E-ASIA

university of oregon libraries

http://e-asia.uoregon.edu

EARLY CHINESE TRAVELLERS AND THEIR SUCCESSORS[1]

By WU LIEN-TEH, M.A., M.D., D.Sc.

I deeply appreciate the honour which the Council of the Royal Asiatic Society have conferred upon me by asking me to deliver the first lecture in these newly-completed premises of the Society.

In choosing my subject "Early Chinese Travellers" I am mindful of the fact that it covers a wide field, that authorities to be consulted, whether Chinese or foreign, are few and scattered, and that the data, even when collected, are not quite well-balanced, for some parts are too short, others too long and the rest too uncertain. However, with your permission I will try during the next half-hour at my disposal to entertain you with the results of my humble search for Chinese travellers of the past, who have ventured outside their flowery land in search of faith, gold, learning, power, conquest, love and other human desires.

I have here a list of thirty-five persons of both sexes commencing from 500 B.C. (Eastern Chou dynasty) until about fifty years ago before the break-up of the Ch'ing dynasty.

1. MÊNG CHIANG 孟姜.—So far as I can ascertain, the first Chinese to have travelled outside the confines of the China of those days was a lady—Mêng Chiang 孟姜 by name—who was married to an official named Ch'i Liang 杞梁 serving under the Eastern Chou dynasty (500 B.C.). Unfortunately, three days after their wedding, the bride-groom disappeared, and she was told that for political

[1] Inaugural address delivered on the occasion of the opening of the new building of the Royal Asiatic Society (North China Branch), February 23rd, 1933.

reasons he had been exiled for an indeterminate period to Ch'ang Ch'êng 長城. Mêng Chiang waited in vain for his return, and after years of uncertainty resolved to find him. One winter she prepared thick clothing and set out with an old male servant on a long journey. It was said that Mêng Chiang travelled ten thousand *li*—over mountains, across rivers and desert plains—as far as the borders of present Mongolia before she reached her destination, only to discover that her husband had died years previously and had been buried under the city wall. She wept day and night on the spot, and on the seventh day part of the mud wall collapsed, revealing the apparent remains of her husband. The sorrowful widow collected the bones and brought them back to his home, after which she drowned herself in the Tzŭ River 淄水.

2. HSÜ SHIH 徐市 (3rd Century B.C.).—The second traveller was Hsü Shih or Hsü Fu, a Taoist monk who was commissioned by Ch'in Shih Huang-ti 秦始皇帝, builder of the Great Wall and the emperor who first united the loose feudal states of China into a conglomerate whole, to proceed to the three fairy isles in the East Sea and search for the elixir of life. These islands were known as P'englai 蓬萊, Fangchang 方丈 and Yingchou 瀛洲. Hsü Shih fitted out an expedition consisting of several large sailing vessels, carrying on board besides his retinue about three thousand youths and maidens as offerings to the fairies. But the party never returned, nor was it heard of afterwards. It is believed by Chinese that these youthful travellers to the Eastern Seas were among some of the earliest ancestors of the Japanese, whose descendants unto this day possess names corresponding to Chinese surnames, such as Lin 林 (Hayashi), Ch'in 秦 (Hata), Yüan 原 (Hara), Wu 吳 (Kure), T'ien 田 (Ta), Tung 東 (Higashi), Nan 南 (Minami), Hsi 西 (Nishii), etc.

3. CHANG CH'IEN 張騫 (2nd Century B.C.).—Between the third and second centuries B.C. three nomadic tribes of Mongolian origin, namely, the Yueh-chi, Hiung-nu and Wu-sun, were constantly warring for power and territory over a wide area of land stretching from present West Kansu over Hindu-kush, Bactria, Sogdiana, Afghanistan, Herat, Kandahar, Sind, Ferghana to the Oxus Valley near modern Bokhara. Emperor Wu Ti of the Han dynasty, who himself had had incessant troubles with the Hiung-nu (the Huns of European history), sent in 128 B.C. his minister Chang Ch'ien, accompanied by a

large retinue, as ambassador with presents of silk to many of the powers of West Central Asia. On the way—only the land route was then known—he was taken prisoner by the Hiung-nu, and spent almost eight years of rather pleasant captivity among them. During this time he was able to study carefully the geography and habits of the inhabitants and send important information to his emperor for future use. Finally Chang Ch'ien escaped to Ta-yüan (Ferghana), whose people "having heard of the wealth and fertility of China, had tried in vain to communicate with it." Here Chang Ch'ien saw certain bamboo and cloth goods of Chinese make and was told they had been brought in through India (Yen-tu). It appeared that Chinese wares had reached India by indirect trading through the primitive tribes from the *south-west* of China, whereas Chang Ch'ien had himself taken the *north-west* route. Plans were accordingly laid before Wu Ti.

So it was resolved to open up a north-western route, and war was resumed on a grand scale against the Hiung-nu. Operations were almost immediately successful, the Western Horde of the Hiung-nu was severely defeated and driven away to the north, and Chinese dominion was advanced as far as Lop-nor (121 B.C.). The way being now clear, embassies were despatched during the next few years to all the countries mentioned by Chang Ch'ien in his report, and the diplomatic ambitions of Wu Ti were to a great extent realized. The *Shih-chi* or Official Records relate: "Such missions would be attended by several hundred men, or by a hundred men, according to their importance. At least five or six missions were sent out in the course of a year, and as a rule more than ten; those sent to distant countries would return home after eight or nine years, those to nearer ones within a few years." Chang Ch'ien had reported that there was no sericulture in the western lands, so that silk formed a large part of the ambassadorial gifts; those to the Wu-sun were specified as silk and gold.

