

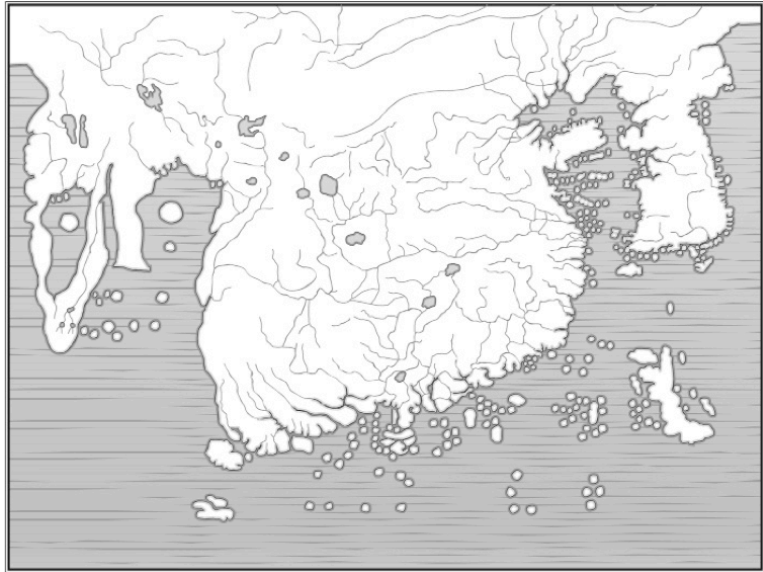
TITLE: *Yoktae chewang honil kangnid*, the “Kangnido”

[Map of Historical Emperors and Kings and of Integrated Borders and Terrain]

DATE: 1402

AUTHORS: Ch’üan Chin [Kwon Kun] and Li Hui [Yi Hoe]

DESCRIPTION: Although few ancient Chinese world maps are extant, it is evident from various descriptions in early geographical literature and Korean copies and imitations of old Chinese maps that the *Terrestrial Continent* was centered around China, encircled by a large ring of water quite similar to Homer’s *Oceanus*, and further enclosed by an imaginary outer continent (see #105 and #231). With the opening of the overland route to Western Asia during the Han Dynasty (207



B.C. to 200 A.D.), the western sector of the continent began to bear such names as *K’ang-ch*, [Sogdiana], *Ta-wan* [Ferghana], *Ta Ju-chih* [Oxus Valley], *An-shih* [Parthia] and *Ta Ch’in* [the Roman Orient]. However, by the middle of the eighth century the overland route across Central Asia had become paralyzed, and China was compelled to reorient herself to the warm seas and thus embarked on nearly seven centuries of commercial relations with the Near East. One notable consequence of this 700-year contact was the stretching of the world in Chinese maps farther westward and southwestward, and the appearance of an ever-increasing number of Arabic place-names. While the *Terrestrial Continent* remained intact until the Jesuit era in Chinese cartography with Fr. Matteo Ricci in the late 16th century (#441), it is clearly evident that by the middle of the 17th century, China’s own centrality in her concept of the world had been substantially reduced.

The subject of this monograph is a map referred to as *Yoktae chewang honil kangnido* [Map of historical emperors and kings and of integrated borders and terrain], also known as the *Honil kangni yoktae kukto chi to* [混一疆理歷代國都之圖 Map of integrated regions and terrains and of historical countries and capitals], and hereafter will be simply referred to as the *Kangnido* [疆理圖]. This map of the world was produced in Korea around 1470 and was derived from a prototype made in 1402 under the supervision of the two Korean officials Yi Hoe [李薺] and Kim Sa-hyong [金士衡] and the Confucian scholar Kwon Kun as part of a cultural project of the newly founded Choson (Joseon) dynasty that ruled Korea from 1392 to 1910, the year 1402 was the second year of the reign of Taejong. According to Kwon Kun’s preface, written in the lower part of the *Kangnido*, the map was made by combining and editing two earlier Chinese maps designed by Li Zemin [李澤民] and Qing Jun [清浚] around 1330. These two maps came to Korea through the Korean ambassador Kim Sa-hyong (1341–1407) in 1399. It easily predates any world map known from either China or Japan and is therefore the oldest such work surviving in the East Asian cartographical tradition, and

the only one prior to the so-called “Ricci world maps” of the late 15th and early 16th centuries (#441). Although it is no longer preserved in Korea itself, there are four known existing versions, all of them preserved in Japan; of these the 1475-1489 copy in the Omiya Library at the Ryūkoku University in Kyoto is acknowledged to be the earliest, and in the best condition. The other existing copies are from the late 16th century. The principal distinguishing characteristics of the *Ryūkoku* copy are its generally excellent condition and its preservation of the original Ch’an Chin preface. Painted on silk and still preserving its colors, it is a very large map, nearly square at 171 x 164 cm (5 x 4 ft). It was first brought to scholarly notice by the Japanese historical geographer Ogawa Takuji, in 1928.

As mentioned above, according to the preface found in Chin’s *Yangch’on chip*, the map is a synthesis of two earlier Chinese maps, an early 14th century (~1330) map by Li Tse-min [Zemin] and another map from the late 14th century (~1370) by Ch’ing Ch’n [Qing Jun], both maps now lost however. Li Tse-min, of whom we know nothing save that he flourished around 1330, produced a *Shíng-chiao kuang-pei t’u* [Map for the Diffusion of Instruction]. The map by the Tiantai monk Ch’ing Ch’n (1328-1392) must have been made some forty or fifty years later; it was called *Hun-i Chiang-li t’u* [Map of the Territories of the One World]. Both of these maps made their way to Korea in 1399 through the agency of the Korean ambassador, Chin Shih-Heng (1341-1407), and were combined in 1402 by Li Hui and Ch’an.

The place to begin discussion of this very unusual map is with its preface, the crucial part of which is translated here from the text on the Ryūkoku copy, with reference to the closely similar version in Ch’üan Chin’s collected works, the *Yangch’on chip*.

The world is very wide. We do not know how many tens of millions of *li* there are from China in the center to the four seas at the outer limits, but in compressing and mapping it on a folio sheet several feet in size, it is indeed difficult to achieve precision; that is why [the results of] the mapmakers have generally been either too diffuse or too abbreviated. But the *Shíng chiao kuang pei t’u* [Map of the Vast Reach of [Civilization’s] Resounding Teaching], of Li Tse-min of Wumen, is both detailed and comprehensive; while for the succession of emperors and kings and of countries and capitals across time, the *Hun-i Chiang-li t’u* [Map of Integrated Regions and Terrains], by the Tiantai monk Ch’ing Ch’n, is thorough and complete. In the 4th year of the Jianwen era (1402), Left Minister Chin [Shih-Heng] of Sangju, and Right Minister Yi [Mu] of Tanyang, during moments of rest from their governing duties, made a comparative study of these maps and ordered Li Hui, an orderly, to collate them carefully and then combine them into a single map. Insofar as the area east of the Liao River and our own country’s territory were concerned, Tse-min’s map had many gaps and omissions, so Li Hui supplemented and expanded the map of our country, and added a map of Japan, making it a new map entirely, nicely organized and well worth admiration. One can indeed know the world without going out of his door! By looking at maps one can know terrestrial distances and get help in the work of government. The care and concern expended on this map by our two gentlemen can be grasped just by the size of its scale and dimension....

Ch’üan’s own role was probably important, even though he insists that he only stood in the background and “enjoyably watched the making of the map.” But he was being

modest and tactful, since he was younger in age and junior in rank to the two ministers. But the real cartographer, even though Ch'üan minimizes his role, was Li Hui, whose entire career was in rather low-ranking but often special positions. His map of Korea, which was separately known, was almost certainly the basis for the Korean part of the world map. Judging by Ch'üan's description of the monk Ch'ing Chün's [Qingjun's] *Hun-i chiang-li t'u*, it was probably an ordinary historical map of China, compiled in the late 14th century. Ch'ing Chün (1328-1392) was a close advisor to the Hongwu emperor (r.1368-1398), who was the founder of the Ming dynasty and himself an erstwhile monk. Apart from its use as a source for the *Kangnido*, nothing is known of Ch'ing Chün's map. Its chief contribution to the latter is believed to have been the Chinese historical dimension, the indication of the areas and capitals of the earlier dynasties, which was accomplished by a combination of textual notes and cartographic devices. Other than that, the main feature that stuck on the Korean map was probably its name: it reads *Honil Kangnido* in Sino-Korean.

The international dimension of the *Kangnido* unquestionably came from Li Tse-min's [Zemin's] *Shíng chiao kuang pei t'u* [*Guangbei tu*]. Li is mentioned by the Ming cartographer Lo Hung-Hsien [Luo Hongxian] (1504-64) as a contemporary and possibly as an associate of Chu Ssu-Pen [Zhu Siben] (#227). The scholar Aoyama's careful study of the Chinese place-names on the *Kangnido* shows them in general accord with those on Chu's map, as preserved in Lo's *Kuang yü t'u*, but with variants that would indicate place-name changes made in 1328-1329; this suggests that the *Kangnido's* source map was made around 1330.

An analysis of the 4,428 place names and inscriptions in the *Kangnido* held at Rykoku University shows that half of them were originally categorized in 37 groups defined by Chinese characters. The 37 categories deal with two main sets of information: geographical information and administrative and political information. Of these 37 categories, eight are also qualified by graphic symbols. As a consequence, nearly 1,500 inscriptions, that is, about one third of the total, are organized by means of a coherent and consistent process of graphic representation. Of these 4,428 inscriptions, 640 are displayed in the western part of the world, which includes Europe, Africa, and Persia. The depiction of the Nile and of the Caspian Sea in the *Kangnido* seems to be based on the way these places are traditionally depicted in the Arab and Persian Ptolemaic cartographic traditions.

Since Chu explicitly excluded most non-Chinese areas from his map, Aoyama and others have reasoned that Li Tse-min must have found his cartographic sources for these areas elsewhere, the only plausible source being Islamic maps, which made their appearance in China under Mongol rule. Lo Hung-Hsien's probable use of the *Shíng chiao kuang pei t'u* is deduced from his maps of the southeast and southwest maritime regions; and it could well be from the *Shíng chiao kuang pei t'u* that the *Da Ming hunyi t'u* [Integrated map of Great Ming] in the Palace Museum in Beijing, derives. But for the missing or incomplete detail in the eastern areas of Manchuria, Korea, and Japan, that map bears a very close resemblance to the *Kangnido*.

Takahashi Tadashi has shown that the *Kangnido's* Chinese transcriptions of place-names in southwest Asia, Africa, and Europe come from Persianized Arabic originals. While some of Takahashi's matches do not command credence in early-modern Chinese phonological terms, according to historian Gari Ledyard he generally makes a convincing case. One of the more interesting correspondences is the name placed by the mountains near the Ptolemaic twin lakes that are the source of the Nile. Though not on

the Ryūkoku copy of the *Kangnido*, the Tenri University copy shows the Chinese transcription *Zhebulu hama*, which Takahashi identifies with Persianized Arabic *Djebel alqamar* [Mountains of the Moon]. All in all, there are about thirty-five names indicated on or near the African continent, most of them in the Mediterranean area.

Nurlan Kenzheakhmet states that for scholars, the paucity of authentic contemporary sources poses the main obstacle to studying the toponyms of the western region depicted on the *Kangnido*. Among the sources are important ones that have not previously been used for the reconstruction of the toponyms in the *Kangnido*, even though they were brought to light a long time ago. In particular, it is important to examine Chinese sources that may have served as the intermediaries between those in Persian, Arabic and Turkic on the one hand, and what was inscribed on the *Kangnido* on the other. The western section of the *Kangnido* describes the general form of the *Xiyu*, [the Western Region, the historical name that Chinese used to refer to lands to their west during pre-modern times] which stretches from Africa and Europe in the west to Qumul in the east; from the Russian Steppes in the north to India, Sri Lanka and the Persian Gulf in the south; and includes *Qirgiz* (in modern Khakasia) and *Dasht-i-Qipchaq* (in modern Kazakhstan and Western Siberia). According to Kenzheakhmet the Chinese knew this vast region from three sources: (1) the brisk trade relations that existed between the Arab World and other parts of the Old World beginning well before the time of the map's creation; (2) the place names for Inner Asia (modern-day Xinjiang, Mongolia, and Khakasia) and eastern India drew heavily on the *Tangshu*, or "Book of the Tang (dynasty)"; and (3) unlike the Ryūkoku *Kangnido*, the Honkōji *Kangnido* reflects the influence from sea charts found in the *Guang yutu* [Broad terrestrial map], a compilation of maps and geographic texts by Luo Hongxian (#227).

