
that is, augment our famine reserve
and thus to keep the rice fresh in store house.
IN time of common scarcity; to sell at the just price
in extraordinary let it be lent to the people
and in great calamity, give it free
Lieou-yu-y
Approved by the EMPEROR
(LXI/335)

Or, as Pound puts it more succinctly early on in Canto XCIX (a rare instance in which Pound’s attempted simplification actually makes something simpler): “Food is the root. / Feed the people” (XCIX/715). Like most of Pound’s Cantos, any immediate frame of reference is always double, gesturing at once internally, towards earlier treatments, and externally, towards whatever reading material Pound engages presently. An internal reference more proximate than Canto LXI of this canto’s opening passage is not far to seek insofar as it recycles, with striking fidelity, these closing lines of Canto XCVIII:

Iong Ching, Canto 61

of the light of hsien

by the silk cords of the sunlight,
Chords of the sunlight (Pitagora)
non si disuna (xiii)

Splendour
2nd year
2nd month
2nd day as to the Sheng

The Edict.
“Each year in the Elder Spring, that is the first month of it, 
The herald shall invite your compliance. 
There are six rites for the festival 
and that all should converge!

(XCVIII/713)

In attempting to account for the close affinity between these cantos it is perhaps important to recall that they were initially published separately, on different continents, so that the commerce between them might be explained along pragmatic lines: Pound wished only to disseminate his notes on The Sacred Edict as widely as possible.\(^{31}\) That said, such reiteration should not go unnoticed in cantos ostensibly about textual transmission and the integrity of a message to be conveyed with frequency to the people most needing to hear it. The repetition is probably therefore rhetorical as well as practical. That the repeated lines “2nd year, 2nd month, 2nd day”, \(\text{are taken from }\) Iong-cheng’s “preface” (Pound had enough Chinese to get that far) means Pound is soliciting our particular attention to the paratextual nature of the preface itself, foregrounding Iong-cheng’s historic re-presentations of the maxims.\(^{32}\)

There are, of course, numerous differences between these passages. In the short space of a single page “Iong Ching” becomes “Iong Cheng”; “disuna” (the word Dante used in the Paradiso XIII, line 56) becomes “disunia” (a hapax legomenon); and the local herald tasked with inviting compliance in Canto XCVIII will instead “incite” it in Canto XCIX. But by far the most striking disparity between the conclusion to Canto XCVIII and the opening of Canto XCIX is the latter’s omission of ideograms. It is an “omission” rather than a “lack of” because the passage that ends Canto XCVIII and


\(^{32}\) Baller, The Sacred Edict, 183. The ideograms in question are those set apart from the rest of the text, i.e., the nine characters comprising the sixth column from the right. Pound might have felt the actual date of the Uen-li less significant than its format, which in Classical Chinese texts are usually keyed not to some abstract origin but to the reign of living monarchs. (There exists, too, an analogy here to the era fascista.) During the Washington years Pound was obsessed with the dates of estimable rulers: drafts of Rock-Drill and Thrones show him constantly making quick calculations of the durations of various reigns. For an example of this in print, see Canto LXXXV, lines 113-15.
Glossator 10: Thrones

which begins Canto XCIX only appears once in manuscript form, meaning the same passage has effectively been reused. The lines that introduce Canto XCIX, in other words, are those that close Canto XCVIII, except with ideograms rescinded. (Indeed, manuscripts show that Pound might not have originally conceived of these lines as either the end or beginning of the canto he was writing. But the suppression of the Chinese characters for Canto XCIX is clearly intentional). Letters to Charlotte Kohler of Virginia Quarterly Review, in whose pages Canto XCIX first appeared, show that Pound made a conscious decision to limit the number of Chinese characters included therein (there are only four in total). Being careful not to burden the long-suffering reader (or new editor) with an overplus of taxing linguistic exotica, Pound could present this canto to Kohler as reasonably approachable. On 19 March 1958 he wrote:

Don’t be alarmed by the photo of ideograms
most of them are for canto 98 / and only four have to be put
on lead blocks for 99. […]

There is NOTHING in the chinese words (spelled out in English
letters) or in the ideograms which is not stated in the english text.

33 It looks as though originally Pound hay have intended to end “Canto XCVIII” at line 229—“and with the colour of nature”—and to begin the next canto with “+ Iong Cheng (Canto 61) / of the light of 显 hsein / 明 ming / by the silk cords of the sunlight”, having written “Canto” with a line under it near the top of his page. It was Pound’s practice to indicate new cantos in this way, as sometimes he would finish one and begin another without either stopping writing or beginning on a new page. EPP, Box 121, Folder 4974. See Figure 1. The first two lines of “Canto XCIX”, however, do not appear in the original mss, which, notwithstanding several significant omissions, is published roughly as Pound wrote it. They are found instead in “Poetry Notebook 97” dated 10 November 1955-4 February 1956 at recto page 33, preceding the composition of “Canto XCIX” by about a year. EPP, Box 120, Folder 4965. The drafts of “Canto XCIX” are otherwise contained in two notebooks: “Poetry Notebook 106”, recto pages 10-60, contains the most substantial portion of the draft, along with numerous cancelled lines; “Poetry Notebook 107”, recto pages 1-18, contains the remainder of the canto. EPP, Box 121, Folders 4974 and 4975.
They are merely underlinings to emphasize the source of the statements, ideas.34

Pound had insisted upon ideogrammic “underlining” before, once in a headnote to *Cantos LII-LXXI*: “Other foreign words and ideograms both in these two decades and in earlier cantos enforce the text but seldom if ever add anything not stated in English” (256); and again at the end of “Canto LXXXV”: “Meaning of the ideograms is usually given in the English text” (LXXXV/579). *Canto XCIX*, however, signals a significant development in this paradigm: no longer does Pound represent ideograms graphically (not including the aforementioned four exceptions) but *phonetically*, as romanized transliterations.

