

has been absolutely proved that Hoei-shin was in Mexico, or that he was preceded thither by "five beggar-monks from the Kingdom of Kipin." But it cannot be denied that, as further researches have been made, much which at first seemed obscure or improbable in his narrative has been cleared up. All that Hoei-shin declares he saw is not only probable, but is confirmed, almost to the minutest details, by what is now known of Old and New Mexico.

All that seems fabulous in his story, he, like Herodotus, relates from hearsay; but it is remarkable that these wonders, which Professor Neumann was unwilling to cite, all appear at the present day to be simply exaggerations of facts which recent research has brought to light. Among the objects seen and described by the monk was the maguey plant, or great cactus, which he called the Fusang, after a Chinese plant slightly resembling it, and this name (Fusang) he applied to the country. His description of this plant, and of its many uses, is very striking. Other things peculiar to Mexico, but not known to China, were remarked, as, for instance, the absence of iron, and the fact that copper, gold, and silver were not prized, and were not used for money. The manner in which marriage was contracted in Fusang, according to his description, is not at all Chinese—I doubt if it be Asiatic—but it exists in more than one North American tribe, and something very like it was observed by a recent traveller in New Mexico.

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