The climax of Wu Ti's forward policy in Central Asia was the conquest of Ferghana by the war of 104-100 B.C. The Emperor sent presents to the king of Ferghana and requested in return a number of the special breed of horses for which his realm was famous. But Ferghana was by this time "overstocked with Chinese produce," and there was reluctance to give away the precious horses. Deeming that Chinese power could not reach them, the

king and magnates of Ferghana rejected the demand; the Chinese envoys used insulting language, and were in retaliation murdered at the frontier on their return journey. A Chinese army under a general named Li Kuang-li 李廣利 was sent to avenge them, but it was driven back after many of the troops had perished from starvation in the Tarim deserts. Wu Ti, however, refused to admit defeat. "The Emperor thought that his having dispatched an unsuccessful expedition against Ferghana, a small country, would cause Bactria and other neighbouring states to feel contempt for China, and that the pedigreed horses of Ferghana would never be forthcoming." A new army was therefore sent out—"60,000 men not counting those who followed as carriers of extra provisions; 100,000 oxen; more than 30,000 horses, myriads of donkeys, mules and camels, and a commissariat well-stocked with supplies besides cross-bows and other arms. All parts of the empire had to bestir themselves in making contributions." This force overcame the desert by dividing into columns which took different routes; on reaching Ferghana it won a decisive victory and obtained the submission of the country. Subsequently "China sent more than ten embassies to countries west of Ferghana to collect curiosities and at the same time to impress upon such countries the importance of the victory over Ferghana."

Thus by the end of the second century B.C., within twenty-eight years of the discovery by Chang Ch'ien of China's "New World," Chinese arms had penetrated triumphantly west of the Pamir divide, and regular intercourse with Western Asia had been established. And now through Western Asia an indirect trade gradually developed, linking China with Europe. During the early years of the first century the use of silk, which at the Parthian court probably dated from the coming of the first Chinese embassy, spread from Parthia to the Mediterranean. The taste won its wáy to Europe at a time when the unification by Rome of the whole Mediterranean world had given unprecedented stimulus to industry and commerce and had created an enormously rich ruling class with an appetite for every kind of exotic luxury.

In Ferghana, in the valley of the upper Iaxartes, the army of Li Kuang-li advancing from the east encamped perhaps on the very ground which 227 years before had seen the tents of Alexander of Macedon. The great march of Alexander from the Hellespont to the Pamirs and the

Punjab spread Greek settlements over Western Asia and brought Mesopotamia, Iran and India into one world of intercommunication with the lands of the Mediterranean. But it did nothing to open a road to China, which remained separate, secluded, utterly unknown, as if it had been on another planet. Between Alexandria the Furthest and the Chinese pale in Kansu there intervened such a barrier of natural wilderness as did not anywhere confront the traveller between Spain and Bengal. A modern traveller has called the Takla-makan "the most appalling desert on the face of the earth." The bridging of this gap was accomplished not from the west but from the east, not by the Persians or by the Greeks but by the Chinese themselves. It was the Chinese who, first by an exploring diplomacy and then by force of arms, broke through to the land which alike for Achaemenid and Macedonian had been nothing but a cul-de-sac. Chang Ch'ien had indeed done well!

4. WANG CHAO-CHÜN 王昭君 (1st Century B.C.).—We may now pass on to Wang Chao-chün, one of the four historical beauties of China. Chao-chün (the name by which she is usually known) was one of the hundreds of maidens sent to the Imperial court of Yüan Ti 元帝 (48-33 B.C.) to be selected as imperial concubines; but, though most beautiful she was unfortunate enough to incur the displeasure of the Court painter Mao Yen-shou 毛延壽 who, because the father had not paid him sufficient *largesse,* purposely added a few blemishes to the portrait of the young applicant, thus making her homely instead of lovely. For three years she lingered in solitude in one of the deserted palaces and was only brought out when a threatening leader of the Hiung-nu tribe applied for a Chinese bride to take to Mongolia. Yüan Ti then selected whom he thought was the ugliest among the women-in-waiting in his palace for this occasion, and it was only when the incomparable Chao-chün knelt before the Imperial Presence to say good-bye, that Yüan Ti found how badly he had been deceived by his minister. But it was then too late and against his will he had to see the forlorn beauty ride off on her long trip to Mongolia. However, the unhappy exile did her duty and bore a son to the Mongolian Prince and brought him up until he was ready for the throne. Unfortunately at the death of the ruler Mongolian custom demanded that the new Prince should wed his own mother. This Chao-chün, as a strict follower of Confucius, could never follow; so she

committed suicide. To this day Chao-chün has been regarded as the most virtuous of the four historical beauties and her ever-green graveyard may still be seen marked by a stone tablet in the city of Sui-yüan 綏遠.

5. PAN CH'AO 班超 and KAN YING 甘英 (A.D. 1st Century).—These were two famous generals sent by Ming Ti to western countries for purposes of pacification work which lasted sixteen years. The latter reached Babylonia in A.D. 97 and made a treaty with its ruler. From these we now pass on to the early group of learned and adventurous Buddhists who made long journeys overland to India in search of Buddhistic scriptures for use in China. Earliest among these was:

6. CHU SHIH-HSING 朱士行 (A.D. 260).—Chu lived during the troublous times of the Three Kingdoms. He could with fair accuracy be called the first Chinese priest to have proceeded far abroad. Starting from Loyang, the then capital, he reached Yü-t'ien (Khotan) in 260 after one year's difficult travelling. Here he found the new faith in a flourishing condition and obtained a sutra of ninety sections which Chufahu (a priest of the Getae nation) and other disciples translated into Chinese. He made his home at Khotan and died there. After him, there followed more than one hundred monks bent upon the same mission of study, namely, fifty-three during the years 260-581 and fifty-two during the years 628-789.

7. FA HSIEN 法顯 (A.D. 5th Century).—The next, Fa Hsien, whose name has been immortalised in the western world by the translations of Remusat, Beal, Legge and Giles, was a native of P'ing-yang 平陽. He practically walked from Central China in the fifth century across the desert of Gobi over the Hindu Kush, and then traversed India down to the mouth of the Hoogly, where he took ship. After fifteen years' absence he returned by sea to China, bringing back what he went forth to secure—books of the Buddhist canon and images of Buddhist deities. On his self-imposed mission, Fa Hsien was accompanied by similarly devout priests like Hui Ching, Tao Chêng, Hui Ying, Hui Wei and others. The party started from Ch'ang-an, the capital, crossed the Lung division of Shensi and Kansu, reached the market town of Chang-yeh (Kansu), where more pilgrims joined them. At Tun-huang on the Great Wall, they obtained all necessaries for braving the Gobi desert. Their impressions of this were: "In this desert there are a great many evil spirits and also hot winds; those who encounter them

perish to a man. There are neither birds above nor beasts below. Only the bleached bones of man and beast point the way."

