

Kingdom		
<i>concha</i> R	<i>fuchin</i> LT	<i>fugui</i> F, P <sup>5</sup> , TA <sup>1</sup> , V, VB, Z
<i>ffuguy</i> P	<i>fugiu</i> F, Fr, t, L, TA <sup>3</sup> , VL	<i>furgu</i> VA
<i>figu, fingni</i> TA <sup>3</sup>	<i>fugny</i> FAR	<i>sugi</i> G
<i>fingny, fuguy</i> FA, FB		

This is of course 福州 Fu-chou; PHILLIPS's objections have already been considered and rejected by YULE (Y, II, 232-233, 238) and do not now merit a fresh discussion.

Odoric writes « Fuço » (*Wy*, 461). Three forms of the name occur on the Catalan Map, « Fogo », « Fuguj » and « Fugu » (CORDIER, *L'Extrême-Orient dans l'Atlas Catalan*, 31; HALLBERG, 208-210). Fra Mauro gives « Fuguy ». ZURLA's « Fuzui », which has puzzled HALLBERG, may perhaps be read « Suçui » or even « Suçiu », and in any case is not « Fugiu », but Su-chou (see « Sugiu »), as is clearly shown by the legend devoted to the place. Rašidu-'d-Dīn describes فوجر Fūjū (= Fu-chou) as the seventh *šing* (see « Scieng »), more fully *hsing-chung-shu-shêng* or « moving Grand Secretariat », practically equivalent to the *shêng* or « province » of more recent times. In 1575, the Augustine Martín de Rada went to « Aucho », where the viceroy of « Ochian » had his residence (MENDOÇA, ed. Hakluyt Society, II, 34, 78); the names meant are certainly Fu-chou and Fu-chien.

Fu-chou has borne many designations in the past. From c. 585 to 606, and from 623 to 711, it was called Ch'üan-chou; it was only in 711 that the latter name was given to the city which has borne it ever since (see « Çaiton »). In 711, our Fu-chou became 閩州 Min-chou, and did not in fact receive its official name of Fu-chou until 725.

For the vicissitudes of the « moving Grand Secretariat » of Fu-chien, which was transferred several times from Fu-chou to Ch'üan-chou, and suppressed and re-established more than once, see « Çaiton », where the main texts are translated.

PHILLIPS maintained that Fu-chou did not have any foreign trade until centuries after the Mongol period. There is surely some exaggeration in such a statement. Fu-chou must have been known as a maritime centre of some importance at an early date, since we see that in 744 the Buddhist priest Chien-chên (Jap. Kanshin) sent emissaries from Yang-chou to buy a boat in Fu-chou in view of his intended visit to Japan (cf. *Fe*, 638; *BEFEO*, xxviii, 455). On the other hand, less than half a century after the fall of the Mongol dynasty, Yung-lo's fleets, when ordered to the Indian Ocean, regularly made fairly long calls at Fu-chou after leaving Nanking and before starting for good on their great cruises (cf. *TP*, 1933, 274, 307).

One of the most important additions to our text which we owe to Z is the long paragraph devoted to the people, of uncertain religion, who lived in Southern China, mainly in the region of Fu-chou, and who numbered « more than seven hundred thousand families ». On the advice of Maffeo and Marco Polo, these people sent messengers to Qubilai, who ordered that they should be officially reckoned as Christians.

As soon as I read this new text, I felt convinced that we had here to do not with real Christians, but with Manichaeans, and I expressed that view in *Journal des Savants*, 1929, 42. MOULE knew of my opinion just in time to add an extra sentence to his own note in *Mo*, 143. RICCI and ROSS (*RR*, XIII, 418) and BENEDETTO (*B*<sup>1</sup>, 452) have since agreed with me, and Father BERNARD (*La*