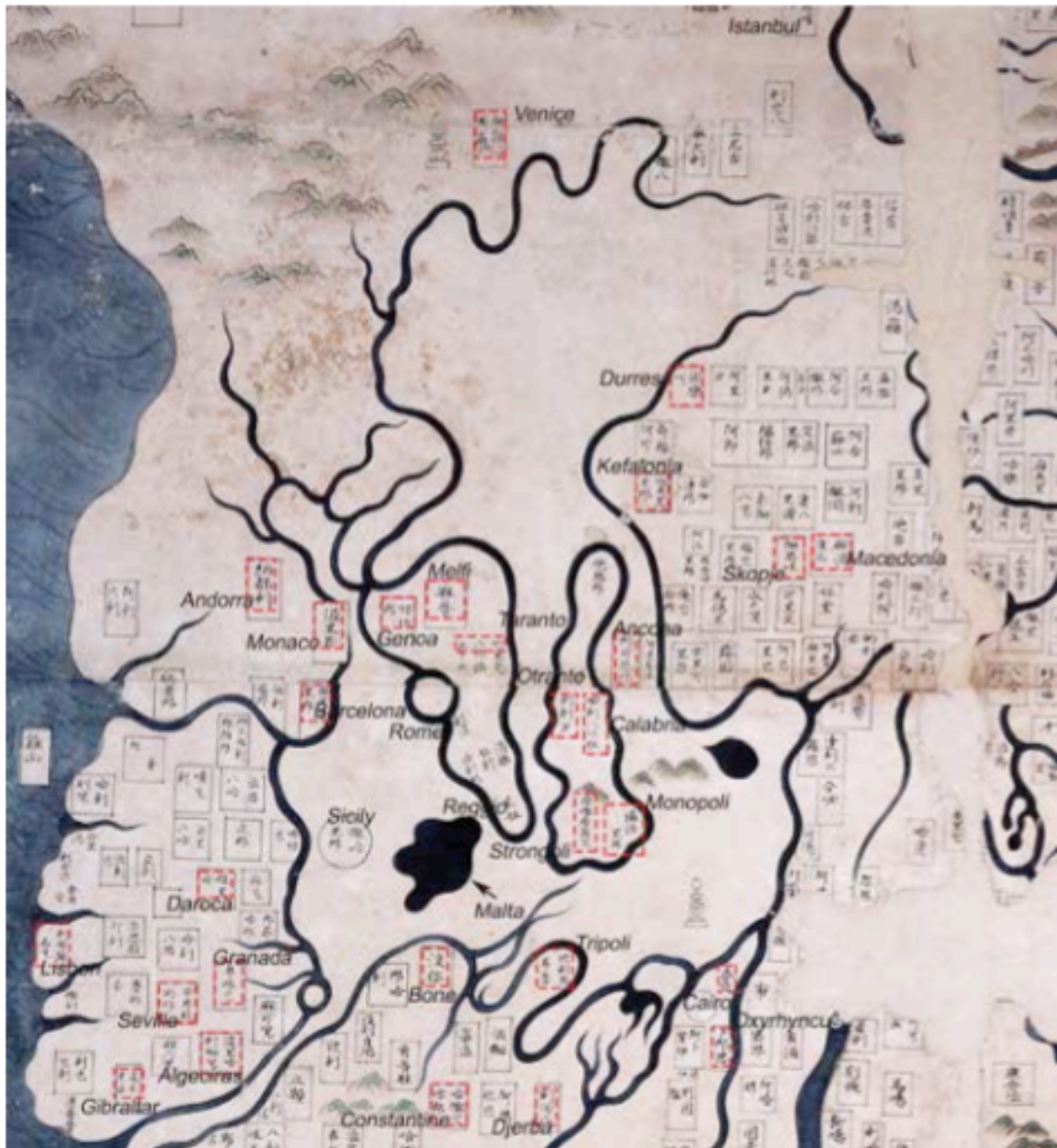




One of the striking features of the *Kangnido* is its inclusion of Europe, even if its rendering of the Mediterranean world substantially distorts the way it is depicted in the maps of classical Arab geographers. While the map outlines what we can reasonably interpret as coastlines (even if hugely deformed), the Black Sea is entirely absent, and the Mediterranean is not marked by any shading to distinguish water from land in the way that the map does for the oceans. Compounding the confusion in the eastern end of the Mediterranean world is the conflation of the Balkans and Anatolia. The *Kangnido*'s Europe divides into Iberian peninsula (*Al-Andalus*), the Italian peninsula, the Balkans, and the Crimean Peninsula. The European part of the map, which is said to contain some 100 names, has not yet been the object of an individual study, and no details of this section of the *Kangnido* seem to have been published. The Mediterranean is clearly recognizable, as are the Iberian and Italian peninsulas and the Adriatic, but until the place-names can be read and interpreted it will be impossible to come to any firm understanding of it.

Ch'üan Chin observed in his preface that the *Kuang yu t'u* had only sketchy treatment of the area east of the Liao River and of Korea. His language suggests that some image of Korea, however deficient, was on the original *Kuang yu t'u* (#227) and that this was supplemented or replaced by Li Hui. Li is known to have produced a map of

Korea, called the *P'altodo*, [Map of the Eight Provinces], and it was probably a version of this that appears today on the *Kangnido*. It is only through the *Kangnido* that that map is known today.



Detail of the Mediterranean basin and portions of Europe in the Honkōji Kangnido, with selective inserted captioning (from Kenzheakhmet).

The last major element of the map to be supplied, as far as the Koreans were concerned, was Japan. At this particular moment in time, Korea's relations with the Japanese were very difficult owing to the continuing problem of Japanese marauders, who were beyond the ability of the Ashikaga Shogunate to control. Diplomatic initiatives were in progress, and coastal defenses and strategies were undergoing constant development. All this was backed by a general Korean effort to improve the government's knowledge of Japan, and this involved maps in particular. Pak Tonji, a

military man and diplomatic specialist in Japanese affairs, made at least two trips to Japan, one in 1398-99, the other in 1401, and the second visit resulted in a map. A later report quoted his statement that in 1402 he had been given a map by the title: *Bishu no kami, Minamoto Mitsusuke*. He says: "It was very detailed and complete. The entire land area was on it, all but the islands of Iki and Tsushima, so added them and doubled the scale." In 1420, this report states, he formally presented this map to the Board of Rites, which was the branch of the *Choson* [Korean] government that handled foreign affairs.

It is generally assumed by Korean cartographical specialists that this map, brought back in 1401, was the basis for the representation of Japan on the *Kangnido*. As maps of Japan go in this period, the outline on this one is unusually good: the positioning of Kyushu with respect to Honshu is quite accurate, and the bend north of the Kanto area is indicated better than on many of the *Gyoki* - style maps of the period. But for the joining of Shikoku to Honshu, the three main islands (adding Kyushu; Hokkaido, of course, not included at that time) make a very decent appearance. But this splendid effort seems to be vitiated by orienting the Japanese portion so that west is at the top. Worse, the whole ensemble is positioned far to the south, so that the first impression of a modern observer is that the Philippines, not Japan, is under view. A possible explanation for this is that the cartographers had run out of space on the right (east) edge of the *Kangnido*, and so had to place Japan in the open sea to the south. But since Japan had always appeared east of southern China on Chinese maps, there was some earlier cartographic basis for its placement there. As for the west-at-the-top orientation, it is possible that this was the original orientation of the map Pak Tonji received from Minamoto Mitsusuke; indeed the earliest known map of Japan (805 A.D.) has this orientation. Interestingly, the Korean makers of the *Tenri* and *Honmyo-ji* copies corrected the orientation to the north, even while substituting more conventional *Gyoki*-style outlines.

The northeastern coast of Africa, as well as Arabia, Asia Minor and the Mediterranean Sea with Italy and Spain were, as a whole, known to the Chinese from the 12th century, either by description, or, in the case of the African and Arabian coasts, from their own experience. But there exists no Chinese cartographic material from this time that covers Africa or Europe, and if there actually had been any, it obviously must have been based upon alien foreign sources, i.e., Arabic-Persian maps. As a matter of fact, the first terrestrial globe ever manufactured in China (1267) owes its existence to the Arabic scholar Djamal-ud-Din. The same holds true for the western half of one of the previously mentioned sources, Li Tse-min's map of ca. 1325/30. It too must go back to an Islamic prototype that, like the globe, belonged to the later 13th century. This being the case, the picture of Africa as given on the lower left of the reproduction is of particular interest.

Prior to the Age of Great Discoveries, the African world below the Sahara, by all indications, was essentially an enigma to geographers in Europe. Aside from the effect of the inhospitable barriers surrounding the region, two great retarding factors that hindered the Europeans from crossing the immense waste, or from sailing into the tropical waters, was their belief in the *Ocean of Darkness* [Atlantic] and the fear of extreme heat on land and in the water further south. In spite of the dangers, real and imagined, adventurers from the Greco-Roman days down to the time of Henry the Navigator persisted in probing the unknown beyond the Canaries, some passing by Cape Verde and others reaching as far as the coast of Sierre Leone. The source of the

Nile and the actual shape of the African continent, however, remained largely subject to speculation among the Europeans.

From the other side, the Arabs undoubtedly possessed considerable advantages that enabled them to venture across the dry lands and beyond. A unified religion and a simple code of ethics; high regard for long distance travel and the making of new converts in distant lands; the use of camels to cross the deserts; and maneuverable sails in unfavorable winds, were all factors commonly credited for their success in maintaining the busy traffic from the shores of the Mediterranean to the Guinea Coast and from the Hadramaut to Mozambique. From the eighth century A.D. onward, the Arab world, which spearheaded the penetration of Africa, maintained that unchallenged lead in its knowledge of the continent, both north and south, and, because Arab vessels also dominated the high seas from the East African shores to the South China coast, of the entire Indian Ocean region. In fact, during the heyday of Arab settlement in southern China, Canton alone accounted for no less than 100,000 Arab residents. Through the ensuing long period of Sino-Arab trade and intellectual exchange, the Chinese, on their part, were able to accumulate a good deal of this valuable information concerning the Indian Ocean and the continent of Africa. That China was indeed a beneficiary of this Arab monopoly can be evidenced by several Chinese world maps such as those by Chu Ssu-pen ca. 1320 (#227), the nautical charts from Cheng Ho's [Zheng He's] expedition of 1405-1433, preserved in the *Wu-pei-chih* (1621), and, of course, the present map under consideration, Ch'üan Chin's. These cartographic portrayals of the continent of Africa pre-date the Portuguese exploratory efforts by nearly a century. They also represent the culmination of an era of Sino-Arab exchange of geographical information long before the Jesuit scholars, beginning with Matteo Ricci (#441), ushered in another era in the late 16th century. Thus the cartographic expression manifested in this map of Chin's reflects the last phase of traditional Chinese cartography that, again, was conceptually based upon the idea of one single *Terrestrial Continent* of which Africa became considered as an arm. This knowledge, presumably acquired from first-hand experience and Arab contact, not only manifested itself in the emerging world concept of Chinese cartography, but also served to facilitate the spurt of maritime activities in the Indian Ocean and along the coast of East Africa in the early Ming Dynasty (late 14th, early 15th centuries).

While numerous places in North Africa were mentioned by Chinese authors of the 8th and 9th centuries, it is more difficult to establish a clear milestone for the advance of China's knowledge concerning tropical Africa. The earliest Chinese reference to North Africa can be found in the *Ching-hsing-chi* [An Account of Travels and Experiences], written by Ta Huan in 762 A.D. that is partially preserved in the *T'ung Tien* by Tu Yiu (735-812). The former treatise mentions, among other things, *Mo-lin* [Maghrib el Aksa, or the Western Territory] and *Ch'iu-sa-lo* [Djezyret], the desert expanse between them, and the customs of the inhabitants. Chou Ch' -fei, author of *Ling-wai-tai-ta* written in 1178 A.D., first mentioned the *Ts'engchi-k'un-lun* [the 'Land of the Black'] and the slave trade of Africa's offshore islands. Also his statement concerning the 'Giant Birds' there that could swallow camels appears almost identical to the description by Marco Polo a century later. Chau Ju-kuo (Zhao Rugua), commissioner of the maritime trade office at Ch'an-chou (Marco Polo's *Zaiton*) which had extensive contact with the Arab merchants, and author of *Chu-fan-chi* [Description of the Barbarians, 1226], provided the first account of the products from the East African coast, Somalia to Zanzibar, including an elaborate description of the ostrich and the giraffe.



Africa in the Honkōji Kangnido. The image shows part of the Iberian peninsula in the upper left corner.

The long line on the right side of the continent represents the Nile, the upper reaches of which from the large central lake into the Mediterranean at Cairo, marked by the "pagoda" placed offshore in the far upper right.

The *Kangnido* depicts the general form of Africa, from the *Maghreb* in the west to the east coast; from Egypt in the north to the Equator in the south. Contrary to what some modern authors have asserted, Kenzheakhmet argues that there is little reason to believe that the *Kangnido* Africa, despite its roughly triangular shape. Chinese mapmakers knew about North Africa – *Misr* [Egypt] and the *Maghreb* – from Arab-Persian maps and other foreign sources. Because of this, the *Kangnido* can help scholars reconstruct the Arabic worldview of Africa as they saw it around the 9th - 10th centuries, a time during which the norms of classical Arab geography were being developed. Kenzheakhmet provides a breakdown of the identifiable African place-names.

Returning to Ch'üan Chin and Li Hui's map, the delineation of the southern half of Africa is of particular interest. In the first place, the shape of the continent, which is basically

triangular, and its general orientation, south, are clearly recognizable. This presentation is in obvious contrast to relatively contemporary European counterparts, such as the maps of Petrus Vesconte (c.1321), Pirrus de Noha (1414), Andrea Bianco (1436) and Giovanni Leardo (1453), or the *Catalan-Estense* map (C.1450), the *Vinland* map (c.1440) and Fra Mauro's world map (1459), on all of which the southern half of Africa was drawn far eastward and shown in such a way as to portray either a Ptolemaic enclosed Indian Ocean (#239), or a larger southern Africa than the northern portion (#228, #241, #242, #243, #246 and #249). The only European exceptions seem to be the world map of Albertinus de Virga (1415, #240) and the one in the so-called *Medicean* or *Laurentian Sea Atlas* (#233), the latter's presumptive date of 1351 being subject to controversy primarily because of its remarkable depiction of the continent of Africa. The *Kangnido* map, however, proves that the Chinese, via their Arab sources, at least as early as the end of the 13th century, had a more or less correct view of the southern extension of Africa, whereas its northwestern bulge had not been as yet recognized. It is hardly believable that such a representation should be casual or the result of mere speculation. Most scholars such as Walter Fuchs, Gari Ledyard, Kenzheakhmet and Park Hyunhee are inclined to assume that the cartographic heritage of the Arabs had been transmitted to

the Chinese, albeit incompletely and probably did not always reflect the actual experiences of their seafarers. This north-south extension and shape of Africa can be seen in the cartography of the Arabs as early as the 13th century on Ibn Sa'id's world map (#216). It should also be mentioned that the southern tip of Africa is shown in almost the same form in Chu Ssu-pen's atlas *Kuang Yu, T'u*, preserved in a copy dated 1541 - 1555 (#227) the original edition of which, the *Yu, T'u*, again, is dated 1320, i.e. about the time of Li Tse-min's map.

The fact that the names of the Chinese cities on Chin's map are all the same as on the maps from 1320, further substantiates that the basic content of the map, as a whole, must date back to the famous Chinese cartographer Chu Ssu-pen's own time. However, the *Kangnido* map of the world presents a totally different emphasis from that of Chu Ssu-pen. As the map title suggests, it aims at showing the locations of "all the countries and major cities in history in a comprehensive coverage". Hence, no names are given for the southern half of Africa and the Indian Ocean except for the area around Zanzibar that was already the key trading center in East Africa. On the other hand, its broader coverage of Africa and the rest of the known world in the same scale provides a very valuable supplement to Chu Ssu-pen's map of southern Africa (#227). The relief features and an additional stream flowing westward in South Africa roughly corresponding to the Orange River, indicates that Ch'üan Chin was not entirely negligent on the least inhabited part of that continent.

