

ON  
THE KNOWLEDGE  
POSSESSED BY THE  
ANCIENT CHINESE  
OF THE  
ARABS AND ARABIAN COLONIES,  
AND OTHER WESTERN COUNTRIES,

*Mentioned in Chinese Books.*

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## ON THE KNOWLEDGE POSSESSED BY THE ANCIENT CHINESE OF THE ARABS.

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AMONG the numerous statements about foreign countries found in ancient Chinese works, those regarding the Arabs are the most satisfactory. This opinion, however, is not to be taken absolutely but only relatively, in regard to the time when these accounts were written down; for, in general, Chinese writings contain much that is illogical, contradictory, and absurd, which our sinologues are accustomed to pass over with indulgence. At the end of each of the histories of the various Chinese dynasties, handed down successively since the second century B.C., are to be found accounts of foreign countries known by the Chinese at those particular times. But the descriptions of them are often so vague and inaccurate that for the most part no deductions can be drawn from them. The Chinese, in their description of countries, natural objects, etc., are very inexact. Their views about what is and is not important are quite different from ours, and very often we find that the principal matter is not mentioned at all. Nevertheless, we are much indebted to them for our knowledge of Asiatic history, and especially regarding Central and Eastern Asia, the history of these parts being almost unknown to us except from Chinese sources. It is only in a few cases that we are enabled to compare the Chinese accounts of ancient Asiatic geography with the statements of contemporary Indian or Mohammedan writers concerning the same countries. We can do so as regards the Chinese notices about the ancient Persians and Arabs, which are not in contradiction with the Mohammedan annals. In a paper on Chinese ancient geographical names, published in the 4th vol. of Notes and Queries on China and Japan, I attempted to bring together all the statements of the Chinese about ancient *Persia*, which since the sixth century was known to them under the name of 波斯 *Po ssü*. In the same paper I treated also of ancient 條支 *T'iao chi*, mentioned by the Chinese historians about the time of our era. But their accounts about *T'iao chi* are so vague and contradictory, that several hypotheses have been advanced by European scholars regarding the position of ancient *T'iao chi*. Generally *T'iao chi* was identified with the *Tadjiks* (*Persia*). I ventured to remark that some accounts given by the

Chinese about T'iao chi suit well with Syria, especially the mentioning of a city in T'iao chi lying on a hill, surrounded on three sides by the sea (ancient Tyre), and of dead water (Mare mortuum.)

The Chinese general *Pan chao*, who advanced as far as Samarkand, A.D. 90, ordered another general, *Kan ying*, to proceed to *Ta ts'in* (without doubt the Roman Empire, *v.* my article *Ta ts'in* in the 3rd vol. of the Chinese Recorder) in order to enter into commercial negotiations with that realm. He came to the land of the T'iao chi, on the Western Sea (*si hai*), and wished to embark there for *Ta ts'in*. But the sea voyage was represented to him as such a dangerous and wearisome one, that he gave up his design and returned. (Cf. *Hou han shu*, article *Ansi*.) No details can be found in Chinese records as to the way followed by *Kan ying* from Samarkand to the Western Sea; it is there only said, that before *Kan ying* nobody advanced so far to the west; wherefore it cannot be determined with certainty what Western Sea is meant. Some savans assert that *Kan ying* reached only the Caspian sea, others are of opinion that he went as far as the Persian gulf or the Indian ocean. I have already pointed out the improbability of these hypotheses, and ventured the opinion that *Kan ying* reached probably the Mediterranean sea on the Syrian coast, following the great highway from Bactria through Northern Persia. As Mr. Phillips has repeatedly contested the possibility of my view (Cf. *Chin. Recorder*, iii, p. 92, 137, 191), that *Si hai* or western sea could be the Mediterranean sea, and that by T'iao chi, Syria could be meant, I would add the following remarks to my former statements; but I do not assign to my opinion any greater value than that of an hypothesis, for some facts adduced by the Chinese about T'iao chi contradict indeed my view. But contradictions in Chinese writings occur everywhere. The great commercial road, above mentioned, between Sogdiana (Samarkand, the 康 *K'ang* of the Chinese), Bactria (Balk, the 大夏 *Ta hia* of the Chinese), and the Mediterranean existed from remote times, probably since the expedition of Alexander the Great to India. Several Roman and Greek historians about the time of our era, mention the commercial intercourse between the Syrian Coast and Central Asia. I need only quote the great geographer Ptolemæus, who wrote not far from the time that *Kan ying* discovered the Western Sea. Mr. Reinaud (*Relations politiques, etc., de l'Emp. Romain avec l'Asie orientale*, p. 188) states:

“Ptolémée nous a conservé l'itinéraire que les caravanes Romaines suivaient, en temps de paix, pour se rendre par terre en Chine (Sera). Les marchands se réunissaient à Hiérapolis, sur les bords de l'Euphrate, et se dirigeaient vers la Bactriane, en passant au midi de la mer Caspienne (pylæ Caspiæ). Les villes qu'ils visitaient de préférence étaient des places de commerce, à savoir: Edesse, Ecbatane, Ragès ou Hécatompyle, ancienne capitale des Parthes, le territoire des Hyrcaniens et Antioche de la Margiane. Ils s'arrêtaient à Bactra pour y combiner la suite de leur voyage avec les caravanes qui venaient de l'Inde; puis ils se rendaient sur

les bords du Jaxarte, dans le lieu nommé *tour de pierre*<sup>1</sup> (Λίθως πύργος). Là avait lieu un second repos. On profitait de ce repos pour convenir des arrangements à prendre avec les populations à moitié sauvages au milieu desquelles on avait à passer, et qu'il fallait entrer en partage des profits. Après cela on se remettait en marche vers la Chine. Ptolémée cite pour garant de son récit le géographe *Marin*, de *Tyr*, et Marin nommait un riche marchand appelé Maës Titianus, dont les agents avaient plusieurs fois fait le voyage. Le récit de Ptolémée se rapporte au premier siècle de notre ère." (V. Géographie de Ptolémée, liv. i, ch. xi, et. xii.)

It is therefore very likely that Kan ying, after having reached Sogdiana or Bactria, would have had opportunity to inquire for the nearest way to the Roman Empire. It can hardly be assumed that he would have undertaken at random an expedition through the great Persian Salt Desert, where at no time regular caravan roads could exist, in order to reach the Persian gulf, and then Rome by the long seaway around Arabia, etc. At that time the navigation was yet very imperfect and dangerous, and the land road was preferred to the seaway. I can also not believe that Kan ying should have intended to cross the Caspian sea, and have preferred it to the road by land through Northern Persia. For the same reasons I cannot agree with the hypothesis, supported also by Mr. Phillips, that Kan ying reached a seaport in India, and that T'iao chi must be sought in India (v. *Chin Recorder* iii, 138). Mr. Phillips considered that I fell into a great mistake in attempting to identify T'iao chi with Syria, for the Chinese annals state that T'iao chi was a vassal state of Ansi (Parthia). This does indeed not agree with Syria, which at that time belonged to the Roman dominions. But Mr. Phillips, in stating that T'iao chi was in India, overlooked a similar contradiction. The Parthians never extended their power over India; they advanced at the most as far as the upper course of the Indus. Moreover, the statements of the ancient Roman writers about the Parthians (the only account we possess of them) are very scarce, and the identification of 安息 *An si* of the Chinese with *Parthia* is not free from doubt. But judging from the position, assigned by the Chinese authors to the realm of An si, at the time of the Han dynasties, this can be no other than Parthia (Dynasty of the Arsacides, 242 B.C.—228 A.D.), against which the Romans waged war. It is known that the Dynasty of the Arsacides was overthrown by the Dynasty of the Sassanides, 228—652 A.D. There can be no doubt that the *Po ssü kuo* described in the Chinese annals in the sixth and seventh cent., is the same as Persia (Dynasty of the Sassanides). It seems, therefore, to be a contradiction (as has been pointed out by a contributor to the *Chin. Record*, iii, p. 165), if the Chinese historians mention embassies from Possü as early as the year 518, and also an embassy from An si A.D. 567.

But let us pass from these inaccurate and contradictory accounts

<sup>1</sup> Tashkend, according to Reinaud.

of the ancient Chinese writers to the knowledge they possessed of the *Arabs*<sup>1</sup> during the Dynasties of the T'ang, the Sung and the Yüan. The reader will be more satisfied with these accounts which I shall now briefly analyse, and he will acknowledge, that the Chinese at the time of the T'ang were well informed with regard to the Realm of the Caliphs, which they call 大食國 *Ta shi kuo*.

In regard to the origin of the Chinese name *Ta shi* for the Arabs I will adduce the decision of two well-known oriental scholars.

Mr. Neumann states (see the quotation of his work, N. and Q. iii p. 154.)

"It is certain, that in the works, which go under the name Zoroaster, and in the Desatir, the Arabs are called Tazi."

Mr. Pauther in his remarkable work, l'Inscription de Singan fu, p. 61, says:

"L'origine de ce nom de *Ta shi* ou *Ta hi* est ignorée. Cependant ce nom n'est pas d'origine Chinoise. On lit dans une lettre adressée par le Patriarche Nestorien Jesujabus (650-660) à Siméon Métropolitain des Perses: "*Tay*, seu Arabes isti, quibus terrarum imperium hac tempestate largitus est Deus, en apud nos sunt, ut nostis; nec tamen Christianam Religionem impugnant, sed potius fidem nostram commendant, sacerdotes, sanctosque Domini honorant et in Ecclesiis ac Cœnobia beneficia conferunt."

It is known, that the Arabians first since the time of their Prophet, at the beginning of the seventh century, began to make themselves remarkable, and for that reason also are they made mention of in the Chinese annals first during the glorious T'ang dynasty 618-907 A.D. which at that time ruled over as mighty a realm in Eastern, as the Caliphs in Western Asia.

In the history of the T'ang dynasty<sup>1</sup> are found the following details on the *Ta shi* (Chap. 288<sup>b</sup>.)

