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The History of Japan

By

Engelbert Kaempfer

In Three Volumes

Volume III

GLASGOW

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MCMVI

The History of Japan

Together with a Description of the
Kingdom of Siam

1690-92

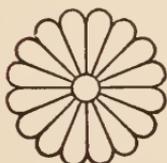
BY

ENGELBERT KAEMPFER, M.D.

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and translated by

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VOLUME III



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Emperor's Court at Jedo, the
City of his Residence

Chap. IX.

Our Journey from Osacca to Miako, the Residence
of the Ecclesiastical Hereditary Emperors, with
a Description of both these Cities.



Sacca is one of the five great Imperial *Description of
Osacca.*
Cities. It is both commodiously and
agreeably seated in the Province Setzu, in
a fruitful Plain, and on the banks of a
navigable river in $34^{\circ} 50^1$. of Northern
Latitude. It is defended on the East
end by a strong castle, and on the Western
extremity by two strong stately guard-houses, which
separate it from its suburbs. Its length from West to
East, that is, from the suburbs to the above-mention'd
castle, is between three and four thousand common paces.
Its breadth is somewhat less. The river Jedogawa runs *Jedogawa.*
on the North-side of the City from East and West, and

THE HISTORY OF JAPAN

loses itself below the same into the Sea. This river conveys immense riches to this City, on which account it well deserves a short description. It arises a day and a half's journey from thence to N. E. out of a Midland-lake, situate in the Province Oomi, which according to Japanese Histories arose in one night's time, that spot of ground, which it now fills up, being sunk in a violent earthquake. It comes out of this lake near the village Tsitanofas, where there is a double stately bridge laid over it which is double, because of a small Island, which lies between them, and upon which one of the two bridges ends, and the other begins. It then runs by the small towns Udsi and Jedo, from which latter it borrows its name, and so continues its course down to Osacca. About a mile before it comes to this city, it sends of one of its arms streight to the Sea. This want, if any, is supply'd by two other rivers, Jamattagawa and Firanogawa, both which lose themselves into it just before the city, on the North-side of the castle, where there are stately bridges laid over them. The united stream having wash'd one third of the city, part of its waters are convey'd thro' a broad canal to supply the South Part thereof, which is also the larger, and that where the richest Inhabitants live. For this purpose several smaller channels are cut out of the large one, thro' some of the chief streets. Other channels convey the waters back to the great arm of the river. These are deep enough to become navigable for small boats, which may enter the city, and bring the goods to the merchant's doors. All these several channels run along the streets, and are all very regular, as also of a proportionable breadth. Upwards of an hundred bridges, many whereof are extraordinary beautiful, are built over them. Some indeed are muddy, and not too clean, for want of a sufficient quantity and run of water. A little below the coming out of the above-mention'd canal, which supplies the city, another arm arises on the North-side of the great stream, which is shallow and not navigable, but runs down Westward with great rapidity, and at last loses itself into

the Sea of Osacca. The middle and great stream still continues its course thro' the city, at the lower end whereof it turns Westward, and having supply'd the suburbs, and villages, which lie without the city, by many lateral branches, it at last loses itself into the sea thro' several mouths. (Fig. 117.) This river is narrow indeed, but deep and navigable. From its mouth, up as far as Osacca, and higher, there are seldom less than a thousand boats, going up and down, some with merchants, others with the Princes and Lords of the Empire, who live to the West of Osacca, when they go up to Court or return from thence. The banks are rais'd on both sides into ten or more steps, coursly hewn of freestone, so that they look like one continued stairs, and one may land wherever he pleases. Stately bridges are laid over the river at every three or four hundred paces distance, more or less, all which are built of sound and withal the best cedar-wood of the country. They are rail'd on both sides, and some of the rails adorn'd at the top with brass-buttons. I counted in all ten such bridges, three whereof are particularly remarkable because of their length, being laid over the great arm of the river, where it is broadest. The first and furthest to the East is sixty fathoms long, and rests upon thirty arches, each supported by five, or more strong beams. The second is exactly the same as to its dimensions. The third goes over both arms of the river, where it divides into two. This hath 150 paces in length. From thence to the further end of the city there are seven more, which decrease in length, as the river grows narrower, and are from twenty to sixty fathoms long, proportionably resting upon thirty to ten arches. The streets, in the main, are narrow, otherwise regular, and cutting each other at right-angles, as they run some southwards, some westwards. From this regularity however we must except that part of the city, which lies towards the sea, because the streets there run W. S. W. along the several branches of the river. The streets are very neat, tho' not pav'd. However, for the conveniency of walking, there

Bridges.

A. D.
1691.

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is a small pavement of square stones runs along the houses on each side of the street. At the end of every street are strong gates, which are shut at night, when no body is suffer'd to pass from one street to another, without special leave and a passport from the Ottona, or commanding officer. There is also in every street a place rail'd in, where they keep all the necessary instruments in case of fire. Not far from it is a cover'd well for the same purpose. The houses are, according to the standing laws and custom of the country, not above two stories high, each story of one fathom and a half, or two fathoms. They are built of wood, lime and clay. The front offers to the spectator's eye the door, and a shop where the merchants sell their goods, or else an open room, where handicrafts-men and artificers, openly and in every body's sight, exercise their trade and manufactures. From the upper end of the shop, or room, hangs down a piece of black cloth, partly for ornament, partly to defend them, in some measure, from the wind and injuries of the weather. At the same place hang some fine patterns of what is sold in the shop. The roof is flat, and in good houses cover'd with black tiles laid in lime. The roofs of ordinary houses are cover'd only with shavings of wood. All the houses are kept within doors clean and neat to admiration, tho' they have no tables, stools, or any other such furniture, as our European rooms are furnish'd with. The stair-cases, rails, and all the wainscoting, is varnish'd. The floors are cover'd with neat mats and carpets. The rooms are separate from each other by skreens, upon removal of which several small rooms may be enlarg'd into one, or the contrary done if needful. The walls are hung with shining paper, curiously painted with gold and silver flowers. The upper part of the wall, for some inches down from the cieling, is commonly left empty, and only clay'd with an orange-colour'd clay, which is dug up about this city, and is, because of its beautiful colour, exported into several other remote provinces. The mats, doors and skreens,

FROM OSACCA TO MIACO

A. D.
1691.

are all of the same size, to wit, one fathom long, and half a fathom broad. The houses themselves, and their several rooms, are built proportionably according to a certain number of mats, more, or less. There is commonly a curious garden behind the house, with an artificial hill, and variety of flowers, such as I have describ'd elsewhere. Behind the garden is the Bagnio, or Bathing-stove, and sometimes a vault, or rather a small room with strong walls of clay and lime, there to preserve, in case of fire, the richest household-goods and furniture.

Osacca is govern'd by Mayors, and the court of Ottona's, headboroughs, or commanding officers of every street. Both the Mayors and Ottona's stand under the superior authority of two Imperial Governors, who have also the command of the adjacent country, villages and hamlets. They reside at Osacca by turns every other year, and when one is upon his government, the other in the mean while stays with his family at Jedo, the capital of the Empire and residence of the Emperor. The government of the four other Imperial Cities, is put upon the same foot, with this difference only, that at Nagasaki there are three Governors, two whereof constantly reside upon the spot, commanding by turns, mean while the other stays at court for a year. The two Governors of Miaco must go to court only once in three years. The two Governors of Jedo constantly reside there, and command by turns each a year. I need not enlarge upon the policy, as it is observ'd at Osacca, and the regulation of the streets of this city, it being the same with that of Nagasaki, which I have fully describ'd in the 2d and 3d chapters of the 4th book, whereto I refer the reader. I took notice only of one particular relating to the night-watch, and the way of making known, what hour of the night it is. For whereas at Nagasaki the same is done by the watchmen's beating two wooden cylinders against one another, they make use here of a different musical instrument for every individual hour. Thus the first hour after sun-set, is made known by beating a drum,

*Government of
Osacca.*

A.D.
1691.

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the second by beating a Gum Gum, (a brass instrument in the form of a large flat bason, which being beaten makes a loud rushing noise,) the third, or midnight, by ringing, or rather beating a bell with a wooden stick. The first hour after midnight they again beat the Drum, the second the Gumgum, the third the Bell. This third hour after midnight, or sixth hour of the night, is also the last, and ends with the rising-sun. It must be observ'd here, once for all, that both day and night are divided by the Japanese into six equal parts or hours, and this all the year round. Hence it is, that the hours of the day are longer, and those of the night shorter in summer, than they are in the winter, and to the contrary.

*Number of its
Inhabitants.*

Osacca is extremely populous, and if we believe, what the boasting Japanese tell us, can raise an army of 80000 men, only from among its Inhabitants. It is the best trading town in Japan, being extraordinary well situated for carrying on a commerce both by land and water. This is the reason, why it is so well inhabited by rich merchants, artificers and manufacturers. Victuals are cheap at Osacca, notwithstanding the city is so well peopled. Even what tends to promote luxury, and to gratify all sensual pleasures, may be had at as easy a rate here as any where. For this reason the Japanese call Osacca the universal theatre of pleasures and diversions. Plays are to be seen daily both in publick and in private houses. Mountebanks, Juglers, who can show some artful tricks, and all rary-shew people, who have either some uncommon, or monstrous animal to shew, or animals taught to play tricks, resort thither from all parts of the Empire, being sure to get a better penny here than any where else. Of this one instance will suffice. Some years ago, our East India company sent over from Batavia, a Casuar, (a large East India bird, who would swallow stones, and hot coals,) as a present to the Emperor. This bird having had the ill luck not to please our rigid censors, the Governors of Nagasaki, to whom it belongs to determine, what presents

might be the most acceptable to the Emperor, and we having thereupon been order'd to send him back to Batavia, a rich Japanese and a great lover of these curiosities, assured us, that if he could have obtain'd leave to buy him, he would have willingly given a thousand Thails for him, as being sure within a years time, to get double that money only by shewing him at Osacca. Hence it is no wonder, that numbers of strangers and travellers daily resort thither, chiefly rich people, as to a place, where they can spend their time and money with much greater satisfaction, than perhaps any where else in the Empire. The Western Princes and Lords on this side Osacca have all their houses in this city, and their people to attend them in their passage through, and yet they are not permitted to stay longer than a night, besides that upon their departure they are oblig'd to follow such a road, as is entirely out of sight of the castle. The water, which is drunk at Osacca, tastes a little brackish. But in lieu thereof they have the best Sacki in the Empire, which is brew'd in great quantities in the neighbouring village Tenusij, and from thence exported into most other Provinces, nay by the Dutch and Chinese out of the country.

On the East-side of the city, or rather at its North East extremity lies the famous castle in a large plain. Going up to Miaco, we pass by it. It hath been built by the Emperor Taico. It is square, about an hour's walking in circumference, and strongly fortified with round bastions, according to the military architecture of the country. After the castle of Fingo, it hath not its superior in extent, magnificence, and strength throughout the whole Empire. On the North-side it is defended by the river Jodogawa, which washes its walls, after it hath receiv'd two other rivers. And tho' the united stream, was of it self of a very considerable breadth, yet for a still greater security they have thought it necessary to enlarge its bed still farther. On the East-side its walls are wash'd by the river Kasijwarigawa, before it falls into the great arm of the river Jodogawa. Beyond the river Kasijwarigawa,

*Castle of
Osacca.*

A.D.
1691.

THE HISTORY OF JAPAN

opposite to the castle, lies the great garden belonging to the same. The South and West end border upon the extremities of the city. The moles, or butteresses, which support the outward wall, are of an uncommon bigness, and I believe at least seven fathoms thick. They are built to support a high strong brick wall, lin'd with free stone, which at its upper end is planted with a row of firs, or cedars. I took notice that there was a small narrow gate just in the middle of two sides, with a small bridge leading to them. This is all we could observe of the situation and present state of this renown'd castle. As to farther particulars, I had the following account given me by the natives. Coming in through the first wall, a second castle of the same architecture, but smaller, presents it self to your view, and having enter'd this second, you come to the third and middlemost, which according to the country fashion, is adorn'd in the corners with beautiful towers several stories high. In this third and uppermost castle there is another stately tower several stories high, whose innermost roof is cover'd and adorn'd with two monstrous large fish, which instead of scales are cover'd with golden Ubangs finely polish'd, which in a clear sun-shiny day reflect the rays so strongly, that they may be seen as far as Fiongo. This tower was burnt down about thirty years ago (to compute from 1691.) In the gate which leads to the second castle, there is a black polish'd stone, wall'd in among the rest, which for its uncommon bigness, weight, and for having been brought over to Osacca by water, is by the natives esteem'd a wonder, being five fathoms long, four fathoms broad, and much of the same thickness, and consequently almost of a cubical figure. 'Twas the then Governor of Fiongo, who having been order'd by the Emperor Taiko, when he was about building this castle, to furnish him with large stones, caus'd six large barges to be join'd together, to transport this stone to Osacca, from an Island Initzma, situate five miles on this side Tomu, where it lay. The Emperor built this castle for the security of

his own person; and to execute this design, he laid hold of that favourable opportunity, when having declar'd war against the Coreans, he thereby found means to remove several of the most powerful of the princes and lords of the Empire, whom he was most apprehensive of, from his court and their dominions, by sending them over upon that expedition. A strong garrison is constantly kept in this castle, as well for the defence of the Imperial treasures, and the revenues of the Western provinces, which are hoarded up therein, as also to keep the said provinces in awe and submission, and to hinder the Western princes from attempting any thing against the security of the Emperor and Empire. The castle and garrison are commanded by two of the Emperor's chief favourites. They enjoy their command by turns, each for the term of three years. When one of the Governors returns from court to his government, his predecessor must quit the castle forthwith, and go up to court himself, in order to give an account of his behaviour. And what is very remarkable, he is not permitted to see or to speak to his successor, but must leave the necessary instructions for him in writing in his apartment in the castle. The Governors of the castle have nothing at all to do with the affairs relating to the city of Osacca, nor have they any business with the Governors thereof. However, they are superior to them in rank, as may be concluded, from that the late chief justice of Miaco, who is one of the chief and most considerable officers of the crown, and in a manner the right arm of the Emperor, was raised to that eminent post from the government of this castle.

On Sunday, Feb. 25. We were admitted to an audience of the Governor of the city, whither we caused ourselves to be carried in Cango's, attended by our whole train of Interpreters and other officers. It is half an hours walking from our Inn to the Governor's palace, which lies at the end of the city, in a square, opposite to the castle. Just before the house we stept out of our Cango's, and put on each a silk cloak, which is reckon'd equal to the com-

*Our audience
from the
Governor.*

A.D.
1691.

THE HISTORY OF JAPAN

pliment gown, or garment of the ceremony, which the Japanese wear on these occasions. Through a passage thirty paces long we came into the hall, or guard-house, where we were receiv'd by two of the Governor's gentlemen, who very civilly desir'd us to sit down, till notice of our arrival could be given to their master. Four soldiers stood upon duty on our left, as we came in, and next to them we found eight other officers of the Governor's court, all sitting upon their knees and ancles, which way of sitting is reckon'd much more respectful, than the usual fashion of sitting cross-leg'd. The wall on our right was



FIG. 113. Arms of the Japanese.

hung with arms ranged in a proper order. There hung fifteen halberds, on one side, twenty lances in the middle, and nineteen pikes on the other, which latter were adorn'd at the upper end with fringes. From hence we were conducted by two of the Governor's secretaries, through four rooms, which however upon removing of the skreens might have been enlarg'd into one, into the hall of audience. I took notice, as we came by, that the walls were hung and adorn'd with bows about a fathom and a half long, with sabres and scimeters, (some of these and other arms, which are commonly to be seen in the palaces of great men, are represented in Figs. 113-115) as also with some fire-arms, kept in rich black varnish'd cases. In the

hall of audience, where there were seven of the Governor's gentlemen sitting, the two secretaries sat themselves down at three paces distance from us, and treated us with tea, meanwhile they carried on a very civil conversation with us, till soon after the Governor appear'd himself with two of his sons, one of seventeen, the other of eighteen years of age, and sat himself down at ten paces distance in another room, which was laid open towards the hall of audience, by removing three lattice windows, through which he spoke to us. He seem'd to be about forty years of age, middle siz'd, strong, active, of a manly coun-



FIG. 114. Arms of the Japanese.

tenance, and broad faced, very civil in his conversation, and speaking with a great deal of softness and modesty. He was but meanly clad in black, and wore a grey honour gown, or garment of ceremony, over his dress. He wore also but one ordinary scimiter. His conversation turn'd chiefly upon the following points: that the weather was now very cold, that we had made a very great journey, that it was a singular favour to be admitted into the Emperor's presence, that of all nations in the world only the Dutch were allow'd this honour. He then ask'd us, whether we were not extremely delighted with the sight of their country, after the troubles of so long and fatiguing a voyage. Last of all he promis'd us, that since the chief

A.D.
1691.

THE HISTORY OF JAPAN

justice of Miaco, whose business is it to give us the necessary passports for our journey to court, was not yet return'd from Jedo, he would give us his own passports for that purpose, which would be full as valid, and that we might send for them the next morning. He also assur'd us, that he was very willing to assist us with horses, and whatever else we might stand in need of for continuing our journey. On our sides we return'd him thanks for his kind offers, and desir'd, that he would be pleased to accept of a small present, consisting in some pieces of silk stuffs, as an acknowledgment of our gratitude. We also made some presents to the two secretaries, or stewards of his houshold, and having taken our leave, we were by them conducted back to the guard-house. Here we took our leave also of them, and return'd through the abovemention'd passage back to our Cango's. Our Interpreters permitted us to walk a little way, which gave us an opportunity to view the outside of the above describ'd famous castle. We then enter'd our Cango's, and were carried back through another long street to our Inn. We had also brought along with us some presents for the second Governor, but he being at that time not at Osacca, we were necessitated to stay till our arrival at Jedo, there to consult with that of the Governors of Nagasaki, who was then in that capital, what was proper to be done with them. For we must behave ourselves in this country with the utmost circumspection, lest we should incur the displeasure of any of these great men.

On Monday Feb. 26. we staid at Osacca, according to custom, as we did also

On Tuesday Feb. 27th. all the preparations for our journey being not yet ready. We hir'd this day forty horses, and one and forty porters, after a hot dispute with our interpreters, who would have had more. And yet we might do our business with much less, were it not, that our thievish Interpreters carry a good quantity of their own goods under our name, and at our expence. In the afternoon we sent our old chief Interpreter to the

Governor of the city, to take leave of him in our name, and to desire the Pasports he had promis'd us in our audience, which were forthwith granted, and the Interpreter commanded to wish us a good journey.

On Wednesday Feb. 28. We set out by break of day on our Journey to Miaco, because we intended to reach that place the same day, it being but thirteen Japanese miles, or a good day's journey distant from Osacca, to wit, three miles to Suda, two to Firacatta, three to Jodo, and five from thence thro' Fusimi to Miaco. (Concerning this journey, the Reader is desir'd to consult Fig. 117, being a

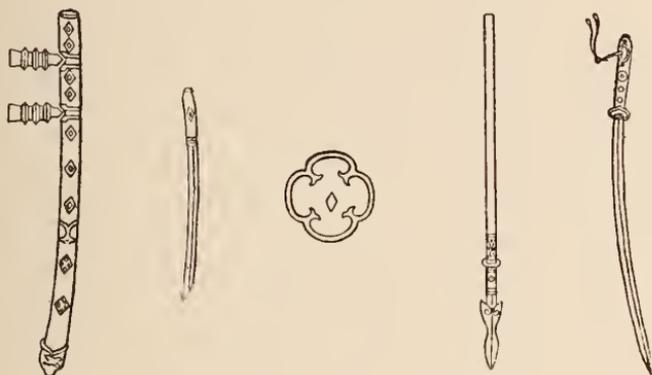


FIG. 115. Arms of the Japanese.

Map of the road from Osacca to Fammamatz.) Coming out of Osacca we went over the Kiobas, as it is here call'd, or Bridge to Miaco, which is laid over the river, just below the castle. We then travell'd for about one mile thro' muddy rice-fields riding over a low damm, rais'd along the banks of the River Jodogawa, which we had on our left. We saw likewise on our left several houses, which lay dispers'd for about half a mile beyond Osacca, and belong to the suburbs of this city. We continued our journey along the banks of the river Jodogowa. Multitudes of Tsadanil Trees are planted along it. This tree grows as tall in this country, as oaks do with us. It hath a grey rugged bark: It had then no leaves, because

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of the winter-season, but its branches hung full of a yellow fruit, out of which the natives prepare an oil. The country hereabouts is extraordinary well inhabited, and the many villages along the road are so near one another, that there wants little towards making it one continued street from Osacca quite up to Miaco. The chief and largest villages, consisting of no less than 200 houses each, are Immitz, Morigutz, where they make the best Cinnamon, Sadda, Defudsj. Next follows Firakatta, consisting of near 500 houses, where we arriv'd at half an hour after nine in the morning, it being but five miles distant from Osacca. We staid here about half an hour at dinner. There are multitudes of Inns, Tea-booths, and Sacki-houses in this village, where one may also get at all times something warm to eat for a small matter. All these Inns, and Publick houses, are easily known by wenches, with their faces strongly painted, standing at the doors, and calling upon travellers to come in. From this place we took notice on our left, on the other side of the river, of a white castle, the residence of a Petty Prince, whose name is Facatzuki, which made a very good figure seen at a distance. After dinner we proceeded on our journey, and came thro' the villages Fatzuma of 200, and *Jodo.* Fasimotto of 300 houses, to the small city of Jodo. Fasimotto is also remarkable for the multitude of Inns and Bawdy-houses. The small but famous city Jodo is entirely enclos'd with water, and hath besides several Cannals cut thro' the town, all deriv'd from the arms of the river which encompass it. The suburbs consist of one long street, across which we rode to a stately wooden-bridge, call'd Jodo Obas, which is 400 paces long, and supported by 40 arches, to which answer so many ballisters, adorn'd at the upper end with brass-buttons, the whole making an extraordinary good figure. At the end of this bridge is a single well-guarded gate, thro' which we enter'd the city. The city itself is very pleasant and agreeably situated, and hath very good houses, tho' but few streets, which cut each other at right angles running

some South, some East. Abundance of artificers and handicrafts-men live at Jodo. On the West-side of the city lies the Castle rais'd of brick in the middle of the river, with stately towers several stories high at each corner, and in the middle of its walls, which give a very stately and pleasing aspect to the whole building. The place before the castle is taken in with a strong brick-wall, which reaches far into the city. This castle is the residence of Prince Fondaisiono. Coming out of Jodo we again pass'd over a bridge 200 paces long, supported by 20 arches, which brought us into another suburb, at the end whereof there was a strong guard-house. We left on our right, lying on the other side of the river tho' out of sight, the famous village or small open town Udsij, known throughout Japan for its producing the very best sort of Tea, which for its uncommon goodness is cultivated and sent up to Jodo for the Emperor's own use. (See the History of the Tea in the Appendix.) After about two hours riding, we came at two in the afternoon to the town of Fusimi, or Fusijmi. This small open town, or rather village, consists of a few streets, some broader than long, some of a good length, some running up towards the neighbouring woody hills, which lay on our right, or to the East of the city. Some smaller arms of the above-mention'd river run thro' and by this city. The middle and chief street of Fusijmi reaches as far as Miaco, and is contiguous to the streets of that capital and residence of the Ecclesiastical Emperor of Japan, insomuch that Fusijmi might be call'd the suburbs of Miaco, the rather since this last city is not at all enclos'd with walls, but lies open towards the fields. It was to day Tsitats with the Japanese, being the first day of the month, which they keep as a Sunday, or Holiday, visiting the temples, walking into the fields, and following all manner of diversions. Accordingly we found this long street, along which we rode, for full four hours before we got to our Inn, crowded with multitudes of the inhabitants of Miaco, walking out of the city to take the air, and to visit the neighbouring

Fusimi.