**SOUNDS CHINESE**

*Mathews’ Chinese-English Dictionary*, Pound’s main lexicographic reference during his Washington years, is organised according to the classification of the Chinese alphabet known then as “Chinese Phonetic Script” (注音字母) as used in the *Dictionary of the Chinese National Language* (obsolete since 1932); 35 the romanizations deployed in *Mathews* are based on Wade’s *Syllabary*.36 The point is that Pound’s dictionary, in its organisation and its representations, encouraged him to pay attention to sound. Two undated notebooks contain nothing but phonetically-organised definitions of Chinese, presumed groundwork for the “Preliminary Survey” of Chinese sounds based on O. Z. Tsang’s *Complete Chinese-English Dictionary* in which he (Pound) postulated such tendencies as: “ü” sounds pertain to “gradual action”; “y” sounds pertain to branching or united energy; “j” sounds pertain to “hard and soft”; etc.37 This phonetic

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34 *EPP*, Box 54, Folder 2461.
35 *Mathews*, vi.
36 Throughout this commentary, as will now be apparent, I not only follow *Mathews’* romanizations but, unless otherwise indicated, its definitions as well (despite their sometimes contested validity). While in one sense, persisting with references to *Mathews* in Pound studies seems to me a perfectly practical concession, it also shows how Pound’s scholarly prejudices (some might call them errors) make their own perpetuation a condition of our understanding his intentions and interpreting his work.
37 *EPP*, Box 121, Folder 4972. O. Z. Tsang, *Complete Chinese English Dictionary*, rev. ed. (Shanghai: Republican Press, 1937). These examples are taken directly from the notebook cited here, but Zhaoming Qian’s *Ezra*
rather than visual emphasis—in which Chinese words are “spelled out in English letters”—is a recurrent feature of Pound’s thinking, writing and teaching during the Washington years: “Many thanks […] 4 the block prints with tone circles = which hellup the iggurunt; I am (after all), working for them as wants ter learn.” A passage such as this might seem like a concession to the Anglophone reader—

To discriminate things
shih\(^2\) solid
mu\(^2\) a pattern
fa\(^1\) laws
kung\(^1\) public
suzu\(^1\) private

(XCIX/714)

—not least since Pound also defines his terms. But far from concessionary, such passages are, as Grieve puts it, efforts to “goad his readers’ curiosity and industry”. Masquerading as some sort of literalism, this represents a disfiguration of the source text, one that makes it, in fact, harder for the reader to understand Pound’s text (and harder to detect the difficulty). The phonetic transferral of words from Baller’s text into Pound’s own not only decontextualizes them but gives them in a form that impedes recontextualisation. In a bygone world, one before Terrell’s Companion and the scholarship upon which it is based, a reader confronted with what Davie famously described as the announced “illegibility” of Canto LXXXV would have had to learn to look up characters in Mathews. One can acquire this ability following some measure of application and patience (and trial and error) without too much trouble. Or again, tracing Pound’s sources in Couvreur based on his in-poem citations of chapter and verse (provided one can draw on at least some knowledge of French or Latin and has access to a copy of the Chou King) is relatively straightforward. But reading a text that

Pound’s Chinese Friends reprints the “Survey”, 207-28. See Figure 2 for a sample page from the aforementioned notebooks. The Beinecke dates these notebooks 1956-1957, but they are probably pre-1951, in January of which Pound sent Fang his “Preliminary Survey”.

38 Pound, “Ezra Pound / Willis Hawley Correspondence”, 10.
39 Grieve, “Ezra Pound / Willis Hawley Correspondence”, 8.
presents its ideograms solely as romanized transliterations introduces a new kind of obscurantism, a new obstacle between reader and Pound’s source.

Pedagogical goading aside, the sudden change of approach is legible as a technique designed to recreate the experience of The Sacred Edict’s first audiences, who, unable to understand the maxims on account of their highly compressed literary style, needed to have them explicated in increasingly straighter talk (this would be to cast Pound in the role of Village Explainer as Stein famously called him). As in: “‘This clean out and that’s all.’ / Sd/ Chu, the accomplished / re Tao talk / ’e basta’. Thazz all there is to it” (XCIX/720). The move towards greater simplicity—no more Chinese characters, just approximations of what they should sound like when spoken aloud followed or preceded by definitions—is more apparent than real. As Bernhard Karlgren writes in Sound and Symbol in Chinese:

> the literary language lacks, as we have already said, all those elucidative means created by the colloquial idiom for distinguishing the homophones. There are, of course, in the edict any number of those short words which are entirely unsuggested to the ear because they sound exactly like dozens of others.41

Karlgren is distinguishing between the compressed literary language and the more loquacious colloquial (loquacious because its denotations are clarified by “elucidative compounds”42). Regardless of whether Pound is referencing the literary Uen-li or the more colloquial commentary of the Salt Commissioner, he still does so in a highly paratactic style. The risk inherent in doing so solely in transliteration (the written equivalent of speech) is a confusion that is at best annoying, bathetic at worst.