This land comprises a territory which formerly belonged to Po ssü<sup>2</sup> (Persia.) The men have large noses and black beards. They carry a silver knife on a silver girdle. They drink no wine, and know no music. The women are white, and veil the face, when they

<sup>1</sup> This article appeared first, for the greater part in the same form as now, in vol. iii of *Notes and Queries on China and Japan*, where it was printed in a most negligent manner. The concluding part was not published, owing to decease of the Journal.

<sup>2</sup> There are three editions of the T'ang shu. The first 舊唐書 *kiu t'ang shu*, was published in the tenth century, the second 新唐書 *sin t'ang shu*, a supplement to the former, in the eleventh century. The third edition, called simply 唐書 is a combination of the two first editions. The above translation is taken from the last edition, but since all of them often differ in their statements, particularly in the writing of proper names, I was obliged to consult all three of them.

<sup>3</sup> I have already stated (N. and Q., iv, p. 57) that the Chinese historians mention the conquering of Po ssü (Persia) by the Arabs.

leave the house. There are great temples. Every seventh day<sup>1</sup> the king addresses his subjects, from a lofty throne in the temple, in the following words: "Those, who have died by the hand of the enemy will rise again in heaven; those, who have defeated the enemy will be happy." Hence it is the Ta shi are such valiant warriors. They pray five times a day to the heavenly spirit.

The land is stony,<sup>2</sup> little suited to agriculture. The people occupy themselves chiefly with hunting, and eat meat. There are large grapes<sup>3</sup> of the size of hen's eggs. Excellent horses,<sup>4</sup> born from dragons and which can travel 1,000 li in one day. There are also camels.

At the time of the Sui dynasty, A.D. 610, a man from Po ssü (Persia) was feeding his cattle on the mountains of 摩地那 *Motina*.<sup>5</sup> A lion said<sup>6</sup> to him: "On the western side of the mountain are many holes. In one of these there is a sword and close to it a black stone with the inscription in white: 'Whoever possesses me becomes Ruler.'" The man went and found everything as the lion had said. He proclaimed himself king on the Western frontier and overcame all who withstood him<sup>7</sup>. He conquered Persia, 拂菻 *Fo lin* (the Greek Empire) and in the South seized upon the 婆羅門 *po lo men* (Brahmins, India) and other countries. He had even as many as 400,000 soldiers. The territories 康 *k'ang* (Samarcand,) and 石 *shi* (N. and Q. iv, p. 50) were tributary to him. His territories embraced an area of 10,000 *li*. To the East they reached as far as 突騎施 *T'u ki shi*<sup>8</sup>; to the South-West they were bordered by the sea.

<sup>1</sup> It is well known, that the Mahometans, like the Jews and Christians, observe the cycle of seven days in their division of time—the only difference being, that their Sunday falls on our Friday.

<sup>2</sup> The great Persian and the Arabian deserts are here referred to.

<sup>3</sup> The grapes in Persia of the present day, which formed at that time part of the Caliph's possessions, are celebrated for their excellence.

<sup>4</sup> The noble race of Arabian horses.

<sup>5</sup> The town Medina, so closely connected with Mahomet.

<sup>6</sup> In the sin t'ang shu the character 獸 *shou* (quadruped) is used instead of 獅 *shi* (lion).<sup>x</sup>

<sup>7</sup> There can be no doubt that allusion is here made to the legend of the Prophet, the holy stone of the Kaaba, etc. The Prophet Mahomet was born A.D. 571; he belonged to the family of the Kureish, considered illustrious in the whole of Central Arabia. This family had the right of supervision of the temple at Mecca and the holy Kaaba, by which name the space surrounded by four walls was known in which was kept the sacred stone, revered by the people from the earliest times. Mahomet was certainly not a shepherd, as is asserted by some of the succeeding Caliphs, but a merchant. The Arabian accounts, however, mention that Mahomet withdrew into seclusion, and afterwards had many kinds of visions. In his fortieth year (the very year in which, according to the Chinese, the lion appeared), the Angel Gabriel is said to have appeared to him, whether in the form of a lion or other quadruped I am not able to state.

<sup>8</sup> In the kiu t'ang shu this kingdom is called 突厥 *T'u küe*. T'u küe are the Turks according to Klaproth, the Dulgas according to Father Hyacinth. T'u ki shi was a tribe of the Western T'u küe (T'ang shu, chap. 255).

In the year 651 A.D. the king of the Ta shi, by name 徹密莫末膩 *Han mi mo mo ni*<sup>1</sup> sent for the first time an Envoy with presents to the Chinese court, and at the same time announced in a letter, that the house Ta shi had already reigned thirty-four years and had three kings.<sup>2</sup>

The Ta shi, after they had subdued all the kingdoms of Western Asia, sent their Field-marshal (大將軍) by name 摩裨 *mo yi* to besiege the capital of Fo lin (Byzantium).—因約 *Yin yo*, who negotiated on account of the peace, stipulated, that Ta shi should count upon Fo lin yearly sending tribute in gold and silks. (This fact is mentioned in the T'ang shu under the article Fo lin (Chap. 258b).<sup>3</sup>)

In 713 A.D. an Envoy appeared from the Ta shi, bringing as presents beautiful horses and a magnificent girdle. When the Envoy was being presented to the Emperor, he refused to perform the prescribed obeisance, saying: "In my country we only bow to God (天神) never to a Prince." At first they wanted to kill the Envoy, one of the ministers however interceded for him, saying, that a difference in the court etiquette of foreign countries ought not to be considered a crime.<sup>4</sup>

In the year 726 A.D. an Envoy, by name 蘇黎蒲 *Su li p'u*,<sup>5</sup> came from Ta shi to the court. He made the required obeisance 漢法到拜 before the Emperor and received a purple robe and a girdle as presents.

It is said (perhaps by the Envoys) that there was a clan in Ta shi

<sup>1</sup> At the stated time Othman, the third Caliph, reigned 641-651. The name Han mi mo mo ni is probably a corruption of the Arabic: Emir al mumenin (Prince of the Believers), a title which was first assumed by Othman's predecessor Omar 634-641; but perhaps *kam i mumenin* (desire of the Believers) is meant.

<sup>2</sup> In the sin t'ang shu it is said two kings.

<sup>3</sup> If we compare this fact, related by the Chinese, with the Western historical records of that time, then we are warranted in accepting, that by Yin yo to be understood Johannes Fitzgandas. The Greek Emperor Constantine Pogonat, 668-685, sent this one to treat with the Arabian general Moawiah (mo yi of the Chinese authors), who besieged Constantinople. It is known that, finally, after seven fruitless sieges of the city, at last the Arabs themselves prayed for peace. It is therefore not improbable that the Byzantians stipulated for tribute from the Arabians.

<sup>4</sup> The proud Arabian ambassador was the first foreign envoy who refused to prostrate himself before the son of heaven. It appears that a scene was then enacted similar to that which took place 1100 years later with the English envoy Lord Amherst (1816 A.D.), who, it is well known, left Peking without fulfilling the object of his mission, because he refused to comply with the customary salute to the Emperor.

<sup>5</sup> In the kiu t'ang shu and in the sin t'ang shu this envoy is called Su li man, the last character being written 滿 man. This is more correct, as the Arabian name Soleiman is rendered by these sounds.

孤列 *Ku lie*<sup>1</sup> ruled by hereditary chieftains called 白衣大食 *Po yi ta shi* (white coated Ta shi). The Ku lie broke into two families 盆尼未換 *Pén ni mo huan*, and 盆尼奚深 *Pén ni si shen*.<sup>2</sup> There was a clever valiant man by name 摩訶末 *Mo ho mo*.<sup>3</sup> The people chose him for Ruler. He extended his possessions 3000 li in width and conquered the town 夏臘 *Hia la*.<sup>4</sup> The fourteenth Ruler was 末換 *Mo huan*,<sup>5</sup> who killed his brother 伊疾 *J hi*, and seized upon the throne. He was very cruel, and his subjects were consequently discontented. A certain 呼羅珊 *Hu lo shan* from 木鹿 *Mu Lu* entered into a league with 波悉林 *Po si lin*<sup>6</sup> to overthrow Mo huan. They announced to the people that whoever were on their side should put on black clothes, whence comes the name 黑衣大食 *Hei yi ta shi* (black coated Ta shi.) They soon collected an army of from ten to twenty thousand men and slew Mo huan.

阿婆羅拔 *A po lo pa*,<sup>7</sup> of the family si shen,<sup>8</sup> was chosen king, and his territories were henceforward called *Hei yi Tu shi*, or black coated Ta shi. After his death his brother 阿蒲恭拂 *A p'u kung fo*<sup>9</sup> ascended the throne. In the year 756 the king sent an Embassy to China. The Emperor retook, with the help of his (the caliph's) army both capitals (of China).<sup>10</sup>

<sup>1</sup> Vide Note 7, p. 7. By ku lie must have been rendered the name of the clan Koreish. This clan was afterwards divided into many branches, of which one was called He she mi, and to this one Mahomet belonged.

<sup>2</sup> The characters pen ni represent, I think, the Arabic words *ben i*, the sons of.

<sup>3</sup> The prophet Mahomet.

<sup>4</sup> Hira is perhaps meant here, a town, which lay in the north of Arabia, the centre of a Christian Arab state, whose rulers were under Persian protection. Caliph Abubekr, 632-635, conquered the town and state.

<sup>5</sup> The fourteenth Caliph was—if, as the Shiits do, Ali-ben-Ali-Taleb, 656-660, is considered the first—Merwan II, 744-750, the last of the Omayyad dynasty. Merwan II was first governor of Armenia. He dethroned Yessid III (Iki of the Chinese). He fought during the whole of his reign with the rebels, the Abassides, or descendants of Mahomet's uncle Abas, who at last overthrew him.

<sup>6</sup> Abu Muslim (most likely the Posilin of the Chinese), a general of the Abassides, assembled in Khorassan all the adherents of the Abassides. They carried a black flag (hence the black-coated Ta shi of the Chinese). I know not whether they also wore black clothes.

<sup>7</sup> Abul Abas, 750-754, the first Caliph of the Abassides dynasty.

<sup>8</sup> Vide Note 1.