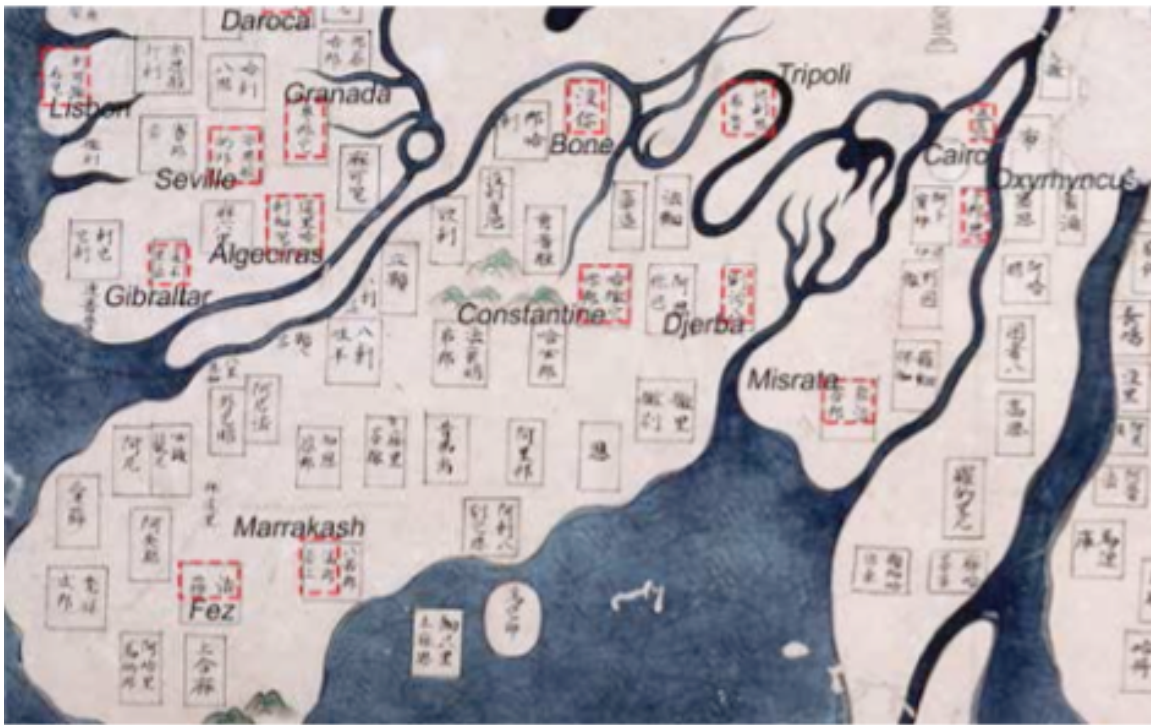


Whatever the emphasis of the cartographer, rivers as a rule, were the most prominent landmarks in every Chinese map; and for the inland areas (central Asia especially) Chin's map is a good example of the Korean conformity to Chinese tradition, and we see the magnitude of rivers and other water bodies greatly exaggerated. Similarly along the coast from China to Africa, major rivers such as the Red, Mekong, Menam, Salween, Ganges, Indus, the Nile, Tigris, and Euphrates are laid out in an unmistakable sequence in order to bring forth the locations of the many states and cities between them.

Classical Arab geography, and through it the influence of the second-century geography of Ptolemy, is abundantly evident here (#119). Like Islamic maps, the *Kangnido* devotes a great deal of attention to the course of the Nile. Yet it is an odd Nile

indeed, its lower reaches whereas its long upper course, while deriving from the river's source in what the map designates (more or less correctly) as the *Zhebulu hama* (Jabal al-Qamar), literally the *mountain of the moon*, located not about midway down the continent but near its southern tip, debouches into the Red Sea, not the Mediterranean. Chinese maps of the Ming period, such as the *Liangyi xuanlan tu* [the World Observing Map], 1603 by Matteo Ricci (#441) and the *Tianxia jiubianfen yeren ji lucheng quantu* [A Complete Map of the World], 1644 called it *Yueshan* [mountain of the moon], the Chinese name for the Jabal al-Qamar.

The body of water that is shown to occupy much of the interior of the continent surrounds an island called *Huangsha*, which literally means "Yellow desert." It perhaps refers to *Sahari rimal* in inner Africa, *Jazirat al-Tibr* [Island of Gold], *Bilad al-Tibr* or *Jazirat Wankara al-Tibr*, one of the countries of Sudan situated south of the *Maghreb*. We observe here the pictorial description of the Arab legend that claims the existence of a large lake in the central portion of the African continent.



North Africa in the Honkōji Kangnido, with a number of place names captioned with their modern or ancient equivalents to provide some orientation (from Kenzheakhmet).

The treatment of the western regions is also very interesting in that it includes about 100 place-names for Europe and about 35 for Africa (unfortunately, though, it has not been possible for scholars to identify many of them). For those areas that are identifiable, in the northern part of Africa the Sahara is colored in black, like the Gobi in so many Chinese maps (including the famous *Kuang Yu T'u*, #227), and the position of Alexandria is indicated by the placement of a prominent pagoda-like object representing the famous Pharos. The interior of the continent is filled in by a body of water surrounding an island that is designated as *Huang-sha* [desert]. In contrast, the Mediterranean Sea is almost entirely shown as terra firma failing to blacken it in as he has other water areas, perhaps because he was not quite sure that it was indeed an

ordinary sea. Instead, its coastline is marked like the course of rivers. To the left of it lies Spain, and to the southeast Arabia is outlined as a long protruding peninsula. The large, round island east of Arabia is simply named *Hai-tao* [island], which apparently represents Sri Lanka (Ceylon). To the east of Sri Lanka, India betrays its triangular shape only by a river, obviously the Ganges. The long river emerging to the south is the *Hei-shui* [Salween], and the great lake in the upper center combines the Black and the Caspian Seas. In the utmost northwest, Germany and France are marked phonetically, *A-lu-mang-ni-a* and *Fa-li-si-na*; here, in the West, the Azores are also shown. This representation of the Atlantic island group is indeed remarkable, especially on a map produced in the Far East at such an early time, when comparable detail of the Far East is scant on European maps of the same period. Of the two largest capitals in the world, as judged from the selection of symbols adopted by Chin, one is obviously Pyongyang in Korea, and the other is a European city of apparent equal importance, the position of which would suggest the city of Budapest.

Another contributing factor in the map's remarkable knowledge of the West is that which was obtained as a result of the near conquest of the entire known [inhabited] world, or *oikoumene*, by the Mongols during the 13th century. And a final point of interest concerning this remarkable map is that it could not possibly have benefited from the information which the Chinese explorer Cheng Ho [Zheng He] certainly had brought back five years later concerning the peninsularity of India. Only in a subsequent version of about 1580 (in the Imperial Palace at Peking) is India shown as a pronounced, separate peninsula between southeast Asia and Africa.

The overall disposition and bulk of the different components of the *Kangnido* at first make an odd appearance. On the one hand, there is nothing formulaic or mandated about its structure, such as the traditional European *T-in-O* scheme, or the wheel arrangement of the quasi-cosmographic *ch'onhado* of later Korean popularity (see #231). The attempt here was to study the best maps available in China, Korea, and Japan, and put together a comprehensive, indeed "integrated" [*honil*], map that included every known part of the world, truly a breathtaking objective by the cartographic standards of any nation at that time. The maps of this type are rightly regarded by such authorities as Fuchs as the most magnificent examples of Yuan cartography, completely overshadowing all contemporary European or Arabic world maps. The extent of the lead which the Yuan cartographers had, however, may perhaps best be appreciated by comparing the Korean map with the renown *Catalan Atlas* of 1375, which also purported to show Asia as well as Europe, or the 14th century *oikoumene* (for this comparison, see #235). Of course that map too was based upon 13th century material (i.e., Marco Polo) but when one compares what the two groups of cartographers accomplished with their available data, the advantage lies clearly with the Chinese/Koreans.

The result is inevitably strange to our eyes. China and India, like a monstrous cell that had not yet divided, make up a dominating mass that overfills the entire center of the map. India has its west coast, but is not drawn as a peninsula and so has no east coast. To the west, the Arabian peninsula, with a clearly delineated Persian Gulf, and the African continent, with its tip correctly pointing south and not east, as on many early European maps, hang thinly but with assurance, as if they belonged exactly where they are. At the top of Africa the Mediterranean supports a less securely grasped Europe, and the entire north fades into mountains and clouds. On the eastern side of the map, a relatively massive Korea, easily occupying as much space as the whole African continent (which, to be sure, is unduly small) identifies itself as a very important place, while

Japan, as if randomly flipped off the fingers into the ocean, floats uncertainly in the South China Sea. The relative size and disposition of the three major East Asian countries reflects a plausible Korean view of the world in the early 15th century: Korea projecting itself as a major East Asian state, refurbishing its traditional view of China as the major center of civilization, and playing its eternal game of keeping Japan as far away as possible. On the other hand, Koreans were telling themselves that theirs was not just an East Asian country, but part of the larger world. Their ambition and ability to map that world would validate their position in it.

To say this is to begin to answer the question, what was this map for? A map whose composition was guided by the nation's top educator and Confucian ideologist, and presided over by two ministers of state, was surely destined for display in a prominent, central place in the capital. It was probably on a screen or a wall in some important palace building frequented by the king and senior officials. But a good understanding of its function is hampered by the fact that we know nothing of its history after its completion. The surviving Ryūkyō *Kangnido*, judging by Korean place-name indications, is a copy reflecting place-name changes made around 1460. If its source map was the original *Kangnido*, then this is the last that is heard of it.

The *Kangnido* is particularly noteworthy, especially with regard to the delineation of regions outside the "Sinosphere." The map covers a significant part of the world, including not just East Asia, but also the Middle East, Africa, and Europe. Historically, it predates the advent of the "Age of Discovery" (approximately from the beginning of the 15th century until the end of the 18th century) and the rehabilitation of Ptolemy's world map (in his *Cosmographia*) in medieval Europe. How was this map then actually produced in Choson in the first place? To answer this question, it is worth referring to the "Epilogue" (*palmun*) that originally accompanied the map, composed by Kwon Kun (1352-1409) and later included in his anthology *Yangch'on chip*.

The world is vast. The number of *li* between China (inside) and the four seas (outside) is inconceivable. If compressed into a map of just several *ch'ok*, it would be difficult to detail. Hence, conveying (the world) in a map renders everything brief and terse. However, Wumen Li Zemin's *Shengjiaoguang beitu* [Map saturated with holy teachings] is highly detailed, and the Tiantai monk Qingjun's *Hunyijiang ditu* [Map of the integrated world] contains the chronological information regarding the (Chinese) emperors. In the summer of the fourth year of Jianwen (1402), Left Minister Sangnak Kim Sahyong (1341-1407) and Right Minister Tanyang Yi Mu (1355-1409) referred to (and researched) these maps and ordered the investigator Yi Hoe (1354-1409) to carefully examine and correct their work. This ended up becoming the map (*Kangnido*). In Li Zemin's map, however, the territory east of the Liao river and that of our country are severely abbreviated. We thus made a new map, enhancing the maps of our country and adding Japan. The map turned out to be well-organized and aesthetically pleasing, allowing one to grasp the entire world even without stepping out of one's house.

According to the passage above, the map appeared as a dynastic initiative in which a few high-ranking officials from the Uijongbu (State Council) participated in the summer of 1402. In this regard, the right and left ministers examined the above-mentioned maps from China, while Yi Hoe added details from the Korean (and Japanese) maps. This led to a single unified world map called the *Kangnido*. Toward the end of the epilogue, Kwon Kun states that Li Zemin's *Shengjiaoguang beitu* and Qing Jun's *Hunyijiang litu*, among others, served as the most crucial references in the production of the map. More specifically, the mapmakers referred to Li Zemin's map when it came to delineating the

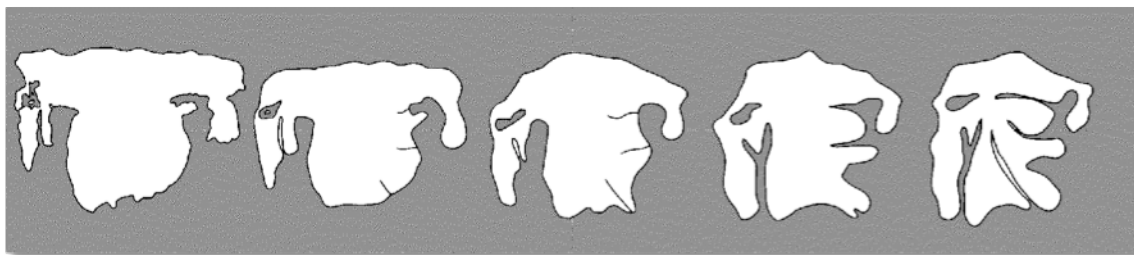
world outside of the “Sinosphere,” while Qing Jun’s map played an important role in representing the emperors in the history of mainland China. In this regard, the hometowns of the mapmakers, namely, Macao and Ningbo (then called Jingyuan), are particularly notable. Indeed, the two cities served as the pivotal harbor cities in the Yuan Empire’s maritime trade system by linking Quanzhou and Guangzhou all the way to Hormuz in the Persian Gulf, which was part of the *Hulagu Ulus* (Ilkhanate, 1256–1353) at the time.

Furthermore, Qing Jun deserves more attention, as he engaged actively with foreign monks and intellectuals in his hometown (mostly with Muslim scholars from Persia), through whom he collected a great number of books for his cartographic project. Later, he served as a financial investigator for the *Senglusi* (Bureau of monks) and helped the Ming founder, Emperor Hongwu (r. 1368–1398), with his diplomatic affairs in the 1380s based on his expansive knowledge of the Islamic world. In a nutshell, both maps came into being under the highly cosmopolitan culture of the Yuan Empire, especially in conjunction with the massive westward territorial expansion.

