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The Loochoo Islands

...
Charles S. Leavenworth, M.A.





Photo. T. HASEGAWA.]

TOKYO.

**His Excellency Baron Narahara,
Governor of the Loochoo Islands.**

With the author's compliments

The Loochoo Islands

BY

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"NORTH-CHINA HERALD" OFFICE.

1905.

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PREFACE.

The Loochoo Islands are a group belonging to Japan and lying off the coast of Eastern Asia, between Japan proper and Formosa. They are inhabited by an interesting race of people; have had a long and occasionally eventful history; and possess a considerable volume of trade.

The following pamphlet is the result of a visit to the islands in the summer of 1904 when the author was very courteously given much information about the group by the Japanese officials there. In the appendices will be found translations of an abstract of a Loochooan manuscript history and extracts from Chinese histories dealing with the islands, as well as a detailed memorandum in regard to the Yayeyama group, furnished by Mr. Kurokawa, the chief Japanese official in that group.

The cordial thanks of the author are extended to Hon. James W. Davidson, of the American Consular Service, for kind letters of introduction and for much assistance in regard to the subject of the Loochoos; to Hon. Charles B. Harris, American Consul at Nagasaki, for much kindness shown to him; to Hon. M. Odagiri, the Japanese Consul-General at Shanghai, for his kindness in providing introductions; and also to H. E. Baron Narahara, Governor of the Loochoos; H. E. Chikami, Governor of Kagoshima ken; Mr. K. Kishimoto, Counsellor of Okinawa ken, and to a host of officials and others in the islands, whose unfailing courtesy, kindly interest, and rich stores of information enabled him to write these pages.

His hearty thanks are also due to the proprietors of the EAST OF ASIA Magazine for kind permission to republish in this form two articles contributed by him to that periodical ; and to the Council of the China Branch of the Royal Asiatic Society for their kind consent to incorporate in the pamphlet a lecture given before that Society on the History of the Loochoo Islands.

CHARLES S. LEAVENWORTH.

*Imperial Nanyang College, Shanghai,
20th June, 1905.*

The Loochoo Islands.

PRELIMINARY.

The Loochoos are frequently mentioned in the newspapers and yet comparatively little is known by Europeans in regard to this interesting group of islands. When we learn from the weather reports in the daily paper that there is a depression south of the Loochoos or that the barometer is falling in the Loochoos, we have a vague idea that they lie somewhere down Formosa-way and then dismiss the subject from our minds.

It has been the writer's privilege to spend nearly a month in travelling among these islands and the adjacent seas, and, although warned before he went that there was practically nothing to be seen there, he found, on the contrary, that there was very much of interest in this little-known quarter of the globe. The writer was provided with a most able and efficient interpreter, Mr. Shigio, of the American Consulate at Nagasaki, who accompanied him upon the journey and whose knowledge of Japanese official etiquette and commercial methods was invaluable in travelling among the islands and in gathering information about their products and resources, and an interpreter who can faithfully translate jokes is a most valuable acquisition!

There is always a peculiar charm about islands anywhere, perhaps because we have first to pass through the perils of the ocean to reach them, and there is an attraction all their own about these "Pendent Globes" of the Eastern seas. Their history has been, in the main, uneventful, and yet interesting, because they have been stepping stones for the advance and retreat of two great Oriental Empires, China and Japan. Their people are a puzzle, as to their origin. Their manners, customs, and language offer a rich field of investigation to the ethnologist and the student of philology. The temples and other public



SAMISEN PLAYERS.

buildings of the islands are worthy of note and their products and the fruits of their industries form a considerable volume of trade. Finally, the Government institutions yield material for an important study in Japanese colonization.

In these articles, the writer has adopted the spelling "Loochoo" on the same principle that the words Foochow, Hankow, and Canton represent old-established ways of spelling, although they may not follow the exact orthography, which would make them uniform with the modern system of romanization. Furthermore, "Loochoo" is a foreign appellation, for the people themselves say, "Doochoo;" the Japanese, "Ryūkyū;" and the Chinese, "Liuch'iu." There are many different ways of

spelling the name, from which it is possible to make a choice, for the writer has counted eighteen different methods in foreign books dealing with the subject, besides the one adopted. Thus we have, Lewchew, Luchu, Liu-kiu, Likiou, Lexio, Lequeo, Lequeyo, Loqueo, Riu-ku, Riukiu, Liqueo, Lieoukiou, Lekeyo, Lieoo-Kieoo, Lieu-Kieu, Likeo, Lieuchieux, and Liquieux.



A LOOCHOAN ACTOR.

There is a rather large bibliography of works dealing with the subject of the Loochoos. Most of the foreign books, however,

describe the island of "Great Loochoo." The large northern islands, Oshima, is occasionally mentioned, but the southern islands have been rarely visited. The following is by no means an exhaustive list of sources but note ought to be made of some of the authorities:—In Vol. XXIII of that mine of information for workers on Far Eastern subjects, the "Lettres Édifiantes et Curieuses," there is a description of the Loochoos by Père Gaubil, which is based on the report of the Chinese Commissioner, Su Pao-koang. That fascinating, if somewhat untrustworthy writer, Klaproth, has also given us an account in Vol. II of the "Mémoires relatifs à l'Asie." As a result of the visit of the British ships, *Alceste* and *Lyra*, to the islands in 1816-7, we have accounts by Captain Basil Hall and John M'Leod, M.D. Coming to later times, there is a good deal of material about the Loochoos in the narrative of Perry's Expedition to Japan. This description we owe to that celebrated wanderer and delightful writer, Bayard Taylor, who accompanied the American fleet to the islands. Dr. S. Wells Williams, also, whose name will always be indelibly inscribed in the roll of Western savants who have studied the Orient, went with the expedition as interpreter. He has left for us an account of "Political Intercourse between China and Lewchew" in the "Journal of the North-China Branch of the Royal Asiatic Society" (Dec. 1866) as well as earlier articles in the "Chinese Repository." Sir Ernest Satow, the present British Minister at Peking, is the author of the very first paper in the "Transactions of the Asiatic Society of Japan," the title of which is, "Notes on Loochoos." Professor Basil Hall Chamberlain is the grandson of that Captain Basil Hall, who had already told the world about the islands in the account of the voyage of H.M.S. *Alceste* and *Lyra*. Professor Chamberlain was naturally much interested in the Loochoos. He paid them a visit and we have three articles on the subject in the "Transactions of the Asiatic Society of Japan" written by that authority on "Things Japanese." His attention as a philologist has been

especially directed toward the Loochooan language. R. H. Brunton has a paper in Vol. IV of the same treasury of original articles on scholarly topics relating to the Japanese Empire. An important book has likewise been published in German, "Die Liu-kiu-insel" by Dr. Doederlein. A bibliography of the Loochoos can be found in Wenckstern's "Bibliography of the Japanese Empire."

There is a manuscript history of the Loochoos kept in the archives of the prefectural office at Naha, the present capital, which should be included in our list of references.

For a Japanese bibliography of the Loochoos, the reader, who is interested in the subject, may be referred to one of the articles by Professor Chamberlain mentioned above, entitled "Contributions to a Bibliography of Loochoo." This gives a long list of works in the Japanese language.



A LOOCHCOAN GIRL.

In Chinese, there are a number of books which deal with, or refer to, the islands. Among these may be noted the Journal of Su Pao-koang, a Chinese commissioner to the Loochoos; and "A Dust of Pearl in the Industrial Sea" (to give the literal translation). The "Geography of the World," in 64 volumes, is a thesaurus which contains a number of notices about the islands. In the "Imperial History of the Ming Dynasty" there is a chapter devoted to the Loochoos. A section of "The Present Dynasty's Survey of

Important Historical Facts" deals with the same subject, and there is a special history of the Loochoos by another author. Of more present-day interest, perhaps, than any of these, because linked with the name of a very remarkable Chinese, are "The Miscellaneous Letters and Dispatches of Li Hung-chang." This work has only recently been published in Chinese, in 15 volumes. It was edited by the former Headmaster of the Imperial Peking University, who has lately died. The book is intensely interesting to the student of Far Eastern politics, on account of its references to matters of contemporary history. The critic must judge, of course, whether the light which it throws on these affairs is clear and bright, or obscured and reflected by the mists of prejudice. There are a large number of dialogues, dispatches to various persons, and letters to the Tsungli Yamên, relating to the Loochoos at the time when they were a bone of contention between China and Japan. General Grant's name will always be associated with the history of the islands, for he it was who was asked to mediate, when the question had reached a critical point in the negotiations and the story of this is given in the letters and dispatches.

GENERAL DESCRIPTION.

Before we go any further, it will be well to take a bird's-eye view of the location and general appearance of this strange group of islands, which, as one of their kings wrote to the Emperor of China, is "only as big as a bullet, and lies hidden away in a nook of the sea."

If we take a large and detailed map of the Eastern Hemisphere of the globe, we can see a long chain of islands, stretching from the frozen North in Kamchatka (and even from Alaska in the other hemisphere) down through Japan and the tropic cluster of the Philippines and further on, through the southern ocean, to the island-continent of Australia. These island groups form a mighty screen, as it were, in front of the whole coast of the Eastern Asiatic continent. That portion of this tremendous line of detached groups of islands which lies between the southern part of Japan proper and Formosa, is the region in which we are now interested and comprises the Loochoos. These islands fall naturally into three chief divisions; the northern group, whose most important island is Oshima; the central group, whose chief island is Great Loochoo or Okinawa; and the southern group, consisting of Miyako, the Yayeyama group (including the two large islands, Ishigaki and Iriomoto), and Yonakuni, lying near Formosa.

The whole group is now under the direct control of the Imperial Japanese Government. Great Loochoo and the southern islands comprise one Japanese *ken* or prefecture, called Okinawa *ken*. Its capital is at Naha, the chief port of the island of Okinawa, and there the Japanese Governor resides. The former capital, Shuri, is at a distance of about $3\frac{1}{2}$ miles from Naha. Oshima and other northern islands are part of Kagoshima *ken*

or prefecture, with headquarters at Kagoshima, a city situated in Japan proper, where the Governor of the prefecture resides. The chief port of the island of Oshima is Naze.

The distance between the important islands, by the steamer routes, are as follows: Kagoshima to Oshima 203 miles; Oshima to Okinawa 175 miles; Okinawa to Miyako 150 miles; Miyako to Ishigaki 89 miles; Ishigaki to Iriomoto 38 miles; Iriomoto to Yonakuni 40 miles; and Yonakuni to Kelung in Formosa 80 miles. This makes the total distance of the commercial route from Kagoshima to Kelung in Formosa about 775 miles. There are about fifty islands in the Loochoos but many of them are not very large.

There are no very high mountains or great rivers in the islands. Separate islands differ from each other in appearance, in a striking way. Oshima and the northern islands present to the traveller, who approaches by steamer, a succession of highlands and precipitous hills. In Okinawa, on the other hand, one can imagine that he is looking on a section of country taken out of Ohio or from a quiet English landscape. Soft, rounded hills are seen in all directions. Here and there a great palm rears its lofty head. Gigantic pines, which would have delighted the artist Turner, soar up on the horizon, looking, with their spreading branches, like "cedars of Lebanon." There are clumps of banana trees and dark green masses of the sago. Some undergrowth is seen, but, in general, the land is free from shrubbery and thus gains the trim appearance which travellers have noted there. On the other hand, Miyako, in the southern group, is "as flat as a pancake." As the traveller sails along the coast of Iriomoto, however, a pleasing landscape extends before his view. Stretching down to the water's edge are vivid green plains, which slope gently upward in lines of beauty, until the eye rests on the darker green of forest-clad hills in the hazy distance. The soft, sleepy air envelops everything with a far-away, other-world atmosphere, so that it seems as if one were

sailing into fairyland. Was this the island which Tennyson's lotos-eaters reached ?

“ All round the coast the languid air did swoon,
Breathing like one that hath a weary dream.”

At Yonakuni, the landing is rather dangerous. The writer's party was warned about it a long time before the island was reached. It is difficult for the steamer to come near the shore, and a line of breakers must be passed in a small boat before one can land. We found that the easiest way was to take one of the native “ dug-out ” canoes and cut through the surf in this. In the boats of broader build, one is sure to get a wetting, for the waves come in without being invited. One boat was completely overturned and its occupants had to reach shore as best they could, but as these islanders are swimmers by nature, it was not so hard for them as it would have been for pampered sons of Western civilization. It was well worth while to undergo the hardships of the landing, for the writer found that no other foreigner had set foot on that island for twenty-five or thirty years before his arrival. Naturally, some curiosity was exhibited by the natives and still more was shown at Miyako, where no foreigner had been for seven years, but the people are quiet and inoffensive and everywhere were courteous, polite, and hospitable. On Yonakuni, for instance, one of the elders of the village insisted that we should partake of a collation, consisting of salt dried fish, onions, and tea.

In most of these islands there is much coral growing under the water and by looking over the side of the boat, or canoe, one can see the beautiful forms which it assumes. But be careful when you look over the side of a canoe not to lean too heavily, or you may pay a visit, which you do not wish to take, to the coral, in person. Bayard Taylor has described the coral at Okinawa in these words: “ We hung for some time over the coral banks, enraptured with the beautiful forms and colours exhibited by this wonderful vegetation of the sea. The coral

grew in rounded banks, with clear, deep spaces of water between, resembling, in miniature, ranges of hills covered with autumnal forests. The loveliest tints of blue, violet, pale green, yellow, and white gleamed through the waves, and all the varied forms of vegetable life were grouped together, along the edges of cliffs and precipices, hanging over the chasms worn by currents below. . . . Of all the wonders of the sea which have furnished food for poetry and fable this was assuredly the most beautiful."

A feature, which can be noticed in some of the islands, on account of the clearness of the water, is the presence of a multitude of little fishes of a deep cerulean blue. These dart, here and there, through the forest, which covers the bottom of the sea, their little bodies flashing brightly in the sunlight.

In many places, the cliffs, which are on the water's edge, are composed of such soft rock, that the eternal waters of the ocean have gnawed away their foundations and they look ready to fall off into the sea, like icebergs from a glacier.

The southern islands of the Loochoos are very frequently visited by typhoons. These tempests and the cruel fangs of the dangerous rocks are the terrors of mariners in these seas. In Formosa, they quote the verse in regard to typhoons: "June, too soon; July, stand by (August you must September remember); October, all over." September seems to be the month which is most dreaded in the Loochoos, also, but statistics seem to show that very many strong winds occur in the winter months.

In regard to the heat, the writer was told, before visiting the islands, that it would be a perfect furnace there in the summer season, but he never saw the thermometer above 90° F., although probably the summer of 1904 was an unusually mild one. In the Government publication, called the "Statistics of Okinawa *Ken*," the maximums and minimums of temperature are given for the period during which the weather bureau has been in operation in the islands. These figures cite as the

highest maximum 35° C and as the lowest minimum 5.2° C. If we follow the rule and multiply by 9, divide by 5, and add 32 to change Centigrade into Fahrenheit, we have 95° F., as the highest maximum, the date being 27th July, 1893, and 41.36° F. as the lowest minimum, the date being 12th February, 1901. In the Yayeyama group, there is, however, a penetrating, clinging kind of heat, which takes hold of one, even if the mercury does not actually ascend very high up in the tube of the thermometer. A species of "that tired feeling" takes possession of the victim. The writer's Chinese "boy," however, attributed it to a change in diet, because he could not get his favourite bean oil, to which he was accustomed in China, and this theory of a change of food may be the explanation.

As for rainfall, the motto in the Loochoos, at least in summer time, should be: never to go out unprovided with an umbrella or raincoat. The writer made informal observations of the weather while in the islands, and found that during 65% of the days observed, some rain fell. This was during parts of the months of August and September. The steward on the steamer remarked that the people of Oshima say there are thirty-five rainy days a month in that island! But the rains which fall, and the zephyrs or typhoons (as the case may be) which blow, are the means of tempering the heat, for the Kuroshio, the great Pacific gulf stream, goes sweeping past near the islands, with its warm current.

The Loochoos, in general, are not afflicted with any grievous diseases, but in the Yayeyama group malarial fever is very bad. The population has been decreasing there, perhaps on that account. The cause of the fever is variously attributed to the mosquitoes or to the quantities of dead and decaying leaves, which have accumulated. The writer's party was warned to be careful, and rations of quinine were, therefore, served out every day. Dengue fever has, also, visited the islands, although, of course, this is not so serious a malady as the malarial fever in

Yayeyama. The writer found, one day, that his wrist and knee-joint pained him very much and thought it might be due to sitting on the matting, in lieu of a chair, while trying to follow the Japanese custom, during ceremonial visits. One of the officials, however, declared that he knew what the trouble was, *i.e.*, dengue fever, and such it proved to be. There was an epidemic of it in Naha. This annoying but not dangerous complaint is said to have been carried to the Islands out of "China 'crosst the bay" by way of Formosa.



BANYAN TREE AT NAHA.

HISTORY.

Happy is the nation that has had no history! The plausible suggestion in this rather cynical saying can be applied to the records of the Loochoo Islands, for, while the main facts of their somewhat uneventful story can be comprised within contracted limits, the Loochooans themselves are undoubtedly happy in general; if we think of happiness as a simple, placid round of domesticity in place of the strenuous life of the modern great nations of the world with its risk and excitement and its attendant greater comfort and power.

The history of the islands naturally falls into two parts: (1) their earlier history and the dual relationship they held toward China and Japan; and (2) their later history, including the process by which they became an integral part of the Japanese Empire. There are very few documents extant in modern European languages dealing with the first portion of the subject and I have relied mainly on two sources. At the *kencho*, or prefectural office at Naha, the capital of the islands, there is a history of the Loochoos which is in manuscript. This has been compiled by successive annalists at different times and may be regarded as the official Loochooan history. Through the kindness of the officials at Naha, an abstract of this was made for me, which I have had translated and have used as one source. This will hereafter be referred to as the "Manuscript History." The second set of sources has been found in extracts from the Chinese Imperial History of the Ming Dynasty and from the Chinese work called "The general survey of Important Historical Facts of the Present Dynasty" translations of which have been made for me by a post-graduate student at the Nanyang College. For the later period a number of documents exist in modern European

languages, and interesting side-lights are thrown on the subject by the book in Chinese, recently published, entitled "The Miscellaneous Letters and Dispatches of Li Hung-chang," extracts from which I have also had translated.

The origin of the Loochooans is lost in the mists of obscurity. The "Manuscript History" says that nothing definite can be gathered from the vague records of the past.

There is an interesting theory that they represent a great original race, which inhabited the islands of Japan, and of which the Ainos in the north are another fragment. It is further surmised that a race of Mongolian invaders entered Japan from the continent and either exterminated or mixed with this original race. If they mixed, then the modern Japanese is the result of the mixture. It is a fascinating idea, for there is a noteworthy similarity to the theory according to which the ancestors of the English-speaking peoples came from the mixture of the enterprising, solid, substantial, Teutonic Angles, Saxons, and Jutes with the artistic, cheery, versatile, Celtic Britons. Some even say that the modern "Anglo-Saxon" would be more accurately described by the term "Anglo-Celt." Both of these thoughts, either for Asia or Europe, are suggestive as lines of research and study, but are only theories, for, unfortunately there is no original inhabitant of Japan, or original Saxon or Celt, alive to-day, to tell us exactly what did occur. One thing, however, is certain to any observer who visits the islands. That is that the inhabitants are not of Malay race. Their character is of sufficient weight as evidence in this regard; for their docility and amiability, and the instances of kindness shown to shipwrecked mariners, are in marked contrast to the more or less cruel and bloodthirsty nature of the Malay, as found in islands further to the south. However, this is a question which can be left to the anthropologist and we may proceed to the narration of the earliest myths of the Loochooans.

The "Manuscript History" of the Loochoos says that,

“according to some records, once in remote antiquity, a god and a goddess came down from the Castle of Heaven. They had three sons and two daughters. The eldest son was called Tenson, who was the first king of this country. The second son became the first noble and the third son was the first farmer.” The two daughters were the first Shinto priestesses. Twenty-five generations descended from Tenson and the period of these rulers is called by the annalist, the Age of Tenson, which corresponds with the ancient history of foreign countries. Apart from these events, the chronicler says there is no trustworthy record of the era or names of the kings. It is stated, however, that the country was divided into three parts and the capital was founded with the name of Shuri, and a castle was built called the Castle of Shuri. The land was divided into districts, and these again into villages. There was an official called an *ansu*, under the direct control of the king, in each *magiri* or district. An official called a *yucho*, under the direct control of the *ansu*, was appointed in each village. There were no regular taxes, but, in case of necessity, a tax was levied equally upon the people. There were no regular laws, but criminals were dealt with by the village officials; they had the right of appeal, however, to the king, who gave final judgment after consulting with his retainers. Capital punishment was executed by means of an iron awl. Wheat, millet, and rice were raised and it is said that the customs of those early times were cruel and warlike.

The Loochoo Islands lie in the pathway of much larger and stronger nations of the Far East and very early in their history we find that invasions of their territory occurred. First came the Chinese. The “Manuscript History” states that in the third year of *Ta Yeh* (大業) A.D. 607 of the *Sui* (隋) Dynasty in China, the Emperor Yo, or in Chinese, *Yangti* (楊帝) sent out a man to search for foreign lands. This person, accompanied by another, arrived in the Loochoos, but they were

unable to understand the language and went back to China, carrying a captive with them. The next year the Emperor Yangti sent again to the Loochoos, advising them to yield. This was refused and the Chinese Emperor sent an army with other leaders who defeated the Loochooans and returned to China with about a thousand captives.

Now turning to the Chinese records, we find it stated in the Ming Dynasty history that Loochoo never had communications with China before the Yuen Dynasty. In the "General Survey of Important Historical Facts of the Present Dynasty," however, it is said that the Loochoos are mentioned in history in the *Wei* (魏) and *Tsin* (晉) Dynasties and that during the *Sui* (隋) Dynasty the first Chinese were sent to the Loochoos. In the note at the end of the same, a General named *Zen Ling* (陳稜) is mentioned, as having been sent across the seas to the Loochoos by the Emperor Yangti, of the Sui Dynasty. This man's name is the same as that of one of the leaders of the third expedition, sent by the Emperor Yangti, mentioned in the "Manuscript History." Thus it would seem that it was in A.D. 607, during the Sui Dynasty, that the first recorded invasion of the Loochoos by China took place. This date was about contemporaneous with the rise of Mohammed in more Western history.

There are vague references to intercourse between China and the Loochoos during the T'ang and Sung Dynasties and Chinese history states that during the Yuen Dynasty, the islands were asked to become a dependency of China, but it was not until later in history that a definite relationship was established.

The other great Far Eastern Empire, Japan, appears on the scene, for, it is said that Tadahiro Shimadzu, the ancestor of the Daimyo of Satsuma in southern Japan, was made lord of the "twelve islands of the South Sea" and this territory included Okinawa, or Loochoo, but the ties between Japan and the Loochoos did not become very close until long afterward. Meanwhile, the later kings of Tenson's dynasty in the islands



VIEW OF PART OF NAHA.

became less and less powerful and a new line started with King Shunten. This King ascended the throne in A.D. 1189. He was the son of the celebrated Tametomo of the Minamoto clan of Japanese history and we may digress for a space to see how that leader reached the Loochoos. The beginnings of Japanese influence in the Loochoos, it will be seen, occurred during the period of the Southern Sung Dynasty in China and are contemporaneous with Richard the Lion-Hearted of England and the Third Crusade of European History.

It will be remembered that in the Middle Ages of Japan, two strong clans, the Minamoto and the Taira, struggled with each other for supremacy, and the conflict finally culminated in the great naval battle at Dan-no-ura, near the western extremity of the Inland Sea, in which the Taira clan was completely conquered. Prior to this, however, the Minamoto had been

defeated in a battle in A.D. 1156. Tametomo, the mighty warrior of this clan, in whom we are interested, was descended from a former Emperor of Japan and was famous for great strength and for his skill in archery. After the defeat of his clan, he had escaped to the island of Hachijō and thence had made his way to the Loochoos. The reputed arrow of Tametomo is still shown at a temple near Naha in the islands. The Japanese historians say that Tametomo brought the *kana* characters, or Japanese alphabetical system of writing to the Loochoos and a Chinese historian says that Tametomo's son, King Shunten, gave that system to the people.

In regard to the Taira clan, which, as has been said, was finally defeated at the great naval battle, it is said that a remnant of the fugitives escaped to Kyushu, in southern Japan, and there is a tradition in the Loochoos that some of them reached the island of Yonakuni in that group, where they settled down.

There is a quaint story in the "Manuscript History" of the Loochoos, in regard to Tametomo and his wife, which suggests a Far Eastern Jonah, and I give it here verbatim, as follows: "Tametomo came to the islands in order to escape from some trouble and married a younger sister of an *anzu* (official) of Tairi. She gave birth to a boy called Souton. Afterward, intending to return home, Tametomo set sail with his family. The party encountered a typhoon, which endangered the boat until it almost overturned. All the sailors said to Tametomo that the Dragon God (龍神) made this wind blow, because there was a female on the boat, and asked him to send her ashore in order to save their lives. Tametomo was obliged to land her with her son Souton at the place called Makiminato and sailed away. The woman with her little son went to Urazoye, and spent some time there in a humble cottage." This young lad Souton afterward ascended the throne of the Loochoos as King Shunten, as we have already seen.

Later on in the "Manuscript History" we read of a king named Eiso, of the blood of the first king Tenson, who obtained the throne after the abdication of King Shogen, because the latter considered that a famine and pestilence, which had prevailed in the islands during his reign, were due to his lack of virtue. During the reign of Eiso (A.D. 1260) a Buddhist Temple was constructed and a priest appointed to take charge, although we read much later in the year A.D. 1603 of the Buddhist prayer called "Nembutsu" as being first introduced into the islands by a Buddhist priest from Japan. King Gijokujo, who ascended the throne in A.D. 1314 was careless of the government and three kingdoms were established, for we read of the King of Sannan and the King of Sanhoku, as well as of the monarch of the original government, now called the King of Chusan. These correspond to the divisions spoken of by the Chinese Ming historian, as *Shan Nan* (山南), "Southern Mountain;" *Shan Pei* (山北), "Northern Mountain"; and *Chung Shan* (中山), "Middle Mountain." But these dissensions in the islands made it easy for the Emperors of the newly-established dynasty of the Mings in great China to begin to interfere. The Ming Dynasty began in A.D. 1368 and in A.D. 1371 the Ming Emperor *T'ai Tsu* (太祖) or Hung Wu, sent an envoy to the Loochoos to demand submission, and the king acknowledged himself to be a subject of China and sent tribute to the Emperor. As the Chinese historian of the Ming Dynasty quaintly records: "In the first moon of the 5th year," of Hung Wu, the first Ming Emperor, "an ambassador was appointed, named Yang Tsa (楊載), to go to the Loochoos to tell them about the succession of the Chinese Emperor. Tsi Don (察度), the King of Chung Shan, appointed his brother Tai Ge (泰期) and some other officials to go with Yang Tsa to China to pay audience to the Emperor. They presented China with many kinds of products from their country as tribute. The Chinese Emperor was then so glad that he ordered his officials to give to the

Loochoos the Chinese calendar and many kinds of fine coloured cloth, woven from a mixture of silk and cotton." At another time the Emperor gave to the envoy cloth, chinaware, and iron articles, and the Chinese sent chinaware and iron goods to the Loochoos in exchange for horses. But the envoy said that the Loochoos did not care for the cloth but would like chinaware and iron kettles, so that "from that time the Chinese gifts to the Loochoos were mostly chinaware and kettles." Later on in A.D. 1391 the Emperor T'ai Tsu sent thirty-six families of the name Bing (閩人) to the islands, some of whose descendents are still found at Kumemura, a suburb of Naha. When a new king succeeded to the throne of the Loochoos in A.D. 1396, his appointment was received from the Chinese Emperor. These events in the Orient were occurring during the period occupied by the Hundred Years' War in European History.

It is necessary to bear in mind that suzerainty, in the Chinese acceptation of the term, involved something entirely different from the European idea of that political condition. China was like the Roman Empire when it had conquered the Western world, in that China was not yet acquainted with any rival for power in the Eastern world. In European history, even the mildest form of continuous interference in the affairs of another country aims at control, or at least at influence, as is shown by the words themselves, "spheres of influence" and "protectorates." This is because various rivals, more or less equal, have struggled to extend their sway or influence over outside peoples. But with China the philosophy of the situation was entirely different. She had no rivals. Hence why should she trouble herself to control or influence peoples on the fringes of the world. It was, as has been well shown, her ideal to be the teacher of her civilization to these peoples, and not to be their ruler or their protector. She was content as long as tribute came from them, as an acknowledgment of her superiority as a teacher. When Japan appears again, in a later act of the Loochooan drama, we shall find that she entertained

the usually-received European conception of suzerainty, and hence a conflict of ideas arose between China and Japan.

To resume our narrative, a strong king, Hashi, arose in the Loochoos, who combined again into one State the three separate kingdoms which had arisen. To this king the Ming Emperor Hsüan Tsung gave, in A.D. 1430, the family name of Sho, which continued to be used by the Loochooan kings. The further records of the Ming Dynasty history are filled with references to tribute from Loochoo, to gifts from the Chinese Emperors, and to the arrival of Loochooan students to study in the universities of China. That the islanders also had some slight relations with far-lying countries is proved by the fact that references are made in the "Manuscript History" to a Siamese ship which came to the Loochoos to trade; to the sailing of an interpreter in A.D. 1437 for Hawaii; to a messenger to Corea in A.D. 1467; and to a voyage of one hundred men to Malacca in A.D. 1503.

Again Japan appears on the scene of action. We must remember that it was during the Middle Ages of her history and among the great feudal lords the Daimyo of Satsuma was very powerful. By the geographical position of that fief, situated as it is in the south of Japan near the Loochoos, a great interest would be felt in these islands. In the year A.D. 1609 we find that the Daimyo of Satsuma, Iyehisa Shimadzu, obtained permission from the Shogun to conquer the Loochoos. He sent his forces, commanded by his two generals Kabayama and Hirata, and invaded the islands. The Loochooans were defeated and their king was carried away captive to Satsuma. He was cordially treated there and later on returned to the Loochoos. The Japanese Daimyo established a local government in the islands, took a census, surveyed the lands, and collected taxes from the inhabitants. After this we find a state of dual dependence of the Loochoos both on China and on Japan. The Loochooans were content with this double allegiance, saying that they regarded China as their father and Japan as their mother. But it was an ambiguous

condition of affairs, which was liable to breed trouble, as we shall see in the sequel. In order to fix the time in our minds, on a peg, as it were, of Western history, it will be remembered that Jamestown in Virginia was founded by the English in the year 1607 and that the adventures of Captain John Smith took place at about this date. The Ming Dynasty in China was drawing near its end and, while we read the record in the dynastic history of the coming of the Japanese to the Loochoos, no effective protest was made and China seemed content as long as she continued to receive her own tribute from the islands.

In the records of the early period of the present dynasty we read of Loochooan students coming to China, as under the Mings. During the reign of K'ang Hsi, a Confucian Temple was built near Naha and the natives continued to show fondness for Chinese literature. K'ang Hsi also established a Confucian school in the islands and helped them in many ways. On the other hand, the dual relationship still continued, for the Japanese historians tell us that while China



LOOCHOOAN JUNK, NEAR NAHA.

sent an envoy at every coronation of a Loochooan king, yet the Loochooans also sent an envoy and an assistant envoy to Yedo to thank the Japanese for the accession to the throne. In Chinese history we read that at a certain period, while the Loochooans had formerly sent as tribute gold and silver cups, gilded fans, spices, armour, swords, etc., the tribute was then fixed to be horses, sulphur, red copper, winkle shells, etc., although later on horses were exempted.

One passage from the Chinese historian may be transferred to this pamphlet. After a voyage to the islands, the

Chinese ambassadors reported that birds had been seen flying alongside the ship and two fishes swimming on either side of the ship, so that they could be considered as giving a welcome to the ambassadors of the Emperor of China. Furthermore, the waves and winds stopped in certain places where the ship passed and this the ambassadors averred was due to the goodness and merit of the Emperor, which had appealed to God himself. Moreover, since the Emperor's own handwriting was on board, God had favoured them, they said, with good fortune and they concluded, "Kindly order your officers to put this down in the Imperial History."

A long period now elapses, filled with the records of the accessions and deaths of Loochooan kings. The "Manuscript History" ends with the accession of King Sho Iku in 1835 and concludes with the words, "Since his reign, European and American ships have made frequent visits." A number of foreign ships touched at the islands and these travellers have left us accounts of what they saw there. We thus come to the time when the nations of the modern world first learned about the Loochoos.

When the guns of Perry's expedition came thundering at the gates of Japan, with a message which was to bring a new era to the Land of the Rising Sun, the Loochoo Islands became a rendezvous for the American ships, and in the narrative of that voyage we find a store of useful information about the group. Commodore Perry had proposed to occupy ports in the islands, but, fortunately for the future of international relations, this plan was not carried out. Dr. S. Wells Williams was the interpreter for Perry's Expedition and the celebrated writer and traveller, Bayard Taylor, accompanied it. Much assistance was received from the missionary, Dr. Bettelheim, who resided in the islands at that period and whom other travellers also mention.

After the Mikado had been restored to supreme authority in Japan, a new age dawned, when ambitious thoughts of a mighty

destiny in the Far East began to stir in the breasts of the Japanese and we find that the Loochoos were forbidden to send their annual tribute to China. We can regard this as the beginning of the second and later portion of Loochooan history.



CEMETERY WITH GRAVES OF PERRY'S EXPEDITION.

It has been reserved for a later generation in China to feel the impulse of the new ideas coming from the Occident, and that Empire continued in the unfortunate sleep of the Middle Ages during this critical period in the history of the Loochoos. Hence, when the trouble arose over the dual relationship of the islands to the two great empires of the Far East, we find China inert and acquiescent, still holding her original theory of suzerainty, while Japan, energetic and awake, changed this uncertain condition of the group into a definite direct relation as a dependency of her own Empire only. Let us study the process, accounts of which are given by Professor Ariga in the recent work, edited by Alfred Stead, entitled "Japan by the Japanese," and by M. Henri Cordier in his "Histoire des Relations de la Chine, etc." It must be remem-

bered that there might have been danger of some strong European Power seizing the Loochoos in case the problem still remained unsolved and, furthermore, that there was an economic cause for Japan's interest in the islands, as she took nearly all the produce of sugar exported from the group.



