

JAPAN'S NAMES IN THE PERSIAN SOURCES

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ABSTRACT

The¹ relation between Iran and the East climate, including China-Japan goes back to the old times. This relation was practical from the Persian Gulf, south of Iran, by the seamen and traders and by the old famous road, the “Silk Road” from the north-east of Iran. This old relation is comprehensible by two ways; the one is the “oral tradition” and the second is the “written tradition”. The Iranian people knew, most probably for the first times, some other people around China in China. They called them as Chinese people, with their Chinese name, which they exactly heard in China. This old historical relation is reflected in some important Islamic geographical texts which are close to the time of final versions of the Pre-Islamic texts. The archaeological materials also support this relation, like the influences of Iranian “architect” in the old capital of Japan, “Nara”, the Shosin Collection (the old Iranian Heritage) in Japan and many Iranian cultural aspects in China, like Pahlavi-Chinese inscription, Sogdian-Chinese inscription and recently the stone of Zoroastrianism “Sag-did” ceremony of China show an old and strong relation between two countries.

One of the Japan's name is the “**VāqVāq**” in the Persian classic texts. It comes originally from the Mid. Chinese language. This name is in the Persian language just like its Chinese original “Wa Kwək”; this name appears in the seamen's reports and geographical texts from the south to the north of Iran. According to the time of the first reporters of this name and the old historical relation between Iran and Japan, we believe that this name appears in the written tradition (Islamic texts) from the oral tradition.

It seems that the Persian texts also used other names for Japan, like *Jimanku*, *Jamakut* and the *Jabaraqeh/Jābaraqā*, *Jabalaqa/Jābolqa*. The *Jimanku* is exactly Japan and the other words are used for the addressing the eastern part, just for the location of Japan. Many Islamic sources explained an area by the name of “čīn i čīn”, as the eastern part of Chinese kingdom and it is just equal of Sogdian “Inside of China” (eastern) and it also can mean Japan.

Some Islamic texts explain a “Māčīn” (like Kush-nameh) in the east of China, near Korea and we again suggest that it is for the country of Japan.

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A few sources explained a city by the (general) name of “City of Sun” in the eastern part and it also can be Japan.

Key Words: Persian, Japan’s name, “**Vak Vak**”.

The Iranian history and literature is profited from two important elements; The first and the most important element is the “Oral tradition” and the second is “Written tradition”. The “Oral tradition” appears, as a holy belief, in the Avestic texts (Old Persian period), Pahlavi texts (Mid. Persian) and in some Islamic texts like *Shanameh Firdowsi*. Many Iranian holy believes, myths, histories, geographical information... were survived by the “oral tradition” generation by generation and reached to the final “written version” quite later; many parts of Persian literature also disappeared in this way, because of the forgetfulness of generation after generation!

“Ibn Nadim” (1987: 539-540) explained the long list of books of Mid. Persian literature which are disappeared in the first Islamic centuries and we know them only by the names. The old geographical reports also were a part of holy Iranian believes in the old texts.

The world is divided into “Seven Climates”, or “lands” according to the old “mythological” divisions of Avestic texts. The “Arzahi” is the “east climate”, “Savahi” (west), “Fradazafshu” (south-east), “Vidzafshu” (south-west), “Vouru-Bareshti” (northwest), “Vouru-Jareshti” (north-east) and “Xvaniras Bamik” (central country/climate) (Dustkhah, 2005: 366).

Bundhišn (MS.TD2: 106-107) (Pahlavi book/southern source) explains a kind of Mythological-historical division:

“... az ān šaš juxt, ēk syāmak mard, ud [wašāg] zan; u-šān juxt ēw az-iš zād, mard Frawāg, zan Frawāgēn nām būd; az awešān 15 juxt az-iš zād, kē az har juxt ēw sardag sardag ī būd; az-išān... gēhān; az ān 15 sardag, ī-šān 9 sardag pušt ī gāw ī srēšōk pad ān ī Frāx-kard zrēh, ō ān šaš kišvar ī dudīgar widārd; ānōh nišastag kard. šaš sardag pad xvanirah mānd hēnd. az ān šaš sardag juxt ēw mard Tāz, zan Gawāzāg nām būd hēnd... juxt ēw mard Hōšang, zan Gōzag nām; Ērānagān az-iš būd hēnd... pad āmār ān ī pad ērān dēhān, [ān ī pad anērān dēhān:] ān ī pad Tur dēh, ān ī pad Salm dēh, ast Hrōm; ān ī pad Sēn dēh, hast Čēnestān; [ān ī pad] Gāy dēh, ān ī pad Sind dēh, ān-iz pad ān ī šaš kišvar ī dudīgar hamāg az paywand Frawāg Syāmak ī Maš hēnd. 25 sardag hamāg az tōhm ī Gayōmard būd hēnd:... Hrōmāyīgān ud Turkān ud Čēnīgān ud Gāyīgān ud Tāzīgān ud Sindīgān- [kē] Hindūgān [hēnd]; Ērānagān....”

