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PART I.—JANUARY TO JUNE, 1849.

“ It will flourish, if naturalists, chemists, antiquaries, philologists, and men of science, in different parts of Asia will commit their observations to writing, and send them to the Asiatic Society at Calcutta. It will languish if such communications shall be long intermitted; and it will die away if they shall entirely cease.”—SIR WM. JONES.

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1849.

I could make but a very hurried sketch, for my leisure was restricted to a few hours, and the wind, the sun and a drizzling shower greatly interfered with the operation. This however may suffice to point the way to further discovery of relics in which Potowar* is evidently rich.

The sculptured stones I had conveyed through the kindness of the Dewan Adjoodia Persaud to Lahore, but as the scientific officer who received them, gave me a receipt only for "a bundle of stones," I have some anxiety about them. I believe I can get them conveyed free of expence to the Society to Delhi or even to Calcutta. They are not very bulky.

In plate VII. is a sketch of a very remarkable marble sculpture turned up at Noshera in Huzara, some years ago, and adopted as a household god by a Kuttri of Kurripoor. I could not persuade him to sell it. It is the Diana Triophthalme, and will exhibit the origin of the attribute of three-eyed to shew for whom it has evidently been mistaken. The third or central eye is delineated in a vertical position precisely as in the pictures of Shiva. The execution is coarse. The block of marble is unfinished and has probably been imbedded in a wall. The natives mistake it for a male figure, perhaps because Chandra (the moon) is male.

My papers are just now in considerable jeopardy, or I should feel disposed to defer this communication until I could make it more complete : but I am warned by subsequent losses.

*Notice of a Chinese Geographical work ; by J. W. LAIDLAY, Esq.
V. P., &c.*

Although, as I find after preparing the subjoined extracts for publication, the interesting little work from which they are derived has already been incidentally noticed by M. Klaproth in an article upon Chinese Cosmography in the *Journal Asiatique* for 1832 ; yet the great interest attached of late years to such productions, may perhaps justify the insertion of this additional specimen, even at the risk of a little repetition.

* I apply the name Potowar to all the table-land between the Indus and Jelum, bounded on the south by the salt range, but I am not certain that this designation is correct. At present the name applies only to the north-eastern portion.

The author of the treatise in question was named *Chhín lœn kwing*. In a short and modest preface, he states that his father being in too poor circumstances to devote his attention to letters, was compelled in early life to push his fortunes on the sea; that there he became distinguished for his knowledge and skill, and had the good fortune to render important service to the expedition sent by the emperor Khang hi for the reduction of Formosa. He was thus brought to the favourable notice of that emperor, and was promoted from post to post, till he attained the appointment of lieutenant-commandant of the coasts of Kwáng tung. He was naturally proud of his profession, and "very impressively" instructed his son while yet a boy in all the mysteries of his craft, "the islands and the shoals, the harbours and the dangerous places, the haunts of pirates," and other matters of seafaring interest, so that, as the latter assures us, he never in after life forgot them.

Our author obtained in his youth an appointment in the body guard of the emperor Khang hi, and enjoyed an excellent opportunity of extending his geographical knowledge under the auspices of that monarch, whom he describes as graciously taking a personal interest in and promoting his studies. He afterwards held various appointments of importance, visiting officially several of the countries described in the course of his little work, and improving his knowledge of more distant lands by intercourse with Europeans and other foreigners whom he occasionally fell in with. The preface is dated in the 8th year of *Yung ching*, corresponding with A. D. 1731.

The work itself is entitled *Hái kwo wán klan lu*,* or a Narrative of what is seen and heard of the seas and the nations. It is divided into eight chapters, the first of which treats of the sea coasts of China, and is accompanied by a set of maps exhibiting the entire sea front from Kao li (Korea) to the boundary of Cochin China. This chapter is occupied with a rather dry and uninteresting detail of the distances and bearings of different places, and the dangers encountered, as well from the ordinary perils of navigation, as well as from the pirates by whom many parts of the coast were at that time infested. As the author avoids, apparently intentionally, any particulars regarding the country or the people, there is nothing in this chapter of sufficient interest to extract; so that we may pass at once to the second, entitled

* 海國聞見錄

“TUNG YANG KI; * or *An account of the Eastern Ocean*. What [wondrous] † things doth not the vast extent of the universe contain! The spirits of space,—the 10,000 varieties of living beings,—the sun, moon, and constellations,—and many other things which transcend our comprehension! All these the Holy Sages have examined and discoursed upon; and they, too, to determine the four parts, invented the compass, ‡ dividing it into twenty-four rhumbs [extending] from near to far, and admirably adapted to enable us ignorant men of after ages to inform ourselves of all the kingdoms of the world: kingdoms extending beyond kingdoms!

Let us describe then the foreign kingdoms of the earth; the navigation to them; their people, productions, customs, and what really is to be seen and heard among them; that henceforward honorable men may be enabled to pick and choose.

Chiu sin § is situated in the north-east quarter of the world. It adjoins *Shing king*, and lies opposite to *Thin chæn* || and the country of *Ku ki tsé*. It is divided into provinces and districts, and is the high road through which the tribute passes to the court. Its history and geography have been compiled generations ago, and there is no need of speaking more fully of it here. On the south it is bounded by the ocean, on which is an island belonging to *Yi pan*, * named *Ma tao*, † which may be reached in one night with a fair wind. At *Ming kwan pü* there were disturbances [in former times]. From *Ma tao*, souther-

* 東洋記

† The words betwixt brackets are interpolated to explain the meaning of the text more fully.

‡ According to some Chinese authors the compass (called by them *Chí nan*, the south index) was invented in the fabulous ages of their history. Others refer it to the time of *Ching wáng* of the *Chow* dynasty,—1121—1114, B. C. It is very curious that Marco Polo makes no allusion to so important an instrument, which was unknown in Europe till some time after his travels.

§ A province at the extremity of the Corean promontory.

|| *Thin chæn* is a district betwixt Pekín and the sea. The river of Pe kin is also so called.

* 日本

Yi pan, the spring or origin of day, is perhaps the etymon of *Japan*.

† I take this to be the island lying between the Japan group and the continent, and called *Tsu sí ma* on our maps.

ly, on the magnetic rhumbs *yin, ká, mao*,* is an archipelago of seventy-two islands, all belonging to *Yi pan*, the country of the *Wai nu*.† These maintain a traffic with the Central Kingdom.‡ There is one island named *Cháng kí*, which with difficulty produces sufficient pulse and grain for the sustenance of the inhabitants. Their trade is carried on for the public benefit, accounts are kept, and at the end of each year, whatever profit accrues, is equally divided among the people of *Cháng kí*. The king of this nation resides in the north-east part of *Cháng kí*. About one month's journey by land is a country named *Mi ye ko*,§ which translated means "the capital." He [the king] receives his title from the court of *Han*.|| He dresses according to the fashion of the Central Kingdom. The people study the literature of the beautiful Central Kingdom, but read it with the accent of *Wai*.*

The king possesses the authority, but military and political affairs are managed by the military chief. The king interferes not in these. He receives sufficient for his subsistence from the tribute and offerings of the country. The military chief† occasionally pays his court to him, and that is all.

Changes in the succession occasionally occur from strife [among the members of the royal family]; but strife never occurs between the king and the military chief. It is narrated in the annals of *Yi pan*, that from the earliest ages of the empire to the present, there has been a succession of kings. In former times a military chief usurped the throne; but the country ceased to produce the usual tribute; the five grains became scarce; and the productive energies‡ of nature became

* These points of the Chinese compass extend from E. 30° N. to east. The bearings appear to be given from Peking.

† Japanese.

‡ China.

§ The *Meaco* of our maps.

|| Of China, from the dynasty of that name.

* *Wai*, Japan.