CHIEF PORT OF MIYAKO ISLAND.

In December, 1871, a Loochooan junk was stranded on the southern coast of Formosa. There were sixty-six natives of Loochoo, who composed the crew, and of these fifty-four were killed by the Botan savages. The Loochooan government asked for the protection of Japan. In September, 1872, the new king of the Loochoos, Sho Tai, was requested to send a member of his family to Tokyo to announce his accession and to congratulate the Mikado on his restoration to power. When the mission came to Japan the king was recognized as King of Loochoo by the Japanese Imperial Government and was made one of the peers of

Japan. According to law, all the peers must reside at Tokyo and, therefore, a house was given him at the capital and a sum of 30,000 yen was granted to him. Loochoo had a national debt of 200,000 yen. New bonds were issued to cancel this debt, which were guaranteed by the Japanese Imperial Department of Finance. The European Powers and America had, in general, regarded Loochoo as independent and had made treaties with her. The United States had made such a treaty in 1854. The American Minister at Tokyo, in view of the changed condition of affairs, asked the Japanese Government if Japan intended to bear the international responsibilities of Loochoo. The Japanese Minister of Foreign Affairs, in reply, stated that Loochoo had been a dependency of Japan, but by the recent transformation had been changed into a province and that Japan would keep it intact and assume all its obligations. Other nations agreed to this new relationship of Loochoo but the question of the attitude of China still remained open, as she could raise claims on account of the dual dependency which existed.

The murder of Loochooans by the savages in Formosa in 1871 has already been mentioned. The Japanese Government ascertained verbally that the Chinese Government did not object to calling the natives of Loochoo Japanese subjects and, furthermore, would not object if a Japanese force was sent to Formosa to punish the savages there. It was, moreover, a question whether the Formosan savages could be considered as being under Chinese jurisdiction, or whether this part of Formosa was a kind of no-man's land. Accordingly in 1874 an expeditionary force was prepared to be sent to Formosa, but it seemed that China would now make a protest. Then a step was taken, which for a time, in the initial stages, somewhat resembled the attitude of the statesman Cavour towards Garibaldi's expedition to Sicily, during the welding of modern Italy, in recent European history, that is, ostensibly disregarding it, while at the same time not effectively hindering it. The government at Tokyo, wishing to avoid international compli-

cations, commanded Yorimichi Saigo, the nephew of the great Saigo, who was the commander of the expedition, not to depart. Saigo, however, refused to listen and said that in case of need the Japanese Government could say that he was acting without the consent of the government. The Japanese Government, however, took the responsibility and the expedition sailed for Formosa. A detailed account of its operations there and the chastisement of the savages will be found in Hon. James W. Davidson's book, "The Island of Formosa, Past and Present."

China protested, and for a time it appeared that war was imminent between China and Japan. The Japanese Government then appointed Minister Okubo, Minister Plenipotentiary to China, and through his efforts and the mediation of Mr. Wade, British Minister in Peking (afterward Sir Thomas Wade), the crisis was tided over and an agreement between the two empires was signed at Tientsin on the 31st October, 1874. It is as follows and the important phrases bearing on the status of the Loochoos are italicized:—

"AGREEMENT.

"[PREAMBLE.]—Whereas, Okubo, High Commissioner Plenipotentiary of Japan, Sangi, Councillor of State and Secretary of the Interior Department [on the one part], and [names of Prince Kung and nine other Chinese officials] of the Tsungli Yamên of China [on the other part], having discussed the subject of Articles of Agreement and fixed the manner of their settlement; and it having been understood that the subjects of every nation must be duly protected from injury; that therefore every nation may take efficient measures for the security of its subjects; that if anything [injurious] happen within the limits of any State, that State should undertake the duty of reparation; that the aborigines of Formosa formerly committed outrages upon *subjects of Japan*; that Japan sent troops for the sole purpose of inflicting punishment on these aborigines, and that the troops are to be withdrawn, China assuming the responsibility of measures for the future; therefore, the following Articles have been drawn up and agreed upon:—

"ARTICLE I.

"The present enterprise of Japan is a just and rightful proceeding, *to protect her own subjects*, and China does not designate it as a wrong action.

“ARTICLE II.

“A sum of money shall be given by China for relief to the families of *the shipwrecked [Japanese] subjects* that were maltreated. Japan has constructed roads and built houses, etc., in that place. China, wishing to have the use of these for herself, agrees to make payment for them. The amount is determined by a special document.

“ARTICLE III.

“All the official correspondence hitherto exchanged between the two States shall be returned [mutually] and be annulled, to prevent any future misunderstanding. As to the savages, China engages to establish authority, and promises that navigators shall be protected from injury by them.

“CONTRACT.

“With regard to the question of Formosa, Mr. Wade, H.B.M.’s Minister, having spoken on the subject to the two parties, they, the said Commissioners of the two nations, have arranged for settlement thus:—

“I.—China agrees that she shall pay the sum of one hundred thousand taels, for relief to the families of *the subjects of Japan* who were murdered.

“II.—China wishes that, after Japan shall have withdrawn her troops, all the roads that have been repaired and all the houses that have been built, etc., shall be retained for her use; at the same time consenting to pay the sum of four hundred thousand taels by way of recompense; and it is agreed that Japan shall withdraw all her troops, and China shall pay the whole amount without fail, by the 20th day of December, the seventh year of Meiji, with Japan, or on the 22nd day of the eleventh moon, the thirteenth year of Tung Chi, with China; but, in the event of Japan not withdrawing her troops, China shall not pay the amount.

“This settlement having been concluded, each party has taken one copy of the contract as voucher.”

From the above it will be seen that China acknowledged the Loochooans as subjects of Japan, without making any reference to the islands as a dependency of China and they were treated by Japan henceforth, as her own territory only.

The Loochooans objected at first to this condition of affairs and still wished the dual dependency to continue. Appeals were made to Foreign Powers, including China, but none of them interfered, and China herself, becoming involved with Russia, over the Kuldja incident, made no effective protest. General Grant, who was at this time on a tour around the world, used his influence

in 1879 toward avoiding a conflict between China and Japan over the question and although we find many references in Li Hung-chang's letters and dispatches to the islands, nothing definite was done by China to revive her claims, which she had tacitly given up by the Agreement of 1874. In these letters and dispatches of Li Hung-chang, the assertion is made that General Grant promised Li to use his good offices toward arbitration, in case China would prohibit the emigration of labourers to San Francisco for a certain period of time.

An attempt was made a little later to revise the unsatisfactory treaty of 1871 between China and Japan (not the Formosan Agreement of 1874) and the Japanese, while holding to their original contention that the Loochoos were an internal, domestic affair of their own, proposed to cede to China two islands of the group, namely Miyako and Yayeyama, which lie near Formosa, in return for treaty revision, allowing greater facilities for Japanese trade in the interior of China. A conference was held at Peking, but some hitch occurred in the negotiations, it being related that at the last moment, the Chinese plenipotentiary said that he could not make a conclusive agreement without referring to some other dignitaries, and the matter was not discussed any further by Japan.

The last king of the Loochoos died recently in Tokyo and no successor has been appointed. The natives of the islands were in favour of China up to the period of the Chino-Japanese War, but since that time they have been very loyal to Japan. Their devotion to that Empire is now undoubted, and with the progress of the Japanese language, Japanese education, and manners, and customs in the Loochoos, they seem in a fair way to be completely assimilated in time.

FOREIGNERS AND THE LOOCHOOS.

The only foreigners on the islands at present are five French missionaries of the "Missions Etrangeres de Paris." These reside at Oshima. Father Ferrié is the Director of the Mission, the headquarters of which are at Naze. He has lived in Oshima for 13 years. A Catholic Church is in process of construction there. Bishop Evington of the Church of England Missionary Society in Japan visits the islands periodically and the Rev. H. B. Schwartz, of the American Methodist Episcopal Mission in Kagoshima, Japan, visits the islands about once a year.



LOOCHOAN NATIVE, NEAR NAHA.

Except the French Fathers at Oshima, the writer did not see a single foreigner during any part of his trip in the islands, but on reaching Formosa and before retracing his steps through the Loochoos, he met kind friends at Taihoku, the capital of that interesting island. Everywhere, however, the writer found it delightful to travel among the Japanese and he has no patience with the idea that there is an impassable gulf fixed between the mental outfit of a Japanese and that of a man of Western nations. There is the same real inner spirit among the Japanese,

as among ourselves, only expressed in a different language and in different form. The substance is the same.

Speaking of foreigners, there is an interesting monument on Miyako, which is one of the "lions" of the place. Shortly after the new German Empire had arisen in its strength, some German sailors were wrecked on the coast of that island. The natives were very hospitable toward these unfortunate mariners and, as a mark of his appreciation of their kindness, the great Kaiser, William I, erected a monument there, which bears the following inscription: "Im Juli 1873 ist das Deutsche Schiff *R. J. Robertson* geführt von Capitain HERNSEIM aus Hamburg an den Felsen vor der Kuste von Typinsan gestrandet. Die Besatzung ward mit Hilfe der Uferbewohner gerettet in Sicherheit gebracht und während 34 Tage gastlich aufgenommen bis sich am 17 August 1873 die Heimreise bewirken liess. In dankbaren Anerkennung dieses rühmlichen Benehmens haben Wir Wilhelm von Gottes Gnaden Deutscher Kaiser, König von Preussen, die Aufstellung dieses Denkmals zu bleiben der Erinnerung angeordnet."

There is a suburb at Naha in the island of Okinawa, called, Tomai, which corresponds with the "Tumai" mentioned in the narrative of Perry's Expedition. In this suburb there is a cemetery, containing a number of foreign graves. Some of these contain the remains of members of Perry's Expedition. The tombs are kept in good condition but the inscriptions in some cases are illegible. The memorial inscriptions on three of them were repaired during the visit of the U.S.S. *Vicksburg* to the islands in 1903. The writer has in his possession copies of the epitaphs on the graves, so far as they are legible and a list is appended here of the names of those buried there. There are six Americans, two Frenchmen, and the name on one grave is illegible, making nine graves in all. The list is as follows: 1, Jules Galland, of the corvette *La Victorieuse*, September 10, 1846; 2, Rev. Mathieu Adnet, Missionaire Apostolique, July 1, 1858; 3, Hugh Ellis of Syracuse, New York, July 24, 1853; 4, Jesse Carter (?) of Rhode Island, 1854; 5, John Barnes, 1853; 6, Eli Crosby,

January 26, 1854; 7, John Williams; 8, John Miller; 9, illegible.



MONUMENT ERECTED BY ORDER OF KAISER
WILHELM I IN MIYAKO ISLAND.

THE PEOPLE.

During the course of the writer's travels, when Loochooans were met who dressed in Japanese *kimonos*, had their hair cut in Japanese style and wore the usual Japanese clogs, the writer's interpreter told him that he could not tell the difference between these Loochooans and Japanese. He said he had even begun to talk with some of them in Japanese and then found out that they could not understand him and were native Loochooans. Furthermore, he said that Japanese who had resided in the islands for a length of time made the same observation. Trained scientific anthropologists can readily distinguish between the two peoples, but on cursory acquaintance, the Loochooans, when in Japanese attire, appear much the same as Japanese. Those who had the pleasure of attending the Congress of Orientalists held at Hanoi in 1902 will remember an interesting lecture by Dr. Baelz of Tokyo, in which he upheld the theory of the general similarity of the peoples of Eastern Asia. When Chinese, Japanese, Coreans, Annamites, and others are dressed in a like fashion, let us say in the conventional clothes of modern Europe, then this solidarity of appearance becomes marked. There is more resemblance between these peoples than between the blond Teuton and the dark Celt of Europe. The appearance of the natives of Loochoo, when dressed in Japanese garments, approaches so closely to the looks of the Japanese themselves, that it seems a striking evidence in support of this theory. The Loochooan



LOOCHOOAN BOY
NEAR FUTEMMA CAVE, OKINAWA.

men, however, very frequently have long beards and resemble the Ainos in this distinction. It is a curious sensation to be drawn along by a rickshawman of grave and distinguished bearing, "bearded like the pard."



KILLING PIGS
AT
NAHA.

MARKET
AT
NAHA.



But in his ordinary native island attire the Loochooan is quite a contrast to the Japanese. The fibres of the banana tree

furnish material for a light kind of cloth, suitable for wearing apparel. An *obi* or sash is worn outside of this garment by the men. Hats are of different varieties. One peculiar shaped hat, looking like a bell, is worn by the drivers of pack-horses. Another kind of hat is quickly and easily constructed by taking a palm leaf, drawing the edges together, bending the stem over the frame thus made and binding the whole together. The writer was charged five sen for such a hat and he is afraid he paid too much, for the dealer doubtless took advantage of the foreigner and raised the price. Surely the Loochooan is a happy man, with bananas ready to drop into his mouth, his clothes made from their tree and a hat that does not cost five cents. As to the women's head-covering, when the writer asked at a shop to see women's hats, in order to buy some samples, he was informed, "Women don't wear hats." The same happy freedom can be observed in regard to foot gear for both sexes.

A curious custom in some of the islands is interesting to the student of sociology. This is the way in which the women perform the major portion of the work. In the market at Naha, for instance, the dealers are women, and they present a picturesque sight, with their giant umbrellas ready to spread in case of rain. The husbands, very likely, are at home drinking tea or smoking. This strange custom, however, the writer was informed, is gradually dying out. Both the women and the men may be seen in the fields cultivating the land.

A peculiar fashion in the islands is the manner of wearing the hair. Hairpins are as much an object of care for the Loochooan as hats are for the Korean. Both men and women, in the Loochoos, wear hairpins stuck through a knot or roll of hair on the top of the head. They are made of gold, silver, brass or wood, and the material of the hairpin denotes the rank of the wearer. Some are shaped like flowers, others like exaggerated ear-picks, and still others like railway spikes on a small scale. But the custom of wearing hairpins is doomed just as the queue is eventually doomed

in China, before the resistless march of onward progress. Even now, the young Loochooan men and boys cut their hair in the Japanese fashion and it is usually among the venerable islanders or men of middle age that one sees this interesting fashion still preserved.

Another curious custom, in vogue among the women, is the tattooing of the hands. Different marks are used and the designs differ on the different islands. Thus, in Okinawa, there are certain marks which denote an arrow, a bow, or the shape of stars in the heavens, as the case may be. In Miyako, it is said that one mark is made for each piece of hemp cloth which has been woven. Tattooing is prohibited, at the present time, by the Japanese Government.

In regard to population, late statistics which the writer has received from the officials on the islands, since his return, show that Okinawa *ken* has 234,214 males and 237,158 females, making a total of 471,372. Oshima, according to the latest statistics, has a population of 170,833. This makes the total population of the Loochoos more than 642,000. The population of the town of Naha is 39,280 and that of Shuri, the former capital, is said to be about 25,000. There are 2,618 Japanese in Naha alone. There are probably between 1,500 and 2,000 Japanese in the island of Oshima. Most of the inhabitants are engaged in farming, but a part gain a livelihood by fishing.

The food of the natives consists almost entirely of sweet potatoes, to which sparing diet pork is added on special occasions. In times of famine sago is used as food. Of course, where the Japanese are, there one finds Japanese food. The Japanese hotels at Naha are very good, but in the southern islands travellers are so rare that there are no hotels. The writer's party might have fared badly, except that the government rest-houses were very kindly put at our disposal. A diet of sweet potatoes, even for a short space of time, might have been nutritious, yet could hardly have been palatable, but from this we were happily saved.

As to the language of the Loochooans, the dialects on the different islands vary so much from each other that the natives of one cannot understand the inhabitants of another. This does not apply, however, to all the islands. The Loochooan language is related to Japanese, as has been shown by the researches of Professor Chamberlain, and both may be derived from a common parent language. He has prepared a table from which it may be seen that certain general laws are followed in the changes, by which some consonants and vowels in Japanese are transformed into others in Loochooan. The modern Loochooan, however, is not intelligible to the Japanese. Professor Chamberlain says, "On the whole, we shall not be far wrong if we compare the mutual relation of the two languages to that of Spanish and Italian, or perhaps rather of Spanish and French." The Loochooan tongue has no written symbols or alphabet, with the exception which will be noted shortly. In former times, the Loochooans used the Chinese characters and now a native, who wishes to express himself in writing, uses Japanese. "Young Loochoo" is, also, now learning to speak Japanese very quickly, and while the older men who were met on the writer's journey could not understand his interpreter at all, yet a medium of communication was found whenever a schoolboy appeared, for he could converse in Japanese.

The writer cannot easily forget the vivid impression caused by seeing a class of very small boys on a far-distant island, learning Japanese. The teacher held up a model of a fish and the word was shouted first in Loochooan. Then the Japanese equivalent was called for, and the youngsters vigorously responded *Sakana* (fish). This process would be repeated for a peach or an apple or the other models which were exhibited by the teacher. In this way the young native learns the Japanese names for common objects in his earliest years, and gains the rudiments of his education in Japanese, which can be extended as his years increase. As Governor Narahara expressed it, the knowledge of

Japanese and the Japanese education which the rising generation pick up in the schools are of more real value to the Japanese administration than all the laws prohibiting tattooing and such customs.

The writer obtained on the island of Yonakuni copies of some hieroglyphic characters used by the older inhabitants. These are rather curious. They evidently give the form of the object which it is desired to represent. In this way they approach more closely to the ancient Egyptian form of writing than to the ideographs of the Chinese written language.

As to religion, the Loochooans may be said to be a people almost devoid of religious sentiments. There are Buddhist priests on the islands but these, we were told, only officiated at ceremonial occasions like funerals and had no influence as religious or ethical leaders. There are no Buddhist monasteries there. The work of the Catholic fathers at Oshima and of Bishop Evington and Mr. Schwartz has already been referred to. There are three places of Protestant worship in Okinawa but no church. The Loochooans, however, in common with the Chinese, think a great deal of their ancestors. They have tablets to their memory in their houses and spend much money on the graves, which are constructed as solidly as well-built houses. In fact, when a traveller approaches Naha from the sea, the graves shine on the surrounding slopes like clusters of white stone dwellings.

In character, the Loochooans are gentle and docile, not as energetic as their Japanese rulers, but amiable and easily governed. There is remarkably little crime in the islands. Some specimens which the writer saw in one of the schools would seem to show that they have a very artistic nature.

TEMPLES AND PUBLIC BUILDINGS.

There is a story, which the writer has not been able to trace definitely, that some of the early travellers who visited the Loochoos called afterwards on their voyage at St. Helena and saw the Great Napoleon, who was then confined there like a restless and untamed lion in a cage. The travellers told Napoleon about their sojourn in the Loochoos and during the course of their conversation remarked that there had been no wars in the history of the islands. "No wars! no wars!" exclaimed the great general, "a country without wars! but that is impossible!"



THE PALACE OF THE FORMER KINGS, SHURI.

As a matter of fact, wars have occurred in the earlier history of the islands, although for many recent years peace has reigned supreme. As memorials of these sanguinary struggles of ancient times, there are three castles in the island of Okinawa, known respectively as Shuri Castle, Nankijin Castle, and Nanzan Castle.

The castle of Shuri is situated on a high hill in the town of Shuri, which was formerly the capital of the Loochoos. The castle commands a fine view of some of the charming scenery of the islands and the authorities contemplate making a park of the whole enclosure. The citadel contains the palace of the kings. Just as there are traditional images which guard the gateways of many public buildings in China, so here at the entrance are two ferocious figures of mythical monsters.

The descendants of the Loochooan kings do not, however, now reside in this part of Shuri but in a palace near a beautiful little lake in the centre of the town. Thanks to the kindness of the Japanese officials, the writer's party were given introductions to the Marquis who would



A HOUSE ON YONAKUNI ISLAND.
A FOREIGNER HAD NOT SET FOOT ON THE
ISLAND FOR 25 OR 30 YEARS.

be the king of the Loochoos if the royal dignity were still continued. We were not able to see the Marquis himself at the palace on account of his illness, but had a very pleasant conversation with his relative, Baron Nakijin, a most agreeable and charming gentleman, and were presented to the fourth son of the Marquis, his three older sons being in the Nobles' School at Tokyo.

We had heard much of the celebrated tombs of the kings near Shuri, and Baron Nakijin very kindly gave us permission to see the royal graves. We reached them as the day was waning. The great grim walls of the resting places of an ancient line of kings loomed up in the gathering gloom, reminding one of a passage in Sir Walter Scott's works which speaks of the departing rays of the setting sun like the fading splendour round a dying

monarchy. In this case, however, it might be said that the gladness of dawn was also present and the daylight was already shining, for the glorious banner of the Rising Sun of Japan had brought enlightenment, freedom, and progress to the islands. The writer would have been glad to have taken a picture, even in the little light remaining, but he had omitted to ask permission of the Baron, while at the palace, and the attendant said that he could not say, for the Baron had not given any instructions in that regard. It would, therefore, have been manifestly ungentlemanly to take a furtive snap-shot.

At Shuri there is a large and beautiful Buddhist Temple opposite a sheet of water, covered with the lotus, an emblem of Buddha. In this Temple, called the Yenkakuji, are the tablets of the former kings and queens of the islands.

As one descends the hill going from the ancient capital, he finds a gateway, bearing the inscription (中 山) in Chinese *Chung Shan*, but now called by the people Chusan.

There are several temples and public buildings at Naha, the present capital and principal port of the islands. In your budget of expenditures in the Loochoos you do not need to estimate a large sum for rickshaw fares to see these various interesting places. At the end of the first ride which the writer took, he was surprised by the rickshawman only asking for eight sen for about an hour and a half of service and was advised at the hotel to give him six sen as being the proper amount due.

There is a suburb of Naha called Kumemura. A Japanese guidebook on the Loochoos says that during the Ming dynasty thirty-six Chinese of the Bing family came to the islands in order to teach Chinese literature to the natives. This suburb is the place where their descendants live. As an interesting commentary on this, some inhabitants of the village, when they saw the writer's Chinese "boy," remarked that they themselves were Chinese, also, but the "boy" indignantly repelled the assertion, exclaiming, "They no belong China people." As a matter of fact, they

were probably descendants of the original Chinese settlers, although after long years in the Loochoos, they had lost their knowledge of the Chinese language and had become assimilated, so that in appearance, dress, manners, customs, and language they were practically the same as the natives of the islands.

At another time we were told that a certain old gentleman, whose residence was pointed out, could speak Chinese. Hither we wended our way. We found a venerable old man, who welcomed us rather stiffly, with a deprecating glance at the crowd, who, interested by the sight of a Japanese, a Chinese, and an American visiting a member of their community, had swarmed into his front yard without much ceremony. My "boy" first tried the old gentleman with Chinese but soon threw up the sponge. Then my interpreter addressed him in Japanese but our host was one of the "old school" and had not studied the language of Dai Nippon. Then, as a counsel of despair, I addressed him in English but I fear he thought I was attempting a dialect of Chinese in my turn. Finally we bowed our way out, crest-fallen, hoping that the gaping and amused crowd, who by this time must have included a numerous section of the population of Kumemura, would be attracted to follow us away and thus leave the old gentleman in peace. We finally, however, found another grey-haired teacher who conversed rather fluently in Chinese, having visited Foochow and Peking.

In Kumemura there is a Confucian Temple, called Koshibyō, or Seibyō, and there is a school close by, called Meirindo. In the Temple there is a tablet of Confucius, which is in front of a seated image about seven feet high, a strange object in a Confucian Temple, where usually only the tablet is found. We were told that twice a year the people of Kumemura came here and performed the kowtow. There are images of two disciples of the sage on either side of the main tablet, making five images in all. In front there is a brass incense burner.

In a beautiful situation, on an elevation near Naha, where the eternal waters of the mighty ocean, with its coral shores, can be

seen spread out at one's feet, there is a Shinto Temple, called Naminouye. Here, simple in its neatness, the shrine contains objects of patriotic regard and a scroll with the handwriting of Governor Narahara.

Near by is the Buddhist Temple, called Gokokuji, with the great bell which Buddhist Temples are accustomed to have, completing the environment of Oriental worship, with its "tinkly temple bells," although, as a matter of fact, the music of the big bell is usually of a deeper bass than a tinkle. In some way, a foreign picture of the battle of Fuentes de Onoro, which took place in 1811 during the Peninsular War, had found its way to this secluded retreat.

Near Naha, on the road to Shuri, is the temple called Sogenji. It is a Buddhist Temple and is said to be four hundred and ten years old. Here, as well as at Shuri are the tablets of the forty kings of the Loochoos, down to that of the last king, who died recently at Tokyo. In the centre is a larger tablet of Tenson, the heavenly ancestor of the royal line. There are beautiful decorations on the ceiling and round about are inscriptions written by the various ambassadors of former times from China. The priest showed us with reverent care an arrow which, it is said, belonged to the half-legendary Japanese chieftain, Tametomo, who came to the islands long ago, the arrow being, according to tradition, eight hundred years old.

Mention must also be made of a beautiful little shrine inside the cave of Futemma, situated some miles from Naha.

As has already been remarked, the Loochooans are not religious by nature; their religion consisting mostly of ancestor worship, if that can be properly classified as a religion, so that there are not many temples.

THE SNAKES.

Poisonous snakes are found in the Loochoos, especially in the northern island, Oshima. A number of persons are bitten every year, and of these some die and others are injured for the rest of their lives, as a result of the poison. Statistics show, however, that both the numbers of those bitten and of those who die have decreased during recent years. The Government has established a snake laboratory at Naze, the port of Oshima, as a branch of an institution at Tokyo and a special study of the snake poison is made. This is under the direction of Dr. S. Yamamoto, the assistant of the celebrated Prof. Kitasato, who resides at Tokyo and was formerly a collaborator with Dr. Koch. At the laboratory at Naze, the poison has been carefully investigated and a *Serum Antivenomicum*, prepared by the Imperial Japanese Government Serum Institute of Tokyo, is provided there for dealing with the snake-bites.



THE SNAKE LABORATORY.

a scene in Dante's *Inferno*. It would be a good place for prospective D.T.s to visit, for seven hundred hissing monsters were there in wire cages. As one passed along the rows, hideous

Through the courtesy of Dr. Yamamoto we were shown through the laboratory. After inspecting the building, a door at the rear was opened and we were ushered into a room which would need a Gustave Doré to illustrate, for it suggested

snakes would rise and dart at one, until striking against the metal barrier, they would fall back in harmless inaction. An actor might have practised there, as Demosthenes did before the sea waves, for a chorus of hisses could be heard on all sides. After we had looked at the squirming, writhing mass for some little time and were turning away with loathing, the writer's "boy," who had been observing the reptiles, and wondering why so much trouble should be taken by the management for the comfort of the beasts, queried: "They wantchee eat these?"

The snakes are of three varieties, "golden," "silver," and "iron" and at the laboratory fifty sen apiece are paid for specimens of the *habu* or poisonous variety and ten sen for the *manushi* or comparatively harmless kind, which also abound in the island. This, as was understood, was not an offer for an unlimited supply, but only for those which were needed for scientific work, for at that rate to all comers the treasury of the institution might be exhausted much sooner than the snakes. In the island of Okinawa five sen are paid for each dead snake, but the wrigglers are by no means so numerous there as in Oshima. It is an ill-wind, however, which blows no good and the writer was informed by Père Richard of the Catholic Mission at Oshima, that the snakes do one useful service by eating the rats, which otherwise might do great injury to the stalks of the sugar cane.

THE PRODUCTS AND COMMERCE OF THE ISLANDS.

Commercial geography is a science which is as yet in its infancy, and the logical arrangement of the subjects which it treats has not yet attained a uniform standard, but the writer will first take up some of the commercial "units," if we may use the term; that is, the important mineral, vegetable, and animal products of the islands; then deal briefly with the industries; and finally treat of the commerce, or exchange of raw and manufactured materials and the trade routes by which they are carried.



LOOCHOOAN GIRL WEAVING KASURI.

First as to the commercial "units" of the mineral kingdom, there are no great mineral areas known in the islands, but there is manganese in Oshima, which was formerly worked. The mine, however, has now suspended operations. This metal is also present in Okinawa. In the Yayeyama group there are coal, gold, and copper but only the first of these is worked. The mine is on Iriomote Island and the coal finds a market in Formosa, where it

is used on the new railway system. During the year 1903, 4,000,000 cetties of coal were mined and a larger product was expected in 1904. Chinese miners from Formosa are being introduced to work for the new company which operates the mine, and they were previously employed by a former company which managed the property. There is sulphur on the island called Torishima.

As regards the vegetable kingdom, the soil is not of superior quality, but the climate is especially adapted to the two chief products, sugar and sweet potatoes, sugar being an article of export, while sweet potatoes are consumed locally.



SHINTO AND BUDDHIST TEMPLES AT NAHA.

That one of the series of Japan Guidebooks (*Nippon Meisho Chishi*) in the Japanese language, which is devoted to the Loochoos, remarks that in Japan the sweet potato is called *Satsumaimo*, or "Satsuma potato;" but in the province of Satsuma itself, the sweet potato is called *Ryūkyūimo*, or "Loochooan potato," because it was first brought there from the Loochoos; while in those islands it is said that it was brought from China; but in China it is asserted to have come from Luzon in the Philippines. In times of famine the people fall back on sago as an article of diet. From Oshima the leaves of the sago palm are exported to Osaka and a large part goes to Germany, where the

leaves are dyed to be used as mourning ornaments. The value of the export is said to be approximately Yen 200,000. Rice, millet, and barley are also raised in the Loochoos.

There are rubber trees planted in the grounds of the *kencho* or Prefectural Office at Naha which seem successful, and people are contemplating raising rubber trees in larger quantities. There are camphor trees in the northern part of Okinawa and the camphor industry is a Government monopoly as in Formosa. The production of quinine has been tried but has not proved successful. Bananas are found in abundance on the islands, so that they almost deserve the name of "banana-land." In the Yayeyama group, tobacco is raised, as well as sweet potatoes, rice, and a little sugar. Timber is also found abundantly in this group and is exported to the central island of Okinawa, to Formosa and to Japan, but the industry is not as yet well developed. A peculiar kind of amphibious tree is found there, which grows in the water, but at low tide is uncovered, and it was curious to observe, as we did, shells growing on the bark of these trees. The trees are useful, as well as strange, for from them is obtained a material used to dye leather, cloth, and sails and there is a leather factory at Naha which uses the dye. There is also much dyeing material, which is sent from the Yayeyama group to Foochow by way of Formosa. The chief official of the group informed the writer that 360,000 cattles of this had been exported during the last year.

In the animal kingdom the chief product, which meets the traveller everywhere, is the pig. To their sparing diet of sweet potatoes the people add, on gala occasions, a little pork, and every house consequently has its representative of the porker tribe. In the Yayeyama group, besides the pigs there are 7,000 cattle and 3,500 horses and there are many ponies in Okinawa. There is no game found in the islands except wild boars.

There is one uninhabited island, where, the writer was told, the birds are so numerous that at certain times of the day the

sun cannot be seen on account of their flight, but he was not able to reach the island to prove the truth of this assertion, for the boats run there very infrequently. It is said, however, that 4,000 catties of feathers are exported from this island to Osaka, probably to be re-exported to foreign countries.

Fishing is carried on by a number of the inhabitants. As regards exports of fish 7,000 catties of dried cuttle fish are sent from the Yayeyama group, mostly to China by way of Osaka. From the northern island, Oshima, dried fish to the value of more than Yen 100,000 per year is exported to Japan.

In speaking of animal life, mention must be made of the lizards found in Okinawa, which make a sound resembling nothing so much as the drawing of a cork from a bottle, reminding one of the famous raven "Grip" in Dicken's *Barnaby Rudge*.

The industries of the islands consist principally, besides the mining of coal already mentioned, of the weaving of three varieties of cloth for which the islands are well-known among the Japanese; and the manufacture of the celebrated lacquerware.

The three kinds of cloth are the *tsumugi*, or silk cloth, found in Oshima; the *satsuma-gasuri* or cotton cloth of Okinawa and the *jofu* or hemp cloth of Miyako.

The raw silk for the *tsumugi*, or silk cloth of Oshima, is partly raised on the island itself but a great deal is imported from Japan. The value of the product for the year ending 31st December, 1903, was about Yen 200,000.

The cotton cloth made on Okinawa is of two varieties, the *shirogasuri* or white cloth with dark marks, and the *kurogasuri* or dark cloth with lighter spots. The general name is *ryūkyū-gasuri* or *satsuma-gasuri* and it should be noted that the ending—*gasuri* refers to the pattern. The cotton yarn comes from Japan, but it is dyed and woven in the Loochoos, for it is said that when manufactured in the islands it is much superior in quality, perhaps on account of some peculiarity in the climate, by which the dye sets better. Men are employed to dye the yarn and women to

weave the cloth. There is one factory at Shuri where about 180 labourers are employed, but besides this establishment much is woven in private houses. The dyeing is done by tying threads to the portions of the yarn which are to be left undyed, and these prevent the places so tied from being coloured when the yarn is immersed in the dye. This, of course, is done according to a pre-arranged pattern. After being dyed, the yarn is woven into cloth. Fashion rules here as elsewhere and about sixty different patterns are now in style (as used in this establishment) and sixty more are temporarily out of fashion. It is impossible to use machinery in the industry, as the cloth must be woven by hand. The prices of the pieces of the finished product vary from Yen 2.60 to Yen 6.50, or to Yen 10 and Yen 15 for special orders.

The hemp cloth or *jofu* of Miyako is a more expensive product, for the average value per piece is Yen 15 and the prices range from Yen 7 to Yen 80 per piece. Very little hemp is raised in the island of Miyako itself and most of the raw material comes from Okinawa. Most of the dye used, however, comes from Miyako and the people there are very skilful weavers, so that it can be manufactured to the best advantage on that island. There is an Association which approves or rejects the woven cloth and it is said to examine from 6,000 to 7,000 pieces a year.

The adamba hat industry has recently been started in the islands, and the product may in time rival the celebrated "panama." On the steamer from Kagoshima to the islands, the writer noticed that one of the officers wore a very stylish looking hat and his interpreter learned that this gentleman was interested in a new hat company at Naha and that his head covering was not a panama, but made from the new material. A shrub, which sometimes attains almost the size of a tree, luxuriates in the islands and from this the straw is obtained for the manufacture of the hats. It is claimed that the hats will not change colour but are equals in every way of panamas at a much lower scale of prices.