“Six couples appeared, a couple by the name of “Syamak” as a man (male) and “Washag” as a woman (female); a couple appeared from them, by the

name of “Frawag” as a man and “Frawagin” as a woman; and 15 couples appeared from them who created different tribes each; the nine couples of those fifteen couples passed from Frakh-kard sea, on the back of Srishog cow and they arrived in the seven countries and they lived there. The six tribes remained at Xvanirah....of a couple by the name of Hushang as a man and Gozag as a woman; the Iranians are descendants; These descendants of Fravag, son of Syamak son of Mash, according to the reckon are the people who are in the Iranian (Aryan) lands, and who are in the none-Iranian lands, in the Tur’ s land, in the Salm’s land, means Roman [‘ s land], in the *Sin*’s land, means “*Čīnestān*, in the Sind land and in the six other lands. The twenty-five different kinds of people are from the Gayomard generation: Romans (people) and Turks and *Chineses* and Gays and Taziks and Sinds – who are Indians-. The Iranians and who are in other six lands...” The *Čīnestān* (above) is a “climate” and means “East part” of world.

Āyātgar i Žāmāspīk (VIII;51) (late Sasanian book) also said about the “east zone”:

6.u *Čēnestān* šahrh vazurg,i vas zarr,i vas mušk,i vas gōhr. martomān i-š andar bavēnd,kirrōk (u) nēzūmān u bārīk vēnišn ēstāt bavēnd,but paristēnd;ka mīrēnd druvand hēnd. “And *Čīnestān* land (country) is great and it is much of gold, musk and precious stone; its people artisan and skilful and discerning; they worship the idol and they are sinful in other world”...

The *Sogdian* texts (north-east sources) are profited from the different words for the “East” and “Eastern”. It is evident that the Sogdians were in the contact with the “East” more than other Iranian group:

“CYNST N”-only one time-; “CYN” “China”; and “CNTR(Y), CYNTR” even “CNTRY-SR” “inland, inside (China)” (Gharib, 1995; N. 3355, 3341, 3240, 3359, 3241).

Sheng (2005: 141-143) writes:

“Recent archaeological finds in China provide new evidence for understanding intercultural exchange not just along the east-west overland caravan route but also along the northward horseback route and the eastward seafaring route to Japan. A case in point is how Yu Hong’s house-shaped stone sarcophagus with Sogdian-inspired designs and dated 592 that was unearthed in Taiyuan can shed light on some extant silk fragments of the Tenjukoku Shucho.”

And:

17. HRZY xwt’ ynβ L z’ n’ ymn k[t’ rw] Zyn ZNH wy’ pryt’ kw.cyn cyrn cynstn

18.ZNH xwn šk' rtw wn' y' nt [MN x](w) mt' n WZYn-n ZNH p' r' kw n' pw...

Henning (1948: 604-606) translates to:

“Then, we do not know whether the remnant Chinese were able to drive those Huns [out of]Khumdan, out of čīnastan (above line)...”

He also notes (Ibd.):

“čīnastan here seems to mean the region around Khumdan, or at least chiefly that region, but not China; China itself not only appears as “cynstn= čīnastan, but is also referred to as “inside”...”

The book of “Kuš-nameh” (Islamic text) knows, as a epic text with its old thematic and with its oral narrative structure, very well the “east” zone, especially the “Basila, Sila”

(Korea) and the lands near it; all the happenings of this book occur in the “east” and it can show the old relation between Iran(west) and the “east” or the knowledge of Iranian people about the “east”. The content of this book is confused with the old mythology escape of “Jamshid” towards those parts.