As demonstrated above, what is particularly notable about the *Kangnido* is its delineation of Africa and the Islamic world. In this regard, it has been pointed out that the portrayal of the world beyond the “Sinosphere,” which was rather unfamiliar to Choson elites at the time, largely derived from Islamic cartographic traditions. That said, some toponyms in Africa, in particular, are of great interest because the name *Chobul ro hamma* appears in the *Kangnido* in the southern part of Africa as a mountain where the two branches of the Nile River diverge. This refers to the *Jabal al Qamar* in Arabic, meaning “Mountain of the Moon,” and can also be confirmed as the *Lunae Montes* in Ptolemy’s world map. On Ptolemy’s map, however, there is a river which first diverges into three lakes and then flows north, eventually joining the Nile River, whereas, in the *Kangnido*, the river flows into two lakes, emerges north, and then flows into the Nile River. This last portrayal is also discernible in al-Khwarizmi’s (780–850) world maps produced for al-Ma’mun (786–833) in 833 by al-Idrisi’s (1099–1165, #219) for the Norman King Roger II of Sicily (1095–1154) in 1154. However, there are a few differences between the *Kangnido* and these last three maps. In these maps, the southern part of Africa is connected to the Eurasian continent and not surrounded by seas, whereas in the *Kangnido*, not only is it circumscribed by the Indian and Atlantic Oceans, but there are also two huge lakes (now known as the African Great Lakes) situated in the middle of the continent. Furthermore, when it comes to examining regions outside Africa, the *Kangnido* has far more detailed geographic information—especially on Europe and its toponyms—than the Islamic world maps. Kim Hodong effectively explains such differences, pointing out that both Li Zemin and Qing Jun’s maps were actually predicated on Kublai Khan’s (1215–1294) compilation project involving local gazetteers (*dizhi*) in conquered regions. Specifically, the map compilation was the *Da Yuan yitong zhi* [One unified record of the Great Yuan; hereafter *Yitong zhi*], completed in 1303 and consisting of six hundred books (thirteen hundred volumes). Overall, the project incorporated a series of encyclopedic endeavors to collect and organize the geographical records on the “Chinese” part of the Mongol Empire (as it was mostly conducted by Han scholars), an enterprise that served as a great model for Chinese and Korean (and further Japanese) scholar-officials’ collective efforts to process a massive amount of geographical sources, such as the *Daming yitong zhi* [One unified record of the Great Ming; one hundred nineteen volumes] in Ming China (1461) and the *Tongguk yoji sungnam* [Augmented Survey of the Geography of Korea; fifty volumes] in Choson

Korea (1481). Interestingly, the project also contained a world map produced by Khan's Muslim cartographer Jamal ad-Din, who was a skilled mapmaker from the Islamic world at the time. Based on the various records of the *Yitong zhi* (there are no extant copies of the work itself), the map was presumed to have gone beyond Kublai Khan's own territory and encompass the world, including the entire Mongol Empire. Featuring ample (and more accurate) geographic details compared to its Islamic predecessors, this map thus influenced a wide array of subsequent world maps in China and Korea, such as the *Kangnido* and its references.

Little is known about how the *Kangnido* came to Japan, but it probably arrived there independently on three separate occasions. Both the Ryūkoku and Honkōji copies were evidently part of the loot from Hideyoshi's invasion of Korea (1592-1598). The Ryūkoku map was reportedly given by Hideyoshi to the Honganji, an important Buddhist temple in Kyoto. This institution ultimately was divided into two branches, east and west, of which the latter (Nishi Honganji) is today associated with Ryūkoku University, which explains the map's present location. The *Honmyo-ji* copy (paper scroll), which is entitled *Dai Minkoku Chizu* [Map of Great Ming], was given to that institution by Kato Kiyomasa, its major patron and one of the senior Japanese commanders on the Korean expedition. Nothing is reported concerning the provenance of the Tenri University copy (silk scroll, no title), but according to a study by Unno Kazutaka, it is a "sister map" to the Honkōji scroll; his persuasive analysis of the place names indicates that both maps were copied in Korea about 1568, from a version already cartographically distant from the Ryūkoku copy.



Outlines of the *Kangnido-Ch'onhado* transition

The graphic above illustrates a proposed hypothetical development or "transition" of the Korean world map, beginning with the *Kangnido* of 1402 through to the *Ch'onhado* [map of all under heaven] in the 16th century (see #231). However, there are some scholars that will argue that this illustration should be reversed and that the *Ch'onhado* design preceded the *Kangnido* world concept, at least in China. According to Korean historian Gari Ledyard the key element in this proposed hypothetical development is the Arabian peninsula, which with the Red Sea and the Arabian Sea forms a peninsula between the two rivers on the *Ch'onhado*.

This information permits the conclusion that the *Kangnido* was probably often copied in Korea during the 15th and 16th centuries. There is an arguable possibility that its fortunes intersected with those of the *Ch'onhado*, which came to have a special place in Korean affections and invariably was the first map in the map albums/atlas that were especially popular in the 18th and 19th centuries. It also seems conceivable that it is reflected in an interesting map entitled *Yoji chondo* (*Yeoji jeondo*) [the Complete Terrestrial Map], dated about 1775 (illustrated below). This map, while clearly influenced

by some Sino-Jesuit world map, also shows a strong structural similarity to the *Kangnido*, as its owner, Yi Ch'an, has pointed out.

Thus Japan is righted and put in its proper place, the respective masses of Korea, China, and Africa are brought into more accurate relation, and England and Scandinavia emerge from Europe. But the map as a whole, and particularly its treatment of India and Africa, strongly evokes the *Kangnido*. This is good evidence that the *Kangnido* tradition was not broken by the Hideyoshi wars, but stayed alive in Korea for two more centuries.

The *Kangnido* was only the first of many distinguished scientific and cultural projects carried out in Korea during the 15th century. King Sejong (r. 1419-1450) and his son King Sejo (r.1455-1468) extended Korean cartographical foundations by standardizing linear measurement and assembling detailed distance data between Seoul and the approximately 335 districts of the country. As a result of these efforts, an excellent national map was produced in 1463, and a complete geographical survey of the nation, the *Tongguk yoji sungam*, was compiled in 1481. During the 1430's Sejong built an astronomical observatory and a variety of astronomical instruments and clocks. This provided a foundation for continued research and observation in the reigns of his successors. Many projects were also carried out in meteorology and agronomy which not only led to new scientific understanding in Korea but which provided for rationalized administration and taxation.

Movable type printing with cast metal movable type, which Korea had pioneered among the East Asian nations in 1242, underwent considerable development and refinement under the 15th century kings; by the time Gutenberg perfected his press in 1454, hundreds of editions of books in Chinese and several in Korean had been printed in Korea with movable type. Finally, King Sejong in 1443 invented the Korean alphabet, an amazingly original and scientific system which still serves as the writing system of Korea and which is the only indigenous alphabetic system in use among the East Asian countries.

The spirit that animated all of these projects, and that marks the 15th century as perhaps Korea's greatest, was both national and international in character, and showed a high degree of independent thinking. Koreans did not merely copy the Chinese culture they imported, but recast it into forms and institutions that were distinctively different from China's. The *Kangnido* is a perfect example of this process: China, either as originator or transmitter, provided Korea with most of the materials for the map, but the transformation and processing of those materials into a genuine world map was conceived and executed in Korea, by Koreans.



Ch'onhado from 1700 (#231)

Variations of anglicized spelling of the Chinese and Korean names, titles, etc. have been found during the research for this monograph, every source used a different spelling. The following is an “audit trail” for reference.

Map Title: *Yoktae chewang honil kangnido* [Map of Historical Emperors and Kings and of Integrated Borders and Terrains] = *Hun-i Chiang-li li-tai kuo-tu chih t'u* [Map of the Territories of the One World and the Capitals of the Countries in Successive Ages] = *Honil kangni yoktae kukto chi to* [Map of Integrated Regions and Terrains and of Historical Countries and Capitals]=*Kangnido*

Authors: Ch'üan Chin = Kwon Keun = Kwon Kun = Quan Jin = Gwon Geun;
Li Hui = Yi Hoe = Yi Hwei

Map Title: *Shǐng chiao kuang pei t'u* [Map for the Diffusion of Instruction] = *Shengjiao guanbei tu* [Map of the Vast Reach of [Civilization's] Resounding Teaching]

Author: Li Tse-min = Li Zemin

Map Title: *Hun-i Chiang-li t'u* [Map of the Territories of the One World] = *Hunyi jiangli tu* [Map of the Integrated Regions and Terrain]

Author: Ch'ing Ch,n = Qingjun

Map Title: *Kuang Yu T'u = Guang yu tu* [Enlarged Terrestrial Atlas]

Author: Lo Hung-Hsien = Luo Hongxian; Chu Ssu-Pen = Zhu Siben; Chin Shih-Heng = Kim Sahyong

Chinese Admiral/Explorer: Cheng Ho = Zheng He

Korea = Chosen = Joseon

Summary

The *Kangnido* represented a cosmography designed in Chinese on the basis of Chinese and Persian 14th century sources which were updated twice in Korea in the course of the 15th century and later on in Korea and Japan at the end of the 16th century. This case shows that it was absolutely not the case that technologies of space representation were monopolized by Western culture; on the contrary, the *Kangnido* instead shows clearly that China, Korea and Japan had solid traditions of space representation that resulted from connections between several civilizations in the vast Eurasian continent within a multi-centric world: from the Mediterranean to Persia, Africa, the Indian Ocean.

From its beginning, the Joseon Dynasty court was very interested in cartography. At this time, Joseon needed comprehensive maps for the reform of administrative districts and a move of the capital. It was also pursuing a restoration of its northern border and relocation of its population, as well as responding to coastal raids by Japanese pirates. At least since Unified Silla and Goryeo periods, Korea was actively trading with Arab nations.

In addition to practical administrative concerns, mapmaking served to strengthen the national prestige and royal power. Joseon sent many missions to various nations to collect their maps. The highest levels of the bureaucracy participated in map production. It has been suggested that, despite showing most of the rest of the world, the Korean officials who produced the map were less interested in portraying current images of neighboring Asian countries than in presenting an up-to-date image of Korea itself.

The *Honil kangni yoktae kukto chi to* [Map of Integrated Lands and Regions of Historical Countries and Capitals, short name *Kangnido*] is a world map that was made in Korea in 1402, the second year of the reign of Taejong of Joseon. It is painted on silk and measures 158.5 cm x 168.0 cm.

The map was created under the supervision of two high Korean officials, Gim Sahyeong (김사형:金士衡) and Yi Hoe (이회:李撓), and the Confucian scholar Gwon Geun (권근:權近), as part of a cultural project of the newly founded Joseon Dynasty.

It is the second oldest surviving world map from East Asia, after the similar Chinese *Da Ming Hun Yi Tu*, part of a tradition begun in the 1320's when geographical information about western countries became available via Islamic geographers in the Mongol empire. It depicts the general form of the Old World, from Africa and Europe in the west to Japan in the east. Although, overall, it is less geographically accurate than its Chinese cousin, most obviously in the depiction of rivers and small islands, it does feature some improvements (particularly the depictions of Korea and Japan, and a less cramped version of Africa).

Only two copies of the map are known, and both have been preserved in Japan. The map currently in Ryūkyō University (hereafter referred to as the *Ryūkyō* map) has gathered scholarly attention since the early 20th century. It is 164 cm x 171 cm and painted on silk. It is presumed that the *Ryūkyō* map was copied in Korea but it is not clear when the copy was brought to Japan. One scholar claims that it was purchased by

Ōtani Kōzui and others assume that it was obtained during the invasion of Korea (1592-1598) and given to the West Honganji temple by Toyotomi Hideyoshi. It may itself be a copy of the 1402 original, with revisions to about 1485.

This brief presentation of the Chinese-Korean *Kangnido* serves to highlight some relevant issues that help us to a better understanding of the cartography produced in the context of the Jesuit mission in China. The *Kangnido* represented a cosmography designed in Chinese on the basis of Chinese and Persian 14th century sources which were updated twice in Korea in the course of the 15th century and later on in Korea and Japan at the end of the 16th century. This map demonstrates that it was absolutely not the case that technologies of space representation were monopolized by Western culture; on the contrary, the *Kangnido* instead shows clearly that China, Korea and Japan had solid traditions of space representation that resulted from connections between several civilizations in the vast Eurasian continent within a multi-centric world: from the Mediterranean to Persia, Africa, the Indian Ocean.



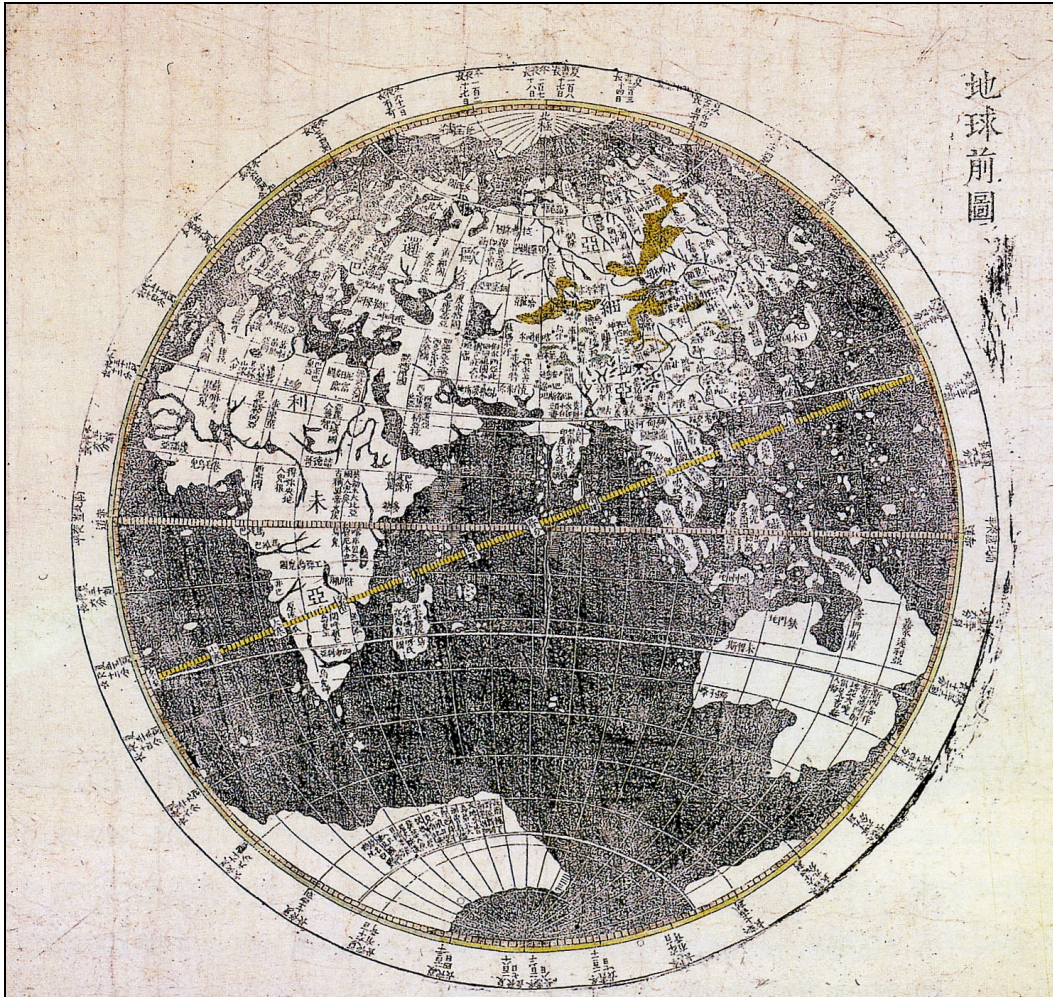
Yeoji jeondo [Yoji Chondo] - Complete terrestrial map.
 Late 18th century Korean map, 86.3 x 59.5 cm. It is similar to the 15th century Kangnido in general structure: large Asia, small Africa and Europe, undefined India. Europe and Africa are much more precisely drawn however, and it is possible to make out words such as "Atlantic Ocean" (大西洋) Mediterranean sea (地中海), or Italy (意圖里亞).