† This is the *Cubo* of our geographers.

‡ 陰陽 *Yin yang*: which may also mean, the *male* and *female* powers of nature, in which sense the words are used by Chinese writers. On the subject of these powers, Dr. Harland, in an interesting article on Chinese Anatomy and Physiology published in the Transactions China Branch of the Royal Asiatic So-

unpropitious. The military chief then returned to the station of a subject, when the seasons became propitious as before. Ever since that time no military chief has presumed to aspire [to the throne].

All offices are hereditary. Conformably to the customs of *Han*,* the officers named *Chi sh*, receive an allowance of a thousand stone [of rice]. This allowance is ample for their support, and few are induced to transgress the laws. Every year they elect one of their number to be a constable,† who becomes security for the village and receives fifty [pieces of] gold per annum as his pay. They have little to do, and have ample leisure. They apply themselves to Chinese literature, become good scholars, and behave with urbanity. They wear peacocks' feathers in their caps. They attend to the cleaning of the roads and ditches, and to the sweeping and watering of the streets. Their families cannot consume the whole of the food, and there remains a surplus even for the servants to throw away.

The rich make use of carpets of cotton; the poor, of mats. On the occasion of a census, every family displays more or fewer mats, according to the number of persons. The garments of the men and women have broad collars and wide sleeves. The dresses of the women are so long as to sweep the ground, and are ornamented with flowers traced and dyed upon them. They wear cloth turbans, girdles, and on their feet, short socks to walk in. The men wear sashes, in which they thrust a knife. They wear their hair on the head, and beards; combing the for-

ciety, remarks:—"It is difficult to conceive a clear idea of the exact mutual relation existing between these two powers, which are said to have produced all things, though they are generally looked upon as a kind of male and female energy, as appears to be implied by the wonderful productive powers ascribed to them. It is probable, however, that these terms, when applied to the animal economy, might often be considered in a similar light, and perhaps with as clear an idea, as the words positive and negative in electricity, which have become so generally used of late years to explain any otherwise inexplicable phenomenon. In both cases, the terms are used to express certain opposing forces, which only become known to us by their effects, when either of them is in excess, but of whose existence we are not cognizant so long as the equilibrium is maintained."

* China, so called after the dynasty of that name which reigned from

† *K'ü kün*; literally, 'street magistrate.' Morrison gives *constable* as the equivalent.

mer backwards, and knotting it behind the neck in a band an inch broad or more; when the hair gets too long, they cut it. The women do not use *chi*,* or flour.† Nor do they wear fresh flowers [in their hair], nor flowered cloth and silk, nor head ornaments, nor ear-rings; —only tortoise-shell combs. The young damsels are [numerous] as the clouds; all day they bathe and perfume themselves. They curl their hair before and behind. Their finger nails are extremely clean; they dread all impurity. Nevertheless, the complexions of the men and women are not to be compared with those of the lovely Central Land, although beyond comparison superior to those of all other countries. Verily, the east produces gay and ethereal spirits!

The people of that country have all double sur-names, only the *Chæ fu* have single ones. The *Choe fu* unite the young men and young women in marriage. Those who dwell on the spot, are called *Chæ ke chæn*; their burial place is at *Hong tsi shán*. The men of this nation become impotent after fifty years of age. *Nu* is the name of the tribe; hence they are called *Wai nu*. They in general venerate Fuh,‡ and respect the priests of the Central Nation. They constantly sweep the family temples and the tombs of their departed ancestors. They procure sweet smelling flowers and delicate fruits [for offerings]; or failing these, with venerable priests of Fuh they approach the ancestral tombs.

These people hold their lives cheap. If they have transgressed the law, and the matter become public, they go to a sequestered spot, and destroy themselves,§ so as not to involve others. The laws are extremely severe against quarrels and strife. They speak very gently to each

* A vermilion salve used by Chinese ladies for the lips.

† To improve the complexion.

‡ The Chinese transcription of Buddha.

§ This account is confirmed to the letter by M. Titsingh, who says, "When a person is conscious of having committed some crime and apprehensive of thereby being disgraced, he puts an end to his own life to spare his family the ruinous consequences of judicial proceedings. This practice is so common that scarcely any notice is taken of such an event. The sons of all people of quality exercise themselves in their youth for five or six years, with a view that they may perform the operation, in case of need, with gracefulness and dexterity; and they take as much pains to acquire this accomplishment, as youth amongst us do to become elegant dancers or

other, and when they summon their servants, they do so by clapping their hands.

They have no traffic in slaves ; but they engage themselves for a certain time, and on the lapse of that time they return home.

Two nations are tributary [to *Yi pan*]. On the north is *Má táo*, which is bounded by *Chiu stn.** *Chiu stn* pays tribute through *Má táo*, and *Ma tao* remits it to *Yi pan*. On the south is *Sá tsí má*, bounded by *Líu khiu*.† *Líu khiu* is tributary to *Sá tsí má*, and *Sá tsí má* to *Yi pan*. The kings of both islands obey the commands [of the king of *Yí pán*.]

The seasons are similar to those of *Shán tung*, *Kong nán* and *Chí kong*.

Chang kí and *Pho tho* lie east and west of each other, at a distance of forty *kéng*. *He man*‡ is distant from *Chang kí* sixty-two *kéng*. With a north wind you go from *Wu tao man* ; with a south wind from *Thin thang man*. By *Ma tao* lies the road to *Ting chiu* : *Sa tsí ma* is the road to *Wán thái*. These countries produce gold, silver, copper, varnish, porcelain, every variety of flowers, and printed goods. The sea produces *lung yin heong*, the fish *fu*, bichu de mar, and every kind of [marine] vegetable.

The hills of *Sá tsí má* are full of caverns ; from these issue deep and cold streams admirably adapted for tempering cutting instruments. They produce also horses, and very strong men.

In the times of the Emperor *Ke tsing*,§ there were freebooters from *Wai* at *Sa tsí ma*. Merchant ships from *Yi pan* anchor at *Yung ké*, because formerly eighteen fishermen of *Wai*, being driven by a strong wind to the *Middle Kingdom*, crafty men,|| through their instrumentality, excited an insurrection. They wore beards and shaved the hair skilful horsemen : hence the profound contempt of death which they imbibe even in their earliest years. This disregard of death, which they prefer to the slightest disgrace, extends to the very lowest classes of the Japanese.—*Titsingh, Illust. of Japan*, page 148.

* On the Chinese map this is laid down on the southern extremity of the Korean peninsula ; *Má táo* must be the island *Tsu sí ma* of our maps. They are not included in the Chinese map.

† The Islands called *Loo choo*, on our maps. I cannot, in the absence of native maps, identify *Sa tsí ma*, but a little further on we are told it lies to the north of *Líu khiu*.

‡ Amoy.

§ *Ke tsing* of the Ming dynasty, reigned from 1522 to 1567, A. D.

|| i. e. of the Chinese nation.

on their foreheads. They learnt the language of the country in a secluded spot. Others joined these and they commenced plundering. The multitude called them *Wai nu*. They afterwards, being overcome, returned to their own nation, eighteen men in number, and were punished by the king according to the law. From that time to the present, their ships have been forbidden to come to the Central Nation: and although we go to their country, they dare not come to ours. In the history of *Wai** an account of these eighteen persons is given at large.

Proceeding from *Pho thó* to *Cheang kí*, you cross the sea of *Wang yang*, in a direction from east to west. The wind raises vast and dangerous waves. There is an adage that "*Yi pan* hath good things, but *Wu tao* is hard to pass."