At Shan-shen (south of Lop-nor) they were received hospitably by the king who had adopted the Faith, and whose subjects practised the religion of India. Details of this historic journey are vividly described in Fa Hsien's *Record of Buddhistic Kingdoms,* such as his visit to Hiro (where was situated a shrine containing Buddha's skull-bone covered with precious stones); their trials when crossing the snowy mountains of Safed Koh, at which spot his companion Hui Ching developed frost-bite and asked to be left to die; the arrival of the two surviving pilgrims in Afghanistan (where lived 3,000 priests); and later the land of the Brahmans (where the ruler used no corporal punishment but merely a fine according to the gravity of the offence, and where rooms, food and clothing were ever provided for resident and travelling priests). After staying at Pataliputra (Patna), where Asoka once ruled, they passed the Deccan and reached the Ganges, whose course they followed as far as the kingdom of Champa. From Tamluk (mouth of the Hoogly) Fa Hsien, now alone, embarked upon a merchant vessel for Kandy in Ceylon, where Buddha's tooth may up to this moment be seen. Fa Hsien found Ceylon full of Buddhistic relics and stayed there for two years. Finally, he took a vessel with 200 other souls on board bound for Java, but during a storm the ship sprang a leak. Excitement reigned supreme for 13 days, during which progress was only made possible by reference to the sun, moon and constellations, the ship not keeping any definite course and drifting at the mercy of wind and wave. Thus they continued for 90 days and at last arrived in Java, "where heresies and Brahmanism flourished." After five months' stay, Fa Hsien took another vessel bound for Canton, but a heavy gale drove it to Ch'ang Kuang (modern Tsingtao) in Shantung, where they obtained fresh water and vegetables. Fa Hsien thus ended his wonderful narrative:

"I spent six years in travelling from Ch'ang-an to Central India; there I stayed six years, and it took me three more to reach Ch'ing-chou. The countries I passed through numbered more than thirty. From the sandy desert (Gobi) westward all the way to India, the dignified deportment of the priesthood and the good influence of the Faith were beyond all praise. As the ecclesiastics

at home had no chance to hear about these things, I gave no thought to my own unimportant life, but came home across the sea, encountering still more difficulties and dangers. Happily, I was accorded protection by the divine majesty of the precious Trinity, and was thus preserved in the hour of danger. Therefore I write down on these bamboo tablets and silk an account of what I have been through, desiring that the gentle reader should share my information."

8-12. SUNG YÜN 宋雲, HUI SHÊNG 惠生, P'EI CHÜ 裴矩, WEI CHIEH 韋節 and TU HSING-MAN 杜行滿.—Sung Yün and Hui Shêng were two pilgrims sent from Loyang by the Empress Hu 胡太后 in 518 to Hsi Yü 西域 (Tibet). P'ei Chü after travelling overland abroad wrote a book of Travels called *Hsi Yü T'u Chi* 西域圖記. Wei Chieh and Tu Hsing-man served as envoys of Yang Ti of the Sui dynasty to the kingdom of Kashmir. Wei recorded his observations in a book known as *Hsi Fan Chi* 西蕃記, now lost.

13. HSÜAN CHUANG 玄奘 (602-664).—In 629, that is, one year after the arrival of Muhamed's envoys at Canton, Hsüan Chuang, a learned and devout priest, started out from Ch'ang-an, the capital of the T'angs under the great T'ai Tsung, who was called by Gibbon the Augustus of the East. Because foreign travel was then forbidden, Hsüan Chuang had to be cautious, but with the help of friends was able at last to leave his native land. He was away fourteen years and returned the same way that he left, in 645, when, after declining official posts, he devoted his remaining years to the writing of his famous classic *Ta T'ang Hsi Yü-chi* 大唐西域記 or Memoirs of Western Lands.

Hsüan Chuang's journey was an enormous one. He went and came back by way of the Pamirs. He took the northern route, crossing the desert of Gobi, passing along the southern slopes of the T'ien Shan, skirting the great deep blue lake of Issik Kul, and so to Tashkend and Samarkand, and then more or less in the footsteps of Alexander the Great southward to the Khyber Pass and Peshawar. He returned by the southern route, crossing the Pamirs from Afghanistan to Kashgar, and so along the line of retreat the Yueh-chi had followed in the reverse direction seven centuries before, and by Yarkand, along the slopes of the K'uen Lun to rejoin his former route near the desert end of the Great Wall. Each route involved some hard mountaineering. His journeyings in

India are now untraceable; he was there fourteen years, and he traversed the peninsula from Nepal to Ceylon. Among other things, he shows us the Turks in possession not only of what is now Turkestan, but all territory along the northern route. He mentions many cities and considerable cultivation. He is entertained by various rulers, allies or more or less nominal tributaries to China, and among others by the Khan of the Turks, a magnificent person in green satin, with his long hair tied with silk. The gold embroidery of his grand tent shone with a dazzling splendour; the ministers of the presence in attendance sat on mats in long rows on either side, all dressed in magnificent brocade robes, while the rest of the retinue on duty stood behind. After a short interval the envoys from China and Kao-ch'ang were admitted and presented their despatches and credentials, which the Khan perused. He was much elated, and caused the envoys to be seated; then he ordered wine and music for himself and then a grape-syrup for the pilgrims. Hereupon all pledged each other, and the filling and draining of the winecups made a din and bustle, while the mingled music of various instruments rose loud; although the airs were the popular strains of foreigners, yet they pleased the senses and exhilarated the mental faculties. After a little interval, piles of roasted beef and mutton were served for the others, and lawful food, such as cakes, milk, candy, honey, and grapes, for the pilgrims. After the entertainment, grape-syrup was again served and the Khan invited Hsüan Chuang to improve the occasion, whereupon the pilgrim expounded the doctrines of the Ten Virtues, compassion for animal life, and the paramitas and emanicipation. The Khan, raising his hands, bowed, and gladly believed and accepted the teaching.

Hsüan Chuang's account of Samarkand is of a large and prosperous city, "a great commercial entrepôt, the country about it very fertile, abounding in trees and flowers and yielding many fine horses. Its inhabitants were skilful craftsmen, smart and energetic." At that time we must remember there was hardly such a thing as a town in Anglo-Saxon England.