The Iranian People were directly in the relation with “East” (*Čīnestān* and later China, Japan, Korea) by two ways; the one is the “Silk-Road”, from the north-east of (old) Iran to the “east”; and the second is the “seaway”, by the seacoasts of “Persian Golf”. These two ways are reflected in the all important Islamic geographical sources:

Masoudi (2536: 154) also said:

“The people (traders) who want to travel to China from Khorasan, they should pass from a terrible valley with the 40 or 50 miles...the distance of Khorasan to China is 40 days by this way. There is another way to China where it is easy to travel with animals (horse...) and the distance is four months and some parts of that way are in the control of Turks tribes.”

Ibn Khordadbeh (1991: 22-25) explained in detail the northern ways of Khorasan to the Turkestan and China:

“From the Marv to the Koshmahan is five farsakhs and from the koshmahan to the Divab is 6 farsakhs...from the Bikand to the Bokhara walls is two farsakhs...from the Bokhara to the Samarkand is 39 farsakhs. There are two ways in the Zamin, one way goes to the Chach/Shash and Turkestan: from the Asbijab to the Taraz is 26 farsakhs and from the Kowikat to the Center of Kaymak king is 80 days... from the Jul to the Saragh -where is the great village-seven farsakhs and from Saragh to the City of Turk's Khaqan (Turkashi) is four farsakhs, from there to the Navakat is four farsakhs, from the Navakat to the Kobal is three farsakhs, from Kobal to the Upper Noushajan is fifteen

days for the guarded caravans where it is the border of China. Second way goes to the Fraghaneh (from Zamin):from the Samarkand to the Osrushneh is 26 farsakhs...from the Samarkand to the Fraghaneh is 53 farsakhs... from the Atbash to the Upper Noushajan is six days where it is in the upper of a mountain and it is located between Tibet and Fraghaneh...”

The Iranian coastal residents of Persian Gulf were very famous from the old times for Seafaring; they traveled to the far districts and the “east parts” for the trades and commercial works. The Iranian seamen, for trades, departed from the south of Iran, especially from the famous port, Siraf, to the east coasts of Africa, south coasts of India, China and Japan Islands.

Masoudi (2536: 135) said:

“The commercial boats with their goods go to the Khanqu (Kanton, port of China) from the Basreh, Siraf (near Bushehr), Oman, Indian cities, Zabej islands (Javeh) and other countries.”

Zurcher (1972: 25-33) writes: “Pan Yung, the youngest son of the general “Pan Ch’ao” (32-102AC), the great conqueror of the West who spent more than thirty years in Central Asia. In 107 AC Pan Yung was charged with an expedition against the Hsiung-nu. In 123 he became governor of the Western region and spent the next years in Central Asia. Even before his first appointment (107 AC) he seems to have lived in central Asia with his father, who in 100 AC sent him to the Chinese court, that he might persuade the emperor to allow Pan Ch’ao to return to China. It may be significant that on that occasion Pan Yung went to Loyang in the company of a “Parthian” envoy”. The earliest and most famous among the masters was the Parthian “An Shih-Kao who is the first undoubtedly historical personality in Chinese Buddhism; his name is not very clear, apart from the first syllable “An” which stands for “An-Shi” (Arsak); “Shih-kao” had been a crown-prince of Parthian who had abandoned his rights to the throne in order to devote himself to the religious life; he went to the East, probably as a refugee and settled in 148 AC at Loyang where he spent more than twenty years.”

The Iranian Buddhists –traders group, including of Parthian-Sogdians knew China carefully and the around of it; some Chinese Buddhist city like Lo-yang was more familiar for Sogdian texts by the name of “sry” (Gharib, 1995; N: 8956);

I wanted to show the different old aspects of relation between Iran and the East, especially with *China* and *čīnastan* by the above sources, as a small part my references. It is normal that if we suggest that Iranian people knew and contacted other people related to Chinese kingdom in some way; these other people were coming from going to Chinese cities for the trades or other works, just like Iranian. The Iranian people called them some times, like Chinese people, by their Chinese

names which they heard in China. Some of these names, including Chinese name of Japan are reflected in the first Islamic sources. Which did not survive directly in the old written Iranian texts (Old Persian and Avestic texts) and in the Mid. Persian texts (Pahlavi, Parthian, Soghdian texts...) but, we are able to discuss about Japan's names as the familiar name for Iranian people at least from the end of Sasanian period to the Islamic period.