<sup>9</sup> The character 恭 is clearly a misprint. It should be 茶 *ch'a*, which is very like the former. The Caliph's name would then be Apuchafa. It is the second caliph of the Abassides, Abu Jaffar (al Mansor), 754-775, brother of Abul Abas.

<sup>10</sup> Here is meant the great battle which took place near the Western Capital Chang an (Si an fu) against the rebels 757 A.D. The Eastern Capital was Lo yang (Ho nan fu). Cf. Pauthier, Description historique de la Chine, p. 317.

The ambassadors of A pu ch'a fo found themselves at the court of China at the same time with those of the 回紇 *Hui ho*.<sup>1</sup> At the time of the audience they discussed long who should first enter the saloon. The master of ceremonies was at last obliged to conduct them to the audience hall through two different doors. This fact is mentioned in the T'ang shu, chap. 10, p. 15, Biography of the Emperor Su ts'ung.

迷地 *Mi ti*<sup>2</sup> succeeded A pu ch'a fo, and he was followed by his younger brother 阿論 *A lun*.<sup>3</sup>

During the reign 貞元 785-804 A.D., the black coated Ta shi began a war with 吐蕃 *T'u fan* (Thibet), and the Thibetans were obliged every year to send an army against the Ta shi. On this account the Chinese frontier enjoyed more peace.

In the year 798 A.D. three ambassadors came to the court from Ta shi.

It is not known to me whether the political relations between the Califate and China, as mentioned in the T'ang history, are spoken of in Arabian works. I do not think so, however, else Mr. Reinand would have referred to it in his publication: "Relation des voyages faits par les Arabes et les Persans dans l'Inde et à la Chine dans le 9<sup>e</sup> siècle. Paris 1845. This work treats of a subject, ventilated by the French scholar Renaudot in 1718, namely, the travelling reports of Arabian merchants on India and China in the ninth century.

The merchant Soleyman visited China about the middle of the ninth century. He went there by sea and landed at a town, which he calls Kanfou, situated several days' journey from the sea. Renaudot and Deguignes believed Canton to be meant by it, but Reinand is of opinion that Soleyman landed at Hang chou fu (in Chekiang). Another Arabian merchant, Ibn Vahab, visited and described China in 872 A.D. and was received by the Emperor. It appears from the relations given by these two travellers, that the Arabs at that time carried on commerce with the Chinese by sea. The Chinese records do not mention this. Only in one instance (T'ang shu, Chap. 258b, Article Po ssü (Persia) it is said that the Arabs and Persians together A.D. 758, sacked and burned the city of Kuang chou (Canton) and went back by sea. The Chinese text (l. c.) says: 乾元

<sup>1</sup> The Hui ho, called formerly 高車 *kao ch'e* (kü), and since the year 787 回鶻 *Hui hu* were the Oigurs. These formed during the Tan'g dynasty a powerful realm in Northern Mongolia. The capital was on the border of the 娑陵 *So ling* River (Selenga). Cf. T'ang shu, chap. 357<sup>a</sup>.

<sup>2</sup> In the sin t'ang shu this caliph is called 述地 *Shu ti*, also a fault in printing, for Mahdi, 775-785, is here meant.

<sup>3</sup> Without doubt Harun al Rashid, 786-809, the brother of the former, the most brilliant ruler of the Abassides house, and the same who in 798 A.D. sent an Embassy to Charles the Great.

**元年波斯與大食同寇廣州劫倉庫焚廬舍浮海而去.** In the Biography of the Emperor Su tsung, 756-763, the same statement begins as follows: **廣州秦波斯大食衆攻城** etc. (T'ang shu, chap. 10, p. 17.) Reinaud, in citing the translation of this passage by father Gaubil, (Mémoires conc. le Chinois, vol. xvi, p. 84) states: (Reinaud, l. c., vol i, p. cix.) "La vérité est que depuis longtemps il y avait des marchands Arabes établis à Canton, ville que les Chinois nommaient alors Thsing hai. Les auteurs Chinois racontent que, vers l'an 758, les Arabes et les Persans établis à Canton profitèrent des troubles qui affligeaient en ce moment la Chine pour exciter un tumulte dans la ville, et qu'à la faveur du désordre ils pillèrent les magasins, brûlèrent les maisons des marchands et s'enfuirent par mer."

It seems to me that this translation adduces some facts, which are not to be found in the Chinese text, for it is nowhere said, that the Arabs and the Persians were established at Canton. It is likewise an error to say that Canton at that time bore the name of Thsing-hai. Canton in the eighth and ninth centuries was called Kuang chou until the year 896, when its name was changed into **清海** *T'sing hai*. (Cf. the great Geography of the Chinese Empire **大清一統志** *Ta t'sing i t'ung chi*.)

The history of the T'ang Dynasty mentions the Arabian Empire last in 796 A.D. In the ninth century nothing more is said of it.

The Arabian travellers further speak of an important seaport *Siraf*, in the Persian gulf, where Chinese carried on their trade. (Reinaud, l. c., vol. i, p. 13. Cf. also Ritter's *Asien*, vol. vi, p. 774.) I have tried in vain to find this confirmed in the T'ang history. No place that could be brought in connection with *Siraf* is referred to therein; nor is there any allusion made to the important trading place *Coilam*, where the Arabian travellers likewise saw many Chinese vessels. I have above stated, that *Coilam* during the Dynasty of the Mongols, 1280-1368, was called **俱藍** *Kü lan* by the Chinese.

Both the way by sea and the way by land to China were equally well-known to the Arabs in the ninth century. The Arabian work mentioned above contains according to Reinaud's translation the following, (Reinaud, l. c., vol. i, p. 114) "Entre le Sogd (la Sodiane) et la Chine proprement dite, il y a une distance de deux mois de marche, et cet espace consiste dans un désert impraticable et dans des sables qui se succèdent d'une manière non interrompue, n'offrant ni eau, ni rivières, ni habitations. Voilà pourquoi les guerriers du Khorassan ne songent pas à envahir les provinces de la Chine."

The history of the Sung dynasty 960-1280, (Cf. **宋史** *Shung shi*, chap. 490.) has a long article on the *Ta shi* (Arabs), yet I have found but little of interest in it. Mention is made of twenty Embassies from *Ta shi* having come to China in ships during this past period. But it seems that most of them bore no official character and have to be

reduced to mercantile expeditions. It is also frequently said that Arabian captains of ships 船主 (*Ch'uan chu*) had landed with tribute at Canton or in Fukien. Among the produce brought by them there are said to have been different tissues, 吉貝 (*Ki-peï*<sup>1</sup>), glasswares, 鎖鐵 *Pin t'ie*<sup>2</sup>, 千年棗 *T'sien nien tsao*, (Dates), 薔薇水 *Tsiang wei shui*<sup>3</sup>, 越諾 *yüe(küe)no* (product unknown to me), 膾膾臍 *Wu nu t'si*<sup>4</sup>, 白沙糖 *Pai sha tan'g* (white sand sugar), 龍腦香 *lung nao siang*.<sup>5</sup>

<sup>1</sup> It is cotton. I would observe that cotton, which is now called 綿花 *mien hua*, was at that time known to the Chinese as *ki pei*. Compare Mr. Mayers' Memoir in N. and Q., 1868, No. 5, on the introduction of cotton into China. Mr. Mayers, however, is wrong in stating that *ki pei* is the transcription of the Sanscrit name *karpasi*, because in the *Pun t'sao kang mu* (xxxvi, 69) this Sanscrit name is expressed by 迦羅婆劫 *kia lo po kia*.

<sup>2</sup> It is a stone which is also called 喫鐵石 *chi t'ie shi* (stone which eats iron). St. Julien (*Mélanges de Géographie Asiatique*, vol. i, p. 91) thinks that the diamond is to be understood. I have not been able to find this stone mentioned in the *Pên t'sao*, but it seems more likely that *pin t'ie* (hard iron) and *ch'i t'ie shi* (stone which eats iron) refer to the renowned *Damask steel*, famous for its hardness as well as for the beautiful dark lines which it presents, and which are produced by etching acids. *Damask steel*, and especially *damasking*, were first brought to Europe at the time of the crusades, and named after the city of Damascus, where the best articles of this kind were worked. The Chinese mention the *pin tie* brought by the Arabs at nearly the same time.

<sup>3</sup> *Tsiang wei* is a species of rose, and *kiang wei shui* probably rosewater, by the fabrication of which Persia has always distinguished herself.

<sup>4</sup> According to the *Pên t'sao* (LI. 77), *wu nu ts'i* (*t'si*=navel) is a medicine obtained from the genitals of a beast, which is called *wu nu* or 骨納 *ku no*. These are foreign names. The Chinese names are 海狗 *hai kou* (Sea-dog) or 水烏龍 *shui wu lung* (black water dragon).—The *Pên t'sao* quotes several Chinese authors of the Tang, Sung, and Ming dynasties (7-16 cent.) who describe this beast, the name of which occurs early in Chinese works (Cf. the ancient Dictionary *shuo wén*, A.D. 100). By joining logically these different statements we have the following description.

The *wu nu* is said to resemble the dog or the fox, but it has only fore feet and a long thick tail like a fish. The body is covered with a few hairs of bright greenish colour mixed with black spots. The belly and breast are whitish. The skin is as thick as that of an ox. The military officers in Manchuria use it for making saddles. The animal lives in the water, but it comes every day to swim on the surface. Most of the authors assert, that it is a maritime animal. It is further stated that the medicine *wu nu t'si* obtained from its genitals (外腎 *wai shen*) is enclosed in two thin skinned bags. This is a fat of a yellowish brown colour, sweetish taste and odoriferous. Some authors state, that it is the navel of the animal, which resembles the navel of the Muskdeer. It must be dried for one hundred days. The medicine is often adulterated. The *Pên t'sao* describes several absurd directions in order to recognise the true *wu nu ts'i*. Water is said not to congeal if this drug be added.