NAGO, IN THE INTERIOR OF OKINAWA, 13 *ri* FROM NAHA.

Another important product is lacquerware. In the Loochoos there are several factories where it is made and it is also manufactured in a number of private families. Most of the wood comes from Japan, as well as the lacquer. The wood is first prepared in the islands by means of a mixture of pigs' blood and oil. For the red ware, vermilion (朱 *chu*) from China is used. We were told that on account of some peculiar property of the atmosphere, the climate was better suited for painting the red variety in the Loochoos than in Japan.

Awamori is a kind of strong spirit distilled from rice and we were told there were about one hundred distilleries for its manufacture at Shuri and there are others in different places on the islands.

As has been mentioned, that useful if disagreeable animal, the pig, is found everywhere in the islands. Salt pork is prepared

by private individuals in Okinawa and is exported, mostly to Kagoshima. One large pork factory was burned down recently but is to be rebuilt. This company, therefore, is now in temporary quarters, but intends to develop its operations in the near future and to export ham and bacon to Shanghai and Hongkong. The importation of Yorkshire and Berkshire pigs is in contemplation, by which the native breed may be improved in shape, although, as it is, the flavour of the meat is excellent. The meat is given a thorough bacteriological inspection before packing. This company will also manufacture lard, make sausages for the Japanese market and tin beef.



ONE OF THE GATES OF SHURI.

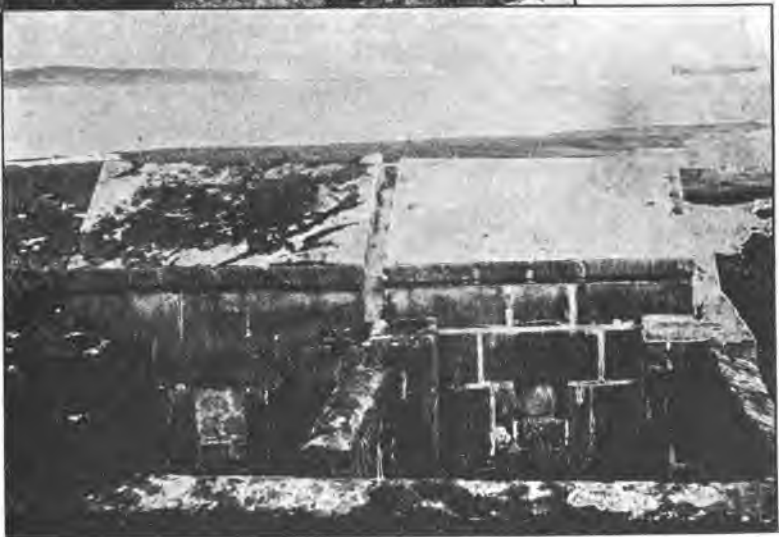
A brush company in Osaka sent a man to the Loochoos to look up the possibilities of pigs' bristles there for making tooth-brushes. As an interesting side-light on the effect of war upon commerce, we learned that many bristles had previously come from Siberia by way of Germany. After the outbreak of hostilities this source of supply was stopped and hence the search for new raw material in the islands. The Loochooan bristles, it was feared, could only be used for the cheaper grades of tooth-brushes, as for some reason, perhaps because the pigs scratch so much against the sides of the cottages, their hair is too short for the finer kinds.

In regard to foreign exports and imports, a little silk is sent to China by way of Osaka; the birds' feathers already mentioned are sent to Germany, as well as the sago leaves from Oshima, and lacquerware and pigs' blood for painting are also shipped abroad.

The chief foreign imports consist of Chinese tea from Foochow, which comes viâ Osaka, and petroleum, both American and Russian, although the latter has naturally diminished in amount recently.



GRAVES OF
PERSONS OF
HIGHER CLASS.



GRAVES OF
COMMON PEOPLE
AT NAHA.

The bulk of the trade is, of course, with Japan. The exports to the mother country consist of sugar (the chief product), sea-

shells, awamori, *satsuma-gasuri* or cotton cloth, lacquerware; dried fish, and *tsumugi* or silk cloth from Oshima; *jofu* or hemp cloth from Miyako and Yayeyama, and coal from Yayeyama, which is sent to Formosa. The imports from Japan comprise rice, sundries, cotton, vermicelli, flour, and silk for the *tsumugi* industry in Oshima. There are markets in various towns and they are thinking of having a Chamber of Commerce.

The chief trade-route of the islands runs to Osaka and steamers ply frequently to that port. Small coasting steamers run to various towns on the islands themselves. There is a line of steamships by way of the southern group to Formosa and a line is in contemplation to Foochow, thus reviving a historic route of communication between the islands and China.

It is said that from the top of the hills on Yonakuni, one can see Formosa and sometimes can even notice the lights on that island at night, so that one would think there would have been much intercourse with Formosa during the history of the islands. This commercial route is modern, however, and there has been little communication between Formosa and Yonakuni in former times. It is said that long ago the fierce natives of Formosa came and took captive some men and women on Yonakuni Island and ate them. The inhabitants of the island were, therefore, very much afraid of the Formosans and did not even dare to light a fire at night lest the Formosans should see it and visit them again. There is a story that when the wind blew in the right direction, the natives of Yonakuni took long sandals of a length of two feet and threw them into the sea. When these drifted to Formosa, the Loochooans thought that the Formosans, seeing them, would imagine from the size of the feet that there were very big men in that region and would refrain from exploring their country!

In concluding this survey of the economic condition of the Loochoos it may be remarked that there are no striking differences of wealth or poverty in the islands. On the one hand there are

no large capitalists but, on the other, beggars are very rare indeed. Except in time of famine almost everyone has enough to eat and to wear and for shelter, and to satisfy his moderate needs. Here one can find "the simple life" if anywhere.



PORT OF NAZE, OSHIMA ISLAND.

GOVERNMENT INSTITUTIONS.

The schools of the islands seemed to the writer to be in very good condition. The regulations, course of study, and discipline are similar to the educational system of Japan. Primary schools are found everywhere. As in Japan, especial attention is paid to the scientific presentation of ethics, for the belief is well-founded that without the development of character, education is worse than useless. It was very interesting to see the large pictures which are used to illustrate simple ethical principles in the primary schools. The fault of carelessness may be taken as an example. A large picture, which is shown to all the little folks and explained by the teacher, represents a small boy, who has carelessly allowed the house to catch fire from a lamp. Many moral lessons are thus impressed on the child's mind such as punctuality, the value of study, obedience to parents, kindness to friends, loyalty, politeness, benevolence, etc., etc. There is a regular series of textbooks and pictures for this purpose, which is published by the Department of Education at Tokyo.

In the eight years of the primary course, attention is paid to ethics, as has just been said, and to the Japanese language and literature, mathematics, history, geography, science, bookkeeping, agriculture, and marine products, gymnastics, military drill, singing, drawing, art, and sewing for girls. The young Loochooans are all taught the Japanese language, which is a powerful influence on the side of the Japanese sway.

The writer was much interested, also, in visiting the Middle School near Naha, which receives young men for the next stage in the Japanese system of education. The course occupies five years and comprises more advanced studies. There are about six hundred scholars and more than twenty teachers. A library,

museum, and laboratory are efficient aids, also, to instruction and these are found in the school building. A summer school was in session while we were there and teachers had come from all over the islands to study during the vacation. We were shown a picture of a baseball game which had taken place between the young men of the Middle School and a team from the U.S.S. *Vicksburg*, during its visit in those waters in 1903.



ROAD FROM NAHA TO SHURI.

There is, furthermore, a Normal School at Shuri with 250 students and the supply of teachers who are graduated from this institution is not sufficient to meet the demand. This is supported by the Central Government at Tokyo, while the Industrial School at Shuri is maintained by the municipality. This latter has a three years' course of instruction and tuition is free as in the Normal School. The arts of making lacquer and carpentry alone are taught so far, but the school has only recently been started.

Altogether there are one hundred and seventy Primary Schools in the islands, including both Oshima and Okinawa *ken*. Besides the Middle School, Normal School, and Industrial School mentioned above there are one Medical School, one Higher Female School, one Agricultural School in Okinawa, and two Agricultural Schools in Oshima, one maintained by Government and the other established by village authorities.

There are courts in the islands and the majesty of the law is upheld by excellent prisons and well-trained police, but their business is never so brisk as that of the schools, which is a hopeful sign. There are lighthouses and weather bureaux on the islands as well as hospitals. The telegraph cable connects the Loochoos with the daily life of the outside world. Roads are penetrating the islands, by which products from the interior can be brought to market more easily. In Oshima the Government grants a yearly subsidy for the growth and manufacture of sugar in that island and an experiment station has been established at Naze since 1902. The encouragement shown toward the inauguration of new industries, such as camphor and rubber, has already been noted. Especial pains are taken to prevent the entry of contagious diseases. The ship which the writer took to visit the southern islands called at Kelung in Formosa, where there was plague, and, on its return, a strict medical inspection was held at each island-port at which we touched.

Official reports are published from time to time called the "Statistics of Okinawa *Ken*" and a reference to their contents shows the activity and ability exhibited in the details of the government of the islands. Such widely-separated subjects as commerce, industries, mining, roads, bridges, currency, banks, postal orders, benevolence, Red Cross, sanitation, vaccination, education, newspapers, assemblies, and officers are some of the headings which are dealt with in these publications, and from these the wide range of their survey can be observed.

JAPANESE COLONIZATION IN THE LOOCHOOS.

From what has been said above, the evidence seems clear that the Japanese have made a great success as colonizers in these islands. The development of the resources and industries appears remarkable. There are several thousand Japanese who have settled there, and everywhere the Government seems to be doing its best both for natives and Japanese. The Governor, H. E. Baron Narahara, is a Japanese, of course, and his kindness and interest in the prosperity of the islands are well-known. But many natives, also, occupy positions in government service. Thus Mr. K. Kishimoto, the Counsellor of Okinawa *Ken*, who ranks third in the Prefectural Government, is a native Loochooan and with his charming courtesy and wide knowledge of the islands is a fine example of the encouragement shown by the Government to native ability. In the island of Miyako there are ten Japanese and forty native officers, showing the good proportion of the native share in the service.

The chief official of this island, Mr. Ono, has written a book on "The Administration of Islands." To gather material for this, he travelled extensively in other islands belonging to Japan, and has arranged his observations and recommendations under such subjects as administration, finance, jurisdiction, officers, industries, education, communications and defence, sanitation and charities. This volume illustrates the zeal of the Japanese officials in getting the results of the ripest experience for their work.

As to what the natives themselves think of the Japanese administration, I was told that until the Chino-Japanese War they had still been partial toward China, but that since that period they have been very much in favour of their present rulers, the Japanese.

A very good illustration of this spirit was personally observed by the writer in Yayeyama. News of the Japanese victory at Liaoyang had come by cable and the natives organized a celebration, when without any "mafficking" they yet showed their enthusiasm by dancing, by many decorations, and finally with one great impulse took Mr. Kurokawa, the chief Japanese official of the island upon their shoulders, in a triumphal procession, amid loud shouts of "Banzai." Their spontaneous happiness was evident.



LIGHTHOUSE AT NAHA.

The Japanese, it is true, have not a very difficult problem in the management of the Loochoos, for the natives are docile and amiable. There are no "head-hunters" in the islands and the inhabitants are not of Malay blood. Four policemen are sufficient to keep the large island of Iriomote in order and one is enough at Yonakuni. Still, colonization is never an easy task, anywhere, as the world has learned. Even where a race is seemingly patient and tractable, yet there is often a vast amount of quiet, stubborn, persistent resistance to be overcome; but the Japanese have evidently won the hearts of the Loochooans, so there is no hostility felt and their success seems assured. For the wider and probably more difficult task which lies before Japan in the reorganization and development of Korea, their success in the Loochoos, and the

good results of their more recent efforts in Formosa are signs of good promise; as well as for their co-operation with the mighty world-forces which are striving for the reform and independence of China and the renaissance of Asia.

NOTE.—The thanks of the writer are extended to Mr. Iwamitsu, photographer, Naha, for kind permission to use some of his pictures in this pamphlet.



*Translation of a Memorandum on the Yayeyama Group of Islands
(Loochoos) prepared for the author by Mr. Kurokawa, the
Chief Japanese Official of the Yayeyama Group.*

The Yayeyama Group lies between North Latitudes 24.6° and 24.37° and between East Longitudes 122.55° and 124.22° . The islands consist of more than ten large and small islands. Among these Ishigaki, Iriomote, and Yonakuni are the largest. The rest of the islands are small, being less than two or three *ri* in circumference.

(1) *Ishigaki Island*.—This island is situated in the north-eastern part of the Yayeyama Group. It lies from north-east to south-west. The north-eastern part of the island forms a long and narrow peninsula. The central part is square and the principal part of the island is covered with uncultivated fields. The north-western part of the island consists of two small peninsulas. In the north central part there are high mountains and the northern sides of the mountains have a steep inclination. The part which faces the sea has very little shore. The [other] side of the mountains has a slight inclination and has vast pastures and cultivated fields. The coast is surrounded by a sandy beach and has several large villages. This island is rich in forests and fields. It has the widest and the flattest fields in Okinawa *ken*. The surrounding coast is curved and has plenty of harbours.

(2) *Iriomote Island*.—This island is situated to the west of Ishigaki Island and is the largest island of the Yayeyama Group. The island has a triangular shape. The whole island is covered with mountains and forests. The western coast is the important part of the island. There is one large gulf with two islands in it. On the south-eastern coast of the gulf there is the Nakama River. It is fairly wide and one can go up the river by boat for over two *ri*. The northern part of the island forms small capes and harbours. The southern coast is mainly composed of high rocks. The cultivated fields of this island are generally scattered at

the mouths and along the shores of rivers. The population is very small. The western coast is rich in coal. A coal mine faces the harbour and is fairly convenient for loading.

(3) *Taketomi Island, Kuro Island, and Shinjo Island.*—These are small flat islands scattered to the north-west of Ishigaki Island. Although the population is comparatively large there is no firewood nor water. They usually get their supplies of these from Iriomote Island.

(4) *Obama [?] Island.*—This is situated near the north-eastern point of Iriomote Island and has a forest and wet fields.

(5) *Hateruma Island.*—This is situated to the south of Iriomote Island. From the centre of the island it has a slight inclination in all directions. There are no rivers and mountains. The whole island consists of cultivated and uncultivated fields. It often suffers from typhoons or droughts.

(6) *Yonakuni Island.*—This is situated to the west of Iriomote Island. It has hills and valleys. It has plenty of uncultivated fields. It also has cultivated fields and forests and there is no lack of firewood and water. It is especially rich in wet fields.

(1) *Meteorology and Temperature.*—There is comparatively little change in the temperature of the islands during the year. Even in summer the temperature is not high comparatively, and in winter it is not low comparatively, but usually warm. There is also little change in the temperature during the day. As it is warm in these islands there is no snow nor frost during the year. In winter-time there is sometimes hail mixed with rain but that is very seldom. The trees and grass are always green and the leaves do not fall.

(2) *Wind.*—There is a breeze in the islands nearly all the time. In summer and autumn the centre of low air pressure commences to the south of the island and goes to the north-east. They frequently suffer from typhoons.

(3) *Rain.*—The quantity of rainfall in the islands is comparatively large but floods seldom occur. The season of great rain comes in the late winter and early spring. There are no continuous rains in a rainy season as in Japan.

(1) *Relations of climate to human life, animals, and plants.*—In summer-time the frequent sea breezes ameliorate the heat and make it comfortable for life and in winter-time since there is no frost nor snow there is no necessity to take means to prevent cold.

(2) With reference to agriculture, sweet potatoes are planted in all the four seasons. The sugar-cane is manufactured in the early spring and there are two crops of rice a year.

(3) With regard to sericulture, as the leaves of the mulberry tree are always green the cultivation of silk can be carried on all the year. The grass and trees are green all the year so that cattle grazing can be carried on all the time during the year. As the trees and animals are accustomed to a warm climate in the group they have less power to resist cold. When the north wind blows and the temperature drops close to the freezing point the grass and trees immediately change the colour of their leaves.

If the temperature of the water falls below 10° fishes freeze. As the climate is warm all the time, mosquitoes, ants, and other insects are present all the year. Malarial fever continues all the year.

METEOROLOGICAL TABLES.—YAYEYAMA GROUP.
Ishigaki Island Observatory, 36th year of Meiji (1903).

MONTH.	TIME.									
	2 a.m.	6 a.m.	10 a.m.	2 p.m.	6 p.m.	10 p.m.	Aver. 1 Month.	Max.	Min.	Average for preceding years.
January.....	61.5	61.3	64.9	66.6	63.5	62.1	63.3	(Jan. 27) 78.6	(Jan. 19) 49.1	66.2
February ...	59.4	59.7	64.0	66.0	63.1	60.4	62.1	(Feb. 28) 77.5	(Feb. 20, 51.8 [23])	62.4
March	68.7	67.8	72.1	73.4	70.7	68.7	70.2	(Mar. 30) 80.8	(Mar. 2) 59.2	68.7
April	71.1	70.3	75.6	76.8	74.3	71.8	73.4	(April 23, 82.2 [28])	(April 3) 60.4	73.4
May	73.9	73.6	78.3	79.3	77.0	74.8	76.1	(May 31) 85.8	(May 9) 63.7	77.7
June.....	78.1	78.1	82.6	83.8	81.5	79.0	80.4	(June 8, 88.9 [11])	(June 14) 69.6	80.2
July	80.6	80.1	85.1	86.2	83.8	81.1	82.9	(July 27, 91.4 [28])	(July 11) 74.8	83.1
August.....	79.2	78.4	83.1	84.4	82.0	79.7	81.1	(Aug. 10) 90.3	(Aug. 13) 63.3	82.2
September.	77.5	77.0	84.4	84.9	82.2	78.6	80.8	(Sept. 29) 89.4	(Sept. 25) 70.9	80.1
October	75.4	74.8	79.7	80.6	77.2	75.6	77.2	(Oct. 7) 87.1	(Oct. 29, 67.6 [30])	76.3
November .	68.7	68.9	71.4	73.0	70.2	69.1	70.2	(Nov. 17) 82.8	(Nov. 27) 56.5	72.1
December..	63.1	63.0	66.2	68.0	64.4	63.5	64.8	(Dec. 15) 77.2	(Dec. 4) 52.5	67.1
Average	71.4	71.1	75.6	77.0	74.1	72.0	73.6	(July 27, 91.4 [28])	(Jan. 19) 49.1	74.1

THE LOOCHOO ISLANDS

QUANTITY OF RAIN.—YAYEYAMA GROUP.

MONTH.	TIME.						MAXIMUM.				Average in the year.	
	2 a.m.	6 a.m.	10 a.m.	2 p.m.	6 p.m.	10 p.m.	Total.	Maximum. 24 hours.	Maximum. 4 hours.	date.		
										date.		
Jan.	19.6	15.0	18.7	22.4	33.8	22.5	132.0	22.8	Jan. 1	11.5	Jan. 1	154.1
Feb.	25.4	2.6	5.1	3.4	17.6	14.9	69.0	29.0	Feb. 12	15.7	Feb. 12	121.6
March ...	4.2	48.3	9.9	39.5	14.6	5.6	122.1	54.8	Mar. 20	43.2	Mar. 20	91.0
April	23.1	18.3	65.5	25.6	4.4	30.6	167.5	73.7	Apr. 2	51.6	Apr. 2	96.6
May	40.0	55.1	34.9	70.4	10.8	38.3	249.5	45.0	May 26	33.9	May 26	153.8
June	19.4	3.5	4.2	8.0	34.5	23.1	92.7	29.4	June 18	28.1	June 18	268.0
July	5.5	103.1	81.3	53.4	67.6	10.1	321.0	204.3	July 31	95.9	July 31	149.5
August ...	27.0	86.8	64.5	23.9	14.5	15.9	232.6	141.6	Aug. 13	59.7	Aug. 13	269.6
Sept.	15.8	13.2	5.5	6.6	12.9	6.6	60.6	15.9	Sep. 19	11.5	Sep. 19	293.1
Oct.	37.4	55.8	53.8	22.2	25.0	70.7	264.9	83.4	Oct. 1	37.8	Oct. 22	250.8
Nov.	40.6	20.0	55.4	19.0	6.8	13.0	154.8	40.5	Nov. 27	30.7	Nov. 27	295.2
Dec.	6.6	19.7	23.5	23.1	4.2	3.1	80.2	35.1	Dec. 8	15.4	Dec. 8	186.0
Total	264.6	441.4	422.3	317.5	246.7	254.4	1946.9	204.3	July 31	95.9	July 31	2329.3

METEOROLOGICAL TABLES

VARIETY OF WEATHER.—YAYEVAMA GROUP.

Month.	Number of Rainy Days.	Thunder and Lightning.	Fine.	Cloudy.	Strong Wind.	Earthquakes.	Over 77° Min. Temp.	Over 77° Average Temperature	Over 77° Max. Temp.	Over 86° Max. Temp.
January	18	4	0	18	15	1	0	0	4	0
February	11	0	0	14	5	1	0	0	1	0
March	16	4	2	17	8	0	0	0	15	0
April	14	6	2	13	10	1	0	2	22	0
May	19	5	1	17	12	10	5	13	28	0
June.....	15	4	3	17	15	1	13	29	30	12
July	16	2	4	9	7	0	26	31	31	27
August.....	13	0	4	9	17	0	19	30	31	15
September	14	6	2	5	3	3	8	30	30	24
October	22	1	2	16	18	1	4	21	29	2
November	23	0	0	21	23	2	0	1	10	0
December	15	0	1	17	19	4	0	0	1	0
Total.....	196	32	21	173	152	24	75	157	232	80

THE LOOCHOO ISLANDS

SPEED OF STRONGEST WINDS AND NUMBER OF DAYS OF STRONGER AND STRONG WINDS.—YAYEYAMA GROUP.

Month.	Strongest.			Speed of Wind.			Total.
	Speed.	Direction.	Date.	Over 10.	Over 15.	Over 29.	
January	13.0	S.	25	15	0	0	15
February	13.4	S.	25	5	0	0	5
March	12.9	S.	31	8	0	0	8
April	13.5	S.W.	1	10	0	0	10
May	15.0	S.W.	13	11	1	0	12
June	16.9	S.W.	19	12	3	0	15
July	58.2	S.W.	31	3	3	1	7
August	42.2	E.S.E.	12	8	7	2	17
September	11.0	N.	21	3	0	0	3
October	26.2	N.E.	28	14	4	0	18
November	17.8	N.E.	22	17	6	0	23
December	13.7	N.E.	24	19	0	0	19
Total	58.2	S.W.	July 31.	125	24	3	152

PRODUCTS OF YAYEYAMA GROUP.

The following are the chief products of this group of islands :—

(1) *Agricultural products.* Sweet potatoes, sugar-cane, rice, *mugi* (i.e., wheat, barley, rye), millet, wild dyes, tobacco.

(i.) Sweet potatoes.—This product is the most important agricultural product of these islands. It is planted during all the year and yields crops at any time in the year. There are several varieties. The chief use is for the food of the natives. They also use sweet potatoes to make starch and for food for domestic animals.

(ii.) The sugar-cane has not been very much improved in these islands but, by encouraging it, it will become one of the chief products of the islands.

(iii.) Rice.—Rice is planted in November and the crop is obtained in June. There is no rice on the dry fields.

(iv.) *Mugi.*—There are three kinds of *mugi*—wheat, barley, and rye. They are generally used as materials for making *soy* and *miso* (a kind of sauce).

(v.) Tobacco.—Leaf tobacco is the principal exported product of these islands. As the soil is very productive in the case of tobacco and worms do little harm, the leaf is very fine.

(2) *Animal Products.*—These are a kind of auxiliary business of the farmers. Pigs are the main product, beside cattle, horses, goats, and chickens.

(3) *Industrial Products.*—The chief products in this line are white *jofu* (hemp), red-lined cotton cloth, and *shochu* (awamori).

(4) *Marine Products.*—These rank as the chief export and the future is very hopeful.

(5) *Mineral Products.*—Coal, gold, and copper. Although coal is mined, no gold nor copper is worked as yet.

(6) *Forest Products.*—Materials for building, for ship-building, for firewood, and for charcoal are produced. Although the whole island is rich in timber the products of the forests are comparatively not very much developed. Consequently the output is small.

THE LOOCHOO ISLANDS

PRODUCTS OF YAYEYAMA GROUP.

ARTICLE.	PLACE OF PRODUCTION.	SEASON OF PLANTING.	SEASON OF CROP.	MARKET.	REMARKS.
Rice.	Ishigaki Island. Iriomote " Ohama " Hateruma " Yonakuni "	From Dec. to Feb. of the following year (inclusive.)	From mid-June to latter part of July (inclusive).	Okinawa.	Nine varieties (names given in the original).
Millet.	Taketomi. Kuro Island. Ohama " Hateruma. Shinyeiri.	From beginning of Nov. to mid-January of the following year (inclusive.)	From beginning of June to mid-July (inclusive).	Okinawa.	Five varieties (names given in the original).
Barley.	Taketomi. Hateruma. Heitoku. Kuro Island. Shiraho.	November.	April.	No Market.	Two varieties (names given in the original).
Wheat.	Kukamura. Taketomi. Soto, Hateruma. Kuroshima.	From beginning of Oct. to beginning of Nov.	From latter part of March to latter part of April.	Okinawa.	In dialect is called <i>mun</i> . Two varieties: Okinawa seed. Yayeyama ' seed.
Rye.	Same at Wheat.	November.	April.	None.	Called in dialect of the place <i>Kadagamun</i> .
A kind of millet; or sorghum.	Shiraho. Heitoku. Ohama. Shinyeiri.	From beginning of January to Mid-Feb.	May.	No market.	Called <i>kin</i> in dialect.
Maize.	Shiraho. Miyara. Heitoku. Shinyeiri.	Planted at same time as millet.	At same time as millet and sometimes a little later.	Okinawa.	Two varieties.
"Azuki" (small red beans).	Taketomi. Kuroshima. Hateruma.	April, at the same time as the kind of millet (above) and tobacco.	July.	Okinawa.	Two varieties.

PRODUCTS OF YAYEYAMA GROUP—Continued.

ARTICLE.	PLACE OF PRODUCTION.	SEASON OF PLANTING.	SEASON OF CROP.	MARKET.	REMARKS.
"Shirodaisu" (a kind of white bean).	Ohama. Kawahira.	December.	From beginning of May to latter part of June.	No market.	Called <i>ufutsuda</i> in dialect.
"Shitadaisu" (a kind of bean).	Ohama. Heitoku. Taketomi. Kuroshima.	November.	October.	Okinawa.	Called <i>akamara</i> in dialect.
"Awomame" (green beans).	Taketomi. Kuroshima.	Latter part of April.	From latter part of July to Mid-August.	Okinawa.	Called <i>kumami</i> in dialect.
"Goma" (sesamum).	Heitoku. Kuroshima. Shinyeiri.	April.	July.	Okinawa and Japan.	Three varieties : white sesamum, black sesamum, red sesamum.
Sweet Potatoes.	Whole Island.	Feb.-April, July-October.	Three months after planting.	None.	Six varieties (names given in the original.)
Sugar.	Nagura. Suna. Kawahara.	From mid-December to latter part of Jan. of the next year.	From Jan. to March (inclusive.)	Okinawa and Japan.	Varieties: Ogasawara Hawaii.
Leaf Tobacco.	Kukamura. Taketomi. Kuroshima.	August.	From beginning of April to latter part of June.	Okinawa and Japan.	Two varieties (names given in the original).
Wild Dyes.	Miyara. Kawahira.	From Oct. to beginning of Dec.	May and October.	None.	Two varieties (names given in the original).
Ground Nuts.	Kawahira. Shinjo. Hateruma. Yonakuni.	Middle of August.	From Aug. to Dec.	None.	Called <i>jimami</i> in dialect.

THE LOOCHOO ISLANDS

PRODUCTS OF YAYEYAMA GROUP—*Continued.*

ARTICLE.	PLACE OF PRODUCTION.	SEASON OF PLANTING.	SEASON OF CROP.	MARKET.	REMARKS.
Reed.	Ukumi. Kawahira. Furumi. Iriomote. Uyehara.	February.	From Nov. to Jan. of the next year.	None.	Called <i>songa</i> in dialect.
Red-lined small hemp cloth.	Shikamura.	.....	.....	Okinawa and Japan.	.....
Red cotton and hemp cloth.	Shikamura.	.....	.....	Okinawa and Japan.	.....
Red <i>bashofu</i> (banana cloth.)	Taketomi. Yonakuni.	.....	.....	Okinawa and Japan.	.....

PRODUCTS OF YAYEYAMA GROUP—Continued.

ARTICLE.	PLACE OF PRODUCTION.	MARKET.	ARTICLE.	PLACE OF PRODUCTION.	MARKET.
White <i>bashofu</i> (banana cloth).	Taketomi. Yonakuni.	Okinawa and Japan.	<i>Umijinso</i> .	The whole group.	Okinawa and Japan.
<i>Koro</i> (a kind of root used in dyeing).	Ishigakijima. Iriomotejima.	Formosa.	Pigs.	The whole group.	Formosa.
Cattle.	Ishigaki. Iriomote. Hateruma.	Okinawa and Formosa.	Charcoal.	Ishigaki Island. Iriomote Island.	Formosa.
Horses.	Ishigaki. Iriomote.	Okinawa.	Coal.	Iriomote Island.	Formosa.
Hides of Cattle.	The whole group.	Okinawa.	Watermelons.	Ishigaki Island.	Formosa.
Dried Cattle Fish.	Hatoma.	Okinawa.	Timber.	Ishigaki Iriomote.	Okinawa. Japan. Formosa.
<i>Adamba</i> .	Ishigakijima.	Okinawa.	Bèche-de-mer	The whole group	Okinawa and Japan.
<i>Takajirigai</i> (kind of shellfish (?))	The whole group.	Okinawa and Japan.	Birds' Feathers (?) (鳥糞)	Ishigaki Iriomote.	Osaka.
<i>Yakogai</i> .	The whole group.	Okinawa and Japan.			
Bones of Cattle.	The whole group.	Okinawa and Japan.			

TABLE SHOWING CHILDREN OF SCHOOL AGE IN THE
YATAYAMA GROUP.

GROUP.	MALES.	FEMALES.	TOTAL.
<i>Children going to school</i>	1,183	1,173	2,356
<i>Children not going to school</i>	234	415	649
<i>Children who have finished the obligatory course of study</i>	262	25	287
<i>Children who have not reached the obligatory age of study</i>	280	235	515
Total.....	1,959	1,848	3,807
<i>Proportion of children not going to school compared with children going to school per hundred</i>	16.99	34.63	51.62
<i>Proportion of children going to school compared with children of school age per hundred</i>	86.06	74.27	160.33

TABLE OF PRIMARY SCHOOLS AND SCHOLARS.—YAYEYAMA GROUP.

GROUP.	NUMBER OF SCHOOLS.	SCHOLARS.		TOTAL.
		MALES.	FEMALES.	
Common primary schools	2	617	564	1,181
Branch primary schools.....	16	594	611	1,205
Higher primary schools.....	1	218	9	227
Total	19	1,429	1,184	2,613

TEACHERS.—YAYEYAMA GROUP.

GROUP.	MALES.	FEMALES.	TOTAL.
" <i>Seikyojin</i> ," i.e., Normal school graduates or those who have similar qualifications.	15	0	15
" <i>Junkyojin</i> ." Not graduated from Normal school but have passed " <i>Junkyojin</i> " Examinations	12	0	12
" <i>Daiyokyojin</i> ." No qualifications as teachers but temporarily engaged.....	22	1	23
Total	49	1	50

A Brief History of the Loochoos.

(N.B.—The following is a translation of an abstract of the manuscript history in the archives of the prefectural office at Naha, the present capital of the Loochoos.)

The history of the Loochoos may be divided into three parts; namely, the age of Tenson, past age, and the present age. Twenty-five generations of Tenson are called the age of Tenson; the period from King Shunten down to King Shotoku, the past age; and the period since King Shoyen, the present age. In order to be clearly understood by readers, I will use historical terms of the present day and call the age of Tenson, ancient history; the past age, mediæval history; and the present age, modern history.

ANCIENT HISTORY.

We can pick up nothing certain on account of the vagueness found in the history of very ancient times in the Loochoos. According to some records, once in remote antiquity, a god and a goddess came down from the Castle of Heaven. They gave birth to three sons and two daughters. The eldest son was called Tenson who was the first king of this country. The second son became the first noble, and the third son was the first farmer. The first daughter was the first Kimigimi (a Shinto priest. This profession was afterward followed by noble ladies and it has been called recently Kikuye Ohgimi), and the second daughter the first Shiku Shiku (also a Shinto priest, now called Rokomori).

There is no trustworthy record which gives the era or the names of kings during the reign of Tenson, except that his dynasty continued for twenty-five generations. The most remarkable events known in those times are the following:—The country was divided into three parts: the Nakagami, Kunchan, and Shimajiri. The capital was founded, to which was given the name of Shuri, and the castle was built known as the Castle of Shuri. It was also at this time that *magiri* were divided into *mura*. Wheat and millet were raised at Kutaka (name of *magiri*), and rice was grown at Chinen and Tamagusuku. As to the general system of government, *Ansu* were appointed in every *magiri* under the direct control of the king, and *Yucho* was appointed in every *mura* under the direct control of the *Ansu*. There were no regular taxes to provide for the expenses of the country. Whenever necessity occurred a tax was levied equally among the people. There was no regular law. Criminals were to be dealt with by the *Yucho*, according to his own judgment. In case they refused to submit to it, the *Yucho* was to lay the matter before the king, and the king was to give his final judgment on consulting with his retainers. Capital punishment was executed with an iron awl. Such was the general state of the government. As to the customs and habits they were very cruel and warlike, and the positions of *Ansu* and *Yucho* were always filled with good fighters.

