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S. W. WILLIAMS.

NOTICES OF FU-SANG.

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*H. H. Bancroft.
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NOTICES OF FU-SANG,
AND OTHER COUNTRIES LYING EAST OF CHINA,
IN THE PACIFIC OCEAN.

TRANSLATED FROM THE
Antiquarian Researches of Ma Twan-Lin,
WITH NOTES.

By S. WELLS WILLIAMS,
Professor of Chinese Language and Literature in Yale College.

NEW HAVEN:
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NOTICES OF FU-SANG.

THE origin of the various nations and tribes inhabiting the American Continent is a question that has attracted the attention of antiquarians ever since the discovery of the continent four centuries ago. The general designation of "Indians," given by Columbus to the people whom he met, shows the notion then entertained of their Asiatic origin, not less than his ignorance of their true position. Since that time, numerous antiquarians have given us their ideas and researches upon this obscure subject. Some have combined many scattered facts so as to uphold their crude fancies; while others have formed a theory, and then hunted over the continent for facts to prove it. When their various works are brought together, comparison only shows how little which can lead to a definite conclusion has yet been really ascertained. The digest of the most careful of these travelers, and the candid analysis of the works of antiquarians and philologists, given by H. H. Bancroft in the fifth volume of his laborious work on the Native Races of the Pacific States (pp. 1-136), fully upholds his concluding sentence as to the present state of this question: "To all whose investigations are a search for truth, darkness covers the origin of the American peoples and their primitive history, save

for a few centuries preceding the Conquest. The darkness is lighted up here and there by dim rays of conjecture, which only become fixed lights of facts in the eyes of antiquarians whose lively imaginations enable them to see best in the dark, and whose researches are but a sifting out of supports to a preconceived opinion."

Since the publication of this work, in 1875, attention has been again directed to a hypothesis as to the origin of the native races—namely, that America was peopled from China—by the issue of Mr. C. G. Leland's book entitled *Fusang, or the Discovery of America by Chinese Buddhist Priests in the Fifth Century*. Mr. Bancroft had already collected the leading data upon this particular point (volume v., pp. 34-51), and Mr. Leland adduces no new facts. He brings together in a convenient form what he has collected from De Guignes, Neumann, and d'Eichthal in favor of his theory; while he analyzes and criticises the remarks of Klaproth, Sampson, and Bretschneider against it.

I have thought that a translation of the sections describing the lands lying to the east of China found in the work of Ma Twan-lin would tend to place his notice of Fu-sang in its true light, and help us to guess where that country should be looked for. This distinguished Chinese author belonged to a literary family, and spent his life in collecting and arranging the materials for his great work, the *Wän Hien Tung Kao* (文獻通考) or Antiquarian Researches, which was published about the year 1321, by the Mongol emperor Jin-tsung, a nephew of Kublai Khan. Ma Twan-lin's life was passed amid the troublous times of the conquests of the Mongols, and his father held a high office at the court of the emperors of the Sung dynasty at Hangchow. He was busily engaged with these labors during the whole period of the residence of Marco Polo in China (1275 to 1295), and their deaths probably occurred about the year 1325.

The Antiquarian Researches now contains 348 chapters (*küen*), arranged without any natural sequence, under twenty-five different heads, as Chronology, Classics, Religion, Dynasties, etc. The last title is called *Sz' I Kao* (四裔考) or Researches into the Four Frontiers. In it are gathered together in twenty-four chapters all the information that the author could collect respecting foreign kingdoms and peoples. He himself seems never to have traveled outside of his own land; and during the ruthless wars of the Mongols he was probably glad to escape all molestation by staying quietly at his home at Po-yang, in Kiangsi province. The eight volumes containing these notices of other countries must consequently be regarded only as the carefully written notes of a retired scholar,

who was unable to test their value or accuracy by any standard, either of his own personal observation, or of the criticisms of those among his acquaintances who had gone abroad. The energy and skill of the great Khan, so unlike the effete and ignorant rule of the native monarchs at Hangchow, must have developed much mental and physical vigor among his subjects. An author like Ma Twan-lin would therefore be stimulated to gather all the information he could, no matter whence it came, to enrich his work. His design was more like that of Hackluyt or Purchas than that of Rollin or La Harpe; and in carrying it out he has done a good service for the literature of his native land.

In his survey of lands beyond the Middle Kingdom, he commences on the east and goes around to the south and west, describing each country without much reference to those near it. Having no data for ascertaining their distances, size, or relative importance, he makes no distinction between islands, peninsulas, and continents; for of all such things his countrymen are even now just beginning to learn. When he died, the political boundaries and names of the divisions in the vast empire of Kublai, who died at least thirty years before, had already begun to change; and this source of error could not well be analyzed or corrected by him. These conditions must be borne in mind, when estimating his notices of countries lying outside of China.

The twenty-four chapters in the *Sz' I Kao* comprise 250 titles in all, but this does not mean so many kingdoms. There are twenty-five located on the east, seventy-three on the south, and twenty-four on the west; and after these come brief accounts of seventy-eight regions still further west, even to Constantinople, which is regarded as a separate kingdom. The last eight chapters notice fifty more regions on the extreme north. An idea of the difficulties Ma labored under in preparing these accounts may perhaps be obtained by imagining the trouble an Arabian antiquarian, writing in the year 1800, and ignorant of European languages, would find in compiling a history of Germany for the ten previous centuries.

His plan of grouping them by their bearings from China helps us a little when looking for them; and as my present purpose is only to give what he says of those situated eastward beyond sea, this paper is narrowed down to nine sections. Of these, Japan is the longest, and is the seventh in the series. Between it and *Hia-i*, eight countries are mentioned, which are all now known to have been on the mainland. Thirty pages are devoted to *Wo Kwoh* (倭國) or Japan; though it is placed in the series out of its proper order, between *Fu-yu* (夫餘) and *Kao-kü-li* (高句麗), kingdoms lying within

the basin of the Songari river in the present Manchuria. The sixteenth in the list is *Hia-i*, or Yezo. It comes next to *Poh-hai* (渤海), a region identified with the maritime part of the recently acquired Russian possessions east of the river Usuri.

SECT. XVI.—HIA-I (蝦夷), THE LAND OF THE SHRIMP OR CRAB BARBARIANS OR FOREIGNERS.

Hia-i is the name of an island in the sea; it is a small kingdom. Its chiefs have beards more than four feet long. The people are very skillful with their bows and javelins; they stick the arrows in their heads (or hair). They will compel people to hold the arrows, and then, standing off many tens of paces, will hit the arrows without ever missing. In the autumn of the year A. D. 660, envoys came from this kingdom in attendance upon those from Japan.

The mention of the long beards of these foreigners identifies them with the Ainos, who still dwell in Yezo. Professor A. F. Bickmore* regards them as the relics of an early Aryan race, which gradually emigrated eastward in prehistoric times, or were driven by more powerful races further and further eastward till they reached the Pacific Ocean. Others, with more probability, and more advantage of examination and comparison, look upon them as the aboriginal inhabitants of the Japan islands, and hold that the present Japanese are the offspring of a mixture between the Ainos and a southern race, which invaded the group before the Christian era.

The word *Ainos* is derived, according to one Japanese explanation, from the early Chinese pronunciation of 倭奴, meaning the 'bondmen of the Japanese.' Another account is that it is changed from *inu* 'a dog'; a third explains it by the phrase *ai-no-ko*, or 'offspring of the middle,' i. e. a breed between man and beast. The last two are given by Griffis, and they all go to prove the antiquity of this peculiar people. The slight notice of Ma Twan-lin shows that the Chinese knew almost nothing of them, and regarded them as entirely uncivilized. A Japanese description of the whole island, dated A. D. 1786, indicates that the Ainos then formed only a part of the population of Yezo; and Klaproth criticises the mistakes of European voyagers in relation to their diffusion along the islands on the Pacific coast. It is not at all unlikely that the envoy from Japan mentioned in this notice was sent to the great Emperor Kao-tsu of T'ang in A. D. 660, in consequence of the victory obtained about that time by the Chinese over the Coreans.