The western-style maps and related information imported to Korea were not simply copied; they were transformed in the process of imitation, and the *Yoji chondo* [Complete terrestrial map] is a good example. It follows *Zhuang Tingfu's Diqu tu* [Map of the Earth] in the drawing of its general outline, and yet shows a great deal of difference in its details.

The difference between the two world maps is noticeable in the outlines of Japan and Southeast Asia. The *Yoji chondo*, unlike *Zhuang Tingfu's Diqu tu*, focuses on the old world continents to the exclusion of North and South America, and does not show longitude or latitude. In the marginal space of the map is recorded the latitude of each region including the Korean peninsula and China, as well as the tilting degrees of the earth's axis from Beijing. The figures related to China were copied from *Zhuang Tingfu's Diqu tu*, and the latitude and the tilting degree of the Korean peninsula were based on the official figures announced by the Korean government in 1791 (year 15 of King Chongjo). This way of indicating longitude by taking Beijing as a starting point was one of the characteristic features found in the 18th century world maps produced in Korea. The *Yoji chondo*, compared to *Zhuang Tingfu's Diqu tu*, relatively exaggerates East Asia, including Korea. It uses as its basis the world maps produced in the era of the Qianlong Emperor, one of the most prosperous periods of the Qing dynasty.

An analysis of the 4,428 place names and inscriptions in the *Kangnido* held at Ryukyu University shows that half of them were originally categorized in 37 groups defined by Chinese characters. The 37 categories deal with two main sets of information: geographical information and administrative and political information. Of these 37 categories, 8 are also qualified by graphic symbols. As a consequence, nearly 1,500 inscriptions, that is, about one third of the total, are organized by means of a coherent and consistent process of graphic representation. Of these 4,428 inscriptions, 640 are displayed in the western part of the world, which includes Europe, Africa, and Persia. The depiction of the Nile and of the Caspian Sea in the *Kangnido* seems to be based on the way these places are traditionally depicted in the Arab and Persian Ptolemaic cartographic traditions.

As Angelo Cattaneo concludes, this brief presentation of the Chinese-Korean *Kangnido* serves to highlight some relevant issues that help us to a better understanding of the cartography produced in the context of the Jesuit mission in China. The *Kangnido* represented a cosmography designed in Chinese on the basis of Chinese and Persian 14th century sources which were updated twice in Korea in the course of the 15th century and later on in Korea and Japan at the end of the 16th century. This case shows that it was absolutely not the case that technologies of space representation were monopolized by Western culture; on the contrary, the *Kangnido* instead shows clearly that China, Korea and Japan had solid traditions of space representation that resulted from connections between several civilizations in the vast Eurasian continent within a multi-centric world: from the Mediterranean to Persia, Africa, the Indian Ocean.



Chigu chonhu, a copy of Zhuang Tingfu's Diqiu tu by Kim Chongho

LOCATIONS:

Ryūkoku Kangnido: Ryukoku University, Kyoto, Japan.

Honmyō-ji [Map of the Great Ming](paper scroll) copy: Honmyōji temple of Kumamoto, Honkōji Temple, Honkoo-ji Tokiwa Museum of Historical Materials, Shimabara, Nagasaki prefecture (220 x 280 cm).

Chugoku Zenzu Tenri Central Library, Tenri, Nara Prefecture, Japan.

Da Ming Hun Yi Tu [The Great Ming Amalgamated Map]: First Historical Archive of China, in Beijing.

Hunyi jiangli lidai guodu zhi tu[General map of the distances and the historic capitals]:

SIZE: 5 ft. 2.25 in. x 5 ft. 4.25 in. (1.58 m x 1.63 m)

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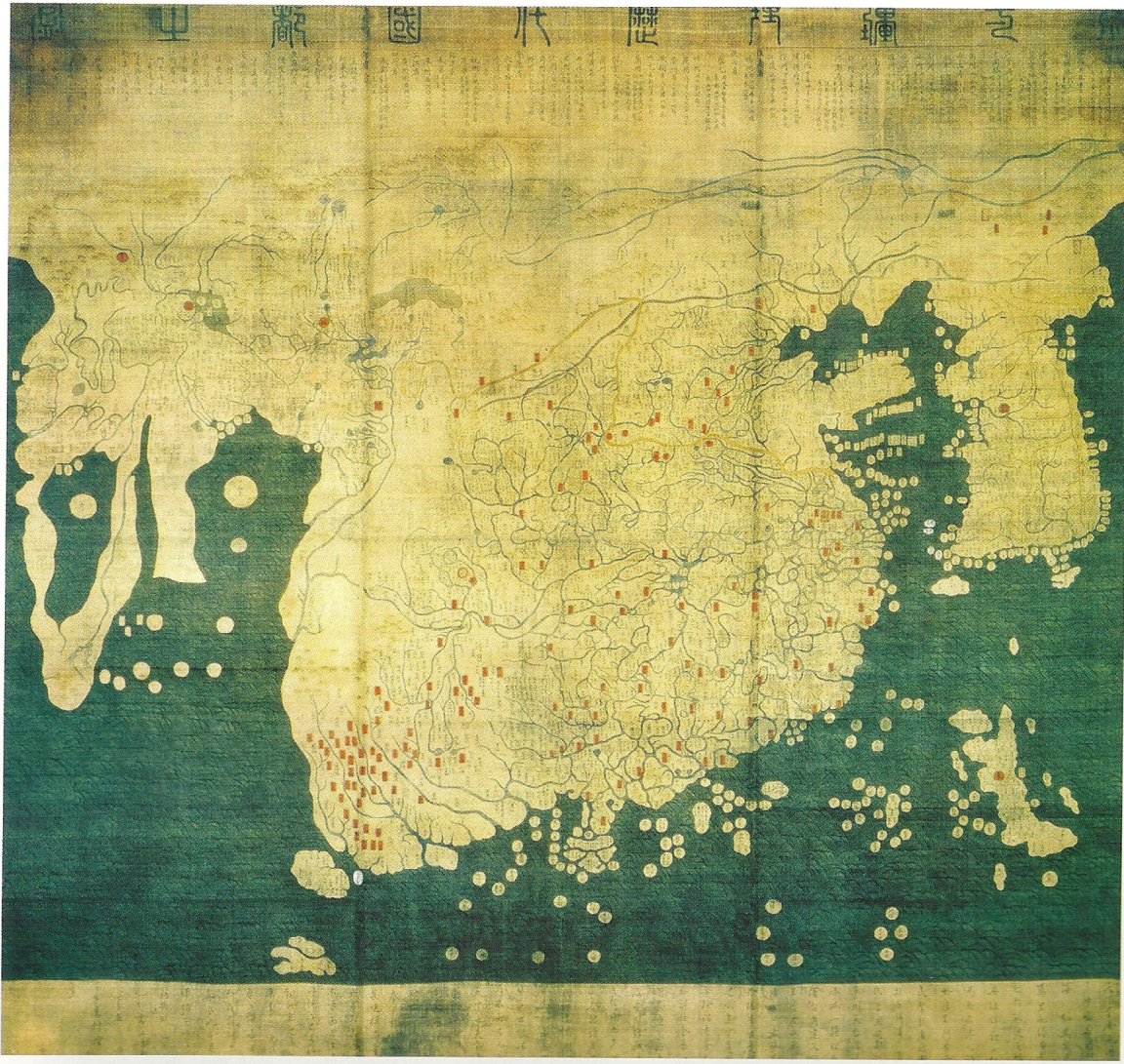
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*illustrated

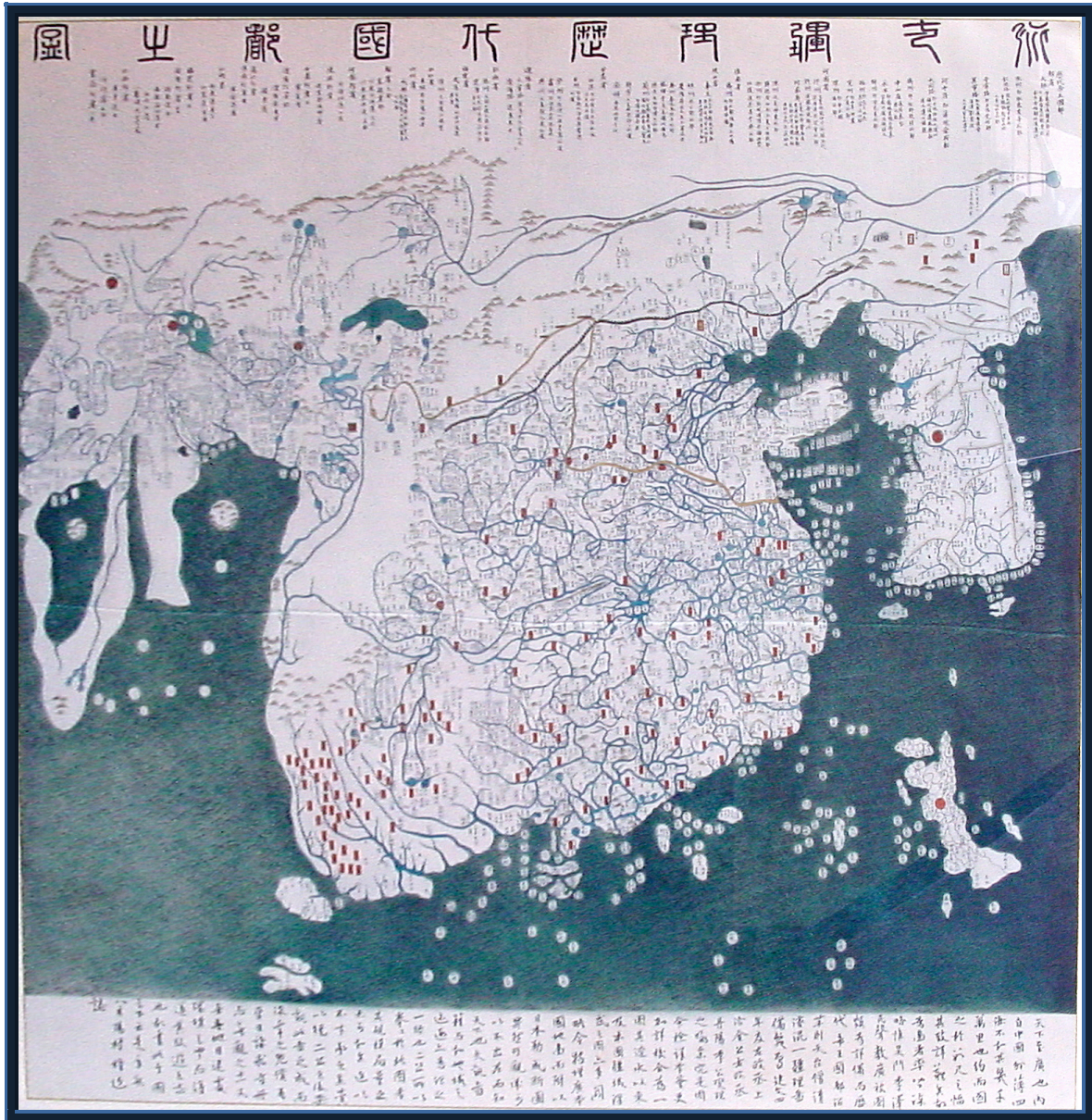


The Ryūkoku Kangnido: Honil kangni yoktae kukyo chi to 混一疆理歷代國都之圖

[Map of Integrated Lands and Regions of Historical Countries and Capitals]