In the 14th year of the Emperor Suiko (the 3rd year of Taigyō (大業) of the Zui dynasty (隋) of China) Emperor Yo (煬帝) of China sent out Ukii Shukwan (羽騎尉朱寬) to search after foreign land. Shukwan arrived in this country accompanied by a man called Kaban (何蠻), but not being able to understand the language, they went back, taking a captive with them. The next year, the Chinese Emperor (煬帝) again sent Shukwan (朱寬) to the islands to advise them to yield. This, however, ended in failure and Shukwan returned home after capturing some armour. Once more, afterward, Funanrosho (武賁郎將) (official rank?), Chinryo (陳稜) Chosei Taifu (朝請大夫) and Chochinshu

(張鎮州), accompanied by their army invaded the islands by order of the Emperor Yo (楊). Among the soldiers there was a man from Koyryan (崑崙) who spoke our language pretty well. So Chinryo (陳毅) advised the people through this interpreter to yield before taking arms, but the natives did not listen to him. Consequently a great battle took place, and they were defeated so that they were compelled to retreat to Shuri. The enemy pursuing after them, set fire to the palace, and went back to China, taking about one thousand prisoners, both men and women. When Shukwan first came to this country he saw that its shape was just like a Kyu (虬) floating between the waves, hence he named it Ryukyu (流虬) (flowing Kyu). Afterward this was changed into Ryukyu (流求). Taiso (太祖), of the Ming dynasty, changed it into Ryukyu (琉球). It has been said that the trade between China and this country was opened since the time of the Tang (唐) and Sung (宋) dynasties. Some Sung history states that during the Junki (淳熙) era (about the time of the Angen and Jisho era of Japan, 1175 to 1177 A.D.) they came to Senshu (泉洲) and devastated it with slaughter.

In the latter part of the 25th generation of the age of Tenson (about the year 1175 to 1177), the king became less powerful, and the *Amsu* began to contend for power, making fortifications for themselves. At this time there was a haughty subject called Riyu. Being a favourite of the King, he took charge of the administration of the country in his early years. Meantime he usurped the throne by assassinating the King. This caused the end of the generations of Tenson. An *Amsu* of Urazoye *magiri*, called Souton rose against Riyu. Riyu, being unable to defend himself, committed suicide.

MEDIEVAL HISTORY.

King Souton.—In the 3rd year of Bunji (1189 A.D.), King Souton ascended the throne. He was the son of Tametomo

of the Minamoto clan, of Japan, surnamed Chinzei Hachiro. Tametomo was the eighth son of Tameyoshi, Rokujohangwan (official rank), the seventh descendant of Prince Rokuson, of the grandson of the 56th Emperor Seiwa of Japan. Tametomo came to the islands in order to escape from some trouble, and married a younger sister of an *Ansu* of Tairi. She gave birth to a boy called Souton. Afterward, intending to return home, Tametomo set sail with his family. The party encountered a typhoon which endangered the boat until it almost overturned. All the sailors said to Tametomo that the Dragon God (龍神) made this wind blow, because there was a female on the boat, and asked him to send her ashore in order to save their lives. Tametomo was obliged to land her with her son Souton at the place called Makiminato, and sailed away. The woman with her little son went to Urazoye, and spent some time there in a humble cottage. When the boy reached the age of ten years, he displayed talent and unequalled strength. In the 4th year of Jisho (1180), at the age of fifteen, he held the office of *Ansu* of Urazoye at the request of the people. When Riyu usurped the throne, he defeated the murderer, and meanwhile ascended the throne by the wish of all the *Ansu*. It was he who indeed was King Shunten. After his inauguration he extended Shuri Castle. The King had a wen on the right side of his head, and in order to prevent it from being seen he dressed his hair. All the natives then followed the style set by the king, and fixed their hair in accordance with it. This was the beginning of the mode of wearing the hair in vogue among the Loochooans.

King Shumma Junki ascended the throne in the first year of Rekijiu (1238 A.D.). He was the son of King Shunten.

King Gihon ascended the throne in the first year of Kencho (1249). He was the son of King Shumma Junki. In the first year of Shogen (1260), he gave up his throne to Eiso. A great famine swept over the islands everywhere, in the year after King Gihon's inauguration, and in the following year a pestilence prevailed. He

then imputed these events to himself on account of his little virtue, and left the Government in charge of Eiso. After seven years the pestilence came to an end, and a fruitful year prevailed, so he transferred his throne to Eiso.

King Eiso ascended the throne in the first year (1260) of Buno. He was a son of Keiso, the *Ansu* of Iso *magiri*, of the posterity of Tenson. Immediately after he came to the throne, he made a tour of inspection all over the islands, and in the first year of Buno (the next year after his inauguration) he set regular boundaries to the rice-fields. It has been said that this greatly attracted the people so that they started to look after farming. It was this year that the graves were first built in the island at the place called Urazoye, and the Buddhist temple called Gokurakuji (極樂寺) was constructed, the priest by the name of Jenkan having been appointed to take charge of the temple.

In the first year of Bunyei (1264), the islanders of Kume, Kerama, and Iheya came with their first tribute. In the 3rd year, the islanders of Oshima and the neighbouring islands came with their tribute.

In the 4th year of Yeijin (永仁) (1296), Choko (張浩), by order of Seiso (成宗), of the Yuen dynasty (元), arrived in the islands, accompanied by his soldiers, and tried to humiliate us. We fought against them, but were defeated. Choko (張浩) finally went home with one hundred and thirty prisoners of our men.

King Taisei.—He was the son of King Yeiso, and ascended the throne in the 2nd year of Seian (1300).

King Yeiji ascended the throne in the 2nd year of Yenkei (1309). He was the second son of King Taisei.

King Gyokujo ascended the throne in the 3rd year of Seiwa (1314). He was the fourth son of King Yeiji. The king was addicted to drinking and lasciviousness and did not look after the affairs of State, and the *Ansu*, neglecting to attend to the ceremonies of

visiting and public meeting, started to fight against each other and consequently great confusion prevailed throughout the country. At this time the *Anzu* of Tairi subdued Hokenjo and eleven other *magiri* and called himself the King of Sannan, and the *Anzu* of Nakijin, subdued Kunchan, Iye, and Iheya and called himself the King of Sanhoku. Thus the influence of the King of Chusan declined day by day.

King Seii ascended the throne in the 2nd year of Yengen (1337). He was the son of King Gyokujo. As he was only ten years old when he ascended the throne, the former king, his father, attended to the business of the State. Flatterers were promoted to better positions and wise men were displaced day by day. The administration of the State was thrown into more and more disorder. On the death of the King, the people refused to have the Crown Prince, and gave the throne to Satsudo, the *Anzu* of Urazoye. This was the end of Tenson's blood.

King Satsudo ascended the throne in the first year of Kwano (1350). He was the son of Okuma Ooya, of Shanamura, Urazoye *magiri*. Satsudo, when he became of age, did not care for farming, but liked to go out hunting and fishing. He did not listen to his father's advise, but acted arbitrarily.

The *Anzu*, of Shoren, had a fine-looking daughter. Many nobles and prominent men asked to marry her through middle men of prominent positions, but the daughter would never give her consent. Her parents, therefore, had no other way except to wait until the time came for a lucky marriage. Satsudo, hearing of this, went to Shoren, and asked to see the *Anzu*. The men in the house, thinking that he was a begger, scolded him. However, he did not stop asking, so the men reported it to the *Anzu*. The *Anzu* calling him into his yard, inquired what he wanted. "I came to ask to marry your daughter" said Satsudo calmly, "for I understand that she is not yet engaged." The *Anzu* and the rest of his family wondered very much. The daughter peeping through the window, said to her father, "He is indeed my husband.

Please give your consent to his wish." The *Ansu* took *Eki* (divination diagrams used for fortune-telling), and got first win of *Ken* (one of the diagrams). He then permitted her marriage and sent her to Satsudo on a chosen day. Satsudo was very poor, but the bride did not mind it at all, and the couple lived amicably. One day they dug out plenty of gold and silver from the ground at the back of the house. Just at that time a Japanese ship, loaded with iron, arrived at Makiminato. Satsudo, having bought it, gave it to the farmers to make farming tools. Besides, giving food and clothing to the sufferers from hunger and cold, he gained the heart of the people. Later on he became the *Ansu* of Urazoye, honoured by the people.

When King Seii died, the *Sessei* (a person who takes charge of the King) wanted to bring the Crown Prince of five years to the throne. The people, however, refusing to allow it brought Satsudo to the throne.

In the 4th year of Keian (1371), the Chinese Emperor Taiso (太祖) of the Ming dynasty sent out Yosai (行人楊戴) to persuade the King to allow the annexation of this country as a part of his territory. The King accepted the advice of the Chinese Emperor, sent out to China his younger brother called Taiki with a letter and tribute and called himself a Chinese subject. Taiso (太祖), in turn, gave him a present. This was the first tribute sent to China. Henceforth communication between these islands and China became closer, and trade increased more and more.

In the first year of Koo (1389), Miyako and Yayeyama Islands brought their first tribute. It seems there had been no communication between these islands and this country.

In the 2nd year of Meitoku (1391) Taiso (太祖) of the Ming dynasty sent thirty-six families of the Bin people (閩人). They are the ancestors of the present Kumemura people. There are, however now, only five families, some having gone home in their old age and some having become extinct on account of having no heirs.

King Bunei ascended the throne in the 3rd year of Oyei (1396.) He was the son of King Satsudo. In the 9th year, Emperor Seiso (成祖), of the Ming dynasty, sent Jichu (行人 時中), and appointed Bunei the King of Chusan. The ceremony of coronation started from this time. A Siamese ship arrived for the purpose of trading.

The King, disobeying his late father's last instructions, lived in excessive sensuality, and all the people were displeased and sighed on account of it. Kishi, the *Anzu* of Sashiki rose against the King, and, killing him, brought his own father to the throne of the Kingdom of Chusan.

King Sho Shisho ascended the throne in the 13th year of Oyei (1406). He was the son of Samegaw Unushi, a native of Baten, of Shinsato *mura*, in Sashiki *magiri*. When Shisho was the *Anzu* of Sashiki, three San (name of location?) separated themselves and fought against each other. It was the intention of Shisho to settle this trouble, so he resigned and transferred his position of *Anzu* to his smart and brave son Hashi. Hashi, after subduing Chusan, ascended the throne.

In the 22nd year Shisho sent out Hashi to invade the country of Hananchi, King of Sampoku, and defeated him in a few days.

King Sho Hashi ascended the throne in the 29th year of Oyei (1422). He was the son of King Sho Shisho. The King was a man who was very smart and intelligent but of small stature. His height was less than five feet, and the people called him the little *Anzu* of Sashiki.

When King Sho Shisho was yet the *Anzu* of Sashiki, tumult broke out all over the country. "There is no *Anzu* who is able to put down this tumult," said he one day to his son Hashi. "You are the only man who is able to do this task, so take control of Sashiki for me and save the people from calamity," he continued. Hashi, following his father's order, defeated the *Anzu* of Shimasoye and Tairi, and conquered Chusan. Then he brought his father to the throne,

and *Shocho* (昭朝). When his father died he succeeded to the throne and immediately sent his second son *Shocho* to take charge of *Shocho*.

In the 1st year of *Yeikyō* (1429) the King raised an army and *Shocho* (昭朝) the King of *Nansan*. About one hundred years had elapsed since King *Gyokujō* lost his influence and the country was divided into three parts. During these times disturbances and fighting continued. But now such divisions of the country were again discontinued.

In the 2nd year of *Yeikyō* (1430) the Emperor *Senso* of the Ming dynasty sent out his officer *Shisan* (桑山), and gave to the King the family name of *Sho*. The family name *Sho* of the Kings begins at this time.

King *Sho Chu* ascended the throne in the 8th year of *Yeikyō* (1436.) He was the second son of King *Hashi*. In the 9th year the interpreter, *Chinshiryō*, sailed for *Hawaii*.

King *Sho Shitatsu* ascended the throne in the 2nd year of *Bunan* (1445.) He was the son of King *Sho Chu*.

King *Sho Kinfuku* ascended the throne in the 2nd year of *Hotoku* (1450.) He was the 6th son of King *Sho Hashi*. In the 3rd year, a man named *Kokwai*, by the order of the King, built a long dike extending from *Ibegama* to *Asatobashi*, with seven stone bridges and three bridges at *Asato*.

King *Taikyu* ascended the throne in the 3rd year of *Kyotoku* (1454). He was the son of King *Kinfuku*. (This is taken from a part of *Sekan* (世鑑) (a book). The record in the *Kyuyo Sekan* (球陽世鑑) differs from it).

In the 2nd year of *Choroku* (1458) *Amawari* murdered *Gosamura*. In the same year, *Kakyosu*, ordered by the King, attacked *Amawari*, and killed him.

In the 3rd year, the King appointed *Kanemaro* to the office of *Onmonoshiro Onkusarino Soba* (a sort of foreign office), who took charge of the affairs of *Naha*, *Kume*, and other foreign countries.

King Shotoku ascended the throne in the 2nd year of Kwansei (1461). He was the seventh son of King Sho Taikyū. His surname was King Seko.

In the first year of Bungen (1466) the King himself commanding the army, invaded Kikaiga Shima. His war-vessels, consisting of over fifty, left Naha on the 25th of February; arrived at Kikaiga Shima on the 28th idem, and after gaining a victory over the island, returned home on the 13th of March. This year the office of the Tomarijito was first founded.

In the first year of Ojin (1467), the King sent his messenger to Korea. The King of Korea, in turn, presented, through the messenger, a book entitled "Hosatsu Zokyo" (方册藏經).

The King was brave, but cruel, and lost the faith of the people. When the King died, his son was quite young, and the people, killing the young prince, brought Uchima Osashino Soba to the throne, who is known as King Sho Yen.

MODERN HISTORY.

King Sho Yen ascended the throne in the 2nd year of Bunmei (1470). He was formerly named Kanemaro, and was a son of a farmer of Shukenmura, in Iheya Island. At twenty years of age, he lost his parents, and after experiencing all kinds of hardship, brought up his younger brother, who was then only five years old, by means of his industrious farming.

One year, a continued drought prevailed all over the island, and all the rice-fields were dried up, except Kanemaro's field where abundant water was always found. The villagers, being suspicious that he had stolen the water, intended to murder him. Kanemaro used every effort to explain, but they would not listen to him. He then left his farm, and escaped to Kunchan *magiri* with his family. Having stayed there for several years he met the same condition he experienced before. Finding that it was no use to be with rustic people any more, he finally came to Shuri, and

intrusted himself to King Sho Taikyu, the son of Yetsurai. King Sho Taikyu, detecting his genius, recommended him to King Sho Shitatsu. The King Sho Shitatsu gave him the position of Kerai Akagami (Court musician), and in a few years Kanemaro obtained the entire confidence of his colleagues. When King Sho Taikyu ascended the throne, Kanemaro was appointed the *jito* (chief) of Uchima. After one year he gained the heart of the farmers. Afterward he was promoted to be Onmonogusuku Onkusarino Soba, and rendered great service, and his instructions extended all over the islands.

On the death of King Sho Taikyu, Sho Toku succeeded to the throne. His quick and active character often led to violent conduct. Kanemaro admonished him seriously, but without any effect. Feeling very excited about it, Kanemaro resigned his office, and retired to Uchima.

On the death of King Sho Toku, the retainers refused to bring his son to the throne, and placed Kanemaro there instead. After his inauguration, he erected a temple called Sogen Temple, which was dedicated to all the Kings since King Shunten.

King Sho Seni ascended the throne in the 9th year of Bunmei (1477). He was the younger brother of King Sho Yen. Shortly after he retired.

King Sho Sin ascended the throne in the 9th year of Bunmei (1477). He was the first son of King Sho Yen. He was very intelligent and devoted himself to promoting his father's enterprises. During his reign, the duties of officers were established distinctly, and a system of gold and silver hair-pins and hats was fixed to make exact distinctions between nobles and commons. His services were to be seen besides in the re-establishment of the superintendency of Samhoku; the surveying of the boundaries of farms; and the concluding of the tax law.

In the first year of Meio (1492), the Yenkakujji Temple was built.

In the 9th year (1500) a man named Sekiho, of Yayeyama Island, rebelled. The King sent his generals to attack him. He was immediately killed.

In the 3rd year of Bunki (1503), one hundred men, including Goshi, sailed to Malacca, and made purchases for tributary purposes.

King Sho Sei ascended the throne in the 7th year of Taiyei (1527). He was the fifth son of King Sho Sin.

In the first year of Kyoroku (1528) the office of *Rishu* (village master?) was first established at Naha.

In the 6th year of Tenmon (1537) the King sent a large army and invaded Oshima. There were several chiefs in Oshima at that time, one of them being called Yowan. He was honest and obedient to his King, but he had an enemy among his fellow chiefs, who told the King while visiting for tribute that Yowan had an intention to rebel. The King getting very much excited, himself took command of his army, and left Naha on the 13th of February with his fifty warships, and arrived at Nase, on Oshima Island, on the 18th. Now Yowan had, of course, no intention to rebel, but finding it useless to explain, he killed himself by hanging. The King's army took his son as a captive, and came home in the middle part of April.

King Sho Gen ascended the throne in the 2nd year of Koji (1556). He was the second son of King Sho Sei. In the 5th year of Yeiroku, the office of Sekiboku Bugyo was established (Sekiboku Bugyo is the office which looks after the public works of civil engineering).

King Sho Yei ascended the throne in the first year of Tensho. He was the second son of King Sho Gen. In his reign, the office of Kawara Bugyo was established to take charge of manufacturing porcelain and tiles.

King Sho Nei ascended the throne in the 17th year of Tensho (1589). He was a great, great grandson of King Sho Sin.

In the first year of Bunroku (1591), a family of Shamei rebelled. Men called Moshi Ikegusuku Oya Kumouye Anrai, Moshi Tofuke Hika Oya Kumouye Seizoku, and Kinshi Mabunjin Oya Kumouye Anko, ordered by the King, killed the traitors.

In the 8th year of Keicho (1603), a Buddhist priest, named Taichu, of the Jodo sect, came from Japan, and propagated Nembutsu (Buddhist prayer) among the people. This was the first Nembutsu ever introduced into these islands.

In the 10th year (1605) Noguni Tsunkwan imported sweet potatoes from China. Mashi Gima Uyakata Shinjo obtaining them, planted them in the fields, and in a few years they were raised all over the islands.

In the 14th year (1609) Shimatsu Iyehisa, Daimyo of Satsuma, of Japan, sent his forces, commanded by his two generals, Kabayama and Hirata, to invade the islands. Our forces were defeated, and the King being captured, was taken to Satsuma. Iyehisa treated the King cordially. In the 16th year (1611) the king returned home.

King Sho Ho ascended the throne in the 7th year of Genwa (1620). He was the son of Kinoshi Choko, the third son of King Sho Gen.

In the 15th year of Kwanyei (1638), Satonoshi Kwan (the hall of the village master) was built at Naha.

King Sho Ken ascended the throne in the 18th year of Kwanyei (1641). He was the third son of King Sho Ho.

King Sho Shitsu ascended the throne in the first year of Keian (1648). He was the fourth son of King Sho Ho. In the 3rd year (1650), Shozoken, the *Ansu* of Uchi, ordered by the King, wrote a history entitled "Sekan." This was the first history of the islands ever published.

In the 3rd year of Meireki (1657) the office of Yokometsuke (office of detective police) was established.

On September 27th, in the 3rd year of Banji (1660), a fire burnt down Shuri Castle, and the King moved to Omi palace.

King Sho Tei ascended the throne in the 9th year of Kwanbun (1669). He was the first son of King Sho Shitsu.

This year, the system of summer and winter clothing for both the officials and the ordinary people, was established.

In the 14th year of Kwanbun, a temple of Confucius (孔子廟) was built at Kumemura.

In this King's reign of forty-one years, there was no remarkable event worthy to be written, except the establishment and abolition of offices, and an irksome division of villages which was repeated. It had been somewhat the same way since the reign of King Sho Sei.

King Sho Yeki ascended the throne in the 7th year of Hoyei (1710). He was the son of King Sho Tei.

King Sho Kei ascended the throne in the 3rd year of Shotoku (1713). He was the son of King Sho Yeki.

The King was very smart and industrious in looking after the affairs of state.

Able and efficient men occupied office, and art and literature made great improvements. How the King made endeavours to promote good customs and education may be seen from the large number of persons who were remarkable for meritorious services.

In the 20th year of Kyoho (1735), Hozui Saion fixed a system for the protection of forestry, and a forestry office and shipping office were established.

King Sho Boku ascended the throne in the 2nd year of Horeki (1752). He was the son of King Sho Kei.

King Sho On ascended the throne in the 7th year of Kwansei (1795). He was the second son of Sho Tetsu, the son of King Sho Boku. The King came to the throne immediately after the death of his father, who was yet a Crown Prince. The most remarkable event worthy to note was learning. He established the Kokugaku and Mihira Schools, and used to encourage students by personal presentations.

King Sho Sei ascended the throne in the 3rd year of Kyowa (1803). He was the son of King Sho On.

King Sho Ken ascended the throne in the first year of Bunkwa (1804). He was the fourth son of Sho Tetsu, the heir of King Sho On.

King Sho Iku ascended the throne in the 6th year of Tempo (1835). He was the son of King Sho Ken.

Great improvement was witnessed in learning after the establishment of the Kokugaku and Mihira Schools. The King caused one school to be built in each village, although there were schools heretofore in some villages, but not in others.

Since his reign, European and American ships have made frequent visits.



Diagram of the Kings of Chusan.

—————
 TWENTY-FIVE GENERATIONS OF—

Tenson *	.....	Shun Ten	.....	Shuma Junki	.....	Gihon *
Yeiso	.....	Taisei ..	.....	Gyokujo	.....	Seii *
Satsudo	.....	Bunei *	.....	Sho Shisho	.....	Hashi
Chu	.....	Shitatsu	.....	Kinfuku	.....	Taikyu
Toku *	.....	Sho Yen	.....	Seni	.....	Shin
Sei	.....	Gen	.....	Yei	.....	Nei
Ho	.....	Ken	.....	Shitsu	.....	Tei
Yeki	Kei	Boku	On
Sei	Ken	Iku	Tai

[Between * and * blood relationship (lineage) continued.]

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The following list of books, magazine articles, etc., on the Loochoo Islands, as far as the reader is referred to M. Henri Cordier's *Asie Orientale* and Western's *Bibliography of Japan*. A bibliography of works in Japanese in regard to the islands by Prof. Paul Han Chamberlain will be found in Vol. *XXIII* of the *Transactions of the Asiatic Society of Japan*. In the archives of the bench or prefectural office at Naha is a manuscript history of the Loochoos which should be included in a *compendium of works* and a translation of an abstract of this will be found in another part of this volume.

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康熙二十二年癸亥孟冬吉立

永 觀 厥 成

COPY OF TABLET PRESENTED BY THE AMBASSADOR FROM CHINA
TO THE LOOCHOOS IN THE 22ND YEAR OF THE REIGN OF THE
EMPEROR K'ANG HSI (A.D. 1683). THE TABLET IS
IN THE SOGENJI TEMPLE NEAR NAHA, OKINAWA
ISLAND. SOME OF THE CHARACTERS ARE
ILLEGIBLE ON ACCOUNT OF AGE.

欽命冊封正使翰林院檢討纂修明史汪楫
副使內閣中書科舍人加二級林著
金



人
參

Ninjin in
Japanese,
i.e.,
Ginseng.



薪
木

Firewood.



冬
瓜

Gourd.



南
瓜

Pumpkin.



大
根

A large
root.

母 一 口 厶 才
一 太 一 勺 五 才
一 米 一 舛

I sho *i go* *i shaku* 5 *sai*
of rice for each person.



菜

Vegetables.



麥

Mugi in Japanese, *i.e.*,
wheat, barley, rye,
and oats.



牛
蒟

Burdock.



母 一 口 厶

粟 一 舛

I sho *i go* *i shuku*
of millet for each person.

Hieroglyphics used on Yonakuni Island, Loochoos.
Equivalents are given in Japanese and in English.



Sweet potatoes.

Peanut.

Fish.

Eggs.

Oil.

Saké.

A kind of small red bean.



雄

Rooster.



牡 豚

Hog.



牡 羊

Ram.



牡 馬

Horse.



牡 牛

Ox.



雌

Hen.



牝 豚

Sow.



牝 羊

Sheep.



牝 馬

Mare.



牝 牛

Cow.

Hieroglyphics used on Yonakuni Island, Loochoos.
Equivalents are given in Japanese and in English.

[Extracts in regard to Loochoo, translated from the Imperial
History of the Ming Dynasty of China.]

Loochoo lies in the south-east of the great sea. She has never communicated with China in ancient times. Kublai Khan (忽必利汗), the second Emperor of the Yuen Dynasty, (元世祖) appointed an official to command the Loochoos to become a dependency of China; but he did not succeed in his aim. At the beginning of the reign of Hung Wu (洪武), of the Ming Dynasty, there were three kings in Loochoo, namely, the King of Chung Shan (中山) (*i.e.*, the Middle Mountain), the King of Shan Nan (山南) (*i.e.*, the Southern Mountain), and the King of Shan Pei (山北) (*i.e.*, Northern Mountain), all of them had the surname of Shang (尙) among whom Chung Shan was the strongest. In the first moon of the fifth year, an ambassador was appointed, named Yang Tsai (楊載), to go to Loochoo to tell them about the accession of the Chinese Emperor. Ts'a Tu (察度), the King of Chung Shan, appointed his brother T'ai Ch'i (泰期) and some other officials to return with Yang Tsai to China and pay audience to the Emperor. They presented China with many kinds of products which were produced in their country as a tribute.

The Chinese Emperor was so very glad he ordered his officials to give to Loochoo the Chinese calendar and many kinds of fine coloured cloth, woven with a mixture of both silk and cotton thread. In the winter of the seventh year T'ai Ch'i came to China and brought her tribute again. He delivered a letter to the Crown Prince of China. The Chinese Emperor ordered Li Hao (李浩), the vice-Minister of the Board of Justice,

to go to Loochoo and give them fine coloured cloth, china-ware and iron articles, and moreover the Chinese sent to the Prince of Loochoo china-ware, being 70,000 pieces in number and thousands of iron articles to exchange for horses in the Loochoos. In the summer of the ninth year T'ai Ch'i followed Li Hao to China and presented the Emperor with forty horses. T'ai Ch'i said that the Loochooans did not like coloured cloth; but did like china-ware and iron kettles. From this time the Chinese gifts to Loochoo were mostly china-ware and kettles. Next year the Loochooan King sent an ambassador to China to congratulate her on the first day of the first moon and to present sixteen horses and 1,000 catties of sulphur. One year after, the Loochooans also sent tribute to China. Following the good example of Ts'a Tu, the King of Chung Shan, the King of Shan Nan also sent an embassy to China to pay audience to the Emperor, who gave him gifts as he did the King of Chung Shan. In the spring of the 18th year Chung Shan sent an ambassador to China to present her with tribute, and after a time the Emperor ordered an officer to send back the Loochooan ambassador to his own country. Next year, both Chung Shan and Shan Nan sent tribute to China. The Emperor decreed to present two gilt silver seals to the two Kings. At the very time the two Kings were fighting with the King of Shan Pei furiously, so the Chinese Emperor ordered Liang Ming (梁民), the "Nei-shih-chien-chêng" (meaning the vice-president of the department (in China) of domestic history) (內史監丞) to send a decree to them to stop their fighting and ordered P'a-ni-chih (怕尼芝), the King of Shan Pei, also to appoint an ambassador to China and to send also tribute as the other two Kings had done.

In the 18th year they sent tribute to China too. The Emperor presented to the King of Shan Pei a gilt silver seal as he had to the other two Kings. He also presented a ship which could sail on the sea to each of the two Kings. From that time these three kings always sent tribute to China.

Among them the Chung Shan king sent the most. In the 23rd year Chung Shan sent tribute to China; the interpreter of the ambassador smuggled 10 cattles of spices and 300 cattles of pepper as he entered the capital city of China. Unfortunately, it was found by the keeper at the gate. According to the Chinese law these things ought to be confiscated; but the Emperor ordered to return them to the very man himself and moreover, gave him some paper notes so as to show the generosity of a great country. In the summer of the 25th year, the Chung Shan tribute ambassador brought the nephew of the king and official's sons to China to ask permission to have them study in the Chinese National University at Peking. The Emperor permitted them to do so and also gave a turban, a robe, a pair of boots and stockings, and a summer dress, to each of them. In the winter of the same year, the King of Shan Nan also sent his nephew and a number of officials' sons to our universities in Peking; and the Emperor gave them gifts just the same as to the students coming from Chung Shan. From this year on, the Emperor presented them with winter gowns every year. Next year, Chung Shan twice sent tribute to China and sent many officials' sons to study in the university. At this time, when the laws of the State were very strict, many Chung Shan and Shan Nan students who had discussed the Imperial decrees had been killed. The Chinese Government, however, treated their countries very well. After the death of P'a-ni-chih, the Shan Pei king, P'an-an-chih (攀安知) his son, appointed an embassy to send tribute to China in the spring of the 29th year, and also called the students to come back to visit their parents and to return again in the winter. The Chung Shan king also sent two officials' sons and two female students named Ku-lu-mei (姑魯妹) and.....for they liked the customs of China very much. Chung Shan again sent an ambassador to China to ask for the presentation of crown and girdle. But the Emperor ordered the Board of Ceremonies (禮部) to draw a design for

them and ordered them to make them themselves. However, the King begged again and again, so the Emperor ordered to give them to him and several copies to his officials. As commendation for their keeping of their duty and for their diligence the Emperor gave them thirty-six families of Fukien sailors so as to make it more easy for them to come to China as they are such skillful sailors. At the accession of Hui Ti (惠帝), he, the new Emperor, sent an ambassador to Loochoo to tell them of the accession of the new Emperor. The three Kings sent tribute to China continually. When Ch'êng Tsu (成祖) had become the Emperor of the Ming Dynasty, he also told Loochoo about his accession. In the spring of the first year of Yung Lo (year name) all these three Kings sent tribute to China. The Shan Pei king wanted a crown and a belt also and the Emperor ordered to give them to him as the late Emperor had done to Chung Shan. The Emperor appointed ambassadors Pien Sing (邊信) and Liu K'ang (劉亢) to present many kinds of velvet, embroidery, and fine cloth made of a mixture of silk and cotton thread. In the second moon of the next year Wu Ning (武寧), the Crown Prince of Chung Shan, appointed an officer to come to China to say that his father had died on a certain day. The Emperor gave a feast and some clothes to his dead father, and decreed Wu Ning to be the successor to the throne of Chung Shan. In the fourth moon Ying Tsu (應祖), the cousin of the King of Shan Nan, also sent an officer to China to inform China that he was the successor of Ch'êng Ts'a-tu (成察度), who had died on a certain day. This Ch'êng Ts'a-tu had no son and had delivered his throne to Ying Tsu. Ying Tsu asked the Emperor to give him the decree and both the crown and belt which could make the succession sure. The Emperor granted it and also ordered an officer to give him the decree. At the same time, the ambassador of Shan Nan brought some silver to Ch'uchou (處州), in Chekiang, to buy some china-ware, but it was detected by the Chinese officer. According to law, he ought to be punished by the Government; but

the Emperor said, "Those who come from the further country know nothing about our laws, but want to get some profits only." He therefore forgave him. In the 3rd year Shan Nan sent a number of officials' sons to study in the National University. Next year Chung Shan also sent six officials' sons to the University and also presented several eunuchs to the Emperor. The Emperor said, "Eunuchs are also the sons of men: it is pitiable to punish them, if they have no great faults. You, Board of Ceremonies, return them to their country." The Board said "The Loochooan Kings will think that the Emperor does not receive their kindness and will not be happy, if we return them. The best way is to give them a decree, and order them not to present these hereafter." The Emperor said, "No, deeds are better than words: if we do not return them, they will send me more, as they want to flatter me. Heaven and earth have the mind to bear everything, how can an Emperor deprive the generation of men." Finally the eunuchs were returned. Five years after this, in the 4th moon, Sze Shao (思紹), the Crown Prince of Chung Shan, ordered his officers to announce the death of his father. The Emperor presented his dead father with a feast and clothes, and also presented a title to Sze Shao. In the 8th year the King of Shan Nan sent three official students to the Peking University.

The Emperor gave them turbans, dresses, boots, curtains, sheets, quilts, etc. From this time the Emperor frequently presented gifts to them. One day the Emperor spoke of this to his officials. Lü Chêng (呂震), the Minister of the Board of Ceremonies, said "once T'ai-tsung (太宗), the Emperor of T'ang (唐) Dynasty, established many universities and colleges; Hsinlo, (新羅) a country in the eastern part of Korea, and Pêhchi (百濟), a country in the western part of Korea, together, sent many students to China but they never were so kindly treated nor was so much given to them by T'ai-Tsung." "On account of respect for our country," said the Emperor, "the barbarous young men come from different countries. They could not study hard

if they did not have enough food and clothes. To give them support was the opinion of my ancestor T'ai-tsu 太祖 (of the Ming Dynasty). I will never disobey him."

Next year Chung Shan sent the son of her prime minister and a number of officials' sons to the National University of China.

The Loochooan ambassador asked permission to promote Wang Mou (王茂), a Chinese who had the title of Yu Chang Shih (右長史), to be the prime minister of Chung Shan, for he had assisted the King of Chung Shan for a long time. He also said Chu Fu-pên (朱復本), a native of Jaochou, in Kiangsi, (江西饒州), had assisted Ts'a Tu for more than forty years; and that he was never indolent. "Now His Excellency Chu is eighty years of age. Do you permit me to ask him to retire and enjoy private life?" The Emperor granted it. At this time both Chu and Wang became prime ministers, but not long after Chu retired and Wang had the full power to arrange national affairs. In the 11th year Chung Shan sent thirteen officials' sons to the National University. At the same time Ying Tsu, the King of Shan Nan, had been murdered by his brother Ta-peh-ch'i (達勃期). All the officials would not allow this and they rose in arms and killed Ta-peh-ch'i immediately. They elected Ti-lu-mei (地魯每), Ying Tsu's son, King of Shan Nan. In the 3rd moon of the 13th year Ti-lu-mei asked for the presentation of a title from China.