41 Bernhard Karlgren, Sound and Symbol in Chinese (London: Oxford University Press, 1923), 38-9. This fact was not lost on Pound. As he wrote to David Wang on 21 March 1957: “wot is the min chih party/ it’s [sic] name not in ideogram/ the people’s WHAT party, there being 5,000 chihs”. EPCF, 187. Karlgren was an important influence on Pound; his work certainly encouraged Pound to consider phonetics as well as graphics. The romanization of Chinese in the “Key to Pronunciation” in Pound’s 1954 The Classic Anthology Defined by Confucius adopts and adapts Karlgren’s system.
42 Karlgren, Sound and Symbol in Chinese, 32.
Trying to trace back, for instance, what Mathews gives as the definition for pien¹ hu¹ at line 36 of Canto XCIX, one might turn to entries given for characters romanized as pien and proceed to try to find a definition of a sinograph in the first tone that roughly corresponds—or which could be laterally related—to “cognome, indirizzo” (this assumes that the foregoing Italian words correspond to the transliterations in the first place). For example: pien¹ (M5225), “A Bamboo sledge”? No. Pien¹ (M5227), “The penis of a horse”? Hopefully not. Pien¹ (M5234), “The bream, the carp”? No. What about pien¹ (M5236), “A stone probe”? There are several other characters belonging to the romanization pien¹, including “A side, a border”; “a splint basket”; “Determined, in bad sense”; “to run to and fro”; “a leaf of a book”; “a skiff”; and “to walk with a limp”. It turns out that Mathews gives an example under pien¹ (M5231) 編, “To plait, to weave. To fabricate” as follows: “編戸 a registered person”, i.e., someone with a name and an address, “a recurrent axiom of Fascist thought which Pound repeats often in his prose: ‘We are tired of a government in which there is no responsible person having a front name, a hind name and an address’”. 43 It is at best counterintuitive for a text that demands accountability-through-identity to proceed so unaccountably, but this is precisely what happens because of Pound’s transliterations. The ambiguity is managed, in other words, by severing sound from symbol. Karlgren continues:

So long as one follows the text with the eye, one can easily distinguish by means of the different characters all the ACHINE, sǐ, chǐ, &c., but as soon as one takes the eye from the paper, and relies solely upon the ear, the sentences teem with homophones, and the result is complete incomprehensibility.44

In Canto XCIX, Pound has taken our eyes from the paper. In exchange for being able to vocalise his verse, we can’t very easily trace it to source; now we read:

Kuang
Kuang

43 Terrell, A Companion to The Cantos of Ezra Pound, 417; note 48.
44 Karlgren, Sound and Symbol in Chinese, 39.
Ming
Ming

Saith Khaty

t'ang²
hsin¹
li³-⁵

(XCIX/722)

Pound has in mind here kuang¹ (M3583) 光, “Light; favour; brightness; honour. To illumine. Glossy”; and ming² (M4534) 明, “Bright, clear, intelligent. Light, brilliant. To understand. To illustrate. To cleanse”. The first four lines instantiate in a more literal way the “doubled kuang¹ ming²” of line 150, but aside from such autarkic self-referentiality, the phonetic representation gives readers precious little to go on, attenuating the data meant to be conveyed. Moreover, the initial draft actually included graphic presentations not of kuang or ming (we should know what these mean to Pound by now) but of tien¹ (M6361) 天, “The material heaven, the firmament. The sky. Heaven. The weather, a day”; t'ang² (M6107) 堂, “A hall a reception room; a meeting place”; hsin¹ (2735) 心, “The heart. The moral nature, the mind, the affections. Intention”; and li³-⁴ (M3865) 裏, “Within, inside. A lining”. Such graphic representations have been, here and throughout, omitted in the process of transmission from manuscript to typescript. Terrell glosses this as “Heaven’s temple is in the heart”, but since tien¹ t'ang² together mean “paradise”, Pound probably intends these transliterations as a repeat of the leitmotif introduced in the first line of Canto XCIII: “A man’s paradise is his good nature’ / sd Kati” (XCIII/643). In one sense, Pound has “translated” this passage for us, in advance: knowing the speaker, we might speculate that the four transliterated sounds “quote” Khaty’s earlier line (readers are tacitly requested to intuit or deduce, not research, meanings).

This way of engaging with Chinese—sonically rather than visually—is remarkably different from what Kimpel and Eaves call

45 Not without historical irony, the Guangming Daily (光明日报) was a Beijing-based newspaper launched in 1949 by the China Democratic League that, by 1957, the same year Pound wrote these lines, had come under direct control of the Propaganda Department of the Communist Party of China Central Committee, which used the paper to attack intellectuals. So saith Wikipedia.
Pound’s more familiar practice of “enriched’ paraphrase”, or what Feng Lan more recently named Pound’s tendency towards “etymographic” character analysis, as exemplified by the pursuant lines (this basically visual technique is not itself abandoned in Canto XCIX) where, according to Gordon, “ideogram […] moves into words where it insinews and kindles language; we hear it, see it and feel its presence on a page composed only by the English alphabet”: 47

Confucians observe the weather,  
hear thunder,  
seek to include.

Bhud: Man by negation.  
But their First Classic: that the heart shd/ be straight,  
The phallos perceive its aim.

(XCIX/722)

The Confucian—ju2 (M3145) 儒, “The learned, defined by one to whom everything is known”—observes the weather and hears thunder because the ideogram consists of the radical jen2 (M3097) 人, “Man; mankind” and a component hsü1 (M2844) 需, “To require, to need. Essential”, which itself consists of the 173rd radical yü3, (M7662) 雨, “Rain”. Such a man “seeks to include” insofar as he is “conversant with the things of Heaven, earth and man”. 48 Given the remarkable circumstance (with regards to Pound’s own infamous prejudices) that Mathews transliterates “Confucian” as ju, it is no wonder Pound chose not to emphasise this character’s transliteration. “Bhud: Man by negation” follows a similar logic. Its ideogram is fu2-5 (M1982) 佛 and consists again of the jen2 (M3097) 人 radical meaning “man” and the phonetic fu2-5 (M1981) 弗, “A negation. Not”. Buddha, in other words, is both man defined through negation, and also, judging from the syntax of the ideogram, is literally a “man” by (i.e., adjacent to) “negation”. 49