Painted on silk, 164 x 171.8 cm, 1402

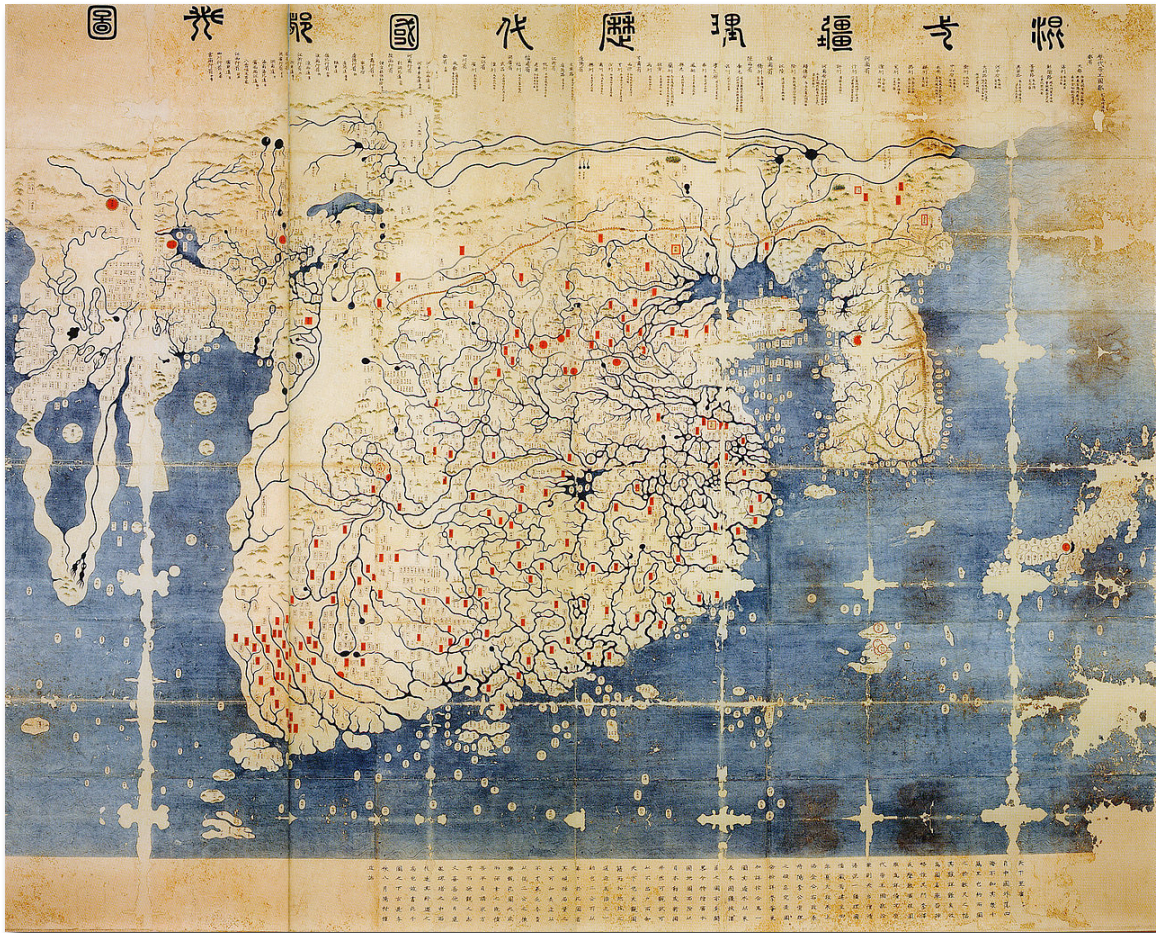
The title is written across the top, above a summary list of historical Chinese capitals and administrative centers in Yuan China, and a commemoration fills most of the bottom margin, all to be read right-to-left. Preserved in the Omiya Library, Ryūkoku University Academic Information Center, Kyoto, Japan



Modern copy of the Kangnido map

Honil kangli yokdae kukdo chido by Yi Hoe, Kwon Kiln, Kim Sahyong, Yi Mu, etc. A handwritten copy of the original. 185.5 x 168 cm. This map, now in the collection of Ryukou University in Japan, is presumed to have been copied from an original made in Korea in 1402. Professor Yi Ch'an sent a man to Japan to copy the map and later dedicated it to the Kyujanggak at Seoul National University. From left to right, Europe and Africa, Arabia, India, China, and Korea are depicted. Japan is below Korea. Above the map, there is a record of the history of China's capital cities, and at the bottom, a postscript by Kwon Kiln. The depiction of Japan on Yi Hoe's map appears to derive from a Japanese map called the *Gyoki zu* [map made by Gyoki], which Pak Tonji brought to Korea in 1401. The *Gyoki zu* mistakenly places Kyushu in the north of Japan, and Yi Hoe's map shows the same error. In addition, these two maps place Japan due south of the Korean peninsula. Furthermore, Yi Hoe's map presents Japan on a much smaller scale, which

reveals the general perception among the Korean literati towards Japan. They thought that Japan was smaller in terms of land and culture. Korean officials in the early years of King Taejong thought of China and Chosen Korea as the center of the world, and the map made by Yi Hoe reflects this worldview.



The Honkoji version of the Kangnido

General map of the distances and the historic capitals (chinese: Hunyi jiangli lidai guodu zhi tu; japanese: Kon'itsu kyoori rekidai kokuto no zu), Korea, roughly 1402. Ink and paint on paper. Height 220 cm, width 289 cm. Honkoo-ji Tokiwa Museum of Historical Materials, Shimabara, Nagasaki prefecture. Based on two Chinese maps from the 14th century, Shengjiao guangbei tu [Large map that shows the pronunciation of place names] and Hunyi jiangli tu [General map of the distances also showing historical capitals (of China)]. Both maps were brought to Korea in 1368, and put together to one new map around 1402. The most obvious feature distinguishing this later version from the original Kangnido is the more correct size and orientation of Japan. The geographical knowledge represented in the map beyond China and Korea seems mainly a result of 14th century trade connections within the Mongol Empire. On the western edge of the map the names Marseille and Sevilla have been identified. Note the depiction of the Cape of Good Hope, the second-earliest known to date. Note: The "crack" on the left side of the image is due to the map being printed on two adjacent pages in the source, an exhibition catalogue. It is not from the original.



Ryukoku Kangnido





The *Da Ming Hun Yi Tu* [Great Ming Amalgamated Map]

The First Historical Archives of China hold a copy of *Da Ming Hunyi Tu* painted on silk and dated to Hongwu 22 (1389). However, in the Early Qing all Chinese notes on the map were covered with labels in Manchu. The map measures 386 cm in length and 456 cm across, and is a Ming map of “the world” (*tianxia*) based on a Yuan map.

The map oriented with north at the top and the west on the left encompasses the three continents of the Old World (Europe, Asia and Africa), and extends from Japan in the east, to Europe and Africa in the west, to Java in the south, and to Mongolia in the north, a map of the entire world known in the Ming dynasty. The map has the Ming dynasty at its center, emphasizing the Ming dynasty’s territorial frontiers and administrative regions. Prominently shown are important elements of human geography, such as market towns, stockade towns, fortresses, and post-stations, as well as irrigation canals, ponds and salt mines; natural geographic features such as mountains, rivers, lakes, and swamps are also marked. In all, more than one thousand toponyms are noted. The key elements of the legend are relatively unified. The thirteen Provincial Administrations of the Ming dynasty are shown and their dependent prefectures, sub-prefectures, and counties, the names of which are provided in pink rectangular cartouches, while the names of various other settlements are directly indicated. The “Imperial Capital” (Nanjing, Jiangsu) and “Central Capital” (Fengyang, Anhui) are shown in square blue cartouches with red lettering; mountain ranges are shown in the style of Chinese landscape painting; the Yellow River is denoted with a crude yellow curving line, while all other bodies of water are shown with gray-green wavy lines. Subsequently, the Qing dynasty covered all Chinese text on the Chinese Central Plains section of the map with Manchu labeling of different sizes, for the use of the Qing court and to make known the Qing’s power to govern the world.

Da Ming Hunyi Tu was not drafted strictly according to scale, but deliberately magnified the territory of the Ming dynasty, using differently colored toponym cartouches for the names of places inside and outside Ming territory. The most detailed description of places outside Ming territory was for Central Asia, followed by Europe and Africa; the location of South Africa’s Cape of Good Hope was accurately shown, indicating that this map was influenced by Islamic geographic knowledge. On the basis of the map’s content and documentary speculation, it would seem that the domestic parts of the map were based on Zhu Siben’s *Yudi Tu* and the extraterritorial sections were influenced by Zhamaluding’s terrestrial globe and color map of the world (*Tianxia Dili Zong Tu*) 1303 and other Islamic maps, as well by the Late Yuan Li Zemin’s *Shengjiao Guang Bei Tu*; as a result, rivers and freshwater lakes on the map are colored blue, and the oceans and salt lake are painted green, which is consistent with the coloring method of slightly earlier Islamic maps and globes, Xi Huidong suggesting that this map was influenced by Islamic maps. Available information suggests that after Islamic maps of the Mongol Empire were introduced into China, China began producing large numbers of color painted maps.

Da Ming Hunyi Tu is the largest, earliest, and best preserved Chinese language world map; it not only preserves a great deal of long lost Yuan dynasty geographic knowledge and knowledge of Yuan cartographic typology, but also reflects the Chinese “world view” and the results of Sino-foreign map exchange of the Yuan-Ming period; it had far-reaching influence in the Mid-Late Ming on the “world view” of East Asian Confucian cultural circles and their maps of the world, by reasonably accurately

presenting for the first time the shape of Africa in a world context. In the history of Chinese and world maps, *Da Ming Hunyi Tu* has an important position.

The original text was written in classical Chinese, but Manchu labels were later superimposed on them. It is one of the oldest surviving world maps from East Asia although the exact date of creation remains unknown. It depicts the general form of the Old World, placing China in the center and stretching northward to Mongolia, southward to Java, eastward to central Japan, and westward to Africa and Europe.

Little is known about this world map. Its author is unknown and the date of creation is unclear. The map was created in China sometime during the Ming Dynasty and handed over to the new rulers of China, the Manchus. It has been kept in the Imperial Palace under the title *Qingzi Qian Yitong Tu* (清字簽一統圖) in some catalogs. It is currently kept in protective storage at the First Historical Archive of China, in Beijing. A full-sized digital replica was made for the South African government in 2002.

The place names of China on the map reflect the political situation in 1389, or the 22nd year of the reign of the Hongwu Emperor. Thus some Chinese scholars concluded that it was indeed created in 1389 or little later. Others maintain a cautious attitude, suggesting that what was revised in 1389 is probably a source map of the *Da Ming Hun Yi Tu* and that the *Da Ming Hun Yi Tu* itself was created much later.

In either case, it is certain that the Ming Dynasty created a map around 1389. Japanese scholar Miya Noriko speculated on the motivation behind it: Although the Hongwu Emperor, first of the Ming dynasty, drove the Mongol Yuan Dynasty out of China in 1368, Mongols maintained military power that posed a real threat to the new dynasty. The situation was changed in 1388 when Uskhal Khan of Northern Yuan was killed and the Khubilaid line of succession was terminated. The Ming Dynasty may have celebrated this historic event by creating a new map.

Relationship to other maps: Maps had for centuries played an important role in the government of such a vast country, and surviving examples on stone dating from AD 1137 (#218) but based on much earlier surveys, show great accuracy, using a grid system. By then the Chinese had also developed the magnetic compass, and in the 13th century western versions of that device allowed European cartography, almost abandoned after the fall of the western Roman Empire, to catch up with Chinese standards of accuracy.

By the early years of the 14th century, when Mongol domination over much of Eurasia created favorable conditions for east-west communication, Islamic maps of Europe and Africa had found their way to China, encouraging Chinese cartographers to create world maps incorporating the new information.

Scholars consider that the *Da Ming Hun Yi Tu* was ultimately based on a world map named *Shengjiao Guangbei Tu* (聲教廣被圖). It was created by Li Zemin during the Mongol Yuan Dynasty but is now lost. Other extant maps considered to be based on Li's map are some copies of the *Kangnido* (1402) and a pair of maps named *Dongnan Haiyi Tu* (東南海夷圖) and *Xinan Haiyi Tu* (西南海夷圖), which is recorded in the *Kuang Yu Tu* (廣輿圖)(1555) by Luo Hongxian (#227). Comparative studies of these extant maps are conducted to restore the content of Li's original world map. The *Da Ming Hun Yi Tu* is especially important because Luo's copies dropped most place names except for coastal areas and islands and the *Kangnido* was influenced by Korean cartography.

Compared to the *Kangnido*, the *Da Ming Hun Yi Tu* provides more detailed information on Mongolia and Central Asia and India. In Manchuria, Changbai Mountain, where the foundation myth of the Manchu Aisin Gioro imperial family was

set, is overly portrayed. It presents India as a peninsula while it sinks into the “Chinese continent” on the *Kangnido*. It is presumed that India was portrayed as a peninsula on Li’s map but shrunk by Korean Confucians due to their anti-Buddhist policy. Africa and Arabia on the *Da Ming Hun Yi Tu* resemble those on the *Kangnido* while Europe is considerably different. It is also distinct from the *Kangnido* in the depiction of the source of the Yellow River, which looks very similar to that in Luo’s *Kuang Yu Tu* (#227).

Content: The Earth’s curvature affects even the scale of the Chinese section of the map. Horizontally, it works out at about 1:820,000; but vertically it is around 1:1,060,000. The use of color is particularly effective within China itself, including elegant touches like the ochre tint of the *Huang He* [Yellow River].

It replicates the curvature of the Earth by compression of areas furthest away from China (most obviously the extreme horizontal squeeze of Europe), their reduced size making both a geographical and a political statement. Outside China, sub-Saharan Africa is depicted in a good approximation of the correct shape, complete with mountains near the southern tip. The interior of the continent is extraordinary: a river with twin sources (the common depiction in Classical and Islamic maps of the Nile) starts in the south of the continent, but enters the Red Sea, while the Nile, contrary to the information in non-Chinese maps of the era (though in conformity with a reported Arab geographical legend that *farther south from the Sahara Desert is a great lake, far greater than the Caspian Sea*) has its source in a vast inland sea. This is likely to be based on vague information about the several great lakes in the region of modern Tanzania, gained during the course of direct trade between China and southeast Africa.