The Chinese authors state that the animal in question is found in the

In 976 an Envoy from Ta shi brought a negro slave from 崑崙 *K'un lun*<sup>6</sup> to China, who created much sensation at court.

countries of the 突厥 *T'u küe* (Southern part of Western Siberia, see foot-note 8, p. 7), and 結骨 *kie ku* (the same as 黠戛斯 *kie kia ssü*, *Hakas*, the ancestors of the present Kirghises, Southern part of Eastern Siberia, to the West of Lake Baikal. (Cf. my article *Fu sang*, *Chin. Recorder* 1870 and *Tang shu*, chap. 259<sup>b</sup>). It occurs also in *K'un lun* (v. the foot note below), *San fo tsi* (Sumatra). Its native countries are also mentioned; the Sea countries to the East of China, especially 新羅 *sin lo* (in Corea), 女直 *nü chi* (Manchuria), *Liao si*, *Ying chou* (Southern Manchuria), finally in China proper *Teng chou* and *Lai chou* (both on the Northern coast of the province of Shan tung).

Dr. P. Smith (*Chin. Materia Med.* p. 54) believes that the animal *wu nu*, described in the *Pên t'sao* is the Beaver. Some statements of the Chinese description suit indeed with the Beaver. As the *Pên t'sao* states that the medicine *wu nu ts'i* is yielded also by a land animal, and that the *hu jen* (Western Barbarians) call the animal 阿慈勃他徐 *a t'sü po ta na* (which name resembles strongly "Zu bat," the Arabian name for Zibeth), I thought at first, that the medicine *wu nu ts'i* brought by Arabian ships to China in the tenth century, might have been Zibeth, a drug highly esteemed for a long time by oriental peoples, and yielded by several species of the genus *Viverra*. But no one of these views is admissible. As regards the Beaver, highly prized for its skin as well as for the *Castoreum*, the odorous secretion contained in the two preputial follicles of the animal,—it has almost ceased to exist in Europe. But in the Southern part of Western Siberia, in the Ob and Yenissei, in the rivers of the Sayan mountains, where the population is very thin, this intelligent animal builds still its artful house. In the Baikal territories, however, where it is mentioned by Pallas and other travellers of the last century, the Beaver now is not met with (Radde). The Beaver skins sold at Peking under the name 海鼯 *hai liu* come from Russia. I cannot find this name in the *Pên t'sao*. The drug *wu nu ts'i*, which I obtained from a Chinese apothecary shop has nothing in common with *Castoreum* or Zibeth. It is a fat mass without any special smell. The popular name at Peking is *hai kou shên* (sea-dog genitals). It is not much in requisition. It comes in little round zinc pots soldered up. The box costs two Taëls. The Chinese seem not to know *Castoreum*. At least a Chinese apothecary to whom I showed our *Castoreum* assured me, that such a medicine is not used here. In my opinion the Chinese description of the *wu nu* refers to the *Sea-dog*. This suits also well with the native countries, which the Chinese authors assign to the animal. The *Sea-dog* is found in lakes as well as in the sea. In Lake Baikal the *Phoca annellata* is found. Probably there are also *Sea-dogs* in Lake Balkash and other lakes of Central Asia. *Phoca nummularis* is a maritime species, covered with black spots, found in the Japanese seas on the Manchurian coast and even in the Amoor. Mr. Radde in his excellent work on Eastern Siberia states, that the Giljaks (near the mouth of the river Amoor) use this animal for all purposes. They and their dogs eat the flesh and the train-oil. The skin is used for clothes. Another Manchurian species *Phoca barbata* with a very thick skin yields them thongs, soles etc.

<sup>6</sup> *Lung nao siang* (dragon's brain's perfume), called also 片冰 *ping pien* (icicles), or 波羅香 *po lo siang* (Borneo perfume). It is the Crystalline Camphor known as Baroos camphor, also as Borneo or Sumatra Camphor, furnished by *Dryobalanops camphora*, or *aromatica*, a tree, native of the islands of Sumatra and Borneo. This Camphor differs from ordinary Camphor

An Arabian ship's captain, *Pu ya to li*, landed in Canton in 995 A.D. and went with presents by laud to the Capital. The Emperor

[obtained from *Laurus camphora* (*Camphora officinarum*) a tree found in E. Asia (China, Formosa, Japan), and called 樟腦 *Chang nao* by the Chinese] in its six-sided crystals and its greater hardness. The tree furnishes also a liquid Camphor oil.

The Pên t'sao (xxxiv, 56) calls the lung nao siang also 羯婆羅香 *kie p'o lo siang* (Camphor is *Cafur* in Hindostani—*Curfura* in Sanscrit) and the oil 婆律香 *Po lü siang*, and states, that the tree, from which the products are obtained resembles the 杉 *sha* tree (*Cunninghamia sinensis*.

Fam. Coniferæ), and occurs in the country of 婆律 *Po lü* and in the Southern Sea. By *Polü* I think Borneo is meant, and the Chinese characters are written incorrectly. See my note on the Chinese name for Borneo, note 1, p. 18. I must observe that by the consonant name *Po lü* (written 勃律) a country between Cashmere and Kashgar (Pourut) has been understood since the time of the Tang dynasty. Cf. T'ang shu, chap. 258<sup>b</sup>, and Ritter's *Asien*, v. Y. p. 576. The description of the tree given in the Pên t'sao does not agree with *Dryobalanops* (Fam. Dipteracea). This is easily understood, for the tree yielding the Borneo camphor was unknown to the Chinese. The lung nao siang (Camphor) which was brought as a present to the Chinese court by the Arabian ship's captains was probably got in Sumatra, on their way to China, for in Western Asia trees producing camphor are not to be met with. The Borneo Camphor is much sought after by the Chinese, who attribute many virtues to it.

<sup>6</sup> *K'un lun* is a celebrated mountain of the Chinese, mentioned in the most ancient Chinese works, and especially in the *Shan hai king* or hill and river classic, attributed to the Emperor Yü (twenty-two centuries before our era). This mountain, called "the Olympus of China" by Dr. P. Smith (Vocab. of Chin, Proper Names) separates Thibet from Chin. Turkestan, and its Western part bears up to the present day the ancient name, after which Mr. H. Schlagintweit, the explorer of the Himalaya Mountains and Thibet received the Russian surname "Sakünlünsky." But the negro slaves from *K'un lun*, repeatedly mentioned in ancient Chinese books, do not belong, as Mr. A. Rémusat believed in former times, to the population of the *K'un lun* Mountains in Central Asia, but refer to men of the black race from the Malayan Archipelago, and the name *K'un lun*, in this connexion, denotes the Island *Pulu Condore* near Cambodia. See Klaproth's learned article "sur les nègres de Kuen lun," *Nouv. Journal Asiat.* xii, p. 232. The name *K'un lun*, applied to the Island *Pulu Condore* is first to be met with in the History of the Sung dynasty, A.D. 960 (Cf. Sung shi, chap. 489, Art. San fo t'si (Sumatra).

The name is therein written 崑崙 *K'un lun*, and it is said, that at the festivals at Sumatra the songs and dances are performed by slaves from *K'un lun*, and in the article *Ta shi* these slaves are described as black men with deep set eyes. The same island is called 崑屯 *K'un t'un* in the history of the Mongol dynasty à propos of the expedition of Kubilai khan to 爪哇 *Chao wa* (Java), A.D. 1292.

In the *San ts'ai t'u hui* (1607) is an article dedicated to the 層斯 *ts'êng ssü* of *K'un lun*. (I cannot explain the characters *ts'êng ssü*). It is there said, that this land lies in the South Western Sea. [Mr. P. Smith, is therefore wrong in stating (l. c., p. 26), that *k'un lun ts'êng ssü* is a people in Thibet].—There is found a large bird 鵬 *p'êng*, which obscures the sun

T'ai tsung, 976-998, had a long conversation with him and questioned him about his country. He said that Ta shi is conterminous with the kingdom of 大秦 *Ta t'sin*,<sup>1</sup> which is under its control. The country here meant is probably Syria, for in 995 Egypt had been lost to the Greek Emperors, and Judæa, Syria, and thence up to Bagdad were all under the control of the caliphs. The envoy could well use the name Ta tsin for all that region, even though it did not include the whole Greek Empire.

Pu ya to li said further that the Capital of Ta shi is bounded by hills and the sea. This does not correspond with the site of any Capital of the Caliphate, Bagdad, Bukhara (Capital of the Samanides,) but it does with that of the holy city of Mecca.

In the year 1004 A.D. an ambassador, 婆欽羅三摩尼 *Po kin lo san mo ni* arrived at the court. The last three sounds of this name indicate, in my opinion, an allusion to the Arabian dynasty of the Samanides, who reigned till the beginning of the eleventh century in the East and had their capital in Bokhara.

In the same article of the Sung history it is stated with regard to Ta shi, that this country lies to the North-west of 泉州 *T'sian chou* (Province of Fu kien). In forty days you travel per ship from

in flying and can swallow a camel (probably an allusion to the fabulous bird called *Roc* by the Arabs, and mentioned also by Ibn Batuta (14th cent.) in the sea of Southern India). The body of the inhabitants of K'un lun is black, as if covered with black varnish. They make slaves from amidst their own people and sell them to foreign merchants, receiving in exchange dresses and other articles.

The *Hai kuo wen kien lu* (1730) states: K'un lun or K'un t'un must not be confounded with the mountains of the same name, along which the yellow River turns. There are, on the contrary, two mountains to the south of the 七洲 *t'si chou* (seven islands, the Paracels Islands according to Klaproth). One of them is large, the other small. The larger one is very high and the waves break noisily against its bottom. This is the great K'un lun. The small island is very different. There grow the most pleasant fruits, but no trace of inhabitants can be found.

Marco Polo (end of the 13th cent.) calls these islands *Sandur* and *Candur*.