48 Mathews, 473; example 24.
49 In the June 1958 Caedmon recording of this canto, Pound reads the line “Bhud: Man by negation” and then adds as an aside at 11 minutes and 15
The final two lines refer back to Baller’s translation: “Look at their [i.e., Buddhists’] classical writings. The first volume is called the Heart Classic. All that this Heart Classic says is, ‘The heart must be upright, not crooked; sincere not false; at ease, free from impurity’.” Here Baller himself interjects in a footnote: “In early times the Buddhists called themselves tao-ren (道 人), men seeking for intelligence. They have sought for it in vain up till now. Buddhism, as has been well said, ‘leads the bewildered reader through a jingle of jargon into a morass of metaphysical mystery’.” Baller does not cite a source for this quote, but Pound clearly read it and shared its sentiments. He continues in a passage that recalls the ancient discrimination against non-Greek speakers in their onomatopoeic term βάρβαρος (the full force of this passage might best be discerned in listening to Pound’s 1959 reading in which he squelches through the babbling yatter in a manner unprecedented in the history of his performance):

Tinkle, tinkle, two tongues? No.
But down on the word with exactness,
against gnashing of teeth (upper incisors)
chih, chih!
wo chih\(^3\) chih\(^3\)
wo\(^4\) wo ch’o ch’o, paltry yatter
wo\(^4\)\(^5\) wo\(^4\)\(^5\) ch’o\(^4\)\(^5\) ch’o\(^4\)\(^5\)
paltry yatter.\(^51\)

\(\text{Chih}^3\) (M1037) 臼, “The upper incisors” is also the radical of both \(\text{wo}^4\)^5 (M7163) 齶, “Small; paltry; mean. Dirty”; and of \(\text{ch’o}^4\)^5 (M1287) 齶, “To grate the teeth. Dirt”. Taken together, \(\text{wo}^4\)^5 \(\text{ch’o}^4\)^5 means, as per Mathews’ only example after \(\text{wo}^4\)^5, “narrow-minded; dirty; good for nothing”.\(^52\) These characters appear in the Chinese text of Baller’s edition (first line from right, fifth character down—

seconds: “That’s the ideogram, it’s the shape of the ideogram, signifying the Buddha”. See (or rather, hear): writing.pennsound.edu.

\(^{50}\) Baller, \textit{The Sacred Edict}, 74.

\(^{51}\) Cf. this 15 March 1954 letter to Fang: “the noises made by yr compatriots have almost NO relation to sound represented by barbarian alphabets”.

\(\text{EPCF}, 141.\)

\(^{52}\) Mathews, 1063; example 1.
demonstrating, incidentally, a instance where Pound’s source is the text attributed to the Salt Commissioner and not that of the more esoteric Uen-li attributed to Iong-cheng). But there is a fine line between Pound’s mock-castigations of Buddhist yatter and some of this canto’s own verses, such as “wu² mu ch’i² ying² pei⁴ li⁴” (XCIX/729), so that discerning a proper difference comes down to either intuiting his intentions or looking for extra-textual explanations. In October 1957 Pound wrote to Fang that, in regards to the transliterations in his planned Classic Anthology, they were “intended MORE as a graph of the metric than as a phonetic equivalent of the MUCH disputed chinese sound, re/ which no two sections of China are agreed, let alone re/ original phonetics that Kung would have, conjecturally, heard”.

Citing line 290—“a low-flow and a liu² flow”—Kimpel and Eaves suggest that, because the u in “liu²” is pronounced o, Pound makes “a real sound pun, perhaps the only true instance of one in the canto and the only case we can think of (if it were not accidental) where Pound paid attention to the sound of Chinese”. This observation makes little sense in relation to a canto where Pound everywhere attends to sound. Where once he would have demanded printers include ideograms, now Pound writes only:

VIII. Let the laws be made clear,
   Illumine the words of procedure,
   Peace comes of good manners
     feng¹ su²⁵ li feng su
   INTENZIONE li feng su jang⁴.
   (XCIX/718)

Terrell offers no gloss on these transliterations. As he writes in his headnote to his commentary on this canto: “lines will not be glossed unless the meaning in context is unclear”. Terrell’s earlier use of the term “idiomatic” is the precise word here, insofar as idiom is “a group of words established by usage as having a meaning not deductible from the meanings of the individual words”. Though the context here conveys Pound’s sense that “Feng¹ su²⁵ li feng su” means

53 Baller, The Sacred Edict, 75.
55 Kimpel and Eaves, 214.
56 Oxford English Dictionary. 3.A. Online.
“Peace comes of good manners”, this isn’t really a translation. Nor does Pound’s gloss, actually, result from any kind of analysis of characters, but instead cribs Baller’s translation of the first sentence of Uang’s commentary on the ninth’s maxim, “Elucidate Courteousness, with a view to improving the Manners and Customs”. Baller writes: “The peace of the Empire depends entirely upon the existence of good manners and customs”. 57 These transliterations are from Mathews: \( \text{li}^3 \) (M3886), “Good manners”; \( \text{fêng}^1 \) (M1890), “Wind, breath”; \( \text{su}^2-5 \) (M5497), “Vulgar, common. Worldly. Unrefined. Lay, in contrast to clerical”; \( \text{jang}^4 \) (M3985), “To yield, to resign; to cede. Politely, yielding”. Far from the language of elucidative commentary, these characters are four of the seven characters in the K’ang-hsi’s original maxim itself: 明礼諼以厚風俗, a maxim, let us be reminded, deemed by early Chinese commentators too abstruse to be functional. In offering a commentary that reads like an elucidation of transliterations that have been themselves abstracted from both context and graphic representation but which in fact is not an elucidation at all, the poem slips precipitously towards a kind of privation that is also a idiosyncratic privacy (indeed, \textit{idios} means own, private; while \textit{idiousthai} means “to make one’s own”). The language of “Canto XCIX” is therefore variously idiomatic. It is at once curiously plain spoken—there is no other canto in Thrones comparably so straightforward, a “you-do-this-but-don’t-do-that” poem—and recalcitrant, cryptic about its operations.