* American Journal of Science and Arts, vol. xlv., May, 1868. This carefully prepared paper contains most of the facts ascertained respecting them. See also Miss Bird's Unbeaten Tracks in Japan, vol. ii.

SECT. XVII.—FU-SANG (扶桑), OR THE KINGDOM OF FUSANG.

In the first year of the reign Yung-yuen of the emperor Tung Hwän-hau of the Tsi dynasty (A. D. 499), a Shaman priest named Hwui-shin arrived at King-chau from the kingdom of Fusang. He related as follows: "Fu-sang lies east of the kingdom of Ta-han more than 20,000 *li*; it is also east of the Middle Kingdom. It produces many *fu-sang* trees, from which it derives its name. The leaves of the fu-sang resemble those of the *tung* tree. It sprouts forth like the bamboo, and the people eat the shoots. Its fruit resembles the pear, but is red; the bark is spun into cloth for dresses; and woven into brocade. The houses are made of planks. There are no walled cities with gates. The [people] use characters and writing, making paper from the bark of the *fu-sang*. There are no mailed soldiers, for they do not carry on war. The law of the land prescribes a southern and a northern prison. Criminals convicted of light crimes are put into the former, and those guilty of grievous offenses into the latter. Criminals when pardoned are let out of the southern prison; but those in the northern prison are not pardoned. Prisoners in the latter marry. Their boys become bondmen when eight years old, and the girls bondwomen when nine years old. Convicted criminals are not allowed to leave their prison while alive. If the sentence is a capital one, at the time they separate, they surround [the body] with ashes. When a nobleman (or an official) has been convicted of crime, the great assembly of the nation meets and places the criminal in a hollow (or pit); they set a feast with wine before him, and then take leave of him. For crimes of the first grade, the sentence involves only the person of the culprit; for the second, it reaches the children and grandchildren; while the third extends to the seventh generation.

The king of this country is termed *yueh-ki*; the highest rank of nobles is called *tui-lu*; the next little *tui-lu*; and the lowest *no-cha-sha*. When the king goes abroad, he is preceded and followed by drummers and trumpeters. The color of his robes varies with the years in the cycle containing the ten stems. It is azure in the first two years; red in the second two; yellow in the third; white in the fourth; and black in the last two years.

There are oxen with long horns, so long that they will hold things—the biggest as much as five pecks. Vehicles are drawn by oxen, horses, and deer; for the people of that land rear deer just as the Chinese rear cattle, and make cream of their milk. They have red pears, which will keep a year without spoiling; water rushes and peaches are common. Iron is not found in the ground, though copper is; they do not prize gold or silver, and trade is conducted without rent, duty, or fixed prices.

In matters of marriage, it is the law that the [intending] son-in-law must erect a hut before the door of the girl's house, and must sprinkle and sweep the place morning and evening for a whole year. If she then does not like him, she bids him depart;

but if she is pleased with him, they are married. The bridal ceremonies are for the most part like those of China. A fast of seven days is observed for parents at their death, five for grandparents, and three days for brothers, sisters, uncles, and aunts. Images to represent their spirits are set up, before which they worship and pour out libations morning and evening; but they wear no mourning or fillets. The successor of the king does not attend personally to government affairs for the first three years.

In olden times they knew nothing of the Buddhist religion, but during the reign Ta-ming, of the Emperor Hiao Wu-ti of the Sung dynasty (A. D. 458), five beggar priests went there from Ki-pin. They traveled over the kingdom, everywhere making known the laws, canons, and images of that faith. Priests of regular ordination were set apart among the natives, and the customs of the country became reformed.

Ma Twan-lin makes no comment on this narrative, nor does he tell us whence Hwui-shin (慧深) got it; he did not feel obliged to discuss its veracity, or explain its obscurities. The first impression made upon one who reads it with the idea that Fu-sang lay somewhere on the American continent, is that it proves rather too much, judging by what we yet know of the nations and tribes who once dwelt there. I do not mean that the notices it gives of the houses, unwall'd cities, curious mode of judging prisoners, and mourning customs, could not have applied to the natives of Mexico or Peru; but it has not the air of the narrative of a man who had actually lived there. It is easy to reply that all traces of the people mentioned have been lost, so that our present ignorance of their early civilization proves nothing either way. Still this account reads more like the description of a land having many things in common with countries well-known to the speaker and his hearers, but whose few peculiarities were otherwise worth recording. The shaman Hwui-shin may have been one of the five priests who went to Fu-sang from *Ki-pin* only forty years before his arrival at Kingchau (荊州), the capital of the Tsi dynasty. *Ki-pin* is the Chinese name for *Cophène*, a region mentioned by the Buddhist traveler Fa-hien (Chap. v.) under that name, and by Strabo and Pliny as situated between Ghazni and Candahar, along the western slopes of the Suleiman Mts., in the upper valleys of the Helmond river. These priests had probably traveled far north of China in their missionary tour, as described by De Guignes and d'Eichthal (Leland, pp. 143, 144), and lived in Fu-sang until it had become familiar to them. I think that Ma Twan-lin inserts Hwui-shin's account next to that of Hia-i, from an idea that both kingdoms lay in the same direction. He seems to have found no accounts of a later date, and the long interval of seven centuries had furnished

nothing worth recording about a land so insignificant as Fu-sang. We can hardly imagine that such would have been the case with a country to be reached by a long sea voyage, one where stupendous mountains, great rivers, well-built cities or citadels, and people with black or dark red complexions, would each make a deep impression upon an Asiatic. It is just as likely that junks drifted across the Pacific Ocean in the sixth century as in the nineteenth; but Hwui-shin is as silent respecting the manner in which he returned from Fu-sang, as of the way he reached it. If the five priests had traveled towards Okotsk, and beyond the River Anadyr, till they reached Behring's Straits, and then slowly found their way down to warmer climes, this would naturally form part of the story. Silence on all these points makes one hesitate in coming to the conclusion that Fu-sang formed any part of America.

The internal evidences to be deduced from what is stated are still more opposed to that conclusion. In our present state of knowledge of the ancient American languages, so far as I can learn, it would be a vain search to look for any words among them suggesting the names of *yueh-ki* (乙祜) for king; *tui-lu* (對盧) for a high noble; *siao tui-lu* (小對盧) for a secondary grandee; and *no-cha-sha* (納咄沙) for those of the lowest rank. It is not possible, at this date, to be quite sure what sounds were intended by the priest, or by the historian, to be represented by these Chinese characters in transliterating the three foreign words; but those here given are the present sounds in the court dialect, and probably near their originals.

But the next statement, respecting the changes required every two years in the color of the king's dress, carries with it altogether too much likeness to Chinese ritualism to be overlooked. It needs a little explanation to be made clear. The sexagenary cycle used in Eastern Asia from remote times is made by repeating ten stems six times in connection with twelve branches repeated five times; the two characters united form the name of a year. The ten years containing the ten stems begin with the first year of the sixty. Consequently, the first and second years, the eleventh and twelfth, the twenty-first and twenty-second, and so on to the last decade, will contain the same two stems—*kiah yueh* (甲乙) five times over; in these two years, the king's dress must be *tsing* (青) or azure color. In the next two, the third and fourth in each decade, the stems *ping ting* (丙丁) require it to be *chih* (赤), red or carnation. In the next two the stems *wu-ki* (戊己) require it to be *hwang* (黃), yellow; in the fourth binary combination, the stems *kang sin* (庚辛) require it to be *peh* (白), white. Lastly, the two stems *jün kwei* (壬癸), denoting the ninth and tenth years of each decade, close the series, and

then his robes are to be *heh* (黑), black. These five are the primitive colors of Chinese philosophy.

Nothing analogous to this custom has ever been recognized among the Aztec, Peruvian, or Maya people. The ten stems in these five couples indicate among the Chinese and Japanese the operation of the five elements, wood, fire, earth, metal, water, in their active and passive exhibitions; each one destroys its predecessor, and produces its successor, in a perpetual round of evolutionary forces. The mention of such an observation in Fu-sang seems to fix its location in Eastern Asia, where the sexagenary computation of time has long been known. It was a curious usage which would strike a priest familiar with the Chinese ritual.