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temples. Particularly the women were all on this occasion richly apparell'd in variously colour'd gowns, according to the fashion of Miaco, wearing a purple-colour'd silk about the forehead, and large straw-hats to defend themselves from the heat of the sun. We likewise met some particular sorts of beggars, comically clad, and some mask'd in a very ridiculous manner, not a few walk'd upon iron stilts, others carried large pots with green trees upon their heads; some were singing, some whistling, some fluting, others beating of bells. All along the street we saw multitudes of open shops, jugglers and players diverting the crowd. The temples, which we had on our right, as we went up, being built in the ascent of the neighbouring green hills, were illuminated with many lamps, and the Priests beating some bells, with iron hammers, made such a noise, as could be heard at a considerable distance. I took notice of a large white Dog, perhaps made of plaister, which stood upon an altar on our left, in a neatly adorn'd chappel, or small temple, which was consecrated to the Patron of the Dogs. We reach'd our Inn at Miaco at six in the evening, and were forthwith carried up one pair of stairs into our apartments, which in some measure, I thought, might be compar'd to the Westphalian smoaking-rooms, wherein they smoke their beef and bacon. We had travell'd to day thro' a very fruitful country, and mostly thro' rice-fields, wherein we saw great flocks of wild ducks, if otherwise they deserve to be so call'd, being so very tame, that no travelling company approaching will fright them away. We took notice also of several large white Herons, some Swans, and some few Storks looking for their food in the morassy fields. We likewise saw the Peasants ploughing with black oxen, which seem'd to be lean poor beasts, but are said to work extreamly well.

Beggars.

*Arrival at
Miaco.*

*Proceedings at
Miaco.*

Immediately upon our arrival at Miaco, our Interpreters went to the Palace of the Lord Chief Justice Matsandairo Inata Cami, tho' then absent, as also to the houses of the two Governors of the city Ojude Awa Cami,

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and Majoda Akono Cami, to notify to them our arrival in this city, and to desire them to accept of our usual presents.

On Thursday, Feb. 29. early in the morning, we sent the presents for the above-mention'd the Lord Chief Justice, and the Governors of Miaco, to their palaces, and caus'd them to be laid, according to the country fashion, upon particular small tables made of firr, and kept for no other use but this. We follow'd soon after about ten in the forenoon, being carried in Cangos. Their Palaces were at the West-end of the city, opposite to the castle of the Ecclesiastical Hereditary Emperor. We were commanded to step out of our Cangos, about fifty paces before we came to the Lord Chief Justice's Palace, and out of respect for his eminent dignity to walk the remainder of our way on foot, as also to stay at the gate, where the first guard is kept, till notice could be given of our coming. This done, we were conducted thro' a Court-yard twenty paces broad, into the hall, or fore-room of the house, which is call'd Ban, or the chief guard, and is the rendezvous of numbers of clerks, inspectors, and house-keepers. We found here twenty of his officers and servants sitting in a row. From hence we were conducted through two other rooms into a third, where they desired us to sit down. Soon after came in his lordship's steward, an old Gentleman who seem'd to be upwards of sixty years of age. He was clad in a grey or ash colour'd honour gown, and sate himself down at about four paces from us in order to receive in his master's name both our compliments and presents, which last stood in the same room laid in a becoming order, and consisted of a flask of Tent, besides twenty pieces of foreign silk, woolen and linnen stuffs. The steward having return'd us thanks for our presents in a very civil manner, boxes with tobacco and pipes, and proper utensils for smoaking were set before us, and a dish of tea was presented to each of us by a servant, at three different times, the steward and the chief Gentlemen then in the room pressing us to drink. Having stay'd about a quarter of an hour, we took our

*Audience of
the Lord Chief
Justice at
Miaco.*

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*Of the
Governors.*

leave, and were conducted by the steward himself to the door of this room, and from thence by other officers back to the gate. This first visit being over, we walk'd on foot from thence to the palace of the commanding Governor, who was but lately arriv'd from Jedo, and as we were told by his two secretaries, who are masters of the ceremonies upon those occasions, not yet fully acquainted with the ceremonial and customs to be observ'd upon reception of the Dutch. Some centinels stood upon duty at the gate, and in the Ban, or hall, we found very near fifty people, besides some young boys neatly clad, all sitting in very good order. Through this hall we were conducted into a side apartment, where we were civilly receiv'd by the abovesaid two secretaries, both elderly men, and treated with tea, sugar, and Pankel, under repeated assurances, that we should be soon admitted into the Governor's presence. Having staid full half an hour in this room, we were conducted into another, where after a little while the shutters of two lattice windows being suddenly flung open just over against us, the Governor appear'd sitting in the next room at fourteen paces from us. He wore, as usual, a garment of ceremony over his black dress. He seem'd to be about thirty six years of age, of a strong, lusty constitution, and shewing in his countenance and whole behaviour a good deal of pride and vanity. He address'd us with a strong voice, telling us, that we were arriv'd in very good weather, which was Meditch, Meditch, that is very good luck. After a short conversation we desir'd, that he would be pleas'd to accept of our small present, consisting in twelve pieces of stuffs, which lay upon a table in the manner above describ'd. He thereupon bow'd a little to return us thanks, and putting himself in a rising posture, the shutters of the two lattice-windows were let down forthwith in a very comical manner, but we were desir'd to stay a little while longer, that the ladies, who were in a neighbouring room behind a paper-skreen pierc'd with holes, might have an opportunity of contemplating us, and our foreign dress.

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To this effect, our Resident was desir'd to shew them his hat, sword, watch, and several other things he had about him, as also to take off his cloak, that they might have a full view of his dress, both before his breast and upon his back. Having staid about an hour in the house of this governor, we were by the abovesaid two Secretaries conducted back to the hall, or chief guard, and from thence by two inferior officers into the yard. It being fair weather we resolv'd to walk from thence on foot to the house of the Governor, tho' some hundred paces distant. We were receiv'd there much after the manner above describ'd. After we had been treated in the Ban of the house with Tea and Tobacco, as usual, we were conducted thro' several rooms into the Hall of Audience, which was richly furnish'd, and amongst other things adorn'd with a Cabinet fill'd with bows and arrows, small fire-arms, guns and pistols kept in black varnish'd cases, which same and other arms, we took notice, were hung up in several other rooms thro' which we pass'd, much after the same manner as we found them in the Governor's house at Osacca. On one side the hall we took notice of two lattice windows, pierc'd with holes, behind which sate some women, whom the curiosity of seeing people come from so remote a part of the world had invited thither. We had scarce sat down, when the Governor appear'd, and sate himself down at ten paces from us. He was clad in black, as usual, with a compliment-gown, or garment of ceremony. He was a grey man, almost sixty years of age, but of a good complexion, and withal very handsom. He bid us welcome, shew'd in his whole behaviour a great deal of civility, and receiv'd our presents kindly, and with seeming great satisfaction. Our chief Interpreter took this opportunity, to make the Governor as his old acquaintance, some private presents in his own name, consisting of some European glasses, and in the mean time to beg a favour for his Deputy-Interpreter's son. Having taken our leave we return'd to our Cangos, and caus'd ourselves to be carried

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home to our Inn, where we arrived at one in the afternoon.

*Description of
Miaco.*

Kio, or Miaco (the plan of which Town abridg'd from a large Japanese Map is represented in Fig. 116) signifies in Japanese a city. It is so call'd by way of pre-eminence, being the residence of his holiness the Dairi, or Ecclesiastical hereditary Emperor, and on this account reckon'd the capital of the whole Empire. It lies in the Province Jamatto, in a large plain, and is from North to South three quarters of a German mile long, and half a German mile broad from East to West. It is surrounded with pleasant green hills and mountains, on which arise numbers of small rivers and agreeable springs. The city comes nearest the mountains on the East-side, where there are abundance of temples, monasteries, chapels, and other religious buildings, standing in the ascent, which we shall have an opportunity to survey and to describe more accurately upon our return. Three shallow rivers enter, or run by the city on that side; the chief and largest comes out of the Lake of Oitz; the two others fall down from the neighbouring mountains, and they are all united into one, about the middle of the city, where there is a large bridge, two hundred paces long, call'd Sensjonofas, laid over it. From thence the united stream takes its course Westward. The Dairi, with his Ecclesiastical family and court, resides on the North-side of the city, in a particular part or ward, consisting of twelve or thirteen streets, and separate from the city by walls and ditches. In the Western part of the town, is a strong castle built of free stone. It was built by one of the Ecclesiastical hereditary Emperors, for the security of his person, during the civil wars; and at present it serves to lodge the secular monarch, when he comes to visit the Dairi. It is an hundred and fifty Kins or fathoms long, where longest. A deep ditch fill'd with water, and wall'd in, surrounds it, and is enclos'd it self by a broad empty space, or dry ditch. In the middle of this castle, there is as usual, a square tower several stories high. In the

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ditch are kept a particular sort of delicious carps, some of which were presented this evening to our Interpreter. A small garrison guards the castle, under the command of a captain. The streets are narrow, but all regular, running some South, some East. Being at one end of a great street, it is impossible to reach the other with the eye, because of their extraordinary length, the dust, and the multitude of people they are daily crowded with. The houses are, generally speaking, narrow, only two stories high, built of wood, lime and clay, according to the country fashion, and the roofs cover'd with shavings of wood. A wooden trough fill'd with water, with the necessary instruments for extinguishing fires, lie ready at all times at the tops of the houses. Miaco is the great magazine of all Japanese manufactures and commodities, and the chief mercantile town in the Empire. There is scarce a house in this large capital, where there is not something made or sold. Here they refine copper, coin money, print books, weave the richest stuffs with gold and silver flowers. The best and scarcest dies, the most artful carvings, all sorts of musical Instruments, pictures, japan'd cabinets, all sorts of things wrought in gold and other metals, particularly in steel, as the best temper'd blades, and other arms are made here in the utmost perfection, as are also the richest dresses, and after the best fashion, all sorts of toys, puppets, moving their heads of themselves, and numberless other things, too many to be here mention'd. In short, there is nothing can be thought of, but what may be found at Miaco, and nothing, tho' never so neatly wrought, can be imported from abroad, but what some artist or other in this capital will undertake to imitate. Considering this, it is no wonder, that the manufactures of Miaco are become so famous throughout the Empire, as to be easily preferr'd to all others, tho' perhaps inferior in some particulars, only because they have the name of being made at Kio. There are but few houses in all the chief streets, where there is not something to be sold, and for my part, I could not help admiring,

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whence they can have customers enough for such an immense quantity of goods. 'Tis true indeed, there is scarce any body passes through Miaco, but what buys something or other of the manufactures of this city, either for his own use, or for presents to be made to his friends and relations. The Lord chief Justice resides at Miaco, a man of great power and authority, as having the supreme command, under the Emperor, of all the Bugjo's, Governors, Stewards and other Officers, who are any ways concern'd in the government of the Imperial cities, crown lands and tenements, in all the Western Provinces of the Empire. Even the Western Princes themselves must in some measure depend of him, and have a great regard to his person, as a mediator and compounder of quarrels and difficulties, that may arise between them. No body is suffer'd to pass through Array, and Fakone, two of the most important passes, and in a manner the keys of the Imperial capital and court, without a passport sign'd by his own hand. The political government and regulation of the streets is the same at Miaco, as it is at Osacca and Nagasaki, of which above. The number of the Inhabitants of Miaco will appear by the following Aratame, wherein however are omitted all those persons, who live in the castle and at the Dairi's court. Those who live in so many monasteries and religious houses are computed by themselves. The Aratame is a sort of an inquisition into the life and family of every inhabitant, the number of his Children and domesticks, the sect which every one professes, or the temples to which they belong, which is made very punctually, once every year, by commissioners appointed for this purpose. In the last Aratame, which is hereby subjoin'd, the number of Inhabitants, as also of the temples, palaces, publick and private buildings, streets and bridges, stood thus.

*Number of
Inhabitants at
Miaco.*

KIOOTO ARATAME.

Tira, that is, Temples of the Budsdo Religion, or
foreign Pagan worship, great and small — 3893

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Mia, Sintos Temples, or Temples of the Sintos					
Religion, as of old establish'd in the country					2127
Sokkokf Dai Mio Jassiki, that is, Palaces and					
houses of the princes and Lords of the					
Empire	—	—	—	—	137
Matz, or Streets	—	—	—	—	1858
(1.) Ken, or houses, Siusanwan fassenku fiaku					
sijtzi siuku, as express'd in Japanese, that is					138979
Bridges	—	—	—	—	87
Negi, Secular Persons attending the Sintos					
Temples	—	—	—	—	9003
Jammabos, or Mountain-Priests, which order hath					
been fully treated of in Lib. III. Ch. V.					6073
(2) Siukke, Ecclesiasticks of the Budsdo Religion					37093

As to the number of Secular Persons, who live at Miaco, it was found by this same Aratame, to stand as follows.

Siusi Oboj ji, or a List of all the sects and religions profess'd at Miaco, together with the number of Persons, who adhere to the same.

Ten Dai Siu	—	—	—	—	1009
Singon Sui	—	—	—	—	18095
Sen Siu	—	—	—	—	16058
Rissiu	—	—	—	—	9998
Fosso Siu	—	—	—	—	5513
Fokke Sui	—	—	—	—	97728
Sioo Dosui	—	—	—	—	159113
(3.) Dai Nembudsiu	—	—	—	—	289
(4.) Nis fonguan Si siu	—	—	—	—	54586
Fogas fonguan si siu	—	—	—	—	99016
(5.) Bukkwoo si siu	—	—	—	—	8576
Takkada siu	—	—	—	—	7576

Hence it appears, that when the last Aratame was taken at Miaco, there were then 52169 Ecclesiasticks, and 477557 Laymen in that Capital, besides numberless

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strangers, who resort daily to this place from all parts of the Empire, and the whole court of the Dairi, or Ecclesiastical Hereditary Emperor, no account of whom could be procured. The few following notes will serve to explain some of the most obscure words in the list above (as also in that which hath been inserted Vol. I. p. 331 of this History) of which little or no mention hath been hitherto made.

1. Ken, signifies properly a roof, but is taken in a wider sense for the house itself.

2. Siukke. All the Budso Priests are call'd Siukke, which word denotes Persons who retire from the world, and go to spend the remainder of their days in Convents and Monasteries, wholly applying themselves to studies and religious exercises, after the manner of the Roman Catholicks. These people, if they are sent from one Convent to another, or go a travelling upon any other account, a letter from their Osjo, or Father Prior of their Monastery, suffices to let them pass every where in the Empire, whereas other people must provide themselves with passports from the proper Magistrates.

3. Dai Nembudzui, are persons, who devote themselves in a more particular manner to the worship of Amida. Otherwise they profess the Budso religion, and adhere particularly to the Siudosiu sect, whose temples they frequent. Nembutz, or Namanda, which words they often repeat in their prayers and ejaculations, is contracted from Namu Amida Budzu, Great God Amida help us. They are, in fact, a parcel of idle beggars, meeting together in the streets, on the roads, and in publick places, praying and singing Namanda, and beating of bells, for which their trouble they expect the charity of superstitious believers, for as much as they pretend, that their prayers and songs in honour of Amida contribute very much to the relief of their deceased parents and relations, if confined to a place of torment. Among themselves they assist one another to the utmost of their power and capacity, and have made the common interest of the

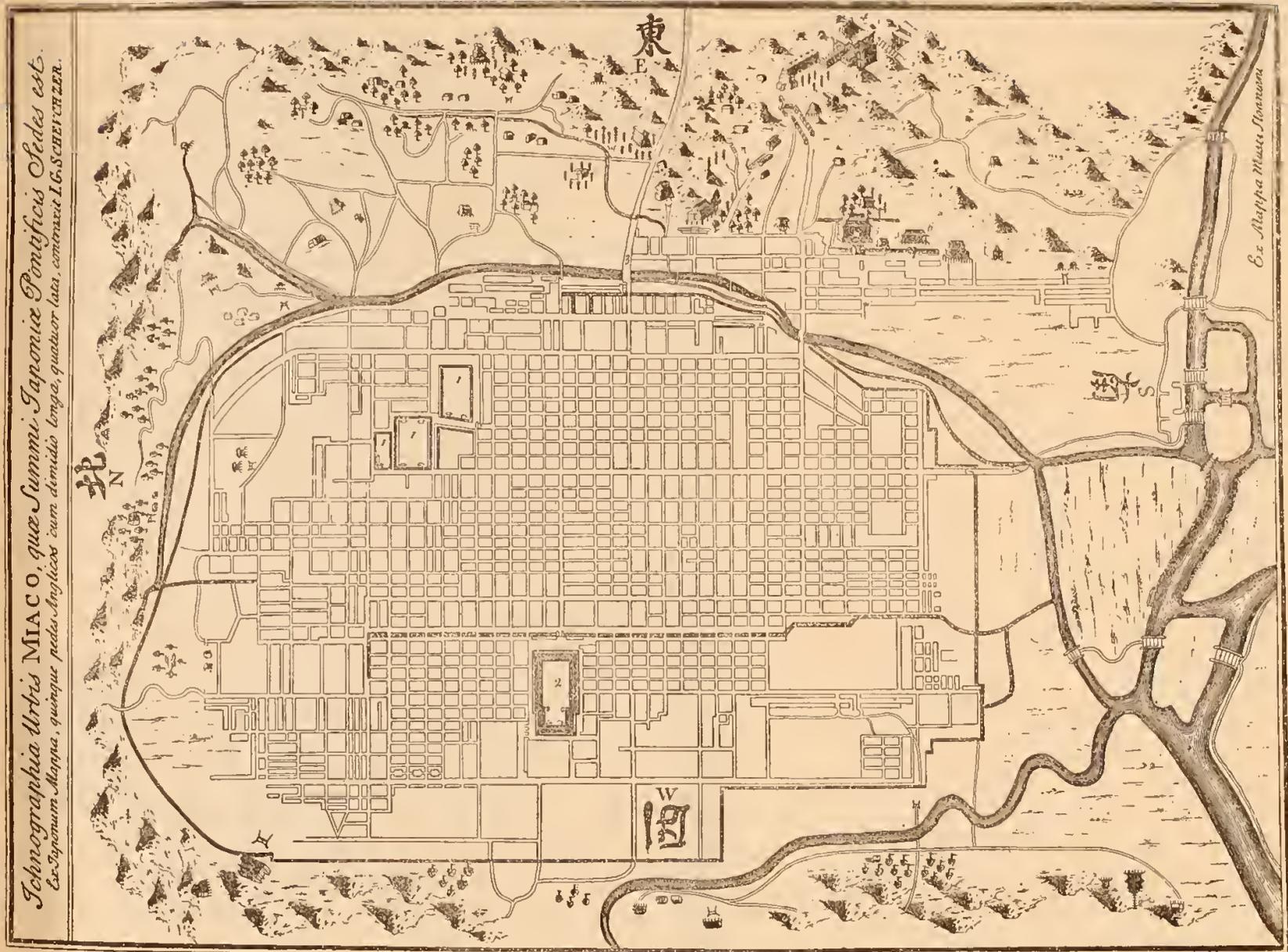


FIG. 116.—The ground-plot of the town of Miaco, the residence of the Ecclesiastical Hereditary Emperor of Japan, contracted from an original map of the Japanese, four foot and a half long, and four foot broad, now in the collection of Sir Hans Sloane. 1, 1, 1, is the place where the Ecclesiastical Hereditary Monarch resides. 2, The Castle of the Secular Monarch. 3, The road to Yedo. 4, The temple of Kiomids. 5, The temple of Daibods. 6, The temple of 33333 Idols. 7, The road from Fusimi.

fraternity one of their fundamental laws. If one dies, they bury him with their own hands, as many of them as can be summon'd together, and if he died poor and not able to bear the necessary expences of his funeral, they contribute among one another, and what money is wanting, they raise it by begging. If rich people are desirous to be admitted as members of this society, the first and chief question, they are ask'd, is, whether or no on occasion they will lend a helping hand to bury a dead brother? and if they answer in the negative, they stand for that very reason excluded. This custom is observ'd by them in all parts of the Empire.

4. Fonguansi sui, otherwise Ikosiu, which signifies the richest, is another particular sect of the Budsoists, who make the temple Fonguansi, the place of their chief worship. They are divided into Nis Fonguan si siu, or the Western adherents of the Fonguan sect, and Figos Fonguan si siu, or the Eastern adherents of the same.

5. Bukkwo si siu, are so call'd, likewise from a temple Bukkwo, where they worship preferably to others. Otherwise they agree in most articles of their belief with the Montesiui sect.

Chap. X.

Our Journey from Miaco to Fammamatz, being half Way to Jedo.



We set out from Miaco in Cango's on Friday the second of March, and after an hour's travelling came to the end of a street in the suburbs, which is call'd Awattagus, where we went into an Inn, and were treated by our landlord of Miaco, with Sacki and Sockani (cold victuals). We

*Departure
from Miaco.*

staid there about an hour, and our landlord had in return for his civility a Cobang, his son half a Cobang, and the landlady an Itzebo. Thence passing thro' a narrow mountainous path, we came to the long villages Finoka,

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and Jakodsieja, which are a mile distant from Miaco. We drank here some Tea, our heads having been pretty much affected by the too large quantity of Sacki, we had been oblig'd to drink upon our departure from Miaco. This village reaches as far as the village Jabunosa, which is so call'd from the plenty of Bambous, which grow in the neighbourhood. It produces also the very best sort of Tobacco. We saw here on our left, some Pistol-shots from the road, a monastery call'd Muro Tai Dai Moosin, with a stately Tori, or Temple-gate, standing near the road, to shew the way to that convent. A little further is a Quanwon-Temple, with a large gilt Dsisoo, standing in a sex-angular building. A quarter of an hour further we came to Iwanotseja, a small hamlet, and soon after to the large village Ojiwaki, consisting of one long street of about four hundred houses, inhabited by lock-smiths, turners in wood and ivory, carvers, makers of assiz'd weights, wire-drawers, but particularly painters, and other persons who sell all sorts of Idols and Images. We saw here on our right, a high mountain as yet cover'd with snow, and call'd Ottowano Jamma. There is a footway goes from hence streight to Fusimi. Having travell'd about a quarter of an hour longer, we came an hour before sun-set to the City Oitz, where we intended to lie that night, having advanced to day not above three

Oitz. Japanese miles beyond Miaco. Ootz, or Oitz, is the first City in the Province Oomi coming up from Miaco. It consists of one long street, which runs thro' its middle in the form of an elbow, and hath some few smaller streets going from it. The number of houses may amount in all to a thousand. There are some very good Inns there, and those never without wenches, according to the custom of the country. It lies on a lake of fresh water, which hath no peculiar name, but is call'd the lake of Oitz from this place. It belongs to the Imperial Demesns, and is govern'd, along with the adjacent country, by a Steward sent thither by the Emperor. 'Tis recorded in Japanese Histories, that this lake arose in one night, the spot of

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ground, which it now fills, having been sunk by a violent earthquake and cover'd with water. 'Tis further mention'd, that the mountain Fusijamma (of which more hereafter) became higher at the same time, than it had been before. The lake is pretty narrow, but extends forty or fifty Japanese miles North, as far as the Province Canga. All the commodities, which are sent from thence to Miaco, are brought by water as far as Oitz. There is plenty of fish in this lake, among the rest delicious Salmons, Carps, Baldheads, and a great many other sorts. Wild Ducks are seen at all times swimming in swarms like clouds. It discharges its superfluous waters by two rivers, one of which runs thro' Miaco, the other thro' Jodo and Osacca into the Sea. Not far from this lake, on the left going up to Jedo, lies the famous, high, but pleasant mountain Jesan, or Jiosan which is as much as to say Fairhill. It hath numberless tall and beautiful trees growing up to its very top, and is said to have no less than 3000 temples in its compass, besides many villages, consequently a great number of monks and country-people. The situation, but much more the sanctity of this mountain, made it a sanctuary and place of refuge for the inhabitants of Miaco, in the intestine wars, which desolated that city. But Nobunanga, Secular Monarch of Japan, and Predecessor of the great Emperor Taico, out of a general hatred he bore to all Priests and Monks, as well as to revenge some particular insults he receiv'd from those, who inhabited this famous mountain, invaded and conquer'd it at the head of a numerous army, consum'd and destroy'd all its temples and religious buildings, and cruelly butcher'd all that vermin of Priests, as he call'd them, with all the other Inhabitants. Behind this mountain, at about two miles from the road, appear'd some others, call'd Firanotacki, which were then cover'd with snow, and extend to a considerable length along the lake of Oitz. Behind these mountains there are two very narrow and troublesome roads over other mountains, over which some of the Western Princes pass in their Journies to court. (Fig.