Proceeding from *Hea man* to *Chang khí*, with the south monsoon, you sight *Kí lung shán*,† on the island *Thái wán*.‡ Going north to *Mí khong yáng* and *Heong thín yóng*, you again sight the great hill of *Sá tsí má*, and *Thín tháng*. The course is parallel with the needle. As for the two seas called *Hong yáng* and *Thém yáng*, the first, in the midst, resembles chaff [in colour?], and the latter resembles mushrooms. Hence they are called the *Sea of rice-chaff* [*Mí khong yáng*], and *Hong thín yáng*, the *Sea of mushrooms*. To the south of *Sa tsí ma* is *Líu khiu*. It lies on the rhumb *yæt*,§ and is distant sixty-eight *kéng*. The natives of the interior practise the literature of the Central Nation. The people are weak and the kingdom poor. They produce copper-vessels, paper, sea-shells, indigo, and tortoise-shell, but have nothing else to give in exchange for clothing and necessaries for the inhabitants. The tribute passes through *Fu chiu*. These people have long been known and seen, and it is unnecessary to describe them more fully here. *Líu khiu* lies to the south of *Yi pan*. All the waters flow to the eastward. *Chang tsí*|| hath said that water once covered *Mi læ*, but at what time is unknown; and *Chang tsí* never lies!"

The third chapter gives an account of Formosa, and is entitled

* Japan.

† The most northerly cape of the island of Formosa.

‡ Formosa.

§ East 15° South.

|| The name of a Chinese sage.

“TUNG NAN YANG KI,* or *An account of the South-East Ocean*. All the oceans of the south-east begin at *Thái wán*† and lie to the south [of that island].

Thái wán is situated on the magnetic rhumbs *shin sin*.‡ From *Kí lung shán*, on the north, to *Má khi* on the south, it is two thousand eight hundred *li*§ in length. It lies opposite to *Fu chiu fu*, *Heng chiu fu*, *Chen chiu fu*,|| and *Cheang chiu fu*. It is separated from the island of *Pháng ú** by a navigation of four *kéng*,† and from *Hea man* by a navigation of eleven *kéng*. Its western side is a marshy wilderness; its eastern is bounded by the ocean. This part is inhabited by the vassals *Fu yn*, named the “aborigines of *Pháng pu*.”

The hills are very lofty, and are inhabited by people whose numerous races it were difficult to count. They catch deer and eat them. Yams and roots‡ constitute their staple food. They have no reckoning of years. When the grain is ripe, they prepare a wine from it and regale themselves: and that is their year. By nature they are fond of murder; and they preserve the skulls of men as something precious. They tattoo their bodies, and blacken their teeth. Their races are various. In the morning when they hear the birds sing, they proceed upon their business as the omen§ is lucky or otherwise. The men and the women couple illicitly, and that is their marriage.||

* 東南洋記

† *Thái Wán* is the Chinese name of Formosa. It has generally been applied by European writers to the port only.

‡ 辰巽 *shin sin*, corresponding with S. E. (*sin*) and E. 30° S. (*shin*) on our compass.

§ *Li*: Stadium Sinicum, continens trecentos et sexaginta passus. *De Guignes*.

|| These are provinces of Fo kien.

* A group of islands lying off the coast of Formosa, called “*Pescadores*” by the Spaniards, and “*Visschers Eilanden*” by the Dutch. Valentyn describes them minutely. The largest he calls *Phék no*; no doubt a corruption of *Pháng ú*.—(*Beschryv. van Taywan*—p. 37).

† *Kéng* is, in time, the 10th part of the day of 24 hours; in measure, 60 *li* of navigation, as our author himself informs us a little further on.

‡ *Shæ u*. I am doubtful what esculents these may be; most probably yams.

§ *Pi*, properly a method of inferring omens by braising tortoise-shell, but here it means an omen in general.

|| This passage is differently rendered by M. Klaproth:—“*Les hommes et*

In the times of the emperor *Tsung ching*,* the *Red Hairs*, named *Ho lán*,† took possession of the great port of *Ngán pheng*. They erected a fortress of three stories to protect the opening to the sea. They taught the natives to till the ground, and induced them to study the literature of the *Western Ocean*.‡ They carried on a traffic in deer's skins with *Yi pan*,§ in which they employed the natives as laborers, and harassed them so, that existence became intolerable.

In former times *Cheang chí lung*|| dwelt upon the sea. He married a Japanese woman named *Yung sí*, of whom was born *Shing kung*. Many tens of *Wai nu** followed him, and they anchored together at *Thái wán*. From the outer sea they reconnoitred the island, but could do nothing [more]. He therefore made war upon *Kong nan*, *Chi keang*, *Fo kien*, and *Ycet tung*,† saying to his son, "Should we be unsuccessful there, [we shall return] and have perfect repose in *Thái wán*." *Cheang shing kung* made war therefore upon *Chín kong*; was repulsed, and returned. He remained watching *Kim mun* and *Hea mun*, and devising schemes to capture *Thái wán*. He brought together the interpreters of the *Ho lán* nation, named *Ho pan* and *Fu í*, leadsmen of *Lo í mán*, who knew well where the water of the port was deep and where shallow. These directed *Shing kung* to collect the ships and proceed in a body. The *Ho lán* carefully guarded the great harbor of *Ngán pheng*. *Shing kung* set out from *Lo í mán*, and aided by a great inundation of 30 cubits or more, entered and took possession of *Thái wán*. There was a long struggle with the *Ho lán*, because he persisted, saying, "*Thái wán* belonged to our former kings, and is still inhabited by *Wai nu*. Take away whatever you

les femmes se réunissent dans les champs pour les cultiver." Valentyn states that the women perform all the agricultural labor.

* *Tsung ching* of the *Ming* dynasty reigned, according to the tables, from 1628 to 1644, A. D.

† The Dutch.

‡ Europe.

§ Japan.

|| This must be the famous *Coxinga* of the Dutch, who expelled the latter from Formosa. Valentyn gives full particulars.

* That is, Japanese.

† The province of Canton.

possess; restore us the country; and your money and goods we will not touch." The *Ho lán*, thoroughly informed of the multitude, went away.

In the twenty-second year* of *Khang hi*, *Cheang khe shang* submitted, and the country was entered upon the maps.† *Shing thin fu* became thenceforward *Thái wán fu*; *Thing peng chiu* became *Chæ lo æn*; *Wan nín chiu* became *Thái wán æn* and *Fung shán æn*. In the second year of *Yung ching*,‡ *Chæ lo æn* was divided into two, the northern portion becoming *Cheang fwa æn*.

To the south-east of *Shá má khi*§ of the district of *Fung shán*, is *Læ sung*,|| situated on the magnetic point *sin*.* It is a navigation of 72 *keng* distant from *Hé mán*. On the northern side is a mountainous region, which seen afar off resembles the teeth of a saw. Its common name is *Chái ngiu háng*.† These hills are inhabited by aborigines, who belong to *Læ sung*.

To the west, north, east, and south of *Shá má khi*‡ there are many islands at a distance; but only one island is contiguous to *Thái wán*: its name is *Hong theo æ*.§ It also is inhabited by aborigines. No ships traffic there, because the language is altogether unknown. They live upon yams and roots and the productions of the sea. The country produces gold dust.

There are lofty hills in *Læ sung*, which extend round from the north, at *Chái ngiu háng* towards the south-east. In former times the natives of the Great Western Ocean, named *Kan si la Shi pan ya*,|| took pos-

* A. D. 1684.

† That is, became a recognised portion of the Chinese empire; as a consequence, of which the provinces seem to have received Chinese names.

‡ 1725, A. D.

§ The most southerly part of the island.

|| Luçon, one of the Phillipines.

* South-east.

† The "ditch or fosse for slaughtering oxen."

‡ This is the most southerly cape of Formosa.