The same may be said of the worship of ancestral manes and images, and of the three years' mourning by the new king. The efforts to explain the big horns of the oxen, the red pears which will keep a year, and the vehicles drawn by horses, have each their difficulties if applied to anything yet known of the nations of ancient America along the Pacific coast, but may be applied to northern Asia with some allowances. I think the red pears may denote persimmons, which are dried for winter use, and to this day form a common article for native ships' stores.

The identification of the tree *fu-sang*, on which the notice chiefly turns, is not yet complete. Klaproth refers it to the *Hibiscus rosa-sinensis*, but I agree with Dr. Bretschneider in making it to be the *Broussonetia papyrifera*, or paper mulberry, a common and useful tree in Northeastern Asia. The use asserted to be made of the bark in manufacturing paper and dresses does not apply to the Hibiscus nearly so well, though that plant also produces some textile fibers; as does also another large tree not yet entirely identified, belonging to the family Tiliaceæ or lindens. The further statement, too, that its shoots are eatable like those of the bamboo, is inapplicable to the agave of Mexico, as well as to the Hibiscus, the linden, or Broussonetia, none of which are endogenous. It is one of the inaccuracies of the description, and cannot be reconciled with either plant. The *maquey* made from the agave is better fitted for threads and cloth than for making paper. The fruit or berry of the Broussonetia is reddish, indeed, but no one would liken it to a *li* (梨) or pear. If the agave is intended, as Mr. Leland urges, it is very probable that Hwui-shin would have said something about the intoxicating drink called *pulque*, obtained from the leaves, rather than have likened them to the *tung* (桐), as he has done. This last tree is either the *Alcococca* or *Pawlonia*, both well known in China and Japan; so that an omission to speak of the *pulque* becomes rather an evidence against the agave being the *fu-sang* tree.

The remark about the fibers being woven into brocade is also true of the *Broussonetia*. A beautiful fabric is made in Japan by weaving them with a woof of silk, but nothing of this sort could be made from the weak agave fibers. Moreover, the *Broussonetia* has not been found in Mexico, although Neumann thinks that it once existed there. His argument in this respect is worth quoting as an instance of the general quality of those adduced to prove that *Fu-sang* was in America: "We know that the flora of the northwestern part of America is closely allied to that of China, Japan, and other lands of Eastern Asia. We may also assume that the *fu-sang* tree was formerly found in America, and afterwards, through neglect, became extinct. . . . It is, however, much more probable that the traveler described a plant hitherto unknown to him, which supplies as many wants in Mexico as the original *fu-sang* is said to do in Eastern Asia—I mean the great American aloe, called by the Indians *maguey*. From the crushed leaves, even at the present day, a firm paper is prepared. Upon such paper the hieroglyphic manuscripts alluded to by the Buddhist missionary, and destroyed by the fanatic Spaniards, were written."—*Leland's Fusang*, page 37.

The word *kin* (錦) applied to the curious paper-silk brocade manufactured from the *fu-sang* bark, according to Ma Twan-lin's text, is also applied to embroidery and parti-colored textures. It is not so much the damask-like figure that is the essential point; but among the Chinese the *kin* always has a variety of colors. This seems to have attracted the attention of Hwui-shin, and the remarkable iridescence of some specimens of this Japanese mulberry silk still excites admiration. Professor Neumann says that in the year-books of Liang he found the reading to be *mien* (綿), 'floss'; but the textual character *kin* has more authority in its favor, and is found in the Yuen Kien Lui Han. He translates the sentence: "From the bark they prepare a sort of linen which they use for clothing, and a sort of ornamental stuff." The word *pu* (布), here rendered *linen*, is now confined to cotton fabrics, but the distinction aimed at in the two terms used seems to have been that of a plain fabric and a brocaded one, like the Japanese *nisiki*.

It may be added, lastly, that many fables have gathered around the tree and the country of *Fu-sang*, which increase the difficulty of their identification. For instance, the *Shih Chau Ki*, quoted in the native lexicon *Pei-wän Yin Fu*, says: "The *fu-sang* grows on a land in the *Pih Hai* or Azure Sea, where it is abundant; the leaves resemble the common mulberry (*sang* 桑), and it bears the same kind of berries (*shin* 椹); the trunk rises several thousand rods (*chang* 丈), and is

more than two thousand rods in girth. Two trunks grow from one root, and lean upon each other as they rise; whence it gets the name *fu-sang* (扶桑), i. e. supporting mulberry." The use of the technical word *shin* for the fruit of the *fu-sang* is a very strong argument for its being the *Broussonetia*, and shows that its affinity to the silk mulberry (*Morus*) had been noticed.

Since the publication of Mr. Leland's book, the Marquis d'Hervey de St.-Denys, who has succeeded Stanislas Julien in the Chinese Professorship at Paris, has contributed a paper in the Transactions of the Academy of Inscriptions and Belles Lettres for 1876, which contains some additional notices of Fu-sang. Among these is an extract translated from the *Liang Sz' Kung Ki* (梁四公紀) or Memoirs of Four Lords of the Liang Dynasty, which throws some light on the times in which Hwui-shin lived, and the circumstances attending his arrival at King-chau. The Marquis shows that it was just at the overthrow of the Tsi dynasty that the priest came as envoy from Fu-sang, and had to wait three years before the Emperor Wu-ti of the Liang dynasty could receive him. The section in Ma Twan-lin he justly regards as a copy of the official report made to his superiors by Yu Kieh, one of these four Lords, obtained from Hwui-shin, the envoy. It is quite unlike the usage in such cases that nothing is said in the official annals of the presents offered by him; these, if they had come from America, would have been different from anything before seen, and therefore likely to be recorded. Such a list, however, did not necessarily fall within Ma's purpose when describing Fu-sang. The Marquis notices some of the presents offered, which are spoken of in the Memoirs of the Four Lords, and also some popular notions of that day concerning Fu-sang. He identifies the envoy with the shaman Hwui-shin, and concludes, with reason, that he was one of the five priests who went in the year 458 from Ki-pin. I have no copy of the *Liang Sz' Kung Ki*, and therefore quote his translation:

"At the commencement of the year 502, an envoy from the kingdom of Fu-sang was introduced, and having offered different things from his country, the emperor ordered Yu Kieh to interrogate him on the manners and productions of Fu-sang, the history of the kingdom, its cities, rivers, mountains, etc., in conformity to the usage practiced at court, whenever a foreign envoy visited it. The envoy from Fu-sang wept, and replied with a respectful animation, says the Chinese text, such as an old man would exhibit when he found himself in his own country after a long absence. The presents which he offered consisted especially of three hundred pounds of yellow silk, produced by worms found on the *fu-sang*

tree, and of extraordinary strength. The censer of the emperor, made of solid gold, weighed fifty catties (between fifty and sixty pounds), and three threads of this silk held it up without breaking. Among the presents was also a kind of semi-transparent stone, carved in the form of a mirror, in which, when the sun's image was examined, the palace in the sun distinctly appeared.

"One day, while he was entertaining the Court about foreign countries, the magnate Yu Kieh began to speak thus:—'In the extreme east is *Fu-sang*. A kind of silkworm is found there which is seven feet long, and almost seven inches around. The color is golden. It takes a year to raise them. On the eighth day of the fifth moon, the worms spin a yellow silk which they stretch across the branches of the *fu-sang*, for they wind no cocoons. This native silk is very weak, but if it be boiled in the lye made from the ashes of *fu-sang* wood it will acquire such strength that four strands well twisted together are able to hold up thirty catties. The eggs of these silkworms are as big as swallows' eggs. Some of them were taken to Corea, but the voyage injured them, and when they hatched out they were ordinary silkworms. The king's palace is surrounded with walls of crystal. They begin to be clear before daylight, and become all at once invisible when an eclipse of the moon occurs.'