Dampier, who visited Pulu Condore at nearly the same time as these Chinese accounts were written down, describes also two elevated islands as Pulu Condore. (Dampier, *Voyage autour du monde*, 1723. ii, p. 84.) But the whole group consists of about twelve islands. (Cf. Crawford, *Journal of an Embassy to the Courts of Siam and Cochin China*, 1828, p. 198). The learned Father Gaubil, who visited the larger island 1721, states that the natives call it *Conon*. (Cf. Gaubil, *Lettre de Pulo Condore* in *P.E. Soc. Obs. Math. Astron.* 1729). This name is written *Kohnaong* by Crawford, who states, that this is an Annamese name. Pulu Condore (Pumpkin island) is the Malayan name. The Chinese name K'un lun seems to be derived from the former name *Conon*.

<sup>1</sup> Ta t'sin was originally, up to the sixth century, the name given by the Chinese to the Roman Empire. But later they identified Ta t'sin with the Greek Empire. In the T'ang history (chap. 258<sup>b</sup>) Article Folin, it is said:

拂菻 *Fo lin* (the Greek Empire) was formerly called Ta t'sin.

T'süan chou to 藍里博易 *Lan li po i* (perhaps the islands Lendjebalon, between Cape *Calymer* and Ceylon, mentioned by the Arabian travellers, Reinaud, l. c., i, 8), where you pass the winter. The second year, the wind being favourable, you get to Ta shi in sixty days. The commercial products from Ta shi are first conveyed to 三佛齊 *San fo t'si* (probably the country called *Senef* by the Arabs in the ninth century, Sumatra<sup>1</sup>), and thence to China.

It is known that in the middle of the thirteenth century the Empire of the Caliphs was destroyed by the Mongols. The conquering expedition made by General Hoolaghoo 1259 to the dominions of the Caliphs has been described in the 元劉郁西使記. There the name Ta-shi for the Caliphate is not to be met with; but it is said that in 1257 A.D. a great kingdom, 報達國 *Pao-ta-kuo*, was taken. The King's name is 哈里法 *Ha-li-fa*. (Paota is Bagdad, the Baudas of Marco Polo, the capital of the Caliphs.) A great river flows through the city (the Tigris). The author of the *Hai-kuo-t'u-chi* (Vide N. and Q., iv, p. 51), asserts that Pao-ta is the same country called 哈列國 *Ha-li-kuo* and also 黑魯 *Hei-lu* in the history of the Ming (明史 chap. 332). But the Ming-shi describes separately Bagdad under the name of 白葛達 *Po-ko-ta*. The Chinese geographers seem to be in complete ignorance of the fact that the country *Pao-ta*, described here, is the same which was called *Ta-shi* during the T'ang and Sung dynasties, and that the *Ha-li-fa* were the Kings of the Ta-shi.

I am not able to state whether the Chinese authors mention commercial and other relations of the Arabs with China during the Mongol (Yüan) dynasty (1280-1368); but it results from the well-known relation of an Arabian traveller Ibn Batuta, who visited China in 1343, that the Arabs carried on commerce with the Chinese ports at that time. This is all the more probable because in the fourteenth century, after the Mongols had subdued the greater part

<sup>1</sup> It is certain that the Arabs, and also the Persians, carried on a great commerce with Sumatra during the Middle Ages, and probably had there also colonies. In this way it is easy to understand the passage in the Chinese books, that Sumatra is identical with Possü and the Kingdom of the Ta-shi (of N. and Q., iv, p. 55), upon which Mr. Phillips has grounded his view on Possü. In the same manner the Chinese confounded, also, Holland, Spain, and other European countries with the colonies of these nations in Asia. In the Ming-shi, chap. 325, two bulky articles are dedicated to the 和蘭 *Ho-lan* and the 佛郎機 *Fo-lang-ki*. By the *Ho-lan*, called also 紅毛番 *Hung-mao-fan* (red hairy barbarians), are to be understood the Dutch. *Fo-lang-ki* (Franks) means probably the Portuguese or the French. Both the country of the Polanki and this of the Holan are stated to be near Malacca. Manila bears up to the present time the Chinese name 呂宋 *Lü-sung*, as Spain.

of Asia, the Rulers of Eastern and Western Asia were related to each other.

In the description of the Expedition of Hoolaghoo it is further stated that twenty days' journey on horseback west of Pao-ta (Bagdad) is 天房 *T'ien-fang* (heavenly house). Here the ancestor of the prophets of the western barbarians is buried. The name of their teacher is 癖顏八兒 *Pei yen pa rh*; he has written many sacred books. Here Tien-fang means Arabia, and Pei yen pa rh is the Persian word Peighember (Prophet), which is Rassul Illah in Arabian. Six thousand *li* from Pao-ta lies the country of 密昔爾 *Mi si rh*. This is doubtless Egypt, which the Bible calls Mizraim. The Arabs call it Masr or Masraa, meaning arable land. This name refers to the black alluvial and fertile soil of the Nile.

In the 島夷志略 *Tao-i-chi-leo*, an account of the various nations on the Southern islands, written about the year 1350 A.D., Arabia is called 天堂 *T'ien-t'ang* (heavenly hall). It is said therein that the country has many deserts and is inhabited by 回回人 *Hui-hui-jen* (Mahometans). In ancient times it was called 筠冲 *Yun-chung*.

The historians of the Ming dynasty, 1368-1628 (Ming-shi, chap. 332) call Arabia 天方 *T'ien-fang*, and also 天堂 *T'ien-t'ang* and 默伽 *Mo-ka*, which last name is probably meant to designate the holy city of Mecca. It is therein said, that the journey by vessel from 忽魯謨斯 *Hu-lu mo-ssü* (Hormus) to *T'ien-t'ang* occupies forty days; and that the land is inhabited by Mahometans. It contains a detailed description of a magnificent temple, which may be meant for the mosque at Mecca. It is further stated, that the country abounds in ostriches, camels, and that the 麒麟 *Ki-lin* (a fabulous animal, a description of which is to be found in the Chinese Repository, vol. vii), is here to be met with. It never rains there during summer. Mention is made of the first Embassy, which arrived in China in 1431 from that country with a tribute; these Embassies were subsequently often repeated. In the year 1491 速直阿黑麻 *Su-t'an-a-hei-ma* (Sultan Ahmed) sent an Embassy to the Court of China. It is, however, difficult to determine from which part of Arabia these Embassies proceeded.

I need hardly mention that the name of 亞刺伯 *A-la-po*, which is found in the more modern Chinese geographical works, is an invention of the Missionaries.

To this information given by the Chinese historians concerning the ancient people and countries of Western Asia, I may add a few remarks relative to some of the commercial towns, mention of which is made in the history of the Mings, and which are partly situated in Arabia and partly on the neighbouring African coast.

**默德耶** *Mo-tê-na* (Ming-shi, chap. 333) is a Mahometan (回回 *hui-hui*) country near to T'ien-fang (Arabia). An Embassy from this place is mentioned as having arrived during the reign of Süan-tê (1426-1436). This may probably be the town of *Medina* on the western part of Arabia.

**阿丹** *A tan* (Ming-chi, chap. 326,) situated to the West of **古里** *Ku-li* (Calicut), can be reached by sea from that place in twenty-two days with a favourable wind. In this country there are two high rocks, one standing opposite to the other. Among the products there are mentioned, large pearls, (**大玉朱** 和 **珍寶**) large coral-trees two feet high, amber, and gold. The country is devoid of grass or trees. Among animals are mentioned lions, camels, kilins, spotted cats, **花貓** *hua-mao* leopards, **豹** *pao*. This description fits exactly *Aden* or its neighbourhood. By the two high rocks above mentioned, probably the straits of Bab-el-mandeb, at the entrance to the Red Sea, are meant. Aden had been known in the times of the Romans to be an important trading place (Athana) and an emporium for the trade between Europe and India, and which continued as such to the end of the fifteenth century, when, after Vasco de Gama's discovery of the Cape of Good Hope, Aden lost much of its importance. It is stated in the history of the Mings, that the first Embassy from Aden to China was sent in 1427 and that they subsequently were often repeated. It is further mentioned therein, that Atan is the same country, which in the reigns of the Liang (502-557), Sui (589-618), and T'ang (618-907) dynasties was called **丹丹** *Tan-tan*. But after having looked through the articles referred to in the histories of these dynasties, I have come to the conclusion, that there is no proof for the identity of Tan-tan with Aden. To cite but only one case from the history of the T'ang (T'ang-shu, Chap. 258<sup>a</sup>) the following is mentioned there in giving the description of P'o-li:—

**婆利** *P'o-li* (Borneo?)<sup>1</sup> lies in a South-eastern direction from **交州** *Kia-chou* (Province of Kuang-si and a part of Annam, called also **南越** *Nan-yue*, the Southern boundary.) It is an island in the sea; its extent is 1,000 li.

The inhabitants are black and have the writings of the **婆羅門** *Po-lo-men* (Brahmins, Indians). To get to it from China, the way leads to the South through or past **林邑** *Lin i*, **扶南** *Fu-nan* (Cochin-China and Cambodge<sup>2</sup>) **赤土** *Chi t'u* (Siam, now-a-days **羅暹** *Sien lo* according to the Ming-shi.) **丹丹** *Tan-tan* to P'o-li.

<sup>1</sup> The modern Chinese name of Borneo is, I think, **波羅** *Po lo*.

<sup>2</sup> I must observe that regarding the ancient countries Lini and Fu nan there is a great confusion in the Chinese works about its position. (Cf. Hai kue t'u chi.) But it is certain that both were in India beyond the Ganges. Cf. also my article on Chinese Botanical works, pp. 28-29.

Tan-tan would thus be between Siam and Borneo, perhaps the Natuna Islands.