§ There is no other island on our maps that answers to this description, but *Botel Tobago Xima*.

|| Klaproth transcribes these words *Kan szu la Chi pan ya*: hence, in the edition of the original in his hands, the first syllable must have been **𠂇** and not as in mine **𠂇**, which may be easily supposed to be a typographical error. M. K.'s

session of it. It produces a grain 5 or 6 *fán* * in length. Many people from *Cheang chiu*, and *Chæn chiu* cultivate this grain and carry it to other countries. They pay an annual personal tax of five or six pieces of gold to reside there. Traders are kept apart in one corner. They are separated from others and not allowed to transgress the boundaries. They, also, pay taxes according to their trade. Of all the foreign countries of the *South-east Ocean*, *Læ sung* is the most prosperous; because the *Kan si la Shi pan ya* of the Great Western Ocean bring silver there for commerce. Silk, silken cloth, cottons, and a hundred varieties of merchandise are sold. The productions of other countries are brought in great abundance. † The established religious doctrines are those of the *Great Western Ocean*. ‡ They have erected fortified cities and fortresses for the foreigners. . The country originally belonged to the aborigines; but now it is possessed by foreigners.

When the people of *Hán§* marry a woman of this country, they must adopt the heretical doctrines, and worship the Lord of Heaven in the church. They use oil and water, and write the character *shi*|| on their forehead. The name of this water is *water of sprinkling* They burn incense in honor of their fathers and mothers. When their old people die, they go to the church, dig a grave, and there deposit the body. The rich spend more or less money, and bury their dead in the church, within the foundations.* The poor are buried without the walls.

reading is no doubt the correct one, and is the Chinese transcript of "*Castillian Spaniards*." The "*Great Western Ocean*," is equivalent to "*Europe*."

* *Fan*, is the hundredth part of a cubit.

† M. Klaproth translates this passage, "*Le nombre des indigenes s'est accru considerablement :*" an evident mistranslation, "*in the island the produce of foreign countries (fån thu cháng) is collected in clouds.*"

‡ Europe.

§ i. e. China.

|| That is 十, the Chinese *ten*; the cross.

* M. Klaproth translates: "*Les riches font, a cette occasion, plus ou moins de dépense, selon l'état de leur fortune, et elevent des monumens sur la tombe.*" The text is 基內 *kí nai*, *within, on the foundations*; which is antithetical to the mode of burying the poor in the next sentence, 塋外 *tseang wai*; "*outside the walls.*"

Every three years they make a clearance and cast away the bones in a deep mountain stream. Whatever property the deceased may have possessed, is proclaimed in the public hall, and is divided into three parts,—amongst the church, the widow, and the children.*

They have a bad sickness [in the mode of inducing which] the mothers instruct the daughters and not the sons. They have a way of charming cows' hides and smoked hams, and reducing these to the size of a grain of sand. Whoever eats of this his belly swells and he dies. Frogs, too, and several kinds of fishes are in like manner bewitched. They can moreover dissolve these charms and make [the fishes and frogs] leap out of the mouth again.

The crime against nature is prohibited. Even fathers, sons, and brothers are not allowed to sleep on the same bed. The doors are kept open at night, to hear and to see; and the beds and the mats are carefully examined. If they be detected, they are punished by fine.

Early in the morning a bell is rung, and it is day; the markets and the shops are opened for trade. At noon, the bell is again rung, and it is night! The market is closed, all go to sleep, and none venture abroad. In the evening the bell is rung once more; and it is day! Lamps and candles shed a clear light and trade proceeds. At midnight, again the bell rings, and it is night again! The shops and the markets are closed. Every *shi shin*† it is alternate day and night. At noon day they prohibit the whole country [to trade]. Verily it is a market of devils!

After a journey of twelve *keng* you arrive at *Li tsi pha*, and twenty-one *keng* more bring you to *Kan ma li*,‡ to both which places the ships of *Han* proceed for purposes of commerce. South-east of *Li tsi pha* is an island, opposite to which are five other islands, namely

* M. Klaproth has evidently misunderstood this passage; which he translates,—“Ceux qui sont d'une maison riche, cherche à briller dans l'église principale,” &c.

The words translated “*maison riche*” 家資 *ke tsi*, means “*family property*,” and that translated “*briller*” 明 *ming*, means to *proclaim*, as well as to *shine*. Besides, the matter of burying was disposed of by the clearing out the bones in the former sentence, and the author has now passed to another subject.

† *Shi shin*: 6 hours.

‡ *Camarines*? the S. E. peninsula of Luçon?

Pan ngai, *A tang*, *Sú mú*, *Míu mu yín*, and *Mang kia tsí nu*.* Many vessels from the central nation traffic there also. These islands are inhabited by aboriginal natives, and the productions are the same as those of *Læ sung*, such as deers' horns, cows' hides, nerves, and flesh, Brazil wood, ebony, sandal wood, balsam, yellow wax, swallows' nests, bichu de mar, and various other things. To sail thither you must proceed from *Læ sung* to *Li tsí pha*, and thence southerly. From *Læ sung* to *Pan ngái* are ten *kéng*; to *A tang*, twenty-three *kéng*, to *Su mu*, 24 *kéng*; to *Man kiu tsin nu* fifty-eight *kéng*. The men of these islands are very ignorant; they comprehend nothing; they accumulate no property. They require only a little cloth from the Central Kingdom to cover their persons. Each tribe has its chief to protect the national rights.

South-east of these you come to *Wan lao kao*,† and *Ting kí í*. These two kingdoms are situated on the magnetic rhumb *tsí*.‡ The natives and the various productions are similar [to the preceding]. The distance by sea from *Læ sung* to *Wan lao kao*, is 174 *kéng*. To *Ting kí í* it is 210 *kéng*.

From *Læ sung* due south is a great mountain, the general name of which in *Wu la yu* is the *Great hill of Si lí*.§ To the east of this hill is *Su lo*.|| In ancient times it never paid tribute; but in the sixth year of *Tung ching** there arrived tribute viá *Man*.† To the west

* In the map prefixed to the History of the Philippine Islands, by Martinez de Zuniga, there are 5 or 6 large islands south of Luçon, amongst which only one or two seem to have aboriginal names, namely Panay [Pan ngái], Zebu [Sú mú?]. These are no doubt the islands here spoken of.

† Moluccas?

‡ 15° S. of S. E. — or more properly, E. 55° S.

§ M. Klaproth has I think misunderstood this passage. He makes it—“*De Liu soung droite au sud, est une grande montagne; elle n'a pas de nom général, mais elle est extrêmement étendue.*” The mistake rises from the first syllable of the word *Wu lí yu*, (Malay) being taken in its literal acceptation, “*not*,” but how the remainder of the sentence is construed as above I do not know. The same mistake occurs further on. The place alluded to must be in the northern part of Borneo.

|| *Su lo* must be the Sooloo Archipelago of our maps, between Borneo and Mindanao.

* 1729 A. D.

† i. e. Fo kein.

of this is *Kí lí man*; and again to the west is *Wan láí*;* these constituted in ancient times the kingdom of *Pho lo*. Proceeding yet further west, is the great hill of *Chæ ko tsú la*, and to the south of that, *Ma shín*.† The extent of these hills has never been ascertained: their interior has never been trodden by man. They produce wild beasts, whose very kinds are unnamed. *Su lo*, *Kí lí man*, and *Wan láí*, are three kingdoms all lying in the southerly rhumbs from *Læ sung*; and to reach *Chæ ko tsú lo* you must proceed south from *Tsí chæen yang* in *Yæ nan*, passing *Kwan len*, and *Chá phan*, and thence easterly, 188 *kéng*, which brings you to *Chæ ko tsú lo*. To reach *Ma shín* also you must go by *Chá phan*, and *Ká lá pá*, and thence a navigation of 340 *kéng*. From *Hea man*, viâ *Læ sung* to *Su lu*, the distance does not exceed one hundred and ten *kéng*.

