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Notices of Southern Mangi

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stating the number of days' journeys one place was from certain other places ; generally towards the rising sun or towards the south. In crossing the deserts or rivers Marco Polo's time was very irregular, and the calculation of his journeys was so uncertain, that the best and most learned German geographers, when they endeavoured to map his marvellous account of his journeys, were misled to the extent of carrying the east of Asia right across the Pacific to the longitude in which Columbus stumbled upon America when he was looking for Japan. This showed that without the aid of scientific instruments all geographical exploration must be exceedingly vague, and of little value. Until European travellers, with scientific means of fixing distances and latitudes and longitudes, followed in their track, the information contained in the works of mediæval geographers who traversed many regions still unknown, would be useless. Mr. Phillips and Dr. Bushell had contributed in some degree to the elucidation of these points, and it was a subject of congratulation that the members of the consular, the diplomatic, and the mercantile services, should be willing to devote their leisure to such useful, though unbrilliant, efforts in order to perfect our knowledge of the geography of those regions.

The following paper was then read by Mr. Holt :—

2.—*Notices of Southern Mangi.* By GEORGE PHILLIPS, H.M. Consular Service, China.

[ABRIDGMENT.]

DURING the past ten years two editions of Marco Polo's Travels have been given to the public—one by M. Pauthier, a great Chinese savant, the other by Colonel Yule, a great Oriental scholar. Both of these editions are full of the most varied Oriental learning and most recondite notes, reflecting the highest credit upon the industry and attainments of their respective editors, and leaving nothing, it would seem, for future critics to comment upon. There is, however, one part of the book that has not met with such accurate commentary as it deserves: I allude to that part which treats of the cities of the southern division of Mangi, passed through by our traveller on the way to his port of embarkation, Zayton, which cities have nearly all been erroneously identified. I purpose, therefore, in a few short notes to bring forward my arguments in support of what I consider the correct identification of the particular places in question, which I feel I am justified in doing from the fact of having personally gone over the greater part of this ground described by our great mediæval traveller, and also from the fact of having for a long time past made the history of the localities in question my especial study.

For the cause in hand, I will take up our traveller's history at Que-lin-fu, which can, I think, without fear of contradiction, be identified with the present city of Kien-ning-fu. After three days' journey from this city of Que-lin-fu (Kien-ning-fu), our traveller

informs us that he reached a city called Unguen, or Unken, where there is an immense quantity of sugar made. This Unguen or Unken I identify with the present city of Yung-chun-chow, locally called Eng-cheng. The distance from Kien-ning-fu to Yung-chun-chow is 300 Chinese li, a space easily travelled over in three days, which agrees with the time occupied by Marco Polo in passing from Que-lin-fu to Unguen. The resemblance in sound between Eng-cheng and Unguen is also very near. Sugar is largely grown in the neighbourhood.

Fifteen miles farther from this city of Unguen, mention is made of a city called by Ramusio in his edition of our traveller's work, Kangin, and in almost all others, Fuju.

Fuju has been the reading accepted by most commentators, and from its great resemblance in sound to Fouchow, has been identified with that city. From the accepting of this reading as the correct one, and the ignoring of Ramusio's reading, Pauthier, in his edition of Marco Polo, has fallen into some amusing errors, altering, in one case, the course of the Fouchow River to suit his particular views, concerning which he gravely informs us that this river (the Min) does not flow by Fouchow now as it did in Marco Polo's day; while, unfortunately for his theory, a magnificent bridge, first erected long before Marco Polo's time, spanned then, as now, the river at Fouchow, connecting its northern and southern shores.

I am in favour of Ramusio's reading, and consider his Kangin to be the correct one, and have no hesitation in identifying it with the city of Chuan-chow-fu, locally called Choan-chin, and commonly known among Europeans as Chinchew. There is sufficient resemblance in sound between Kangin and Choan-chin, to justify us in considering it one and the same place; but, apart from this, I will, from internal evidence, taken from the various descriptions of the place, prove that this Kangin, otherwise Fuju, cannot possibly have been Fouchow.