The repetition of the transliterations, as well as their reordering (\( \text{li}^3 \text{fêng}^1 \text{su}^2-5 \text{jang}^4 \) are the second, sixth, seventh and third characters in the maxim respectively), are idiomatic, that is to say private, in another (related) sense as well. In 1918 Pound admitted there was justice behind the complaint that he tended to “dump my note-books on the public”, 58 a tendency that showed no signs of abating during the publication of Rock-Drill and Thrones. Indeed, notwithstanding some significant excisions (absolutely and importantly including the aforementioned suppression of graphically-represented ideograms), Canto XCIX is published much as Pound first wrote it. This passage is no exception:

57 Baller, The Sacred Edict, 99.
Glossator 10: Thrones

By the planning, say...

Swift & graceful

Rheggi

need you go so far to learn insurance!

Will he always be under stress?

Alms & modes of procedure

peace comes I pray, meaning

feng su

li

feng su

in tempor
Here, it is hard to tell whether the expansive progression from fêng⁴ su²⁵ to li³ fêng⁴ su²⁵ to li³ fêng⁴ su²⁵ jang⁴ is prosodically determined or whether we are in fact reading a transcription of a notebook that contains several attempts at a single passage. The line separating the li³ graphic and transcription from the main body of the text on page 29, and the underline again separating this rehearsal of Chinese characters and sounds on page 30, make this passage legible as an aside, a practical exercise that is included in the published version of the poem as a result of Pound’s radical sincerity, a sincerity marked by its lack of inhibition and its trust in the value of writing.
without revision. The signature of Pound’s authority, and also of his authenticity in these cantos, is to dump his first and only draft on the public. This move might be construed as fundamentally authoritarian, that is, expressive of an unimpeachable confidence in the basic rightness of his every authorial gesture. At the same time, it models a radical transparency, a willingness to deliberately reveal the written self in an unrevised form. If writing, in other words, is always a mediation, then this is writing at its least mediated.

**MATHEWS**

While this canto demonstrates beyond doubt that Pound was attempting to engage with Chinese phonetics, an engagement he himself admitted to having avoided hitherto, it also shows how far the mere engagement with a language’s phonetics is from its understanding. In saying this, I am referring actually to my own experience of reading this canto, not Pound’s of writing it: the presentation of ideograms in romanized transliteration not only tells me nothing practical about the meaning of the text Pound comments upon, reacts to or translates, but deeply impedes any search for the referent because even the often futile hunt for a character or a definition that might prove to be the likely inspiration for whatever gloss I am hoping to clarify mostly leads me only as far as the dictionary. Engaging in the laborious process of “radial reading”—encountering a transliteration in *The Cantos*, identifying likely corresponding characters in *Mathews*, returning to *The Cantos* in order to make educated guesses about the likely chapter to which Pound refers, going to Baller’s *Sacred Edict* and trying to find the character in either the *Uen-li* or Uang’s text to confirm the character, then either scanning Baller’s translation for possible sources of citation or “deconstructing” complex ideograms into its constituent elements in order to develop a rationalisation for Pound’s own interpretations—cannot be the kind of reading practice Pound wanted for us or to which we should subject ourselves. So what is going on here? Pound’s poem might well “illumine the words of procedure”—in this case those of K’ang-hsi’s maxims, Iong-cheng’s amplifications and Uang’s paraphrase—but such illumination only occurs through the obfuscation of procedure *per se*. Pound’s enthusiastic attention to and presentation of Chinese sounds in this

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canto is, I want to suggest, the latest development in the long schedule of complications Pound presents his reader.\textsuperscript{60}

Baller’s \textit{Sacred Edict} is frequently cited as the “source” for this canto, while \textit{Mathews’ Chinese-English Dictionary} is treated as a text that merely facilitated his treatment of it. But it could be more correct to say, technically speaking, that in Canto XCIX \textit{Mathews’ Chinese-English Dictionary} is every bit as much a source as Baller’s \textit{Sacred Edict} given that, with the exception of occasional footnotes, Baller offers no transliterations.\textsuperscript{61} In effect, Canto XCIX functions as a kind of realisation of the mandate Pound prescribed many years before: “what we need now is not so much a commentator as a lexicon”\textsuperscript{62} In Canto XCIX Pound sets a lexicon \textit{against} commentary in a practical demonstration of his polemical scholarship. The bare presentation of romanized transliterations is “lexicon” at its purest, consistent with what Hugh Kenner once called the peculiar “philology” of \textit{Thrones}: “there is nothing elsewhere in the poem to match the concern of this last full block Pound completed for individual terms, precision, distinctions, correlations”; “in \textit{Thrones} the words, as never before, are \textit{exhibited}”.\textsuperscript{63} The exclusively phonetic exhibition of words in Canto XCIX in fact contravenes the central tenet of Pound’s ideogrammic method (based on written forms), namely the aforementioned “etymographic” analysis of complex characters into a “radical” and a “phonetic”, \textsuperscript{64} as in “man by

\textsuperscript{60} That said, a reader only encounters the difficulty I am trying to describe if they insist upon reading a certain way (call it philologically). Should the reader abandon an approach to reading akin to “study”, instead trusting the validity of Pound’s illuminations, Canto XCIX is the simplest in \textit{Thrones}.

\textsuperscript{61} \textit{Mathews} was, from its first edition, organised phonetically, promoting implicitly a recognition of Chinese phonetics. Moreover, Pound’s 1943 “American edition” of \textit{Mathews} included a new “Introduction on Pronunciation”.


\textsuperscript{63} Hugh Kenner, \textit{The Pound Era} (Berkeley: University of California Press, 1971), 532.