Again, to the eastward the sea separates a region named *Mang kíí shí*. From *Ma shín* to *Mang kíí shí*,‡ the distance is twenty-seven *kéng*. Further east is *Ting kíí*,§ and on the north-east is *Wan lao kao* and *Su lu*.

Kí lí mán, *Wan la kao*, and *Chæ ko tsú lo* are generally called in *Wu la yu*,|| *O fán*. The natives are very fond of copper gongs; and all their utensils are of copper. They dwell in huts along the banks of rivulets. Their manners are rude. They never remove their swords from their persons,* and are very dextrous in the use of the spear. Whenever it draws blood, death follows. They dress in single pieces of printed or coloured cloth. The merchants of that country travel to and fro in a kind of small boat called *máng kea*. They proceed in company and divide the profit with each other.

The produce of these countries consists of pearls, camphor, tortoise shell, bichu de mar, birds' nests, ebony, sandal wood, sea weed, ratans,

* Borneo, called also *Brunai* on our maps.

† Banjermassin?

‡ Macassar; more properly Mancassar, I believe.

§ New Guinea??

|| *Malayan*. Klaproth again misapprehends the term:—"ces pays ne sont pas connus sous une denomination generale,"—is his version of this passage.

* M. Klaproth translates this passage, "Leurs corps resiste aux coups de sabre!" a translation the absurdity of which is self-evident. The meaning is simply that

they sleep with their creeses. The word he translates "resiste," 抵抗 *li*, means to remove: and were it not so, the word *shín*, *body*, is in the wrong position, syntactically, as the complement of a verb active.

and so forth. The natives of *Ma shín* resemble the preceding. They are exceedingly cunning and treacherous. The *Red Hairs* are already in possession of their port, and aim at taking the whole country. The natives are afraid of their artillery, and dare not fight them : but retiring to the hills, secrete themselves, and with herbs poison the upper parts of running streams, and then themselves go out of the way.

The country produces steel, diamonds, pepper, sandal wood, brasil wood, ratans, nutmegs, camphor, lead, tin, birds' nests, kingfishers' feathers, bichu de mar, &c. The diamonds are of five various colors ; those which are golden, black, and red, are the most esteemed, for if they be put at night in a dark room, they emit a clear light. If even put into muddy water, or covered with a napkin, their light will shine through. But they prize most of all such as are as large as a die.* These are valued at 100,000 *leang*.† The natives of the Western Ocean barter for it their most precious commodities.

From *Læ sung* to *Kí lí mán*, the distance is thirty-nine *kéng*: to *Wan láí*, forty-two *kéng*. All these are the foreign kingdoms of the *South Eastern Ocean* : but *Chæ ko chü lo* and *Ma shín* are not on the road from *Læ sung*, and ought properly to be entered among the kingdoms of the *South Ocean*. The same with respect to *Su lu*, and *Wan láí*, and the chain of mountains running north and south. But we have given them along with the *South-east Ocean*, in order to set forth their position with greater distinctness."

The fourth chapter, describing the countries immediately South of China, is entitled

"NAN YANG KI,‡ or on account of the Southern Ocean.—All the kingdoms of the SOUTHERN OCEAN have the Central Kingdom some what to the east. Examined thence by the magnetic compass, they lie

* M. Klaproth has mistaken the meaning of this passage, which he translates "ordinairement les indigènes portent, comme ornement de tête, un de ces joyaux, grand comme une pièce de damier, et qui a la valeur de cent mille ouces d'argent!" a very ordinary ornament no doubt! The mistake has arisen from the use of the

word 首 *siu*, "head," as a superlative in the text ; as we say *head man*, for *chief man*. The die here referred to is of a hemispherical shape and about half an inch in diameter or more.

† *Leang*, about a dollar and half.

‡ 南洋記

betwixt the rhumbs *ting* and *wí*; but from the GREAT WESTERN OCEAN of the universe, they lie upon the points *sin* and *tsæ*.*

To speak first of *Ngán nán*; † it immediately joins the Central Kingdom. Its sea bounds *Lám chiu*. Its hills turn towards the north-west, and then south towards *Chim shing*, in form resembling a half moon. The name is *Kwang nán wán*. ‡

Under the *Thsin* it was [denominated] *Tséang kwan*; under the *Hán*, *Káo chí*; under the *Tháng*, *Káo chiu*; under the *Sung*, *Ngán nán*, and under the *Ming*, *Káo chí*. It joins, in succession, both the *Yæt*, § and *Yon nán*. The manners of the people and their productions have been already described in the historical books.

All beyond *Shan fwa*, *Sin chiu*, *Kwáng i*, and *Chim shing* || is denominated *Kwáng nán*: for the maternal uncle and brother-in-law [of the Emperor ?] having been sent to watch *Shan fwa*, they accordingly fixed upon the fort of *Ma lung kó*, on the north side of a river, and another fort belonging to *Káo chí*, as the boundary. All to the south of *Shan fwa*, as far as *Chim shing*, is the kingdom of *Kwáng nán*, called also *Ngán nán*. The family name of the king is *Yæn*; he springs from a family of the Central Kingdom. The country was formerly called *Yí nán kwan*. It produces gold, the wood *nán*, perfumes, lead, tin, cinnamon, ivory,

* M. Klaproth, I think, misconceives this passage. He translates it, "Si l'on examine le monde avec l'aiguille aimantée, on trouve que tout ce qui est situé entre les rhumbs *ting* et *wei* est entouré par le grand océan occidental, et que sur le reste des vingt quatre division de la boussole, il n'y a de terres que par les rhumbs de *sin* et *tsæ*." He adds in a note, "ce passage est un peu obscur dans le texte; je pense pourtant en avoir saisi le sens." A moment's reflection that the *Great Western Ocean* is Europe, and that betwixt it and the countries here described the *Little Western Ocean* (comprising India, Persia, Arabia, &c.) intervenes, would have satisfied the translator that such cannot be the Chinese author's meaning: nor is there any equivalent in the original for the words *il n'y a de terres que par, &c.*

合天地包瀕大西洋按二十四盤分之卽在巽巳矣. *Ting* is S. 15° W. *wí*, S. 30° W.; *Sin*, SE., and *tsæ* E. 60° S.

† Or *An nán*.

‡ Or the Bay of *Kwáng nán*.

§ That is, the two provinces of *Kwáng tung*, and *Kwáng si*.

|| These four countries are in Cochinchina.

fine silk cloth, birds'-nests, fish-fins, the vegetable *chí tsái*, sugar, and other things like *Káo chí*.

Káo chí is named *Tùng king* (or the eastern capital); and *Kwáng nán*, *Sí king*, or the western capital. It is more powerful than *Káo chí*. On the south are *Lo líi*, *Tung po chíi*,* and *Kwan tá má*. The south-west borders with *Tsin lo*; † the north-west with *Mín tín*. ‡ They plant prickly bamboos around their towns. The natives are excellent divers. When a ship of the *Red Hairs*, driven by stress of weather, enters *Kwáng nán wán*, the people of the country send about a hundred little boats, the crews of which carry with them bamboo joints containing a quantity of fine cord. These dive into the water, and having nailed the fine cords to the bottom of the vessel, row quickly away, so as to drag the vessel aground in shallow water. They then pillage and burn her. Now the vessels of the *Red Hairs* avoid coming even in sight of the hills of *Kwáng nán*. Should they behold these, the master immediately tells the mate how the nation practises this severity. §

Proceeding from *Héa man* towards *Kwáng nán*, you pass by *Nán ó*, || and sighting *Lo wán shán** in *Kwáng tung*, and *Tá chiu theo* in *Khing chiu fu*; cross the *Ocean of the Seven Isles* by the *Chim pa lót* mountain outside of *Kwáng nán*, and so reach *Kwáng nán*. They reckon the navigation to be seventy-two *kéng*.