*Holy
Mountain.*

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117 is a particular Map of the road from Osacca to Miaco, and from thence thro' Oitz to Fammamatz.)

On Saturday March 3d. we set out before break of day, in order to reach to day the village Tsutsi Jamma, which is thirteen miles distant from Oitz. We were near half an hour getting to the end of the long street of this city, where we took notice of a square paper-lanthorn, lighted and put up before some old houses, because just before us an Imperial Envoy had pass'd thro' the city in his way to court. The streets of the suburb reach'd as far as the pleasant town of Dsedsie, or Dsedsje Siesij, the Residence of Fondasijro Cami Prince of Facatta. On the sides of the Gates of this town were rais'd low but neat walls. The streets I found to be all regular, as far as I could see, running some South, some East, and all the houses were white-wash'd. The castle lies at the North-end of the city, and is encompass'd partly by the lake of Oitz, partly by the town. It is a large but stately building, adorn'd according to the country fashion, with square towers several stories high, with a particular curious roof to each story. Not far from the castle is a large temple of the God Umano Gongin. We came soon after to another gate, where we found some of that Prince's soldiers upon duty, and took notice, that the black cloth, wherewith the guard room was hung, bore his coat of arms, being a character between two leaves standing upright. The roads begin here anew to be planted with firs on both sides, and continue so up to Jedo, unless some rocky mountains or barren sandy grounds prevented the planting thereof. The miles also are regularly measur'd, and at the end of each mile there is a round hill rais'd, with a tree standing at the top, whereby travellers may accurately know the distance of places, and how many miles they advanc'd. Half a mile from Dsedsje we came to the village Tsetta, or Tsijtto; some pronounce it Sjetta, some Seta. The houses are built along the road on both sides. The river Jodogawa runs through it, coming out of the lake of Oitz, by the name of Jocattagawa. A double

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wooden bridge is laid over this river, just where it comes out of the lake, which is by much the largest I have seen in this country, and famous all over the Empire by the name of Tsettanofas, or the bridge of Tsetta, so call'd from the neighbourhood of this village. Both parts, or rather both bridges, meet each other upon a small Island, which lies in the river. The first is forty, the second three hundred paces long, both have ballisters, which are adorn'd in the latter with brass balls at the top. I cannot forbear stopping a little at this famous bridge, in order to communicate to the Reader some odd, fabulous and ridiculous stories, which the Japanese firmly and religiously believe to have happen'd in the neighbourhood. A Dsia or Dragon, an animal in high esteem with most heathen nations of Asia, but particularly with the Chinese and Japanese, who represent it in their pictures as having hands, legs, and two horns, liv'd upon the shores of the lake of Oitz. There was at the same time a very large scolopendra or forty-leg, as long as two men, and proportionably big, liv'd upon a mountain, or rather round hill, situate on the road about two miles from the habitation of the Dragon, which from this monstrous animal is still call'd Mukaddo Jamma, or the forty-leg mountain. This monstrous forty-leg very much infested the roads thereabouts, and in the night time came down from its mountainous seat to the habitation of the Dragon, where it destroy'd and eat up the eggs laid by him. Upon this a stout battle arose between the two animals, wherein the Dragon obtain'd a compleat victory, and kill'd his enemy. To perpetuate the memory of this action, a temple was erected in that part of the village, call'd Tawarattadu, which temple still subsists, and was shewn us, as a convincing proof of this event. But to proceed to another. The stone columns, which support the extremity of this famous bridge, are said to have been formerly possess'd by an evil spirit, which very much molested travellers, as well as the inhabitants of the village: It happen'd one day that the famous Apostle of

*Bridge of
Tsetta.*

*Instances of
the Supersti-
tion of the
Japanese.*

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the Japanese Koosi, whose memory is still in great repute of sanctity, travelling that way, all the people of the neighbourhood earnestly entreated him by his miraculous power to deliver them from this insufferable evil, and to cast this devil out of the said columns, which in compliance to their instant desire he did accordingly. The Japanese, a people superstitious to excess, expected that he wou'd use a good many prayers and ceremonies, but found to their utmost surprize, that he only took off the dirty cloth, which he wore about his waste, and tied it about the column. Koosi perceiving how much they were amaz'd, address'd them in the following manner. Friends, said he, 'tis in vain you expect, that I should make use of many ceremonies. Ceremonies will never cast out devils, faith must do it, and it is only by faith, I perform miracles, and then continued his journey. A remarkable saying in the mouth of a heathen teacher! From thence passing through Kantangiwara, Sinde, Noodsi, or Nosij, and several other smaller villages, or rather long streets, as also over the river Okamigawa, which arises, a mile and a half from thence in the mountain Okami, we came after a mile and a half travelling to the city, or large village Kusatz. Coming along we took notice of six stone pillars, being the boundaries of the manors and villages, belonging to the Prince of Jodo, in the Province Oomi. Kusatz, or Kusatzi, reckons about five hundred houses, which are built for the best part on both sides of one long street. We staid here a little while to drink a dish of tea. We were full half an hour travelling from one end of this village to the other. In the neighbouring country grows that particular sort of reed, or Bambou, which is call'd Fatsiku, whose roots are made use of for walking canes, and imported into Europe by the name of Rottang. They are generally speaking cheap enough, at sometimes however they are sold very dear, when the lord of the Province forbids the digging of them for some years, which he is often necessitated to do, least too great a consumption should injure the growth of the plant, the roots

*Remarkable
Sentence of a
Heathen.*

Kusatz.

*Singular
Bambous for
walking
Canes.*

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lying very deep, and being not easily to be come at, unless the openings be considerably large. The Fatsiku reed is found also in other countries, but with short roots not fit for use. There are only some particular people in this village, who make it their business to dig for these roots, and to trade with them, for which they have obtain'd a privilege from the lord of the Province. The whole art of preparing them, and making them fit for use, consists in the following particulars. All the useless parts at the upper and lower end are cut off, with this necessary precaution however, that the remainder, which is sav'd, be not too short for use. This done, they cut off also with a good knife, particularly temper'd for this purpose, the young roots, and fibres, which surround the joints, and of which there are always some marks left, being small circular holes round each joint; if they are grown crooked, they are streightned by the help of fire. Last of all, they must be well wash'd and clean'd. A quarter of a mile farther we came to the village Mingawa, which hath its name from a river, which runs through it. This village consists of about four hundred houses, built along the road, and making one long street, which reaches as far as the village Tabara, or Tebuira, which hath about three hundred houses, and is contiguous in the very same manner to the village Minoki, and this again to some of the neighbouring, being like so many long streets, every one of which hath its particular name. Minoki is a village dispers'd on both sides of the road. It is famous for a medicine of great virtue, being a powder call'd Wadferan, which hath been first found out here, and is made no where else. It is given inwardly in all sorts of distempers, but particularly in that sort of cholick, which is peculiar and endemial to the natives of this country, and which I have given an account of in my *Amœnitates Exoticæ*. pag. 582 seq. (This account hath been inserted in the Appendix of this History.) It is made of Putsju, a foreign bitter sort of Costus, and several other roots, and bitter plants, which grow wild in the neighbouring

*Medicinal
Powder.*

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mountains. All the different ingredients, together with the Costus, having been first dried, and grosly cut, are carry'd to three neighbouring houses, built at some distance from each other, where they are ground to a powder, which is afterwards kept for use. The millstone, such as we saw it upon our return, is turned by four poeple, much after the same manner, as they do in our mills, when they grind mustardseed. The rest of the management is left to two women, who take care of the ground powder, carrying it back to the house, where they put it into square papers, four square fingers long and broad, whereupon is writ in red and black characters the name of the powder, together with its use and virtues. Every powder weighs somewhat more than two drams, and is given, according to the age and disposition of the patient, in one, two, or three doses, each to be taken in a dish of warm water. In the houses, where this powder is made, they sell it likewise ready prepar'd, and boil'd in warm water. A pious, but poor man, an inhabitant of the street, or village Tebara, is said to have been the first inventor of this medicine. He gave out, that the God Jakusi, who is the Apollo of the Japanese, and protector of physick and physicians, appear'd to him in the night in a dream, shew'd him all the ingredients of this medicine, growing upon the neighbouring mountains, and commanded him to make it up for the use and relief of his countrymen. This story brought his medicine into great credit, and it being sold in large quantities, the man soon grew rich, and became able to build a fine house for himself to live in, and opposite to his shop a chappel, or small temple, richly adorn'd in honour and gratitude to the God, who reveal'd this secret to him. In this temple he plac'd the Idol of Jakusi, standing upright on a gilt Tarate flower (the *Nymphæa palustris maxima*, or *Faba Ægyptiaca Prosp. Alpini*) under one half of a large cockleshell extended over his head. The head was surrounded with a crown of rays, as a mark of his holiness: In his right hand he held something unknown, and in the left a

*Jakusi, God of
the Physitians.*

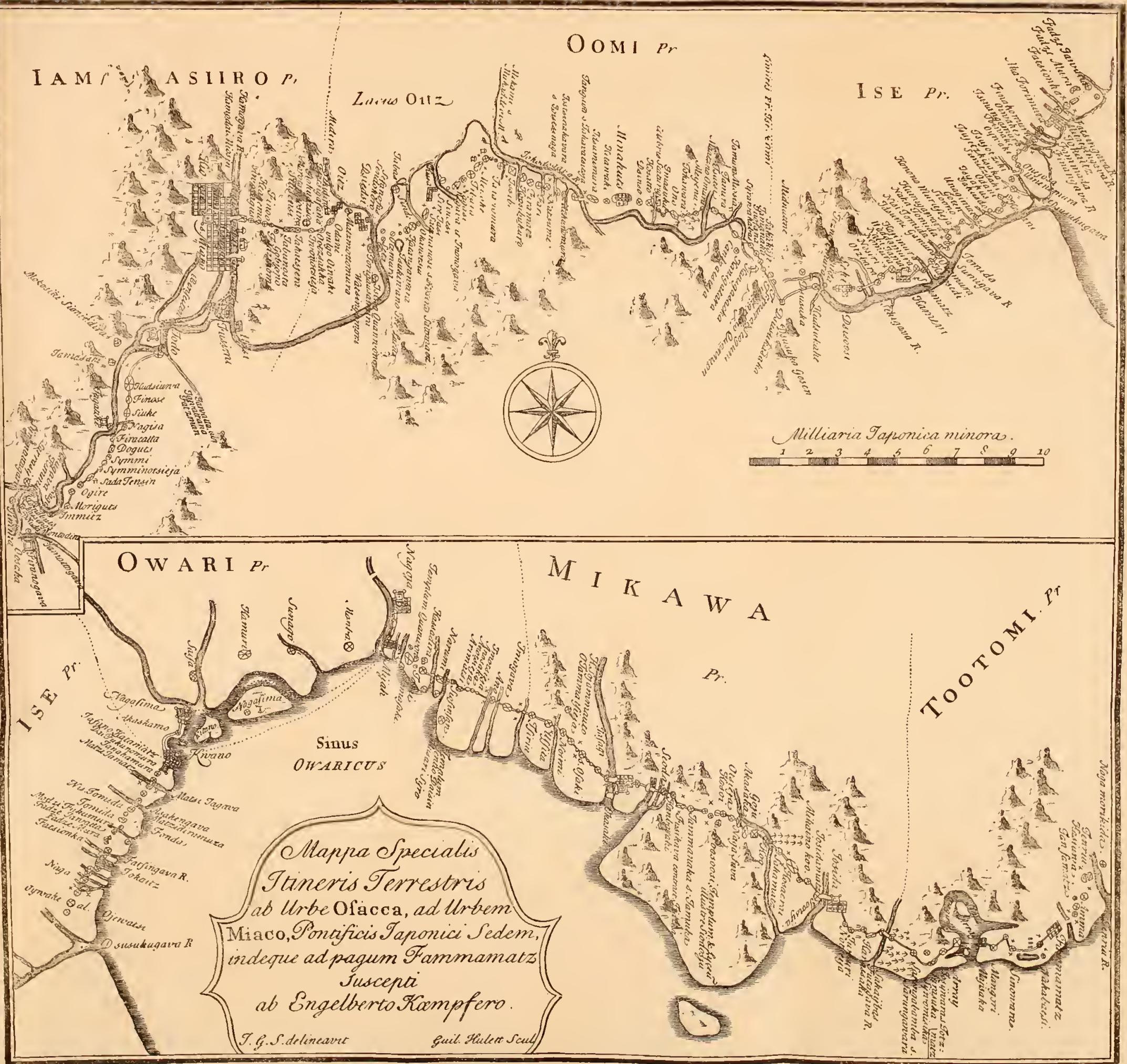


FIG. 117.—A particular map of the road from Osacca to Miaco, and from thence to Fammamatz.

Scepter. The whole Idol was strongly guilt. The Japanese, as they go by, seldom miss paying their duty and reverence to his golden Idol, some with a low bow, others in an humble posture and bareheaded approaching the temple, where they ring, or rather beat a bell which is hung up before it, and then holding both their hands to their foreheads, make their prayers. Two relations of this man, living at Minoki, having obtain'd a receipt of this powder, began the same trade, which soon enrich'd them also, and enabled them to build in like manner, each a chappel to Jakusi. Nay one of them went still farther, building besides a small house close to the chappel, wherein he maintains a priest, whose business it is to attend the chappel, to clean it, to light lamps before the Idol, and to do other services of this kind, in respect and honour of him. Having left Minoki, we soon lost sight of the lake of Oitz, which till then we had seen on our left, at different but small distances, some hills and low mountains drawing near and covering the same, of the number whereof was the famous mountain Mikadde, or Mikame Jamma, of which above, being about half a mile distant from the road. The roads hereabouts had been greatly damag'd and almost wash'd away by much rain, for which reason we follow'd the new road, which went round a mountain on our right, and after half a miles travelling brought us again into the old one. Soon after, about eleven in the forenoon, we came to Issibe, a large village of about four hundred houses, six miles distant from Oitz. We dined here in a large stately inn. Formerly we us'd to dine at the small town of Minakutz, beyond Issibe, but our inn there having been burnt down, they now chose this village. After dinner we continued our journey as far as Dsutsi Jamma, a village of about three hundred houses, situate at the foot of a mountain of the same name, where we arriv'd at five in the afternoon, having made to day in all twelve Japanese miles. We pass'd this afternoon through several great and small villages, almost contiguous to each other. About half

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Minakuts.

way from Issibe to Dsutsi Jamma lies the small town of Minakudsi, which belongs to Catto Sadano Cami, one of the Emperor's counsellors of state of the second rank. It consists of three long streets running very irregularly. At one end stands a low castle, or rather palace of the lord of the place, it having neither walls, nor ditches, though there were some soldiers stood upon duty at the gates. Some part of this town, which had been lately destroy'd by a fire, lay still in ashes. They make very fine hats here, and baskets of all sorts, of rushes and split reeds. We met here a great multitude of people, men and women, most on foot, some few on horseback, and sometimes two or three mounted on one beast. There were not a few beggars among them. They were all pilgrims, some going to, some returning from Isje, a famous place situate at the South end of the Province of that name. They did not fail to importune us, as is usual with them, for our charity and assistance towards their pilgrimage. Many of them had the name of the place, to which they went, or from which they return'd pilgrims, as also their own name, and the name of the Province and place where they live, writ upon their hats, to know who they are, in case any accident should befall them on the road. Those who return from Isje, have their Ofarraï, or indulgence box tied under the brim of their hat before their forehead; to the opposite brim they tie a wisp of straw wrapt up in a piece of paper, only to balance the Ofarraï.

*Pilgrims to
Isje.*

*Mountain
Dsutsi Jamma.*

On Sunday March 4th, we were carried in Cangos from our Inn over the mountain Dsutsika, as far as the village Sakanosta, which is two miles distant from Dsutsi Jamma. The road was all along very crooked and heavy. The mountain it self is very barren, the soil being either a dry sand, not fit for culture, or turff, and yet there are several small hamlets in its passage, whose Inhabitants get their livelihood chiefly by travellers. The descent of this mountain is not unlike that of a winding stair-case, some broad stone steps hewn out of the border of a deep pre-

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cipice, leading down to another neighbouring mountain, which is very remarkable for being a sort of a weather glass to the pilots of this country, who by its top being clear, or cover'd with clouds, and some other Signs, know how the weather is likely to prove, and consequently whether or no it be safe for them to venture out to sea, on their voyages. Coming up the mountain, a temple presented it self to our view on the road. Not far from it, there was a small chappel, wherein was kept a gilt Idol, before whom two monks perform'd their prayers and devotions, thereby to excite good natur'd and religious passengers to give them their charity. We were full a quarter of an hour coming down the mountain. At the foot we took notice of another chappel, before which stood a gilt Lion. Some priests presented here to travellers a relick to kiss, and by way of reward took from them a farthing a piece. A quarter of an hour further stands another chappel hewn in the rock, call'd Jwei Jano Fano, but we saw no priests attending, or any body worshipping there. Sakanosta is a village of about an hundred houses, the first in the Province Ise. It is a rich village with many Inns, and lies in a very pleasant country. We took notice here of a small open chappel, wherein was kept a good provision of small thin boards, with some sacred and significant characters writ upon them, suppos'd to have the infallible virtue of keeping off all sorts of distempers and misfortunes. They were sold at some few farthings a-piece. Having drank a dish of tea at Sakanosta, we again mounted on horseback, and after a quarter of an hour's riding came to the small village Futzkaki, or Kudsukaki, where they sold roasted chesnuts, and Kokoro roots boil'd, both which grow in great plenty in this Province. Three quarters of an hour further, we came to Sekinosisi, a large village of about four hundred houses. Many of its Inhabitants get their livelihood, by making large quantities of matches out of scrap'd and split reeds, as also hats, shoes and several other things, which the children crying about the street, and importuning people

Sakanosta.

Seki.

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to buy them, prove very troublesome to travellers. We din'd here, having made only four miles this morning, but made great haste to set out again, in order to reach Jokaitz, which is seven miles distant from Sekinosisi. Without this village there is a road going strait to Isje, a place in great repute of sanctity among the Japanese, which lies thirteen miles off, each mile being a full hour in this Province. Isje is reckon'd to be thirty miles distant from Miaco. After three quarters of an hour's riding, we came
Kamme. to the town of Kamme Jamma, which lies on a rising ground, or the flat top of an eminence. It is a pretty large town, taken in with a wall, as far as I could see, and likewise defended with strong gates and guards. On the South-side of the town stands the castle, tolerably well fortified with ditches, walls, and round bastions. We were riding near an hour before we got to the third guard, and to the end of the suburbs, the streets running very irregularly, because of the unevenness of the ground, on which the town stands. A small mile further we came to Munitsaya, a small village, situate near the large village Tsjono, where we were overtaken by such a shower of rain, as forc'd us for a while to retire into the houses for shelter. From hence there is another road goes to Isje, which is much frequented by the Inhabitants of the East and Northern Provinces. Travelling further we pass'd through several villages, the chief whereof were, Tsjono, Isijakus, Tsietsuki, Ojewata, and Finakawa, each of no less than two hundred houses. And the last, which is about half a mile distant from Jokaitz, is much larger, since there belong to it near an hundred houses, built on the other side of the river, which hath given its name to this village. The country, we had this day travell'd through, was mostly barren and mountainous, with a few middling good spots of ground. For the last two miles, from Tsitsuki to Jokaitz, it begun to be tolerably fruitful, flattish and low, and abounding chiefly in rice, not unlike the Province Fisen. Just before we came to our Inn, an Imperial Envoy, who had been sent to the Dairi, pass'd by

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us in great haste. He was upon his return from Miaco to Jedo, which journey he had orders to perform in eight days time. He was a person of a comely appearance. His train consisted in two Norimons, several pike-bearers, a saddle horse, which was led, seven servants on horseback, besides the footmen. Jokaitz, is a pretty large town of about a thousand houses : It hath several good Inns, where travellers are extraordinary well accommodated ; for the Inhabitants must make a shift to get their livelihood partly by them, partly by what the neighbouring Sea, which washes the Southern Coasts, on which the town stands, affords of fish, crabs, sub-marine plants, and the like. Among the pilgrims we met this day, there was a woman well dress'd in silk, and strongly painted, leading a blind old man and begging before him, which we thought a very extraordinary sight. We also met several young Bickuni's, a sort of begging Nuns (of which I have already given some account in the 5th chapter of this book) who accost travellers for their charity, singing some songs to divert them, tho' upon a strange wild sort of a tune. They will stay with them for a small matter as long as they desire it. Most of them are daughters of the Jamabos, or Mountain-Priests, and consecrated as sisters of this holy begging order, by having their heads shav'd. They go neatly and well clad, wearing a black silk-hood upon their shav'd heads, and a light hat over it to defend their faces from the heat of the sun. Their behaviour is to all appearance modest and free, neither too bold and loose, nor too dejected and mean. As to their persons, they are as great beauties as one shall see in this country. In short the whole scene is more like a comedy, than the begging of indigent and poor people. 'Tis true indeed, their fathers could not send out, upon the begging-errand, persons more fit for it, since they know not only how to come at traveller's purses, but have charms and beauties enough to oblige them to farther good services. For distinction's sake, from other begging Nuns, they are call'd Komano Bikuni, because they go always two and two,

Jokaitz.

*Begging
Nuns.*

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and have their stations assign'd them only upon the roads hereabouts. They are oblig'd to bring so much a year, of what they get by begging, to the temple at Isje, by way of a tribute.

On Monday March 5, We set out from Jokaitz by sunrise. The Imperial Envoy above-mention'd had left this place at midnight. At eleven in the forenoon we came to Quano, having made three miles, travelling thro' a flat fruitful country. We went thro' ten villages, and cross'd several rivers, two whereof had bridges laid over them, one of 150 paces in length, the others we were necessitated to ford. I have set down the several villages in the Map of our journey, and therefore forbear mentioning their names in this place, the rather, since passing thro' nothing occur'd to me remarkable, which I had not observ'd elsewhere. I took notice only, that at the village Navi they roasted the Jamaguri Oysters with a fire made of Pine-nuts, and offer'd them to foot-travellers to sale.