Hsüan Chuang brought back: (*a*) 115 grains of relics taken from Buddha's Chair; (*b*) one gold statue of Buddha, 3 ft. 3 in. in height, with a transparent pedestal; (*c*) another statue, 3 ft. 5 in. in height; (*d*) others of silver and in carved sandal-wood; (*e*) 124 sutras of the "Great Development," altogether 657 total works carried

on 22 horses. Hsüan Chuang went to Ch'ang-an 長安 to translate, assisted by 12 monks, while nine others were engaged in revision.

That Hsüan Chuang was a strong literalist as well as an accurate translator was proved by the fact that he did the 120 volumes entire, with all their wearisome reiteration of metaphysical paradoxes, as compared with the rather abbreviated translation of Kumarajiva, who omitted repetitions and superfluities. Hsüan Chuang lived 19 years after his return; he completed 740 works in 1,335 books.

14. WANG HSÜAN-TS'Ê 王玄策 (A.D. 7th Century). —After the visit of Buddhist Hsüan Chuang 玄奘 to India, China was recognized as the world power by all the petty states of India. The king of Oudiyana 烏長國, the then leading state of North India, twice sent envoys together with valuable gifts. In 684, Emperor T'ai Tsung 太宗 appointed Wang Hsüan-ts'ê 王玄策 as special envoy to Oudiyana with Chiang Shih-jen 蔣師仁 as assistant.

It happened that the king of Oudiyana having passed away, his kingdom had been usurped by one of his followers. The usurper did not recognize Wang as an envoy from China and temporarily succeeded in expelling him, the latter's horsemen being all killed. With a view to punishing the usurper, Wang hurried to Thibet and Nepal to ask for military help. One thousand soldiers were sent from Thibet and seven thousand cavalry from Nepal. As a result the usurper was captured together with members of his family. This was the first and only war between India and China. In 657, Hsüan-ts'ê was sent again to India on a Buddhistic mission. He returned in 661. It is no exaggeration to say that Wang Hsüan-ts'ê was the most important figure in the old diplomatic relations between India and China.

15. I CHING 義淨 (A.D. 7th Century).—After Hsüan Chuang's death, exploration of the west became the fashion during the T'ang era, and another priest, I Ching by name, undertook a trip by the sea route to India. I Ching was born at Fanyang (Chihli), started from Fan-yü 番禺 (Canton) in 671 in a merchant vessel and after a stormy voyage reached Bhoga at the mouth of the Ganges. He stayed over 20 years in India (671-695), studying every available aspect of Buddhism, and brought back some 400 texts, the slokas alone numbering 500,000, as well as a plan of the Diamond Seat of the sage.

16. WU K'UNG 悟空 (A.D. 8th Century).—Wu Kung was the last pilgrim to travel abroad in the T'ang dynasty. His original name was Chü Ch'ao-fêng 車朝奉. In A.D. 751 he was appointed an attaché of the envoy to Kapica (India). He journeyed through Chighnan and Wakhan. After passing Oudyana, he reached Gandhara, the then Eastern Capital of Kapica. Owing to his illness he failed to return with the envoy and became a monk in one of the monasteries in Gandhara. After a long stay at Kashmir, he returned to Ch'ang-an in 790.

17. CHANG K'UANG-YEH 張匡鄴 (A.D. 10th Century).—In 938, during the epoch of the Five Dynasties, Chang K'uang-yeh was appointed envoy to Yü-t'ien 于闐 (Khotan) by Prince Kao Tsu of the Posterior Tsin 晉高祖. Starting from Ling-chou 靈州 he arrived at his destination after a long journey of two years. He stayed abroad for two years and returned to China in 942.

18. CHI YEH 繼業 (A.D. 10th Century).—In 964-966 T'ai Tsu of the Sung dynasty dispatched 300 monks to India for the purpose of seeking Buddhistic scriptures. Of these Chi Yeh was the best known. His surname was Wang 王. He started from Wutu 武都 district of Kansu and journeyed to Kashmir and Gandhara, after which he reached Jalanda. Then he visited Benares, travelled along the Ganges, whence he proceeded southwards and stayed at Han-ssŭ 漢寺, one of the many monasteries specially provided for Chinese. Here he remained for several years until 976, when he returned to China.

19. WANG YEN-TEH 王延德 (A.D. 10th Century).—In 981 Wang Yen-teh was appointed envoy to Kao-ch'ang 高昌 the Yakoto of to-day. He started from the Hsia district of Shansi and travelled through Luk-chen 魯克沁, On reaching Kao-ch'ang he discovered a large number of monasteries already established. One of these was in charge of a Persian monk. On hearing that the ruler was at Pechibali 北庭, a summer resort, he proceeded thither. Wang was a celebrated diplomat of the Sung dynasty.

20. CH'IU CH'ANG-CH'UN 邱長春 (A.D. 1208-1288).—Born at Têngchow 登州 in Shantung, when a boy he was fond of study. At the age of 19 he studied Taoist books and became a priest under the name of Ch'ang-ch'un Tzŭ 長春子. He was the favourite pupil of Abbot Wang at Ninghai. He was sent for by Jenghis Khan who ordered his personal Minister Liu Wên wearing a golden tablet in the form of a tiger's head around his

neck, to summon him. On this was written the message: "This man is empowered to act with the same freedom as I myself would exercise, should I come in person."

Ch'ang-ch'un undertook the long journey and eventually reached Samarkand in December, 1221. Early next spring, on May 11, when the almond trees began to bloom, his party of twenty reached the great Khan's camp, who greeted him thus: "Other rulers summoned you, but you would not go to them. And now you have come ten thousand *li* to see me. I take this as a high compliment." Ch'ang-ch'un replied: "That I, a hermit of the mountains, should come at your Majesty's bidding was the will of Heaven." Jenghis was delighted, begged him to be seated and ordered food to be served. Then he asked him: "Adept, what medicine of Long Life have you brought me from afar?" The priest replied: "I have means of protecting life, but no elixir that will prolong it." The Emperor was pleased with his candour, and had two tents for the visitors put up to the east of his own.

After Jenghis Khan's death Ch'ang-ch'un served Kublai Khan, the first Yüan Emperor of China. He wrote a famous book of travels called *Hsi Yu Chi* 西遊記 or Annals of Western Travels.

Two works have tended to be confused with the present book.

(*a*) The *Hsi Yü Chi* 西域記, describing the pilgrimage to India of the great Buddhist traveller Hsüan Chuang (seventh century).