Káo chí lies to the west of the *Seven Isles*, and to reach it you must go round by the north. From *Héa man* to *Káo chí* is a navigation of seventy-four *kéng*.

The *Sea of the Seven Isles* † lies south-east of *Khing tao* and *Wán*

* This is the Chinese named of Camboja. See Crawford, *Embassy to Siam and Cochin China*.

† Siam.

‡ Ava.

§ M. Klaproth turns this passage,—“ le capitaine dit à l' équipage.” “ Mes amis, ce long pays là est bien dangereux.” The word 長 *chang*, means indeed “ long,” but it belongs to the preceding member of the sentence, and forms with the word 夥 *huo* from a compound meaning “ mate.” (See Morrison's Dict. Vol. I. p. 81.)

|| This is the island marked *Nemoa* on our maps lying about 70 or 80 miles to the south-west of Amoy.

* In the Canton province.

† Champello.

‡ This is that portion of the China Sea situated South of the Canton province

chin. All who go to the *Southern Ocean* must pass this sea. The junks of the Central Nation are not to be compared with those of the *Western Ocean*. These make use of sextants and quadrants to determine the sun's altitude, and measure the time, and so find out the ship's position. The Central People use the compass and the sand-glass, and as the wind is strong or light, fair or foul, determine the number of *kéng*. Each *kéng* is equal to a sea-distance of about 60 *li*. If the wind is fresh and fair, the amount may be doubled. When the current and the wind are contrary, they reduce the reckoning. In this way they know their position. If there be any uncertainty in their minds, they determine their position by the distant mountains, distinguishing upwards and downwards, the forms of the hills; and they use the lead to ascertain the depth of the water. On the bottom of the lead are put wax and oil to try the sand or the mud by touch (contact). Every one of these plans is fit and proper where the place admits of it; but in the *Great Ocean of the Seven Isles*, and outside of *Tá chiu theo*, there are only vast waters, and no hills to serve as land-marks. With a very favourable wind, and the assistance of the needle, this sea may be crossed in six or seven days, when you sight *Chim pa lo* in *Kwáng nán*, and *Wái lo shan* on the outer sea; and thus get the clew again.

Somewhat easterly you come upon [the sands] *Wan li cháng sha** and [the rocks] *Chin li shi tang*.† Care must be taken to avoid being drawn into the gulf of *Kwáng nán*; for without a westerly wind it is impossible to get out again. Such merchant ships as enter it, not being bound for *Kwáng nán*, enter it by the direction of heaven.‡ Goods are taxed excessively; one half the value is not deemed sufficient. The *Red Hairs*, men and things, are not to be found. But they show great reverence from the Central Nation. Hence it may be said, that if you lose but a little, you lose ten thousand *li*.

In the centre of the *Ocean of the Seven Isles*, there is a species of supernatural bird, resembling in form a sea-goose, but smaller. Its bill is sharp and red: its feet are short and green; its tail bears an arrow about two cubits in length. It is called the *Arrow Bird*. It flies towards vessels passing in the centre of that ocean and shows itself.

and East of Cochin China, and in the center of which are the Paracels,—the Seven Isles of the text.

* Macclesfield Bank.

† The Paracels.

‡ That is against their will.

It points [the road?] to the people; but if you call, it flies away. At times it seems to hesitate; if again you call it, it looks about cautiously, and again it flies away and returns. [The sailors] burn paper as an offering to the spirit. It flies round and round, and none knoweth its place. But tradition says, that when the royal *Three Precious Ones** descended, they summoned a bird from the *Western Ocean*, and planting an arrow in it, bade it dwell in the midst of this ocean as a memorial.†

From *Kwáng nán* you pass round *Shán hái* and arrive at *Chím shing* and *Lo láí*. Thence going to the west you arrive at *Tung po cháí*. From *Hé man* to *Chím shing* is a voyage of one hundred *keng*; to *Tung po cháí*, of one hundred and thirteen *keng*. *Tung po chai*, though a distinct kingdom, being enclosed betwixt the two kingdoms of *Kwáng nán* and *Tsim lo*, on the east it pays tribute to *Kwáng nán*, on the west to *Tsim lo*. Should it fail in the least to obey these, by water and by land they can invade and reduce it.‡ The natives are *Wu lá yu White Heads*.§ They go nearly naked, girding only the lower part of the body with a piece of cloth called *shai mán*. The country produces lead, tin, ivory, kingfisher's feathers, peacocks, ocean-cloth, red wood, sandal wood, incense, swallow's nests, sea weed, and ratans.

From *Tung po cháí*, a range of hills turns round to the south-west toward *Tsim lo*. From *Tsim lo* you pass round the coast to *Sí tsí*, *Lu kwan*, *Ta nín*, *Ting ka nu*, and *Phang hang*. The mountains separating these from the Central Nation, extend in a due southerly direction thus far, and stop. Again, going round the sea, and the back of the hills towards the west, where *Pháng heng* terminates the hills, and at the back of this is *Yu fuh*.||

* 三寶 *Sán pao*; the *tri ratna* of Indian Buddhists; that is *Buddha*, *Dharma*, *Sanga*; or according to the Chinese the past, the present, and the future Buddha, that is *O mi to fuh*, *Shi kea fuh*, and *Mi le fuh*. Our author seems here and elsewhere to use the term as a proper name.

† This legend is entirely omitted by M. Klaproth in his translation of the chapter.

‡ M. Klaproth. "Peu à peu il est cependant devenu indépendant. Par mer, chacun peut y entrer et le subjuguier,"—a circumstance not calculated to promote its gradual independence!

§ M. K. "Il n'y a pas de mahometans portant le turban blanc."

|| Johore?

Westward of *Yu fuh* is *Má lá ká*, and the hills behind *Ting ka nu*.

Westward from *Má lá ká*, you enter the kingdoms situated to the south-west of *Yón nán* and *Thian chu*; * namely, *Kó shi thá* of the *Little Western Ocean*.

From *Tsím lo* round the coast as far as *Yu fuh*, every state has its king; but all obey the orders of *Tsím lo*. In ancient times *Lo* and *Tsím* formed two kingdoms. These were afterwards united and formed *Tsím lo*. They commonly worship *Fuh*. The king dresses in clothes dyed with images of *Fuh*. His food is all gilt, and is served on vessels of gold. By land he travels upon an elephant; by water on a boat adorned with dragons and phœnices. The name of their magistrates is *chin kwa*. In the presence of men of rank they sit cross-legged, and bow with uncovered bodies and naked feet. They do not dress in trowsers, but wrap themselves in a *shœi man*. They entertain great respect for the Central Nation, and generally employ the people of *Hán* as magistrates. These superintend the political affairs and the treasury. Their city and suburbs are extensive. The people dwell in houses fronting the rivers. The rivers are full of alligators. From its embouchure to the capital, the river is two thousand four hundred *li* in length. † Its waters are deep and broad, admitting sea-going vessels to enter and depart. It penetrates to a branch of the *Hwáng ho*. ‡

* *Thian chu* is one of the Chinese names of India. *Kó shi thá* is perhaps the Portuguese term *Costa*.

† M. K. "Il y a dans le fleuve beaucoup de crocodiles, qui le remontent depuis son embouchure jusqu' à la residence du roi. Le cours de ce fleuve est de 2400 *li*; ses eaux sont profondes et larges, et les vaisseaux de mer y entrent et sortent. C'est une branche du *Hoang ho*," &c. M. K. has confused the two sentences, and made the entire length of the river 2400 *li*; a circumstance the author could never have meant, when in the same breath he tells us "c'est une branche du *Hoang ho*."