The Chinese Emperor appointed as ambassadors Chên Chi-jô (陳季若), etc., to present the title of King of Shan Nan to him. And besides that the Chinese ambassadors presented him with the Imperial decree, crown, dress, and paper notes, worth 15,000 silver pieces. Among the three Kings of Loochoo, the Shan Pei King was the weakest. Therefore her tribute was not continually sent to China. She had sent tribute to China once in the third year of Yung Lo and again in the 4th moon of the 13th year of Yung Lo. Not long after Shan Pei was annexed by the two Kings of Chung Shan and Shan Nan. Chung Shan was so strong

and rich that she sent tribute twice or three times a year. China was very much troubled on account of this, but never refused it. This winter as he came back from Peking the Chung Shan tribute ambassador went to Fukien where he robbed a Chinese sailing-ship, killed some Chinese soldiers, wounded the officer and took many clothes and articles from them. This became known to the Emperor, who ordered the chief one to be punished but acquitted the others, who were more than sixty in number and sent them to the King of Chung Shan so as to let him punish them himself. Next year the King of Chung Shan appointed an ambassador to go to China to beg pardon from the Emperor, who therefore treated them as usual. On the other hand, the Chung Shan King sent tribute more carefully than before, as he respected the generosity of China. Next year Shang-pa-chih (尙巴志), the Crown Prince of Chung Shan, announced to China the death of his father. The Emperor presented him with a feast and cloth as usual. At the accession of Jên Tsung (仁宗) of the Ming Dynasty, the Emperor appointed an ambassador named Fang Yi (方彝) to tell Loochoo about his succession. In the first year of Hung Hsi (洪熙) the Emperor appointed an official to give the decree to Shang-pa-chih, the King of Chung Shan. In the year of Hsüen Têh (宣德), the Chung Shan King asked for a crown and dress from China. The Emperor ordered that he be given the leather crown and dress. In the 8th moon of the 3rd year, on account of the careful presentation of tribute, the Emperor appointed an official to thank him and give him embroideries, coloured cloth, etc. After the second presentation of tribute in the fourth year of Hsüen Têh, she never sent again, for she had been annexed by Chung Shan. From this time there was only one country which sent tribute to China continually. In the first year of Chên Tung (正統), the Loochoos said that what they wrote on the paper must be all the things that they sent to China as tribute; but they forgot to record the shells 螺 (something like shell), which had been taken without being named by the Chinese officials.

Now they had no money to go back. The Emperor ordered that they should be given as usual. Next year the tribute ambassador came to Chekiang, and asked China to receive all that they had presented. The Emperor said, "Foreigners come here simply to get some profit, how can we take all the things as gifts from them? We return them all the things and record it as a law that we cannot take them all." The Loochooan ambassador said to the Emperor that the crown and dress of the officials of Loochoo were given by the first Emperor of the Ming Dynasty. Now all of these were worn out, so the Emperor had better give each one of them a new one. He also said that the small country Loochoo kept the Chinese calendar very respectfully, but the sea route was so far that the Chinese ambassador was compelled to sail for at least one month, or half a month before he reached the Loochoos. On this account the Loochooans were afraid that they might be slow in getting the calendar. "Crowns and dresses may be made by your own hands," said the Emperor, "but as to the calendar, I will order the provincial treasurer of Fukien to give it to you every year." In the 1st moon of the 7th year, Shang Chung (尙忠), the Crown Prince of Chung Shan, sent an official to China to announce the death of his father. The Emperor ordered two ambassadors Yü Pien (余忭), the *Chi-shih-chung, and Liu Sun (劉遜) to give the decree that he was King of Chung Shan. It was the first time that a Chi-shih-chung was appointed Ambassador to Loochoo. Yü Pien, etc., accepted gold, spices, and Japanese fans from Loochoo when they returned. The Emperor ordered them to be tried and had them beaten with bamboo sticks and then set them free. In the 2nd moon of the 12th year, Shang-sze-ta (尙思達) sent an official to announce the death of his father. The Emperor ordered Chên Fu

*Chi-shih-chung (給事中) is an official who takes charge under nine ministers (九卿) like Chan-shih-fu, Chi-shih-chung (詹事府給事中), T'ai-shang-shih, Chi-shih-chung (太常寺給事中), and so on, but the book does not say to what Board this officer belongs.

(陳傳), the Chi-shih-chung and Wan Hsiang (萬祥) to go to Loochoo and decree him as the King of Chung Shan. Shang-sze-ta died in the 2nd year of Ching T'ai (景泰). He had no heir, but affairs were taken in charge by his uncle Chin Fu (金福), who sent to announce the death of his nephew, the King of Chung Shan. The Emperor ordered Ch'ao Yi (喬毅) and Tung Shou-hung (董守宏) to give the decree that Chin Fu was the King of Chung Shan. In the 2nd moon of the 5th year, T'ai Chiu (泰久), Chin Fu's brother, announced that Chin Fu, his elder brother, had died. Pu Li (布里), his second brother, and Chih Lu (志魯), the son of Chin Fu, quarrelled about the throne for a time, but they also died. The silver seal presented by China had also been destroyed. All the people of Loochoo elected him to take charge of the national affairs. He wanted China to present him with another seal so as to let him be the King of this dependency (Loochoo). The Emperor agreed to it. In the 4th moon of the next year the Emperor sent Yen Ch'êng (嚴誠), the Chi-shih-chung and Liu Chien (劉儉), to decree T'ai Chiu as the King of Chung Shan. In the 3rd moon of the 6th year of Tien Shun (天順), Shang Ta, the Crown Prince, sent an officer to announce the death of his father. The Emperor appointed P'an Yung (潘榮), the Chi-shih-chung and Ts'ai Chih (蔡哲) to give the decree that he was King of Chung Shan. In the 5th year of Ch'êng Hua (成化), Ts'ai Ching (蔡璟), the Loochooan ambassador, said that his ancestor was a native of Nanan (南安), in Fukien. He was the interpreter of the Loochooan language. This Ts'ai Ching now became the high official of Loochoo. He wanted the Emperor to present his ancestor with a decree and to give a title of honour to his parents. But it was refused by the Board of Ceremonies because there was no such law of the Ming Dynasty.

Next year the Fukien Provincial Judge sent an official dispatch to the Throne, saying that Ch'êng P'êng (程鵬), the tribute ambassador, had secretly communicated with Liu Yü (劉玉), a Chinese official, and also bribed him. This ought to be

punished. The Emperor ordered that Liu Yü should be punished but exempted Ch'êng P'êng from the charge of crime.

In the third moon of the 7th year, Shang Yuan (尙圓), the Crown Prince, sent an officer to China to announce that his father had died. The Emperor appointed Ch'iu Hung (邱弘) the Chi-shih-chung and Han Wen (韓文) to present the decree that he was the King of Chung Shan. But Ch'iu Hung died in Shantung as he was passing through. The Emperor appointed Kuan Yung (官榮) to take his place. In the 10th year, the Loochooan tribute ambassador killed a peasant woman and her husband in Huaian (懷安) and burned their houses, and stole their money as they passed through Fukien. The Chinese Government tried to arrest him, but in vain.

Next year she sent tribute to China again. The Board of Ceremonies asked the Emperor to make laws so as to restrain them. The laws were that Loochoo should send tribute once to China every two years, that the attendants of the ambassador cannot be more than a hundred in number; that they, the Loochooans, are not allowed to take anything secretly either from Loochoo to China or from China to Loochoo, and that no one be allowed to make any disturbance or trouble in any place as he passes through. The Emperor granted this, and sent to warn the King. The ambassador begged the Emperor to act according to the law fixed by the Imperial ancestor, so that the Loochoos may send tribute to China every year; but this was not granted. Again next year, the Loochooan ambassador came to China and asked for the election of a Crown Prince of Korea as Annam had done. The Emperor gave the Loochooan ambassador the decree and ordered him to go back. In regard to the question of a Crown Prince the Board of Ceremonies said that Japan and Loochoo were situated far away in the sea and that China had no law by which she could give them a decree to elect their Crown Prince. Therefore the Emperor simply gave the King and Queen embroidery and coloured silks and clothes, etc. In the 13th year the ambassador begged again

that they must send tribute to China every year. But it was not granted. In the fourth moon of the next year the King died. Shang Chên (尙眞), the Crown Prince, announced the death of his father; begged to be elected King of Chung Shan and also begged that he might send tribute every year. The minister of the Board of Ceremonies said that "What they wanted to beg over and over again was simply to want to trade with China. In recent years, their ambassadors had not been good men but were from Fukien who ran away to Loochoo. These prisoners knew nothing except to kill people and burn houses, etc. They were very cunning. They simply wanted to get Chinese money to support a foreign country. This must not be granted." Then the Emperor ordered Tung Ming (董旻), the Chi-shih-chung, and Chang Hsiang (張祥), to present the title to the King, but his wish was not granted. In the 16th year Loochoo sent an ambassador to China and pointed out many articles among the instructions of the ancestors of the Ming dynasty. These meant that the Emperor must grant the sending of tribute every year; but the Emperor gave a decree, which warned them and told them that they may have a chance a little later. In the 18th year, the Loochooan ambassador came to China and mentioned this again, but the Emperor gave them a decree also. With the same ambassador there came five officials' sons, who wanted to study in the Kuo-tze College* (國子監), in Nanking.

In the 22nd year the tribute ambassador again asked permission from the Board of Ceremonies to take five students back to visit their parents. This was granted. In the 7th moon of the 18th year of Hung Chih (弘治), the tribute ambassador of Loochoo came from Chekiang. The Board of Ceremonies said, "The tribute ambassadors of Loochoo have as a rule, always to pass through Fukien. Now he comes from the wrong direction and this month also is not the

*Kuo-tze College is a college in which the Kuo-tze, the same as Hsiu-tsai (秀才) are educated.

month for sending tribute. We had better refuse them." "All right," said the Emperor. But the ambassador presented a dispatch which the King of Chung Shan had written to the Board of Ceremonies and also said that last year's ambassador had not come to present tribute, but to offer congratulations on the marriage of the Crown Prince of China. So they had not broken the law. The Chinese officer accepted their presents but to shew them the idea of the Emperor, the officer gave a little reward to the attendants of the Loochooan ambassador. In the 3rd year the Loochooan ambassador said to the Chinese Government that they did not have men enough to carry all the tribute to the Capital where the Emperor lived, if China allowed them to bring twenty-five men only. The Emperor allowed them to have five more. There were 150 attendants of the Loochooan ambassador in Fukien. All of them are supported by the Chinese Government. At this time, the Emperor allowed the embassy to have twenty more attendants with support which made 170 attendants in all. At this time again, the ambassador of Loochoo, besides bringing tribute, also exchanged his own goods for Chinese goods in Fukien. But being always cheated by bad merchants and local officials in China, the ambassador appealed to the Throne. The Emperor ordered that this should be forbidden.

In the 17th year, Loochoo appointed an ambassador to China to bring the tribute which had not been sent last year. The ambassador also told the Chinese Government that Loochoo had brought tribute from Malacca (滿刺加), but unfortunately it had been retained by unfavorable winds. The Emperor ordered to give a feast and presents according to law. In the 2nd year of Chên Têh (正德), the ambassador came to China and asked to be permitted to bring tribute every year, but this was refused.

At the time of Liu Ch'ing's (劉瑾) disturbance the sending of tribute every year was allowed. In the 5th year, Loochoo sent five officials' sons to the Nanking National University. In

the 2nd year of Chia Ching (嘉靖), the Board of Ceremonies advised the Emperor to order Loochoo to send tribute every two years. Their attendants should not be more than 150.

In the 5th year, Shang Chen (尙眞) died. Shang Ts'ing (尙清), the Crown Prince, informed China. Unfortunately the ambassador was drowned in the sea, as he was returning.

In the 9th year, Loochoo sent another ambassador to China to deliver the tribute and also to ask for the presentation of the title. The Governor of Fukien gave information of this.

In the 11th year the Crown Prince came to China in person and presented public affairs to the Throne (meaning by that if you will not allow me to be King, you may manage the affairs as you like). Then the Emperor ordered Chên K'ai (陳侃), the Chi-shih-chung and Kao Ch'êng (高澄) to present the title to him. The Chinese envoy refused to take anything when he came back.

In the 14th year, the Loochoo tribute ambassador came to China. He handed the 40 taels, that the Loochoo King gave Chên K'ai, etc., last year, to the Throne. Then the Emperor ordered them to accept this.

In the 29th year the Loochooan tribute ambassador brought five officials' sons to the National University of China.

In the 36th year, the Loochooan tribute ambassador came again and announced the death of Shang Ts'ing, the King. Not long ago, the Japanese who were returning from Chekiang where they had been defeated by the Chinese, reached the Loochoos: but they were again severely defeated by Shang Yuan (尙元), the Crown Prince. Shang Yuan got back six Chinese who had been captured by the Japanese. He sent them to China.

The Emperor was very glad on account of their fidelity and gave them many things. Moreover, the Emperor ordered Kuo Ju-lin (郭汝霖), the Chi-shih-chung, and Li Chi-ch'un (李際春) to elect Shang Yuan the King. They were detained by unfavorable winds as they were going to Fukien.

In the 39th year the Loochooan ambassador also came to Fukien. He said that his master thought the wind and the waves were so great that perhaps the Japanese would come out and do harm to the Chinese ambassador. They thought the best way to manage was for the Chinese ambassador to take back to the Imperial capital what they had brought as tribute, and that they should take the decree, etc., to their own country, as the Chinese had done in Chancheng (占城) in the time of Chên Têh (正德). Thus the Chinese ambassador could avoid the trouble of sailing across the sea.

Fan Hsien (樊獻), the Censor, told this to the Throne. The Board of Ceremonies, said "The presentation of title to Loochoo is according to our ancestors' law. Now the Loochooan ambassador acts as if he simply wanted to throw your kindness into the grass, if he desires this method."

He has several faults: (1) his own master wants him to bring the tribute himself to the Imperial city: but he himself asks our ambassador to do it for him. Thus he disobeys the order of his master. (2) During the time of Chên Têh (正德) (of the Ming Dynasty), the King of Tsan Zen (?) was assailed by Annam. He fled away from his own country. Therefore our minister, temporarily, performed the ceremony of presentation in another place. It is not worthy to compare his master with the king who lost his kingdom. (3) It is a common affair to cross the sea. The only pretexts raised are the dangers from the Japanese and the winds: but with what difficulty do you think that a man takes charge of sending precious things? Can he surely be safe if he does not cross the sea. Therefore this cannot be granted. (4) According to the incident of Tsan Zen (?), the King still wanted our envoy to go to their country although he had already accepted the presentation. To-day the Loochooan ambassador's idea is not given him under instruction from the Crown Prince; and besides this he has not even a letter or the mark of a seal that we can keep as a trust. So, if the Crown

Prince does not agree with this and considers the presentation of the title as a glorious occasion and wants to have it performed in his own country or, perhaps, will want us to do it again, who can confess this fault? Therefore this must not be granted. (5) To thank us before the Crown Prince accepts it is not the proper way. Your Majesty must forbid it so as to keep our dignity, and moreover, your Majesty must order the Governor of Fukien to do this just as usual." The Emperor followed this plan. In the summer of the 41st year Loochoo appointed an ambassador to go to China to present the tribute and thank the Throne for the presentation.

In the next year and in the 4th year they sent tribute to China twice. During the reign of Lung Ch'ing (隆慶) they sent tribute to China three times altogether, and each of these times they sent back Chinese sailors who had been driven there by shipwreck.

The Emperor was very glad on account of their fidelity and rewarded them with silver. In the Winter of the 1st year of Wan Lieh (萬曆), Shang Yung (尙永), the Crown Prince, announced the death of his father, and also asked permission to succeed to the throne.

The Emperor asked the Board of Ceremonies and granted this to him.

The Governor of Fukien ordered that an ambassador should be sent to China to offer congratulations on the accession of the Emperor and to bring tribute in the coming third year.

In the 4th year they sent tribute to China again. In the 7th moon (same year) the Emperor ordered Hsiao Ch'ung-nieh (蕭崇業), the Chi-shih-chung of the Board of Revenue, and Sieh Chieh (謝杰) to present to the King the decree, leather hat, crown, dress, and a gem, called "Kuei"* (珪), and elected him (Shang Yung) the King of Chung Shan.

* "Kuei" is a round thing, made from gems, about three inches in diameter.

In the winter of the next year, when Hsiao Ch'ung-nieh did not return, the Prince of Loochoo ordered an official to send tribute again to China. After this time, Loochoo sent tribute to China as usual.

In the winter of the 8th year, Loochoo sent three officials' sons to the National University of Nanking.

In the 19th year, Loochoo sent tribute to China again, but Shang Yung, the King, died not long after. The Board of Ceremonies insisted on account of the Japanese attacks upon neighbouring countries, that Loochoo must have a king to rule immediately. They begged permission of the Emperor to decree that the Crown Prince should be the King of Loochoo, so as to keep his country safe.

In the 23rd year, Shang Ning (尙寧), the Crown Prince of Loochoo, asked the Throne in regard to the succession after his father. (Perhaps his father died then). The Governor of Fukien named Hsu Fu-yuan (許孚遠) said that since the news of war with the Japanese was so serious it would be best for China to send an officer to Fukien with the decree, and to let the Loochooan official accept it as the former official Chêng Hsiao (鄭曉) had said. Or a military officer versed in maritime affairs could be appointed to go with the Loochooan officer to Loochoo. Fan Ch'ien (范謙), the Minister of the Board of Ceremonies, followed this plan, but he insisted that China should grant it after the coming of the Crown Prince's dispatch.

In the 28th year, the Crown Prince's dispatch was sent to China; the Loochoo officer asked China to present the title to the King of Loochoo in the usual way (i.e., to send it to Loochoo). But Yü Chei-fu, the Minister of the Board of Ceremonies, said that it would take too long a time to cut large wood and build a large ship, that it was too much trouble for the ambassador to undertake such hardships on the sea and also there was the difficulty of support in a small country. The best way therefore was to appoint a military man to go there. The King granted this and

ordered that hereafter the presentation of the title to Loochoo should only be taken by a military officer who should accompany the Loochooan officer to present the feast to the dying King. The ceremony of presentation of title to the new King was the same as before: but the ambassador must be appointed or start after the receipt of the dispatch from the ministers of Loochoo.

In the autumn of the next year, the Loochooan tribute ambassador came and delivered the dispatch. He begged the Emperor to appoint a literary man to be ambassador. The Emperor therefore appointed Hung Chan-tsu (洪瞻祖), the Chi-shih-chung, and Wang Shih-chên (王士禎) to go there. But the Emperor ordered them not to cross the sea unless the alarming news of the war had ceased. By and by Hung Chan-tsu's father died, so that his office was taken by Hsia Tze-yang (夏子陽), the Chi-shih-chung. They came to Fukien in the 2nd moon of the 31st year.

On account of the danger of war, Fang Yuen-yen (方元彥), the Provincial Judge of Fukien, and Hsu Hsio-chü (徐學聚), the Governor, informed them that the best way was to appoint a military man. But Hsia Tze-yang insisted that China should not break her promise and he could undertake the hardships.

As the Emperor had not responded to the dispatch which was sent by Hsia Tze-yang, Li Ting-chi (李廷機), the vice-Minister of the Board of Ceremonies, insisted upon presenting the title in China and ordered the Loochooan ambassador to accept it. Thus China need not appoint even a military officer to go there. At this time, Ch'ien Yuan (錢桓), the Censor, Hsiao Chin (蕭近) and Kao Chiao (高交) the two Chi-shih-chungs argued that this would not do. If China wanted to appoint a military officer it ought to be made manifest before the decree was given. It was not the way to appoint a military officer again, as China had appointed the Chi-shih-chung. He also said that the Emperor ought to order the officers to build the ships quickly.

This year the Chi-shih-chung must present the title to Loochoo (and must not present it to the Loochooan ambassador in China). China must write some fixed rules for this matter when the present Loochooan ambassador returned. China might send dispatches first, and then order them to come to the provinces along the coast and receive what the Chinese officials gave them. This ought to be obeyed by the Loochoos permanently. The Emperor granted this.

In the 7th moon of the 33rd year, the Emperor ordered Hsia Tze-yang, etc., to cross the sea and fulfil their duty immediately.

At this time Japan was very strong. She intended to annex Loochoo. But Loochoo, although she had dangers outside the country, never omitted to send any tribute which she ought to send to China annually.

In the 40th year the Japanese sent 3,000 strong soldiers to Loochoo. These soldiers entered the city and captured the King and took away the articles which the Loochoos placed in their ancestors' temple.

The Japanese plundered Loochoo very much. Yang Ch'ung-nieh (楊崇業), the Commander-in-Chief in Chekiang, informed the Throne and insisted that China must be careful in order to prevent the coming of the Japanese along the coast.

The Emperor granted this. Not long after the Japanese set the Loochooan King free and he came back to his country again. He sent tribute to China again but the country was very poor and desolate after the Japanese conquest.

The Board of Ceremonies of China now fixed the law that Loochoo might send tribute to China every ten years. But Loochoo sent tribute the next year and again sent tribute to China the year after that. They did this as usual. Following the decree of the Throne, the Governor of Fukien refused to accept it, but the Loochooan ambassador was very sad and went back.

In the 44th year, the Japanese intended to take Kelung in Formosa near Fukien. Shang Ning sent an officer to inform

China. The Emperor ordered that the coast must be careful and prepare for war.

In the 3rd year of T'ien Ch'i (天啟), Shang Ning had already died. The Crown Prince, Shang Fêng (尙豐), appointed an officer to go to China to ask when they should send tribute to China and when China would give him the title.

The Minister of the Board of Ceremonies told the Emperor that as a rule Loochoo had sent tribute to China every ten years after the Japanese conquest. Now their country had not fully recovered its strength. The best way was to order them to send it to China every five years. This could be considered again after the presentation of the title to the new King. The Emperor granted this.

In the 5th year Loochoo sent tribute to China and asked for the presentation of the title. In the 6th year, they sent the tribute to China again. At this time, China was very busy and the Chinese officials were also so troubled on account of the Loochoos, that the presentation of the title was delayed.

In the second year of Ch'ung Chên (崇禎), the Loochooan tribute ambassador came to China again: he asked for the presentation of the title. The Emperor appointed an ambassador to go there as usual. Ho Ju-ts'ung (何汝龍), the Minister of the Board of Ceremonies, told the Emperor about the trouble, expense, and danger of crossing the sea.

The best way was to order the Loochooan ambassador himself to accept the title in China. But this was not granted by the Emperor.

The Emperor appointed Tu San-tsu (杜三策), the Chi-shi-chung of the Board of Revenue, and Yang Lun (楊倫) to go there and perform the ceremony.

In the autumn of the 4th year, Loochoo appointed an ambassador to offer congratulations on the choice of the Crown Prince of China.

From this time to the fall of Ch'ung Chên, the Loochooans have never failed to send tribute to China. Loochoo also sent tribute to T'ang Wang (唐王) (meaning the Prince of T'ang) who had been elected Emperor in Fukien, after the capture of the two capitals, viz., Peking and Nanking. "From this we can see that Loochoo is the most obedient among the dependencies," said the writer of this book.

*Extracts in regard to Loochoo translated from the "Present
Dynasty's General Survey of Important Historical Facts."*

(從皇朝文通攷譯出)

NOTE.—The following extracts were translated for the author by a post-graduate student at the Imperial Nanyang College. The transliteration of proper names has been made in the local dialect of the student and not in mandarin.

The nations of Loochoo call their country Ojiza (屋其惹) which lies among the islands of the Eastern Sea beyond Zienchoo Fu (泉州府) in Fukien. It was never mentioned in history before the Wai (魏) and Tsin (晉) Dynasties. Tse Kown (朱寬) in Zien dynasty, was the first man who went to Loochoo. The Yuen (元) dynasty asked Loochoo to be a dependency of China, but in vain. In the Ming dynasty Loochoo became for the first time a dependency of China. It is near Changchoofu (漳州府), Zienchoofu (泉州府), Foochoofu (福州府), and Shenhuafu (興化府) (all the four are Fus in Fukien). It is about 1,700 li (里) from Wuhumong (五虎門) in Fukien and 7,832 li from Peking. Loochoo is divided into three provinces. Each province contains a number of "Chietse" (閩切) (= a Fu) Tsongshang has the name of Tsongda province (中嶺). The royal capital is situated in the middle part of Tsongshang. The Loochooans call their capital "Seuli" (首里). Seuli and its neighbouring lands called Chumepa (久末泊) and Naboo (那霸) are directly controlled by the king; and they are never called Chietse. Seuli and its neighbouring lands contain both villages and hsiens, being thirty-three in number. The Tsongda province contains fourteen Chietse. There are Six Chietse on the east of Seuli, viz., Seeyan (西原), Putien (浦添), Nieyawong (宜野灣), Tsongzen (中城), Toukoshang (讀谷山) and Geetsetsoong (具志川). There is only one on the west of Seuli, viz., Tseng-

wootse (真和志). There are two Chietses on the south, viz., Nanfenyan (南風原) and Tungfenpin (東風平) and three Chietses on the north, namely, Pekou (北谷), Yolan (越來), and Mali (美里), and two Chietses on the north-east, viz., Senlan (勝連) and Yuna (與那). All these Chietses contain 169 both villages and hsiens altogether.

The country of Shangnan is called the Taukau (島窟) province and this contains twelve Chietses, namely, Tali (大里), Neezen (玉城), Fenchuzen (豐見城), Siolotsu (小祿佐), Futse (敷知), Neigee (念具) Tsidumo (志頭麻), Venzen (文仁), Tsenpi (眞壁), Sheevu (喜屋武) (all the above eleven places are to the south of Seuli), Chezen (兼城) and Koulin (高嶺) are to the south west of Seuli. All these Chietses contain 113 villages and hsiens. Shangpei is called the *Koudu* (國頭) province and contains nine Chietses, viz., *Kingfoo* (金武) east of Seuli, *Anna* (恩納), *Minwoo* (名護), *Yude* (羽代), *King Kowi* (今歸), *Zenpenchen* (仁本羣), north of Seuli, *Chutse* (久志) *Dayivee* (大宜味).

Koudu (國頭). The whole province controls sixty-eight villages and hsiens, all of which lie to the south-east of *Koudu*. The whole country of *Loochoo* is surrounded by the sea. Its area is narrower from east to west and longer from north to south. There are a number of islands lying along the coast of the big island, like the form of a chain connected link by link. The King of *Loochoo* controls thirty-six islands, namely, *Koudu* (姑達), *Chartsenge* (佳津奇), *Noopamo* (奴巴麻), *Yechee* (伊計). (The above four are all on the eastern side). There are three islands on the west, *Tungmatseshang* (東馬齒山) (a Chietse called *Douchafo*), *Sematseshang* (西馬齒山) a Chietse called *Zoochievee* (座間味) and *Koumishang* (姑米山) being divided into three Chietses called *Anhu* (安訶) *Geetsetsoong* (具志川) and *Zooli* (仲里). We have to go directly towards *Koumeshang* if we start from *Fukien* to *Loochoo*. There are five islands in the north-west, *Dunage* (度那奇), *Ankonye* (安根呢),

Yushang (橋山), *Yapishang* (葉壁山) and *Loowongshang* (硫磺山), being on the opposite of Koumeshang. The chief product of Loowongshang is sulphur. A number of plants grow in this mountain. The eyes of the inhabitants are injured by the gas from the sulphur. There are eight islands on the north-east, Yulun (由論), *Yunlinboo* (永良部), Dukouyu (度姑由), Liwooge (呂烏奇), Nuchage (奴佳奇), Limo (呂麻), *Taitau* (大島), and *Gecha* (奇界). *Taitau* is 800 li from China. It is 130 li in length: and it is divided into seven Chietse, containing more than 200 villages. There are twelve high officials, or chiefs and 160 lower officials or chiefs in this island, which is called "Loochoo the Minor." There are seven islands in the south, Taiping Shang (太平山), Yugemo (伊奇麻), *Yulan Po* (伊良保), Koulimo (姑李麻), Dalamo (達刺麻), Me-na-woo (面那烏), and Haime (曠彌). There are nine islands to the south-west, Pazoon Shang (八重山), Woopomo (烏巴麻), Poodumo (巴度麻), Yuna (由那), Kouneme (姑呢彌), Dachedo, (達奇度), Nokoulisemo (奴姑呂世麻), Alacose (阿喇姑斯), and Cotilimo (古巴梯呂麻). This chain of islands forming a line in the sea is 3,000 li from south to north and 600 li from east to west. Only the dialects of Koune and Yapi are nearly alike, but none of the others can talk to each other in the same dialect. This is the condition of the whole Loochooan kingdom. Loochoo appointed an official to go to China, as a rule, to ask for a presentation of a decree at the accession of the king. The Emperor appointed two ambassadors (one ambassador and one vice-ambassador) with the decree, to go to Loochoo and present the title to the king. Besides this, China also gave Loochoo a gilded silver seal, upon which, there were these words: "The King of Loochoo." The Chief is entitled the Crown Prince and temporarily manages the national affairs, while the Emperor has not yet presented the title to him and chosen him king. In regard to the Loochooan official system there is a judge in every Chietse, but none in the king's dominion. There are many hereditary officers and princes, who act as judges

when a case is tried. These princes and officers, reside in Seuli and they have power to control their subjects. In every year they appoint officers called Tsize-cheekown (察時紀官) (secretary to look after affairs in general) and at the end of the year report to the king. There are two very high officers with the king, and these are called Left and Right prime ministers (左右相). Both of them are in the first rank in reality. There are three law officers who are in the first rank nominally. Each of these has the charge of these offices, respectively; criminal law, treasury, and ceremonies and ancient books and maps. Although their offices are quite different yet they must meet and confer together before they settle anything, and before they send their dispatches to the prime minister, who simply receives them, but never argues anything with them.

The officials called Tse-king-kown (紫金官) and Tse-king-tai-foo (紫金大夫), have no particular offices. One, who has the title of law officer, is of the second rank, if he has not any such title, then he is only in the second rank, nominally. There are four Lu-mo-kowns (耳目官). (Lu=ears and Mo=eyes.) Each of these takes charge, respectively, of the affairs of guests, precious things, criminal law, and ceremonies. One who has the titles of Tseng-ye-tai-foo (正議大夫) and Lu-mo-kown is in the third rank in reality. One having the titles of Nenyong-kown (吟詠官) and Tseng-ye-tai-foo (正議大夫), is in the third rank nominally. The Napakown (那霸官), Tsi-ze-chee-kown (察時紀官), Tsong-ye-tai-foo (中議大夫), and Zan-se-du-tung-ze (長史都通事) are classified as of the fourth rank in reality. Tseng-din-u-ta-li-kown (正殿退闕理官) is in the fourth rank nominally. Fu-tung-se (副通事), who had the title of Utalikown, is in the fifth rank in reality. Tseng-din-tse du-kown (正殿執頭官) is in the fifth rank nominally. If one has only the title of Tsedu-kown, he is in the sixth rank in reality. Li-tse-tsi-tsing-yeng-zon (里之子親雲上) and Foo-tung-se (副通事) are in the sixth rank nominally. Tso-ton-tse-tsing-

yeng-zon (筑登之親雲上) is in the seventh rank in reality. Tseng-din-li-tse-tsi (正殿里之子) is in the seventh rank nominally. Li-tse-tse-su (里之子座) is in the eighth rank in reality. Tseng-din-tso-ton-tsi (正殿筑登之) is in the eighth rank nominally. Tso-ton-tse-zoo (筑登之座) is in the ninth rank nominally. The officer, who is in the ninth rank nominally, has no duties properly although he has the title. They call the young men by their names. Father and son cannot have the same name, but a grandfather and a grandson may have the same name.

A man may be called the Tso-ton-tse-zoo of a certain place after he has shaved the hair on the top of his head. Men, who are above twenty years of age and who have had service are called the tso-ton-tse of a certain place. Why is this? Because they never express their name, but use the name of the place where they are born, as their own name. One who has the title of Tso-ton-tse, is not always an officer. The natives of Chume (久米) are called Seutsi (秀才) after they have passed the age of seven. After shaving the hair on the top of their heads the king calls them Seutsi in the book. The officers below the Tai-foo (大夫) and Zan-se (長史), are chosen from the Seutsi. Any subject in any island, who can speak Tsong-shang, can get a yellow hat from the king and can be elected as chief.

The king appoints an officer for every dominion from the men who can speak Tsong Shang. These officers are also called the Wong-mo-kown (黃帽官) *i.e.*, yellow-hatted officers), they have the power to collect taxes and hear cases. They are also called Fonyen-kown (奉行官), or governors. These officers are changed every year. The Wong-mo-kown's hat is made of yellow satin. His rank is between the 4th rank and 7th rank. The natives call them the Tseng-yeng-zon. Tai-tau, Pazoo Shang, and Taiping Shang has one Wong-mo-kown, respectively, but there are two in Matse Shang. Besides these four islands every small island has one Wong-mo-kown, but there is none in Poo-mo (巴麻), Yuchee (伊計) Ye Shang (椅山), and Louwong Shang

(**統積山**). Their lands are of two kinds: private and public. The former comprises the lands of the king and the latter the fields of the officers. All the lands are tilled by the peasants. Out of every crop, the king takes a certain part and gives the rest to the peasants as a compensation to them. Officers and peasants divide equally the products produced in their fields. There is no certain limit with regard to production, but every land ought to pay some tax to the Government. This money is paid by the officials so as to save the peasants. Private land cultivated by subjects must give a certain quantity of products to the Government and then these lands may be called the inherited land. At the beginning of every year, the Emperor appoints an officer to count the actual number of men to every family; if there happens to be any business any day, the subjects should work for the king. Every man has to work two days for the king: but every one helps him in important business.

There is no particular servant for such business. The men who have fiefs also help the king by turns. The military system of Loochoo has adopted the method of gathering the soldiers from the peasants. (**寓兵于農**). Five families make one *Woo*. (*i.e.*, 5.) Five *Woo* control each other. Selected peasants fight for the king if a war occurs: and they go back to their farms when the public need has ended. They use armour, swords, guns, and arrows. The swords are very strong and sharp. They know about the use of guns and their guns are made mostly of copper. Their bows are seven feet in length. They put the bow on the ground and shoot their arrows from the narrow part of the bow. They shoot their arrows at 100 steps. Their laws are very strict. The Government has three kinds of punishments by death: (1) Linchee. (**凌遲**) by cutting the body into many small pieces. (2) Decapitation. (3) Spearing the heart with a lance.