"The magnate Yu Kieh proceeded to say:—'About ten thousand *li* northwest of this region there is a kingdom of women; they have serpents for husbands. The serpents are venomous and live in holes, whilst their spouses dwell in houses and palaces. No books are seen in this kingdom, nor have the people any writing. They firmly believe in the power of certain sorceries. The worship of the gods imposes obligations which no one dares to violate. In the middle of the kingdom is an island of fire with a burning mountain, whose inhabitants eat hairy snakes to preserve themselves from the heat; rats live on the mountain, from whose fur an incombustible tissue is woven, which is cleaned by putting it into the fire instead of washing it. North of this kingdom of women there is a dark valley; and still farther north are some mountains covered with snow whose peaks reach to heaven. The sun never shines there, and the luminous dragon dwells in this valley. West of it is an intoxicating fountain whose waters have the taste of wine. In this region is likewise found a sea of varnish whose waves dye plumes and furs black; and another sea having the color of milk. The land surrounded by these wonders is of great extent and exceedingly fertile. One sees there dogs and horses of great stature, and even birds which produce human beings. The males born of them do not live; the females are carefully reared by their fathers, who carry them on their wings; as soon as they begin to walk they become mistresses of themselves. They are remarkably beautiful and very hospitable, but they die before the age of thirty. The hares of that land are as big as the horses elsewhere, having fur a foot long. The sables are like wolves for size, with black fur of extraordinary thickness.'

“The courtiers were greatly amused with these recitals, laughing and clapping their hands, while they assured the narrator that they had never heard better stories. One minister interrupted Yu Kieh by a bantering objection: ‘If one can put any trust in the official reports collected in relation to this kingdom of women, it might be all simply inhabited by savages who are governed by a woman; there would then be no question respecting this matter of serpents acting as husbands. How would you then arrange this matter?’

“Yu Kieh answered pleasantly, that he had nothing more to say on that point; and then he went on from one strange story to another still more strange, in which one part truth was mixed with nine parts invention.”

The whole paper from which this extract is taken does credit to its author's researches into this matter, however much we may differ from his inferences. On a previous page, he adduces further proof from two early Chinese authors, who mention Fu-sang. One of them is Kieh Yuen, who flourished about B. C. 300, and wrote the poem *Le Sao* or Dissipation of Sorrows, which has since become a classic among his countrymen. In it, the Marquis says, “he traveled in thought to the four quarters of the universe. On the north, he perceived the land of long days and long nights; on the south, the boundless ocean met his view; on the west he saw the sun set in a lake, perhaps the Tengiri-nor or the Caspian Sea. On the east, in spite of the vastness of the Pacific, and of the idea which would naturally present itself to his mind, as the sun rose from the abyss of waters, he beheld the far-off shores receive the beams of Aurora, and in a valley, on a land shaded by the *fu-sang* tree, he places the limits of the extreme east.”

He also calls in another author to fortify the poet, namely, Tung Fang-soh, whose work, the *Shin-i King* (神異經) or Record of Strange Wonders, was extant in the Han dynasty, but was afterwards lost. That now bearing his name has been manipulated by subsequent authors, and Mr. Wylie regards it as a production of the fourth or fifth century, and “the marvelous occupies so large a portion, that it has never been received as true narrative.” But the Marquis does not so regard it:—“The works of Tung Fang-soh, which treat of regions most remote from China, have undergone some slight alterations at the dictum of the Chinese literati, who inform us that the alterations which they suspect date back to the fourth century after Christ. Their criticism, far from diminishing for us its authority, becomes, on the contrary, a valuable testimony of its authenticity at that date. This is what it says: ‘East of this Eastern Ocean is the country of Fu-sang. When one

lands on its shores, if he continue to travel on by land still further east ten thousand *li*, he will again come to a blue sea, vast, immense, and boundless.' I think that I hazard nothing in saying beforehand that it is impossible to apply these indications of Tung Fang-soh to any other country than America."

Fu-sang and *Pǎng-lai* are still used among the Chinese for fairy land, and are referred to by the common people very much as the Garden of the Hesperides and Atlantis were among the ancient Greeks. In Hankow, when a shopkeeper wishes to praise the quality of his goods, he puts on his sign that they are from one or other of these lands. The latter is perhaps the more common of the two, for it has become associated with the conqueror Tsin Chi Hwangti, who sent an expedition, about B. C. 220, easterly to find it and two other islands, called *San Sien Shan* (三仙山), or Three Fairy Hills, where the genii live. *Pǎng-lai* is now the name of a district in the province of Shantung (better known from the prefectural city Tǎngchau, west of Chifu), which commemorates this expedition after the fairies. Nothing was more natural to people living along the Yellow River in the days of Kiuh Yuen and Tang Fang-soh, when Shantung was inhabited by wild tribes, than to regard all that little known region in the utmost East as the abode of whatever and whoever were wonderful. To quote such legends as corroborative history or travel needs the support of some authentic statement to begin with; and Hwui-shin would be as likely to connect his account with something his hearers would recognize as existing in that direction, as to make up a story. I do not infer that neither the Chinese nor Japanese of the sixth century had any knowledge of the American continent from other sources, for it was as easy then for vessels to drift across the Pacific, as they still do; but they could not drift back again, and when once landed anywhere between Alaska and Acapulco, the sailors were not likely to try a second voyage to reach their homes.

There is, furthermore, an unexplained point how the name of the tree *fu-sang* came to be applied to the kingdom *Fu-sang*. If the Broussonetia be the plant denoted, and everything confirms this deduction, one would have expected its identity or likeness to the *chu shu* (楮樹), its Chinese name, to have been mentioned. It is, however, quite as probable that the tree got its name from the country, for the manufacture of paper from its bark does not seem to have been known in the days of Kiuh Yuen.

Yu Kieh's pleasant account of *Fu-sang* and its silkworms tends rather to show that in his day it was a region which everyone could people with what he chose. The use of silk among the people on the Pacific coast was, according to H. H. Bancroft, mostly confined to the Mayas in Central America; it was by no

means a common product, and mostly used in combination with cotton. This reference by Yu Kieh, although so exaggerated, tends to show that Fu-sang was regarded as on the western side of the Pacific Ocean; and I am inclined to place it in Saghalien island.

De Guignes lays much stress on the alleged distance of Fu-sang from Ta-han, and ingeniously reduces the 20,000 *li*, or 7,000 miles, to an actual estimate of the road taken by Hwui-shin (Leland, page 128) to get there. In the introduction to his accounts of all these eastern countries in Chap. 324, Ma Twan lin places the Flowery Land in the center of the universe (天地之中); and then adds, "East of China lies Wo-kwoh, also called Japan; east of Wo-kwoh, further on, lies Fu-sang, about 30,000 *li* from China." These figures are much too hap-hazard to depend on in settling this point, and carry less weight than such internal evidence as we can analyze. If compared with other distances applied to those regions by this author, we soon find how valueless they all are. No one in the sixth century had any means of measuring long distances, or taking the bearings of places, so as to make even a rough guess as to their relative positions, if he had tried to make a map. For an illustration of this remark, see Dr. Bretschneider's article in Transactions of North China Branch of the Royal Asiatic Society, No. X, 1876, where he gives an example of Asiatic map-making in A. D. 1331 to show the divisions of the Mongol Empire. It looks like a checker-board.

The position of Fu-sang cannot therefore be yet settled from these notices; but we may, as the Marquis d'Hervey de St.-Denys hopefully remarks, yet see the day when the immense riches hidden and almost lost in Chinese books will be brought out, and something more definite on this head be discovered.