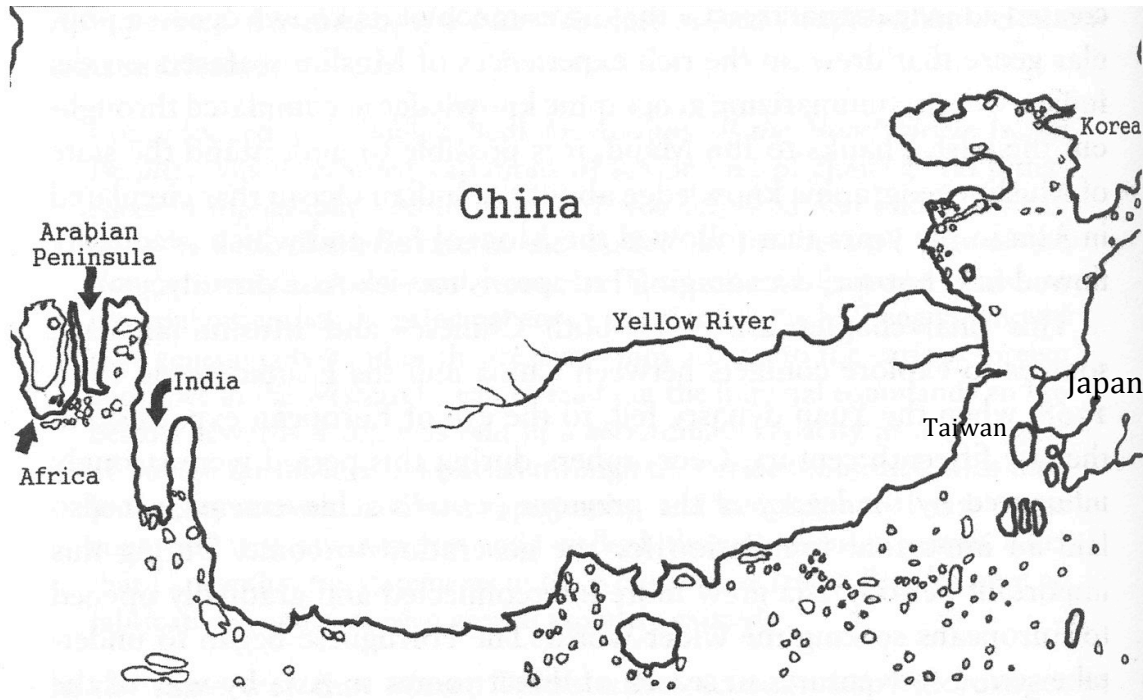
The European coverage goes only as far as the new *portolan* mapping, showing the Mediterranean and Black Sea areas. Unlike the African lake, those seas are not shaded with wave symbols, and nor is the nearby Caspian Sea, mapped in Islamic style with two islands, suggesting that the whole area is based on a single Islamic map. Arabia is squeezed horizontally, but recognizable. The prominent peninsula on the west coast of the Chinese landmass is Malaysia, but India is represented merely as a collection of place-names northwest of Arabia. Another manifestation of the same problem, dependence on external sources for geographical information, can be seen to the south of Korea, at the far right side of the map, where Japan, over-sized and misshapen, confusingly meets the much more correctly sized and positioned Taiwan.



Da Ming Hun Yi Tu [The Great Ming Amalgamated Map], 1389

(Chinese: 大明混一; pinyin: dà míng hùn yī tú- characters in left-to-right order, Manchu: dai ming gurun-i uherilehe nirugan) is a world map created in China. It was painted in color on stiff silk and measures 386 x 456cm. The original text was written in Classical Chinese, but Manchu labels were later superimposed on them. 386x456 cm

It is one of the oldest surviving world maps from East Asia although the exact date of creation remains unknown. It depicts the general form of the Old World, placing China in the center and stretching northward to Mongolia, southward to Java, eastward to central Japan, and westward to Africa and Europe. This map places China in the world's center, portraying the empire fairly robustly. However, it spatially distorts (by contemporary, Western cartographic standards) the Arabian Peninsula, Africa and Japan. This map likely originated in the late 14th century, during the reign of the Hongwu Emperor, founder of the Ming Dynasty. Hongwu's son, who ascended the throne as the Yongle Emperor several years after his father's death, materialized a more explicit world navel by ordering the construction of the Forbidden City. Nestled in the new capital of Beijing, the Forbidden City was taken to be the literal center of the universe, perhaps a more closed and integrated universe than the ones imagined by European imperialism.



The Comprehensive Map of the Great Ming Empire (Daming hunyi tu, 14-15th centuries), redrawn after the original. 386 x 456 cm. Note: The map was preserved in the imperial archives of the Forbidden City and is now in the Number One Archive in Beijing, which often exhibits the map in public. No one has yet published a full-scale analysis of the map.

Although claiming to repudiate the foreign influences that the Chinese had incorporated during Mongol rule, the Ming dynasty's self-conscious Han leaders assimilated much from their Yuan predecessors. The Yuan left as its legacy intellectual and scientific achievements, and presented its Ming successors with updated political, administrative, social, and economic systems. Thus, the Ming dynasty could not ignore the expanded geographic knowledge that had flowed into China during the previous dynasty's reign; the broad foreign connections that were part of the Mongol legacy in China continued to function for some time. Works like *The Comprehensive Map of the Great Ming Empire* [*Daming hunyi tu*] testify to the extent of geographic information about the world including West Asia, Africa, and Europe that circulated throughout China during the Ming period. This map shows entire Afro-Eurasia. The map bears no marks to identify either the cartographer or the year in which it was made. Only the use of certain place-names allow us to date the map to between 1389 and 1391 because they were no longer used in the later period.

Scholars consider that the *Da Ming Hun Yi Tu* was ultimately based on a now lost world map named *Shengjiao Guangbei Tu*. It was created by Li Zemin during the Mongol Yuan Dynasty. Other extant maps considered to be based on Li's map are some copies of the *Kangnido* (1402) and a pair of maps named *Dongnan Haiyi Tu* and *Xinan Haiyi Tu* which is recorded in the *Guang Yu Tu* (1555) by Luo Hongxian (#227). Comparative studies of these extant maps are conducted to restore the content of Li's original world map. The *Da Ming Hun Yi Tu* is especially important because Luo's copies dropped most place names except for coastal areas and islands and because the *Kangnido* was influenced by Korean cartography. Compared to the *Kangnido*, the *Da Ming Hun Yi Tu*

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The Earth's curvature affects even the scale of the Chinese section of the map. Horizontally, it works out at about 1:820,000; but vertically it is around 1:1,060,000. The use of color is particularly effective within China itself, including elegant touches like the ochre tint of the *Huang He* [Yellow River]. It replicates the curvature of the Earth by compression of areas farthest away from China (most obviously the extreme horizontal squeeze of Europe), their reduced size making both a geographical and a political statement. Outside China, sub-Saharan Africa is depicted in a good approximation of the correct shape, complete with mountains near the southern tip. The interior of the continent is extraordinary: a river with twin sources (the common depiction in Classical and Islamic maps of the Nile) starts in the south of the continent, but enters the Red Sea, while the Nile, contrary to the information in non-Chinese maps of the era (though in conformity with a reported Arab geographical legend that "farther south from the Sahara Desert is a great lake, far greater than the Caspian Sea has its source in a vast inland sea. This is likely to be based on vague information about the several great lakes in the region of modern Tanzania, gained during the course of direct trade between China and southeast Africa.

The European coverage goes only as far as the new *portolan* [nautical] mapping, showing the Mediterranean and Black Sea areas. Unlike the African lake, those seas are not shaded with wave symbols, and nor is the nearby Caspian Sea, mapped in Islamic style with two islands, suggesting that the whole area is based on a single Islamic map. Arabia is squeezed horizontally, but recognizable. The prominent peninsula on the west coast of the Chinese landmass is Malaysia, but India is represented merely as a collection of place-names northwest of Arabia. Another manifestation of the same problem, dependence on external sources for geographical information, can be seen to the south of Korea, at the far right side of the map, where Japan, over-sized and misshapen, confusingly meets the much more correctly sized and positioned Taiwan.

The Honkōji Version [Map of the Great Ming]

There are two maps in Japan that are related to the *Ryūkokū Kangnido* map. One is the *Honmyōji* map, housed in the Honmyōji temple of Kumamoto that is also known as the *Daiminkoku chizu* [Map of the Great Ming] (大明國地圖). The other map is the *Tenri* map, located in Tenri University and is called by a similar name *Chugoku Zenzu* [Complete Map of China] (大明國圖), determined by the scholar Kazutaka Unno to have been copied in Korea around 1568. This map differs from the two other examples of the *Kangnido* in that the “continent” is shown completely surrounded by water. These two maps are considered to be later adaptations of the original *Ryūkokū Kangnido* map. The most important difference is that the place names of China have been updated to those of the Ming Dynasty while the original showed administrative divisions of the Mongol Yuan Dynasty.

The *Honkōji* map is titled *General map of the distances and the historic capitals* [chinese: *Hunyi jiangli lidai guodu zhi tu*; Japanese: *Kon'itsu kyoori rekidai kokuto no zu*]; it was produced in Korea in roughly 1470 and is illustrated below. It was developed using ink and paint on paper. Its height is 220 cm and the width is 289 cm. It is currently located at the Honkoo-ji Tokiwa Museum of Historical Materials, Shimabara, Nagasaki prefecture in Japan and is based on two Chinese maps from the 14th century, the *Shengjiao guangbei tu* [Big map that shows the pronunciation of place names] and the *Hunyi jiangli tu* [General map of the distances also showing historical capitals [of China]]. Both maps were brought to Korea in 1368, and put together to one new map around 1402. The most obvious feature distinguishing this later version from the original *Kangnido* map is the more correct size and orientation of Japan. The geographical knowledge represented in the map beyond China and Korea seems mainly a result of 14th century trade connections within the Mongol Empire. On the western edge of the map the names *Marseille* and *Sevilla* have been identified. Note the depiction of the Cape of Good Hope, the second-earliest known to date. In the Kyujanggak Library of Seoul National University there is a modern Korean hand copy done during the 1980s, considered highly researched and beautifully executed. Based on a legend of the temple, it has been believed naively that the *Honmyōji* map was given to Katō Kiyomasa by Toyotomi Hideyoshi in preparation for the Korean campaigns. However, the Seonjo Sillok of Korea reports that in 1593 the son of a Korean official who had surrendered to Katō copied and offered map(s) of China and Korea to him. This may refer to the extant *Honmyōji* map. This map was discovered in the Honkōji temple of Shimabara, Nagasaki in 1988 and is much larger than the *Ryūkokū* map.

Sources: According to Ch'üan Chin's [Gwon Geun] *Yangchonjip* and the nearly identical preface on the *Ryūkokū* copy of the map, Left Minister Gim Sahyeong and Right Minister Yi Mu (이무:李茂, 1355-1409), in 1402 made a comparative study of two earlier Chinese maps: 聲教廣被圖 by Li Zemin (李澤民) produced around 1330 and 混一疆理圖 by Qing Jun (清浚) produced around 1370, both maps now lost. The two men ordered Li Hui [Yi Hoe], an orderly, to collate and combine the maps into one. Li Hui supplemented many gaps and omissions on Li Zemin's map with Korea's own map, and added a map of Japan, making an entirely new map.

Chin had returned from a trip to China in the summer of 1399, probably bringing the two Chinese maps with him, and both ministers had just completed reporting on land surveys of Korea's northern frontiers to the royal court.

The *Ryūkoku* and *Honkōji* maps contain Ch'üan Chin's colophon at the bottom. It is also recorded in his anthology named *Yangchon Seonsaeng Munjip* (陽村先生文集). According to Chin, the map was based on the following four maps:

- the world map named *Shengjiao Guangbei Tu* (聲教廣被圖) by Li Zemin
- the historical map of China named *Hunyi Jiangli Tu* (混一疆理圖) by Qing Jun
- an unnamed map of Korea
- an unnamed map of Japan

In the fourth year of the Jianwen era (1402), Gim Sahyeong and Yi Mu, and later Li Hui, analyzed the two Chinese maps and combined these two maps into a single map. Since Li Zemin's map had problems, they added the enlarged Korea, and also appended a map of Japan.

The map depicts the general form of the Old World, from Africa and Europe in the west to Japan in the east although the western portion is much smaller than its actual size. It contains the cartographic knowledge of Afro-Eurasia that cannot be found in the east in the pre-Mongol period. Place names presented on the map suggest that the western portion of the map reflects roughly the situation of the early 14th century. In the East, geographic information about the west was not updated in the post-Mongol period unless Europeans such as Matteo Ricci brought western knowledge.

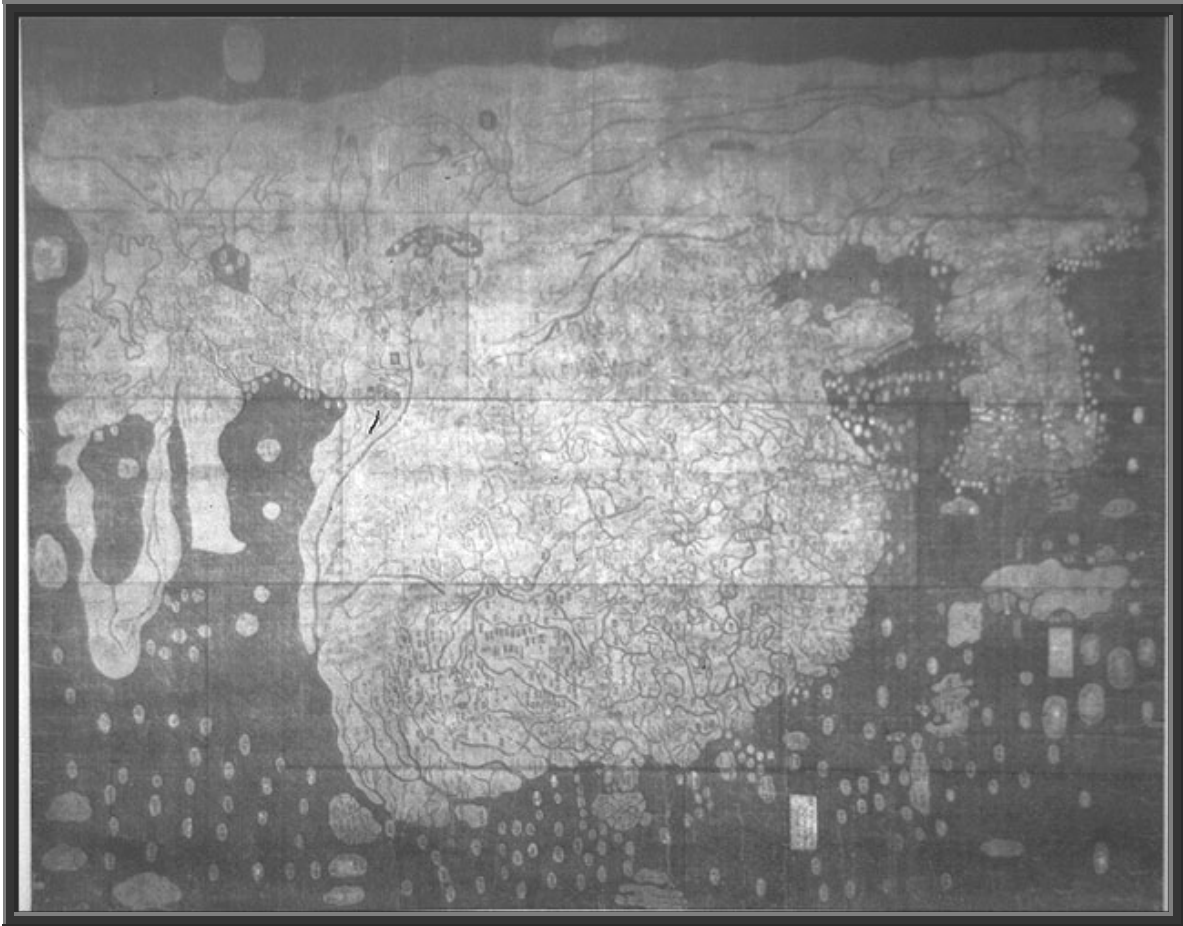
Place names based on traditional Chinese knowledge and Islamic knowledge coexist separately. Their boundary line can be drawn from Besh Baliq to Delhi. Names based on the former were placed to the north and east of Besh Baliq even if they are actually located to the west. For example, the *Talas River*, which was important for the Tang Dynasty was placed to the northeast of Besh Baliq although its actual direction is northwest. Similarly, India and Tibet are based on traditional Chinese knowledge, mainly gained by Buddhist pilgrimage up to the Tang Dynasty. To the west of the "old" India, contemporary place names of India such as Delhi, Badaun and *Duwayjir Duwayqir* (Persianized form of *Devagiri*) are shown. This suggests that information was acquired via the Ilkhanate.