(*b*) The *Hsi Yu Chi* 西遊記 of Wu Ch'êng-ên (end of the sixteenth century), a fantastic novel which is to some extent a parody of the *Hsi Yü Chi* of Hsüan-chuang. For a long time this novel was supposed to be the work of Ch'ang-ch'un, a mistake only possible because both books possessed the same name and till the nineteenth century very little was known either about Ch'ang-ch'un himself or about the book in which his travels are described.

21. JENGHIS KHAN 成吉思汗 (1162-1227).—This mighty warrior, without education or influence, fought his way up as a Mongol chieftain, became a world conqueror and left his name behind as perhaps the greatest militarist who has ever lived, surpassing even the mighty Napoleon at his height. As a boy, Temuchin (as Jenghis was then called) had had visions of leadership and conquest, and when the opportunity came, he seized

it with both hands, raised immense armies both among his Mongolian hordes and the numberless tribes that he conquered, struck quickly and successfully, and ultimately became the Great Khan of immense territories ranging from China across huge Siberia, Northern India, Bokhara to the borders of the Caspian Sea, and Mid-Europe as far as Hungary. Well might Jenghis Khan be spoken of as the Mighty Manslayer, the Scourge of God, the Perfect Warrior, and the Master of Throne and Crowns, names given him at various times. A nomad, a hunter and herder of beasts, he outgeneralled the powers of three empires; though a barbarian who had never before seen a city nor known the use of writing, yet he was loved by his adherents from the learned Chinese Minister Liu to his fiercest general, and they served him faithfully until he died in the saddle, in 1227 at the age of 65. No empire of such magnitude stretching over contiguous territory has been known before or since.

22. KUBLAI KHAN (SHIH TSU) 元世祖 (1215-1394). —Kublai Khan, the first acclaimed emperor of the Yüan dynasty, was one of the three grandsons of Jenghis by his fourth son Tule. Kublai and his other two brothers Mangu and Hulagu were all experienced generals; he was given China to subdue, while Mangu had charge of Europe and Hulagu of Persia and Mesopotamia.

From the first, Kublai devoted himself to winning over his Chinese subjects, employed scholars and men of culture, and encouraged the study both of Confucianism and Buddhism. Though a relentless warrior in his younger days, riding hither and thither under forced marches with his invincible troops, he now settled down to days of leisure in a Chinese atmosphere. He transferred his Court from Karakorum to Khanbalig or Cambulac (city of the Khan), as Peking was called in those days, built palaces, became a patron of arts and letters and invited foreign envoys to his country. Hence it was during Kublai's reign in 1264, that Peking offered hospitality to the first Europeans, and these happened to be two Italians, named Nicolo and Maffeo Polo, who received a warm welcome. Encouraged by this reception, Nicolo on his next visit in 1275 brought his son, Marco, who later through his writings was the means of acquainting a sceptical West with the extraordinary treasures and highly developed civilisation of Cathay. Kublai's reign was a most successful one, for he was ruler of practically all Asia and the West as far as Scind,

Syria and Hungary and also on cordial relations with most foreign countries. Three interesting events occurred during his reign, having a bearing on our subject, namely:

(*a*) *Wars with Japan.*—The cause of these wars was Kublai's mad desire to receive tribute from Japan. The king of Korea was his son-in-law, and through him Kublai demanded that the Islanders should acknowledge him as overlord. To his dismay he found them as stubborn as he himself was haughty, for they notified him of their unwillingness to comply by the murder of his envoys. In 1274 an armada of 900 vessels conveying 15,000 Korean and 25,000 Tartar soldiers under Hu Tu 忽都 and Hung Ch'a-ch'iu 洪茶邱 was defeated at Tsushima 對馬, but this failure only served to stimulate Kublai to greater efforts some seven years later. By 1280 he was in possession of South China, and at the ports of Fukien, rich in timber, ship-building was pushed on with great energy, while recruiting agencies were established throughout the empire. In 1281 a fleet of 4,500 ships, manned by Mongols, Chinese and Koreans under Ou Lou-han 阿樓罕 and Fan Wên-hu 范文虎 sailed proudly in the direction of Hakata. But the resistance offered by the Japanese was so strong that for two months every attempt at landing was frustrated. While cruising fruitlessly in the vicinity of Hichiku, the fleet encountered a severe storm which sent the majority of the ships to the bottom of the sea, leaving a few of the survivors to go home and tell the sad story. Further attempts at revenge were given up because of the unpopularity of the enterprise.

(*b*) *Expedition Against Champa.*—This also came about through Kublai's demand for tribute. Champa was in that part of the peninsula now called Cochin-China. To invade it necessitated the passage of a Mongol army through Annam, nominally a vassal state of China; but his plan was fiercely contested. The tropical heat proved more deadly than any weapons of the enemy. Stricken down by dysentery and malaria, they soon found it necessary to retire, and it was at this juncture that they were fallen upon by the hidden foe with great slaughter.

(*c*) *The Great Commercial Routes.*—In spite of these disasters, the Mongols reached the sea. They had three routes by which they communicated with Europe; the two land routes through Nan Lou (southern) and Pei Lou (northern), and the maritime one. The last had been the route of the Chinese and the Arabs, and lay along the vast coast line extending from ports in Chekiang and

Fukien to Genoa and Florence. Trade was either carried on through the land routes to Karakorum and Peking, or by sea through the ports of Amoy, Canton, Foochow and Hangchow. While the accidents of war, diplomacy, and other circumstances brought men in all walks of life from the outside world to China through these routes, the Chinese also found their way into lands far from home. It is stated that about this time Chinese engineers were employed on the banks of the Tigris, and Chinese astrologers and physicians could be consulted at Tabriz.

23. BRIDE OF ILKHAN ARGON (A.D. 13th Century).— This was a Mongolian princess, who was chosen as bride when seventeen years old to proceed to Persia to be married to Argon, the Ilkhan (Governor) of Persia. Argon was the grandson of Hulagu, grandson of Jenghis and the first Ilkhan of Persia. It happened that the Polos after twenty years' continued stay in China were anxious to return to Italy and so were invited to accompany the bridal mission by sea. The party sailed from Wenchow in 1291, stayed several months in Sumatra and South India on the way, and by the time they reached Persia, the old Ilkhan had passed away. So the princess married the son, his successor, in 1293.