\textsuperscript{64} “A Chinese character, which is not itself a Radical, consists of two parts: the Radical and the Phonic, or when it does not give the sound of the character, the Primitive. The Radical is one from a list of 214 Radicals, the Phonic is the other half of the character, and strange to say, the Chinese language contains no name for it. It is sometimes another Radical […] but more frequently a compound character formed from another Radical and a Phonic”. \textit{Mathews’ Chinese-English Dictionary}, xxii.
negation”. As Mathews’ note on radicals implies, emphasising the sound of a character alone ignores the complexity of the sign essential to an understanding of it. Attending exclusively to sound frequently deletes the actual meaning of the character being spoken/heard when the word being exhibited is removed paratactically from the larger context of its use:

Speaking generally, for the rule is frequently broken, it would seem as if Chinese characters were constructed on the following principle:—The Radical should give a clue to the meaning of a character, the Phonetic a clue to its sound.65

Whether Pound simply ignored this theory forwarded by Mathews, or thought it incorrect, as his survey of Chinese sounds and their tendency towards certain denotations seems to imply (vide supra), the fact remains that since at least 1952, Pound had begun to think of Chinese (at least in part) as being a network of ciphers as much as a system of graphically-unambiguous and therefore ethically virtuous ideograms. As he wrote to Fang: “often meaning not important. but want some indication of approx sound”.66 This circumstance has important repercussions for any argument seeking to define Pound’s poetics as participating in a literary tradition committed to textual materiality.67

In this canto—but I would suggest the tendency is discernible in Pound’s life-long anathema for philology—the very emblem of Pound’s commitment, i.e., the ideogram, undergoes a species of dematerialisation, even desemanticization. Granted, Pound gives tone numbers almost consistently, which serve to narrow the range of possible meanings, but withholding the word itself—Pound’s transliterations are neither English nor Chinese—is calculated to assert the authority of the poet over both the language he uses. Not that Pound attempts to write ambiguously in Canto XCIX; instead, idiosyncrasy and intention, not discursivity or convention, underpin the precision of his terminology. The new attention to

65 Mathews’, xxii.
67 I have in mind here the materialist hermeneutics characteristic of—and characterised by—the work of Jerome J. McGann, Lawrence S. Rainey and George Bornstein.
transliteration, giving the reader some semblance of the Chinese sonority, as well as the careful preference for tone signatures, indicates that in Canto XCIX Pound prioritises sound above sense (i.e., reference). When Pound writes that “Mr Baller animadverts on the similarities / in all priestcraft” and then refers the reader to “(vide subject: ‘Missions’ in Canto whatever)” (XCIX/721), the implication is that the reader should know in advance the precise reference imprecisely referred to. This is in part a function of Pound’s own entirely human inability of remember everything about this sprawling poem as well as of the fact that this canto, like several others written during his incarceration at St. Elizabeths, are little more than transcriptions of first drafts, often hastily composed. But it does also convey something about Pound’s ideal mode of communication: one where meanings are transmitted and received despite errors in orthography, withheld page references and Chinese given only in its most attenuated forms. Pound writes towards the end of Canto XCIX: “Precise terminology is the first implement / dish and container” (XCIX/731), and his poetics throughout seem to understand precision in terminology as actually a critique of language pointed towards its content, instead advocating a precision that pits forms against content. Any precision in a line like “wu² mu ch’i² ying² pei² li⁴” is—rather, must be—prosodic rather than semantic.⁶⁸

As Zhaoming Qian usefully suggests: “in Thrones, it seems Pound designates the tones not so much for differentiating meaning as for signalling Chinese cadence […] Canto 99 is one of Pound’s most lyrical cantos”. If this assertion surprises some readers, so might Qian’s subsequent observation, namely that in totalling 160 words, there is more Chinese in Canto XCIX than in any other canto, including the ultra-Chinese Canto LXXXV (which contains a comparatively meagre 104 characters).⁶⁹ The success or failure of Pound’s engagement with Chinese cadence is not for me to judge, a

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⁶⁸ Pound wrote to Fang after Fang had suggested updating some transliterations to be included in his “deluxe” edition of the Classic Anthology Defined by Confucius: “PENALTY for altering VOWEL in verse is DEATH. You are reprieved because of yr/ love of exactitude, but don’t do it again. I am trying to teach these buzzards PROSODY, as well as respect for a few civilized chinese”. 15 March 1954 Letter to Fang, EPCF, 141. It indicates a kind of essential disagreement between prosody and meaning.

circumstance that perforce includes most of Pound’s projected readership, so that the poetry might in a very real sense formally resist appraisal (and critique)—a kind of one-way channel of communication the canto’s pedagogical model also seems to advocate. Qian politely reserves his own criticism, observing merely that “in Canto 99, Pound shows his passionate rejection of a prolonged indifference to melopœia in Chinese”, but tempers this with the proviso that “we still cannot conclude that by the late 1950s Pound had come to grips with the place of Chinese sound”. By 4 February 1956, Pound had still not resigned himself to Mathews’ system of romanization, rebuffing Achilles Fang for “wanting to satisfy [his] letch for precision” by lamenting: “Gaw Damn it/ there is NO alphabetic representation of chinese sound, let alone any fad of spelling it in amurkn alPHAbet that will fit 27 different kinds of chinkese thru 3000 years”. Indeed, as Mary Patterson Cheadle rightly contends in reference to Pound’s own assertion in regards to Mary de Rachewiltz’s Italian translation of Cathay that “phonetic components [are] used as mnemonic devices”, by “1959 he still did not fully understand or accept what is meant by the place of phonetics in Chinese words: not just that there is an aural aspect, […] but that there is an element of most characters that is inscribed” only to signify pronunciation.