I have only two other quotations to add. One is the name *Fushi-koku*, i. e. the kingdom of Fu-sang, an unusual designation known to the Japanese themselves, of their own country or a part of it, and which would hardly have been applied to a land on the other side of the Pacific Ocean. The other is the mention found in the *Ying-hwan, Chi Lioh*, or Geography of the World, by Sü Ki-yü, the late Governor of Fuhkien, who wrote it in 1848. In speaking of the troubles in Corea caused by the Mongol invasion, and the ravages of the Japanese corsairs along the Chinese coast during the Ming dynasty, he proceeds to say, "But as the rising grandeur of our present Imperial house began to diffuse itself afar, its quick intelligence perceived that it ought first to scatter [as it were] slips from the *fu-sang* tree in the Valley of Sunrise; and thereby those lands (Corea and Japan) were awed into submission for many years, and our eastern frontier remained quiet and pro-

ted; neither of these nations presumed to inroach on our possessions." The Valley of Sunrise, used in the Shu King or Book of Records, is regarded as a synonym of Corea, and the *fu-sang* tree is here connected with that land. A few sentences on Gov. Sü quotes from another book called Records of Ten Islands or Regions: "In the sea towards the northeastern shores lie *Fu-sang*, *Päng-kiu* and *Ying-chau*; their entire circuit is a thousand li." He then adds, "I think that the story about these Three Fairy Hills arose from the exaggerated descriptions of our own writers, who used them to deceive and mislead men; for really they were small islands contiguous to Japan and belonging to it. If their ships of that period went to them out in the ocean, why could not [our people?] find them if they had searched for them?" He then relates the quixotic expedition sent by Tsin Chi Hwangti under Sü Fuh, to find them, with several thousand men and women, none of whom ever returned. From this reference it may be concluded that Gov. Sü regarded *Fu-sang* and the other two to belong to the Kurile islands near *Yezo*. He had access to many works in his own literature, and took unwearied pains to get at the truth of what he was writing about, by asking intelligent foreigners who were able to tell him. Among these were Rev. David Abeel (whose aid he acknowledges), and M. C. Morrison, a son of Rev. Dr. Morrison, the missionary. His opinion deserves to be received as that of an intelligent scholar, though he knew nothing of the question started by De Guignes.

In reading the Marquis's translation of Yu Kieh's story, an English scholar can hardly fail to compare it with the Voyage to Laputa; for that land was placed not far from *Fu-sang* by its clever discoverer and historian. Dean Swift, like Yu Kieh, drew on his imagination for his facts. The numerous references in that Voyage to the people of China, their institutions, peculiarities, costumes, and manners, must have been derived or suggested to him by the writings of Samedo, Martini, Mendez Pinto, and other travelers in Asia before 1720, which were probably in Sir William Temple's library. But one would almost as soon think of quoting Swift's assertion in Chap. iii. of this Voyage regarding "the two lesser stars or satellites which revolve about Mars," as proof that Prof. Asaph Hall's discovery of 1876 had been already known in Queen Anne's reign, as to seriously undertake from these Chinese authors to prove that they knew the American continent by the name of *Fu-sang*.

SECT. XVIII.—NÜ KWOH (女國), OR KINGDOM OF WOMEN.

Concerning the Kingdom of Women the shaman Hwui-shin relates:—"It is a thousand *li* to the east of *Fu-sang*. The bearing

and manners of the people are very sedate and formal; their color is exceedingly clear and white; their bodies are hairy and the hair of the head trails on the ground. In the spring they emulously rush into the water and become pregnant; the children are born in the autumn. These female-men have no paps on their bosoms, but hair-roots grow on the back of their necks; a juice is found in the white ones. The children are suckled a hundred days, when they can walk; they are fully grown by the fourth year. Whenever they see a man they flee and hide from him in terror, for they are afraid of having husbands. They eat pickled greens, whose leaves are like wild celery; the odor is agreeable and the taste saltish."

In the year A. D. 508, in the reign of Wu-ti of the Liang dynasty, a man from Tsin-ngan was crossing the sea when he was caught in a storm and driven to a certain island. On going ashore he found it to be inhabited. The women were like those in China, but their speech was unintelligible. The men had human bodies, but their heads were those of dogs, and their voices resembled the barking of dogs. Their food was small pulse; their garments were like cotton. The walls of their houses were of adobie, round in shape, and the entrance like that to a den.

From this account following that of Fu-sang, we might conclude that Ma Twan-lin regarded Hwui-shin alone as his authority for both of them, as he is quoted at the beginning of each section. But the incident of A. D. 508 may have been taken from the History of the Liang Dynasty. The mention of Tsin-ngan (晉安), however, as the residence of the shipwrecked man who found the Nü Kwoh, shows how little dependence can be placed on the Buddhist priest's estimate of the distance or direction of either Fu-sang or Nü Kwoh from China. The only seaport of that day named Tsin-ngan was the present Pu-tien hien (莆田縣), identical with the prefectural city of Hing-hwa, situated between Fuhchau and Tsüen-chau in the province of Fuhkien. This man was probably a fisherman bound for the Pescadore Islands, who was driven off by a storm through the Bashee Straits into the Pacific Ocean, among the islands east of the Philippines. I think the priest is not responsible for the sailor's story, as it is omitted in the Yuen Kien Lui Han, and only the first part given. The legend of the Nü Kwoh probably applies to two places. Sir John Maundevile* places his Lond of Amazoyne beside the Lond of Caldee where Abraham dwelt; but his Yle of Nacumera, where "alle the men and wōmen of that Yle have Houndes Hedes; and thei ben clept Cynocephali," might be looked for where the History of the Liang Dynasty puts them as well as anywhere else.

**Maundevile's Voyage*, ed. by Halliwell, 1839, pp. 154, 197.

In his Book of *Marco Polo* (ed. 1871, vol. ii., pp. 338-340), Col. Yule has brought together notices of the various legends which have appeared from time to time in Eastern Asia of this fabled land of Females, to illustrate what the Venetian has reported in Chap. xxxi. about the "Two Islands called Male and Female." In his other admirably edited work, *Cathay and the Way Thither* (page 324), he alludes to the report of Marignolli, about A. D. 1330, of a kingdom in Sumatra ruled by women. The first part of Ma's notice, which is certainly ascribed to the Shaman, leads one to look northeasterly toward the Kurile Islands for people with so much hair; and suggests a comparison with the inhabitants of Alaska called Kuchin Indians, described in Bancroft's *Native Races*, vol. i., pp. 115, 147, sqq. But it would not be worth while to spend much time in looking for this fabled land, had not the idea got abroad that its location would aid in identifying *Fu-sang* with some part of America.

SECT. XIX.—WAN SHAN (文身), OR PICTURED BODIES.

During the Liang dynasty (A. D. 502-556), it was reported that about seven thousand *li* to the northeast of Japan there was a country whose inhabitants had marks on their bodies such as are on animals. They had three marks on their foreheads. Those whose marks were large and straight belonged to the honorable class, while the lower sort of people had small and crooked marks. It is a custom among this people to collect a great variety of things of a very poor sort to amuse themselves. Those who travel or peddle do not carry any provision with them. They have houses of various kinds, but no walled towns. The palace of the king is adorned with gold, silver, and jewels in a sumptuous manner. The buildings are surrounded with a moat over ten feet broad. When it is filled with quicksilver, and the rain is allowed to flow off from the quicksilver, the water is then regarded in the markets as a precious rarity.

It is not certain whether marking and painting the body, or tattooing is intended by this term *wān shān*; but as the Chinese have a technical term *king* 黥, used in this extract to denote the process, it proves that tattooing must be here intended. This practice is less common among the islanders in the North Pacific than in the South, where a warmer climate enables them to show off their pretty colors and figures. The courses and distances from Japan here given would land us in Alaska, but no weight can be attached to them in this quotation from the Liang Records.

The distinction of rank indicated by the different lines described in this extract is like that in force among the Eskimo

tribes near Icy Cape, as described by Armstrong: "At Point Barrow the women have on the chin a vertical line about half an inch broad in the center, extending from the lip, with a parallel but narrower one on either side of it, a little apart. Some had two vertical lines protruding from either angle of the mouth, which is a mark of their high position in the tribe" (Bancroft, vol. i., page 48). The practice of tattooing has been so common at various times among the Chinese, Japanese, and other inhabitants of Eastern Asia, that nothing can be inferred regarding the country here intended. The singular notice of filling the moat with quicksilver may be paralleled by Sz'ma T sien's description of the wonderful subterranean tomb of the great conqueror Tsin Chi Hwangti (B. C. 270) in Shensi, wherein he tells us that "rivers, lakes, and seas were imitated by means of quicksilver caused to flow in constant circulation by mechanism."