Quano. Kuwana Kfana, or Quano, is a very large city and the first in the Province Owari. It lies on a large and spacious harbour, or rather Gulf of the Southern Sea, which runs a good way up into the country. It consists of three different parts, as so many different towns. We were full three quarters of an hour before we came to our Inn, which was at the extremity of the third. The first part of the city is taken in with a high wall and ditches, as is also the third. The gates are strong and well guarded. The second, or middle part, hath no walls, but is entirely surrounded with water, the country being flat and full of rivers. On the South-side of the third part stands the castle, and residence of Matzindairo Jetsu Cami, built in the water. (Fig. 118.) Its walls are very high, with loopholes broke thro' and neatly cover'd with a roof. Blockhouses are built on them, at small distances. This castle takes in a large square spot of ground. The East-side only is a little roundish. A deep and large ditch divides it from the city, over which, for communication's sake are laid two bridges. Three sides of it are wash'd

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by the sea. In the middle of the castle there is a square white tower rises aloft several stories high, with several roofs according to the country fashion, which adds very much to the beauty of the place. This castle was built by the Emperor Gengoin, uncle of the now reigning Monarch, who having a natural aversion to the female sex, but more particularly to the Empress his spouse, order'd, that she, together with the ladies of her court, and his the Emperor's own nurse, should spend therein the remainder of their lives.

Having din'd at Quano, and the weather proving fair after a good shower of rain, we left this place about noon,

*Passage to
Mia.*

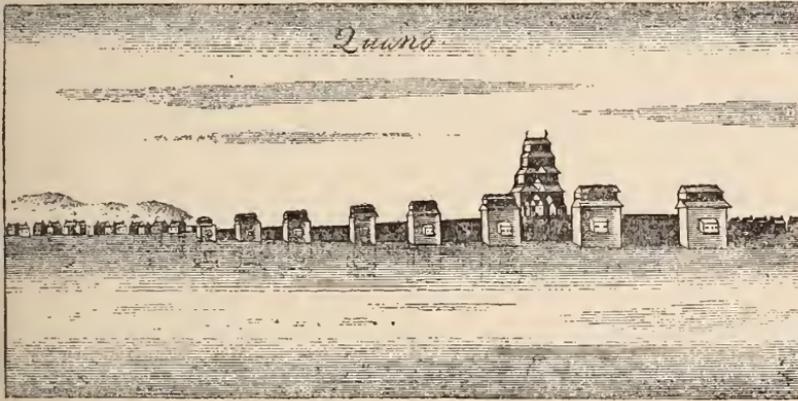


FIG. 118. A view of the town and castle of Quano.

and went with our horses and baggage on board four ships, which were to bring us over to Mia, which is seven miles and a half distant from Quano. The great river Sajjah loses itself into the sea near a village of that name about three miles from Quano. Vast quantities of wood are floated down this river, out of the Province Owari, and several other places. The harbour is very shallow, and full of muddy banks, which stand up in low water four or six foot. This shallowness oblig'd us to leave the four large boats we had hir'd for our passage, about an hour before we came to Mijah, and to make use of smaller ones, for us and our baggage, as far as that city. These

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small boats were drawn, or rather pull'd, over the muddy banks by the help of poles of Bambous, two men being appointed for each boat, one before, and another behind. This singular kind of navigation, tho' it seem'd to us strangers, that were not us'd to it, very ridiculous and odd, yet it went on very well, the upper surface of the mud being very soft and smooth, the ground hard and the boats small, containing not above seven or eight persons, and still less, if laden with other goods. Accordingly we came to Mia betimes, about two hours before sunset. We found upwards of fifty passage-boats riding at anchor near this city, tho' at about half a mile's distance, because of the shallowness of the harbour. The way by land from Kwano to Mia, is much better, but longer, it being ten miles only from the village Sajah to Mijah. Considering this, we need not wonder at Ulysses and his Argonauts, if sometimes, as occasion requir'd, they pursued their navigation by land, as Rudbeck takes notice in his *Atlantica*. To this day the same is observ'd by the Cossacks, who draw their boats from the river Tanau over to the river Wolga near the city Zarich. In my travels thro' Muscovy into Persia it happen'd, that just the day before our arrival at Zarich 800 Cossacks, had brought over their boats after this manner from the Tanau to the Wolga, with an intent to fall down that river, in order to pursue their Enemies the Calmuckian Tartars, and to recover the booty which they had taken from them. But

*Instances of
Navigation by
Land.*

Mia describ'd.

at Nagaija, the residence of the Lord of this province, who is a Prince of the Imperial Blood. The castle, wherein he resides, is reckon'd the third in the Empire for strength and extent. 'Tis with the utmost magnificence this Prince makes his journey to Court. Only his van-guards consists of upwards of 2000 men, with led-horses, halberds, pikes, bows, arrows and other arms, baskets, trunks, and numberless other things, some for use, some for state, all with his coat of arms upon them. When the Dutch meet him upon the road, the whole retinue must alight from their horses, our resident come out of his Norimon, and all in silent humble posture, out of respect for the Imperial Blood, stay till he hath been carried by. The country hereabouts is flat, fruitful, and well inhabited. Going thro' Mijah we pass'd by a small Sintos Temple, which had been built four years ago, and is call'd Azta, or the Temple of the three Scimiters. Two red gates, such as are usually to be seen before temples, stand at the entry of this. Three miraculous Scimiters, which had been used in the ancient times of that race of Demi-gods, who inhabited this country, and carried on cruel wars against each other, are preserv'd in this temple as sacred relicks. They were kept formerly in the temple at Isje, from whence about the time, above-mention'd, they were remov'd hither. Five Sintos Priests attended at this temple, clad in white Ecclesiastical Gowns, with black lacker'd caps, such as are wore at the court of the Dairi, or Ecclesiastical Hereditary Emperor. Two of the lowest rank stood on the floor of the temple, two others of a higher rank sate behind them somewhat rais'd, and the fifth sate about the middle of the temple, placed higher than all the rest. There is likewise another temple of this kind to be seen in this town, call'd Fakin, or the Temple of 8 Scimiters, wherein are preserved, with great care and veneration, eight swords used by the Half-divine Heroes of those ancient times. Priests clad, as above-said, attended also this temple.

*Remarkable
Temples.*

On Thursday March 6, We set out by land from Mijah

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by break of day, and pass'd thro' several villages and hamlets, the chief whereof were Kassadira, a village of about an hundred houses, so call'd from a temple of this name, built in honour of an eminent Idol. The Japanese, as they went by, rung a bell hung up before this temple, making a low bow, some saying a short prayer. Narimni, or Narumi, is another village of about 400 houses, and cottages. Arimatsi hath not above an hundred houses. They make and sell here good suits of cloaths made of Cotton. Imokawa, is a village of about 200 houses. Tsiwa, or Tsiriu, is a small town, the first in the Province Mikawa. Okasacki is a very large town, and the residence of the Lord of this Province. We din'd here, having travell'd this morning seven miles. Okasacki reckons about 1500 houses, most of which are well built. It is enclos'd with a neat hedge, or palisado's of Bambous, and in some places with a wall. The castle lies on the South-end of the town on a hill, and is enclos'd with ditches, and a white wall rais'd on a low rampart. The wall is defended with strong Guard-houses built of stone at different distances. Towards the hill, where it is most liable to an attack, it is defended with a triple strong wall. The high tower in the middle of the castle, the usual mark of Princely Residences, shews itself on the South-west-side to admiration. The suburbs I found to consist of about 200 houses. A large river, which hath its name from the city, runs across it. This river, tho' pretty broad and not wanting water, is yet not navigable, being very shallow. It arises in the neighbouring mountains to the North-west, from whence it continues its course with great rapidity, till it loses itself into the Sea. A strong and magnificent wooden-bridge is laid over it, which the Japanese say is 158 Ikins, or fathoms long, but my servant measuring it, found it to be of 350 paces in length. From our entring the suburbs, we were half a mile going to our Inn, which was a very magnificent one. After dinner we set out again, and travell'd five miles farther, as far as the town of Akasaka. We pass'd

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thro' several small villages, and hamlets, and thro' one small town, or rather borough, call'd Fusikawa, which is a mile and a half distant from Okasaki. There is a large river between these two places, over which is laid a bridge of 130 paces in length. About half an hour's riding beyond Fusikawa, near the village Osijra, we were met by three couple of Bikunis, or begging Nuns, and as many young Jammabos, or Mountain-Priests, who came in company out of a neighbouring wood, and did their best with singing, praying and preaching to get our charity. We prov'd kinder to the Nuns, than to the Priests, because they kept us company a good while to divert us with their vocal musick. The best part of Akasaka is one long well built street, with good houses, and many stately inns. Every Inn hath a competent number of wenches, strongly painted, to wait upon the guests, from whence this town obtain'd the name of the Magazine of Publick Stews. The country we had this day travell'd thro', was flat in the forenoon, with woods and undergrowth in some places, and cultivated fields in others, the whole being a plain, which from Tsirijn seem'd to extend five miles up towards the next hills. In the afternoon it became mountainous for about two miles and a half from Okasaka, the rest was flat, fruitful and well cultivated land.

Akasaka.

Some rheumatick pains, of which our old chief Interpreter was taken ill in the night, retarded our setting out on Wednesday March 7, in the morning at the usual early hours. We left Akasaka about nine, and travell'd seven miles to Array, where we din'd. After dinner we had but three miles and a half left to go to Fammamatz, where we intended to lie that night, it being half way up to Jedo. The chief places we pass'd thro' before dinner, were Goju a village of very near 300 houses, Khomra another of 150, Simosij of 100. Here we pass'd over a bridge 350 paces long into the suburbs of Josijda, or Jostsijda, which is three miles distant from Akasaka. The town of Josijda is built on a rising ground. It hath gates and guard-houses, with a small garrison, more for state, or

Josijda.

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ornament, than for defence. It consists of about a thousand houses, or rather cottages, inhabited by indigent people, and built on both sides of one long street, which runs across the town, and some few side-streets turning off from the great one. It hath two suburbs, one going in, the other coming out of the town. The first reckons about 100, the other 250 houses, built on both sides of the road, which makes it full an hours riding to get from the entry of the first suburbs, through the town, to the extremity of the other. The castle stands on the North-East side of the town, and is a square building, as usual. Three sides of it are enclos'd with walls and ditches, on the fourth it is defended by a river, which runs by it. The walls are high, white and neat, otherwise without guard-houses, or any other defence, the castle having been built only to receive and lodge the princes of the Empire in their journies to and from court. The Governor of this castle had order'd a file of twenty Bugjos, or soldiers of the first rank, to receive us under arms, in order to honour our passage. There is a great deal of smith's work made and sold here. I took notice that the country people had brought great quantities of wood, leaves, hay, pease, and other produce of the country to market, perhaps because it was a market day at the place. From thence to Array, which is very near five miles distant, we pass'd through no considerable villages, excepting only Sijrosaka, which consists of about two hundred houses built along the sea-shore. Here we first discover'd the top of the high mountain Fusi, or Fusino Jama, which in beauty, perhaps, hath not its equal. About half a mile further we reach'd

Array. Array, a small town of about four hundred houses situate not far from the sea, at the narrow extremity of a small harbour. We din'd here. The town is open without either walls or ditches. The goods and baggage of all travellers, but particularly of the princes of the Empire, must be visited in this town by Imperial commissioners appointed for this purpose, who are to take care, that no women nor any arms pass further. This is one of the

FROM MIACO TO FAMMATZ

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political maxims which the new reigning Emperors have found necessary to practise, in order to secure to themselves the peaceable possession of the throne, for the wives and female children of all the princes of the Empire are kept at Jedo, the Imperial Capital, as hostages of the fidelity of their husbands and parents. And as to the exportation of arms, a full and effectual stop hath been put to that, lest, if exported in any considerable quantity, some of these princes might take it into their heads to raise rebellions against the Government, as it is now establish'd. As to our goods and baggage they were not open'd, but only look'd over: Only my Adofski, or trunk, which was tied behind the saddle of my horse, met with some difficulty, because of its weight, which made them suspect, that there was something extraordinary, and for ought they knew, arms hid in it; but however, upon some reasons offer'd them, it escap'd being untied and open'd. Having been thus search'd, we appear'd before the Imperial commissioners, who receiv'd us with a great deal of civility, and without any difficulty gave us leave to depart when we would. Accordingly we forthwith went on board an Imperial pleasure-boat, which was to carry us over this harbour, to the village Mijasacka, which is but half a mile distant from Array. This harbour, which is call'd Sawo, hath seven miles and a half in circumference. From a small entry it soon grows broader, towards the mountainous coasts to the North-West it is very near round, but towards the East it sends an arm a cross into the country, which ends in a narrow point, where there is another Imperial guard kept, to prevent any bodys attempting to cross over the harbour on that side, and so to escape being search'd at Array. At Mijasacka we took fresh horses, and travell'd three miles further, through some few villages, as far as Fammamatz, where we arriv'd at five in the evening, and staid that night. Fammamatz is a small town of some hundred houses, or rather cottages, built along some few but regular streets. It is a good deal longer, than broad, being three quarters of an hour

*Harbour of
Array.*

Fammamatz.

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walking from one end to the other. It lies on a plain, which on the right extends for one mile towards the coasts, and on the left runs up for about four miles to the foot of the neighbouring hills. The streets make a very good appearance in the day time, because of the great number of open shops. On the North-side, about the middle of the town stands a large castle, though without any defence, being enclos'd only with a thin wall. It being either the yearly fair of the place, or some other holiday, the boys diverted themselves walking in procession through the streets of the town, with drums and other musical instruments, and lighted Candles, which they carried upon Bambous. The country, which we travell'd through this forenoon was but thinly inhabited for about three miles, though plain, and well cultivated, particularly about Josijda, and for about two miles further we pass'd through very fruitful corn and ricefields. Next follow'd another agreeable plain with some bushes and woods, which run up as far as Array. The afternoons journey was likewise through a flat pleasant country, not unlike that we pass'd through in the morning, otherwise but thinly inhabited.

Chap. XI.

Our Journey from Fammamatz to Jedo, the Place of the Emperor's Residence.

*Ten Rin
River.*



WE set out from Fammamatz later than usual, by reason of the indisposition of our old chief Interpreter. Having rode near two miles we came to the rapid river Ten Rijn, which then fell down towards the sea in two distinct arms. This river is very broad, the banks being a quarter of an hour distant from each other. Its rapidity is so great, that it will bear no bridges. We forded through the first arm on horseback, and were ferried over the second in flat prows. We then mounted our horses again, and pass'd through several villages, which it is needless

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here to mention, because I have set them down in the map of our journey from Fammamatz to Jedo. (Fig. 119.) Among other places we pass'd through the town of Mitzedai, consisting of two hundred and fifty houses, where we took notice of a particular stately Tori, or gate leading to a temple. Mitzka is another town of about five hundred houses. From thence passing over a bridge five hundred paces long, we came to Fukuroy, a large village of about four hundred houses, where we din'd. After dinner we came to the town of Kakinga, or Kakegawa, two miles from Fukuroy. This town hath its gates and guards, and a suburb at each end. The castle lieth on the North side. It is a large square building, but enclos'd only with one plain wall, without any guard houses or other defence. A stately white tower several stories high, adorn'd, as usual, the middle of the residence. Upon our arrival at this place the following accident happen'd. A poor man, an inhabitant of the town, sitting with his domesticks under the door of his house, a large kettle, wherein they were boiling oyl out of some fruits, accidentally took fire, which in an instant set the house all in a blaze, and the wind blowing hard, the flame was instantly communicated to the neighbouring houses. We did not take notice of any fire behind us, but perceiving only a thick smoak coming upon us, which quickly cover'd the sky, we begun to be apprehensive of a sudden storm, and to look for our cloaks. But the wind blowing upon our back, soon involv'd us into such a cloud of smoke and heat, that to escape being suffocated we were forc'd to ride on a full gallop, and to get as fast as we could out of the way. Being got some hundred paces from the town on a little eminence, we looked back, and saw the whole town all cover'd with smoak and flames, that we could perceive nothing but the upper part of the castle tower arising, as it were, out of a thick cloud. However upon our return from Jedo, passing again through this place, we found the misfortune less than we apprehended, for the castle had receiv'd no damage, and more than one half

*Fire at
Kakegawa.*

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*River
Ojingawa.*

of the town was saved, although there were no less than two hundred houses, chiefly along the middle and great street, lay in ashes. Two miles further we came to Nisij-sacca, a village of about two hundred houses, where we exchanged our horses for Cangos, in order to be carried over a mountain to the village Canaja, where we again took fresh horses. A quarter of a mile further we came to the large and famous river Ojingawa, which comes down from the neighbouring mountains with uncommon force and rapidity, and falls into the sea about half a mile below this place. It having been fair weather for some time, the bed of this river, which is full a quarter of a mile broad, was in a great measure emptied, and the water run down in separate streams. It is impossible to ford through this river after great rains, when the water is high, and even in low water the passage is attended with no small difficulty and danger, because of the force and rapidity of the torrent, and the great large stones which it frequently brings down from the neighbouring mountains, where it arises. For this reason particular persons, who are well acquainted with the bed of the river, are appointed to ford men and horses through at determin'd rates, and lest they should not have a due regard to the lives of their passengers, it hath been order'd by the laws of the country, that if any should be lost or drown'd, all those that had the care of him should be put to death. They are paid in proportion to the depth of the river, or the height of the water, which is measur'd by a post put up on the shore. When we were forded through, although the water was then very low, and scarce knee deep, yet five men were appointed to each horse, two on each side to hold him under the belly, and a fifth to take him by the bridle. When the water is higher, there must be six persons on each side of the horse, two to hold him under the belly, and four to hold these and to support one another, meanwhile a thirteenth takes him by the bridle. Japanese writers, particularly poets, frequently allude to this River, because of its singularities. Having

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Simada.

passed over this river, which took up half an hour, we soon came to the village, or small town of Simada, being but a quarter of a mile long. We staid there that night, having made five miles before, and six miles after dinner. The country we had this day travell'd through, was a fruitful plain as far as Farangawa, but from thence to Simada, where we lay, it became mountainous, and in a great measure barren. Not far from Mitzka, where we had the mountains on our left about half a mile off, and where we could plainly discover the sea to our right, we pass'd through woods and bushes, and fruitful fields, boarder'd with tea, though only for about half a mile. Among the several singular sorts of beggars, we met this day, there was a boy of thirteen years of age, such as I have already given some account of in the fifth Chapter of this Book. He had a wooden machine pendent from his neck, and a rope about it by way of a necklace with eight strings, from the extremities whereof hung so many bells: with this singular collar, he turn'd himself round without stirring from the place he stood at, and this he did with so surprizing a swiftness, that the whole machine seem'd to turn with him horizontally, meanwhile with two hammers, which he held in his hands, he beat the bells, making a strange odd sort of a musick.

On Friday March 9. We set out at seven in the morning, and having pass'd through several villages, we came to a large river, which from the town of Fusij Jedo, lying on the opposite side, is call'd Fusij Jedogawa. It is broad, rapid, and not easily to be forded through, without being assisted and supported by skilful persons well acquainted with its bed. When we pass'd it, the water was very low, and far from reaching the banks. There were two guarded gates leading in and out of the town, the streets of which we found irregular, and the houses poor, more like cottages. We were full half an hour getting to the end of the suburbs. The castle and residence of the Governor was on our left. Not far from Fusij Jedo, we were shew'd a famous castle call'd Fanunkasijo, situate on

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our right about half a mile off. A mile further we pass'd over a bridge fifty paces long, at the end whereof was a small hamlet call'd Okabe. A quarter of a mile further lies a village of that name, which we reach'd riding between mountains. From hence for two miles we had a very bad way over some rocks and hills, where the abovemention'd river arises, till we got into the plain again, and soon after came to *Muriko*, a small town of about three hundred houses. We din'd at *Muriko*, and set out again in the afternoon, some in *Norimons*, and *Cangos* others on horseback. After half an hours riding we came to *Abikava*, a double village, being situate on both sides of a large river, which divides it in two, and not far from thence discharges its waters into the sea, by three separate mouths. A quarter of a mile from this river we came to the capital of the province *Suruga*, or *Sijringa*, which is by some call'd *Sumpu*, by others *Futsju* from its castle, but commonly *Suruga* from the name of the Province. It is an open town, having neither gates nor walls. The streets are regular and broad crossing each other at right angles. The houses are low, but the whole town is full of well furnish'd shops. They make and sell here at an easy rate, paper stuffs curiously flower'd and of various colours for habits, hats, baskets, boxes, and other things ingeniously twisted of split reeds, as also all sorts of lacker'd ware. There is likewise a mint here, as well as at *Jedo* and *Miaco*, where they coin *Cobangs*, being flat oval pieces of gold, worth about five ducats each, and *Itzebos* oblong square pieces of gold of two ducats and a half each. The castle lies on the North East side of the town. It is a square building, well defended with ditches and high walls of free stone. A few years ago its stately tower was consumed by a fire, which they say was occasion'd by some pidgeon's dung, which had been gather'd in the uppermost story of the tower for several years together, and at last, through the heat of the pidgeons hatching their young, took fire, and burnt this noble building down to the ground. They say the

like accident happen'd very frequently in this country, for which reason they now shut the garrets of their houses and uppermost stories of their towers, to prevent pigeons getting in to build there. The Emperor's elder brother Tejitonani having conspir'd against him, was confined to this castle, where after a long imprisonment he made away with himself, ripping up his belly. He was a natural son of the Emperor Gonju, who resided at Suruga, and made him lord of that Province. The youth at this place seem'd to be well bred, and to have better manners than elsewhere, since passing through we had no Toosin baibai cried after us. It is an hours riding from one end of the town to the other. Three miles from Suruga we came to a small village call'd Jesira or Jeseri, which had nothing to recommend itself but the beauty of its situation, being not far from the gulf Totomina. It may not be improper to observe in this place, that most of the gulfs of this country have their particular names. The village Jesira consists of one irregular street, along which are built some hundred poor cottages. A deep river runs through it. A large quantity of a particular sort of wood, as hard as iron, which from this village is call'd Jeseriwood, is floated down this river to the sea, and from thence exported all over Japan. Not far from this place is a harbour, where are kept some of the Emperor's men of war, if otherwise they deserve to be so call'd, being nothing but barges of the first rate, built for the defence of the gulf of Totomina, in case of need. Opposite to it, a little farther, on a high mountain, lies the famous fortress Kuno, or Kono, which is by the Japanese esteem'd invincible, and hath been built in antient times to secure the Imperial Treasures. But this custom hath been left off of late, the now reigning Emperors chusing rather to keep their treasures in their own capital and residence at Jedo, where they can look after them themselves, and have them at command when wanted. There are also some gold and silver mines in that mountain, but they are at present not work'd. We travelled this day through a flat well

*Jeseri.**Fort Kuno.*

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inhabited, and well cultivated country, excepting only two miles over some mountains. We lay at Jeseri, there being some good Inns at that place, though the rest of the houses are but poor sorry buildings. As for my own particular, I observ'd this day several uncommon plants along the road, and several grafted trees bearing large flowers in the gardens behind our Inns, besides various other curiosities, the description whereof I reserve for another opportunity. All along the road, particularly about Suruga, we were met by different sorts of beggars, among others, as often before, by Bikunis, or young begging nuns diverting travellers with songs, by Jammabos, or mountain priests, addressing them with long speeches, which being ended, they make a frightful noise blowing upon a trumpet made of a shell, by young Jammabos, sons of the old ones, strangely clad, who made short speeches in imitation of their fathers, in the meantime rattling their canes hung about with iron rings. We also met some few pilgrims going to Isje, and among the rest a particular instance of superstitious devotion, being a young boy going to visit that holy place, who being ask'd what province he came from, answer'd, he came from a village in the province Osju, fourscore Japanese miles beyond Jedo.