Hodud Al Alam (unknown writer, 1962: 60,19) said:

“**Vāq Vāq** is a district of China. The traders of *čīnastan* usually go to the **Vāq Vāq**...”

The Great Iranian seaman, *Bozorg Sharyar Ramhormozi* (in the first of fourth century Hijri (=8-9AD) in the *Wonders of India* (1970, 6-7, 40, 52, 139, 141-142) said to us: “One of the seaman has narrated to Abu Mohammed Hassan Ibn Amr:” Once I sailed a ship to Zabej island and the contrary winds rerouted our path and we reached to the **Vāq Vāq** islands.”

Mohammed Ibn Babshad narrated:”There is a kind of scorpion, in one part of **Vāq Vāq**, like a sparrow and it flies and if it bites people, his skin cracks and he finally dies.”

He also narrated: “I heard by a passenger who visited **Vāq Vāq** that there is a kind of tree in this land, great and with large leaves and some times long...”

“There is a kind of bird, in the **Vāq Vāq** islands, like a pigeon...”

“I heard that a man who visited **Vāq Vāq** islands, described the increase of cities; but his description is not in point of geography, but in point of increase of population.

People of this island also are like Turks group. They are very at industry, crafts and arts and they are most sharp in these fields; they attempt strongly to train the artisans and they are strict in all works.” [This last description is just like the description of

Āyātgar i Žāmāspīk about *čīnastan* (see: above)].

“Ibn Lakis told me that:” He saw some practices of **Vāq Vāq** people... he expressed that the **Vāq Vāq** islands are located opposite the country of China.”

Ibn Khordadbeh (1991: 53-54) also said:

”The **Vāq Vāq** is located in the east of China, and the **Vāq Vāq** has excellent ebony woods”; the wood of ebony is exported by the **Vāq Vāq**;

The length of this sea (Pacific) is from Qolzam (Red sea) until the **Vāq Vāq** islands.”

Estakhri, (1989;109) writes:

“The Persian sea is a kind of Golf and its dimension is from the Pacific sea, near China and the **Vāq Vāq** to India.”

Aburayhan Biruni (1989: 210) explains:

“The Island of *Alwāwāk* belongs to the Kumair Islands. They believe in religion of *Hindus*,... some of the inhabitants of the *wāwāk* islands are black color.”

Surat Al Aqalim (Haft Kishvar) (unknown writer, 1974;15):

“The first location south-east is the islands of **Vāq Vāq**; these islands are located in the coast of pacific, with 300 Farsang length and 200 wideness; and the water (sea) penetrated to it(island) and it made some other small seas and the mountains and it made some islands in the water.”

Nokhbat Al Dahr (2003: 232):

“The **Vāq Vāq** islands are located in this ocean (pacific); the **Vāq Vāq** islands are located in the center of this sea and behind of equator; **Vāq Vāq** is a kind of Chinese tree...”

This name appears in the other geographical books, like *Ajayebe Al Makhlughat*, by Mahmud Al Makmuni Al Ghazvini(1983: 101-102), *Ajayebe Nameh*, by Mohammed Ibn Mahmud Hamadani (1996: 300) ...

Pulleyblank (1991: 324, 116, 319) writes:

“*wa kwək*” is reconstructed Middle Chinese pronunciation”:

1. “*wa/war*” (?) as Japanese (Sanguo zhi, Weizhi, Dongyi zhuan) (three century AC).
2. “*wa kwək*” as Japan (Houhan shu, Dongyi zhuan) (five century AC).
3. “*?wiə /?wi*”.

“Karlgrén” (1957: 929, 357) registers the Chinese name of Japan as the:

jwie Kwək: “*Kwək*”, and “*jwie*”.

The “**Vāq Vāq**” is, according to the “Pulleyblank” and the “Karlgrén” dictionaries, the modification of Mid. Chinese word of “*Vāk vaku*”, “the country of *Vā*”, or “Japan”. The Islamic sources described, on other side, the **Vāq Vāq** just “close to the China”, in the “east of China” and even as a part of China/Chinestan.