There are five punishments short of death: (1) Forcing the criminal to go to the outside regions. (2) Heating him under the hot sun. (3) Pressing the criminal's legs with strong sticks. (4)

Putting a cangue on his neck. (5) Beating. The criminals may be acquitted when the country has any joyous celebration. On this occasion, the criminals who have been sent to outside regions are also allowed to come back. The houses of the inhabitants are not very high, for they are afraid of the winds from the sea, which, perhaps, might destroy high houses. Their floors are built for a foundation upon wooden piles, which are at least three feet high from the ground so as to get rid of the moisture. The style of the houses is something like a pavilion, the roofs of which stretch out in every direction. The covering of the roof is very thick and heavy, for if it is not so, the wind will blow it away. Doors and windows have no joints but there are two pieces on the upper and lower parts, and the doors and windows move to the right or the left as they open or close. They use good wood for building which is called "Cheen" (檜), a kind of strong small wood. This wood is never eaten by insects (like ants); and the best kind is produced in Gecha. But this wood is not easy to get; therefore the officials in Chume (久米) still live in huts, though they have been officials for many years. They never use lime to plaster the walls but use beautiful paper with characters and pictures written and drawn by famous artists. They build houses in rows, but we can scarcely see any houses built continuously one after the other (like ours.)

They use matting to cover the floor. Every one sits upon his heels. They have no tables or chairs; a guest takes off his shoes when he enters the room. Masters and guests, if they are of equal rank, sit upright (never bend their backs) with their legs crossed. Young men must kneel down before their elders, as they come in, and then sit upright. They can cross their feet under their legs, when the older men tell them to sit at ease.

Their utensils are the same as Tsu-du (俎豆) in ancient times. All the meat is dry and they never use spoons. In drinking, the master drinks first and puts some in his guest's cups. Officials and scholars often drink wine.

If they have leisure they like "finger fighting" (搨戰) and drink very much. Sometimes they sing a song accompanied by musical instruments, which have lower tones but not high tones. They ask the guests to smoke Tapoco (淡巴菴) (same as tobacco), when they come. If the guests go in or go out, the master never welcomes them or says good-bye to them.

They are very fond of playing Chess. The game is played by counting vacant spaces on the board (lattice). They also have Elephant Chess. Parents never give any property to their daughter, when she marries, but send her themselves to the home of her husband.

It is the custom for the husband to wear white clothes. Their coffins are only three feet long which is only one-half of the length of a dead body. They put the dead body into the coffin by bending the feet of the corpse. According to the old custom corpses can be seen again by opening the coffin, and closing it again; but this custom is abolished now. Their graves are fastened with cement except those of the monks and prophets of both sexes. There are no priests of Taoism (Taoist religion) or nuns in Loochoo.

No matter whether it be female or male, the hair must be entirely shaved off when the child is newly born. Boys of five or six years of age look just like monks. They let the hair grow afterwards, but shave the hair on the top of their heads when they become men or after marriage. Besides the hair on the crown they have hair on each side of their head. They do this during their whole life. Some people shave their crowns at the age of thirteen or fourteen. They have a long stick (made of gold or silver or of gems) which is 8 or 9 inches in length in their knots of hair and change these for shorter ones when they become men. As a rule, the King's hairpin is made of gold, upon which a dragon's head is carved; and the queen's is made of gold, upon which a phoenix's head is carved. High officials use gold hairpins, on which flowers are carved. Some hairpins have silver bodies

with gold beads, and ~~were~~ are entirely of silver. Subjects use ~~copper~~ for their hairpins. The wives of officials and scholars use hairpins according to the rank of their husbands. Peasants' wives use enamel (or something like it), for their hairpins, but wives of good families never use it for any ornament on their heads. They never wear flowers which have great fragrance. The women use a kind of flower called Mo-lan (木蘭) in their hair.

They never bore any holes in their ears, but tattoo their fingers and backs with pens and ink when they have passed fifteen years of age. As their ages increase each year the tattooed marks on their bodies are increased. So the old men look something like black people.

The dresses of both male and female are very large. Their sleeves are also very large, but are so short that they cannot cover their fingers. But part of the garment which is underneath the other part on the right side is five or six inches shorter than the other side. They never sew their sleeves properly. The garments being of double sheets can be turned to this side and then to the other side, as they please. They never have buttons on their clothes. They call their clothing "Chin" (衾) and it is made of fine woven cloth. Sometimes they use white cloth, marked with coloured figures. Their inner garments worn next the skin, are smaller than the outer garments. The collars of the garments of both male and female fall down vertically. At the neck there is a button and a belt on the right side of the body. Only men use belts on their outer coats. Besides the common belt on the clothing there is also another large belt (four or five feet long and six or seven inches wide), round the waist. The most valuable belt is made of fine embroidery with fine small flowers on it. Next to it is an embroidery with large flowers on it. The next is a kind of red or yellow satin marked with a dragon in a round form. Besides these three kinds there is no special rule. The garments of boys and monks are not sewn with thread at the parts which are under the joints of the upper arms. In former times they

wore only turbans, afterwards they had pieces of wood inside the turbans as a frame. In order to make turbans they fold cloths seven or nine times at the forehead and eleven or twelve times at the back. The man in the highest rank wears a purple turban, the next a yellow turban, the next a red turban, and again the next blue and green turbans. The turbans are also classified according to the degrees of the flowers, drawn or put on them. The king wears a black cloth hat with two wings projecting upward, upon which gold marks are drawn and a string of red thread is attached. When he sees the Chinese ambassador, he wears a leather hat after the acceptation of the title and takes a feast with the Chinese ambassador. In the winter time, they also wear six-sided hats made of black satin. In rainy weather they wear hats made of wheat-straw, and the bark of the vine. Those hats, which are varnished with black outside and with red inside, are used by officers.

The garments of females have no belts, and they put together the two parts of the cloth on each side of the body as they walk. The women's garments for the upper part of the body are very short, and on the lower part of the body, they have two pieces of cloth put together so that the wind cannot blow them open. The women always wash their hair when they think that it is dirty, and they are not ashamed when they walk on the street with their hair spread out on their shoulders. They take their children by one hand, which holds the baby's waist. All of them wear sandals, called "Sanpan" (三板). The bottom of the sandal is made entirely of straw; and two straw ropes cross each other on the top of the sandal. One rope comes between the big toe and the second toe, and the other comes over the foretoes, when a man wears a sandal. We have heard that the Loochooan nobles are now using stockings made of cloth or leather. These stockings come as high as the ankle and the big toe is separated so as to be apart from the other toes.

The King is carried in a sedan-chair by eight men or sixteen men. The sedan-chair is made of wood and covered with cloth.

The Prime Minister's sedan-chair is not higher than three feet; at the bottom of this sedan-chair there is a mat, on which the man sits up on his heels. In every direction, the sedan-chair is covered with cloth. It looks like a cage, at a distance. Nobles sometimes use pine wood as the frame work of a sedan-chair upon which gold lines are drawn, and embroidery and fine cloths are put. It is carried with two poles by two men.

They never use sticks to beat horses when they ride on them. The saddles are varnished with black or red and lined with gold. Upon the saddle there are four pieces of red cloth for ornament. On the upper part of the saddle, there is also an object which is the same as a cover made of leather or cloth, varnished with black and with gold dragons. The simple saddle has only a piece of red woollen cloth and the rope of five-coloured cloths hangs on each side of the hand which the man holds, and reaches to the upper part of the horse's legs. The stirrup is made of wood, or copper, or iron like the form of a funnel-spoon upon which there is a space for the feet.

The products of the Loochoos are potatoes, red vegetables, pines, bananas, wild "Mo Tan" (牡丹), "Chekulo" (吉牯羅), "Chau" (橙), "Labo" (喇菩), "Koupotise" (古巴梯斯), etc.

There are many kinds of birds in Loochoo, which we do not have in China; namely: Kouhai (古哈), Lumo (魯麻), Zayu (石伊), Zachu (石求), Tsewoofon (子烏風), Younsai (容蕊), etc.

There are also many shell-fishes which are strange to Chinese. The common animals are oxen, horses, wild pigs, sheep, deer, and dogs. Other animals and vegetables are nearly the same as those in China. The weather in this country is very warm and the inhabitants hardly find snow, frost, or ice there. The plants and grasses are always green. In the eleventh moon, they sow a plant called Ze (蔴) (like potatoes) in the fields. The fields are not the same, some are good, some are bad; but they can get two crops every year. They are very zealous, and care nothing about life or death. Since the scenery of Seuli, Chume, and Naboo is

very beautiful there are many wise men. The customs of this country are very frugal. They can eat only vegetables for nearly ten days at a time, or for several periods of ten days, even some of them who are officials.

The people are so careful and so afraid of the law that they never disobey it; they never become robbers, although they are poor. People often kneel down on the road side when they meet high officials.

The men are very lazy, but the women are very diligent. The carrying of water and of straw is mostly done by the women, and the men depend upon them. On the coast near the side of the mountain in Chume, there is a womens' fair, which is held twice a day. All the women carry things in straw trays, put on their heads. These never fall down but no one carries things on the shoulders. The market of Seuli is the same. This is the custom of Loochoo. From the records, it is known that Loochoo was organized into a nation by Tiensen (天孫).

After the 25th generation the King was killed by a conspirator Liyon (利勇) who made himself King. But he was killed by Sentien the judge of Putien (浦添). The people elected him as King, in the 13th year of Zen-she (淳熙), of the Soon (宋) dynasty. In the beginning of the history of the country they had no alphabet. By adopting the Japanese method Sentien invented new characters, forty-seven in number, called the Yuluhu (倭魯花). This method is the same as what is called the "thirty-six Sound Characters." This alphabet has the methods both of combination and of continuous writing. This was the first time that the Loochooans had an alphabet. At the beginning of the Ming dynasty, the Emperor gave them thirty-six surnames and also allowed them to send some students to the National University of China. After that the Chinese language was introduced. They study Chinese by means of notes at the side of every sentence or by using marks so as to show the change between two words. They use nouns in the beginning of a sentence and place adverbs and adjectives after the

nouns. They study Chinese in the opposite way (*i.e.*, from the lower part to the upper), or by using one or two Chinese Characters in the Loochooan alphabet, invented by Sentien. They use Chinese entirely when they communicate with Chinese. Sentien was King for fifty-one years: and his son Sen-ma-zen-she (舜馬順顯), succeeded him after his death. He was King for eleven years: and after his death Yupen (纘本) his son succeeded him. Famine and pestilence broke out three years after his accession. "On account of my badness" said the King, "the people have received such a terrible punishment from God. I will retire and a good man will be King." The people elected Yeng Tsu (英祖), the heir of Tiensen and, the judge of Yutsu (伊祖). Yupen wanted him to arrange national affairs for him for seven years (so as to try first), then gave him his throne and he himself retired into private life in Peh Shang (北山).

In the first year of Chen Tin (景定), Yengtsu was chosen King and died after forty years. His son Taizen (大成), his successor, died after nine years and Yengze (英慈) the successor of Taizen, died after only five years. Then Neozen (玉成), his son, came to the throne. As he had no control over his desires, he became very unpopular. All the judges (very likely governors) never paid audience to him. The judge of Tali assumed power as King of Shang Nan: the judge of Kowizen became King of Shang Peh, and Neozen himself was called the King of Tsong Shang. The country was divided into three parts. In the 2nd year of Tse Yan (至元) (the year name of the Yan Dynasty), Neo-zen died. He kept his throne for twenty-three years. Sewui (西威), his son succeeded him, but his mother interfered in national affairs, and became regent. He died fourteen years after. The people forced the Crown Prince to abdicate and elected Tsi Dou (察度) (the judge of Tien), as King. During the reign of Ming Tai-tsu (明太祖), Tsi Dou first sent tribute to China and made his country a dependency of China. He kept his throne for forty-six years: after his death, Fu Nin (武寧) his son,

succeeded him. At this time, Sie Zo (思紹), the judge of Tsu Pu (佐舖) in Shang Nan, died. His son named Botze (巴志) succeeded his father in office and was favoured by every judge in the country. He first combined with all the States and assailed Shang Nan and then Shang Peh. The King of Shang Peh committed suicide and his country was also annexed. In the third year of Yon lo (永樂) Fu Nien of Tsong Shang died. Next year, Botze elected his father Sie Zo to be King. And again next year Sie Zo informed China of the death of his father Fu Nien. The Emperor ordered him to be the successor, for he considered Sie Zo the real son of Fu Nien, but he was not. He kept his throne for sixteen years. His son Botze succeeded him. He again annexed the kingdom of Shang Nan. During the reign of Yan Yeu (延祐) the country was divided into three divisions, but now they combined again. From this time the Chinese Emperor presented the surname of Zon to the Loochooan King. He kept his country for eighteen years. Zon Tsong (尙忠), his son, succeeded his father for five years and was again succeeded by Zon-se-ta (尙思達), who died five years after. As Zon-se-ta had no son, the people chose Zon-chen-foo (尙金福), the sixth son of Botze to be the King, but he died after four years. Zon-tai-chu (尙泰久), his son, succeeded him, but died seven years later. Zon-tau was very bad: he assailed Koicha (鬼界) island, as it did not send tribute to him and did not pay him any audience. He took a number of soldiers there and punished it himself. He was very proud when he came back, but then died. The length of his whole reign was nine years. The people forced the Crown Prince to abdicate for he was too young to be King. At that time, there was a man named Zon Yang (尙陽), a native of Yeping (伊平). There was no one who knew from what ancient family he came. Some said that he was the heir of Yupen, who retired to Peh Shang. Others said that in Yapi there was the grave of Tiensen, and Zon Yang was the descendant of Tiensen. Zon Yang's father was an elder in Yeping, and he himself became an officer in Tsong

Shang. During the reign of Zon-chen-foo he was given a yellow hat. After a time he became the elder of Nachan (內間). At this time, there was no rain for a long time, and all the fields became dry, but the fields in his dominion were not dry. So the people praised him very much. Zon Yang was very much afraid of his good reputation. He retired with his wife and sons into another place for fourteen years. The King heard of his goodness and invited him to be the Yu-su-tsu (御瑠側) (*i.e.*, lu-mo-kwon.)

He advised Zon-tau in regard to his faults very much, but Zon-tau not only refused to listen, but was also angry with him. On this account Zon Yang retired again to Nachan. At this time the people, having forced the Crown Prince to abdicate invited Zon Yang to be King. On account of politeness, he refused for a time to become King but in vain. Then he returned to Seuli, and accepted the Throne. He was Emperor for seven years. After his death Zon Tseng (尙貞), his son, succeeded to the throne: but he was so young (twelve years old) that his brother Zon Sien (尙宣) was the real regent. Zon Sien caused Zon Tseng to stand to the east of the throne for a time and retired to Ya-lan and died after six months. Zon Tseng, though he was so young, could keep his property and power, which his father gave him very well, and also tried to make them better. According to the old rule, judges should become chietse, so that their military powers were very great. Zon Tseng changed that and ordered them to reside in Seuli but to oversee their States. He was King for fifty years. After his death Zon Tsin (尙請), his son, succeeded him. This King introduced many reforms which are kept even now. He punished the island in the north-east for it had not sent tribute to him. He was King for twenty-nine years. After his death, Zon Yien succeeded him, but he died seventeen years later. Zon Yong (尙永) succeeded to the throne and died sixteen years later. He had no son and Zon Nin (尙寧), the son of Zon Yu-tse (尙懿之), succeeded to the throne.

At this time Japanese troops invaded Tsong Shang and captured Zon-nin, who would not surrender to Japan. The Japanese commander wondered at this and said "because he had received his title from China therefore he was in such a condition." Finally Zon-nin was set free by the Japanese and he was King for thirty-two years.

He had no son, but Zon Foon succeeded to the throne. He was the fourth son of Zon-chu-tse (尙久之) who was the brother of Zon Yong (尙永). Zon Foon was the king for twenty years. His third son, Zon Yean (尙賢), appointed as ambassador, King-yen-yan (金應元) to go to China to ask for the presentation of the title from the Ming Dynasty, but he was detained in Fukien by trouble which happened on the road. The Loochooan ambassador, not returning, learned that Fukien was captured by Tai Cheng (大清) in the third year of Zen Ze (順治). The Loochooan ambassador and interpreter named Zei-pi-tseng (謝必振) came to Nanking and asked the Viceroy Hun-Zen Shou (洪承疇) to send them to Peking.

The Board of Ceremony of Tai Cheng refused to present the title to Loochoo, for she had not returned the old seal given by the Ming Dynasty. In the sixth moon of the fourth year, the Emperor gave them hats, dresses, and cloths and then ordered them to go back. The Emperor not long after ordered an interpreter to go to Loochoo to tell them and also to give them a decree, saying, "I consider the whole world as one family after I have obtained the Celestial Empire. You Loochooans, because of your obedience to every Dynasty of China, ought to have the title and the seal. Now I tell you that you must send back the old seal, given by the Mings, and I will also give you a seal as the Mings did."

In this year, Zon Yean died. In the sixth year, Zon Tsu (尙質), Zon Yean's brother, assumed the position of Crown Prince and ordered the Chinese interpreter named Chu-Kou-Zen (周國盛) to send a dispatch to China so as to show obedience, but the

tribute must wait until next year. China detained him in Peking. In the 5th moon of the 7th year the Chinese Emperor ordered the Loochooan ambassadors Ling-Din-Han (梁庭漢), etc. (altogether nineteen persons) to go back. In the same year, Zon-tsu ordered his uncle A ponkon (阿榜琨) and Tsi-chan (蔡錦), the Tseng-ye-tai-foo, to send the tribute to China and also to congratulate her, but they did not reach China, for they were shipwrecked.

In the 9th moon of the 8th year, the Emperor again ordered Chu-Kou-Zen to go to Loochoo and to give a decree, saying, "I ordered Ling-Din-Han to tell you to return to me the seal given by the Mings, why do you not return it to me and send no answer about him? I think he may perhaps be detained by the waves and the wind or has he some other reason? Did they reach Loochoo? I am very sorry for your ambassadors who have been detained in Peking. Now I pay their expenses and give them food for their use on the road, and order them to go with the interpreter and to return to Loochoo. You may answer me, who are very kind to you."

In the 6th intercalary moon, of the 10th year, Zon-tsu appointed his uncle Ma-Tsong-Ne (馬宗毅) and Tsi-So-Lun (蔡祚隆), the tai-foo (大夫) (*i.e.*, officer,) etc., to send the tribute and the seal to China, and also to ask for the presentation. They said, "The kings of Loochoo were buried together with the Emperor's decree, when they died. At the present time, Zon-Nin was not yet buried. Therefore we return the decree given by the Mings." The Emperor invited them to take a feast at the Board of Ceremony, and gave the satins marked with the dragon, embroidery, and fine cloths to the king and queen of Loochoo. The Emperor also gave many things to the Loochooan officials. And according to this example the Emperor always invited the Loochooan ambassador to take a feast when they came. In the same year, the Emperor ordered Chang Shou-li (張學禮), the Vice-Minister of the Board of War, to be the ambassador to Loochoo and Wong Khau (王域), the Yeng-zen-se-yeng-zen (行人

司行人), to be the Vice-Ambassador to Loochoo. The Emperor ordered them to present the decree and the seal to the Loochooan King and wanted them to send tribute to China every two years. The number of attendants accompanying the tribute ambassador must not be more than 150 men. The Emperor allowed fifteen attendants to follow the two ambassadors to come the Peking: the rest must stay at the frontier. Chang Shou-li asked for ten articles from the Emperor, but they were refused by the Boards. The Emperor gave Chang Shou-li a coat with dragon and snake embroidery (of the first class) and from the astronomical department, he also chose an astronomical student to go with him. The Emperor also allowed Chang Shou-li to choose two doctors, two military officers, and two hundred soldiers to accompany him and furnished the expenses of his attendants to go to Fukien to build ships. The Emperor's decree said, "Emperors and Kings take care of their conduct and the arrangement of national affairs. Then they can be pleasing to God above and to the officials and subjects beneath. And consequently all foreign countries are very glad to be the dependencies of this great country. I inherited the great deeds of my ancestors and now have the Celestial Empire. My good name and instructions spread through places which are both far and near. I never give away any country, which is far away from us, so that I send an ambassador there to let the island kingdom get some goodness from me. Now you Loochooans situated far away in the south have a good Crown Prince, who knows the direction of time and power and obeys my instructions. This Prince ordered Ma Tsong-ne, his uncle, to bring tribute to our country; asked for the calendar; presented a dispatch in which he showed his obedience; and the seal and decree, etc., given by the Ming Dynasty. I am very glad on that account. Therefore I appointed Chang Shou-li the Vice-Minister of the Board of War and Wong Khan, the yeng-zen, to go to Loochoo. I give you the decree, seal, and satins marked with colours, etc., and choose you to be the King of Tsong Shang.

And you subjects take care to assist your King and Duke; obey them and be careful of your duty so as to prolong your country for thousands and thousands of years. Now I give the King a seal and thirty pieces of satin."

The Chinese ambassador came back to Peking on account of bad news from the sea. The Loochooan official Ma-tsong-ne lodged in Fukien for some time but he died in the 5th moon of the 17th year. The Emperor gave him a feast. During the succession of Sintsuzenwongti (聖祖仁皇帝), the Emperor gave Tsi-so-lun, etc., a great many precious things, for they had been detained in China for a long time.

The Loochooans found fault a little on account of the delay of Chang Shou-li, etc. Therefore the Emperor ordered them to go there again. They sent the decree given by the late Emperor in the 11th year of Zon Ze (順治), but in the 1st year of Kown She (康熙), the new Emperor again gave Loochoo a decree as follows: "As you knew our kindness and came towards us, you sent tribute to China. Setsuchang-wang-ti (世祖章皇帝) the late Emperor praised your goodness, and especially ordered Chang Shou-li, the Vice-Minister of the Board of War, etc., to present you with the seal, decree, and many other things, so as to choose you to be the King of Tsong Shang. But they were detained by troubles on the road. They stayed in Fukien many years, when many of your ambassadors died in China. Chang Shou-li and other local Viceroys and Governors did not inform me anything about that as they came back to Peking. I knew it clearly when I asked them. I think you must be well welcomed since you are so kind towards China. But my ambassadors were so bad that they did not fulfil their duties for many years. It was not my idea to treat in such a way other countries which are far away from us. Now I have blamed or punished both the ambassadors and the Viceroys. To-day I still want Chang Shou-li who has the same title temporarily to deliver all the gifts to you so as to let him do his duty which he did not finish and lessen a

little the faults which he has confirmed. Now I have ordered them to use the same decree which the late Emperor gave you. I am afraid that perhaps you do not understand my idea, so I tell you again."

Chang Shou-li came back after they had finished their service in the second year. In the 9th moon of the 3rd year the King of Loochoo ordered two officials named King-Tseng-Tsin (金正春) and Woo-Kou-Yong (吳國用) to go to China and present the tribute.

They thanked the Emperor and said, "On account of the death of our ambassador, your Majesty punished your officials. I (the King) am very sorry for that. I think that our ambassadors were only the cause of destiny. The dead officials have become very glorious since you are so kind to them. I think Chang Shou-li, etc., have performed their duties very well, for they have collected workmen and have prepared materials; have chosen military officers and soldiers, and have endured the dangers of the sea, the wind, and the waves. I am sorry that I cannot perform any favour for you and do something for you as your officials do for you, but make them have faults simply for my business. Both Chang Shou-li and I are your subjects. I regret it very much when I wake up at midnight." For this purpose, the Emperor allowed Chang Shou-li to receive his former title again. The Emperor gave the King some pieces of dragon and snake satin, embroidery, fine cloths, etc., and gave the Loochooan officials some coloured satin, etc. The Loochooan King asked the Emperor to order Chang Shou-li, etc., to take 100 taels of gold for the ambassador, and 90 taels of gold (which the King gave them at the feast) for the vice-ambassador. The different Boards conferred about it and said that they could not take this, but the Emperor ordered Chang Shou-li, etc., to take it.

In the ninth moon of the 4th year, the King of Loochoo appointed an officer named Yang-Chang-Tsin (英長春) to send the tribute to China; to congratulate her on the accession of the

Emperor and also to present fragrance to the Emperor, but all the tribute, gold, silver, and utensils were sunk in the sea on account of shipwreck at Meihuachiang (梅花港). The Emperor told them that they need not send them again.

In the 7th moon of the 5th year, the King appointed Yang Chang-tsin to send tribute to China and also sent articles again similar to those which they had lost in the sea last year. The Emperor said, "Zon-tsu is so faithful that he sends the tribute again, but I want to return it all to him. Moreover, gems, black wood, ivory, spices (all together ten kinds) are not the native products of Loochoo. These should be exempted.

The sulphur which has been presented by the Loochoos, may be kept by the Viceroy and Governor of Fukien. All the other things may be carried to Peking by the men appointed by the Viceroy, and the Loochooan ambassador may return when they have got the reward.

In the 6th year, the Emperor wanted the Loochooan ambassador to pay audience to him. In the 2nd moon of the 7th year, Zen-Yean-Kown-Yu (柔遠館驛) (a building for the residence of the Loochooan ambassador and also for posting) was built in Fukien. In the same year, Zon-tsu died. In the 2nd moon of the 8th year, Zon-tseng (尙貞), the Crown Prince, ordered Yang-Chang-tsin to send tribute to China. And in addition to the usual tribute, he also presented red copper and black varnished tea-cups decorated with enamel. The Emperor gave the same amount of reward to the Loochooan ambassador and to the vice-ambassador, for the ambassador was not the uncle of the King. In the 8th moon of the 10th year, the Crown Prince appointed an officer named Fu-Men-chong (富茂昌), etc., to take tribute to China, and besides the usual tribute, he also presented tobacco, paper, clothes, etc., but all these were sunk in the sea. On this account, the Emperor told them not to send articles again in their place.

In the second moon of the 13th year, Zon-tseng, the Crown Prince, appointed Woo-Ma-tau (吳美德) to take tribute to

China. Besides the usual tribute, he also presented red copper, and tobacco leaves cut into fine pieces. In the 8th moon of the 18th year, Zon Tseng, the Crown Prince, appointed an officer to take the tribute of the 17th year (which had not been brought to China.) This officer also told the Board of Ceremony that on account of troubles on the road, Loochoo had not sent any tribute to China in the 13th and 15th years of Kown-she, but that they would send them to China the next winter. But the Emperor made an exemption, when the Ministers of the Board told him. This year the Loochooan officials, except those whom the Emperor wanted to stay a little longer in Peking, returned immediately in the same ship by the order of the Emperor. In the 19th year, Zon-tseng sent tribute to China again. According to the usual rule, they sent gold and silver cups, gold leaf fans, spices, armour, swords, etc., which were not of any certain amount and at this time all were exempted. After this time, the fixed tribute of Loochoo were horses, sulphur, red copper, and winkle shells, etc. In the 11th moon of the 20th year, Zon-tseng appointed Mor-Chan-lun (毛見龍), etc., to take tribute to China. The Emperor praised Zontseng very much, for he continued to send tribute to China during the disturbance of Khon-Tsin-Tsong (耿精忠), and he also gave him fifty pieces of satin. In addition to that, the Emperor also remitted the tribute of horses every year. This was written down as a fixed rule. Zon-tseng said that his father Zon-tsu had died in the 7th year of Kown-she, and he himself should be the successor. He also showed that the public opinion and evidence of the people wanted him to become king. The Board of Ceremony said that the distance to Loochoo was so great that it was better to order the ambassador of Loochoo to accept it for his King in China. Mor-Chan-lun begged for this over and over again, but was vehemently refused by the Board of Ceremony. The Emperor granted it himself. In the 21st year, the Emperor appointed Wong Tsch (汪楫), the Corrector of the Hanlin College (翰林院檢討)

and Ling-Len-Tsong (林麟燭), one of the secretaries of the Cabinet to be Ambassador and Vice-Ambassador. These took the decree and the silver seal there.

The decree said, "Having been chosen by God in heaven, I control millions of nations. My good name and instructions spread widely through places near and far, wherein the countries have received my kindness, presents, and the inheritance of their ancestors. You, Loochoo, situated in a warm region, has been in every generation, a dependency of our country. Zon-tseng, the Crown Prince of Tsong Shang, always sent tribute to China even in the time of disturbance. I am very glad on account of his fidelity and allegiance. Now according to order, he ought to be the successor to the throne and also because I believe that the succession is a great occasion in Loochoo, and the presentation of the title is a great policy in our country too. To-day I send Wong-tseh, the Corrector of the Hanlin College, and Ling-Len-Tsong, one of the secretaries of the Cabinet (who has been promoted one grade), to take my degree and to choose you to be the King of Tsong Shang. You officers and subjects ought to be careful of your law and political condition so as to help your King. To depend upon the Celestial Empire and inherit your property continuously one after another is the great blessing of your country."

Another decree said, "You sent tribute to China continually although you are far away from us. Now you, Zon-tseng, ought to be chosen King since you are the elder son of your father. But you did not dare to become the King as you had not received my decree. I praise your allegiance and faithfulness very much, so that I have ordered Wong tseh and Ling Len Tsoong to choose you to be the King of Tsong Shang and to give some pieces of satin and fine cloths to the Queen. You must accept my kindness, take the inheritance of your ancestors, favour your subjects and officials, and take care of your territory. This now can make your country very secure and it can be the dependency of the

Celestial Empire continually. Respect this. Do not disobey my order."

At first the Board of Revenue insisted on giving Zon-tsen, the late King, 100 taels of silver and 50 pieces of satin, which should have been carried back by the ambassador who was going. The Emperor granted it: but by-and-by the same Board insisted that in the 11th year of Zen-ze, China had given the King thirty pieces of satin and the Queen twenty pieces. At that time China showed that it was not the usual rule, so China need not give any more at this time. The Emperor insisted on giving them according to the usual rule. The Emperor again spoke to Wong-tseh, etc., saying "You must treat Loochoo in a generous way, for it is only a small country. This is my idea to attract distant countries, so you must obey me." Wong-tseh asked the Emperor for seven things: (1) to give some description or handwriting written by the Emperor himself: (2) to present a feast to the God of the Sea: (3) that the date when he should start from China and cross the sea should not be arranged according to that of the tribute ambassador: (4) the ship-builders should be brought to Loochoo to employ them there: (5) the Emperor should give him a seal: (6) the Emperor should allow him to have more soldiers: (7) he should have more money or salary for buying robes. The Board of Ceremony however refused these requests. The Emperor ordered the Board of Revenue, of War, and of Public Works to confer about the matter again. These Boards replied. The Emperor wrote for Tsong Shang four words: (中山世土) "Tsong Shang Se tu" meaning the inheritable earth of Tsong Shang. The Emperor allowed him to take some ship-builders to Loochoo and also wrote two essays to beg the God of the Sea to take a feast. And also the Emperor gave some money to Wong-tseh, equivalent to two years' salary. In the 22nd year, Wong-tseh reached Fukien. On account of the chance of besieging Formosa by the Chinese fleets, Wong-tseh crossed the sea in a warship. In the sixth moon Wong-seh reached

Loochoo. He presented the title to the reigning King and then came back. Wong-tseh told the Emperor that the King came to him and asked him to report to the Emperor that he would like to send four official students to Peking to study Chinese. The Boards insisted that these students must be examined. But Wong-tseh said, that during the reign of Hon-fu (洪武), Yon lo (永樂), Sien-tau (宣德), and Zen-hui (成化) the Loochooan official students had studied in the Kotze College (國子監). Now His Majesty should grant it to the King because he was so anxious to introduce Chinese learning. The Emperor granted it. Some time after, Zon Tseng appointed his uncle Mow Khou Tseng (毛國珍) the judge, and Wong-Ming-tsu (王明佐), the tai foo, etc., to come to China and thank the Emperor. They said that "former ambassadors had come to Loochoo at least three or four years later or a little more than ten years after they had received the Emperor's decrees. But Wong-tseh and Ling-Len-Tsoong started in the afternoon when they had received the decree in the morning. They had never seen such good ambassadors who could endure the hardships of the waves and winds and also the trouble on account of the war with Formosa. Loochoo is far away in the eastern sea ships coming from China must take more than one month before they can reach the Loochooan shore having favourable winds from the south-west), for there is no good place for the ships to anchor or to sail safely. Moreover, the ambassador sometimes has not had enough food and water to eat and to drink. This is poor fare. It was only a trip of three days and nights (*i.e.*, seventy-two hours) until the Chinese ambassador reached Loochoo from Woo-hu-mong. Our officers saw a number of birds flying alongside the ship and two fishes which swam on either side of the ship, when I sent them to welcome your Majesty's ambassador. The waves and winds stopped in certain places while the ship was passing. This was because your Majesty's goodness and merit affected God himself. And further-

more your Majesty's writing was on board the ship, so that God showed us a good omen. Please order your officer to put this down in the Imperial History." The King also begged the Emperor to order Wong-tseh, etc., to have the gold (192 taels) which he gave them.

The Boards insisted that they should not be taken but the Emperor ordered Wong Tse, etc., to take them. In the 8th moon of the 23rd year, the Emperor praised Wong Tse, etc. and ordered the different Boards to reckon his merit, for they had fulfilled their duties very quickly. In the same year, Zon Tseng appointed Mow Ven Zien (毛文祥) to send tribute to China. In the 11th moon of the 24th year, Loochoo sent tribute to China again. The Emperor decreed that the gifts which China gave to China were too few. It was not suited to the maxim of "giving much but receiving little." The Cabinet and the Board of Ceremony conferred in regard to adding something more. Soon the opinion was reached that thirty more bundles of satin should be given to them and the Emperor granted it. In the 25th year the King sent four official students, viz., Ling Zen Tseh (梁成楫), Tsai Ven Poo (蔡文博), Yan Vei Sin (阮維新), and Zen Pin King (鄭秉均), to the University.