Of course, by the time Pound composed Canto XCIX he had resigned himself to Mathews’ system of romanization; bound up in this resignation is a marked refusal to accept expert advice on certain philologically unsound characteristics of his lexical source. Back in 1947, Willis Hawley had warned Pound about Mathews’ “scrambled romanization”, even though it was Hawley who first introduced

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70 Qian, Modernist Response, 218. Fang is more forthcoming about Pound’s shortcomings. Responding to a request for commentary upon a 16-character poem Pound wrote in Chinese, Fang advised him that it “cannot mean what you intend […] As for gutturals, there are too many of what the vorchristlicher Christ called snake sounds; one labial does not seem to relieve the overwrought alliteration. And rhyme? The fourth line sounds like a jeu d’esprit. Sorry to disappoint you”. EPCF, 76.

71 Pound, EPCF, 156.

72 Mary Paterson Cheadle, Ezra Pound’s Confucian Translations (Ann Arbor: University of Michigan Press, 1997), 45. Willis Hawley told Pound as much early and often.

73 Willis Hawley, 12 January 1947 Letter to Ezra Pound, quoted in EPCF, 53.
Pound to this dictionary the previous year. Likewise Fang asked Pound in 1951 if he might “allow me to disillusion you about Mathews. This dictionary is full of errors. Almost every third sentence (I mean entry) is either erroneous or misleading”. 74 Nevertheless, Pound persisted with full knowledge of Mathews’ imperfections because “[I] got to find some means of fixing approx sound in remains of disjecta menta”.75 A few weeks later Pound wrote concerning “the total impossibility to form any idea of REAL sound of any language save HEARING it spoken”. He continued in this February 1952 letter to Fang:

But I have not the slightest idea whether there is ANY similarity between the noise I make when “singing” and the syllables. (EVEN supposing that I had some faint concept of what the difference between tones 1, 2, 3, 4 are.) <re the chinese sounds.>

Which I have NOT. and am unlikely to obtain from ANY printed statement about it. Unless illustrated by musical notes. "".76

Mathews writes in his “Introduction on Pronunciation” that: “it goes without saying that in Chinese, as in any non-tonal language, the pitch of the speaking voice glides portamento fashion instead of jumping from one pitch to another discontinuously. Thus, no resemblance to the Chinese tones could be got by playing any sequence of notes on a keyed instrument”.77 Pound was not only ignoring advice against over-reliance on Mathews, but ignoring also Mathews’ own admonitions.78

74 Fang, 14 March 1951 Letter to Ezra Pound, EPCF, 61. Fang—who had been himself hired by Harvard to do Chinese lexicographical work—recommended instead the Cihai Dictionary, but this advice fell on deaf ears insofar as it is not a bilingual text.
75 Pound, EPCF, 75.
76 Pound, EPCF, 77.
77 Mathews, xv.
78 Unless of course the instrument he had in mind was not “keyed”, like, say Olga’s violin. The point larger being, however, that musical notation as a guide to pronouncing Chinese is not a serviceable analogy. It also goes against his own insistence that one can’t learn pronunciation by reading about it.
Lexicological transgression is the name of the game in Canto XCIX, a fact Pound announces explicitly. In each instance, his flagging up of his own distortions recalls that earlier admission from Canto LXXXV following an “etymographic” character analysis: “No, that is not philological” (LXXXV/564). Firstly:

Focus of men of ability solidified our good customs.
Shut out graceful bigots
and moderate thundering phalloi
(this is mistranslation)
XCIX/730

Kimpel and Eaves give a compelling account of the logic behind Pound’s thinking here, and suggest that “thundering phalloi” is an analysis of no4 (M4750), “Weak; timid; imbecile” which is constituted by the 61st radical hsin1 (M2735), “The heart. The moral nature, the mind, the affections” and the component hsiu4 (M2844), “To require; to need. Essential” in which Pound saw the 173rd radical yiu3 (M7662), “Rain”. Curiously, especially given the passage’s attention to the character’s graphics, Pound ignores the fact that no4 儌 looks rather similar to ju2 (M3145) 儍, meaning “a Confucian” (vide supra). They continue, suggesting a line from Iong-cheng’s commentary they render as “Harmonize the elegant and the stupid, the strong and the weak” is “contorted as Pound admits” into the foregoing lines.79

But the original manuscript reads “(this is a mistranslation) / according to Mathews”, indicating that the contortion Pound notes originates not with him but with his source. Mathews follows its brief definition of no4 (M4750) 儌 with “Also read lo4”. The editorial paratext “Introduction to Pronunciation” notes that Mathews uses a “triple standard of pronunciation” (those of Wade, the old National Pronunciation, and the National Phonetic Letters), and in this instance the original Romanization no4 has been superseded in modern speech by lo4. The mistranslation Pound has in mind here therefore might in fact be not a false denotation but an out-dated pronunciation. Indeed, Pound told Fang sound was integral to his late thinking about Chinese translation: “HOW the HELL do you expect me to improve translations UNTIL I have some approx.

sound AND the seal text for the present version?"  

no 2 chinks ever pronounce the same word the same way  
AND that the tradition comes via 4 or 5 different  
languages/ wonder what will be left of the musicality of  
my original draft when he [Fang] has subjected it to  
current fads re/ non-representation of noise.  

AUTHORITY  
So, when Kimpel and Eaves suggest “there is little indication  
that he [Pound] was much concerned with the sound represented by  
these transliterations”; that “in earlier cantos he adopted whichever  
of the various systems of romanization his source was using, but  
Mathews’ system can also be misleading”; and that “Pound had  
become a reader rather than a speaker of Chinese, and his interest  
in the language was more visual than auditory— to use his own terms,  
he was interested in its phanopaedia rather than its melopaedia, and most  
of all in the possibilities for logopaedia afforded by the multiple  
meanings which could be extracted from the character”,  
they are right that Pound is not interested in puns, for example, but wrong to  
suggest that Pound ignored aural representation as such. Canto  
XCIX concludes with an insistence upon the non-textuality of  
Pound’s own gloss on Iong-cheng’s paraphrase of the seventh maxim:  

7  
All I want is a generous spirit in customs  
1st/ honest man’s heart demands sane curricula  
(no, that is not textual)  
Let him analyze the trick programs  
and fake foundations  
The fu jen receives heaven, earth, middle  
and grows.  