**祖法兒** *Tsu-fa-rh* (Ming-shi; chap. 326) lies to the N. W. of Ku-li (Calicut) distant ten days' journey with favourable winds. To the S. E. of this country is the Great Ocean, — to the N. W. are high mountains. The inhabitants are Mahometans. There are to be found ostriches. Among the products are mentioned **乳香** *Ju siang*<sup>1</sup> **安息香** *An si siang*<sup>2</sup> **蘇合油** *Su ho yu*<sup>3</sup> **沒藥** *Mo yao*<sup>4</sup> **蘆薈** *Lu hui*<sup>5</sup> **血竭** *Sie kie*.<sup>6</sup>

<sup>1</sup> *Ju siang* (milk perfume) is Olibanum according to Dr. Williams' commercial guide, — Sandarach according to Dr. Tatarinov (Catalogus medicamentorum sinensium.) The product purchased under the name of *ju siang* from a Chinese druggist shop at Peking was Olibanum, but really comprises Sandarach and other substances mixed up with it. Olibanum or Incense is the fragrant gum-resin obtained from *Boswellia papyrifera* (Fam. Amyridocæ) a tree of the north-eastern part of Africa along the whole Somali coast, and from *Boswellia Sacra*, which grows in the middle of the South-East coast of Arabia. (Cf. Flüchiger's Pharmacognosie, 1866, p. 31.) There are large forests of incense trees. Mr. Waring (Pharmacopœia of India, p. 52), states: *Boswellia thurifera*, Colebr., a tree of the mountainous tracts of Central India and the Coromandel Coast, has been thought to yield East Indian Olibanum; but there is no reliable evidence of its so doing. *Ganda-birosa* (Hind.) is applied equally to Olibanum and to the resinous exudation of *Pinus longifolia*. Lam. The Pun t'sao (xxxiv, 45), explains the name *ju siang* (milk perfume) as derived from the drops which this product forms, resembling the nipple, and gives the synonyms **熏陸香** *Sün lu siang*, **馬尾香** *ma wei siang* (horse

tail's perfume) **多伽羅香** *to kie lo siang*, **天澤香** *t'ien tsé siang*,

**摩勒香** *mo le siang*, **杜魯香** *t'u lu siang*. One of the last four names

renders probably the Sanscrit name for incense. I will give for the purpose of comparison the name of Olibanum by other Asiatic nations. Cf. Asiatic Researches, ix, Colebrook on Olibanum or Frankincense — Olibanum is called *Luban*, or *Cundur* by the Arabs — *Lebonah* in Hebrew, — *Cundurru*, *Sallici*, *Salai*, *Sila*, *Sajivan* in Hindustani, — *Sallaci*, *Cunduruci*, *Surabhi*, *Suvaha* in Sanscrit. — The gum is called *Cundurru*, *Cunda*, *Mucunda*, in Sanscrit, — *Gandabirosa* in Hindustani. The description of the tree in the Pên t'sao is confused and it is compared with a pine; perhaps the above mentioned *Pinus longifolia*. The Ming shi states that the tree which furnishes *ju siang* resembles the **榆樹** *yü shu* (Ulmus.) This comparison may be correct in reference to *Boswellia*.

<sup>2</sup> *An si siang* (perfume from Ansi, the ancient kingdom of the Parthians, in Western Asia). Under this name the Pên ts'ao describes (xxxiv, 52) a tree some twenty or thirty feet high, with fragrant leaves, which spread out into four corners and do not fall in the cold. In the inside of the tree is found a yellowish black fragrant resin, which is exuded from the bark; *Possü* (Persia) and **西戎** *Si jung*, the land of the Western Barbarians, are given as its

native countries and the characters **拙貝羅香** *kü pei lo siang* to designate its Sanscrit name. This description agrees quite well with *Liquidambar orientalis*, a tree of Asia minor, belonging to the order of Altingiaceæ, which partly, as is known, furnishes the *Storac liquidida* of the druggists. Lamarck in his Encyclopédie Botanique, vol. iii, p. 533, states about this tree: "Liquidambar orientalis. Ses feuilles sont alternes pétiolées, palmées à 5 lobes un

In 1422 the first embassy arrived in China from that country.

This is the town of *Dsahffar* (Sapphar in the time of the Romans) situated on the south coast of Arabia, which coast is celebrated for

peu obtus, très aromatiques. L'arbre ne se depouille que tard de son feuillage. À Smyrne il y a d'assez gros arbres de cette espèce." The drug, given to me by a Chinese apothecary, by the name An si siang, a blackish, thick, scented mass, of the consistence of tar, agrees with the Storax liquida of our apothecaries. I can therefore not confirm (at least as regards the Peking drug), Dr. Williams' statement, (Chin. Commercial Guide), that An si siang is Benzoin. Benzoin (Resina Benzoë, Styraç in massis), is a concrete balsamic resinous substance, yielded by Styraç Benzoin, a native of Java, Sumatra, Borneo, Siam.

<sup>3</sup> Besides the An si siang, the Chinese mention another fragrant exudation-product of trees, which resembles An si siang, and which they term *Su ho yu* (Su signifies a fragrant plant (Lophantus) — ho=join, — yu=oil) or *Su ho siang* (siang=perfume). The Sanscrit name is, according to Pên ts'ao (xxxiv, 54.) 咄嚕瑟劍 *Tu lu se kien*. The Chinese records give, regarding this scented product very imperfect and contradictory information. Some say it is a collective name for a mixture of various fragrant substances, which is prepared by boiling in Ta t'sin (the Roman Empire) Cf. History of the post. Han, article Ta ts'in. Other Chinese naturalists assert, that it is the excrement of lions. Li shi chên, the author of the Pên ts'ao states that su ho yu comes from 安南 *An nan* (Annam) and

*San fo t'si* (v. s., Sumatra). Dr. Williams in his commercial guide says, that su ho yu, or *Rosemaloës* is obtained by pressure of beans (this is probably a misprint). I stated in my article *Anc. chin. geogr. names* (N. and Q., iv, p. 55.) that su ho yu is probably Balm of Mecca, or perhaps the Storax liquida. According to Mr. Hanbury the su ho yu, which occurs in commerce in China, proceeds from Liquidambar orientalis. (Cf. N. and Q. 1869, Febr.)

The su ho yu, which I have seen in Peking was of the consistence of tar, and of a light grey colour, not unlike grey earth, which has been mixed with water to a pulp. The Chinese preserve this scented product under water, in the air it assumes a brown colour. It appears at any rate, to be also Storax liquida. My friend Mr. Billequin at Peking, an able chemist, has had the kindness to test chemically Su ho yu and also An si siang. His investigations prove that both are a resinous balsam, which bears the properties of that drug, which the Apothecaries call Storax liquida. It is known that the same is obtained from various trees and varies much in its character. According to Berzelius' Handbook of Chemistry the Storax liquida obtained from *Altingia excelsa*, a tree, native of Cochin China and Java, is of an ash grey colour like the Peking drug.

<sup>4</sup> *Mo yao*. This is the gum-resin called Myrrh, and yielded by *Balsamodendron Myrrha*, a tree growing wild in Arabia Felix (order of Amyridaceæ). The Pên ts'ao states (xxxiv, 49) that the name *mo* is of Sanscrit origin (*yao*=medicine). The Sanscrit name of Myrrh is *Bola*. In Hindustani it is called *Bol* or *Murr*. (Asiat. Researches, xi, Flemming, Indian Med. Plants).

<sup>5</sup> *Lu hui*. This product is, according to the Pên ts'ao (xxxiv, 63), obtained from a tree which grows in Persia, and furnishes a black concrete juice, resembling black sugar, of a bitter taste. The Chinese authors are not certain whether it is a tree or an herb; they compare the plant, however, to a lobster's tail 螯尾. In the Chinese Botany *Chi wu ming shi t'u k'ao* (xxv, 116), there is given as a drawing relating to this tree a branch with pennate leaves. Synonyma are 奴會 *nu hui*, 訥會 *no hui* 象胆 *siang tan* (Elephant's bile). The drug lu hui which I received from a Chinese apothecary, was of a dark brown colour, a bitter astringent taste, and when broken, of a bright appearance. It is in my opinion brown Catechu,

its perfumes. It was an important trading place in the fourteenth century. At present the town is in ruins.

**木骨都東** *Mu ku tu su*, (Ming shi, chap. 326,) lies in the sea, distant from **小葛蘭** *Siao ko lan*, (probably a place on the Malabar coast, or an island,) twenty days' journey. It is a barren country of wide extent, very mountainous. It sometimes does not rain for years. The houses are built of stone. In 1427 an Euvoy arrived at the Chinese court from Mu ku tu su.

This is *Mogedoxu*, a town on the east coast of Africa, founded in 924 by the Arabs, bombarded in 1498 by Vasco de Gama and taken possession of by the Portuguese. Even now it is a great trading town, belonging to the Imam of Mascate, and exporting ivory, gum, and myrrh.

**不刺哇** *Pu la wa* (Ming shi, chap. 326,) adjoins Mu ku tu su and is likewise on the sea,—has little grass and few trees, but produces plenty of salt. There are rhinoceroses, elephants, camels, an animal **馬哈獸** *ma ha shou*, which resembles the **獐** *chang* (antelope) and another animal resembling the ass, is called **花福祿** *hua fu lu*, spotted fu lu.<sup>1</sup> Among products are men-

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obtained from *Acacia Catechu*, a tree of Cutch and Pegu. The bipennate leaves resemble in fact a crab's tail. Mr. Billequin has tested chemically lu hui. His result agrees with my own. I cannot understand how Dr. Tatarinov (Catalogus medicam sin.) called lu hui=Aloës cum Catechu. The Chinese preparation is certainly somewhat bitter, but does not contain (in Peking at least) the slightest trace of Aloës.

<sup>6</sup> *Süe kie* (dried blood) also called **麒麟竭** *ki lin kie* (*k'i lin*—a fabulous animal). The drug obtained under this name in Peking is without doubt the vegetable exudation-product, which we call *Dragon's blood* (*Sanguis Draconis*). This is the dry red resinous substance proceeding from the fruit of the *Damonorhops* (*Calamus Draco*, *Dragon's Blood Palm*, in Sumatra. *Dracena Draco*, a tree of the Canaries and East India, yields also *Dragon's blood*). Finally, *Dragon's blood* is also furnished by *Pterocarpus Draco* a tree of West India. The description is the *Pên ts'ao* of the tree (xxxiv, 50), which furnishes this product, is very imperfect. The tree is said to grow in Ta shi. The resinous substance flows out of the wood. It is further said in the *Pên ts'ao*, that the *süe kie* differs from the **紫釧** *tsü kuang*, which is likewise red, but exudes from the leaves of a tree and is generated through insects. Here probably *Stick lac* is meant, a gummy substance produced by *Aleurites laccifera* and other trees through the puncture of *Coccus lacææ*. According to Dr. Williams (Chin. Commercial Guide), the Chinese name for *Stick lac* is **紫梗** *tsü kêng*, which is indeed a synonym for *tsü kuang*. Cf. *Pên ts'ao*, xxxix, 18, where this substance is treated of under the head of *Insects*. The French missionaries assert (Grosier, la Chine, ii, 353), that the *Dragon's blood* used by the Chinese is furnished by *Pterocarpus Draco*, a leguminous tree, which grows in the Island of Hainan. I think this must be an error. Mr. P. Smith is also of opinion that *Pterocarpus Draco* yields the Chinese drug.