On Saturday, March 10. We set out before sun-set, and came in the forenoon as far as Jostijwara, seven miles and a half. In the afternoon we made five miles, and reach'd Misijma. An hour and a half from Jesere, we came to *Kijomitz.* Kijomitz, a small town of about 200 houses, lying at the foot of a mountain, on which grow plenty of firs. This town being situate not far from the sea, the Inhabitants make very good salt out of the sand on the coasts, after they have pour'd sea-water upon it at repeated times. The same trade is carried on in several neighbouring villages along the coasts as far as Cambura, the land being but little cultivated there, and most of the Inhabitants getting their livelihood by boiling of salt. At Kijomitz *Plaister.* they make also a famous Plaister, the principal Ingredient of which is the rosin of the firs growing on the abovesaid

mountain. They sell it in small pieces, wrapt up in barks of trees, or leaves of reed. A stair-case of stone leads from the town up the mountain to a temple call'd Kiromisijra, famous for several fabulous stories said to have happen'd thereabouts, but much more to be admir'd for its beautiful situation. I cannot forbear taking notice, before I proceed any further, that on the chief street of this town, thro' which we pass'd, were built nine or ten neat houses, or booths, before each of which sate one, two, or three young boys, of ten to twelve years of age, well dress'd, with their faces painted, and feminine gestures, kept by their lew'd and cruel masters for the secret pleasure and entertainment of rich travellers, the Japanese being very much addicted to this vice. However, to save the outward appearances, and lest the virtuous should be scandaliz'd, or the ignorant and poor presume to engage with them, they sit there, as it were, to sell the abovesaid plaister to travellers. Our Bugio, or Commander in chief of our train, whose affected gravity never permitted him to quit his Norimon, till we came to our Inns, could not forbear to step out at this place, and to spend half an hour in company with these boys, mean while we took the opportunity of walking about the town, and observing what else remarkable occur'd to us. Before we proceed farther, I must not forget to mention, that in a wood, before we came to this place, we found a small board hung up on the road to notify to passengers, That hard by, in a place rail'd in, there lay the dead body of a person, who, upon his return from Isje, had hang'd himself, and that any body, that knew, or lost him, might reclaim and fetch him away. Those of our retinue, who went on horseback, took Cangos at Okitz, in order to be first forded thro' a rapid river, and afterwards to be carried over the mountains Tattai, to the village Ju, or Jumatz, where we had another broad but shallow river to ford thro'. The road along the coasts having been wash'd away, we found the ascent of this mountain very steep and difficult, and not unlike that of a winding stair-case. We took fresh horses

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River
Fudsikava.

at Jumatz, and having rode an hour and a half, we came to the large village or town of Cambara. Here we left the coasts of this Gulf for some time, tho' they run up some miles farther towards the East, and having for two days before travell'd North-East, we now turn'd North, towards the great river Fudsikava. After an hour's riding and a half, we came to the great village Iwabutz, the only place where this dangerous and rapid river is passable. It arises on the high mountain Fudsi, or Fusi, which is full seven Japanese miles distant from thence to the North-East, and having took up by the way several smaller brooks and rivulets, arising on the neighbouring lower mountains and hills, it falls down with great force and rapidity, and loses itself into the Gulf of Totomina. It is very broad, but not equally deep. It runs down in two separate streams, a large piece of ground standing out about the middle, like an Island, on which they have built some shops. The first stream we could ford thro', but the second is not passable otherwise than in a particular sort of boats, which they call Prowes, and even in these the passage is very dangerous and difficult. They have flat broad bottoms made of thin planks, or boards, which, if in the passage the boat runs on a stone or shallow, will yield, and let it slip over. Such an invention was absolutely requisite for the passage of these rivers, not only because of the rapidity of the torrent, but by reason chiefly of their unequal shallowness, and the huge large stones they roll down from the mountains, where they arise. As to what regards our own passage, the boats, which were to ferry us over the second stream, were first hawl'd on shore, to take us and our baggage up, then turn'd off, when the force of the river on one side driving them down, and the watermen on the other rowing with all their might, brought us obliquely to the opposite shore. Having pass'd this river we took fresh horses, and after an hour's and a half travelling thro' several villages, or rather long streets, almost contiguous to each other, we came about one in the afternoon to the town or large

village of Jostjiwara, and dined there. This village is the nearest to the mountain Fudsi, or Fusij Jamma, of any we were to pass thro' in our journey to court. Taking the direction with my compass, I observ'd it to bear five Degrees from North to East. It is suppos'd to be six Japanese miles from Jostijwara to this mountain in a streight line. But because of the unevenness of the road it is reckon'd seven miles travelling to a field, which lies at its foot, from thence six other miles thro' the snow up to the top. It is incredibly high, and not unlike the pike of Teneriff, the adjoining mountains appearing like so many low hills. We were directed by it in our journey, it being seen a great distance, and for my own particular, it help'd me not a little in drawing and correcting the map, I propos'd to make of the road. It is of a conical figure, tapering from a large basis, and to all appearance even, that it may deservedly be esteem'd one of the finest mountains, tho' otherwise it be quite barren, no grass, nor plants, growing upon it, and the best part of the year cover'd with snow, which in the summer-season indeed, thro' the heat of the sun, diminishes considerably, but is seldom entirely melted, so as to lay its top bare. According to the account of persons that went up, there is a large deep hole, or opening near the top, which in former times belch'd out fire and smoke, till at last the uppermost hill arose, but now it is fill'd with water. Its top being almost perpetually cover'd with snow, and there being constantly some flocks of it blown off on all sides, it looks in high winds, as if it were cover'd with a hat of clouds and smoke. For it must be observ'd, that it is seldom calm at the top, for which reason people ascend it for religious purposes, there to worship their Æolus, or God of the Winds. They are three days going up, but say, that they can come down again, if they please, in three hour's time, by the help of sledges of reed, or straw, which they tie fast about their waste, and so glide down over the snow in winter, and over the sand in summer, it being, as hath been observ'd, surprizingly smooth and even. The Jam-

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mabos, or Mountain-Priests, are of this order of Æolus, and their watch-word is Fusij Jamma, which they frequently repeat in discoursing and begging. Poets cannot find words, nor Painters skill and colours, sufficient to represent this mountain, as they think it deserves. After dinner we set out again, and after half a mile's riding we came to Mottosjojro, a miserable village of about three hundred cottages, dispers'd along the road in a sandy ground, extending near half a mile. The poor children of this village came in flocks to our horses and Cangos, and applied for our charity in a very comical manner, tumbling in the sand, twenty or thirty paces before us. Numbers of farthings were thrown among them, and it was diverting to see, at what rate they push'd and pull'd one another, who should have the money. Travellers know before hand that they are to expect this diversion, and for this purpose they take care to provide themselves at Josijwara with a string of Casses, these poor children keeping them company sometimes for half a mile out of the village, or as long as they see they have money to throw out. Cas is a flat piece of brass about the bigness of a shilling, and the value of a farthing. They have a hole in the middle, for the conveniency of being ty'd to a string, which is hung at the horse's side. From thence we pass'd through several inhabited places, the chief of which were Farra, a village of about two hundred and fifty houses, and Numatsju, a town of near two thousand houses. This town hath no walls, and is more like a great village. The chief and middle street runs lengthways for about half a mile. Our servants went here to see a temple, call'd Kamanomia, and by some Sannomia, where is kept, as a great piece of curiosity, a large kettle, which belong'd to Joritomo, (some say to his elder brother Fostsine) Commander in chief of the Imperial troops, and first Secular monarch of Japan. It is said to have the breadth of two mats in diameter, and to have serv'd to boil the wild boars, kill'd in hunting about the mountain Fusino Jamma. At Numatsju the night broke in upon

*Comical
Begging of
young Boys.*

*Temple
Kamano.
Large Kettle.*

us, so that we were necessitated to travel an hour and a half in the dark to Misijma, where we intended to lie. We pass'd through several small hamlets, almost contiguous to each other, as also over a bridge forty five Kin, or fathom long. The river, over which this bridge is laid, arises in the mountains of Artaga, and Fakone, from whence having wash'd several hills, it runs amidst an almost continu'd row of cultivated fields towards the Sea. It is commonly call'd Ksingava, or Sisingava, and by some Kamagafuti. This latter name owes its origin to the following fabulous story. They say that at the above-mention'd Sanno temple, there was kept an extraordinary large Kama, or hunting Instrument, formerly made use of in the Fusinomakagiri, as they call them, or the old great chases about the mountain Fusino Jamma. One night some thieves broke into the temple, and robb'd the Kama, but as they were carrying it away, it grew so heavy upon them, that they were forc'd to let it drop and fall down in the river. The fall of an instrument so monstrously big and heavy, made a great Futz, or hole in the bed of the river, which is from thence call'd Kamagafutz. The Kama itself became a Soul, which now hath the direction and government of the river. Misijma is a small town, wherein I told about 650 houses, as we pass'd through, built chiefly along the middle street, which is at least a quarter of a mile long. Two rivers run through this town, and a third washes one end of it; bridges are laid over each, they being pretty deep. It had formerly several remarkable and stately temples and chappels, famous on account of several fabulous stories reported of them. But in a late dreadful fire in 1686, which consum'd the whole town, they were all laid in ashes. The town indeed hath been since rebuilt, much handsomer than it was before, as was also one of the temples, now standing in a spacious square ground all pav'd with square stones. Having had an opportunity, in our second journey to court, of viewing this temple more particularly, I refer the reader as to a farther description. We travell'd this day through a

*Fabulous
Story.*

Misijma.

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barren mountainous country, as far as Cambara. From thence we came through a plain, which as far as Josijwara, particularly about this village, was fruitful enough, and planted chiefly with rice, but higher up became more barren and sandy, tho' not without some middling good spots of ground.

On Sunday March 11, we set out in Cangos after Sunrise, in order to be carried over the mountains of Fakone, through several villages and hamlets, which I have set down in the map, as far as the town of Odowara, being eight miles distant from Misijma. In the forenoon we had four miles to go up hill, the ground being for the most part sandy and barren, tho' in some places not without plenty of reed, and reed grass. My Dodsutski, or Japanese road book, gives a particular advice to travellers to take care of themselves in this desart and solitary way. At the top of the mountain we took notice of a Boundstone put up on the side of the road, where the Province of Idsu borders upon that of Sagami, at the entry of the dominions of Odowara. From thence we went down hill for the length of ten streets, as the way of speaking is, or thereabouts, and after an hour's travelling we came to the village Togitz, or as it is commonly called Fakone, from the mountains at the foot whereof it lies. We din'd here, having made half our day's journey. This place is remarkable for its situation and several other things, but particularly for the lake of Fakone, on which it lies, tho' every where encompass'd with mountains. The village itself reckons 250 houses, or rather small cottages, built chiefly along one long and irregular street, upon the South-East shore of the lake. This lake is every where surrounded with high mountains, which shut it up on all sides in such a manner, that there is no room to apprehend its overflowing the adjacent country. Tho' the mountains, which encompass it, be of a very great height, yet the top of Fusino Jamma rises still higher, being seen to the W. N. W. by the Inhabitants of Togitz. The breadth of this lake, from East to West, is something above half a

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Japanese mile, and its length from South to North full a mile. I was told, that not far from its Northern shores, there was a very rich Gold-Oar dug up. From the Eastern shore rises aloft the high mountain Fitango Jamma, which runs up tapering almost into a point, at the foot of which lies the village Motto Fakone, and between that and Togitz, the village Dsoogassima, which is as much as to say, the Island Dsoo, or Ssio. There is no going round this lake, by reason of the steep mountains which encompass it, and which in several places have almost perpendicular precipices terminating into the lake. But they cross over, in small boats, to what part of the shores they please. It is said to yield plenty of fish, and of different sorts, of which however they could name me but two, to wit, Salmons, which are very large and fat, and another sort, which we call Strohmling. We were told, that in former times this place sunk in by a violent earthquake, and that in lieu of it sprung up this lake. In proof of this they advance the great quantity of incorruptible Suggi, or cedar trunks, of an uncommon size, which lie at the bottom, and are fetch'd up from thence by divers, when the Lord of the place commands it, or hath occasion for them. For the neighbourhood produces every where great plenty of this tree, and the tallest and finest cedars that are to be found any where in Japan. The air of the place is cold, moist, heavy, and withal very unhealthy, insomuch that strangers cannot live there, without impairing their health, particularly in the winter. Mr. van Camphuysen, Director General of the Dutch East India Company at Batavia, often assur'd me, that the weakness and indifferent state of health, which attended him after he was rais'd to that eminent post, was owing entirely to the unhealthiness of this village, through which he pass'd in his journey to court, when he was Director of our Factory in Japan. In the Summer, indeed, it must be pleasant enough to lie at this place, because one is not incommoded and pester'd with flies and gnats. At the end of the village, where the road

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*Imperial
Guard.*

grows narrower, there is such another Imperial Guard, as I took notice above there was at Array. It is likewise call'd Gosikkiso, and hath been establish'd to seize upon all arms or women, if any should be attempted, by any body whatever, to be carried from Jedo Westwards of the said place. It is stronger than that of Array, and people are examin'd with more rigour, it being, as it were, the key to the Imperial capital, which none of the Western Princes, nor indeed any body that comes from those Provinces, can avoid passing through in their journeys to court. For besides that the road on both sides of the Guard-house is very narrow, and shut up by several strong gates, Nature herself hath fortify'd this place by inaccessible mountains to the right, and the lake above describ'd to the left. After dinner we continu'd our journey, down the mountains, to the place, where we intended to lie that night, travelling all the while through a very pleasant road, which offer'd to our view agreeable limpid streams, falling down from the neighbouring mountains, and several curious plants and shrubs. In the first place we came to the Imperial guard at the end of the village, where all the Japanese came out of their Norimons and Cangos, and those on horseback alighted from their horses, presenting themselves very respectfully and bareheaded, to be search'd, which however was done but slightly. If there be any the least suspicion of a woman disguis'd in man's cloaths, they must be more narrowly search'd, with this difference however, that in this case they are examin'd by women. Private persons going up to Jedo, must shew their Passports at this place, otherwise they are kept under arrest for three days, before they are permitted to pursue their journey. A little beyond the village, not far from the guard gates, just upon the shores of the lake, we took notice of five indifferent small wooden chappels, standing in a row. In the two first stood the busto of an old woman upon an altar, and there was a Priest in each sitting, and playing a Namanda upon a bell, that is, beating with a hammer upon a small flat bell, whilst howling

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with a frightful noise, and murmuring between their teeth, they repeat the short Prayer, *Namu Amidu Budzu*, or contracted *Namanda*, being the form of addressing *Amida* for the relief of departed souls. All the Japanese foot travellers of our retinue threw them some *Casses*, or farthings into the chappel, and in return receiv'd each a paper, which they carried bareheaded, with great respect, to the shore, in order to throw it into the lake, having first tied a stone to it, that it might be sure to go down to the bottom. These blind superstitious people believe, that the bottom of this lake is the purgatory for children, which die before seven years of age, and are there tormented, till their redemption is brought about by some way or other. They are told so by their priests, who for their comfort assure them, that as soon as the water washes off the names and characters of the Gods and Saints, which are writ upon the papers they give them, the children at the bottom feel great relief, if they do not obtain a full and effectual redemption. Our footmen therefore would not miss the opportunity of doing so good a work for the benefit of their own, or their relations children, not doubting but that thereby they would be undoubtedly reliev'd. I have seen the very same thing done by priests themselves. The place, where the souls of these children are said to be confin'd, is called *Sainokawara*, and a heap of stones in form of a pyramid hath been laid upon the shore, to shew, where it is. Amidst the above-said chappels stands the small temple *Fackone Gongin*, very famous for several remarkable curiosities, which are kept and shewn there. Such are: four sabres or scimeters great and small, with the handles made of *Sawaas*, and inlaid with gold, one of the four being still rusty with blood, so as to stick fast to the sheaths, they belong'd formerly to certain ancient heroes, whose names and heroick achievements, said to be done with the very same swords, I purposely omit: two fine branches of coral: two horns of horses, each two Suns, and six *Bus* long, and equally thick: two vast large cockleshells; two

*Curiosities in
a Temple at
Fakone.*

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*Singular
Cataract.*

stones, one taken out of a cow, the other out of a stag : a suit of cloth made of Ama, such as the Angels wear in Heaven and can fly with : the comb of the first secular monarch Joritomo, with his coat of arms upon it : the bell of Kobodais, founder of the N. sect, which he rung, when in prayers, and a letter wrote by Takimine's own hand. Every one of these curiosities, which they call Gongins, or jewels, hath its particular name, as being reckon'd exceedingly scarce and valuable things. From thence we went down a crooked, stony path, sometimes on the side, sometimes at the foot of the mountain Fitango, and having made about a mile, there presented it self to our view, as we were looking round some trees, on our right the high and beautiful mountain Come Jamma, crown'd with lofty trees growing close together, on our left a very remarkable Cataract. For the lake of Togitz, or Fakone being entirely surrounded with mountains, hath no other outlet but through one of these mountains, being the same which is call'd Fitangojama, and which lets the water come through three different openings, from whence they fall down the mountain side in the nature of Cataracts to a considerable height, and soon receiving other rivulets, from the neighbouring mountains, form themselves into a river, which with a frightful horrid noise crosses the valley, running down over stones and sometimes precipices towards the sea. The road was all along very narrow, sometimes along the banks of this river, sometimes higher, and the descent in the main was much more steep and difficult than we found the ascent in the forenoon. However, some amends were made us, for the troubles and difficulties of the road, by the agreeable prospects and variety of things, which occurred to our view. Eastwards we discover'd the sea across a row of mountains. All around us we were delighted by the green sides of the mountains, beset with various sorts of tall and curious trees, and a wonderful variety of plants and flowers. The plants, which grow upon these mountains, are esteem'd by the physicians of the country to

*Curious
Plants.*

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have greater virtues in proportion, than others of the same kind growing elsewhere, and are therefore carefully gather'd and laid by for physical uses. They have a particular value for a very beautiful sort of an *Adiantum*, or *Cappillus veneris*, with shining purple black stalks, and ribbs, which is said far to exceed in virtues all the rest of this family. It growing plentifully upon these mountains, there is hardly any body passes there, but takes some provision along with him, for his own use, or that of his family. It is known by no other name, but that of *Fackona ksa*, that is, the Plant of *Fackone*. The places we travell'd through this afternoon were, *Hatta*, or *Fatta*, a village of about an hundred houses, where the abovesaid river receives the brook *Osawa*, and soon becomes broad enough to have three bridges laid over it, each nine Kin or fathom long. We went over these bridges. Near this village, to the right, is a temple of the *Sensju* sect call'd *Tawanodira*. *Jumotta*, which is as much as to say, warm Water, is a double dispers'd village. It borrow'd its name from a hot source which arises in a wood beyond the river, and being soon receiv'd by another small brook, they run jointly for sometime, till at last they discharge their waters into the above said river. Behind the village is a *Sorinsi* temple, and two *Dsitso* Temples within it, with some *Dsitso* columns standing before them. Near one of these temples they shew upon a stone the miraculous impression of the right foot of a son, who with great courage and magnanimity reveng'd the unjust death of his father. The story, or rather fable, doth not deserve to be here inserted. *Isiuda* is another village, to the left of which stands a stately temple call'd *Tsjo-Tai-si*, built on a court pav'd with square stones. On one side of the court stands a fine fountain, on the other a table with golden characters upon it, and not far from it the *Tsjo Too San*, or temple-gate, which is built of stone with an inscription likewise in golden characters. *Kattama*, or *Kasamatz*, an inconsiderable village, opposite to which, to the right, is situate the green mountain *Iskaki Jamma*,

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very famous in Japanese histories, being the mountain, on which the great Emperor Taiko lay once with his army. It was otherwise call'd Sijro Jamma, that is Castle-Mountain, from a strong castle, which Joritomo had built there. Without the village there is a way going up to a neighbouring high hill, call'd Odowara Isij, or Odowara Ijsch, from a famous quarry, where they dig up a particular sort of a stone, which is carried to Jedo, and there cut into pots, which will bear fire. A quarter of a mile from this village, and about half an hour after four, we came to Odowaranoitzi, or the suburbs of the town of Odowara, which is most pleasantly seated not far from the Sea. The suburbs begin upon the very banks of the river, which arises from the lake of Fakona, and discharges it self into the Sea, not far from thence, having finish'd its course between pleasant mountains and green hills, which extend as far as Odowara, and are wash'd on one side by the Sea, ending on the other into a large plain about a German mile long, on which the town stands. The town is well defended with strong gates and guard houses, ornamented with handsome structures on each side. The streets within are broad, neat and regular, particularly the middle street is remarkable for its largeness. The town is longer than broad, and it is full half an hours riding from one end of the suburbs to the other. It reckons about a thousand small houses very neatly built, white wash'd for the most part, with square court yards before, and curious gardens behind. On the North-side of the town stands the castle and residence of the Prince, which presents it self, as usual, by a beautiful high tower. The temples are built on the same side, in the ascent of the mountain. The empty shops shew, that there is no great trade, nor manufactures carried on at this place, for all it lies so near the Sea. However, the perfum'd Catechu, or Terra Japonica, is prepar'd here, and made up into pills, small Idols, flowers, and several other forms, which are afterwards put into small neat boxes, and sold for use. The women particularly love and use it much, because it

*Suburbs and
Town of
Odowara.*

*Catechu, or
Terra
Japonica. Its
preparation
and Use.*

*Mappa Specialis
 Itineris Terrestris
 a Pago Fammamatz ad Urbem
 I E D O,
 Summi Japonicæ Monarchæ
 Sedem,
 Suscepti
 ab ENGELBERTO KEMPFERO.
 Ad Autoris Orig. & Observationes
 delineatam sistit. J.G.S.*

Guil. Friedl. Sculp.

Notarum aliquot explicatio.

-  Urbes & Pagi majores.
-  Urbes cum Castellis.
-  Pagi
-  Templâ.