‡ Although it is not very probable that this great river reaches the *Hwang ho*, as our Geographer affirms, yet the sources of these streams cannot be very remote from each other. In his *Geography of Cochinchina* the Bishop of Isaurapolis remarks: "Maltebrun and many others have placed the source of this river in the province of *Yon-nam* in China. But I am persuaded that this river flows from the mountains of *Thibet*. In a short time I have no doubt that we shall obtain proof of what I have advanced. It is indicated in the map of *Cochinchina*, and the extraordinary inundation of this river about the month of September proves also that the melting of the ice of *Thibet*, is the cause of its overflowing its banks and spreading its waters

Its shores are covered with extensive forests, abounding in large apes and monkeys, and in beautiful birds whose songs are heard in all directions. The villages of the natives are numerous, and the cultivation is extensive. In the season of cultivation, entire families proceed in boats to dig and sow* [the lands]: and having finished that, they return home, without remaining to weed. When the grain is ripe, they proceed back again by boat, and reap it. The stalks of this paddy are about twenty cubits in length. The tribute is paid in the produce of the soil. As they finish planting the young rice, the waters of the *Hwang ho* come down. The young plants increase with the waters: if these rise one cubit, the rice grows one cubit: if the waters rise ten cubits, the rice grows ten cubits. It is in no wise destroyed or injured. When the waters retire, the rice ripens. One branch of the river enters the Central Kingdom. Its current is very violent. Another branch enters the countries to the west, and turning again through *Tung po chái* and *Tsim lo*, enters the sea with a moderate current. The lands are greatly enriched by its waters, and hence the country is very productive of rice; the very stones seem propitious.

It is generally asserted that they catch deer on the tops of trees. They draw their cattle upon a raised platform lest these too be carried away and lost by the current like the deer. They remain on platforms on the tops of trees. They have huts, too, in the vallies, erected in the midst of the water. They take their cattle up into these. Should a man be eaten by a tiger, or swallowed by an alligator, they respectfully announce it to the native *sang*.† The *sang* utters imprecations, and the tiger approaches; with incantations they throw a cotton thread in

over Camboge and lower Cochinchina, and causing the same fertility as the Nile does in Egypt. What Maltebrun speaks of a traveller having arrived at Laos from China by descending one of the rivers and crossing a lake, does not prove that the Camboge river has its source in China; this on the contrary accords exactly with the Cochinchinese map; about the 23d or 24th degree of latitude one of the rivers, which flows from the mountains of *Ligum-nam*, enters the great river of Camboge. This Portuguese traveller must have taken the junction of these two rivers for a lake." (J. A. S. VII. 322).

* M. Klaproth, "à l'époque des travaux champêtres, ils ferment leur maison, cachent leurs bateaux et leur rames, et s'occupent de l'agriculture."

†  The Chinese transcript of the Sanscrit *संग* *sanga*.

the water, when the alligator spontaneously binds himself. They cut up and examine him, whether the body still exist. Whosoever has got dropsy, goes to the *sang*, and entreats a charm to deliver them from it. Hence they generally revere the doctrines of *Fuk*. When the rich die they are buried in graves. Over these erected are towers of *Shih* (*Sákya*).

Now, there is a kind of man and woman named *shi lo mán*. They differ not from [other] men, save that their eyes have no pupils. People intermarry with them and have male and female offspring. During the night they transform their spirits into wolves and dogs, and in conformity with the nature of these, proceed to foul places, and feed on excrement. Towards dawn, they return to their soulless bodies. If, in their heavy sleep, you turn their bodies, the spirit cannot return to them. The women conduct business. The men amuse themselves by spurning lime juice on them. Tears flow in abundance from their eyes, and they cannot endure it. * * * * Hence the people erect their dwellings over streams, where there is facility of ablution.

Again, there is a species of men called *kung*. The word *kung* signifies enchanted. Swords or knives cannot wound these. The king employs them as soldiers of his guard. If they violate their duties, they are fitly punished. The *sang* commands their transformation by imprecations, and compels them to abandon their condition of *kung* as a punishment.

In that kingdom, many worship demons. Tradition affirms that when the *Three Precious Ones* arrived in *Tsin lo*,* the inhabitants were very few, and the worship of demons was predominant. These entered upon a strife with the *Three Precious Ones*, that who should overcome, should there abide. In one night each [party] completed a temple and a tower. It was about dawn, and the temple of the *Three Precious Ones* was yet without a roof: † but lo! the tower of the demons was complete. [The *Three Precious Ones*] caused a wind to blow the tower aside, and with his cloth-cap roofed in the temple. To this day that

* Buddhism, according to M. Klaproth was diffused through Siam in A. D. 607, when intercourse first began between that country and China.

† M. Klaproth translates somewhat differently: "Le lendemain celui des Trois Précieux se trouvait entièrement achevé, et le toit convert de tuiles; mais voyant que le tour des démons était également terminé, ils excitèrent un vent," &c. In the original the expression is, 未及 "not completed."

tower stands oblique in the court yard of the temple of the *Three Precious Ones*. The decayed ropes still exist in the roof. Foreign vessels tie a piece of cloth resembling this cap to the mast to make the ship light and quick, and to this they attach sails, in the manner of studding sails, availing thus of the strength of the wind without causing the vessel to lie over.

When the natives are sick they always go to the *Three Precious Ones*, and solicit medicine. If the medicine prove not beneficial, they cast it into the river, and are ordered to bathe. From that time to now the natives and the people of *Thúng* continue to bathe in rivers and besprinkle themselves with water when they are sick. All the natives of the outside sea call the people of *Hán, Tháng jin*, because in the time of the *Tháng* [dynasty] intercourse began [with those countries].

When the people die, their bodies are burnt and [the ashes] afterwards buried, to escape divine judgments. Again, one class, seeking tranquillity of mind, make an oath that after their death they will serve as food for birds or of fishes. This tranquillity of mind consists in indifference to the body. The bodies of those who seek tranquillity by birds, are exposed upon rocks among the mountains. The birds fly round about them, and assemble. Then enters a crow with red beak and feet, and gives the first peck. All the crows then descend, and in a moment only the skull and bones remain. They gather and bury these. Such as seek tranquillity by fishes, are burnt to ashes; these are gathered and made into pieces with flour and thrown into the river. Some there are who in this manner feed both the birds and then the fishes.

These people build large ships capable of carrying ten thousand *shí*. They supplicate wood for masts from the great trees in the mountains. They first, with incantations, supplicate in sincerity and faith; and then strike with the ax. If they proceed not thus, fresh blood issues from the tree, and those engaged in the work instantly die. They employ oxen to drag the cart, and on the road play and rejoice. When the charm is addressed advisedly, should the tree not obey, those who should eradicate it and bring it away to their store, are certain to die.

The country produces silver, lead, tin, ocean-cloth,* aloe wood, ivory,

* According to M. Klaproth this means Indian cloth: but the author so often

rhinoceros' horns, ebony, sanders wood, camphor, sandal wood, kingfisher's feathers, cow's horns, deer's sinews, ratans, mats, the mats called *kai wan tsih*, rhubarb, fir seed,* nutmeg, swallow's nests, bichu de mar, and sea weed. The money is of silver. The largest is equal to four *chhin*, the middle to one *chhin*; the second to four or five *fan* and the smallest to two *fan* and five *li*. Their name is *fáh*.† The kings smelt and seal the coin. It is unlawful to cut or employ it [in the arts]. They are exchanged for cowries.

In navigating from *He mán* to *Tsim lo* you pass the *Sea of the Seven Isles*. You sight *Wai lo shan*; and further south, *Tai moi chiu* and *A chiu*. You then sight *Kwan lan*,‡ and somewhat to the west *Ta chin yæ*, and *Siao chin yæ*; and thence turning to the northwest is *Pih ka shán*. Thence northerly is *Chuh yæ*, in the mouth of the port of *Tsim lo*; altogether one hundred and eighty-eight *keng*. You ascend this river forty *keng*, making the entire navigation two hundred and twenty-eight *keng*. On the east it is bounded by *Tung po cháí*, at a distance of about one hundred and thirteen *keng*. It is so distant because to the southern face of *Tung po cháí*, there is an extensive region of mud, formerly on that account called *Lan ni mi*, adjoining the hills *Ta wáng shán* and *Siao wáng shán*. Hence it is necessary to make a long detour.