SECT. XX.—TA HAN (大漢), OR GREAT CHINA.

It was reported, during the Liang dynasty, that this kingdom lay more than five thousand *li* east of Wán Shǎn. The inhabitants have no soldiers or weapons, and never carry on war. Their manners and customs are the same as those of the Wán Shǎn, but their speech differs.

In Chap. 231 of the *Yuen Kien Lui Han* (淵監類函), a valuable Cyclopaedia compiled by orders of the Emperor Kanghi and issued in 1710, this section is quoted verbatim from the *Nan Shi* of Li Yen-shau, the same source from which Ma Twan-lin got it. Though that history contains the records of the Liang dynasty (A. D. 502-557), it was not written till about one century afterwards, in the Tang dynasty; and during that interval nothing more seems to have been learned about the lands of Fu-sang, Ta Han, or Nü Kwoh. Nor had Ma Twan-lin found anything in his day, six centuries afterwards, to add to what the shaman Hwui-shin reported; while this Cyclopaedia, the product of a commission of learned men who ransacked the literature of China to find whatever was valuable and insert it, contains just the same story, hoary with the 1200 years' repose it had had in the *Nan Shi*. To show the carelessness of these compilers in their work, in Chap. 241 another kingdom is described under the name of Ta Han, but not a word is added to indicate how two kingdoms should have had the same name. This last is equally vague with the first in respect to its identification, and reads as follows:—

"The New Records of the Tang Dynasty say:—Ta Han borders on the north of *Kuh* (鞠); it is rich in sheep and

horses. The men are tall and large, and this has given the name *Ta Han* (i. e. Great China) to their country. This kingdom and *Kuh* are both conterminous with *Kieh-kiah-sz'* (黠戛斯), and therefore they were never seen as guests [in our court]. But during the reigns Ching-kwan and Yung-hwui (A. D. 627 to 656) they presented sable skins and horses, and were received. It may be that they have come once since that time."

The compilers of the Cyclopaedia abridged this extract somewhat, for they do not refer to Lake Baikal (劍海), where *Ta Han* joins the countries of the *Kieh-kiah-sz'* and *Kuh*, and thus help to identify it. The next section contains an extract of seven pages from the New Records of Tang about the *Kieh-kiah-sz'* or Hakas, whom Klaproth regards as the ancestors of the Kirghis now dwelling in Tomsk. If half of this account be true, the Hakas formed a powerful kingdom in the Tang dynasty, and their neighbors *Ta Han* and *Kuh* are to be looked for on the River Yenisei, or more probably between the Angara and Vitim rivers.

The effort of Prof. Neumann to identify the first-named *Ta Han* with Alaska, simply because he places *Wăn Shăn* among the Aleutian Islands, and *Ta Han* lies 5000 *li* east of it, is based alone on reported distances that are mere guesses. Mr. Leland also refers to De Guignes' opinion that *Ta Han* meant Kamchatka, and that *Wăn Shăn* was *Yezo*, and adds this comment:—"De Guignes determined with great intelligence that the country of the *Wen-schin*, 7000 *li* northwest of Japan, must be *Jezo*, from the exact agreement of the accounts given of that country by Chinese historians of the early part of the sixth century (*Goei-chi* and *Ven-hien-tum-hao*, A. D. 510-515) with that of Dutch navigators in 1643. Both describe the extraordinary appearance of the natives, and speak of the abundance of a peculiar mineral resembling quicksilver"—page 129. Mr. Leland has been misled in regard to this agreement by not knowing that these supposed historians are only the names of two books, viz: *Records of the Wei Dynasty* (A. D. 386 to 543), and the same *Antiquarian Researches* from which I have translated these six sections. He also assumes that *Hwui-shin* and his predecessors went by sea, adding that this was "no impossible thing at a time when in China both astronomy and navigation were sciences in a high sense of the word."

SECT. XXI.—CHŪ-JŪ KWOH (侏儒國), OR LAND OF PYGMIES.

In the kingdom of *Chū-jū* the men are four feet high. Still farther south of it come the Black Teeth Kingdom, and the Naked Peoples' Land, distant from Japan over four thousand *li*. It re-

quires a year's sailing for a vessel to get to them. About ten thousand *li* to the southwest live islanders whose bodies are black and eyes white; they are naked and hideous; their flesh is delicate. If one of them is shot with an arrow when traveling, his body is eaten.

In Col. Yule's *Marco Polo*, it is stated (vol. ii., p. 358) that the number of islands in the Indian and Pacific oceans is estimated at 12,000 as a round number; and in his *Cathay*, he gives a European map of that region, dated 1375, in which the total is placed at 7,548. This particular figure was no doubt obtained from *Marco Polo's* larger number, though the process of derivation is not clear. One of the islands is specially marked Naked Savages; it lies off the Chinese coast, near where the Pescadore group is situated. Of these four islands, that of the last named probably refers to the Australians, if the distance from Japan is at all to be considered; but more probably the Dayaks of Borneo are meant. The Black Teeth Kingdom need not be sought after, for the prevalence of Malay tribes which blacken their teeth by chewing betel-nut, the usage no doubt referred to, makes it impossible to specify any particular nation. The Land of Pygmies probably denotes those parts of Celebes or Papua where the Negritos still form a portion of the population; they sometimes come to Singapore in the Bugis vessels from Celebes. Edward Lane speaks of the Arab legends respecting pygmies in this part of the world, and resolves them all into bad accounts of the apes so common in the Archipelago. It is more likely that the Arab legends had travestied the men into apes. The story quoted by Friar Oderic, in 1318, about the pygmies or Biduini, who lived on the banks of the Talay—"the greatest river that exists in the world"—in the western part of China, is illustrated by Col. Yule (*Cathay*, p. 121) with his usual research; but no one has heard of them since Oderic's day. In Pickering's *Races of Men* (Bohn's ed., pp. 175-180) the Negrillos or Negritos are described as still inhabiting many islands, or hiding themselves in the forests of the larger ones from other more powerful races of the Indian Archipelago.

SECT. XXII.—CHANG-JIN KWOH (長人國), OR THE KINGDOM OF GIANTS.

This land is situated to the east of Sin-lo. The inhabitants belong to the human race; their bodies are thirty feet high. They saw their teeth and make hooks of their nails; they have black hair on the body, and crouching bodies. They eat no food cooked by fire, but gnaw birds and beasts, or pounce on a man in

order to eat him. They get a wife for the purpose of preparing their clothes. Their country is contiguous to a range of mountains several thousand *li* in extent, in which there is a narrow pass or cañon secured firmly by a two-leaved iron gate called the Guard-gate. The people of Sin-lo constantly maintain a guard of several thousand bowmen and soldiers to defend it.

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It will occur to the English reader that Dean Swift had probably met with some references to these Chinese notions of strange lands in his reading, and developed his descriptions of Lilliput and Brobdingnag from their hints. The Pacific Ocean in his day was a region of wonders, almost as much as in the time of Marco Polo and Ma Twan-lin. Sin-lo (信羅) is an old name for a kingdom in the eastern and southern part of Corea; and the Land of Giants must therefore be looked for in the islands of Quelpaert and Tsu-shima near by; or in some mountain fastness on the mainland. There is less to suppose about them, however, than their counterparts, the Pygmies; for not even a fossil fragment has yet been found of human beings who could overtop a giraffe or a dinornis.

A Japanese notice of them both, with other monsters, occurs in the *Kun Mo Dzu I* (訓蒙圖彙) or Pictures arranged in Classes to teach Children. I have introduced one of the drawings, which does credit to the native artist in his effort to convey some idea of their relative sizes. Respecting the giants the author says: "The *Chio-zhin* or Tall People are called *Sé-taka*. Some people during the Ming dynasty were driven out to sea by a tempest, and reached the land where these people lived. They are over fourteen feet high, and very skillful in swimming." The same book says of the Pygmies:—"Their country lies to the eastward. Their bodies are from twelve to eighteen inches high. In that region the storks eat these dwarfs, so that they always go in companies to protect themselves." As to the *Chu-jü* (侏儒) or Pygmies, this writer adds: "They are called *issun boshi*, i. e. inch elfins, for they measure only one inch; another name is *tan-shin* or short people." Besides the above, this work describes the *Chio-hi koku*, or the Land of Long-armed men, a small country in the Eastern sea. "The people have cotton clothes; their arms reach to the ground as they stand, and are seventeen feet long." Their counterparts, the Long-legged people, will run as fast as the wild beasts.

