

Sino-Ryūkyūan relations in the field of medicine at the beginning of the 19th century: Tokashiki Tsūkan 渡嘉敷通寛 (1794–1846/49) and Lü Fengyi 呂鳳儀

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Tokashiki Tsūkan 渡嘉敷通寛 (1794–1846/49)¹, whose Chinese name was Lü Jixu 呂繼續, was born as the eldest son of Moromizato Tsūji 諸見里通治 of the Lü clan and a lady named Makato 真蒲戸.² He was one of the famous royal physicians of the Ryūkyūs. Tokashiki Tsūkan is also the author of a book entitled *Gozen Honzō* 御膳本草 (*Materia medica of imperial dietary*), which was completed in 1832.³ In this treatise on food on the Ryūkyūs, he used and quoted numerous Chinese medical books. In 1817, he was sent to China by the Ryūkyūan king or government and left Naha 那霸 on the 6th day of the 9th month to study medicine in China. First, he stayed in Fujian (Min 閩), but about one year later, in the 12th month of 1818, he went to Beijing where he studied medicine and the method of selecting and storing ginseng (*renshen* 人參) with the Grand Physician of the Imperial Academy of Medicine (*dayi yuan* 大醫院), Zhang Huan 張垣. The following year (4th month), that is 1819, he returned to Fujian and from there back home in the 5th month of 1820.⁴ In 1824, he was appointed as personal physician of the Ryūkyūan king Shōkō 尚灝 (Chin. Shang Hao, 1787–1839). The same year, in the 4th month, he went again to China together with a Ryūkyūan delegation.⁵ On this trip, in addition to Fujian and places such as Suzhou, which lay on the way to the capital, he went again to Beijing and learned from Zhang Shuiqing 張水清 (fl. 1804–1824), then Grand Physician at the Imperial Academy of Medicine, how to cure strokes as well as

- 1 In contrast to the entry in the *Okinawa daihyakka jiten* 沖縄大百科事典. (Okinawa: Okinawa Times, 1983) which says that he died in 1849, his genealogy in the *Naha shishi* (p. 501) clearly states 1846 as the year of his death.
- 2 Tokashiki Tsūkan's family name, thus, was originally Moromizato 諸見里. But he later changed his name to Tokashiki when he became lord of the manor of Tokashiki district, Okinawa, in 1841. Cf. his entry in the *Okinawa daihyakka jiten* (1983). For details on the location of Tokashiki magiri 渡嘉敷間切 and Tokashiki shima 渡嘉敷島, cf. *Okinawaken no chimei* 沖縄県地名. (Tōkyō: Heibonsha, 2002), pp. 534–535 (vol. 48 of the *Nihon rekishi chimei taikai* 日本歴史地名大系).
- 3 The date 1823 provided by the Ryūkyū daigaku yigakubu fushoku 琉球大学医学部附属 (ed.), *Okinawa no rekishi to iryōshi* 沖縄の歴史と医療史. (Fukuoka: Kyūshū daigaku shuppankai, 1998), p. 10, is not correct. A printed copy of the original manuscript was published in 1961 in Naha 那霸 and is now preserved in the library of Ryūkyū University.
- 4 Genealogy of Tokashiki Tsūkan 渡嘉敷通寛 in *Naha kenshi* 那霸県史, p. 501; the entry on Tokashiki Tsūkan in the *Okinawa daihyakka jiten* (1983), gives the date as 1821, but the genealogy clearly states 1820 (*gengchen* 庚辰).
- 5 Genealogy of Tokashiki Tsūkan, p. 502.

nerve, mind and various other diseases. Apparently he was sent to China because the Ryūkyūan king suffered from a kind of apoplexy or mental disease and his health situation had worsened around that time.⁶ All this information can be derived from his genealogy.

Lü Fengyi 呂鳳儀 on the other hand was one of the authors of the *Liuqiu baiwen* 琉球百問 (*Ryūkyū hyakumon*; together with Cao Cunxin Renbo 曹存心仁伯 (1767–1834)⁷; the text is in fact a written conversation between both) and was also a physician from the Ryūkyū-Islands. Lü Fengyi, too, apparently came to China with a Ryūkyū delegation in 1824 (*daoguang* 4, 2nd month). When the delegation, on its way to Beijing, passed Suzhou 蘇州 in Jiangsu, Lü Fengyi obviously visited Cao Cunxin in order to learn more about Chinese medicine from him. Back on the Ryūkyūs, he made notes about medicinal problems he had with his patients and eventually sent them back to Cao Cunxin in China to wait for his replies and instructions.

The interesting question to be solved is, if Tokashiki Tsūkan and Lü Fengyi were in reality one and the same person. A comparison of the dates, when both physicians were said to have been in China, as well as an analysis of the medical content and perceptions in the *Gozen Honzō* and the *Liuqiu baiwen* strongly suggest that both names do in fact refer to one and the same person.

Our paper will consequently introduce details of the content and medical perception from both texts as well as some biographical information which may help to solve the question.

6 The entry on Tokashiki Tsūkan in the *Okinawa daihyakka jiten* mentions a kind of mental disease.

7 Whereas the preface to the modern edition of the *Liuqiu baiwen* states that Cao Cunxin passed away in 1833, other medical dictionaries give 1834 as his year of death.