For example, in some editions mention is made of Fuju being the capital of the kingdom called Chouka. By this Chouka, Fookien appears to be meant. Now, Fouchow or Fuju was not the capital of Fookien in Marco Polo's time, but Choan-chin was. Further, "many vessels arrive at this port from India, freighted by merchants, who bring with them rich assortments of jewels and pearls, upon the sale of which they obtain a considerable profit."

This statement alone destroys all claims that may be brought forward in support of Fouchow being considered the Kangin or Fuju of Marco Polo; for ships from India did not frequent Fouchow

in Marco Polo's time, nor was there ever any foreign trade carried on there till the commencement of the 18th century.

The only ports in Fookien carrying on trade with foreign countries in Marco Polo's day, were Choan-chin and Geh-kong, of which latter place more anon.

After five days' journey from Kangin, our traveller arrived at the noble and handsome city of Zaitun, which has a port on the sea-coast celebrated for the resort of shipping loaded with merchandise, which is afterwards distributed through every part of the province of Maigi.

Klaproth identifies Zaitun with Tszû-teng, an ancient name of Choan-chin.

I cannot accept this theory, feasible as it may appear.

Fortunately for us, in the edition of Marco Polo published by the Geographical Society of Paris, there is a list given of the various readings of places as found in other editions, and among the names given to Zayton, we find Carcon, Caykong, Sarcam, and Tarcam.

These several editions of Marco Polo are not singular in giving other readings of this name Zayton.

In D'Herbelot's '*Bibliothèque Orientale*' we are informed that it is a maritime town of China, also called Scherkham by the Arabs, and, more curious still, Strengin by the Chinese.

Friar Oderic makes mention of the place under the names of Carchan, Caiton, and Zaiton, and speaks of it as a city twice as large as Bologna.

With such readings of the place as Caykong, Carcam, Carchan, and Scherkham, I am enabled to fix with almost positive certainty the locality here indicated.

During the Middle Ages, Chinese local histories inform us that there was situated near the mouth of the Changchow River, about twenty miles from the present treaty port of Amoy, a large commercial emporium trading with foreign countries, called Yuch-kiang, and in the dialect of the place Geh-kong. In this Geh-kong I recognise Marco Polo's Caykong, the Arab Scherkham, and Friar Oderic's Carchan.

I am unable to give any satisfactory solution as to the derivation of the name Zayton, which appears to have been the name by which Geh-king was so well known among traders and travellers in the Middle Ages.

D'Herbelot also states that the Chinese called it Schengin, which is really no other than the city of Changchow, situated about fifteen miles further up the river, of which Geh-king, at its mouth, was the port.

Edrisi, in his 'Geography,' makes mention of Changchow under the name of Djankou, and speaks of it as a town remarkable for the beauty of its buildings and its fine markets, and of the fruitfulness of its gardens and its orchards. Mention is also made of its great silk manufactures, and that everything is as readily procured there as at Kanfu (Canton).

This account of Changchow given us by Edrisi dates back as far as the middle of the twelfth century; and, as early as the end of the ninth century, Chinese records inform us that foreign ships resorted to this neighbourhood.

It was about 1086 that the marshes in the neighbourhood of Geh-kong were first drained, and a commercial city founded there.

After the middle of the sixteenth century no mention whatever is made of Geh-kong, for at the time above named the city of Hai-têng was built upon its site, and the whole district was from that date known as Hai-têng, which name it bears to this day.

The great manufacture of this district in Marco Polo's time was silk, and Ibn Batuta is very truthful when he says, "in it they make the best flowered and coloured silks, as well as satins, which are therefore preferred to those made in other places." Local histories inform us that Changchow did for a long time excel the cities of Hangchow and Soochow in its silk manufactures, but its great speciality was a kind of embroidered velvet, and this, no doubt, is what our traveller alluded to when, speaking of Zaitun, he said, "in it are many artificers in embroidered and arras work."

Silk manufactories still exist in the city of Changchow, but, owing to the devastations committed by the Taiping rebels there in 1864, this branch of industry is nearly stamped out. I saw, whilst visiting the city last year, a few looms still working, but I question very much whether this manufacture will ever again flourish there.

Tingin, a place mentioned in the neighbourhood of Zayton as famous for its porcelain manufacture, next demands our attention.