Bancroft Li

These lands are of course placed in remote regions, and most of them were first reached by sailors driven out of their reckoning, just as in English literature Lemuel Gulliver, Robinson Crusoe, and Peter Wilkins are each fabled to have reached the lands associated with their names after losing their



Japanese Pygmies and Giants.

ships. The family likeness which pervades these Asiatic stories about giants and pygmies seems to point to a common origin. This is particularly the case with the Japanese story of the pygmies, whose efforts to protect themselves from the storks will recall Homer's allusions to those who dwelt on the coasts of Oceanus, and were in constant danger of being snapped up by cranes. Pliny put them in Transgangetic India. The date of this Japanese work is, however, too recent to preclude the inference that the author may have heard of similar Occidental legends.

SECT. XXIII.—KINGDOM OF LIU-KIU (琉球), OR LEWCHEW.

The Lewchew kingdom is an island in the ocean. To the east of the prefecture of Tsüen-chau [in the province of Fuhkien] are the islands called Pang-hu, or Pescadores. They lie near together, so that the fire signals can be seen from each other. The trip occupies five days' sail. There are many caves in the hills.

The surname of the king is *Kwan-sz'*; his name is *Ho-lah-tau*; it is not known whence he came, but there have been many generations of the family. The people of that country call him *ko-lao-yang*, and his wife is *to-pah-tu*; the place where he lives is *Po-lo-tan tung*. The moat around it has three separate rows of palisades, one behind the other; it encircles it so as to let water flow in. Stockades, for defense, are made of spinous trees. The largest abode of the king has sixteen apartments; fine carvings are seen in them of beasts and birds, and also numerous jingling bells. A common kind of tree resembles the orange with thick foliage; the slender branches hang down like hair.

The kingdom has four or five generals who oversee all the districts; each district has a petty king. Wherever one goes there are villages, each of which has a headman, who wears an ornament like a bird, and is selected for his skill as a fighter. They all unite in setting out (or apart) trees, where the affairs of the village are managed. Both men and women bind their hair with white hempen cords, coiling it up from the nape of the neck quite to the forehead. The men make a cap out of birds' plumes, in which they interweave pearls and cowries, and further adorn with red feathers; the style of these head-dresses differs much.

The women make caps out of figured soft gauze and white cloth, square and upright in shape; they weave jingling bells in leather with all sorts of feathers, and thus form their garments. The shape and style of dresses differ much. They attach feathers to a string and hang on periwinkle shells for ornament, so that their colors shall be well contrasted. Small cowries are suspended from them which make a jingling sound like a chatelain; little cymbals also hang from the armlets, and strings of pearls around the neck. Hats are braided out of twining plants, and then adorned with plumes and feathers. They possess swords and scabbards, bows and arrows, rapiers, poniards, and other weapons. Iron is very scarce in the kingdom, so that their swords being thin and small, they employ much horn and bone to strengthen them. They plait hemp to make mail-armor, or else prepare the skins of bears and leopards for the purpose.

The king rides in a wooden car, shaped like an animal, borne on the shoulders of his guard and attended by a retinue of about ten men. The petty kings ride in a frame made like a loom, on which hang bells resembling animals. The inhabitants of the kingdom delight in fighting and pugilistic combats. The men are courageous and brave and very agile in running; they show contempt of death and much fortitude when wounded. The lords of the districts employ bands of retainers, but they never rescue or help each other. When two bands of warriors are pitted against each other, three or five men from each will rush out in front leaping and yelling, bandying words and mutual railings before they rush together and shoot their arrows. As soon as one side is worsted, the whole band scatters in flight; messengers are then dispatched to make an apology, and all parties enter into a peace before sep-

arating. If any of their number were killed in the fight, all come together and eat the bodies; it is the usage to put the skulls and bones around the king's palace; he confers [on those who slew them] a cap of honor, and they become leaders in the band.

There are no regular taxes collected; when any work is to be done there is a general levy of scutage to accomplish it. There is no well-settled or constant scale of punishments, but the whole community assembles to deliberate on and decide the cases after careful examination. Criminals are all sentenced by the bird-adorned headman [of the village]; but if there is an appeal, and his decision does not end it, then it is carried before the king. He orders his officers to assemble in general council upon the case and give their final verdict. The prisons have no cangues or keys, for the prisoners are simply bound with ropes. Capital punishment is inflicted with an iron needle, like a chopstick, ten or twelve inches long, which is thrust into the nape of the neck. Lighter crimes are punished by bambooning.

There is no written character among the people. They keep their reckoning of time by noting the waning and waxing of the moon, and watch the flowering and fading of the trees and shrubs to learn the passage of the year.

The people have deep-sunken eyes and long noses, in which they resemble the Ouigours. They are not very quick-witted. There is no well-marked distinction between the high and low in official ranks, nor between the prince and his ministers, or in their acts of decorum when they meet. Father and son sleep in the same bed. Young men pull out the mustache and whiskers, and remove the hair from the body. Married women mark the hands with ink, like tattooing, making figures of snakes and insects. Marriages are performed with feasting and drinking; pearls and cowries form the betrothal presents. If a young man and woman like each other then they make a match. When a woman bears a child and suckles it, she is required to eat the placenta. After parturition she roasts herself before a fire in order to sweat off the humors; in five days she is quite well again and all right.

Sea-water is poured into large wooden troughs; it is then evaporated in the sun to procure salt. The sap of trees is used to make pickles. Samsu is made by putting leaven into rice; its taste is very weak. In eating, the fingers only are used. If one comes across a rare delicacy he first goes and offers it to his overlord. In all their feasts and assemblies, when a person is about to drink he is required to call out his name before he drains the cup. If he is feasting with the king he first calls out the king's name, when they touch their goblets, something after the custom among the Toorks, and then drain them. In their songs they keep step as they cry out; one man sings and all the rest keep time with him; the notes are rather melancholy and exciting. They raise a girl up on their shoulders, and then, swinging the hands, will dance round and round as mummers do.

When the last hours of a sick person approach they lift him out

to the arbor in front of the house. The relatives and neighbors wail and weep and condole together. The body is washed, and then swathed and bound with cotton cloths, after which it is rolled up in matting, enveloped in earth, and then put in a coffin for burial. No tumulus is raised over it. When a son mourns for his father he eats no meat for several months. The usages among the natives in the southern districts are a little different; for there, when a man is dead, the villagers and townsfolk come together and eat the body.

Among the beasts are found bears, leopards, and wolves; pigs and poultry are very numerous, but horses, asses, sheep, goats, or oxen are quite unknown. The fields are fertile and moist. They are first burned over and then irrigated through sluices in which the water runs; the streams have one water-gate only. Stones are used for coulter; they are about fourteen inches long and several inches wide; ground is plowed with them. The crops are rice, sorghum, millet (*Milium*), spiked millet (*Setaria*), pulse, red and black and large beans, etc. The trees are maple, fir, bamboo, *lianos*, pine, elm, rottlera, laurel, and fruit trees. The medicines are like those found in our Middle Kingdom. The air and seasons resemble those south of the Nan-ling range of mountains.

The popular practice in worshipping the gods of the mountains and seas is to offer spirits and rich delicacies. To those who are killed in a battle or quarrel, the thing which killed them is offered as a sacrifice to their manes. Sometimes a small house is raised against a fine large tree; or the skeleton is hung in the tree and the people shoot arrows at it; or a tumulus of stones is raised over the body, to which is fastened a mourning banner, as the ancestral tablet. Where the king resides many skeletons and skulls are brought together beneath the wall screening the gateway so as to show its rank. In the vacant spaces above the gates and inner doors they hang the heads, bones, and horns of animals.