24. CHANG TEH-HUI 張德輝 (A.D. 13th Century).— Chang Teh-hui was a learned scholar who left Ting-chow 定州 in 1247 for Karakorum at the invitation of the Khan Kuyuk. He stopped over at Peking, Nankow and Dalainor on his way.

25. CHOU TA-KUAN 周達觀 (A.D. 13th Century).— Since the wonderful ruins of Angkor in ancient Cambodia were excavated by the French authorities, there have been ceaseless attempts to trace their history. Fortunately, through the efforts of M. Pelliot, certain memoirs of a Chinese contemporary named Chou Ta-kuan have been discovered and translated into French. Chou Ta-kuan was not a regular official though attached to the Chinese embassy sent by the Yüan emperor in 1296 to visit the king of Cambodia. In other words, Chou acted in the capacity of unofficial chronicler. Nevertheless, his Memoirs on the Customs of Cambodia (*Chên La Fêng T'u-chi* 眞臘風土記) have been the principal means in revealing the state of civilisation existing in that region during the 13th century. Chou was a keen observer. His book contains thirty-three chapters of useful observation ranging from descriptions of the city walls, style of houses, dress, ceremonies, sickness, burial rites, law enforcement,

etc., to commerce, flora, fauna, wines, baths and the manner of living among both princes and the populace. The writer mentions that the city wall was 20 *li* around and 20 feet high, had five gates, with a golden pagoda in the middle and a copper one behind. The king's palace was built of solid carved granite and was most imposing, rising to great heights of architectural splendour. The weather being ever warm, the inhabitants dressed simply in a one-piece wrap of cloth. The princes lived a life of ease, went out freely with a huge retinue, wore plenty of jewellery and painted the palms of their hands red like the women. Leprosy was prevalent but not regarded with awe, for the sufferers mixed freely with healthy persons and one king actually suffered from the disease. The mission left Wenchow by boat in the second month of 1296, reached Champa in the third month, but Cambodia only in the seventh month because of storms. Here the embassy stayed for eleven months and returned to Ningpo in the 8th month of the following year.

26. CHÊNG HO 鄭和 (A.D. 15th Century).—Chêng Ho—native of Yünnan and popularly known as San Pao T'ai-chien 三保太監—was a famous eunuch sent by the Emperor Yung Lo on an extended mission to the "Western Ocean" to overcome his nephew, the second Ming, whom he had dethroned in 1402.

Conscious of his position as a usurper and fearing that his nephew might have escaped abroad, Yung Lo sought to establish himself in the eyes both of his own subjects and of foreigners by a forceful naval diplomacy, which was at the same time materially profitable. He sent out a series of powerfully armed expeditions with Chêng Ho in command to visit the various islands and littoral states of the South China Sea and the Indian Ocean, present gifts at their courts and persuade them to send embassies with tribute to China in return. The following extract is from the Government Chronicle of those days:

"His Majesty, under the suspicion that the ex-Emperor Chien Wen might have fled to countries beyond the sea, commissioned Chêng Ho, Wang King-ho, and others, to pursue his traces. Bearing vast amounts of gold and other valuables, and with a force of more than 37,000 soldiers under their command, they built great ships—sixty-two in number—and set sail from Liu Chia Chiang (Liu-ho), in the department of Soochow, whence they proceeded, by way of Fukien to Chên Ch'êng, and

thence on voyages throughout the western seas. Here they made known the manifestoes of the Son of Heaven, and spread abroad the knowledge of his majesty and goodness. They bestowed gifts upon the kings and rulers, and those who refused submission they overawed by force. Every country became obedient to the Imperial commands; and when Chêng Ho turned homewards, they sent envoys in his train to offer tribute. The Emperor was greatly pleased, and after a short interval commanded Chêng Ho to go once more and distribute gifts among the different States. The number of those who presented themselves before the throne grew ever greater. Chêng Ho was commissioned on no less than seven embassies, and thrice he was made prisoner by foreign chiefs. His exploits were such as no eunuch before him, from the days of old, had equalled. At the same time, the different peoples, attracted by the profit of Chinese merchandise enlarged their mutual intercourse for purposes of trade, and there was uninterrupted exchange of commodities. Thus it came to pass that in those days there was the saying of 'The eunuch San-pao who went down to the West,' and all who, in after times, were sent as bearers of commissions to the countries by sea, were wont to impress the outer nations with Chêng Ho's name. Yet, as regards China, the treasure that was lavished on these undertakings brought no profit in return; whilst of the soldiers of the expeditions, many perished by shipwreck or were cast away in distant lands, so that the number who returned, after nearly a score of years had elapsed, was not more than one or two in ten."

These expeditions were primarily pacific in intention, but they carried strong detachments of troops who were available to punish insult or treachery towards the envoys. In Sumatra and Ceylon some hard fighting had to be done by the Chinese armada. In Ceylon King Wijayabahu VI had maltreated a Chinese mission bringing offerings to the Shrine of the Tooth of Buddha at Kandy; in 1410 the Chinese deposed him by force and intrigue, and carried him a captive to China. His successor, invested as a vassal of the Ming, paid regular tribute to China until 1459. To the west of Ceylon the Chinese ambassadorial fleets paid calls as far as East Africa; among the places they visited were Cochin, Quilon, Calicut, Ormuz, Aden and Magadoxo. Both Aden and Magadoxo sent embassies to the Chinese court in 1427.

When Ceylon after 1459 discontinued the payment of tribute, no effort was made to reassert Chinese supremacy; the energy of an earlier generation had dwindled and the attention of the Chinese government was otherwise engaged. The rise of the Kalmuk power in Central Asia and the renewal of the nomad menace on the northern frontiers had diverted the thought of Chinese statesmanship from remote sea avenues; the Ming capital had been transferred in 1421 from Nanking to Peking, and maritime affairs came to be more and more neglected, the eye of state turning foremost to Mongolia and Manchuria. Yung Lo's forward policy in the Indian Ocean was abandoned, and, lacking official support and encouragement, Chinese private traders also beat a retreat; by the second half of the fifteenth century they had practically ceased to sail west of the Straits of Malacca.