<sup>1</sup> The *hua fu lu* is probably the *Hyppotigris Burchellii*, or *Douw*, the *Tiger-horse* of the ancients, which was brought several times to Rome from Africa. It inhabits the deserts of Eastern Africa, between the equator and the tenth

tioned *ju siang*, (s. above,) *mo yao*, (s. a.) 龍涎香 *lung sien siang*.<sup>1</sup>

This is *Brawa*, founded by the Arabs and situated to the south of Mogedoxu, belonging now to the dominions of the Imam of Mascate.

竹步 *Chu pu* (Ming shi, chap. 326,) lies not far from Mu ku tu su. During the reign of Yung lo (1403-1425,) an envoy came to China from Chu pu. The country produces gold, iron, lung sien siang, (s. above,) *ju siang*, 胡椒 *hu tsiao* (Pepper<sup>2</sup>). There are also lions, ostriches, and leopards.

This is probably the trading place *Jubo* (Dsheba) to the south of Brawa, lying just under the equator, and discovered in 1503 by Europeans.

This is about the extent of the knowledge which the ancient Chinese had with regard to the Arabs, Arabia, and its trading colonies.

There is another fact even during the present dynasty in regard to the relations of China with the most western parts of Asia. In the "Mémoires concernant les Chinois, t. xiv," there is an article by Father Amiot, entitled: "Sur les peuples qui ont été tributaires de la Chine," in which he states that the Emperor Kangsi, 1662-1723, sent young people to distant lands in order that they might learn the language of these countries. They returned after a few years and brought with them Vocabularies of the foreign languages, likewise letters of different foreign princes to the Emperor. These vocabularies and letters were printed in the original text along side of the Chinese translation, and Amiot sent a specimen to Paris. One division bears the name Hui hui shu (the book of the Mahometans) and in it are found letters from Moliko mi sse eul, the princes of Tien fang, Ti mi she, Pei sse le, Tufan, Hami, Samarkand. Amiot

degree of northern latitude, whilst the two other species of this genus of the horse family, the *Zebra* and the *Quagga*, are to be met with only in Southern Africa.

<sup>1</sup> *Lung sien siang* (Dragon's saliva perfume). According to the Pên ts'ao (xliii, 5) this is a sweet-scented product which is obtained from the south-western seas, and is there collected. It is greasy, at first yellowish-white; when dry it forms pieces of a yellowish-black colour. In Spring whole herds of dragons swim in those seas and vomit it out. Others say that it is found in the belly of a large fish. This description permits us, without doubt, to understand here *Ambergris*, which, as is known, is the pathological concretion of a large cetaceous animal, the *Physeter macrocephalus*. The best ambergris is principally collected on the Arabian coast. Dr. Williams, in his *Commercial Guide*, identifies lung sien siang with dragon's blood. But, judging from the descriptions in the Pên ts'ao, the first is ambergris. This product is very expensive in China. I have not had opportunity to examine it. Ambergris, or grey amber, is of a white, ash grey, yellow, or black colour, and highly valued in perfumery by the Arabs and Persians.

<sup>2</sup> The true Pepper plant, *Piper nigrum*, does not thrive in Eastern Africa. Here are probably meant the seeds of *Habzelia theopica*, the *Piper aethiopicum* of the Ancients.

was ignorant of the signification of these terms. A. Rémusat, however, saw by the accompanying Persian text, that by *Timishe* was to be understood *Damascus*; by *Pei sse le, Bassora*; and by *Moliko mi sse eul*, the *Malek of Egypt*. Rémusat doubted, with reason, the genuineness of these letters, because they were all drawn up in the same language (Persian), and he believed that the emissaries had themselves fabricated them, and had not in their journey got so far as Egypt, Bassora, etc., but had made inquiries after these lands. The Malek of Egypt had certainly not made use of the Persian language in his letter to the Emperor. (Cf. A. Rémusat, sur l'étude des langues étrangères chez les Chinois. Magasin encyclopédique, Octobre 1811.)

### 拂菻國 *Fo lin kuo.*

The following short notes regarding Fo lin lay claim to no completeness. I intend only to adduce some facts from the bulky articles about Fo lin in Chinese works, in order to prove that the ancient Chinese understood by the name *Fo lin* the *Greek or Eastern Roman Empire* founded by Theodosius the Great, who divided the Roman Empire before his death (394 A.D.) into two parts. His son Arcadius, as is known, was nominated to the Empire of the East, while that of the West was given to Honorius. The Eastern Roman Empire comprised at that time—in Europe: the peninsula to the South of the Danube (Turkey and Greece)—in Asia: the Pontus, Asia Minor, Syria—in Africa: Egypt.

Although our European Orientalists seem not to doubt that the country Fo lin, in Chinese ancient works, must be identified with the Greek Empire, some *savants*, however, residing in China, do not agree with this view. Mr. Phillips suggested (N. and Q., iii, p. 163), that Fo lin denotes El Hira. Another correspondent of the same periodical (iv, p. 7,) tries to prove that it was Persia. Finally Dr. P. Smith (Vocabulary of Chin. Proper Names, 7) is of opinion, that by Fo lin the Philistines, (Phulistiemi) of the Bible, are meant. But Dr. P. Smith forgets that the name Fo lin occurs for the first time in Chinese works about the close of the sixth century. In the History of the Sui Dynasty, 589-618, article Po ssü, it is said that Fo lin is 4500 li distant from Po ssü (Persia), in a N.W. direction. The etymological note concerning Fo lin, given by Mr. Jacquet (Nouv. Journ. Asiat., ix, 458) is quite satisfactory. Fo lin is probably derived from the Greek *πόλις*. The modern name of Constantinople (*Istambul*) is from the Greek *εις τὴν πόλιν*. The Chinese character Fo was pronounced in ancient times "bot."

The first detailed accounts of Fo lin we find in the History of the T'ang Dynasty, 618-907, chap. 258<sup>b</sup>. I will adduce from this long article only some interesting facts. Most of them point unmistakably to the Greek Empire. This article begins as follows:—

Fo lin was formerly called *Ta t'sin*. It is also named *Hai si kuo* because the country lies beyond the western sea. The distance from the Chinese capital (Chang an, now Si an fu in Shansi) is

40,000 *li* (3 *li*=1 Engl. mile.) It lies opposite to the tribe 可薩 *K'o sa* of the 突厥 *T'u k'ue*.<sup>1</sup>

To the S.E., Fo lin is bordered by Possü (Persia). Fo lin is a great Empire, more than 10,000 *li* in extent. There are 10-12 small realms which depend upon it. It contains more than four-hundred cities. One of the cities is mentioned as 遲散 *Ch'i san*.<sup>2</sup> The capital of Fo lin is 80 *li* in circumference. (There follows a description of the palaces of the capital, which I omit.)

The men cut the hair of the head and wear embroidered clothes. They go in small carriages. The women wear silken coverings. There are very able physicians, who can open the brain and take out worms, with which they heal blindness. In the mountains there are found much silver and gold, precious stones of several kinds, amber and corals. The coral trees grow in the sea on stones like mushrooms. They are at first of a white colour; after a year they change into yellow, and in the third year they become red. The branches are much entangled. The coral tree, which attains a height of 3-4 feet, is fished by nets.<sup>3</sup>

There is also a stuff woven from the hair of sea-sheep, and called *hai si pu* (stuff from the western sea).<sup>4</sup> In Fo lin occurs a wild beast 賓大 *Pin ta*, which is very strong and wild, and resembles a dog.<sup>5</sup> There is a market on the western sea called 鬼市 *kui shi* (devil's market), where barter is carried on.

The inhabitants of Fo lin like much bread and wine. They work six days and repose the seventh day. Then they do not traffic, but carouse till far in the night.<sup>6</sup>

The T'ang annals mention in the year 643 A.D., that the King of Fo lin, by name 波多力 *Po to li*, sent an Embassy to the Chinese court.<sup>7</sup>

<sup>1</sup> The Empire of the T'u k'ue, at the time of the T'ang, extended nearly as far as the Caspian Sea. Perhaps by K'osa the *Khasars* are meant, who lived at that time around the Northern part of the Caspian Sea and in Southern Russia.

<sup>2</sup> Perhaps the first character is a misprint, in which the annals of the T'ang are so rich, and must be read 避 *pi*. Thus the name of the city would be *Pi san* (Byzantium?)

<sup>3</sup> It is known that the true Coral (*Corallium rubrum*) is only found in the Mediterranean Sea, a fact mentioned also by Pliny.

<sup>4</sup> This is, perhaps, the *Byssus*, a clothstuff woven up to the present time by the inhabitants of the Mediterranean coast, especially in Southern Italy, from the thread-like excrescences of several sea-shells (especially *Pinna squamosa*).

<sup>5</sup> Probably the hyæna, which is not found in Eastern Asia, and is, therefore, unknown to the Chinese.

<sup>6</sup> This Sabbath celebration points unmistakably to Christians.

<sup>7</sup> The Emperor reigning at that time at Constantinople was Heraclius Constans. As the name *Po to li* has no resemblance to the Emperor's name, Mr. Panthier (Inscription de Singan fou, p. 48) suggests that this Embassy may have been sent by the Pope Theodorus.

I stated above, that the Chinese annals mention the siege of Constantinople by the Arabs.