In the first year of the reign of Yang-ti of the Sui dynasty (A. D. 605), admiral Ho-man and others gave the following report:—"During the spring and autumn of each year, when the sky is clear and the breeze refreshing, if one looked eastward he saw something thin or vapory, like foggy smoke arising from a fire; one could not tell how many thousand *li* off it lay." The emperor ordered Chu Kwan, the master of the horse, to go to sea and search for this region and find out its customs. Taking Ho-man's words for his clue, and several of his people, they went off together and reached the kingdom of Lewchew. They could not understand the language spoken there, so they seized a man and returned. Next year the emperor bade Chu Kwan to soothe and re-assure the man; but he was obstinate and gathered his clothes and armor to go back. About that time a Japanese envoy came to court, and seeing the man, remarked: "This savage is one of the men employed in the kingdom of Sié-kiu." The emperor then ordered Chin Ling, general of the Tiger Braves, to lead a body of soldiers and cross from I-ngan (Swatow or Chao-chau fu) to the

island of Kao-wa (the Madjico-sima group?); from thence two days more took them to Yuen-pi (Kirrima islands?); and another day to Lewchew. The people there would not submit, and general Chin Ling attacked and routed them; he went on as far as the capital, where he burned the palace, and took captive several thousand men and women, whom he put amongst his troops with their goods, and returned. Since that time intercourse has been broken off.

In its neighborhood lies the kingdom of Pi-shé-yé, or Formosa, whose inhabitants speak an unknown language, go naked, and have such a stupid look that one can hardly imagine them to be human. About the year A. D. 1174, in the Sung dynasty, a chieftain from this land led several hundred of his wild followers to the towns of Shui-ngao, Wei-tao, and others in Tsüen-chau prefecture [in Fuhkien], where they slew and captured many people. They highly prized iron things, spoons, and chopsticks. The inhabitants shut their doors and fled, but took their door-rings; and as they went, they threw away the spoons and chopsticks. The brigands stooped to pick them up, which constantly delayed their progress, so that our troops were able to catch and bind several. When they saw an armed horseman they would struggle to strip off his mail, and joining their heads would kill him. They used spears in fighting, and would tie a string to the weapon, a hundred feet long or more, so as to pull it back to them, so highly did they prize the iron, and could not bear to throw it away. They used no boats or oars, but sailed about on bamboo rafts; these could be piled up on each other like screens; if an emergency arose, the whole company would lift them up, set them afloat, and thus escape.

This account probably confounds the inhabitants of Lewchew and Formosa in several particulars, yet it possesses historical interest as one of the earliest references to those islands. The details bear internal evidences of being the actual observations of travelers, who had remained there long enough to learn about the people and furnish some account of them. In this respect it is far more satisfactory than the priest Hwui-shin's report about Fu-sang. The names given to the countries near Lewchew of Kao-wa (高華), Yuen-pi (龜鼈), and Pi-shé-yé (毗舍耶), which I have identified as the Madjico-sima group, Kirrima Islands, and Formosa, must be received with some hesitation, as I have no means of verifying them; and their resemblance in sound to any actual localities cannot now be expected.

Ma Twan-lin names no authorities for this notice of the Lewchewans; but as the allusion to the descent of a band of rovers from Formosa, in 1174, during the reign of the emperor Hiao-tsung, speaks of an event which took place only about seventy-five years before his own birth, there is reason for concluding

that the section was made up from documents and books compiled during the reign of Li-tsung, under whom his father held high office. The names he gives to the king and queen of Lewchew and his residence, as *Kwan-sz* (歡斯) and *Ho-lah-tau* (渴刺兜), *Ko-lao-yang* (可老羊) and *To pah-tu* (多拔茶), with *Po-lo-tan tung* (波羅檀洞) for the capital, cannot, at this interval, be at all recognized from any books to which I have access.

In concluding these extracts from Ma Twan-lin's writings, I need hardly draw attention to the vagueness which marks them, when we look for any definite information. His long chapter on Japan bears more marks of well digested information than any of those which are here given, and indicates constant intercourse between it and China. Mr. Leland quotes from several authors whatever will elucidate and uphold his theory respecting *Fu-sang*, and deserves thanks for his research in this interesting question. He has, however, been led astray by a similarity, or an error, in spelling to confound Kamchatka with Lewchew, in the following extract, made up from Steller, a German writer of 1734: "Lieu-kuei (Loo-choo) or Hing-goci, as the Kamchatdales of the present day term their fellow countrymen dwelling on the Penshinish Bay, is situated, according to the Chinese Year Books, 15,000 Chinese miles distant from the capital, which, according to the measurement of the celebrated astronomer Ihan, in the time of Tang, gives about 338 to one of our grades—the Chinese grades being rather smaller than our geographical. Now Si-gan, the capital of China during the dynasty of Tang, lies in the district Schensi, lat. $34^{\circ} 15' 34''$ N. and long. $106^{\circ} 34'$ E. from Paris. Petropaulowski (Peter and Paul's Haven), on the contrary, according to Preuss, lies lat. $53^{\circ} 0' 59''$ N. and long. $153^{\circ} 19' 56''$ E. from Paris. These are differences which the accounts of the Chinese Year Books establish in an astonishing manner, and leave no doubt whatever as to the identity of Kamchatka with Lieu-kuei; for it is certainly satisfactory, if estimates of such great distances, drawn in all probability from the accounts of half-savage sailors, or quite savage natives, should agree within two or three grades with accurate astronomic results."—*Fusang*, page 15.

It is impossible and needless to analyze this *mélange*, for it has nothing to do with *Fu-sang* or its locality; but it led me to add this translation of Ma Twan-lin's section on Lewchew. Mr. Leland has a note in which he says, "it is evidently borrowed from the *Tung-schu*, but is much better arranged, and contains some original incidents, on which account I have freely availed myself of it." I have no means of verifying this statement, and therefore am unable to say how far Ma quoted from the History of the Tang, and also to explain whether Kam-

chatka was ever called Lieu-kuei, and what the Chinese characters for this name are;—or whether Lieu-kuei is a misprint for Liu-kiu or Lewchew. The name of this insular kingdom has been written a dozen ways by foreigners; it is called Riu-kiu by the Japanese, Doo-choo by the inhabitants, Low-kow by the Cantonese, and Lewchew by the Ningpo people; but it could never have been confounded with Kamchatka by either of them.

Since Commodore Perry's visit in 1853 and 1854, and the residence of missionaries at Napa, these islanders have become better known; and the halo cast around them by Basil Hall and Lieut. Clifford, in their narratives of the visit of the frigate *Alceste* in 1816, has been dissipated. They began to have official intercourse with China in 1373, when Zai-to, the king of Chung-shan, sent an envoy to the Emperor Hungwu at Nanking, who five years before had expelled the Mongols. In 1609, they came under the control of the prince of Satzuma; but during the interval of 236 years they became well acquainted with Chinese literature and usages, retaining their own spoken dialect of the Japanese. The kingdom has latterly, with all the dependent islands, been incorporated into the Japanese empire, under the name of Okinawa ken, and the royal family recently removed to Tokio.

There are several points in this notice of Lewchew which tally with what is now seen among the people. The manufacture of salt from sea-water is largely carried on, as the traveler can see on landing at Napa or Pu-tsung, where the salt vats employ many workmen. The custom of married women staining their hands with a dye, so as to resemble tattooing, is still observed. When I visited Napa, in 1837, the islanders had not seen Europeans for twenty years, and those on board the ship *Morrison* were strange to most of them. Among the party which landed one evening for a stroll, were Mr. and Mrs. C. W. King. We were surrounded by an eager crowd as soon as we stepped ashore, and took our way towards a hamlet not far off. Seeing a woman standing by herself near a door, Mrs. King went alone towards her, and held out a hand in token of friendliness, while the rest of us looked on until the interview had disclosed her feelings. The woman presently came forward and showed Mrs. King the blue mark on the back of her hand to indicate that she was married; but her amazement at seeing Mrs. King begin to pull off a glove to show her that she was not thus marked was a study to the rest of us, for the woman thought it was a second skin.