*Fusi no
 Nova caelestis*

*Jamma
 & singularis*

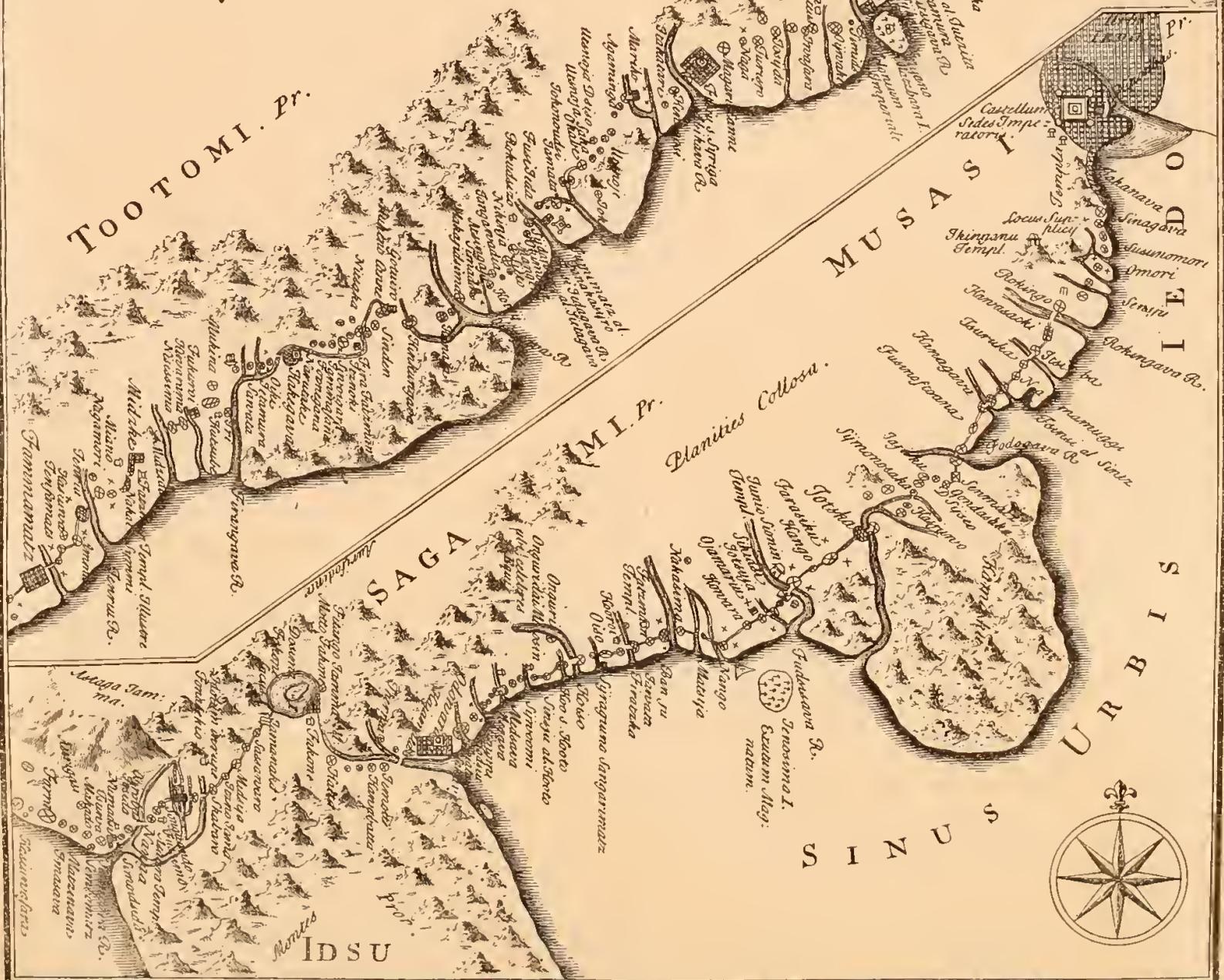


FIG. 119.—A particular map of the road from Fammamatz to Jedo, the residence of the Secular Monarch of Japan.

fastens the teeth, and renders their breath agreeable. This inspissated juice is imported into Japan unprepar'd, by the Dutch and Chinese, and after it hath been prepar'd at Miaco, or Odowara, and mix'd with amber, camphire of Borneo, and other things, they buy it up, and export it again. The politeness in the dress and the civil behaviour of the Inhabitants of this place, particularly the women, are a proof, that there are only rich people live here, which are under no necessity of getting their livelihood by trade, but are able to maintain themselves by their own revenues, and chose this town to live in, preferably to other places, by reason of its good air and pleasant situation. But the young boys were full as insolent with regard to us, as we found them at Fakona, and by their bawling and crying after us, shew'd that there is not much care taken of their education. This town, with its district, belong'd formerly to the family of Minosama, and Inaba Mino no Cami, was the last of that family, who had it in possession. It now belongs to Cangosama, President of the Emperor's Council of state. Upon our arrival at Odowara, we dispatch'd an express to Jedo, to notify the same to our landlord there.

On Monday March 12. We set out early in the morning, in order to get in the forenoon as far as Fuisawa, which is eight miles distant from Odowara. Having left Odowara we first came to the river Sakava, which, tho' it was then not above three foot deep, is yet so rapid, and when swell'd, rushes down with so much violence, that they were necessitated to raise its banks, and to fortify them with strong dikes fill'd with stones and bushes, lest it should break thro' and set the adjacent low country under water. We were ferried over this river in flat boats, and then pass'd thro' the following places, Sakava, and Koosi, two villages of about an hundred houses each. Mejigawa, and Misawa, two other villages of about two hundred houses each. Before we came to the latter, we pass'd over a bridge fifty paces long. After about an hour's travelling from Misawa, we came to Koysa, a small

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River Baniju.

town of some hundred houses, and half a mile further to the village Firatzka, which reckons about 300 houses. Before we came to this village, we cross'd a river of the same name, riding over a bridge an hundred paces long. Half a mile further we pass'd another village Bansju, or Bendju, of about an hundred houses, and a large river of the same name, which is very famous among the Japanese. It rushes down to the Sea with great force, and tho' it was then very shallow, yet its rapidity would not permit us to ford it thro', so that we made use of flat prows, which are very proper to cross rivers of this kind, by reason, as hath been observ'd above, of the thinness of their bottom, which will yield to the shock of the waves, and to stones lying in the bed of the river. The mountains, which we had till then seen on our left, sometimes pretty near us, sometimes at a greater distance, ended here in a large plain, whereof we could see no end, it running up as far as Jedo. After we had been ferried over this river, we continued our journey thro' an uncultivated spot of ground (wherein however there are three villages, Matzija, Nango and Kowanda, or Kowara, the Inhabitants whereof get their livelihood merely by travellers) till we came to the village Jootsuja. A mile on this side Jootsuja, opposite to the village Kawanda or Komara, there appears, not far from the coasts, a very singular rock arising out of the sea in form of a Pyramid, and about a mile off the coasts, directly South, lies the famous Island, Kamakura, which signifies coasts. It seems to be round, small, not above a mile in compass, full of timber, otherwise flat; the coasts only are extraordinary high, so that we could see them at a considerable distance. The Emperor confines here some of his disgrac'd Noblemen, who, when once sent to this Island, may be sure to spend there the remainder of their life. The coasts are steep and rocky, like those of the Island Fatsisio, and there being no ascent round the whole Island, the boats, which bring prisoners, or provisions, must be hawl'd up, and let down again by a crane. About a mile from Jootsuja, we came to the

*Place of
Banishment
for disgrac'd
Grandees.*

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town of Fumisawa, where we dined tho' not in the Inn we us'd to go to, it being then full. Fumisawa consists only of one street, which is about half a mile long. A river runs thro' it, which a quarter of a mile from the town discharges itself into the sea. Having had the sea on our right ever since Odowara, we now lost it again, the coasts running S. S. E. for about six miles, so that continuing our journey we saw for four miles together nothing but Land on both sides of the road, till we came to Fodogai, where we met the sea again, and thenceforward did not lose sight of it till we came to Jedo. But before we quit this place, I must not forget to mention, that at the end of it there liv'd in a Monastery an old grey Monk, fourscore years of age, and a native of Nagasaki. He had spent the greatest part of his life in holy pilgrimages, running up and down the country, and visiting almost all the temples of the Japanese Empire. The superstitious vulgar had got such a high notion of his holiness, that even in his life-time they canoniz'd and reverenc'd him as a great Saint, and would worship his statue, which he caus'd to be carv'd of stone, exceeding in this even Alexander the Great, who had no divine honours paid him during his life. Those of his countrymen, who were of our retinue, did not fail to run thither, whilst we were at dinner, to see and pay their respect to that holy man. After dinner we continu'd our journey as far as Canagawa. Two miles from Funisawa, we came to a small town call'd Totzka, which together with its suburbs, consisted of about 500 houses built on both sides of a river. We were half an hour travelling from the beginning of the chief and middle street, which runs irregularly, and in some places along the course of the river to the end. Two miles further we came to another town or village call'd Fodogai, likewise consisting of one long and irregular street, running first East, then North-East, and containing several hundred houses, part of which being destroy'd by a late fire, lay still in ashes. Fodogai lies on the Sea, where the coasts form a sort of a

*History of an
old Monk.*

Totzka.

Fodogai.

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small gulf, or inlet, into which the river, which runs thro' the town, discharges itself, making a secure harbour for pleasure-boats, several of which we saw there at anchor near the mouth of the river. The night overtook us here, but we continu'd our journey one mile further by moon-shine, travelling along the coasts, as far as the small town or village of *Canagawa*, where we arriv'd at nine in the evening, and lay that night, having made this afternoon five miles. This town consisted of one street of about 600 houses, and was near half a mile long. Tho' it hath the name of a river, yet there is none runs thro' it. The Inhabitants have all their drinking-water from some wells dug at the foot of a mountain or rather long hill at the end of the town. It is clear, but tastes somewhat brackish. The coasts hereabouts appear at low-water to be a soft muddy clay. The country we had this day travell'd thro', was exceedingly populous and fruitful, particularly towards the latter end of our journey it became plain, with a few rising hills, and an almost continued row of towns and villages: The fields we took notice, were cover'd in several places with ropes of straw, ty'd to canes, which made a very uncommon appearance. This was done to keep the birds from damaging the growth.

On Tuesday March 13, we set out before break of day, tho' we had but six miles left to reach our Inn in the Imperial capital of Jedo. We travell'd chiefly along the Sea, through a fruitful, and populous country. The most remarkable places we pass'd through, in our way thither, were the village Tsisi, or Tsisicku, not far from *Canagawa*, of about 150 houses, and half a mile further the town of *Kawasaki* of upwards of 300. Near the latter we cross'd a smooth but deep river in boats, and came to a small hamlet call'd *Rockingo*, where we saw several fisher-boats, there being very good fishing upon the neighbouring coasts. A mile and a half further we came to another fisher's village, *Tsusunomoori*, where we staid a little while. They catch here plenty of shell-fish, the coasts

*Fishers
Villages.*

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from Canagawa being very shallow, with a smooth soft clay at the bottom, where the shell-fish, and submarine plants, chiefly Algæ, are found plentifully, and are in low water gather'd for victuals. I took notice, that they prepar'd the *Alga marina* for the table in the following manner: There are chiefly two sorts of plants found growing upon the shells they take up; one is green and thin, the other reddish and broader. They are both tore off and sorted, each sort is afterwards put into a tub of fresh water and well wash'd. This done, the green sort is laid upon a piece of wood, and with a large knife cut small like Tobacco, then again wash'd, and put into a large square wooden sieve, two foot long, where there is fresh water pour'd upon it, to make the pieces stick close together: having lain there for some time, they take it up with a sort of a comb made of reed, and press it with the hand into a compact substance, squeezing the water out, and so lay it in the Sun to dry. The red sort, which is found in much less quantity than the green, is not cut small, otherwise they prepare it much after the same manner, and form it into cakes, which are dried and sold for use. At the end of this village is a Fatzman Temple, or a Temple built in honour of the God of War of the Japanese, wherein is kept a smooth black stone, call'd *Susunotsi*, or the famous stone of *Susu*. It lies upon a shelf of Bamboos in the middle of the Temple, and is shewn to pious travellers, as a remaining monument and convincing proof of some fabulous story. Behind the stone hangs a sheet of paper cut in the form of a net, or grate, to prevent people's seeing, what other holy things are kept in the back part of the temple. At the upper end of the wall, a drawn sword was hung a-cross, with two small carv'd figures of horses, all which bear some relation to the same fabulous story, which the monks tell to superstitious people concerning the stone aforesaid. Half a mile further begins *Sinagawa*, one of the suburbs of *Jedo*, which is reckon'd two miles distant from that capital, or rather from its chief bridge: (called *Niponbas*, that is the

*Preparation of
the Alga.*

*Black Stone in
a Temple.*

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*Place of
publick
Executions.*

bridge of Japan, by way of pre-eminence :) It is otherwise contiguous to the true suburb, as we took notice above, Fudsimi was to that of Miaco. Just before we came to Sinagawa, the place of publick executions offer'd to our view a very shocking and unpleasing sight, human heads and bodies, some tending to putrefaction, some half devour'd, lying among other dead carcasses, with multitudes of dogs, ravens, crows, and other ravenous beasts and birds, waiting to satisfy their devouring appetites upon these miserable remains.

*Sinagawa,
Suburb of
Jedo.*

Temples.

Sinagawa is so call'd from a small river, which runs thro' it. It consists of one long irregular street, which hath the sea on the right, and a hill on the left, on which stand some temples. Some few narrow streets and lanes turn off from the great one towards these temples, some of which are very large and spacious buildings, and all pleasantly seated, adorn'd within with gilt idols, without with large carv'd idols, curious gates, and stony staircases leading up to them. One of them was remarkable for a magnificent tower four stories high. In the main, tho' the Japanese spare no trouble nor expence to adorn and beautify their temples, yet the best fall far short of that loftiness, symmetry and stateliness, which is observable in some of our European Churches. At the entry of this suburb, on our left, we took notice of a large square stately palace, perhaps the residence of some Prince, enclos'd with a wall and several other buildings. Having rode about three quarters of a mile thro' Sinagawa, we went into a small Inn, pleasantly seated on the sea-side, there to refresh, and to prepare ourselves for our entry into Jedo. From this Inn we had a full view of the city, and its spacious lofty buildings, as also of the harbour, then, as indeed it is all times, crowded with many hundred ships and boats of all sizes and shapes, the smallest pleasure-boats and other boats lying nearest the city, the largest barges and merchant-ships one or two leagues off, they being not able to go higher, by reason of its shallowness. The Innkeeper told us, that young Gentlemen of

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quality often resorted to this Inn incognito, because of the fine view. Having refresh'd our selves with victuals, dress'd after the Japanese manner, and our horses and every thing being ready for our entry into Jedo, we set out after about an hours stay. Our Bugjo quitted his Norimon here, and went on horseback, people of his extraction being not suffer'd to enter the capital of the Empire in a Norimon. We travell'd about a quarter of a mile to the end of the suburbs of Sinagawa, and then enter'd the suburbs of Jedo, which are only a continuation of the former, there being nothing to separate them but a small guard-house. The sea comes here so close to the foot of the hill, that there is but one row of small houses built between it, and the road, which for some time runs along the coasts, but soon widens into several irregular streets of a considerable length, which after about half an hours riding became broader, more uniform, handsom and regular, whence, and from the great throng of people, we concluded, that we were now got into the city. Just at the entry of the city we pass'd across the fish-market, where they sold several sorts of sub-marine plants, shells, cockles, sea-qualms and fish, which are all eat here. We kept to the great middle street, which runs Northward across the whole city, tho' somewhat irregularly. We pass'd over several stately bridges, laid over small rivers and muddy ditches, which run on our left towards the castle, and on our right towards the sea, as do also several streets, all which turn off from the great one. Among the bridges, there is one of 42 fathom in length, famous all over Japan, because from it, as from a common center, are measured the roads, and distances of places to all parts of the Empire. It is call'd Niponbas, that is, the bridge of Japan, by way of pre-eminence, and seem'd to be about 600 paces distant from the outermost ditch, which encompasses the castle, and sends down that branch of the river, over which the bridge is laid. The throng of people along this chief and middle street, which is about 50 paces broad, and crosses the whole city, running Northwards, tho' not

*Arrival and
Entry into
Jedo.*

Niponbas.

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Fire-Men.

very regularly, is incredible, and we met, as we rode along, many numerous trains of Princes of the Empire and great men at court, and Ladies richly apparell'd, carried in chairs and palankins. Among other people we met a company of fire-men on foot, being about one hundred in number, walking much in the same military order as ours do in Europe: they were clad in brown leather-coats to defend them against the fire, and some carried long pikes, others fire-hooks upon their shoulders: their Captain rode in the middle. On both sides of the streets are multitudes of well furnish'd shops of merchants and tradesmen, drapers, silk-merchants, druggists, Idol-sellers, booksellers, glass-blowers, apothecaries and others. A black cloth hanging down covers one half of the shop. They stood out a little way into the street, and curious patterns of the things sold therein, lay expos'd to people's sight. We took notice, that there was scarce any body here had curiosity enough to come out of his house, in order to see us go by, as they had done in other places, probably because such a small retinue as ours, had nothing remarkable or uncommon to amuse the inhabitants of so populous a city, the residence of a powerful Monarch, where they have daily opportunities to see others far more pompous and magnificent. Having rode about a mile along this great street, and pass'd by 50 other streets, which turn'd off on both sides, we at last turn'd in ourselves, and coming to our Inn, we found our lodgings ready in the upper story of a back-house, which had no other access but a by-lane, not far from the entry of the street on the left. We arriv'd there at one in the afternoon, having compleated our journey from Nagasacki in 29 days.

(The better to understand the description of Jedo in this and the following Chapter, the Reader is desir'd to consult Fig. 120, being the Plan of this Capital, faithfully abridg'd from a large Plan, four foot and a half long, and as many broad, which was made by the Japanese themselves, and is now in the hands of Sir Hans Sloane.)

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Chap. XII.

Description of the City of Jedo, its Castle and Palace, with an account of what happen'd during our stay there; our Audience and Departure.



F the five great trading towns, which belong to the Imperial demesns, or crown lands, Jedo is the first and chief, the residence of the Emperor, the capital, and by much the largest city of the Empire, by reason of the many Princes and Lords, who with their families and numerous trains swell up the Imperial court, and the inhabitants of the city, to an incredible number. It is seated in the province Musasi in 35° , $32'$ of Northern Latitude, according to my own observations, on a large plain, at the end of a gulph, which is plentifully stored with fish, crabs, and shells, and hath Kamakura and the Province Idsu on the right, sailing down from Jedo, and the two provinces Awa and Kudsu on the left, but is so shallow, with a muddy clay at the bottom, that no ships of any considerable bulk can come up to the city, but must be unladen a league or two below it. Towards the sea the city hath the figure of a half-moon, and the Japanese will have it to be seven miles long, five broad, and twenty in circumference. It is not enclos'd with a wall, no more than other towns in Japan, but cut through by many broad ditches and canals, with high ramparts rais'd on both sides, at the top whereof are planted rows of trees, but this hath been done, not so much for the defence of the city, as to prevent the fires, which happen here too frequently, from making too great a havock. I took notice however, that towards the castle, these ramparts are shut up by strong gates, probably because they serve there for defence too. A large river arising Westwards of the city runs through it, and loses

*Jedo, the
Capital of the
Empire.*

Its situation.

Harbour.

Largeness.

Rivers.

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- itself in the harbour. It sends off a considerable arm, which encompasses the castle, and thence falls down into the said harbour in five different streams, every one of which hath its particular name, and a stately bridge laid over it. The chief and most famous of these bridges, by reason of its bigness and stateliness, is call'd Niponbas, or the bridge of Japan, of which in the preceding chapter. Another is call'd Jedo Baschi, that is, the bridge of Jedo.
- Bridge.*
- Populousness.* This city is extream populous, and the number of natives, foreigners, and ecclesiasticks almost incredible, and indeed it cannot be otherwise, considering the multitude of officers of all ranks, posts and quality, who compose the imperial court, but more particularly the families of all the princes of the Empire, which stay there all the year round, with numerous retinues suitable to their quality, whilst the princes themselves are allow'd but six months absence from court, during which they take care of the government of their hereditary dominions, and then return to Jedo.
- Irregularity.* Jedo is not built with that regularity, which is observable in most other cities in Japan (particularly Miaco,) and this because it swell'd by degrees to its present bulk. However, in some parts of the town the streets run regularly enough, cutting each other at right angles. This regularity is entirely owing to accidents of fire, whereby some hundred houses being laid in ashes at once, as indeed it very frequently happens, the new streets may be laid out, upon what plan the builders please. Many of these places, which have been thus destroy'd by fire, lie still waste, the houses being not built here with that dispatch, as they are at Moscow, where they sell them ready made, so that there needs nothing but to remove and set them up, where they are wanted, without lime, clay, or nails, any time after the fire. The houses in Jedo are small and low, as indeed they are in all other parts of the Empire, built of firwood, with thin clay'd walls, adorn'd within, and divided into rooms by paper skreens, and lattice windows. The floors are cover'd with fine
- Buildings.*

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mats, the roofs with shavings of wood. In short, the whole machine is a composition of so much combustible matter, that we need not wonder at the great havock fires make in this country. Almost every house hath a place under the roof, or upon it, where they constantly keep a tub full of water, with a couple of maps, which may be easily come at, even without the house, by the help of ladders. By this precaution indeed they often quench a fire in particular houses, but it is far from being sufficient to stop the fury of a raging flame, which hath got ground already, and laid several houses in ashes, against which they know no better remedy at present, but to pull down some of the neighbouring houses, which have not yet been reach'd, for which purpose whole companies of firemen patrol about the streets day and night. The city is well stock'd with monks, temples, monasteries, and other religious buildings, which are seated in the best and pleasantest places, as they are also in Europe, and I believe, all other countries. The dwelling houses of private monks are no ways different from those of the laity, excepting only that they are seated in some eminent conspicuous place, with some steps leading up to them, and a small temple, or chappel hard by, or if there be none, at least a hall or large room, adorn'd with some few altars, on which stand several of their Idols. There are, besides many stately temples built to Amida, Siaka, Quanwon, and several other of their Gods, of all sects and religions establish'd in Japan: But as they do not differ much neither in form nor structure from other temples erected to the same Gods at Miaco, which we shall have an opportunity to view and describe more particularly upon our return to that city, I forbear at present swelling this Chapter with an account thereof.

*Orders in case
of Fire.*

Ecclesiasticks.

There are many stately palaces in this city, as may be easily conjectur'd by its being the residence of a powerful Emperor, and the abode of all the noble and princely families of this mighty Empire. They are separate and distinguish'd from other houses, by large court-yards and

*Palaces and
Houses of the
Nobility.*

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Government.

stately gates; fine varnish'd stair-cases, of a few steps, lead up to the door of the house, which is divided into several magnificent apartments, all of a floor, they being not above one story high, nor adorn'd with towers, as the castles and palaces are, where the Princes and Lords of the Empire reside in their hereditary dominions. The city of Jedo is a nursery of artists, handicraftsmen, merchants and tradesmen, and yet every thing is sold dearer, than any where else in the Empire, by reason of the great concourse of people, and the number of idle monks and courtiers, as also the difficult importing of provisions and other commodities. The political government of this city, is much the same as at Nagasaki and Osacca, whereto I refer the Reader as to a more ample description. Two Governors have the command of the town by turns, each for the space of one year. The chief subaltern officers, are the Burgher-masters, as the Dutch call them, or Mayors, who have the command of particular quarters, and the Ottona's, who have the inspection and subordinate command of single streets.