To the south of *Tsim lo* is *Ché tsi*, *Lo kwan* and *Sung keo*, all belonging to the kingdom *Tsim lo*. Those of *Ta nín*, *Kih lin tán*, *Ting ka nu*, *Phang hang*,§ follow each other successively around the hills. All lie to the westward of *Siao chin æ*, a voyage of probably one hundred and fifty or one hundred and sixty *keng*. They produce lead, tin, kingfisher's feathers, fine mats, swallow's nests, bichu de mar, ratans, camphor, and similar things. But the pepper of *Ting ka nu* is of superior excellence. The natives of that country are all of the *Wu la yu* race.|| They do not comprehend principles and religion. They apply the term to the cloth of other countries that I take it to mean simply foreign cloth. Morrison says, "any thing that comes from abroad is represented by *yang*" (ocean).

* A seed used in medicine.

† The ticul.

‡ Pulo Condor.

§ There is a town and a river named *Phang hang* on our maps, situated to the north of Singapore, which is no doubt the Phang hang of our author. *Ting ka nu* is Tringan; *Kih lin tán* is Calantan; and *Ta nín*, Patani.

|| M. Klaproth—"Les habitants de toutes ces contrées sont sans doute de la même race."

about naked, carrying swords. They gird their lower part with a piece of cloth. They chew betel-nut and tobacco. They eat rice steeped in water. They never trade with [foreign] ships.

Next is the kingdom of *Yu fuh*, the hills of which join *Phang kang*, situated at their foot. To go thither, you proceed from *Kwan loen*, on the magnetic point *mi*, by *Chhá pan** and turn west to *Yu fuh*. It is reckoned a voyage of one hundred and seventy-three *keng* from *Hea man*. The manners of the people are the same as the foregoing, and the productions are also similar, but, compared with these, better and more abundant. Each year three or four merchant vessels may load there. They go to the ships and barter. The country produces gold dust. The people smelt it and make it into small pieces for money, each weighing four or five *fan*. Silver money is not current.

To the west of *Yu fuh* is *Má lá ká*, also belonging to the *Wu la yu* tribe. Their magistrates are called *A ye*. The king of that country, like the king of *Tám lo*, employs the people of *Hán* in the administration, and in the management of the treasury. The country produces gold, silver, cloth of the western ocean, rhinoceros' horns, ivory, lead, tin, pepper, sandal wood, sanders wood, swallow's nests, kingfisher's feathers, fine mats, and so forth. Money, both of gold and silver, is current. The sea-going ships of the Central Kingdom never pass beyond this to the *Western Ocean*. They go thus far and stop. It is a voyage of two hundred and sixty *keng* from *Hea man*. The system of the *Little Western Ocean*,† the *Kingdom of the Black Devils*,‡ and the *Great Western Ocean*§ begins here. The ships of the *Great Western Ocean* frequent these countries, as we shall see in our account of the *Great* and the *Little Western Ocean*.

To the south over-against *Má lá ká* is an island separated by the sea, and named *A thsi*.|| It belongs to the *Red Hairs*, who dwell there. All the ships of the *Red Hairs*, going to the countries of the *Little Western Ocean*, must pass this place to take in rice and water. From *A thsi* the great hills extend towards the south-east to the promontory of

* The island of Singapore ?

† Western Asia, India, &c.

‡ Africa.

§ Europe.

|| Acheen.

Wan ku læ, which is separated from the opposite coast of *Ká lá pá* by the sea. The ships of the *Red Hairs* returning to the *Great Western Ocean*, must pass through this sea: and thence proceed south-west to the *Kap** of the *Black Devils*, and turn westward to the *Great Western Ocean*.

Now to speak of the voyage from the Central Kingdom to *Ká lá pá*; † you must go by *Kwan læn* and *Chhá pan*, guided entirely by the point *wi* of the needle. You go west as far as the hills of *Wan ku læ* † and thence to *Ká lá pá*. It is reckoned a voyage of two hundred and eight *keng* from *Hea man*. It originally belonged to the *Wu la yu* country, but now the *Ho lan Red Hairs* possess it. The officers are denominated *Ká pi tán*. Beyond these are the three countries of *Hea kong*, *Wán tán*, § *Chhi wan*. The first produces pepper. *Wán tán* is a separate country. *Chhi wan* produces pepper and sandal wood. But *Ká lá pá* is the most productive of all these places; hither the ships of all countries come for commerce: here are to be found all the valuable commodities of the Central Kingdom, the *Great Western Ocean*, the *Little Western Ocean*, the *White Heads*, the *Black Devils*, and the *Wu la yu*. The *Ho lan* have a city there, and divide the country. There are many natives of the Central Kingdom settled there for trade and agriculture. Every year they pay a tax of five or six pieces of gold each, and receive a ticket of permission to dwell. The number of the natives of the Central Kingdom is very great; it may be about a hundred thousand. Now the *Ho lan* have prohibited more from settling: they send back such as come in ships.

The island of *Chá pan* is situated to the south of *Kwan læn*, east of the hills *Wan ku læ*. It is on the highway of the navigation of these parts. The inhabitants live by fishing. It produces grass for fine mats of the very best quality. But each year produces enough for only two mats for the palace of the king. These mats are never infested with ants or other insects. They are worth forty or fifty pieces of gold. The second quality are worth twenty to thirty. Those that are worth one or two pieces of gold are still very beautiful and superior to cloth."

* Cape of Good Hope.

† Java.

‡ Bencoolen.

§ Bantam.

The next chapter is entitled *Siao si yang ki*, or an Account of the Little Western Ocean. Under this denomination are included India, Persia, Arabia, and the countries north of the Himalaya as far as the sea. The account however is so extremely meagre and uninteresting, consisting of little more than a catalogue of names and a statement of rude distances and bearings, that I will not detain the reader with further details.

The sixth Chapter is entitled *Ta si yang ki*, or an account of the Great Western Ocean, by which is understood Europe, and Africa, or the Kingdom of the Black Devils. It is even less interesting than the preceding, and is evidently gleaned from imperfect European materials.

Two short chapters conclude the work: one giving an account of the island called *Kwán len*, the *Con non*, or *Pulo Condor* of our maps; and the other describing a small island in the China sea named *Nán ó khi*.

MISCELLANEOUS.

*Notes on the Rev. F. MASON'S Paper "On the Shells of the Tenasserim Provinces."** By W. H. BENSON, Esq.

(Communicated by Dr. T. Cantor.)

Helix procumbens, Gould. This is *Helix delibrata*, Benson, (*Journal Asiatic Society*, 1836.)

Helix anceps. This shell differs from *Helix serrula*, Benson, in its more depressed spire and flatter apex, its less developed sculpture, comparatively smooth periphery, contabulate whorls, and larger size with the same number of whorls. There is merely a perforation also, instead of an umbilicus. It is quite distinct and a good species, though of the same group as *H. serrula*.

Helix honesta. This shell is at once distinguished from *Nanina vesicula*, Benson, by the angularity of the last whorl, a character not so observable in *N. vesicula*.

Helix saturnia, Gould. This shell is not contained in Pfeiffer's Monograph. The whorls are too few for it to agree with *H. chevalieri*, (Souleyet) and in that particular and in size it agrees better with *H. oxytes*, Benson, which may stray down thus far from the north, as well

* See *Journal of the Asiatic Society*, Vol. p.