At the end of the article Fo lin, the History of the T'ang speaks of a country 磨鄰 *Mo lin* or 老勃薩 *Lao po sa*, situated to the south west of Fo lin, and separated from it by a great sandy desert of 2000 li in extent. The inhabitants are black; the climate is unhealthy; there is no vegetation; the horses are fed on dried fish. The people nourish themselves by 鴉茶 *hu mang*, which is the name of the 波斯棗 *po ssü tsao* in Po ssü (Persia).

The country here described must without doubt be looked for in Africa. Perhaps the Chinese names Molin and Lao po sa are intended to express the country of the Moors (Mauritania) or Lybia. Hu mang renders the Persian name of the date "khurma." Phœnix dactylifera is called po ssü tsao by the Chinese (Cf. my article on Chinese Botan. Works, p. 31).

The history of the Sung Dynasty, 960-1280, dedicates also a special article to the country Fo lin (Sung shi, chap. 490). An Embassy is there mentioned, which was sent A.D. 1081, by the ruler of Fo lin 滅力沙靈改撒 *Mie li sha ling kai sa* to the Chinese Emperor. At the said time Michael VII was Emperor of the Greek Empire. The Chinese characters mie li sha ling kai sa render probably the words "Michael Cæsar."

Another Embassy from Fo lin is mentioned in the Sung history 1092 A.D.

In the History of the Ming dynasty, 1368-1644 (Art. Fo lin, chap. 326), it is stated that, towards the end of the Yüan (Mongol) Dynasty 1280-1368, a man from Fo lin by name 捏古倫 *Nie ku lun* came to the capital for the sake of trade. In the year 1371 the same man was presented to the Emperor, who gave him a letter to his sovereign. It seems to me that the Chinese characters, Nie ku lun, represent the Greek name Nikolaos, and that the same personage is mentioned by European writers of that time. A. Rémusat in his *Nouv. Mel. Asiatiques*, ii, p. 193, gives a biography of Jean de Montecorvino, archevêque de Khanbaligh, drawn from ancient records of the middle ages. Montecorvino was sent by Pope Nicolas IV as missionary to Asia, 1288 A.D. He came to Khatai or the Empire of the Great Khan, and built a Christian Church at Khanbaligh (Peking). There exists a letter by Montecorvino, dated Khanbaligh, 8th Jan., 1305. Montecorvino died 1330, and a Franciscan Monk, Nicolas, was appointed Archbishop of Khanbaligh. But Nicolas, in the year 1338, had not yet arrived in Peking, for the christians there complained in a letter, written at the above date, that they were eight years without a curate. It is, therefore, possible that the Nie ku lun of the Chinese Annals is identical with the Monk Nicolas. The statement of the Chinese that Nicolas carried on commerce does not contradict this view. Perhaps he trafficked in fact, or he considered it necessary to introduce himself under the name of a merchant.

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Finally, the Ming annals say at the end of the Art. Fo lin, that at the period of *wan li*, 1573-1620, a man from the 大西洋 *ta si yang* (great western sea) came to the Chinese capital, and said that 天主耶穌 *T'ien chu ye su* was born in 如德亞 *Ju té a* (Palæstina). On the same page (article 意大里亞 *I ta li a*) this man is called 利瑪竇 *Li ma 'lou*. This is the Chinese name of the learned Jesuit Missionary *Mattheus Ricci*, as can be read on his tomb-stone with Chinese and Latin inscriptions, raised by order of Emperor K'ang si in the Portuguese cemetery near Peking. Ricci, the first Jesuit Missionary in China, established, A.D. 1583, a Christian Mission at Chao king fu, near Canton. He arrived at Peking 1600 A.D., and died 1610. *T'ien chu* (Lord of Heaven), and *Ye su* (Jesus) are words first invented by Ricci.

The Chinese accounts of Fo lin have been the subject of very learned critical researches of an eminent orientalist. Mr. Pauthier, in his remarkable work, *De l'authenticité de l'inscription nestorienne de Si-ngan-fou*, 1857, translated and commented upon all statements regarding this country, as found in the Chinese Encyclopædia *yüan kien lei han*, published A.D. 1710. In comparing Mr. Pauthier's translation with the articles Fo lin in the Annals of the T'ang, Sung, Ming, etc., I find, however, that some facts concerning Fo lin, as mentioned in these annals, are not found in Pauthier's translation, whilst there are other statements in this latter, which are not in the dynastic histories. In my opinion, in making critical researches into ancient geography from Chinese sources, we must refer always to the text of the geographical accounts, as deposited in the dynastic histories. These only are authentic, being compiled from official documents, and must be considered as the foundation of Chinese geographical knowledge. The number of Chinese geographical works and encyclopædias with notes on geography is very large, and the last century especially is very rich in productions of this class. All these works consist of compilations from the dynastic histories, but often errors occur therein, or some facts are omitted, or the text is mixed up with the views of the compilers, which are for the most part wrong. Chinese writers possessed at no time critical minds. Therefore they merit only consideration as far as they speak of contemporary facts. Their critical examination of ancient names of countries and the determination of their position are almost arbitrary. Even *Ma tuan lin*, the renowned geographer of the Chinese (1245-1325) cannot be exempted from this fault, and his views are only valuable as regards the time of the Mongol dynasty. *Ma tuan lin*, in his celebrated Encyclopædia *Wen sien t'ung k'ao*, brought together all accounts of the T'ang and Sung histories regarding the *Ta shi* or Arabs. But he knew nothing about the fact that this country of the *Ta shi* and *Pao ta* (Bagdad), which was conquered by the Mongols in his time (v.s.), were identical.

Mr. Pauthier, in his masterly work on Marco Polo, quotes almost on every page, as an authority, the Editor of the *Hai kwo t'u chi*

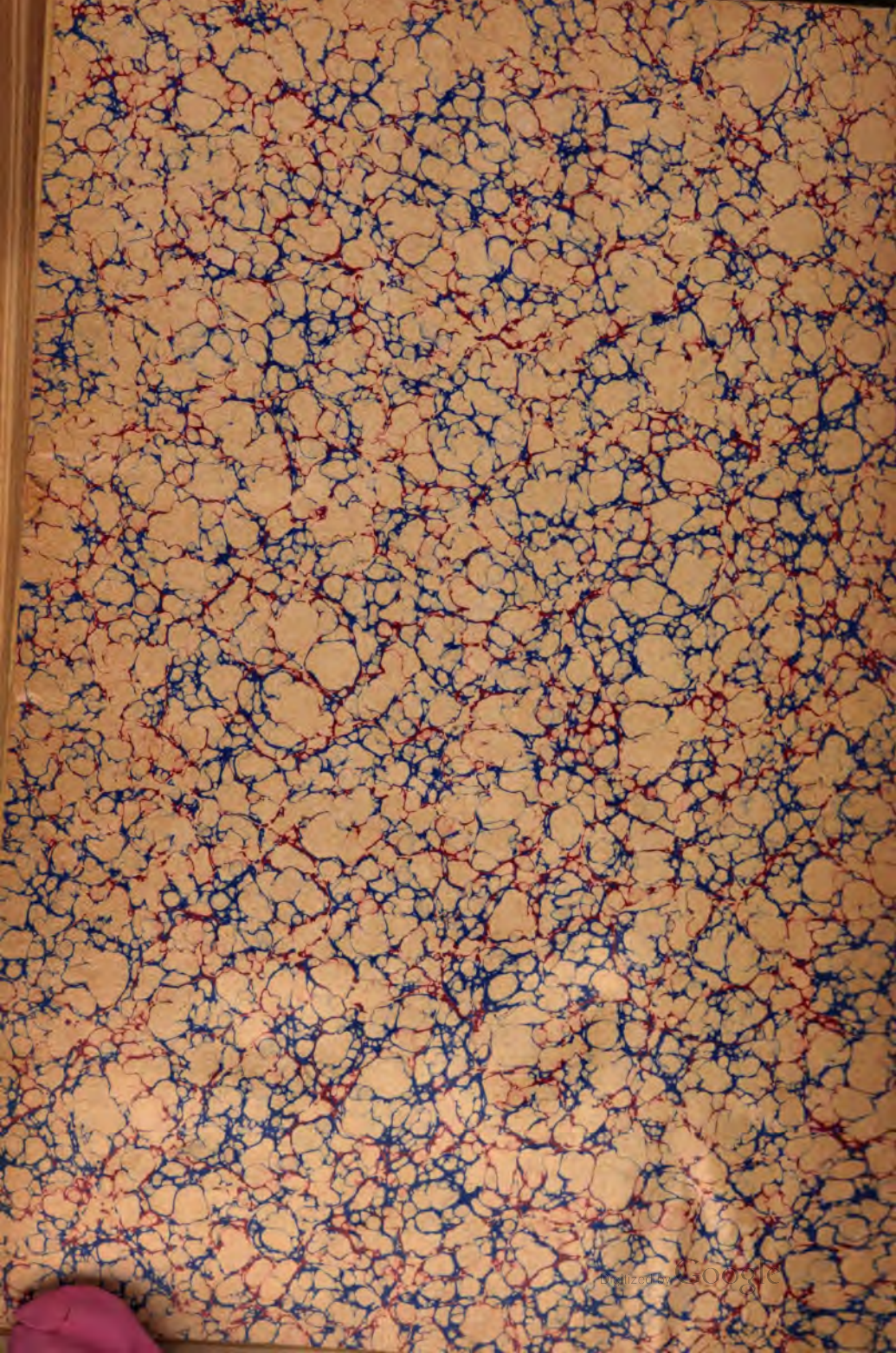
(1844), a Chinese work, which tries to determine the position of foreign countries as mentioned in ancient Chinese writings. I think Mr. Pauthier pays too much honour to the Chinese author. The value of his work consists only in the large extent of his compilations, but the personal view of the author is of little merit, and his identifications are most completely arbitrary. It is only European scholars who are enabled by their critical acumen and knowledge of other Asiatic languages, history, and ancient geography from different sources, to inquire with success into the geographical accounts left behind by the ancient Chinese, and to interpret them reasonably. But for the Chinese themselves, their vague ancient geographical accounts are completely unintelligible and worthless.













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