Unfortunately there was a shipwreck. Wai'Yeng Pa (魏應伯), the Lu-mo-kwon and Tseng Koi (曾夔), the tai-foo, were wounded by the falling of the mast, and Zen Pin King was driven away by the waves to Taipingshang, where he repaired his broken ship. In the 2nd moon, 27th year, the Loochooan ambassador sent tribute to Peking, and in addition to that, he also presented 2,000 sheets of fine paper, and 50 bundles of fine cloth. In the 10th moon the King again sent an ambassador to China to render thanks for the permission which had been given to students to study in the Kotze College, and also sent tribute to China. The Emperor ordered that Ling Zen Tsen, etc., should be treated as interpreters; and that a daily salary should be paid them and that they should be furnished with robes, coats, shirts, trousers,

boots, hats, quilts, etc., Their servants were also given rewards every month. Besides the salaries, the Emperor also gave to the students 1.5 taels of silver for their expenses for getting paper, and pens. He also engaged a teacher and appointed a Pooze (博士) to be superintendent of their studies. In the 10th moon of the 8th year Zon Tseng sent a dispatch to the Emperor saying "according to the old rule China allowed the Loochooan ambassador to bring three sailing-ships which were exempted from Custom duties but now you have exempted for us only two ships. Would it not be well to exempt the other one so as to make three in all? And again you allowed us to bring 150 men to China only, but now these are not enough to sail across the ocean, as we have so few men, so can you kindly let us have some more?" The Board refused this request, but the Emperor himself allowed him to have fifty men more (which makes 200). In the 8th moon of the 30th year, Zon Tseng appointed Wen Yeng Che (溫元傑), the lu-mo-kown, and King Yeng Yang (金元遠), the tai-foo, etc., to send tribute to China. From this time on, Loochoo always appointed a lu-mo-kown as ambassador and a tai-foo as vice-ambassador. In the 32nd year, Zon Tseng appointed Ma Ting Che (馬廷器) Wong Ko Fa (王可發), etc., to take tribute to China and also wanted to recall the students who were studying in the Kotze College. The Emperor invited those students to have a feast and gave them much embroidery and sent them by quick carriage across Chinese territory. In the 8th moon of the 30th year, the King appointed On Chen-tau (翁敬德) Tsi Yeng Sa (蔡應瑞), etc., to take tribute to China. In the 9th moon of the 36th year, the King appointed Mow Tien Sien (毛天相), and Zen Hun Lang (鄭宏良), etc., to take tribute to China. In the 9th moon of the 30th year the King sent Mow Do Lung (毛圖龍) and Ling Pon Che (梁邦基), etc., to take tribute to China. And in the 9th moon of the 40th year the King appointed Mow Tau Van (毛得範) and Zen Tsu Zen (鄭則臣), etc., to take tribute to China.

Mow Tan Van died in Hangchow (杭州), where the Emperor gave the dying ambassador a feast. Zen Tau Zen only, came to Peking. In the 8th moon of the 12th year, the King sent Mow Shen Lun (毛興龍) and Tsi Yeng Cheng (蔡應祥), etc., to take tribute to China. In the 8th moon of the 44th year, the King appointed Won Ka Young (溫開榮) and Tsi Sho Kon (蔡肇功), etc., to take tribute to China. In the 9th moon of the 46th year the King again appointed Ma Yang Shan (馬元勳) and Zen Zen Tsen (程順則) to take tribute to China. In the 10th moon of the 48th year he appointed Shan Yeng (向英) and Mow Ven Tsu (毛文哲), etc., to take tribute to China. During that time Loochoo had many troubles: the palaces were burned, great winds blew all the time and many men and animals died because of a pestilence. Zon Tseng also died this year: his son Zon Zen (尙純) died before him. In the 49th year, Zon Ye (尙益), the son of Zon Zen, succeeded to the Throne. In the 11th moon of the 50th year, Zon Ye appointed Mon Ming Ze (孟明時) and Yang Vee Sin (阮維新), etc., to take tribute to China. In the 51st year, Zon Ye died before the presentation of the title. In the 52nd year, Zon King (尙敬), the son of Zon Ye, succeeded to the Throne. He appointed Mow Kou King (毛九經) and Tsi Tsa (蔡灼), etc., to take tribute to China, but Tsi Tsa died in Foochow. Mow Kou King himself came to Peking. In the 11th moon of the 54th year Zon King appointed Ma Shan Kou (馬獻功) and Yang Chang (阮璋), etc., to take tribute to China. In the 57th year, Zon King appointed Shai Tsu Tsoong (夏執中) and Tsi Won (蔡溫), etc., to take tribute to China and, also, announced to China the death of Zon Tseng and Zon Ye. In the 6th moon the Emperor appointed Hay Pao (海寶), the Corrector of the Han Ling College (翰林院檢討) and Hsu Pao Kown (徐葆光) the writer of the Han Ling College (翰林院編修) to be the ambassador and vice-ambassador to go to Loochoo. They delivered the seal and decree to the King and also gave some bundles of satin to the King and Queen as usual.

They also gave the King another decree saying "To be careful of one's conduct and to love your distant countries are the common business of a golden age: and to take care of your duty and send tribute to the great country are the important duties of a dependency. If you are never indolent in your obedience I must reward you. Zon King, who lives far away from me, sends tribute to China annually. It is faithful of you and I like it very much. For this, I praise you and give you satins, etc. You must keep to your duty, and never forget my kindness." In the 6th moon, Hay Pao, etc., came to Loochoo, presented a feast, to Zon Tseng and Zon Ye and chose Zon King to be King. In the 11th moon the King ordered Zon Pin Chan (尙乘乾) and Yan Lin Ze (楊聯柱) to take tribute to China. In the 12th moon Yan Lin Ze died in Tungchou, where he was buried and had a feast which the Emperor gave him. In the 59th year Hay Pao asked the Emperor to grant the Queen of Heaven or Tien Fee (天妃) (Goddess of the Sea) two feasts (spring and winter) in the year, for she had helped them in a mystical fashion as they crossed the sea. In the 8th moon, Zon King asked to be allowed to send more official students to study in the Kotze College. Now all these matters were granted after consultation by the different Boards. In the 10th moon the King appointed his uncle Shan Lung Yu (尙龍翼) etc., Tse King Tai Foo (紫金大夫) and Zon Zen Tsu (程順則) to take tribute to China and thank the Emperor for the presentation of the title. Besides the usual tribute, the King also presented a gold stork, armour, hat, and a saddle. The Loochooan ambassador also asked the Emperor to order the Chinese ambassador to accept the amount of gold which had been given by the King during the feast. The Board of Ceremony refused to grant this, but the Emperor ordered the Chinese ambassador to Loochoo to accept it. In the 10th moon of the 60th year, the King appointed Mow Ting Foo (毛廷輔), Ling Tsu Tsoong (梁得宗), etc., to take tribute to China. The Emperor decreed that the King of Loochoo might have more

satin, as China had granted to the King of Annam, besides the usual amount, and this satin was sent back by the same Loochooan ambassador. The Emperor also gave more satin to the Loochoo ambassador and vice-ambassador. In the 61st year, the Loochooan King appointed Mow Hun Chan (毛宏德) and Zen Ge Sian (陳其相), etc., to take tribute to China and also sent four official students to the Kotze College: but they were all drowned in a shipwreck, except the sailors. In the 1st year of Yong Tsong, they told the Emperor the whole story and therefore the tribute was remitted and it did not need to be sent again. The Emperor according to the usual rule gave a large reward to these sailors and ordered them to go back. In the 3rd moon of the 2nd year, the King appointed his uncle On Kou Ze (翁國柱) and Tseng Sin, etc., to go to China to offer congratulations on the accession of the Emperor, to present incense (for burning) to the late Emperor, who was called the Sen Tsu Zen Wongte (聖祖仁皇帝) at that time: and to send the annual tribute to China and to take the official students, viz., Zen Pin Tsu (鄭秉哲), Zen Zin (鄭純), and Tsi Hung Shen (蔡宏訓), etc., to the Kotze College. The Emperor called On Kou Ze, etc., to visit him and the Emperor himself wrote four words (輯瑞球陽) "Tse Soy Choo Yang" (meaning the good omen of eastern Loochoo) for the King of Loochoo. Besides that he also gave the King gems and satin, etc., which were ordered to be carried back by On Kou Ze. At the same time, Tsi Hung Shen, one of the students died in Peking. The Emperor gave 100 taels of silver for his burial and 200 taels for alms for the family. In the same year, Zon King also appointed Mow Chan Yan (毛建元) and Tsi Yeng (蔡淵) to take tribute to China. In the 9th moon of the 3rd year, the King again appointed Shan Tau Kou (尙得功) and Zen Ze Zin (鄭士綸), etc., to take tribute to China and thank the Emperor for the four words, gems and satin, etc. The Emperor decreed saying, I do not want to accept tribute from a distant dependency so much: but I also do not like to make them take

the tribute back, for it would be too troublesome for them. I want the Board of the Interior to keep it and this may be considered the fixed tribute to be sent every two years. This is my idea in pitying a distant country. In the fourth year when Shan Tan Kou was going back to Loochoo, the Emperor called him and ordered him to take some gems and satin to the Loochooan King. In the same year, the King appointed Mow Ze Lung (毛汝龍), etc., and Zen Ping Cha (鄭廷樞), etc., to take tribute to China and also thank the Emperor for the presentation of the gifts. The Emperor decreed that the fourth year of tribute ought to be kept by the Board and that it should be considered the annual tribute for the coming 6th year: and the dispatch ought to be sent by the ambassador to Peking as usual. Mow Ze Lung asked permission to send both the dispatch and the tribute to Peking in the coming 6th year, but this was not allowed by the Board. On this account the Emperor ordered them to take the dispatch to Peking in the 8th year when they sent the usual tribute. Mow Ze Lung brought the official students Zen Pin Tsu (鄭秉樞) and Zen Zin (鄭純), etc., back. In the 6th year, the King appointed Mow Hung Kee (毛鴻基) and Zen Pin Yu (鄭秉彝), etc., to take tribute to China. The Emperor decreed saying "Loochoo lies so far away in the sea, yet it sends tribute every year, when they cross the sea, and undertake to endure the hardship of the winds and waves. I thank them very much. Therefore I make a decree that they use the 4th year's (of Yong Tseng (雍正)) tribute in the 6th year so as to show my kindness. Now you, the King, obey my order and send this tribute this year (namely 6th year). I am very glad on account of your obedience. I allow you to use this tribute which you send to China just now, for the year after next (*i.e.*, the 8th year). If your tribute ambassador for the 8th year has started this time then this tribute may be used for the 10th year. In the 8th year the King appointed his uncle Shan Ko Tse (尙克濟) Tsi Ven Hu (蔡文河), etc., to take the tribute to China and ask the

Emperor to allow them to send the tribute to China every two years. In the 9th year, the Board of Ceremony wanted to allow this: but the Emperor said, "I have ordered them to use the 8th year's tribute in the 10th year. How faithful the King is since he wants to send tribute to China every two years, but I think we had better follow my first order, that is to use the former year's tribute in another later year, so that, if the 10th year's tribute ambassador is starting now, then we may consider it as the 12th year's tribute, and you need not send any other ambassador to our country in the 11th year. In the 10th year, when Shan Ko Tse, etc., came back the Emperor gave them many kinds of utensils made of Chinaware and gems, etc. In the same year, the King again appointed On Se Ming (溫思明) and Zen Ye (鄭義), etc., to take tribute to China. In the first year of Chan Lung (乾隆) the Loochooan King appointed Mow Kown Zen (毛光潤) and Zen Kon Ze (鄭國柱), etc., to take tribute to China, but Mow Kown Zen died in Fukien. In the 2nd year the King of Loochoo appointed an ambassador named Shan Che Yen (向啟猷), etc., to go to China to offer congratulations on the accession of the Emperor. In the same year two ships with rice and cotton which were coming from Loochoo the minor were blown to Shenshang (山象) near Tinghai (定海) in Chekiang by hurricane. Kee Tseng Yeng (稽曾筠), the Viceroy of Chekiang and Fukien gave them food and clothes and sent them back. In the extra 9th moon this was told the throne. The Emperor said, "foreign ships are often thrown on the China coast by the hurricane. There is no difference between a foreigner and a Chinese. I love them all. It is not the way to let the foreigners be very poor and never help them when they are driven away by hurricanes. Hereafter you Viceroys and governors may use the public funds to support those foreigners who are driven to the China coast by a hurricane. And this should be the law." In the 3rd year, the King appointed Shan Vee Noi (向維豪) and Tsi Yong, etc., to take tribute to China. In the 4th year, the

Emperor praised the King because he had appointed a minister to offer congratulations on the accession of the Emperor. The Emperor himself wrote four great words (永祚萬壩) "Young Zoo Yeng Ze" (meaning Loochoo lives in long life) and gave them to the King and some fine-coloured clothes. In the 5th year, the King appointed his uncle On Hung Me (翁鴻業) and Tsi Chee Tung (蔡其棟), etc., to take tribute to China and also thank the Emperor for the gifts. Tsi Chee Tung died in Foochow. In the 6th year the Board of Ceremony insisted upon using the Loochooan gifts which were sent this year, as a fixed tribute for two years, according to the law fixed in the 4th year of Young Tseng. The Emperor granted this. In the 2nd moon of the 7th year, On Hung No, etc., told the Board of Ceremony in a dispatch, "Our King told us urgently when we started to beg you to accept it and not to use it as the annual tribute for another year." This was told to the Emperor, who said, "I know that, but I want to do according to what I have said." In the 5th moon, Ba Su (裴斌), the General of Chekiang reported to the Emperor that the King of Loochoo had ordered Yan Hui Pio (阮爲標), the interpreter, to send to Fukien Zee Uee Hui (徐維華), etc., merchants of Kiangnan, being fifty-three in number who had been driven to Yapi Shang, in Loochoo, where the King had supported them. The Emperor decreed that the Board of Ceremony should praise the King, and ordered the Viceroy or Governor to give some reward to Yan Hui Pio. In the same year, Zon King appointed Mow Ven Woo (毛文和) and Tsi Young Bi (蔡用弼), etc., to take tribute to China. The Board of Ceremony insisted upon using this year's tribute for the coming 9th year, and in the 9th year told them they need not send any to China again, but to present the dispatch to Peking only. This was granted by the Emperor. In the 11th year the King appointed Mow Yeng Zen (毛允仁) and Ling Tseng Kou (梁珍貢), etc., to take tribute to China. In the 13th year, the King appointed Shan Young Zen (向永成) and Zen Pin Tsu (鄭秉哲), etc., to take tribute

to China. In the 14th year the Viceroy of Fukien reported that last time Mow Young Zen, etc., the Loochooan tribute ambassadors, had been troubled by a hurricane at sea when they returned. The Emperor decreed that China should give assistance in money to the Loochooan ambassadors since they had had such a dangerous shipwreck. Chinese officers should use some of the public funds to help them, though Shan Yong Zen (向永仁), etc., wanted to repair their damages at their own expense. In the 15th year, the King appointed Mow Yan Li (毛元烈) and Yan Hui Pio, etc., to take the annual tribute to China. But Mow Yan Li died. The King also appointed Yang Tso (阮超), the Tou-tung-se (都通事) to send back these merchants, viz., Woo Yong Zen (吳永成), etc., etc., etc., who were carried in four ships and were ninety-two men in number. These had lost their ships in a tempest in the 14th year. Besides these, there were six other ships which were very strong and carried in all 130 men, viz., Ling Ze Shen (林士巽), etc., and which had sailed to China because they had been given assistance and masts by Loochoo. Kilche (喀爾吉), the Viceroy of Fukien and Chekiang, and Pan Se Chu (潘思渠), the Governor of Fukien, reported to the throne. The Emperor presented the King with fourteen bundles of satin and ordered the Viceroy and Governor to praise the Tou Tungse and to give him a reward. In the 16th year, Pan Se Chee, the Fukien Governor, reported that the Loochooan ambassador, named Mow Ze Pao, and his ship had been driven back to their own island by a hurricane, but now they had repaired the ship and had brought the tribute to China again. This ambassador also brought Tsien Zan Shen (蔣長興) (a sailor of Fukien who had been driven there by a hurricane) and Che Zan Zen (龔長順) a merchant of Zin Zoo (常熟), etc., being thirty-nine men in all, who had also been driven there by a hurricane, and had been supported by the Loochooans for two years, to Fukien in his own ship. The Emperor decreed that he should be praised. He also ordered the Viceroy and Governor of the two provinces to give a reward to the ambassador and to give

some bundles of satin to the King. In the same year, Zon King, the King, died, and the Crown Prince named Zon Mo (尙穩) appointed Zen Kou Tséng to announce to China the death of his father. Sin Ze (新柱), the Acting Governor of Fukien, reported this to the Emperor. In the 17th year the Crown Prince Zon Mo appointed Shan Pon Tin (向邦鼎) and Yang Tai Tsou (楊大壯), etc., to take tribute to China and also to give thanks for the satin sent by the Emperor. In the 19th year, the Crown Prince appointed Mow Yan Yu (毛元翼), and Tai Hung Mo (蔡宏謨), etc., to take tribute to China and also to ask the Emperor to select him as King. His despatch said "According to the usual rule, the first son of the King should be his successor. I respectfully beg you to appoint a special ambassador to Loochoo, where I shall kneel down before your decree, and do according to my duty as the ruler of a dependency." The Emperor granted this to him. In the 5th moon of the 20th year, the Emperor appointed Zien Koi (錢魁), the reader of the Han Ling College, and Chu Wong (周煌), the editor and corrector of the Han Ling College, to be the ambassador and vice-ambassador to Loochoo. These two ambassadors chose the King and presented the title as usual. In the 7th moon of the 21st year, Zien Koi, etc., came to Loochoo where they presented a feast to the late King, and then announced the decree, saying, "although you live far away in the sea, yet you send tribute to China every year. You ought to be the successor, for you are the first son of the former King. But you obey the rule and must ask me first. I am very glad on account of your obedience, and have appointed Zien Koi and Chu Wong to be the ambassador and vice-ambassador to Loochoo so as to decree you as the King of Tsong Shang. Moreover I give you and the queen some bundles of satin, etc., You must accept my kindness, inherit the goodness of your ancestor, treat your subject kindly, and take care of politics. Thus you can secure a long life for your country and can constantly be one of our dependencies. Respect this. Never

disobey my order!" another decree said, "Having been chosen by God in heaven I control every place. My goodness and instructions have spread through regions far and near. And you, Loochoo, has benefited also by my kindness. Our country has always chosen your ancestors to be kings of every generation, and also has given you many things. You, Loochoo, is situated near to the equator and far away in the sea, but you count your self as a dependency of China and send tribute to China in every generation. Your obedience is known to all. Zon Mo (尙穆) should be king according to order. He asked me about the succession. I think the succession is a very important matter for Loochoo and the presentation of the title is our great policy. Therefore I especially appointed Zien Kou and Chu Wong to choose Zon Mo to be the king of Tsong Shang. You people and officials ought to help your king in national affairs and show obedience to China and enable your country to have a long life. This is the good opportunity of your country." In the same year, the King appointed Shan Zien Ze (向全才) and Yan Tso Chen (阮超羣), etc., to take tribute to China. At first Zien Koi's ship was driven by a hurricane to Koumeshang where the ship was attracted by the magnet, but not for long and the ambassador saw a light appear on the top of the mast, and other lights like lamps flew here and there from distant places. Thus the ship was safe. Zien Koi, when he returned to Peking, asked the Emperor to present a title of honour to the Queen of Heaven. (Goddess of the Sea,) and to give her a feast. The ceremony of the presentation of a feast to the Queen of Heaven was performed in the same year, when the Emperor gave a feast to the god of the sea. He also begged that Loochoo might send some students to study in the Kotze College. This was granted by the Emperor, the King in the same year appointed his uncle Ma Zien Tseu (馬宜哲) and Zen Pin Tseu (鄭秉哲) to take tribute to China, and also thank the Emperor for the presentation of the title. Besides the usual tribute, they also presented gold (?) armour, and

saddles, etc. In the 6th moon the Board of the Interior insisted upon suspending the two ambassadors to Loochoo, because their soldiers had done some mischief in a certain place. The Emperor decreed "Zien Koi and Chu Wong according to law ought to be punished, but having regard to the hardships of the waves and winds on the sea which they have endured, I acquit them." According to the usual rule the ambassador never accepted the gold which the King gave him. Now the King informed the Emperor of this. The Emperor said, "the ambassadors should know my idea and never accept the gold given by the King during the feast, so that it should be taken back by the Loochooan ambassador." In the 24th year, Loochoo sent tribute to China again and also sent several students, viz Ling Ven Se (梁文治), etc., to study Chinese in the Kotze College. The Emperor ordered that this tribute should be used in the 25th year, and they need not send again. In the same year, China sent back the Loochooan merchants named King Zin Tse (金任之), etc., being forty men in all, and another group of men whose names were Tso O (照屋), etc., being thirteen men in all, to Loochoo for they had been driven to the interior of China on account of a hurricane. In the 25th year, there were many parties of Loochooans driven to China by hurricanes, viz., the merchants Cha Sen Tsau (嘉手川), etc., being three in number: Tai-lin (大領), Tso-ton Tse-tseng, Yeng Zon (筑登之親雲上), etc., being eight men in number, Shang Yang Se Pi (山陽西表), etc., being thirty-six men in all and Mo Tse Kon Ling (麻支宮良), etc., being forty men in all. All of them were sent back, with monetary assistance, by the Chinese local officer. In the first moon of the 26th year, again a number of merchants were shipwrecked, viz., Hatauseuli (黑島首里) and Taiotse (大屋子), etc., being forty-two men in number: but all of them were sent back by the local officer. In the 7th moon of the same year other Loochooans were again driven by a hurricane to China (the name of these people were She Su (系敷), etc., being nine men, Tai Won (大灣), etc., being fifteen men and Tso O (照屋) being

twenty-one men in all), but they were all sent back by the Chinese local officer. In the 11th moon of the 28th year, the King informed the Emperor of the date of sending tribute to China in the year of Neon Hu (壬午), when he would appoint Ma Kou Lung (馬圖龍), etc., to be the ambassador. He also asked the date of sending tribute in the 25th year but this was remitted by the Emperor. He again sent a dispatch to Peking so as to thank the throne. In the 29th year, the King ordered the official students name Ling Ven Ze (梁文治), etc., to come back. In the 1st moon of the 35th year the Board of Ceremony reported to the Throne that the Chinese local officers did not care about Mow Tau Yu (毛德儀), the tribute ambassador appointed by the King of Loochoo. The Board also reported that Wong Soo Tseng (王紹曾), the trying magistrate, had hindered the Loochooan ambassador on his journey for four months. Thus Wong Soo Tseng had brought it about that the Loochooan ambassador could not attend on the 1st day of the Chinese New Year. Therefore the Board of Ceremony begged the Emperor to order the Viceroy to choose several petty officers to accompany the Loochooan ambassador on his journey as he came. And the local officer must report in his dominion. The Emperor granted this. Then the Emperor decreed that Tsan Yen Char (崔應階) (the Viceroy(?)) had made a mistake because he had only appointed a trying officer to accompany the Loochooan ambassador and also had not told him the proper way and proper date to come to Peking. Whatever officers had acted and how it was done must be reported by himself. Wong Soo Tseng, whose duty it was to accompany the Loochooan ambassador to Peking again before the 1st day of the New Year had also made a mistake, and he must be punished by the Board of Ceremony. In the 9th moon of the 45th year the Board of Ceremony informed the Emperor that the Loochooan vice-Ambassador named Tsi Hui (蔡煥), the tseng-ye-tai-foo, had died in Fukien after he had returned from Peking. China should give some taels of silver for his coffin,

and the Cabinet should prepare a feast and this must be prepared by the Provincial Treasurer. And in the same place, the local officer should prepare a burial ground. This was also granted by the Emperor. In the 1st moon of the 47th year, the King appointed Shan Yu (向翼), etc., to present tribute to China: and the Emperor invited him once to take a feast. In the 1st moon of the 49th year, the King appointed Mow Ting Tung (毛廷棟), etc., to pay audience to the Chinese Emperor and also to Congratulate him. In the 1st moon of the 50th year Mow Ting Tung came to Peking. The Emperor wrote four characters (海邦濟美) "Hay Pon Tse Ma" (meaning the goodness of a country in the sea) and gave them to the king. Besides these four words, he also gave him the ze-yu (如意) (made of gems) and some other utensils made of both gems and chinaware and also some satin as usual. The Emperor also invited the ambassador to a feast twice.

The whole body of the Loochooan islands is from north to south. The King builds all his palaces and his doors toward the west, for China is to the west of Loochoo and in this way he shows his obedience and fidelity. They use the Chinese calendar in every generation. The Chinese calendar must be taken back by the ambassador when he comes to Peking. Before the calendar came to Loochoo the interpreter himself stole from the Chinese calendar and wrote a book called (選日通書) "Sien Su Tung Su" (*i.e.*, the standard for choosing good dates.) They use the Chinese calendar widely after it has been carried back by the ambassador or presented by the Chinese Government.

THE CHINESE AUTHOR'S NOTES ON "LOOCHOO."

I have found in the history of the Zein (隋) Dynasty that Loochoo is adjacent to Zien Choo. On the eastern side of Loochoo there is an island called Ban Hu (澎湖) the fire light in which can be seen by the inhabitants of Loochoo during the night. In the history of the Yang (元) Dynasty, it says that Loochoo is

just opposite to Ban Hu, which is nearer to Formosa than to Loochoo. The history of Zien says that Zien Yang To (隋煬帝) appointed Zen Ling (陳稜) the general, etc., to cross the sea. He reached Kohhui Island (高華嶼) and two days after he reached to the eastward Yan Pi Island (龍覺嶼) and again, one day after, he reached Loochoo. He told his countrymen that the King of Loochoo used skulls on the side of his palace wall and considered them as ornaments. The King also used animals' skulls and horns on the doors. Now I have investigated and found out that the King's palace is built on the cliff, and stone horns are used here and there on the roof, which look like skulls. The people mostly use earthen lions at every door. I think what Zen Lin said when referring to these was a mistake. Zen Lin said also that there were bears and wolves but no cattle, horses, or asses. This is not true, for there are many horses and also cattle there. These cattle eat grass every year but never beans. The poor people rear animals rather than work on the farms. What the book says with regard to their use of cattle as tribute in the reign of Hun Young (洪永) is entirely opposed to the history of the Zein dynasty. Zon Botze was the first king who received the surname of Zon. Zon Botze was elected king in the 20th year of Youg-lo, but the history of the Ming Dynasty says that this was the beginning of the reign of Hon Fu. When it says that the country was divided into three parts, namely: Shang Nan, Shang Peh, and Tsong Shang, the surnames of which were also Zon, etc., is not perfectly right. Moreover the book says that in the fifth year of Hun Fu, the Tsong Shang king was named Tsi Don, etc., etc.; in the eleventh year mentions the Shang Nan King, Zen Tsi Don; and in the 16th year the Shang Peh King Panetze, etc., but it never mentions their surname Zon. In the 32nd year it mentions Zon Botze, and hereafter all the Loochooan kings are surnamed Zon. So that I am surely correct in saying that Zon Botze was the first man to receive the surname Zon. How obscure the book is! No one knows the surnames of the kings of Shang Nan and

Shang Peh. The king who had the surname of Zon was not the son of Tsi Don, for the county of Fo Nien who was Tsi Don's son was taken by Zon Botze, who elected his father Sie Zo to be king of Tsong Shang. Sie Zo told a lie to the Emperor when he said that Fo Nien had died. On this account the Chinese writer wrote in the history that in the 5th year of Yon Lo, Sie Zo appointed an ambassador to announce the death of his father. And after that the historian wrote that Zon Tan had succeeded Zon Yang but really they were not relatives or of the same blood. In the 7th year the historian also wrote that the Crown Prince Tson Yang informed China of the death of his father. The Loochooans stole the throne one after the other, but they did not dare to change their surname. Why was this? Because they were afraid that China would blame them. The historian wrote down what they said. This, however, was not the fault of the historian but the real facts must be made clear. Therefore I write this.

*Extracts translated from Li Hung-chang's Letters
and Dispatches.*

1.—A secret consultation on the taking of Loochoo by Japan.
(Summary.)

Ho Ju-chang (何汝璋) said "if we let Japan take Loochoo it would be very shameful." Ho thought of three plans: (1) To send warships to Japan and lay the blame on her. (2) To tell Loochoo that we must help her. The third plan is not mentioned in the dispatch.

Ho Ju-chang wanted to fight with Japan, but Li Hung-chang said it would be better to discuss this affair according to International Law. The Japanese have intended to take Loochoo as a Japanese *hsien* for a long time. According to the treaty between China and Japan, Art. 1, Japan cannot do this.

We Chinese must do this thing according to International Law and confer with the ministers of the different countries in Peking so as to overcome the Japanese.

1st day, 5th moon, 4th year of Kuang Hsü.

2.—Minister Ho Ju-chang's letter to Li Hung-chang.
(Summary.)

Loochoo formerly belonged to Satsuma (薩摩島). At this time Japanese have Satsuma and also want to take Loochoo.

The Loochooans beg the Chinese pitifully to help them but they do not dare to speak about their having been prevented from sending tribute to China.

At first the King of Loochoo asked permission from Japan to be under the control of both China and Japan. At first the Japanese agreed to this, but afterwards they took Loochoo.

The Japanese constantly thought that if China does not care about that then they can take the country freely. Ho Ju-chang said that Japan was very weak and small.

Last year the battle in Taiwan was caused by (西鄉匪盛) Hsi-hsiang-lung-shêng a Japanese. Ho Ju-chang said that if Japan takes Loochoo then she will take Corea before long.

The Loochooans are very fond of (or familiar with) water and therefore can go and serve in the navy very well. If so, then, when they are under the control of Japan, they will be a danger to China. Then the Japanese will command them to go and fight on the sea. Therefore we must not let Japan take Loochoo.

4th year of Kuang Hsü.

3.—*A letter from Li Hung-chang to Minister Ho Ju-chang.*

(Summary.)

The Japanese were so rude that they have changed the calendar and have blockaded the important ports so as to prevent communication between Loochoo and China. We ought to fight Japan and protect Loochoo. What you say is right, but I have troubles that prevent me from fighting. I think the best plan is for you to discuss with the Japanese according to Articles 1 and 2 of the Treaty.

4th year of Kuang Hsü.

4.—*A discussion about the taking of Loochoo by Japan.*

(Summary.)

China did not make an agreement with Japan that Japan should take Loochoo. China agreed that Loochoo might be independent but might be exempt from sending tribute.

6th day (extra moon), 5th year of Kuang Hsü.

5.—*Formosa should prepare for war if Japan takes Loochoo.*

(Summary.)

Japan is rude and does not act according to International Law, so that China intends to ask other countries to mediate in this affair and tries to send more troops to Formosa so as to prevent a war with Japan.

16th day (extra moon), 5th year of Kuang Hsü.

6.—*To ask Mr. Grant, the President of the United States, to mediate in the Loochooan affair.*

(Summary.)

Mr. Grant would like to mediate in this affair, but he demanded that if he did so for China that China should change the laws in regard to labourers going to San Francisco, and that Chinese should not go there for three years.

24th day, 4th moon, 5th year of Kuang Hsü.

7.—*A dialogue between Li Hung-chang and Mr. Grant.*

They spoke of the Chinese labourers. At first they talked about the history of the communications between China and Loochoo. Later they talked about the question of labourers. Grant said that Europeans envied Chinese labourers, for their wages were lower than those of European labourers. Formerly Chinese labourers had paid their own expenses when they went to the United States but now the six great clubs (會館) or societies, paid for them. Therefore many men went there.

23rd day, 4th moon, 5th year of Kuang Hsü.

8.—*Letter from Li Hung-chang to Minister Ho Ju-chang.*

(Summary.)

Li Hung-chang said that Japan was so rude that she had taken Loochoo without the permission of China. After the Japanese had taken Loochoo, the Tsungli Yamên had discussed

with the Japanese Minister Jou Hu (侯月) about the matter. Jou said he had no power to attend to this affair, in order to make the Tsungli Yamên take a long time to settle it slowly. The best way for us is to discuss this with the Mikado of Japan directly. President Grant has come to Tientsin and I will ask him to mediate and help us. President Grant has been very kind to us.

5th year of Kuang Hsü.

9.—Information from President Grant in regard to mediation in the Loochooan affair. A letter from the Secretary.

(Summary.)

The English Minister Pa Hsia-li (Parkes) had planned that Japan (or persuaded Japan) should demand some articles in the treaty from China about the Loochoos. The American Military Officer, Yang Yueh-han, advised President Grant and also the English Viceroy at Hongkong to mediate in the Loochooan affair.

13th day, 6th moon, 5th year of Kuang Hsü.

10.—Translation of a letter from an American military officer, the Secretary of former President Grant.

(Summary.)

The letter says that Japan had recognized Loochoo as her dependency for nearly one hundred years. In the battle of Taiwan (Formosa) China had paid some money to Japan on account of the murder of some Loochooans. From this we can prove that China has recognized that Loochoo is the dependency of Japan by the payment of money.

The Japanese said that Minister Ho had no diplomatic ability. The American said that in a certain year the United States had made a treaty with Japan. Japan proclaimed that the United States must recognize her as an independent country. If so, then she cannot treat the countries of the East, on the same continent, with unjust laws and treat others as a dependency.

The Viceroy of Hongkong would like to mediate in the matter and make peace again between China and Japan. This Viceroy Yen (燕) did not agree with Parkes. This Viceroy said that there must be some man who would persuade both sides, and this man who thus persuaded, could get the profits. Japan has changed the condition of Loochoo into a *hsien* and used the same laws and politics as in Japan. This Viceroy had told the ministers of Japan that Japan must ask some country to mediate in this affair and make peace again with China.

(The Secretary to Li Hung-chang.)

But the Japanese said that we not only could get Loochoo but gradually could get Formosa. This American military officer said that if China wanted to be a great country she must reform. The only trouble with China was weakness. I hope earnestly that China will reform immediately.

5th year of Kuang Hsü.

11.—The sending of a dispatch to the Tsungli Yamén on the request of Loochoo for assistance.

Japan never yields. A Loochooan official named Hsiang Têh-hung (向德宏) came to Tientsin to ask help. He presented Chên Hsing's (貞馨) History of Loochoo (3 vols.). This book was especially written to be adopted in the dispute with China on the Loochooan question. Hsiang Têh-hung cried bitterly. President Grant said that China was right.

27th day, 6th moon, 5th year of Kuang Hsü.

12.—Hsiang Têh-hung's dispatch to ask help from China.