Finally, I want to say that the Iranian people knew “Japan”, by its “Chinese name”, “*Wa Kwək*” (**Vāq Vāq**) when they were familiar with them most probably in the China, in the Pre-Islamic period; because of, first of all, the old relation between Iran and China-Japan. The last Sasanian king, “Firuz” with many of his attendants, escaped to China, after the arrival of Islam to Iran. The Pahlavi-

Chinese inscription of “Shansi” can be related to one of the attendants of that king. Iranian people knew China carefully, its border of kingdom, its obedient districts, and the people who were in the close relation with the court of China. This subject is reflected in some Pahlavi-Islamic texts and is supported by the other new materials, like Chinese-Sogdian inscription or the stone of Zoroastrianism, ”Sag-did” ceremony of China. The archaeological materials, like the influences of Iranian “architect” in some royal residences of, ”Nara”, the old capital of Japan, the “Shosin” Collection (Iranian Heritage in Japan) show this old relation between Iran and Japan in better manner. It is very difficult to consider the “Shosin Collection” as an accidental collection in Japan. This collection, at least, show the knowledge of Japan (people-government) about Iran and the reverse, whether by the traders or as the latest activities of Sasanin remainders to take supports from the Japan. It seems that some Islamic writers confused the “**Vāq Vāq**” with the another “**Vāq Vāq**” in the Afric when they speak about the “gold” and “slaves”; as I noted former, the “**Vāq Vāq**” is the close near to the China, a part of it and the around of China for the all Islamic texts; (See: **Hodud Al Alam**: 60) ...

Ghirshman (1969: 330) also argued about this collection:

“The Sasanian princes escaped to the “Basin of Tarim” by oppressions of Arab troops. They requested the helps and supports from the Court of Tch’ang-ngan on 670-673 AD. Their stay in China is more important for the History of Art. A new wave of artists arrived to China and Sasanian art again influenced the Chinese art. the Iranian prince offered the (fiery) textiles to the Hiuan-tsong kings which can be compared with the textiles of Shosoin.”

Second, this old relation is reflected in the next sources by the two important elements, ”oral tradition” and finally by the “written tradition” in the later times. This Chinese name of Japan can be survived by the “oral tradition” generation by generation in Iran. The seamen and traders apparently were effective in this transition from the Pre-Islamic period to the first Islamic period. The living time of the writer of **Hodud Al Alam** and the living time of the Great Iranian seaman, *Bozorg Sharyar Ramhormozi* (the first of fourth century Hijri(=8-9AD) (who narrated the reports about the **Vāq Vāq** by the oldest seamen than him) are nearest to the time of writing the Mid. Persian texts. Many parts and the geographical names of **Hodud Al Alam** can be compared with some Pre-Islamic geographical texts; It seems that many geographical names, like **Vāq Vāq**, were current in Iran from the Late Sasanian to the first Islamic texts. The Zoroastrian writers wrote the final versions of their “Pahlavi religious books” in this time by the fear of the new cult, “Islam”, and many other texts disappeared in the same time. The bizarre explanations of Islamic writers about the name of “**Vāq Vāq**” (bowwow), only in point of semantic, probably can be related to the “oral tradition” where they forgot that this word is an original Chinese word generation by generation. *Nokhbat Al Dahr* (2003: 232) alone said:”This name (**Vāq Vāq**) comes from a kind of *Chinese tree*. The fruit make some noise like **Vāq Vāq** and

fall to the earth; this voice of **Vāq Vāq** is the symbol of fortunate and unfortunate for *Chinese people* and this islands (**Vāq Vāq**).”

Nevertheless it is necessary to note that the *čīnestan* is not a geographical name for the “east climate” including of China and the countries near it (Bd), but it is, some times, the “east part” of Chinese kingdom (Sogdian texts), where “Japan” probably was there. It seems that there is a relation between the *čīnestan* (Bd/Až), as all the people are with Chinese face (in the east) and the “Balād of China”, “Chinese countries” in the Islamic texts. “Japan” and “Sila” (Korea) are two important countries of “Balād of China”. The *čīnestan* can be a general name, in this case, for China, Japan and even Korea.

It seems that we are able to show the other names of Japan in the Persian sources:

Jamaol Tavarikh (Rashiddin Fazlolah Hamadani, 1994: Vol. II. 911) writes:

“There is no revolutionary for” Gha’an” in the east part of his kingdom; this part is a part of his kingdom until the pacific, except *Jimanku* (= *Jih-pen-kou*) islands. The *Jimanku* is located in the sea, near the coasts of “Jurcheh” and” *Kaoli* (Korea)”; its extent is 400 Farsakhs and there are many cities and villages there; its kingdom, apparently, is independent and rebel; and people of this island are dwarf, with short neck. There are many mines in this island.”