(XCIX/711-2)  

80 Pound, 2 March 1956 Letter to Fang, EPCF, 156.  
81 Pound, 20 June 1955 Letter to Mary de Rachewiltz, EPP, Box 62, Folder  
2741.  
82 Kimpel and Eaves, “Pound’s ‘Ideogrammic Method’ as Illustrated in  
Canto XCIX”, 210-11.
That the Wen-li gives: 吾惟欲厚風俗, 先正人心。欲正人心，先端學術 is immaterial because this is, despite a definite and traceable affinity to the “source”, very much Ezra Pound speaking, as Terrell rightly notes, in his own idiom (appropriating, privatising) style.

The “I” here, that we might attribute to the emperor—“This much I, Chên, have heard. Yo el rey” (XCIX/715), i.e., the first person pronoun of the royal “we”—is just as easily attributable to Pound directly, not least because he clearly shares these expressed beliefs. The ambiguity between authorities intended is managed precisely by the deliberate obfuscation of source text, an obfuscation reconceived as a kind of new form of communicative clarity. In a notebook entry dated “Ap. 2” [1957], Pound writes:

Chen (yo el rey)
wd like to see you come to perfection
lo⁴ kuan¹
ch’êng²
cant bear to see yu abrogate
(jên ² two) (fei four)
the gent’s job (chin three)
is to watch language
that is forced in translation.⁸⁴

I wonder, then, whether or not the obfuscation of the source text, whilst clearly appropriating its content and sometimes its tone, isn’t in fact essential to the structure of Pound’s own authority in Thrones: forcing translations and abandoning philological curation in favour of romanizations that, technically speaking, belong to no actual

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⁸³ Baller, The Sacred Edict, 194. For the reader who, like me, is ignorant of Chinese, these characters are to be found in the seventh line.
language, is construed as exemplary of the gentlemanly act of watching the language and caring for the idiom. According to this logic, obscuring the textual record, as Pound does in Canto XCIX, is really a means of keeping it straight, albeit “in a / spoken tradition”.\textsuperscript{86} The attenuation of an unambiguous connection with the source text (unlike in Canto LXXXV, in Canto XCIX Pound does not often quote chapter and verse,\textsuperscript{87} neither anticipating nor inviting such radial reading) thus allows the most basic deictic signifiers to come loose so that Pound speaks / writes as an authority because he speaks also with (an) authority. Christine Froula, for example, quite rightly reads the following as expressive of Pound’s own early recognition of what now is commonly known as the “social theory of text”:\textsuperscript{88}

This is not a work of fiction
   nor yet of one man:
The six kinds of action, filial, reciprocal,
  Sincerity from old until now,
     holding together
Not shallow in verbal usage
   nor in dissociations

\textit{(XCIX/728)}

By “this” Froula reads \textit{The Cantos}; by “one man” she reads “Ezra Pound”.\textsuperscript{89} Pound here goes out of his way to refuse the very responsibility his refusal tacitly assumes. It probably mattered to

\textsuperscript{86} “Poetry Notebook 108, Thrones 19”. \textit{EPP}, Box 212, Folder 4976.

\textsuperscript{87} There are several exceptions to this rule: “14.5” at line 362 refers us to the fifth paragraph of Baller’s translation of \textit{Uang’s} commentary of the fourteenth maxim. \textit{The Sacred Edict}, 152. Roman numerals, such as those at lines 61, 115, 173, 191, 309, 376, as well as the Arabic numeral at line 517, also indicate which maxim/corresponding commentary is under consideration, but these headings are neither consistently given nor are they valid for much longer than the line in which they appear.


\textsuperscript{89} Froula, \textit{To Write Paradise: Style and Error in Pound’s Cantos}, 3. As she puts it: “For Pound, the commitment of his long poem to history entailed a concept of authority that includes the collaborative and the contingent […], gesturing towards the diffuse causality intrinsic to his modern epic”.

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Pound that the ideogram for “a man”, jën² (M 3097) 人, has not only the same romanization but also the same tone signature as jën² (M3099) 仁, “Perfect virtue, free from selfishness, the ideal of Confucius”, an ambiguity of meaning that he surely sought (if only implicitly) to exploit—indeed, jën² (M3099) offers a comparatively rare instance where the radical, which generally bears the meaning, and the phonetic, which conveys the sound, are identical. The component in 仁 is êrh⁴ (M1751) 二, “Two, the second; twice. To divide in two”, itself a defining feature not only of Pound’s authority but of the idea that “The state is corporate” and that “The whole tribe is from one man’s body” (XCIX/727), so important to Canto XCIX. But such insistence on the material reality of social relations is itself a conceit. In a related way, Canto XCIX shows more clearly than most how Pound’s claims about the importance of textual records that transmit intellectual and moral truths also imagine an oral tradition exempt from such textuality per se.
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FIGURES

Figure 1. Ezra Pound Papers, Yale Collection of American Literature, Beinecke Rare Book and Manuscript Library, Yale University, YCAL MSS 43, Poetry Notebook 106, Box 121, Folder 4974.
Figure 2. Ezra Pound Papers, Yale Collection of American Literature, Beinecke Rare Book and Manuscript Library, Yale University, YCAL MSS 43, Poetry Notebook 104, Box 121, Folder 4972.