A Japanese official named Sung-tien-tao-chih (松田道之) had taken a number of soldiers to Loochoo and had blamed her for sending tribute to China. Sung-tien-tao-chih wanted our King to go to Japan and do what the Japanese told him to do. Our King had not gone there, for he was ill: but our Crown Prince had gone. The Japanese prevent us from telling you

exactly about the affair and from asking help from you. I think China must help us for we have not made any mistake in sending tribute during these years. We will never be subjects controlled by Japan, and also we will never be Japanese spirits even when we die.

14th day, 5th moon, 5th year of Kuang Hsü.

13.—Another letter from Hsiang Têh-hung asking help from China.

We are sorry that China cannot help us quickly. The Loochooan King has been driven out of the city by the Japanese and the Crown Prince has been arrested and taken to Japan. Japan has taken away our King's title and simply given him the title Hua Tsu (華族) (*i.e.*, nobleman). You must help us or place a garrison of soldiers in our country so as to hinder the Japanese, as the Ming Dynasty did.

5th day, 6th moon, 5th year of Kuang Hsü.

14.—Hsiang Têh-hung's answers in argument against the dispatches of Shih Tao (寺島), the Japanese Minister of Foreign Affairs.

(1) The Japanese say that Loochoo communicated with Japan in the time of the Sui (隋) Dynasty, but this is not true for at that time we had communications with China. We did not send any tribute to Japan until the time of the Ming Dynasty. What they say is not true.

(2) The Japanese say that our country is only as large as Satsuma-hsien in Japan that our country belongs to their southern islands; but this is not true.

(3) Abstracts from the mythical stories of the Loochooans' ancestors, so as to prove that the Loochooans are not the descendants of Japanese ancestors.

(4) The Japanese formerly recognized Loochoo as a kingdom: but now they call our country simply a fief. The Japanese cheat us very much.

(5) Abstracts from another ancient history to prove that the Loochooans worshipped Shêngtao (神道) for a long time which was not introduced from Japan.

(6) All the ceremonies were introduced from China, not from Japan.

(7) Because we use forty-eight letters of the alphabet it cannot be said that our country is the property of Japan, and moreover, the letters of the alphabet were invented by our King, Shên Tien Wang.

(8) The Japanese said that we can speak Japanese and therefore we are Japanese, but then we can say that the Japanese who can speak Loochooan are Loochooans.

(9) Japan says that she helped us when we suffered from famine, therefore Loochoo ought to be a part of Japan. If this is so than, since Shansi has been helped at one time by Austria, when there was famine there, can we say that Shansi is a part of Austria?

(10) That we use the Chinese calendar, etc., is a fact which is already known to every country.

21st day, 6th moon, 5th year of Kuang Hsü.

15.—A letter from Minister Ho Ju-chang.

To argue that Loochoo was not controlled by Japan. Loochoo was a dependency of Satsuma (薩摩島). The payment of money by China to the men killed in Formosa was simply on account of philanthropy, or charity, and was not a recognition of Loochoo as a dependency of Japan. The use of the Chinese calendar is the sole proof that Loochoo is our dependency. All these facts are known to the Minister of the United States.

5th year of Kuang Hsü.

16.—The translation of a letter from the American military officer, Yang Yueh-han (楊越翰).

Yang wrote a private letter to Li Hung-chang. This said that the Japanese Government had appointed Ito (伊藤), the

Minister of the Interior, and Saigo (賽 關), the General, to go to see Mr. Grant, and to confer in regard to this affair. Their conferences were very long, but their talk was rather moderate. I (Yang) will inform you afterwards whether this question will be settled in Tientsin or Peking. Yen, the Viceroy of Hongkong, has persuaded Japan to be moderate in settling the question. But I am sorry, for if Parkes (Pa Hsia-li 巴 夏 禮), the British Minister, wants to persuade Japan to trouble China, this affair cannot be peacefully settled by (尖 戶) Jou Hu, the Japanese Minister in Peking. The best way will be for Japan to appoint another commissioner to go to Peking to settle this question.

1st day, 7th moon, 5th year of Kuang Hsü.

*17.—A translation of another letter from Yang Yueh-han, the
Secretary of former President Grant*

(or the American military officer Yang).

Japan respects Yen, the Viceroy of Hongkong, very much. Ito (伊 藤) is the powerful Minister of Japan. Mr. Grant wants to find a good opportunity to advise Japan.

(1) That Mr. Grant does not like any one to suspect him of interfering in the business of others.

(2) That Tokio is a busy capital, and it will be known to all if Grant speaks about it carelessly. Ito, etc., came to visit President Grant who advised them earnestly. Ito seemed to be in a little hurry when he heard that China was angry and asked President Grant what to do. President Grant told him that both China and Japan should yield, etc., The American Consul Têh (德 領 事) helped President Grant in this affair very much. Colonel Kêh (格 森 將), the son of President Grant, would very much like to inform Li Hung-chang about the military forces both on land and sea. No country can dare to cheat China if she can reform.

7th day, 6th moon (?), 5th year of Kuang Hsü.

18.—*Translation of a letter from President Grant to
Li Hung-chang.*

Only an introduction ; nothing important.

5th day, 7th moon, 5th year.

19.—*Translation of a letter from the former President of the
United States.*

The Ministers of the Japanese Cabinet prefer to confer about the Loochooan affair with me, but I do not know whether their conferences will be agreeable to both China and Japan or not. I think you need not ask any other country to mediate. Japan is becoming more and more prosperous every year. China also can become a strong nation. Consul Têh (德領事) is a good and just official. You can ask him if you please.

20.—*A letter from Ho Ju-chang, the Chinese Minister to Japan,
to Li Hung-chang.*

Ito (伊藤), the Minister of the Interior and Hsi-hsiang-ch'ung-tao (西鄉從道), the Minister of War, came to Jihkuang mountain (日光山) to visit Mr. Grant. Mr. Grant spoke of the Loochooan affair for three hours : but the only answer which the Japanese officials gave was "we must ask our Government." Mr. Grant said that the seal of the King of Loochoo was presented by China. This is the proof that Loochoo is a dependency of China. The route between the Southern Loochoos and the Middle Loochoos is important for steamers sailing in the Pacific Ocean. The United States will never let Japan get power there, because it will injure American trade. Mr. Grant wants to settle it before he goes back to the United States.

5th year of Kuang Hsü.

21.—*The Secretary (幕府) of Mr. Grant wrote a letter to
Ma Chia-ti (麥嘉楠).*

The opinions held by Li Hung-chang and Prince Kung have been told to Ito and Hsi Hsiang by Mr. Grant already. Mr. Grant

has written a letter to Prince Kung and Li Hung-chang. Two Japanese officials came here last night but they did not speak of this. I will inform you afterwards if there is any news. We want to settle this with glory for both countries.

5th year of Kuang Hsü.

22.—*Li Hung-chang's letter to Mr. Grant.*

We are very glad because you have kept your promise and advised Japan not to listen to the persuasion of others and to make peace again. But Japan cheats us very much; they advance some false arguments and proofs to our Tsungli Yamên. This is not our country's fault. But our country can follow your advice if it will not make us lose face. We can follow your good advice and bring some reforms to our country so as to make her strong.

Our Tsungli Yamên has promised you to forbid prostitutes, escaped prisoners, men who have diseases and labourers(?) (招工人) from going to San Francisco, etc. We have told your Minister Hsi (西公使), and will write some rules or make a treaty for that afterwards. Has Minister Hsi informed you?

5th year of Kuang Hsü

23.—*Li Hung-chang's letter to Tsungli Yamên, accompanying the translation of the President's letter.*

Têh Ni (德呢), the American Consul and Pi Têh-kô (畢德格), the American Vice-Consul, came to see me and handed me Mr. Grant's letter. On account of its importance, Pi Têh-kô translated the substance and I myself wrote it out. According to Mr. Grant's opinion, we must take back the dispatch which Ho Ju-chang presented to the Board of Foreign Affairs of Japan and both China and Japan should appoint a commissioner to confer upon this question. Ho Ju-chang is not able to do this. Mr. Grant shewed his letter to the Japanese Emperor first who said nothing about this letter, and then sent it to the Chinese Prince.

There was no argument made by the Japanese Emperor. So I think that you Tsungli Yamên should quote the important part of Mr. Grant's letter and send a dispatch to the Board of Foreign Affairs of Japan to ask them to appoint a commissioner to China, and confer about this matter.

22nd day, 7th moon, 5th year of Kuang Hsü.

24.—*A secret description of the condition of Ho Ju-chang.*

(Written by Li Hung-chang)

On the 24th day of the 6th moon of the 5th year, I received a letter from Ho Ju-chang saying that he had visited P'ing An (平安), the Minister of the United States to Japan, and had agreed with Mr. Grant to divide Loochoo into three divisions. The middle part should be ruled by the King of Loochoo and both China and Japan should appoint a consul there. The southern division ought to be controlled by China, for it is near Formosa. The northern division, which is near Japan, is going to be ruled by Japan. The Ch'ungshêng *hsien* (沖繩縣), which the Japanese have recently established must be removed to the north. But in Mr. Grant's letter and Yang Yueh-han's letter I have never seen such an article. So I have wondered whether he had secretly consulted with the Japanese, or, if this was only a private opinion as to what he would like to do. I think that Mr. Grant does not want the Ministers of both countries to do this, but simply wants to get rid of trouble from Mr. Parkes. Ho Ju-chang is a rather wise man: but he has not enough experience in diplomacy. Ho Ju-chang does not agree with Chang Lu-sêng (張魯生) the Chinese Vice-Minister to Japan, therefore the secret policy is always known by the ministers of different countries in Tokio and the Board of Foreign Affairs of Japan.

5th year of Kuang Hsü.

25.—*Translation of President Grant's letter.*

The arguments and the discussions of the Japanese about the Loochooan question in Japan is a little different from what I heard

while in Tientsin and Peking. However it seems to me that Japan has no desire to break peace. The Japanese said that if China can yield a little then Japan would like to yield also, and peace can be made again. The trouble which makes Japan so angry is the Chinese dispatch in which certain sentences were, perhaps, not moderate. Japan would like to appoint a special commissioner to go to China to confer in a friendly fashion if China can withdraw this dispatch. I hope that China will: and I advise China to adopt some Western method in order to set her country in order, just the same as the Japanese have done. Then no country can find any opportunity to interfere with your business and get some profit.

5th year of Kuang Hsü.

26.—A translation of another letter from President Grant.

Mr. Grant does not like to see a terrible war between China and Japan, so he wants to inform Li Hung-chang of the chief things which perhaps caused the trouble. He informed him that Ho Ju-chang always consulted with a certain foreign minister in Tokio, when he had any diplomatic affair on hand. This foreign minister is, perhaps, his intimate friend. We (the United States) have a good minister P'ing An (平安) in Japan. He is a just person. He has helped me in the Loochooan affair very much: but I cannot speak of this with the different ministers of Western countries and minister Ho Ju-chang in Tokio. I hope that China will withdraw the dispatch which Ho Ju-chang presented to the Japanese Board, and appoint a special commissioner to confer about this.

3rd day, 7th moon, 5th year of Kuang Hsü.

27.—Translation of a letter from Yang Yueh-han.

Our former President Grant strongly advised the Japanese Emperor not to break the peace with China, for two hours. Ho Ju-chang is a kind man, but he has been mistaken in considering Mr. Parkes, the British Minister, to be a good man and in conferring

about everything with him. Mr. Parkes is so bad that he wants war between China and Japan and he himself will get the profits. On this account our President did not speak in regard to anything about Loochoo with Ho, but discussed directly with you, the Prime Minister, Li Hung-chang. Japan already has formed Loochoo into a *hsien* and she considers it as her domestic affair and never talks about it with foreigners. But there are two opportunities which may lead to a good result: (1) They respect President Grant very much. (2) Japan agrees to the plan that each of you should send a special commissioner to confer about it. The dispatch, on account of which the Japanese were angry, was a small mistake in diplomacy. It is not, I think, necessary to withdraw it, but you may ask Japan to permit you to take it back if it does not cause China to lose face. The mistake in the dispatch is that it does not treat Japan as a friendly country, *i.e.*, of equal rank. The Mikado has followed Mr. Grant's advice. Japan now has some trouble in doing this. Once the Japanese Cabinet Minister said to me that their Emperor and Ministers would very much like to conciliate China, but in Japan there are a kind of people who carry two swords and these are two millions in number and are under the control of their feudal lords. They would like Japan to have a war with some other country from which they can get some profits. They would like to make a disturbance even in their own country if the Japanese Government shows weakness in arranging this affair. Some years ago, the English caused the Indian Kings to quarrel among themselves and they got the profit: now the foreign nations want to do the same with China and Japan. I think China and the United States ought to have a defensive alliance. Since you and Mr. Grant are good friends this ambition can be easily reached. The English are lending their power in Burma, South of China, and the Russians are trying hard in the west. China must help herself and become a strong country, and I very much hope so.

5th year of Kuang Hsü.

28.—*A discussion of the Loochooan question.*

We may withdraw the dispatch which we formerly sent to Japan because there is such a rule, as I have asked Consul Têh, (德領事) in international law. But Japan cheats us so much that she demands its withdrawal and then will appoint a commissioner. I do not approve very much of Têh's asking China to appoint a commissioner to Japan simply because the Japanese have treated him well. Japan, Têh told me, would like China to appoint a commissioner to go to Tokio or a conference may be held in Chefoo like that in the second year of Kuang Hsü. But I do not approve of that. Ho Ju-chang informed me that he had visited Mr. Grant once, but Mr. Grant did not say anything about the Loochooan question except that it need not cause war but could be peacefully arranged.

10th day, 8th moon, 5th year of Kuang Hsü.

29.—*A letter from Li Hung-chang to Mr. Grant.*

I am very much obliged to you, for you have done a great deal in the Loochooan question for us. If Japan can follow your good advice entirely then it will be very profitable to both countries. But I don't think Japan can yield, since she has already annexed Loochoo. If there is any trouble which arises out of it I hope you will give advice again. Please write to me some more about this question.

5th year of Kuang Hsü.

30.—*Li Hung-chang's letter to Yang Yueh-han.*

I am very much obliged to you because you helped Mr. Grant to arrange this affair for us. We can very easily withdraw the dispatch if Japan will really appoint a commissioner to China. We have no faults. If Japan will not acknowledge her own faults, we hope you will make plans for us again. I am very much obliged to you because you hope that we will reform our country and make it strong. We would be very glad to have a defensive

alliance with the United States like the first article of the treaty which was signed in the reign of Hsien Fêng (咸豐).

5th year of Kuang Hsü.

31.—*A discussion of the Loochooan question.*

There will be no good result from a conference of two commissioners from China and Japan, if Japan emphatically insists that the annexation of Loochoo is her own domestic affair. I think the best plan for China is to ask the Japanese commissioner to come to China. Thus if the affair is not settled by both countries, we need never lose our face or dignity. Last year, Tsu-tien-chin-yi (竹添進一), a Japanese official, came to Tientsin and discussed this question with me in writing. I want to let the Japanese know what the public opinion of the Chinese is. I want to write a letter to Mr. Grant and ask him to urge the Mikado to appoint a commissioner to China quickly. Mao Chin-ch'ang (毛精長), Hsiang Têh-hung (向德宏), etc., the Loochooan officials, altogether four men in number, are in Tientsin and Peking even now. They have decided not to go back if China cannot help their country. They have no means of support now, so I have to give them a little money so as to help them to maintain themselves. Tsu-tien-chin-yi spoke of them, but I ordered the Taotai of Tientsin to protect them carefully.

26th day, 10th moon, 5th year of Kuang Hsü.

32.—*A letter from Tsu-tien-chin-yi, of Japan.*

He said that Loochoo, like a girl, cannot marry two husbands. The change in the condition of Loochoo by making it a *hsien* of Japan is simply to avoid annexation by another country. What China blamed us for is not right. Japan took Loochoo as a *hsien*, and presented Hua Tsu (a title of nobility) to the King of Loochoo, and gave honourable titles to its officials and remitted the taxes of the subjects. All these matters have been agreed to by all of the Loochooans. Only those bad men who would not

agree with the new orders thought of the plan to ask aid from China. I hope that China will not make trouble with Japan and let others get the profits. I hope that both China and Japan will withdraw all the dispatches in which they disputed with each other last time, and will appoint two commissioners to confer about it in a friendly way. Thus it could be very profitable to the subjects of China and Japan, and to Hsiang Têh-hung himself, too.

5th year of Kuang Hsü.

33.—*A dialogue in writing between Li Hung-chang and
Tsu-tien-chin-yi (the Japanese official 竹添進一).*

T.—Tsu-tien wanted Li Hung-chang to send away all his attendants and to speak with him in private.

L.—Never mind.

T.—How do you think that this affair will be settled?

L.—By Japan sending a commissioner to China and peacefully conferring about it.

T.—We consider that the Loochooan question is our own internal affair. (Why do you call Loochoo a dually owned country?)

L.—None of the Chinese histories says that Loochoo was the dependency of Japan. In the former dispatch we said that Loochoo was a country dependent both on China and Japan. We simply do not want Japan to lose face and then we can be quickly reconciled again.

T.—Shên Tien-wang (舜天王), King of Loochoo, was a kinsman of the Imperial family. This you can find out from "The Present Dynasty's General Survey of Important Historical Facts." In regard to the presentation of the title it is just the same as the Pope of Rome presents the crown to different countries of Europe.

L.—Everybody knows that Loochoo is our dependency. If you do not believe it you can find the first article which says "the dependencies" meaning Loochoo and Corea. During that time

(伊達) Yi Ta and (副島) Fu Tao did say that it belonged to Japan. I know, you only want to cheat us.

T.—Did you ever read the “Oath of the King of Loochoo and his three officials?” From that it is surely our dependency.

L.—I have never seen and never heard of it before. The Loochoos told me that you forced them to write this. Oh! you cheat the world and people too much.

T.—Whether there will be war or not depends entirely upon the ministers on both sides. I have seen in a newspaper that Germany wants very much to take Loochoo and Formosa. So it will be very dangerous if our two countries also break peace on this very subject.

L.—All our country recognizes that Loochoo is our dependency. We have yielded so much. I say that if any trouble should happen it will not be caused by China or by myself. I hope that you will tell your government to send a commissioner to China quickly to settle it.

T.—If we cannot appoint a commissioner to China I will inform you first: or if there can be a commissioner I will also inform you first.

L.—In China, the officials who have power to confer about this are only so and so, so I am afraid that we cannot go to your country. I shall be very glad to have your official come here.

T.—The matters which I have told you to-day is not known to our minister. Please do not tell others.

24th day, 10th moon, 5th year of Kuang Hsü.

*34.—A prophecy of conclusive policy in regard to the
Loochooan question.*

I have received a letter from Ho Ju-chang, saying that Japan was willing to yield the southern part of Loochoo to China and she herself would take the middle part. In the 3rd moon Japan will send a commissioner to China. Now Tsu-tien-chin-yi (竹添進一), who came back last year, returned from Japan to

Tientsin on the 16th day of the 2nd moon of this year. His information was just the same as Ho Ju-chang had said. He handed me a dispatch in which Japan demanded the addition of more treaty articles. I think China had better not receive the southern part of Loochoo and return it to the Loochooans themselves. It seems to me Japan will never yield any more. That Japan, in company with Western countries, should go into the interior to buy raw materials and sell manufactured articles is the general policy of trade, but I have argued with Liu Yuan-ts'ien-kuang (柳原前光) very much. It was very cunning of Japan to say that if China allowed her Japanese merchants to get the profits which China had promised Western countries, then by-and-by we also will allow Chinese merchants to get the profits which we have granted to the Western nations. Japan at the present time confers with the United States and England about a decrease of duties on exports and an increase on imports and also has received back extraterritoriality.* I do not dare to say that she cannot become stronger and stronger.

17th day, 2nd moon, 6th year of Kuang Hsü.

35.—*A dialogue between Li Hung-chang and Tsu-tien-chin-yi*
(竹添進一).

T.—It is necessary to appoint a commissioner to China, for, if so, the Europeans will care very much about it. If you do not mind, this commission can be taken by Jou Hu, the Japanese minister to China.

L.—The question of Loochoo is one thing. Duties and trade are another matter. They cannot be considered as one thing. China can never grant your demand. When Mr. Grant helped us to ask you to send us a commissioner here it was not for trade or to change a former treaty.

* By this is meant that foreigners give back the right to control or to judge any se about foreigners to the Japanese.

T.—China has been very kind to the Europeans but not to the Japanese. Therefore Japanese trade cannot be prosperous and we are always cheated by Europeans. The battle of Formosa and the taking of Loochoo are the causes showing that Japan was angry with China.

L.—At the time when the treaty was made, Japan did not allow any foreign merchant to go into the interior. Therefore China had the same plan. If you did not agree with it, you could not have signed and not changed the treaty at first.

T.—This is the time when we want to change all our treaties with different countries so as to get back our own rights.

L.—Please show me the treaty which you have changed with another country.

T.—Just ask the United States Consul in Tientsin. Your countrymen were very angry when you lost your territory in the north to Russia. How can we lose Loochoo?

L.—Loochoo is a country. It is neither Japanese nor Chinese, so it cannot be compared with the territory lost to Russia. I don't like to say anything more to you.

T.—Japan asked why China interfered with her internal affairs. Tsu-tien-chin-yi had received secret instructions from the government. He did not like to stay any longer when his scheme had not succeeded.

L.—You may stay here a little longer. We are friends on account of our agreement in literature.

16th day, 2nd moon, 6th year of Kuang Hsü.

36.—*A letter from Tsu-tien-chin-yi.*

Our ministers wondered at first why China interfered with us when we changed Loochoo into a *hsien*. Mr. Grant told us that Li Hung-chang was afraid because the southern part of Loochoo was so near Formosa. We could grant China Miyakojima (宮古島) and Yayeyamajima (八重山) to be controlled by China, if China grants us trade in the interior in just the same

way as the Europeans have trade. All this is the opinion of our Cabinet ministers and I was ordered to tell you.

6th year of Kuang Hsü.

37.—*To advise Tsu-tien-chin-yi to go to Peking. A letter from Li Hung-chang to the Tsungli Yamén.*

Tsu-tien-chin-yi's opinion was very emphatic. I pretended not to care very much about him myself, so as to make him have regrets himself. He presented me with two poems, in which he still held his opinions firmly and in a slight degree, advised me not to remain the same. The day after he came to see me and discussed with me in writing. It seemed to me that the partition of Loochoo (*i.e.*, the north to Japan, and the south to China, and that the Loochooan King could control the middle part) was not told to the Japanese Government by Mr. Grant. Or it might have been the private opinion of Mr. Grant and Japan did not promise it. I quoted the important part of Ho Ju-chang's letter and showed it to Tsu-tien-chin-yi, but he seemed not to know about it at all. I advised him to go to Peking to confer with Jou Hu, the Japanese minister. Again, Tsu-tien-chin-yi said that if they appointed a commissioner to China the Europeans must care very much about it: if not, then the two countries perhaps, will break the peace. These two sentences which he said to me, are perhaps true.

26th day, 2nd moon, 6th year of Kuang Hsü.

38.—*A dialogue in writing between Li Hung-chang and Tsu-tien-chin-yi.*

T.—In his poem he showed that Japan wanted to trade in the interior of China just the same as Europeans did, and considered Loochoo as her dependency.

L.—We did not willingly grant it to Europeans, for it injures our taxation very much, and besides they forced us to grant it. If you want to trade in the interior of China pay the tax just the

same as the Chinese merchants do. What you say about Loochoo, no one believes.

T.—No, I do not believe that Holland and Spain can force you to sign such a treaty when you are not willing to do so.

L.—No, Holland and Spain, etc., made treaties directly after Britain and France, so they also had such privileges, but the time when the treaty between China and Japan was made, was many years ago. In regard to Loochoo and the Loochooan question, China has not the intention of taking some territory from Loochoo. And, moreover, your remarks are quite different from what Mr. Grant told you to do. I have a letter here which can be evidence. At this point Li Hung-chang showed the abstracts of Ho Ju-chang's letter to him.

T.—I never knew that. Mr. Grant had spoken of dividing Loochoo into three parts and each one taking a part, etc., to our ministers and the Chinese minister. Now I want to return so please give me the draft of our dialogue.

26th day, 2nd moon, 6th year of Kuang Hsü.

39.

A letter in which it was said that Japan did not agree that the middle part of Loochoo should be held by the native King.

16th day, 3rd moon, 6th year of Kuang Hsü.

40.—*A letter from Tsu-tien-chin-yi.*

At first he spoke of the history of Loochoo which made it unnecessary for Japan to allow the native King to have the middle part. What the American Minister told you cannot be the opinion of Mr. Grant. It must have been a mistake on the part of your interpreter..

6th year of Kuang Hsü.

41.—*A conference in regard to changes in the treaty between China and Russia, and a discussion of the Loochooan question.*

(Russia, etc., omitted.)

The Japanese minister in the discussion of the Loochooan question said the abstracts given by Jou Hu, were just the same as Tsu-tien-chin-yi's. Tsu-tien-chin-yi sent me a letter saying that the Loochoo islands in the northern part had already belonged to Japan formerly. What they have occupied at present are the southern and middle parts. Japan would have given China half of Loochoo, if Miyakojima (宮古島) and Yayeyamajima (八重山) also belong to China. We would better give the southern islands to the native King. We will revise the treaty between China and Japan and add some articles to it next year.

23rd day, 7th moon, 5th year of Kuang Hsü.

42.—*The trouble from Russia is now removed and we can confer about the Loochooan question.*

(The Russian question omitted.)

Your (Tsunqli Yamên) answer to Japan was perfect. The proclamation of the election of the King and of the appointment of different officers must be postponed until the answer comes back from the Board of Foreign Affairs of Japan. But I think Japan will never let the Loochooan King come back, as he was forced to stay there (Japan) for a long time. It is also very difficult to choose a better man to be King there. We have to revise the Chino-Japanese treaty in the eighth year of Kuang Hsü, because we have agreed with Japan to revise it after ten years.

29th day, 7th moon, 6th year of Kuang Hsü.

43.—*Please settle the Loochooan question slowly.*

(To the Tsunqli Yamên.)

Jou Hu agreed that only the southern island might be given to China, and we have promised to add two more articles to the

Chino-Japanese treaty. He did not agree to deliver the native King and his heirs to us. He said that the relatives of the Loochooan King had changed their surname "Shang" (尙) into "Hsiang" (向) now. You can find Hsiangs any where. I think, perhaps his remarks refer to Hsiang Têh-hung who is so faithful to his King and patriotic to his mother country that the blood comes out of his eyes when he cries. Truly Hsiang Têh-hung is a near relative of the King of Loochoo. He is also a bright, just, and faithful man. There is no one who is suitable to be elected King except him. But the two islands Yayeyamajima and Miyakojima are so poor that they cannot form a country: and after a while they will be also annexed by Japan. If our country places a garrison of troops there, it would be a source of trouble afterwards. How foolish it is for China to exchange a desolate island of Loochoo for the best profits of inland trade in her own country. So I hope you may settle the question slowly, although we have trouble with Russia now. We do not care whether Japan helps Russia or not.

16th day, 9th moon, 6th year of Kuang Hsü

44.—*To the Tsungli Yamên. The treaty between China and Russia is settled and the Loochooan question comes up again.*

I received a letter from Ho Ju-chang which says that Japan will send Chin Shang-yi (井上毅) the secretary of the Tai Chêng (太政) to Peking to confer secretly with us. But from the dispatch of the 6th day, 12th moon, 6th year, it seems that he believes that his duty will never be done (*i.e.*, he can reach his aims), so he only said that China would not receive their kindness and forgot what we had conferred about before. We will never yield even a little or change even a little hereafter. You (Tsungli Yamên) do not mind Chin Shang-yi's sayings and also the return of Jou Hu, whose office is temporarily taken charge of by Tien Pien (田邊), for he only wants to threaten us. It is

not our fault. If our Emperor says something about that, just answer what I have said.

16th day, 12th moon, 6th year of Kuang Hsü.

45.—*A discussion of the Loochooan question. (A letter to a certain Prince from Li Hung-chang.)*

Tsu-tien-chin-yi, now the Japanese Consul in Tientsin, came to me last year. I uttered reproaches because this question has been broken off by Jou Hu, and it ought to be settled by the same man. Will you just think of a good plan to repair this and then we will consult again. Jou Hu's dispatch to our Tsungli Yamên and that of the Tsungli Yamên ought each of them to be withdrawn. At the end of last year he visited me and showed me the paper in which he had written that China should take the two islands in the south and remove Shang T'ai (尙泰), the King of Loochoo, and his relatives to the south, where China can still present the title to them. But I think we had better give the two southern islands to Shang T'ai, so as to keep the promise which you made to the Viceroy of Hongkong. Loochoo, hereafter becomes a "country of dual dependence." But Japan does not agree to give two islands to Shang T'ai again. Yen-ch'ang-chü-tsu (嚴倉具祝), the Japanese Minister, had told Ho Ju-chang that Japan wanted to consult about it again, but he did not say how. Tsu-tien-chin-yi is very cunning: he helped Jou Hu last year very often.

5th day, 1st moon, 8th year of Kuang Hsü.

46.—*A discussion on the Loochooan question and an examination of the Articles of Annam.*

Tsu-tien-chin-yi wanted the draft of our dialogues. I gave it to him, but I suppose he will send it back to their ministers.

o Ju-chang, on the 24th day of the 12th moon of last year, sent a letter, saying that he had talked about this question with in Shang-hsing (井上馨) whose opinion was about the same

as that of Tsu-tien-chin-yi: but he did not mention the inland trade of China. I am afraid that Japan, perhaps, wants to get profits in China step by step. Ho Ju-chang said that it would be hard to reach our aim, to recall the native King to Loochoo. Japan will never appoint a minister or commissioner, if she knows that we will give the middle and southern islands to Loochoo.

(The affair of Annam omitted.)

15th day, 1st moon, 8th year of Kuang Hsü.

47.—A conference on the Loochooan question and a dialogue between Li Hung-chang and Tsu-tien-chin-yi.

I conferred with Tsu-tien-chin-yi according to what Li Shêng-tsai (黎純齋) says in his letter: but he never agreed to it. I again talked with him that we might give "Shouli" (首里) (the capital of Loochoo) and the southern islands to the native King, but Tsu-tien-chin-yi also refused that. I requested that Jou Hu might return and that the commissioner might come. He said "I do not know." He wanted the draft of the dialogues, but I refused to give it. Shouli (首里) is a great place and is also near Japan, so I think they will never allow the native King to take it. Ho Ju-chang said that Chin Shang-hsing promised him to appoint a commissioner to China, but according to Tsu-tien-chin-yi's speech Japan will never send a commissioner to China as present conditions are. But we may find a better plan after Ho Ju-chang comes back.

12th day, 2nd moon, 8th year of Kuang Hsü.

(NOTE.—Tsu-tien-chin-yi was a Japanese Commissioner, but not Chief Commissioner who afterwards became Consul at Tientsin.)

48.—An abstract of the dialogue between Li Hung-chang and Tsu-tien-chin-yi.

T.—Tsu-tien-chin-yi asked Li Hung-chang's opinion, and then he would inform the Japanese government.

L.—I have no other opinion except that which I have already told you.

T.—I want to go back to Japan for my term has expired. China has cheated our government and our minister. You made our minister angry so that he returned to Japan. If you want to confer about anything with us just appoint a commissioner to Japan. Loochoo ought to belong to our country. What we talk with you is simply because of the friendliness of Mr. Grant.

L.—You must not say that Loochoo belongs to you if you want to become reconciled again with China. We did not cheat you. According to what you say there is danger for the East (there will be a quarrel).

T.—Our government's opinion is just the same as mine. What should we do? Please tell me.

L.—You may think yourself and tell me first.

T.—My opinion is that China should take the two islands and you may present the title to the King of Loochoo as usual.

L.—No, that is not enough. Shouli must be given to Loochoo.

T.—No, if so, the native King will never receive it. If you do not believe it you can just order your minister to ask him.

L.—Shang T'ai (the King of Loochoo) told me that the southern islands were so poor that they cannot be a country.

T.—Then we have no plan: please tell me your plan.

L.—Give Shouli and the southern islands to Loochoo. Japan cannot take any more places besides what she has taken. This may be a plan.

T.—No, besides Shouli, there is but a little place.

L.—You may be a little generous and follow my plan. And, moreover the ideas of your two ministers, Chin Shang-hsing and Yen-ch'ang-chü-tsu are all very kind. Yen Ch'ang said that Japan will appoint a minister to China to confer about it, but speak to any other country and it says that Japan simply intends this minister to travel.

T.—No, that is a private opinion. I think you had better appoint a commissioner to Japan to settle the matter. Our Emperor will go to Loochoo next year and will also arrange all things. The more slowly it is settled the further it will be from your desire.

12th day, 2nd moon, 8th year of Kuang Hsü.

*49.—Translation of a telegram from Tsu-tien-chin-yi to
Chin Shang-hsing, the Minister of Foreign Affairs.*

Li Hung-chang wants Japan to give back Shouli (首里) to the native King. He told me that Minister Yen-ch'ang-chü-tsu, the Japanese minister, had told Ho Ju-chang that our country will send a commissioner to China to confer about it. Is it true? Li Hung-chang therefore wants to demand more and also suspects that the statements of Tsu-tien-chin-yi were not the opinion of Japan. Please call me back.

8th year of Kuang Hsü.

*50.—Translation of a telegram to Tsu-tien-chin-yi from
Chin Shang-hsing.*

Tell China that Japan will never give back Shouli to Loochoo. Ho Ju-chang's information was not true. Yen Ch'ang simply helped China and Japan to appoint two commissioners to confer about it so as to avoid a quarrel on account of different opinions.

8th year of Kuang Hsü.

*51.—A letter to the Tsungli Yamén. A discussion of the
Loochooan question.*

Li Shêng-tsai sent a secret telegram to me that Japan can let Loochoo be a country again and Shang can also be allowed to send tribute to China. The only trouble is that formerly they called Shang the King of Loochoo, but now they call him simply a magistrate. This is a little different. Japan wants Loochoo to belong to a particular country, which I think, must mean Japan.

I think at present, Japan promises that Loochoo shall send tribute to China, but by-and-by this will also be hindered by her. Japan has arranged affairs in Loochoo for a long time. I think we have not enough power to order them to get away from that place. What is your opinion? Just telegraph to Li Shêng-tsai and order him to confer again with the Japanese.

26th day, 12th moon, 8th year of Kuang Hsü.

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