27. CH'IEN LUNG 乾隆 (and HSIANG FEI 香妃) (1712-1798).—Ch'ien Lung, fourth son of Yung Chêng, ascended the Manchu throne in 1735 and reigned for 60 years. Unlike most emperors he was a great traveller, and numberless stories have been handed down regarding his exploits. Some writers go so far as to say that Ch'ien Lung was really the son of Minister Ch'ên, favourite counsellor of the previous emperor, and was surreptitiously exchanged at birth for the baby daughter of Yung Chêng's consort. This might account for Ch'ien Lung's unusual love for art and literature as well as his remarkable penmanship. It might also explain his extensive visits to Hangchow and other southern cities closely associated with the Ch'ên household. During his reign, large tracts of the north-west (including Mongolia), Thibet, Nepal, Burmah and Cochin were added to the Chinese Empire. Ch'ien Lung also directed a military campaign against Sungaria (Eastern Turkestan) during which the Mahomedan prince was slain and his beautiful wife captured and brought to Peking to serve as Imperial concubine. But this "fragrant princess" (Hsiang-fei 香妃) would not consent and for years lingered in the Forbidden Palace with a dagger hidden in her bosom ready to kill the emperor and then herself should the former force his attentions upon her. Ch'ien Lung was madly in love with her, granted her all sorts of privileges and erected a special mosque on the other side of the avenue facing the southern tower, so that she might see her people and even worship with them according to Mahomedan rites. After all attempts failed, the aged

mother of the emperor summoned the obstinate princess and demanded to know what her intentions were. "I would rather kill myself than forget my dead lord's memory and give in to your son," said the young widow. "In that case, take this cord and carry out your intentions quickly," ordered the dowager. So she died. When Ch'ien Lung heard of the incident, he wept long and earnestly, and conferred the posthumous title of "Senior Concubine" upon Hsiang Fei.

28. HUANG K'UAN (WONG FUN) 黃寬 (1828-78).—The first Chinese to obtain a medical degree from any European or American college, Wong Fun was one of three Cantonese (the other two being Yung Wing and Wong Shing) who accompanied an American missionary, Mr. R. S. Brown, in 1844 to America for study. While his companions remained in America, Wong Fun proceeded to Scotland and finally took his medical degree in 1853 at Edinburgh University. He returned to Hongkong and practised successfully there as well as in Canton, Swatow and Shanghai. He was also the first Chinese medical officer of the Customs, and in the capacity of a surgeon earned a considerable fortune. He never married.

29. LI HUNG-CHANG 李鴻章 (1822-1901).—Learned Hanlin scholar, born in Anhui, through his association with Marquis Tsêng Kuo-fan in the suppression of the Taiping rebels (1851-65), he rose step by step in office until he became Viceroy of the two Kwang provinces, and later of Chihli. When the Sino-Japanese war broke out in 1894, Viceroy Li was appointed commander-in-chief of the Chinese army and navy. The war ended in the victory of Japan. Li was then sent as envoy to Japan to sign a treaty of peace. While there he was shot by a Japanese lunatic, but was mercifully saved. In 1896, Li was commissioned to travel to European countries and introduce reforms for the improvement of China. Both he and his staff learnt much from their world tour, during which they met most of the notabilities of the time such as Bismarck, Salisbury, Gladstone, Edison, Maxim, Witte, etc. Viceroy Li was also the founder of the China Merchants Steam Navigation Company and of the first modern government medical college in Tientsin.

30. YUNG WING MISSION 容閎 (1872-1876).—Yung Wing was one of the first three Chinese young men who accompanied Rev. R. S. Brown to America for study. On his return in 1855 after graduation at Yale, he worked

energetically for the dispatch of more students to that country. It was not until 1871 that the Imperial government sanctioned an appropriation of one and a half million dollars for the modern training of 120 young Chinese in various American institutions. This was known as the Yung Wing Mission. Unfortunately, when Yung Wing was promoted as associate Minister to Washington, and another official—a strong conservative—became educational commissioner, the latter recommended the suspension of the Mission because the young students appeared to him to have become denationalised and thus a danger to the empire. No more students were sent after 1876, but quite a number of those who returned occupied high official positions afterwards, such as, Liang Tun-yen, Sir Chêntung Liang Chêng, Sir Shousen Chou, Liang Munting, Admirals Wu Ying-chi and Ts'ai T'ing-kan, Jeme Tien-yu, etc.

31. K'ANG YU-WEI 康有爲 (1856-1928).—This noted reformer was adviser of Emperor Kuang Hsü during the years 1897-98, when the then youthful emperor tried to save his empire from disruption by adopting fundamental reforms in education and government after the shameful defeat of big China by tiny Japan in the war of 1894-95. The empress dowager Tz'ŭ Hsi, however, opposed their radicalism, effected a *coup d'état*, put the Emperor in prison, and executed as many of the Cantonese advisers as could be found. K'ang Yu-wei managed to escape on a British cruiser from Tientsin, and for years afterwards lived the life of an exile, visiting practically every country of the world to preach the doctrine of constitutional monarchy for the salvation of China. In 1911 the Manchu dynasty fell, but instead of a constitutional monarchy the people declared for a republic. K'ang was thenceforth left alone.

32. SUN WÊN (SUN YAT-SEN) 孫文 (1866-1925).—The Father of the Chinese Republic was born at the village of Tsuiheng between Canton and Macao. After spending his boyhood in Honolulu he proceeded to Hongkong and obtained a licentiate in medicine in 1892 at the Medical College there. From the beginning Dr. Sun was more interested in revolution than in medicine, and spared no effort to achieve the downfall of the Manchus. After the abortive rising of 1896 in Canton, Dr. Sun went into hiding, but his name came prominently forward the following October, when it was announced that the Chinese Legation in London had kidnapped him and was

smuggling him back to China in a wooden case. Thanks to the timely intervention of the late Dr. James Cantlie and Lord Salisbury, Dr. Sun was released. He travelled widely, forming secret revolutionary branches among Chinese communities everywhere. When the Manchus abdicated in 1911, Dr. Sun was elected first President of China, but the country has seldom enjoyed peace since then. Dr. Sun more than once barely escaped with his life during these frequent troubles. He died in Peip'ing in 1925, leaving the famous *San Min Chu-I* (Three Peoples Principles) for the guidance of New China.