Western Turkestan, Persia, Arabia, Egypt and Anatolia are quite clearly delineated. These areas are depicted in great detail while place names are sparsely distributed in northwestern Eurasia. They correspond to the territories of Ilkhanate and the rival Golden Horde respectively, reinforcing Ilkhanate as the main source of information.

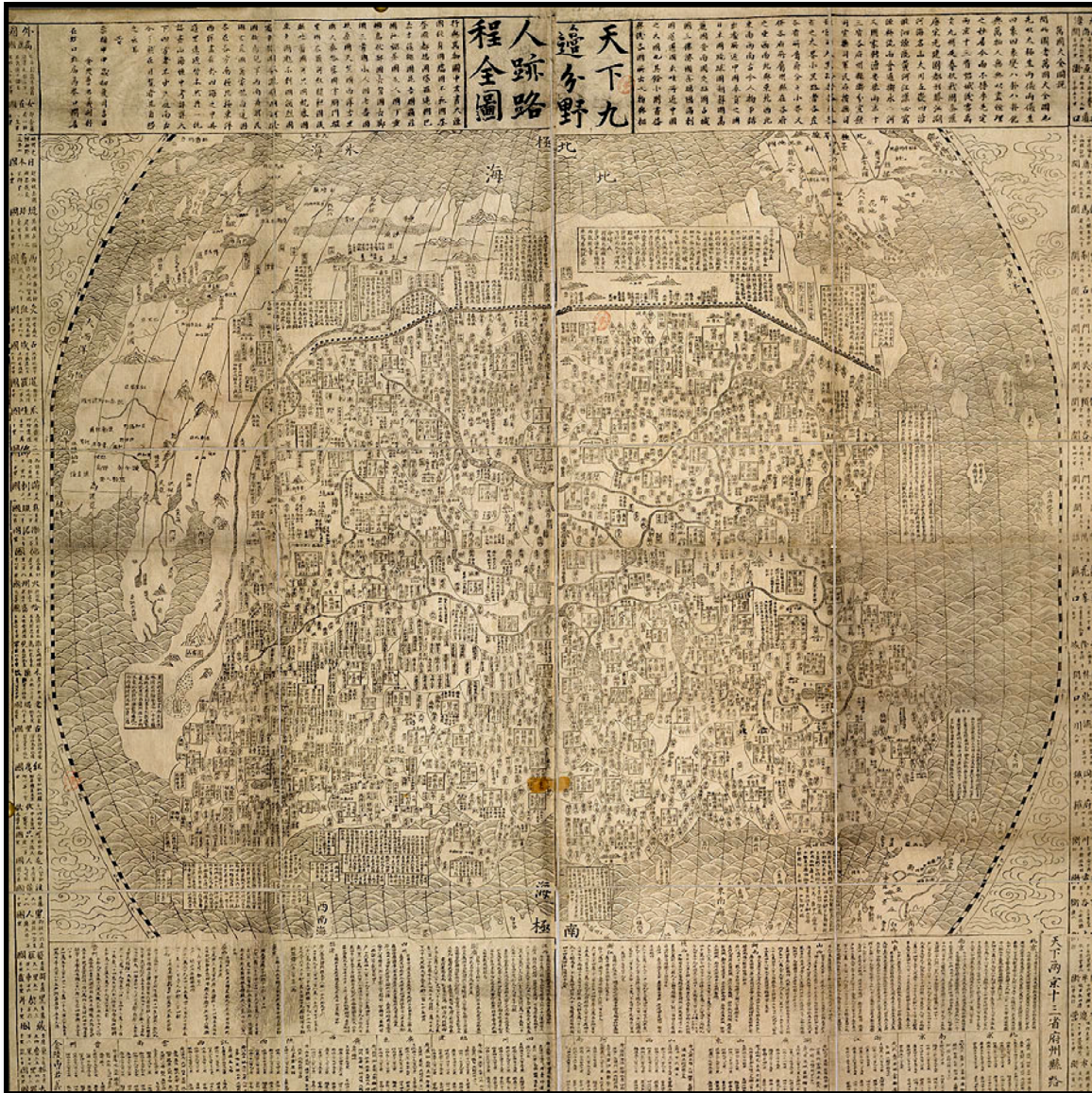
There are about 35 African place names. The knowledge of the contour of Africa predates the European explorations of Vasco da Gama. In particular, the southern tip of Africa is quite clearly depicted, as well as a river that may correspond to the Orange River in Southern Africa. To the north of the African continent, beyond the unexplored "black" central mass, a pagoda is represented for the lighthouse of Alexandria, and the Arab word *Misr* for Cairo (*al-Qāhira*) and Mogadishu (*Maqdashaw*) are shown among others. The Mediterranean forms a clear shape but is not blackened unlike other sea areas. The Maghreb and the Iberian peninsulas are depicted in detail, while Genoa and Venice are omitted. There are over 100 names for the European countries alone, including *Alumangia* for the Latin word *Alemania* [Germany].

Chinese Exploration: Some have used this map as evidence of early global exploration by China. China began to explore the territories to the west from the embassy of Zhang Qian in 126 B.C. Various countries were thus identified, such as *K'ang-chü* [Sogdiana], *Dayuan* [in Ferghana], *An-shih* [Parthia] and *Daqin* [the Roman empire]. The Buddhist

monk Faxian was the first Chinese to sail into the Indian Ocean in the beginning of the fifth century AD, visiting India and Sri Lanka by ship. Afterwards, China engaged heavily in sea travel, especially following the expansion of Islam on the continent in the eighth century. The Tang Dynasty writer Duan Chengshi, along with other writers, wrote detailed descriptions of Africa, its coastal commerce, and slave trade. Wang Dayuan was the first Chinese ship captain to sail into the Mediterranean Sea (by Mamluk Egypt) and as far as Morocco in North Africa during the 14th century.



*Chugoku Zenzu [Complete Map of China], 135.5 x 174 cm, ca. 1568
Tenri Central Library, Tenri, Japan*



Japanese Kandingo-type map entitled "Daimin Kyuhen Bankoku Jinseki Rotei Zenzu"
[The whole map of the great Ming Dynasty China, and its nine border lands (Chinese title)],
Wang Jun Fu and Unemura Yahaku, Kyoto, 1645, 123.9 x 123 cm,

China's towns and cities, its river systems, and the Great Wall are all shown on this map. The writing around the edge of the map provides information on Chinese towns and cities. Other countries, some real, others imaginary, are pushed towards the margins and reduced in size: Cuba is at the top right; the mythical 'Country of Women' (as described by Marco Polo) is at the bottom right, near to what is possibly Brazil; Europe is to the top left, and Africa centre left. Hand-colored woodcut map of China and the World, printed on multiple sheets and folding into later orange-papered covers decorated in lotus flower designs. The texts taken from the Chinese original are particularly interesting: the legend on the right gives details of the 29 strategic border crossings, and that on the left describes 33 foreign countries, with the European and African place names taken from Jesuit sources such as Ricci's 1602 map. Other texts cover details of the 13 provinces with details on population, taxation, and commodities.



British Library Board, Maps *60875.(11)

Complete Map of the Nine Border Towns of the Great Ming and of the Human Presence and Travel Routes
of the Ten Thousand Countries. / 大明九邊萬國人跡路程全圖 /

Dà míng jiǔ biān wàn guó rén jì lù chéng quán tú.

1663 / 1680 (dated), 54 x 49 in (137.16 x 124.46 cm)

A rare 1663 (Kangxi 2) xylographic map of Ming China, and indeed the entire world, by Wáng Jūnfū issued during the reign of the Kangxi Emperor (1661 – 1722). This massively proportioned map focuses on China, which, bounded on the north by the Great Wall of China, on the west by the Yellow River, and on the east and south by oceans, occupies some three fourths of the map. As is characteristic of most Chinese world maps, the less detailed surrounding regions illustrate the rest of the world, but on a much reduced and often hard to interpret scale. This world map's focus on China to the diminishment of all other lands is neatly summed up by the 17th century Chinese cartographer Chen Zushou:

All the barbarian people within the Four Seas should come to pay tribute to the Chinese emperor. Although they [the Jesuits] might describe the world as comprising Five Continents, yet four of them should surround the nucleus of China.

Jūnfū's map is a hybrid incorporating western knowledge drawn from Jesuit sources as well as traditional Chinese cartography. The cartography of China itself is derived from earlier traditional sources. As the title suggests, this is a map attempts to illustrate the "nine border towns" of the Great Ming – a subject that would have been much on the mind of Ming supporters who, in 1662, just one year before this map was issued, were finally driven from southern China to exile in Japan and Taiwan. The map's secondary focus, as described by the title "Human Presence and Travel Routes" refers to extensive text at the base of the map that describes Chinese provinces, travel routes between regions, and commerce.

Beyond China, the bordering kingdoms with which China would have had the most active commerce, Japan, Korea, the Ryukyu Kingdom, India, and Southeast Asia, are represented only textually, in large blocks situated in a manner loosely analogous to their physical proximity to China. The blocks feature notes on regional political structure, industry, and commerce in relation to China. Some small islands to the east of China bear interesting floral descriptions of the local inhabitants, such as the "Land of the Hairy People," a traditional Chinese reference to the Ainu of modern day Hokkaido. Also referenced is the "Land of Women," an archaic term that some speculate was used in Chinese legends to refer to the Aleuts (indigenous people of the Aleutian Islands, Alaska), whose women were traditionally left to manage villages for long period while the men-folk hunted and fished for months on the ice packs.

In contrast, the cartographer does actually attempt to map foreign lands such as Europe, America, and Africa. Africa appears as a large peninsula at the extreme west of the map. While the general form and placement of Africa is vague, the Nile River, with a clear Ptolemaic dual lake model, is very much in evidence. Further north, a large body of water is recognizable as the Mediterranean Sea, with the Black Sea apparent and well formed just to the northeast. Europe is vague but the forms of Italy, Greece, Spain, France, and even Denmark are recognizable. Off the coast England (but not Ireland) is identified as Pueliya, an erroneous linguistic derivative of Aneliya or Anglia. Further north, the cartographer identifies the "Land of Dwarves", a concept drawn from the 1602 Chinese-Jesuit Matteo Ricci map (#441).

On the opposite side of the map, in the extreme northeast we can find a colorful mountainous island. This is Cuba. To the northwest there is another seemingly insular mass that, with some imagination, can be understood as North America. Florida, Mexico, Baja California, the Chesapeake Bay, Nova Scotia, and the St. Lawrence are all identifiable. At the bottom of the map, another island mass is South America, which is identified as the "Land of Giants", another reference to Ricci, and in turn to Magellan's stories of giants in Patagonia.

Cartographically this map is based upon the 1644 map of Cao Junyi (Nanjing) – considered to be the last great map of Ming China. The two maps are visually similar with a few exceptions. The Wáng Jūnfū map does not have Cao's meridian lines and features additional decorative styling to symbolize clouds at the map edges. Otherwise the text at the top and the bottom, and the cartography itself, is strikingly similar. We find it curious and possibly significant that Cao's map of 1644 was issued within one year of the fall of the Ming Dynasty, and this map, by Wáng Jūnfū appeared within one year of the fall of the Southern Ming in 1662. Shortly after the fall of the Ming the Qing begin an active program of cultural suppression, including censuring all use of the term "Great Ming." Nonetheless, with nearby Nanjing being a stronghold of Ming power, it is not surprising that loyalist publications out of Suzhou, such as this map, remained in circulation.

The map features heavy textual annotation in classical Chinese. The text at the upper part of the map offers a brief overview of all the countries of the world, as well as the history of the map and offers references to Wáng Jūnfū's sources, including Cao Junyi. The right hand text identifies 29 militarized border crossings and defensive points. The left hand text briefly describes some 33 foreign peoples, some of which are fictional, but all of whom are considered "barbarians." The text below the map provides details of the two

capitals of empire (Beijing, the northern capital and Nanking, the capital of the south) as well as the 13 provinces, involving population distribution, travel routes to and from, the tribute system, and the main commercial products of each: rice, wheat, silk, salt, cotton, etc.

Only three known examples of Wáng Jūnfǔ original map of 1663 survive. These are held in the collections of the Soongsil University, Seoul, South Korea, Harvard University, and the National Library of Taiwan.

Wáng Jūnfǔ (王君符, fl. c. 1650 – 1680) was a Chinese printer and publisher active in the 17th century and based in Suzhou, China. His work suggests that he may have been a Ming loyalist. He produced only two known maps. Umemura Mihaku (fl. c. 1680 – 1690) was a Japanese publisher active in the late 17th century based in Kyoto.