“Rashiddin Fazlolah” is the great Iranian scientist and great minister of Mongolia period and his report is more exact and full about the China and Mid. Asia. *Taghvim Al Baladan* (Abolfada, 1970: 416-417):

“The writers narrated many cities of China... *Jamakut* is in the eastern part, just against Khaladat islands in the west; there are no other prosperities after that. The Persians call this land by the name of *Jamakard* and it is on the equator.”

A. Mazahari (1993: 518) writes: “Mohammed Al Kashghari (11AD) narrates that the *Jabaraqeh* appears, in other side of the sea (pacific), with the movement to the Tsu Kiang river, China’s wall, Pai chi li golf; additionally, this is not the oldest source about Japan. The “Shiit” of Samarra knew “*Jabolqa*” (Ji-Pan-Ku), in third century (9AD), Tang’s time, by the Manichean of Turfan.”

The opinion of Mazahari is correct about the “*Jabolqa/ Jabaraqeh*” and about the relation of these words with the “Japan” in point of linguistic and textology.

Ajayeb Nameh (Mohammed Ibn Mahmud Hamadani, 1996: 429):

“*Jabalqa*” is a city in the Eastern. There is no other city (country) after that.”

Loghat-nameh (Dehkhoda, 1998: 7331) gives some other references:

“*Jabalaq* is a city in the east, brother of *Jabalas* (Montahi Al Arab).

“There are two cities including of *Jabalqa* in the east and *Jabalas* in the west” (*Balami*).

“*Jabo/alqa* is a great city in the eastern and there is no other city after that” (*Sharafnameh*). This name also appears in the *Tarikh Tabari* (1973;43); Some researcher took it (*Jabalqa*) as a mythological city of east part of world without considering the linguistic elements and historical texts.

It seems that there is a close relation between these words, *Jimanku*, *Jamakut* and with the *Jabaraqeh/Jābaraqā*, *Jabalaqa/Jābolqa*.

Jahan-nameh (Mohammed Ibn Najib Bakran,?; 72) the famous geographical text, has divided China into two parts, including of “*čīn i čīn* /China of China” (=Chin e motlaq) or “outside’s China” for the western China and “inside’s China” (=Chin e andarun) or “*Māčīn*” for the eastern China. The “*lasila*” (Korea) and “**Vāq Vāq**” islands (Japan) are two cities of “*Māčīn*.”

J. Matini (1998: 74) writes:

“*Māčīn*” appears in many other geographical sources; the *Māčīn* appears by the names of “Inside’s China, China Inside, Inside’s *Māčīn*, Chin e Kalān, China of China...”

With these expressions we can recall the “inland, inside (China)” of “Sogdian” texts (see above).

1191. va gar *čīn* ō *māčīn* bagiri ravāst badān rāy rān dil, hami kat havāst

1486. pas āgāhi āmad za *čīn* ō xotan az afrāsyāb ō va zān anjoman

1532. zamīn ham ču daryā šod az xun e kīn za gang ō za *čīn* tā be Irān zamīn
(**Shah-nameh**, Vol.5.)

5599. man az kišvar e *čīn*, *basila* va kuh konam xubtar zān ke dīd ān goruh
(**Kuš-nameh**)

Mojmal Al Tavarikh Val Qasas (Unknown writer, 2005: 420, 27):

“There are the titles for the Eastern kings and I will narrate all: “the title of “China” king is “*Fayfur*”; the title of “*čīn andarun*” (Inside China) king is “*Toghoz ghoz*”; the title of “Khotan” king is “Great Khotan”; the title of Tibet king is “*Xāqān*...”

The mother of “Afridun” is the daughter of king “*Basla Māčīn Andarun*...”

Travel Account (Ibn Batuteh, 1958: 668) said:

“I requested that a messenger may guide me to the country of “*čīn i čīn*”; which is well-known among them with the name of *Kalan* (Kanton) of *China*.”

Shams Al Din Abi Taleb Ansari Dameshghi (2003: 40,231-233) said:

“The “*China* and *Māčīn* are same people and the Turks and Khatay are in their north.

The *China* and “*čīn i čīn* (Chin andarun: inside’s China) are in the eastern.”

“One of eastern coasts is the coast of “*čīn i čīn*” where it is the estuary of Khomdan’s river.”