*The Castle
and Residence
of the
Emperor.*

The castle and residence of the Emperor is seated about the middle of the city. It is of an irregular figure inclining to the round, and hath five Japanese miles in circumference. It consists of two enclosures, or fore-castles, as one may call them, the innermost and third castle, which is properly the residence of the Emperor, two other strong well fortified, but smaller castles at the sides, and some large gardens behind the Imperial Palace. I call all these several divisions castles, because they are separately, and every one by itself, enclos'd with walls and ditches. The first and outermost castle takes in a large spot of ground, which encompasses the second, and half the Imperial residence, and is enclos'd itself with walls and ditches, and strong well guarded gates. It hath so many streets, ditches and canals, that I could not easily get a plan of it: Nor could I gather any thing to my satisfaction out of the plans of the Japanese themselves, which however, such as they are, I do here present to

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the Reader, together with the plan of the city of Jedo itself. (Fig. 120.) In this outermost castle reside the Princes of the Empire, with their families, living in commodious and stately palaces, built in streets, with spacious courts shut up by strong heavy gates. The second castle takes in a much smaller spot of ground; it fronts the third, and residence of the Emperor, and is inclos'd by the first, but separate from both by walls, ditches, draw-bridges, and strong gates: The guard of this second castle is much more numerous, than that of the first. In it are the stately palaces of some of the most powerful Princes of the Empire, the Councillors of state, the prime ministers, chief officers of the crown, and such other persons, who must give a more immediate attendance upon the Emperor's person. The castle itself, where the Emperor resides, is seated somewhat higher, than the others on the top of a hill, which hath been purposely flatted for the Imperial palace to be built upon it. It is enclos'd with a thick strong wall of free stone, with bastions standing out much after the manner of the European fortifications. A rampart of earth is rais'd against the inside of this wall, and at the top of it stand, for ornament and defence, several long buildings and square guardhouses built in form of towers several stories high. Particularly the structures on that side, where the Imperial residence is, are of an uncommon strength, all of free stone of an extraordinary size, which are barely laid upon each other, without being fasten'd, either with mortar or braces of iron, which was done, they say, that in case of earthquakes, which frequently happen in this country, the stones yielding to the shock, the wall itself should receive no damage. Within the palace a square white tower rises aloft above all other buildings. It is many stories high, adorn'd with roofs, and other curious ornaments, which makes the whole castle look at a distance magnificent beyond expression, amazing the beholders, as do also the many other beautiful bended roofs, with gilt dragons at the top and corners, which cover the rest of

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the buildings within the castle. The second castle is very small and more like a citadel, without any outward ornament at all. It hath but one door, and there is but one passage to it, out of the Emperor's own residence, over a high long bridge. The third castle lies on the side of this second, and is much of the same structure. Both are enclosed with strong high walls, which for a still better defence are encompass'd with broad deep ditches, fill'd by the great river. In these two castles are bred up the Imperial Princes and Princesses, if there be any. Behind the Imperial residence there is still a rising ground, beautified according to the country fashion, with curious and magnificent gardens and orchards, which are terminated by a pleasant wood at the top of a hill, planted with two particular differing and curious kinds of plane-trees, whose starry leaves variegated with green, yellow and red, are very pleasing to the eye. It is remarkable, what they affirm of these trees, that one kind is in full beauty in the spring, the other towards the autumn. The palace itself hath but one story, which however is of a fine height. It takes in a large spot of ground, and hath several long galleries and spacious rooms, which upon putting on or removing of skreens, may be enlarged or brought into a narrower compass, as occasion requires, and are contriv'd so, as to receive at all times a convenient and sufficient light. The chief apartments have each its particular name. Such are for instance, the waiting room, where all persons, that are to be admitted to an audience, either of the Emperor or of his prime ministers of state, wait, till they are introduced; the council chamber, where the ministers of state and privy counsellors meet upon business, the hall of thousand mats, where the Emperor receives the homage and usual presents of the princes of the Empire, and ambassadors of foreign powers; several halls of audience; the apartments for the Emperor's household, and others. The structure of all these several apartments is exquisitely fine, according to the architecture of the country. The cielings, beams, and pillars are of

*Singular
Plane-Trees.*

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cedar, or camphire, or Jeseriwood, the grain whereof naturally runs into flowers and other curious figures, and is therefore in some apartments cover'd only with a thin transparent layer of varnish, in others japan'd, or curiously carv'd with birds and branched work neatly gilt. The floor is cover'd with the finest white mats, border'd with gold fringes or bands; and this is all the furniture to be seen in the palaces of the Emperor and Princes of the Empire. I was told that there is a particular private apartment under ground, which instead of the cieling hath a large reservoir of water, and that the Emperor repairs thither, when it lightens, because they believe that the force of lightning is broke in the water. But this I deliver only upon hearsay. There are also two strong rooms wherein are kept the Imperial Treasures, and these are secured from fire and thieves by strong iron doors, and roofs of copper. In this castle resided the successors of the Emperor Jejas, the first of this family who govern'd the Empire of Japan in the following order. 1. Jejas, after his death call'd Gongin. 2. Teitokwin his son. 3. Daijojin, a son of Teitokwin. 4. Genjojin, a son of Daijojin, and 5. Tsinajos, the now reigning monarch, Genjojins brother's son. Thus much of the castle and residence of the Secular Emperor of Japan. I proceed now to resume the thread of my journal.

As soon as we came to our inn, we sent our second Interpreter, the first and chief not being able to go out by reason of his indisposition, to notify our arrival to the Imperial commissioners appointed for inspecting and regulating foreign affairs, and to that of the Governors of Nagasaki, who was then at Jedo, being Genseimon, who for his great care in regulating the affairs of foreign trade, in the year 1685, to the advantage of his country, and the entire satisfaction of the Emperor, was by him honour'd with the title and character of Sino Cami. He forthwith gave orders to our Bugjo to keep us close to our apartments, and to suffer no body to come up to us, besides our own servants, which orders they never fail

*Proceedings
upon our
arrival at
Jedo.*

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strictly to comply with, though otherwise one should have thought our apartments sufficiently remote from the street, being the upper story of a back house, to which there was no entry, but through a narrow passage, which could be lock'd up, if needful. For a farther security there were two doors, one at the upper, and another at the lower end of the stair case, and the rooms were shut up on three sides. My room had one single narrow window, through which I could, with much ado, observe the meridian height of the sun. We were told, that four days before our arrival, forty streets and upwards of 4000 houses had been burnt down. This very evening a fire broke out about two leagues from our Inn to the East, but was soon extinguish'd, having laid only a few houses in ashes.

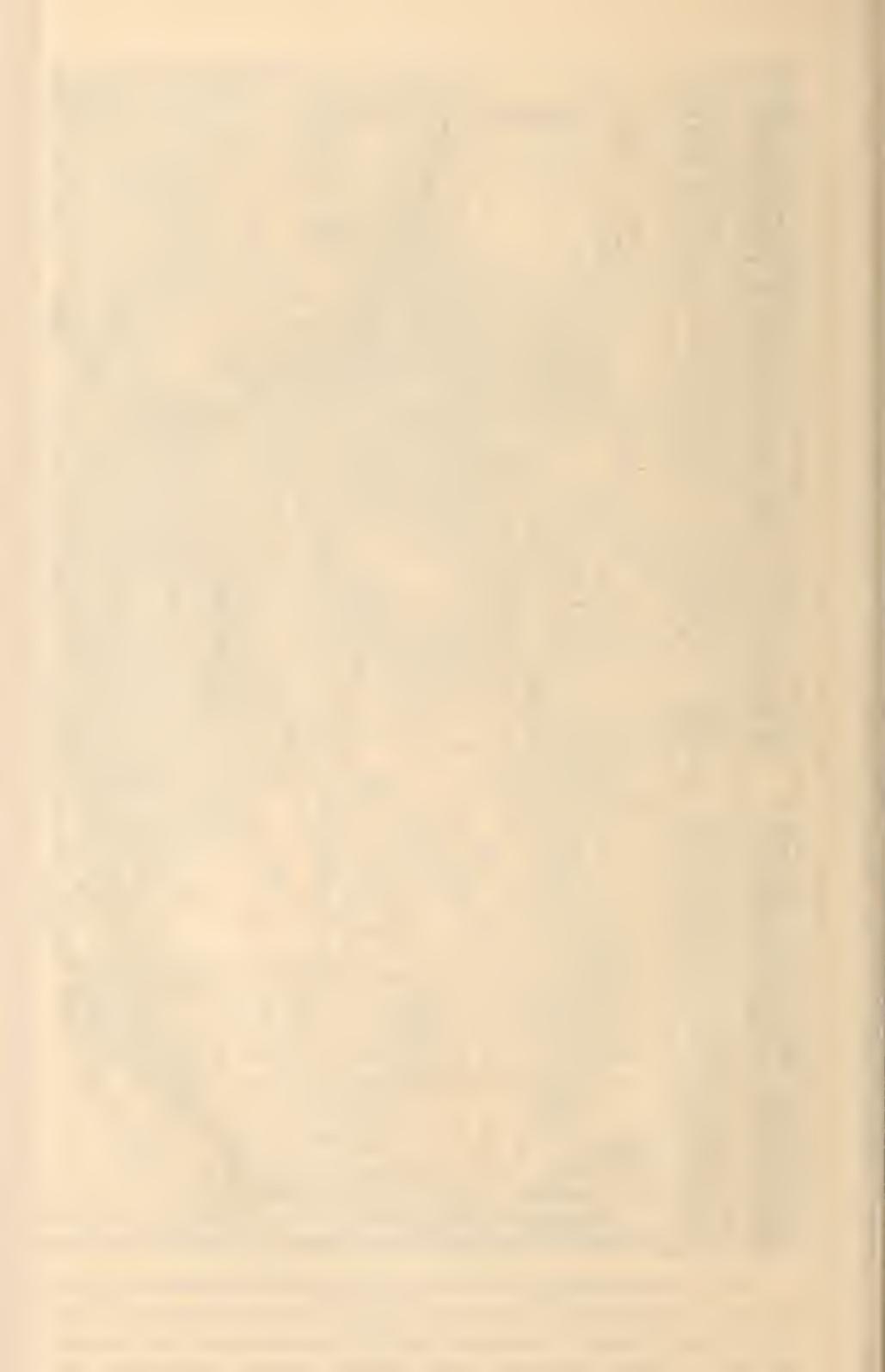
On the 14th of March, the Imperial Commissioners, and Sino Cami, sent to congratulate us upon our happy arrival, and to acquaint us in the mean time, that they had notified the same to the Counsellors of state. The same day we open'd, in the presence of our Bugjo, and another officer sent by Sino Cami, the presents which were to be made to the Emperor and the great men at court, and bespoke the necessary boxes for Calamback and Camphire of Borneo.

On the 15 of March, two taylors came to cut the European stuffs for the Emperor, as usual. The same day we bespoke bottles and other vessels for the tent and Spanish Wines, and wooden tables to lay the presents upon. Our Bugjo went to pay a visit to Sino Cami, by whom he was strictly forbid not to give any body leave to see us, before we had been admitted to an audience of the Emperor, unless he receiv'd express orders from him, Sino Cami, for so doing. This evening another fire broke out about two leagues from our Inn, but did no great damage.

On the 17th of March, we were acquainted by our Bugjo with news from Nagasaki, importing, that within a fortnight after our departure from thence twenty Chinese



FIG. 120.—A ground-plot of the city of Jedo, the capital of the Japanese Empire, contracted from an original map of the Japanese, four foot and a half long, and as many broad, now in Sir Hans Sloane's collection. *a*, Is the castle and residence of the Emperor; *b*, Nipponbas or the bridge of Japan; *c*, the place for public proclamations at the entry of the town. On both sides of this plate are the coats of arms of the Japanese nobility and Princes of the Empire; and in a corner below, the ensigns of honour and authority, which are usually carried before them, both as I found them represented upon the said map.



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Yonks were got safe into that harbour. He desir'd us at the same time not to throw any papers, with European characters upon them, out of our windows amongst the dust. This morning we again perceived fire not far from us.

On the 18th of March, we were busy about drawing the tent and Spanish wines into long bottles and flasks, and putting the Galambak and Camphire into boxes, and regulating all things as they were to be presented to the Emperor at the next audience. This evening a violent fire broke out near a mile and a half from our Inn Westwards, and a Northerly wind blowing pretty strong at the same time, it burnt with such violence, that it laid twenty five streets, though they were very broad there, and about 600 houses in ashes, within four hours time, before it could be put out. It was said to have been laid in by incendiaries, two of which were seiz'd. *Violent Fires.*

On the 20th of March, we were told, that Matzandairo Inaba Cami, who was to go to Miaco in quality of chief justice of that place, set out from Jedo accordingly on his way thither, attended by another lord, who was to present him to the people, and at the same time to bring presents from the Emperor to the Dairi. Sino Cami sent this day one of his officers to acquaint us, that he hoped, we should have our audience from the Emperor on the 28th of this month, and withal to command us to preserve our health, and to keep every thing in readiness towards that time.

On the 21st of March, our chief Interpreter went to pay a visit to the Imperial Commissioners, and to desire leave to be carried to court on the day of our audience in a Cangos, which was granted to him, after he had first made affidavit upon oath, sign'd with his blood, that by reason of his sickness he was not able to go otherwise. Goto Tsiosimon, Burgher-master of Nagasaki, set out to day for that place, having had his audience of the counsellors of state on the 15th of the second Japanese month, and his audience of leave on the 21st.

On the 23d of March, we sent by our second Interpreter

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Earthquake.

Trojemon, a present of a bottle of Aqua vitæ to the young Lord of Firando, who was then at Jedo, as a small token of our grateful remembrance of the kind protection, his father had given us, when we had our factory upon the Island Firando. This day, about an hour before noon, the weather being calm, there was felt of a sudden a violent Earthquake, which shook our house with great noise. It lasted so long, that one could have told fifty. This sudden accident convinc'd me of the reasonableness and necessity of that law, whereby it is forbid throughout the Empire to build high houses, and that it is no less requisite to build them as they do in this country, all of slight stuff and wood, and to lay a strong heavy beam under the roof, by its weight and pressure upon the walls of the house, to keep them together in case of such a shock.

On the 24th of March, being Saturday, the weather was very cold, with snow and rain, tho' it had been excessive hot just the night before. This day Makino Bingo, Councillor of State and the Emperor's chief favourite, sent a compliment to our Director, and desir'd some Dutch Cheese; we presented him with a whole Cheese of Eidam, and half a saffron Cheese taken from our own provision.

*Chief
Ministers of
the Imperial
Court.*

On the 25th of March, we were busy with putting the presents, which were to be made to his Imperial Majesty, and to some of the great men at court, in proper order, in hopes that we should be admitted to an audience on the 28th of this month, being a holiday: we also sent to desire Sino Cami, and the Imperial Commissioners to use their good endeavours to forward the same. The ministers of state, and other great men at court, some of whom we were only to visit, and to make presents to others, were the five chief Imperial councillors of state, call'd Goradzi, or the five elderly men, which were, 1. Makino Binguo Cami. 2. Okubo Canga no Cami. 3. Abi Bungono Cami. 4. Toda Jamajiro Cami. 5. Tsutsia Sagami Cami: Four Imperial under or deputy

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councillors of state, call'd Waka Goridzi, who were, 1. Akimotto Tadsijma Cami. 2. Katta Saddono Cami. 3. Naito Tambano Cami. And 4. Inagi sawa Dewano Cami. The Dsisja, as they are call'd, that is, Lords of the Temple, being three. 1. Toda no Tono Cami. 2. Fondakino Cami. And, 3. Ongasawara Saddono Cami. Matzaro Ikono Cami, Lord of Firando, of the family of Fisen. The Imperial Commissioners, as we commonly call them, who are as it were, the Emperor's Attorney-generals for the city of Jedo, Todo Ijono Cami, and Obutto Sabboro Saijemon sama: The two Governors of Jedo, Fodso Awana Cami and Nosij Ismono Cami: Last of all that of the Governors of Nagasaki, who is at Jedo, being then Kawagatz Gensaimon, or according to his new title, Kawagatz Tsino Cami, the two others, Jama Okkasiubioje and Mijaki Tono mo, being upon their Government.

On the 26th of March, Tsino Cami sent to acquaint us, that our audience was deferr'd a day longer, to wit, to the 29th of March, because of the death of Makino Bingo his brother, which would not permit that favourite of the Emperor, and first counsellor of state, to appear in publick before that day.

On the 27th of March, after dinner, Firanno Sosats, one of the Emperor's Physicians, an elderly fat man, came to pay me a visit, and to ask my advice about the cure of some distempers.

On the 28th of March, the two Imperial Commissioners and Sino Cami, sent their Secretaries to acquaint us, that we should have our audience from the Emperor the next morning, that therefore we should repair to court betimes, and stay there in the great Imperial Guard-room, till we could be introduc'd.

The 29th of March, being the last of the second Japanese month, is one of the usual court days, on which the Emperor gives audience. And yet we could have hardly flatter'd our selves of so quick a dispatch, had not Makino Bingo purposely appointed it for the day of our

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Bingo President of the Council of State.

audience, in order to get rid of us, because on the fifth of the ensuing third Japanese month, he was to have the honour to treat the Emperor at dinner, a favour, which requires a good deal of time and vast preparations. This Bengo, or Bingo was formerly Tutor to the now reigning Monarch, before he came to the Crown, but is now his chief favorite, and the only person whom he absolutely confides in. At our audience, it is he that hath the honour to receive the Emperor's words and commands from his own mouth, and to address the same to us. He is near seventy years of age, a tall but lean man, with a long face, a manly and german-like countenance, slow in his actions, otherwise very civil in his whole behaviour. He hath the character of a just and prudent man, no ways given to ambition, nor inclin'd to revenge, nor bent upon heaping up immoderate riches, in short, of being altogether worthy of the great confidence and trust the Emperor puts in him. About three years ago, he had the honour to treat the Emperor at dinner, and was then by him presented with a scimeter, esteem'd worth 15000 Thails, which the Emperor took from his own side, with 3000 Cobangs in gold, 300 Shuits of silver, several damask and fine Chinese silk stuffs, and an addition of 300,000 bags of rice to his yearly revenues, which were then already of 400000, so that now he hath in all 700000. It is reckon'd an inestimable honour to treat the Emperor, but such a one, as may undo and ruin the person upon whom this particular favour is bestow'd, because, whatever is scarce and uncommon, must be provided, and every thing pay'd at an excessive rate. As an instance of this, it will suffice to mention what Bengo did a few days ago. There being then a ball at court, he sent a Soccano, as the Japanese call it, (being a small treat of a few things laid on a wooden machine, made in form of a table, which the Japanese send to each other in token of friendship) to the Emperor, consisting of two Tah, or Steenbrassems, as we call them, which he bought for 150 Cobangs, and a couple of shell-fish, which cost him

Costly Treat.

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90 Cobangs. A Cobang is worth about five Ducats, so that the whole treat amounted to 5200 Ducats, or of about 2400 l. sterling. These two sorts of fish are the scarcest and dearest in Japan, particularly the Steen-brassemes, which, when in season, are never sold under two Cobangs a piece, but in winter-time, and for great feasts, any price is given for them. In this case it is not only very profitable to the fishmonger, but the buyer esteems it a peculiar happiness to have met with a scarce and dear dish for such a guest, as he hath an uncommon value for. But there is something peculiar and superstitious hid in the very name of this fish, it being the last syllable of the word Meditah, which the Japanese make use of, when they wish one another Joy.

On the 29th of March therefore, being Thursday, and the day appointed for our audience, the presents design'd for his Imperial Majesty were sent to court, attended by the Deputies of Sino Cami, and of the Commissioners for inspecting foreign affairs, to be there laid in due order, on wooden tables, in the hall of hundred mats, as they call it, where the Emperor was to view them. We follow'd soon after with a very inconsiderable equipage, clad in black silk cloaks, as garments of ceremony according to the fashion of Europe. We were attended by three Stewards of the Governors of Nagasaki, our Dosen or Deputy Bugjo, two town-messengers of Nagasaki, and an Interpreter's son all walking on foot. We three Dutchmen, and our second Interpreter, rode on horseback, behind each other. Our horses were led by grooms, who took them by the bridle, one groom for each horse, walking at his right side, on which side also it is the fashion of this country to mount, and to alight. Formerly we us'd to have two grooms for each horse, but of late this custom was left off, as putting us only to an unnecessary expence. Our Resident, or Captain, as the Japanese call him, came after us carried in a Norimon, and was followed by our old chief interpreter carried in a Cangos. The procession was clos'd by the rest of our servants and retinue, walking

*Our Audience
from the
Emperor, and
what pass'd on
this occasion.*

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a foot at proper distances, so far as they were permitted to follow us. In this order we mov'd on towards the castle, and after about half an hour's riding, we came to the first enclosure, which we found well fortify'd with walls and ramparts. This we enter'd over a large bridge, with ballisters adorn'd at the upper end with brass balls, laid over a broad river, which seem'd to run Northwards about the castle, and on which we then saw great numbers of boats and vessels. The entry is thro' two strong gates, with a small guard between them. Assoon as we pass'd thro' the second gate, we came to a large place, where we found another more numerous guard to our right, which however seem'd to be intended more for state than defence. The guard-room was hung about with cloath: Pikes were planted in the ground near the entry, and within it was curiously adorn'd with gilt arms, lacker'd guns, pikes, shields, bows, arrows and quivers. The soldiers sate down on the ground, cross-legg'd, in good order, clad in black silk, each with two Scimiters stuck in their girdle. Having pass'd across this first enclosure, riding between the houses and palaces of the Princes and Lords of the Empire, built within its compass, we came to the second, which we found fortify'd much after the same manner with the first. The bridge only and gates, and inner guard and pallaces were much more stately and magnificent. We left our Norimon and Cangos here, as also our horses and servants, and were conducted across this second enclosure to the Fonmatz, or Imperial Residence, which we enter'd over a long stone-bridge, and having pass'd thro' a double bastion, and as many strong gates, and thence about twenty paces further, thro' an irregular street, built, as the situation of the ground would allow it, with walls of an uncommon height on both sides, we came to the Fiakninban, that is guard of hundred men or the great guard of the castle, which was on our left, at the upper end of the abovesaid street, hard by the last door leading to the Emperor's palace. We were commanded to wait in this guard-room, till we could be

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introduc'd to an audience, which we were told, should be done, as soon as the great Council of State was met in the Palace. We were civilly receiv'd by the two Captains of the Guard, who treated us with tea and tobacco. Soon after Sino Cami and the two Commissioners came to compliment us, along with some Gentlemen of the Emperor's court, who were strangers to us. Having waited about an hour, during which time most of the Imperial Counsellors of State, old and young, went into the palace, some walking on foot, others being carried in Norimons; we were conducted thro' two stately gates, over a large square place, to the palace, to which there is an ascent of a few steps leading from the second gate. The place between the second gate, and the front of the palace, is but a few paces broad, and was then excessively crowded with throngs of courtiers, and troops of guards. From thence we were conducted up two other stair-cases to the palace itself, and first into a spacious room, next to the entry on the right, being the place where all persons, that are to be admitted to an audience, either of the Emperor himself, or of the Counsellors of State, wait till they are call'd in. It is a large and lofty room, but when all the skreens are put on, pretty dark, receiving but a sparing light from the upper windows of an adjoining room, wherein is kept some furniture for the Imperial apartments. It is otherwise richly furnish'd, according to the country fashion, and its gilt posts, walls and skreens, are very pleasing to behold. Having waited here upwards of an hour, and the Emperor having in the mean while seated himself in the hall of audience, Sino Cami and the two Commissioners came in and conducted our Resident into the Emperor's presence, leaving us behind. As soon as he came thither, they cry'd out aloud Hollanda Captain, which was the signal for him to draw near, and make his obeisances. Accordingly he crawl'd on his hands and knees, to a place shew'd him, between the presents rang'd in due order on one side, and the place, where the Emperor sat, on the other, and then kneeling, he bow'd his forehead

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quite down to the ground, and so crawl'd backwards like a crab, without uttering one single word. So mean and short a thing is the audience we have of this mighty Monarch. Nor are there any more ceremonies observ'd in the audience he gives, even to the greatest and most powerful Princes of the Empire. For having been call'd into the hall, their names are cried out aloud, then they move on their hands and feet humbly and silently towards the Emperor's seat, and having shew'd their submission, by bowing their forehead down to the ground, they creep back again in the same submissive posture.