33. CH'ÊNG PI-KUANG 程璧光 (1860-19p1).—Born in Canton he studied for the navy at the Foochow arsenal, and fought in the Sino-Japanese War of 1894-5, when his ship was sunk, and he was picked up from the sea. In 1896-98 Captain Ch'êng was in England helping to superintend the building of three cruisers for China. During the later days of the Manchus, he was promoted Admiral and Minister of Navy. It was at this time, 1909-10, that Admiral Ch'êng was ordered by the Throne to visit Mexico with his fleet and protect Chinese traders who had been maltreated in that country. The Mexican Government apologised and promised to behave better in future. For the first time in Chinese history a Chinese fleet steamed round the globe and showed itself to widely-scattered compatriots. When the Republic was proclaimed, Admiral Ch'êng was appointed governor of Kwangtung Province in 1920, but a few months afterwards he was shot by an assassin as he was stepping into a boat to cross the river. Admiral Ch'êng was a man of integrity and one of the finest products of western education.

34. CHIN YA-MEI (YAMEI KIN) 金亞梅 (1864-).—The first Chinese woman to have obtained a medical qualification from the west, she was the daughter of a Ningpo pastor and adopted by the Rev. and Mrs. McCartee, American missionaries in China. With them the Chinese girl travelled widely and stayed some years in Japan as well as in America. In the latter country she studied medicine at New York and finally graduated first on the list from the New York Women's College of Medicine and Surgery. She was much interested in histological work, her paper on "Photographical studies of histological sections" in the *New York Medical Journal* being the first scientific article ever published by a Chinese woman. Dr. Yamei Kin, now 70 years old, is still living in Peip'ing.

35. LIN WÊN-CH'ING (LIM BOON-KENG) 林文慶 (1869-).—Born of Amoy parents in Singapore, he is therefore an Overseas Chinese. He won the first government scholarship of his year in 1887 and was sent to Edinburgh University, where he was awarded high honours in medicine, as well as the degrees of M.B., C.M.

Invited by Prof. C. Roy to work in Cambridge, he undertook research work in that university, and in 1892 had the rare privilege of seeing his paper on "Protective Mechanism in Ascaris Lumbricoides" published in the *Proceedings* of the Royal Society. Dr. Lin was adviser on Public Health in the first Cabinet of Dr. Sun Wên in Nanking in 1912. Since 1911 he has been President of the University of Amoy.

In conclusion, a few words may be devoted to the tens of thousands of emigrants, who have in the past left the shores of China, mainly from Kwangtung and Fukien Provinces, to help other countries to colonise and thus consolidate their possessions. Their activities include the development of tin-mining and rubber cultivation in Malaya and Netherlands East Indies; the introduction of the sugar industry into the Philippines as far back as the Yüan era, into British West Indies and even Hawaii; the building of those immense railway trunk-lines across Canada and America; and the marked transformation of immense areas of arid territory in California, Australia and Mexico into fertile fruit orchards. Wherever Chinese have travelled and settled down, they and their descendants have brought with them the well-tried benefits of their ancient philosophy, culture and industry.

The Chinese language, like English, may perhaps claim to be the most widely used in the world. Now and then, as in the case of a certain family settled down in Trinidad, a genius has blossomed forth from humble emigrant stock to arouse the world with his fiery and eloquent pen and to challenge the wisdom of a placid community.

Chinese travellers have not lived in vain, and their achievements are written large on the face of the globe.

LIST OF EARLY CHINESE TRAVELLERS.

(Figures inside bracket:—span of life.
Ordinary figures:—years of activity.)

	Name		Dates	Dynasty
1.	Mêng Chiang	孟姜	B.C. 500	Eastern Chou
2.	Hsü Shih	徐市	,, 220-210	Ch'in
3.	Chang Ch'ien	張騫	,, 138-127 (away)	Han
4.	Wang Chao-chün	王昭君	,, 48	,,
5.	Pan Ch'ao (and Kan Ying)	班超 (甘英)	A.D. (32-102) ,, 87	,, ,,
6.	Chu Shih-hsing	朱士行	,, 260	,,
7.	Fa Hsien	法顯	,, 399-414 (away)	Eastern Tsin
8.	Sung Yün	宋雲	,, 518	Northern Wei
9.	Hui Shêng	惠生	,, 518	,, ,,
10.	P'ei Chü	裴矩	,, 605	Sui
11.	Wei Chieh	韋節	,, 605	,,
12.	Tu Hsing-man	杜行滿		,,
13.	Hsüan Chuang	玄奘	,, (602-664) 629-645 away	T'ang
14.	Wang Hsüan-ts'ê	王玄策	,, 646-661	,,
15.	I Ching	義淨	,, 671-695	,,
16.	Wu K'ung	悟空	,, 751	,,
17.	Chang K'uang-yeh	張匡鄴	,, 938-942	Post Tsin
18.	Chi Yeh	繼業	,, 966-976	Sung
19.	Wang Yen-teh	王延德	,, 981-983	,,
20.	Ch'iu Ch'ang-ch'un (Ch'u-chi)	邱處機	,, (1208-1288)	Southern Sung
21.	Jenghis Khan	成吉思汗 (太祖)	,, (1162-1227)	Yüan
22.	Kublai Khan (Shih Tsu)	忽必烈汗 (世祖)	,, (1215-1294)	,,
23.	Bride of Ilkhan Argon		,, 1280	,,
24.	Chang Teh-hui	張德輝	,, 1247	,,
25.	Chou Ta-kuan	周達觀	,, 1296	,,
26.	Chêng Ho	鄭和	,, 1407-1427 (out 7 times)	Ming
27.	Ch'ien Lung (and Hsiang-fei)	乾隆 (香妃)	,, (1712-1798)	Ch'ing
28.	Huang K'uan (Wang Fun)	黃寬	,, (1828-1878)	,,
29.	Li Hung-chang	李鴻章	,, (1822-1901)	,,
30.	Yung Wing Mission	容閎	,, 1872-1876	,,
31.	K'ang Yu-wei	康有爲	,, (1856-1928)	,,
32.	Sun Wên	孫文	,, (1866-1925)	,,
33.	Ch'êng Pi-kuang	程璧光	,, (1860-1921)	,,
34.	Yamei Kin	金亞梅	,, (1864-)	,,
35.	Lin Wên-ch'ing (Lim Boon-keng)	林文慶	,, (1869-)	,,