“The length of this sea (pacific) is from Ghamar (Khamar) islands to westward, from Moghdishu or Zang (dark people) to “*čīn i čīn*” “borders; its end length in the south is *China of Māčīn*...”

J.Matini (1998: 76) on the basis of “Kush-nameh” writes:

“I propose that the “*māčīn*”, as the capital of Bahak’s kingdom, is, Korea and the expressions like, “*island, Basila’s islands, Basila’s mountain*...” are connected with the island of *Japan*. Since the wife of Jamshid is daughter of Māhang, king of China and thus the next generations of Jamshid lived in China for many centuries; it is evident that the “Abtin” was married with the daughter of Tayhur, king of Basila’s islands;...thus, Abtin was married with a girl from “*māčīn*” one of mountainous islands-where it was the neighboring of Korea and its name is *Japan*, now.”

It seems that some texts described the Japan by the name of “*māčīn*” and many texts also used the “Inside of China, China Inside, Inside of *Māčīn*”, at least, for the area where Japan and Korea are located.

Ali Akbar Khataee (1993: 119), the writer of “Khatay-nameh” (travel account to China/Safavid period) writes: “The Kaoli-estan (Korea) is twelfth district of China and very rich...the people of Koali-estan buy all of the raw taffetas and they pay gold and silver for its prices; they make “Qalaghi” from all of the raw taffetas which is a tradition in “*India*” and all of “*East Indian*” wear “Qalaghi.”

Mazahari (1992: 407,367) writes: “The meaning of “*all of East Indian*” wear “Qalaghi” is:

“all Shamenians (Buddhists) of *East* wear “Kimono” and he, fully, corrected the Persian word of “sharaf” to “Sharq” (=a mistake ف for ق of manuscript) in travel account of China...

He also writes: “the writer of Khatay-Nameh knows *Japanese* people who wear the loosefitting Kimono, like in the “Tang” time and just against the “Ming” time with Mongolian tight dress. The “Khataee” calls them (*Japanese*) by the name of “Eastern Shamanan” or “fortune sun” (East Indian); he also categorizes *Japanese* people as the “different buddhist people.”

It seems that the using of “East *Indian* Buddhists” for Japan is interesting. The Pahlavi book of Bd explains that:

pus i Yazdgird ō *Hindūgān* šud, spāh ud gund āward, pēš az āmadan ō Xwarāsān ōzad; ān spāh ud gund wišuft, ērān-šahr pad Tāzīgān mānd. (MS. TD2: 216).

“Son of Yazdgird went to the *Hindugan* and he requested for troop and army, but he passed away before his departure to Khorasan”.

The escape of last Sasanian king to the China (east) was familiar for the writers and the main Iranian texts know India and China very well, as two separate locations;

Hodud Al Alam (Unknown writer 1962: 59-73):

“These are the cities of Hindustan/India: “Kamarun (=Kamarupa/Assam), Sanaf...,

Mandal, ”*Tusul*”:great district jointed to *China*;”*Muse*”:it is a district in *China* and jointed to *Tusul*; “*Manak*” is in the *China*...”

Rashiddin Fazlolah Hamadani (1994: Vol.II.902) said:

“Zayton is the *port* of *Hindustan*...”

It seems that the borders of “China” and “India” were confusing for the Iranian people, even from the Pre-Islamic times to Islamic times; for that the *Hodud Al Alam* described the cities of China and India, as the cities of Hindustan. *Rashiddin Fazlolah*, great Iranian scientist called the “Zayton”, famous Chinese port, as the port of Hindustan. When The Iranian people called the China and the countries near it, by the names of Hindustan and Hindugan, it is normal that the “Travel account to China” calls Japanese people as the “East Indians”!

It is possible to suggest the “sun city (country)” for the Japan in the following texts:

Ajaye Nameh (Mohammed Ibn Mahmud Hamadani, 1996: 294):

“The Phoenix is in Turkestan; then this bird goes to India and it makes its nest; its nest is lofty and it lays eggs there. The king of that district orders to hold that tree (nest) until the chickens hatch over it; then, they destroy its nest and it departs for a city by the name of “*Madinet al Shams (Sun City) (country)*” in the *Eastern* zone.”

Tarikh Tabari (1973: 148-149) also said:

“The descendants of “Yafeth” had 63 different languages and his descendants stay in a city (country) in the eastern zone by the name of “*Mala'on Shamsa*” (*City Sun*).”

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