This Tingin is, I consider, the city of Tung-gan, locally called Tengwa, which is situated on another river to the northward of Amoy, and lies on the high-road between Choan-chin and Changchow, and must have been passed through by Marco Polo on his way from Kangin to Zayton. Much coarse porcelain (especially bowls) is made there, which finds its way to Singapore, Java, and other places in the Eastern Archipelago.

I will, in conclusion, make a few short remarks concerning Chincheo, which Colonel Yule identifies with the "old Zayton."

The learned commentator of Marco Polo is quite right in this

assertion, but Chincheo represents the city of Chang-chow-foo, and not Chaun-chow-foo.

The derivation of the name Chincheo is thus given by Navarette, in his description of Chang-chow-foo: "This city," says he, "is very famous in China. All the Chinese who trade with Manilla come from this district. On this account they are called Chin-cheos (and the town Chincheo and Chinchew) by the Spaniards."

Portuguese and Spaniards with whom I have conversed at Amoy, when speaking of Changchow, always called it Chincheo. In 'Kerr's Travels,' vol. vi. p. 382, we are informed—"That the Portuguese, on being driven from Liampo (Ningpo), obtained leave in 1547, by great presents, to settle in the province of Chincheo, in a village which began to flourish in consequence of a rich trade."

In the history of Changchow there are to be found scattered notices of the Portuguese resorting to this neighbourhood. Among other matters we find that, on being driven away from the Canton waters, they tried to carry on a trade in the Changchow prefecture, which they succeeded in doing by bribing the authorities.

The rendezvous of this trade was on the island of Wuseu, one of the six islands at the entrance of the harbour of Amoy.

In 1548, the existence of this trade coming to the ears of the viceroy of the province, orders were given to attack and drive away the Portuguese vessels anchored at Wuseu, and Chinese merchants and others who had dared to trade with them were, to the number of ninety, cruelly put to death.

It does not come within the province of this paper to accompany Marco Polo further than his port of embarkation, Zayton, but one could easily do so, and find many new and interesting coincidences in the works of mediæval Chinese navigators, wherein are described every country mentioned by Marco Polo, from Zayton to Ormus, in the Persian Gulf, in the same order, and in almost our traveller's own words.

From this fact I am inclined to consider that Marco Polo, when dictating his book, did, in the description of these particular places in question, now and again refresh his memory from some Chinese geographical treatise; and, if such were the case, Chinese will have to be numbered among his linguistic acquirements. I would, in conclusion, be allowed to state that I consider that a careful study of the works of Chinese geographers will throw great light upon many curious passages met with in the works of mediæval travellers. one example alone will be sufficient for our purpose.

It will be remembered by those acquainted with the works of travellers to the East in the Middle Ages, that the Pole-star is spoken of as being so many cubits, and, by Friar Jordanus, as so many digits high. Now, this expression is purely a Chinese one, and I have in my possession a set of Chinese maps, published, I believe, in the tenth century, in which the latitude of places in India indicated thereon is shown by the number of digits that the Pole-star appears to be above the horizon.

The foregoing paper will be printed entire, with a Map, in the Journal.'

Sir RUTHERFORD ALCOCK said, in connection with these papers, that he thought it might interest those present to see a specimen of Brick-tea, a painting, made on the spot, of the Great Wall of China, and also a brick from the wall itself. The currency in Mongolia consisted chiefly of bricks of tea, two or three specimens of which he exhibited to the meeting. These bricks were made up chiefly of the coarser leaves and twigs of tea-trees, moulded together with some glutinous matter, commonly supposed to be bullock's blood. The Abbé Huc gave an amusing account of the way in which he saw this brick-tea used by the Mongols. They first collected the droppings of the sheep, the only fuel in those arid regions, to make a fire. They then broke off some of the tea, which they pounded and put into brackish water, and made it boil. With this they mixed some salt, and then thickened it with flour and a little mutton fat. This was the food the Mongols had to depend upon when travelling over the steppes. Sometimes, if they could get it, they threw a cup of milk into the soup. An enormous trade was carried on in this brick-tea through Mongolia and Tartary. It was very portable, did not easily spoil, and had no particular delicacy of flavour to deteriorate, so that it was most useful both as a currency and an article of food. Sir Rutherford also exhibited a painting of the Great Wall of China, and also two bricks which he had brought from there, observing that what a thousand years had not done in Mongolia a single year had done in London; for the bricks, which were quite sound when he first took them, had split up since they had been exposed to the atmosphere of London. They were unbaked bricks, and seemed as hard as stone, and probably would have endured for thousands of years longer had they not been removed. The Great Wall, built 250 years before the Christian era, was wonderful evidence of national unity, power, and industry. It extended some 1500 miles, over the tops of the highest mountains, in the most inaccessible places. No Mongolian or Chinese despot could have carried out such a work, if it had not been the feeling of the whole nation that it was necessary for their safety. The Great Wall and the Great Canal were works compared with which the Suez Canal was a mere bagatelle; yet they were carried out at a time when Europe was in a state of utter barbarism. Formerly the nomads made continual incursions into the rich plains of China, as they also did into all the southern parts of Asia, but now the civilised people were pressing the nomads back again. Abbé Huc related how a Chinese debt-collector claimed brotherhood with him on the ground that both the Chinese and the Westerns were "eating up" the simple Mongols; and by their civilisation and wiles the Chinese were now driving the Mongols into the most inhospitable part of their country. The work done by Mr. Phillips and Dr. Bushell was, of course, very fragmentary. But such contributions were the small rivulets that in time by combining made the great stream of knowledge. As Sir Samuel Baker had said, it was only by tracing

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the connection between the river-courses and the great lakes of Africa that first civilisation, then commerce, then Christianity, could ever be introduced into that continent. The great African explorers were doing this great work, though they were doing it imperfectly and in fragments. Livingstone was a great and glorious example of one who had devoted his life to the work, and who had died in the prosecution of it, but his life had not been spent in vain. We all, in fact, seek to do some complete work, but never succeed. Link after link will be added to the chain of knowledge, though Livingstone is dead and gone.

Mr. BABER said he had heard that the Mongols in the district through which Dr. Bushell had travelled made a species of wine from mutton. But he expected it was a kind of beer flavoured with mutton. He himself had eaten the pancakes formed on the top of boiled milk, and he quite enjoyed them. He had lately been travelling in Formosa. The western portion of that island was inhabited by Chinese; the eastern portion by the aborigines, who belonged to the Malay race. One curious fact connected with these aborigines was that they possessed but one musical instrument—the Jews'-harp—formed out of a piece of bamboo, split down the middle, and a brass tongue inserted. It was played between the lips, just as an ordinary Jews'-harp, and a piece of string at the end was twanged. The sound was identical with that of the common iron Jews'-harp.

Dr. LOCKHART said that the whole country, from Central China right through into Mongolia, and far back to the western provinces, was one immense coalfield, producing coal as good as that of Newcastle and South Wales, with a good deal of anthracite, and still more of a common though very useful kind. The Chinese brought down large quantities from the hills to the west of Peking, on the backs of camels. At present the Chinese merely scratched the surface, for they had no machinery with which to reach the deeper coal, and the means of transit to the capital were very imperfect; but he believed that when steam machinery was introduced the coal measures of China would do commercially for that country as much as the coal of England had done for this country.

The Rev. JOSEPH EDKINS said that, from a geographical and ethnological point of view, Peking was a very good place to live in, because there several races met, several languages were spoken, and various geological formations were brought into conjunction with one another. The Great Wall was the boundary of the great plain on which Peking was situated, and which was watered by rivers flowing down from the plateau of Central Asia. When travelling through California and up the Sierra Nevada, he had been struck by the resemblance between the physical geography of the neighbourhood of Peking and that of the North American continent. In both cases the traveller ascended from a vast plain through a broad band of high mountains to a plateau beyond. These mountains in the Peking region, though they had not a Yosemite, were interspersed with beautiful valleys and pretty brooks, and here and there an overshot mill used for grinding corn or incense. Higher still he came to a great grassy plain, and farther on the desert was reached. The Russians were the most distinguished authorities upon Mongolia and Siberia, and they, not an Englishman, ought to have discovered the ancient residence of the Mongol emperors, Shangtu. In a short time the Archimandrite Palladius would make a journey to those districts, and, as he was a man of profound knowledge and scholarly instincts, it was to be hoped that his investigations, combined with those of Dr. Bushell and other explorers, would afford some distinct knowledge of the topography, geography, and archæology of that part of the world.