*Hall of
Audience.*

The hall of audience, otherwise the hall of hundred mats, is not in the least like that which hath been describ'd and figur'd by Montanus, in his memorable embassies of the Dutch to the Emperors of Japan. The elevated throne, the steps leading up to it, the carpets pendent from it, the stately columns supporting the building which contains the throne, the columns between which the Princes of the Empire are said to prostrate themselves before the Emperor, and the like, have all no manner of foundation, but in that author's fancy. Every thing indeed is curious and rich, but not otherwise than my draught represents it. (Fig. 121.) For in our second voyage to court, the audience being over, the Governor of Nagasaki was pleas'd to shew us the hall, which gave me an opportunity of taking a draught of it, which in the end was no very difficult matter, considering, that it requir'd nothing but to tell over the number of mats, posts, skreens, and windows. The floor is cover'd with an hundred mats, all of the same size. Hence it is call'd Sen Sio Siki, that is, the hall of an hundred mats. It opens on one side towards a small court, which lets in the light; on the opposite side it joins to two other apartments, which are on this occasion laid open towards the same court, one of which is considerably larger than the other, and serves for the Counsellors of State, when they give audience by themselves. The other is narrower, deeper, and one step higher than the hall itself. In this

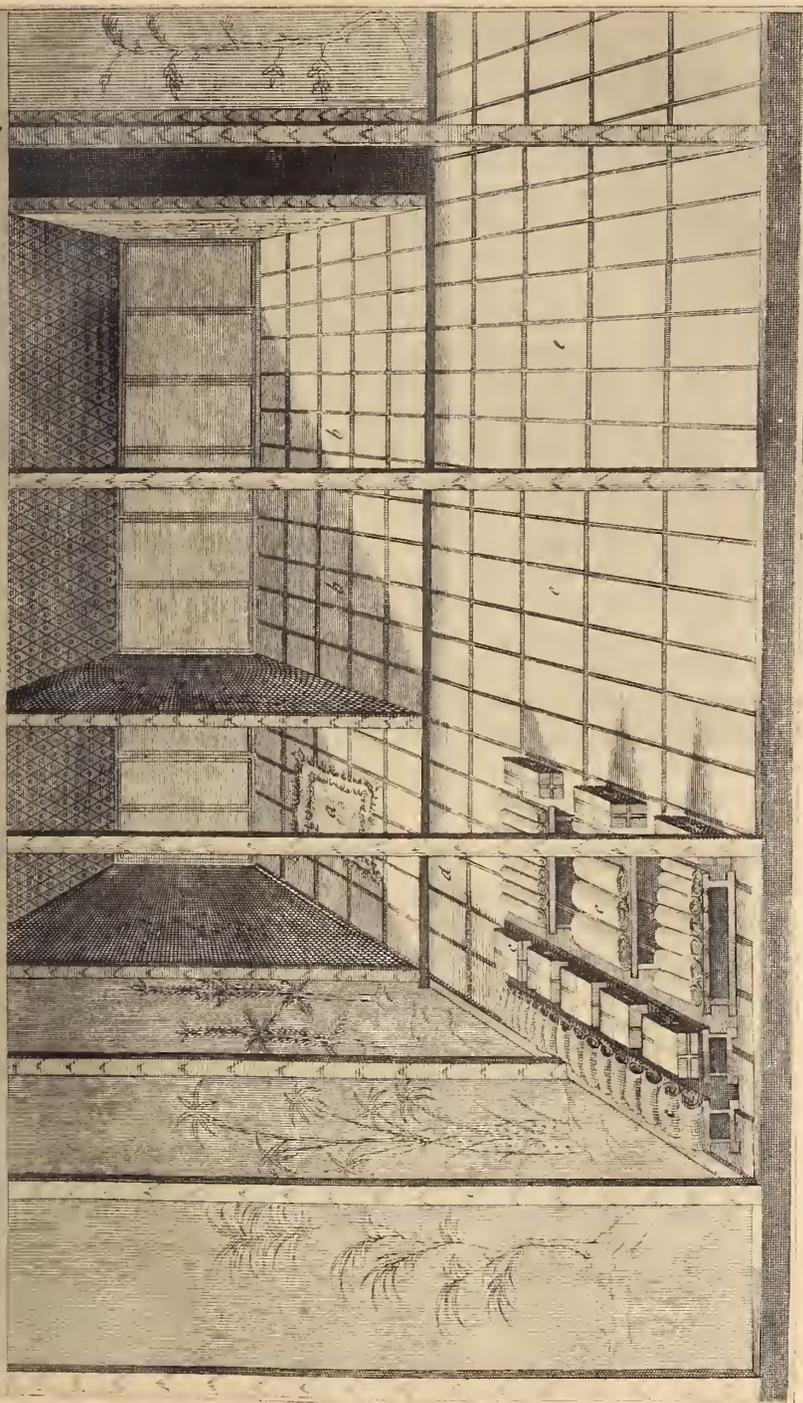
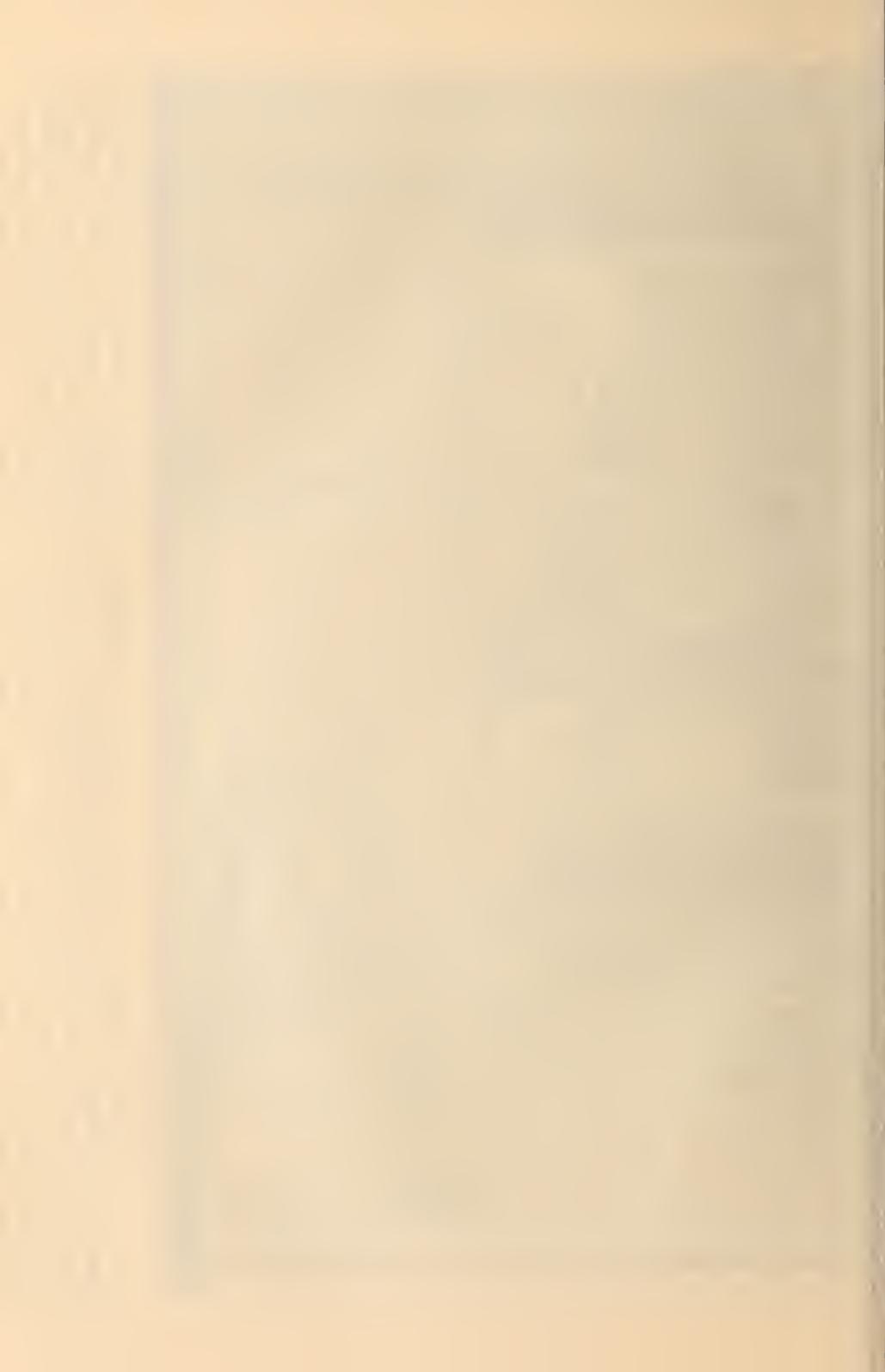


FIG. 121. The hall of hundred mats, where the Princes of the Empire and the Dutch Ambassadors are admitted to an audience of the Emperor. *a* is the place where the Emperor sits in a room by himself rais'd on a few carpets; *b* the room where the counsellors of state sit on this occasion, and likewise when they give audience by themselves. When the Emperor gives audience, the two rooms *a* and *b* are laid open towards the great hall *c*, *e*, which is done by removing of the screens. *c* the presents made to his Imperial Majesty placed in a convenient order; *d* is the place where the Dutch Ambassadors and the Princes of the Empire make their obeisances, prostrating themselves before the Emperor; *e*, *e*, the hall of hundred mats.



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the Emperor sits, when he gives audience, cross-legg'd, rais'd only on a few carpets. Nor is it an easy matter to see him, the light reaching not quite so far as the place where he sits, besides, that the audience is too short, and the person admitted to it, in so humble and submissive a posture, that he cannot well have an opportunity to hold up his head, and to view him. This audience is otherwise very awful and majestic, by reason chiefly of the silent presence of all the Counsellors of State, as also of many Princes and Lords of the Empire, the Gentlemen of his Majesty's Bed-chamber, and other chief Officers of his Court, who line the hall of audience and all its avenues, sitting in good order and clad in their garments of ceremony.

Formerly all we had to do at the Emperor's court, was completed by the captain's paying him the usual homage, after the manner above related. A few days after, some laws concerning our trade and behaviour were read to him, which, in the name of the Dutch, he promis'd to keep, and so was dispatch'd back to Nagasaki. But for about these twenty years last past, he and the rest of the Dutchmen, that came up with the Embassy to Jedo, were conducted deeper into the palace, to give the Empress and the Ladies of her court, and the Princesses of the Blood, the diversion of seeing us. In this second audience, the Emperor, and the ladies invited to it, attend behind skreens and lattices, but the Counsellors of State, and other Officers of the Court, sit in the open rooms, in their usual and elegant order. Assoon as the Captain had paid his homage, the Emperor retir'd into his apartment, and not long after we three Dutchmen were likewise call'd up, and conducted, together with the Captain, thro' several apartments into a gallery curiously carv'd and gilt; where we waited about a quarter of an hour, and were then, through several other walks and galleries, carried further into a large room, where they desir'd us to sit down, and where several courtiers shaved, being the Emperor's Physicians, the officers of his kitchin, and

*Second
Audience in
the inner
Palace.*

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some of the clergy, came to ask after our names, age, and the like; but gilt skreens were quickly drawn before us, to deliver us from their throng and troublesome importunity. We staid here about half an hour, mean while the court met in the Imperial apartments, where we were to have our second audience, and whither we were conducted thro' several dark galleries. Along all these several galleries there was one continued row of lifeguardmen, and nearer to the Imperial apartments follow'd, in the same row, some great officers of the crown, who lin'd the front of the hall of audience, clad in their garments of ceremony, bowing their heads, and sitting on their heels. The hall of audience was just as I represented it in the Figure hereunto annex'd. (Fig. 124.) It consisted of several rooms, looking towards a middle place, some of which were laid open towards the same, others cover'd by skreens and lattices. Some were of 15 mats, others of 18, and they were a mat higher or lower, according to the quality of the persons seated in the same. The middle place had no mats at all, they having been taken away, and was consequently the lowest, on whose floor, cover'd with neat varnish'd boards, we were commanded to sit down. The Emperor and his Imperial Consort sate behind the lattices on our right. As I was dancing, at the Emperor's command, I had an opportunity twice of seeing the Empress thro' the slits of the lattices, and took notice, that she was of a brown and beautiful complexion, with black European eyes, full of fire, and from the proportion of her head, which was pretty large, I judg'd her to be a tall woman, and about 36 years of age. By Lattices, I mean hangings made of reed, split exceeding thin and fine and cover'd on the back with a fine transparent silk, with openings about a span broad, for the persons behind to look through. For ornament's sake, and the better to hide the persons standing behind, they are painted with divers figures, tho' otherwise it would be impossible to see them at a distance, chiefly when the light is taken off behind. The Emperor himself

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was in such an obscure place, that we should scarce have known him to be present, had not his voice discover'd him, which yet was so low, as if he purposely intended to be there incognito. Just before us, behind other Lattices, were the Princes of the blood, and the Ladies of the Empress her Court. I took notice, that pieces of paper were put between the reeds in some parts of the Lattices, to make the openings wide, in order to a better and easier sight. I counted about thirty such papers, which made me conclude, that there was about that number of persons sitting behind. Bengo sate on a rais'd mat in an open room by himself just before us, towards our right on that side, on which I took notice above, that the Emperor sat behind the Lattices. On our left, in another room, were the councillours of state of the first and second rank, sitting in a double row in good and becoming order. The gallery behind us was fill'd with the chief officers of the Emperor's court, and the gentlemen of his bed-chamber. The gallery which led into the room, where the Emperor was, was fill'd with the Sons of some Princes of the Empire then at court, the Emperor's pages and some priests lurking. After this manner it was, that they order'd the stage on which we were now to act. The commissioners for foreign affairs having conducted us into the gallery before the hall of audience, one of the councillours of state of the second rank, came to receive us there and to conduct us to the above describ'd middle place, on which we were commanded to sit down, having first made our obeysances after the Japanese manner, creeping and bowing our heads to the ground, towards that part of the Lattices, behind which the Emperor was. The chief Interpreter sat himself a little forward, to hear more distinctly, and we took our places on his left hand all in a row. After the usual obeysances made, Bengo bid us welcome in the Emperor's name. The chief Interpreter receiv'd the compliment from Bengo's mouth and repeated it to us. Upon this the Ambassador made his compliment in the name of his Masters, withal returning

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their most humble thanks to the Emperor, for having graciously granted the Dutch liberty of commerce. This the chief Interpreter repeated in Japanese, having prostrated himself quite to the ground, and speaking loud enough to be heard by the Emperor. The Emperor's answer was again receiv'd by Bengo, who deliver'd it to the chief Interpreter, and he to us. He might have indeed receiv'd them himself from the Emperor's own mouth, and sav'd Bengo this unnecessary trouble: But I fancy that the words, as they flow out of the Emperor's mouth, are esteem'd too precious and sacred for an immediate transit into the mouth of persons of a low rank. The mutual compliments being over, the succeeding part of this solemnity turn'd to a perfect farce. We were ask'd a thousand ridiculous and impertinent questions. Thus for instance, they desir'd to know, in the first place, how old each of us was, and what was his name, which we were commanded to write upon a bit of paper, having for these purposes took an European Inkhorn along with us. This paper, together with the inkhorn itself, we were commanded to give to Bingo, who deliver'd them both into the Emperor's hands, reaching them over below the lattice. The Captain, or Ambassador, was ask'd concerning the distance of Holland from Batavia, and of Batavia from Nagasaki? which of the two was the most powerful, the Director-general of the Dutch East-India Company at Batavia, or the Prince of Holland? As for my own particular the following questions were put to me: What external and internal distempers I thought the most dangerous, and most difficult to cure? How I proceeded in the cure of cancrus humors and imposthumations of the inner parts? Whether our European Physicians did not search after some Medicine to render people immortal, as the Chinese Physicians had done for many hundred years? Whether we had made any considerable progress in this search, and which was the last remedy conducive to long life, that had been found out in Europe? To which I return'd in answer, That very

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many European Physicians had long labour'd to find out some Medicine, which should have the virtue of prolonging humane life, and preserving people in health to a great age; and having thereupon been ask'd, which I thought the best? I answer'd, that I always took that to be the best which was found out last, till experience taught us a better: and being further ask'd, which was the last, I answer'd, a certain Spirituous Liquor, which could keep the humors of our body fluid and comfort the spirits. This general answer prov'd not altogether satisfactory, but I was quickly desir'd to let them know the name of this excellent Medicine, upon which, knowing that whatever was esteem'd by the Japanese, had long and high sounded names, I return'd in answer, it was the *Sal volatile Oleosum Sylvii*. This name was minuted down behind the lattices, for which purpose, I was commanded to repeat it several times. The next question was, who it was that found it out, and where it was found out? I answer'd Professor Sylvius in Holland. Then they ask'd, whether I could make it up? Upon this our Resident whisper'd me to say, No, but I answer'd, Yes, I could make it up, but not here. Then 'twas ask'd, whether it could be had at Batavia? and having return'd in answer, that it was to be had there, the Emperor desir'd, that it should be sent over by the next ships. The Emperor, who hitherto sat among the Ladies, almost opposite to us, at a considerable distance, did now draw nearer, and sate himself down on our right behind the lattices, as near us as possibly he could. Then he order'd us to take off our Cappa, or Cloak, being our Garment of Ceremony, then to stand upright, that he might have a full view of us; again to walk, to stand still, to compliment each other, to dance, to jump, to play the drunkard, to speak broken Japanese, to read Dutch, to paint, to sing, to put our cloaks on and off. Mean while we obey'd the Emperor's commands in the best manner we could, I join'd to my dance a love-song in High German. In this manner, and with innumerable

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such other apish tricks, we must suffer ourselves to contribute to the Emperor's and the Court's diversion. The Ambassador, however, is free from these and the like commands, for as he represents the authority of his masters, some care is taken, that nothing should be done to injure or prejudice the same. Besides that he shew'd so much gravity in his countenance and whole behaviour, as was sufficient to convince the Japanese, that he was not at all a fit person to have such ridiculous and comical commands laid upon him. Having been thus exercis'd for a matter of two hours, though with great apparent civility, some servants shav'd came in, and put before each of us a small table with Japanese victuals, and a couple

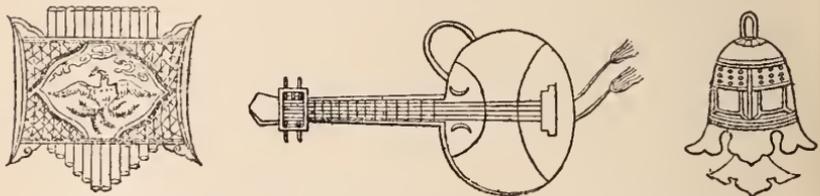


FIG. 122. Musical instruments of the Japanese. Many of these they have in common with other Indian nations.

of Ivory sticks, instead of knives and forks. We took and eat some little things, and our old chief Interpreter, tho' scarce able to walk, was commanded to carry away the remainder for himself. We were then order'd to put on our cloaks again, and to take our leave, which we gladly, and without delay complied with, putting thereby an end to this second audience. We were then conducted back by the two Commissioners to the waiting room, where we took our leave of them also.

*Visit the
Counsellors of
State.*

It was now already three of the clock in the afternoon, and we had still several visits to make to the Counsellors of State, of the first and second rank, as I have set them down above under the 25th of March. Accordingly we left the Fonmar forthwith, saluted as we went by the Officers of the great Imperial Guard, and made our round

a foot. The presents had been carried before-hand to every one's house by our clerks, and because we did not see them in our audiences, I conjectur'd that they had been actually presented to the persons to whom they belong'd. They consisted in some Chinese, Bengalese, and other Silk Stuffs, some linnen, black serge, some yards of black cloth, gingangs, pelangs, and a flask of tent wine. We were every where receiv'd by the Stewards and Secretaries with extraordinary civility, and treated

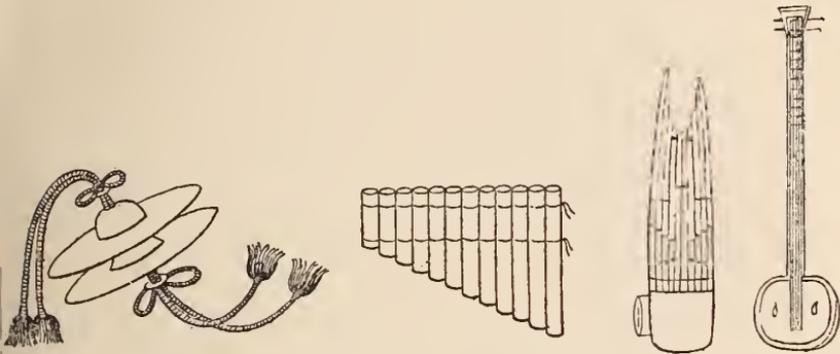


FIG. 123. Musical instruments of the Japanese.

with tea, tobacco and sweet meats, as handsomly as the little time we had to spare would allow. The rooms, where we were admitted to audience, were fill'd behind the skreens and lattices with crowds of spectators, who would fain have oblig'd us to shew them some of our European customs and ceremonies, but could obtain nothing excepting only a short dance at Bengo's house (who came home himself a back way) and a song from each of us, at the youngest Counsellor's of State, who liv'd in the Northern part of the castle. We then return'd again to our Cangos and horses, and having got out of the castle, thro' the Northern gate, we went back to our Inn another way, on the left of which we took notice that there were strong walls and ditches in several places. It was just six in the evening, when we got home heartily tired.

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*And other
chief Officers
of the Crown.*

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On Friday the 30th of March, we rode out again betimes in the morning, to make some of our remaining visits. The presents, such as above describ'd, were sent before us by our Japanese clerks, who took care to lay them on boards, and to range them in good order, according to the country fashion. We were receiv'd, at the entry of the house, by one or two of the principal domestics, and conducted to the apartment, where we were to have our audience. The rooms round the hall of audience were every where crowded with spectators. As soon as we had seated our selves, we were treated with tea and tobacco. Then the steward of the household came in, or else the secretary, either alone, or with another gentleman to compliment us, and to receive our compliments in his master's name. The rooms were every where so disposed, as to make us turn our faces towards the Ladies, by whom we were very generously and civilly treated with cakes and several sorts of sweatmeats. We visited and made our presents, this day, to the two Governours of Jedo, to the three Ecclesiastical Judges, and to the two Commissioners for foreign Affairs, who liv'd near a mile from each other, one in the S. W. the other in the N. E. part of the castle. They both profess themselves to be particular patrons of the Dutch, and receiv'd us accordingly with great pomp and magnificence. The street was lin'd with twenty men arm'd, who with their long staffs, which they held on one side, made a very good figure, besides that they help'd to keep off the throng of the people from being too troublesome. We were receiv'd upon our entring the house, and introduc'd to audience much after the same manner as we had been in other places, only we were carried deeper into their palaces, and into the innermost apartment, on purpose that we should not be troubled with numbers of foreign spectators, and be at more liberty, our selves as well as the Ladies, who were invited to the ceremony. Opposite to us in the hall of audience, there were grated Lattices, instead of skreens, for the length of two mats and upwards,

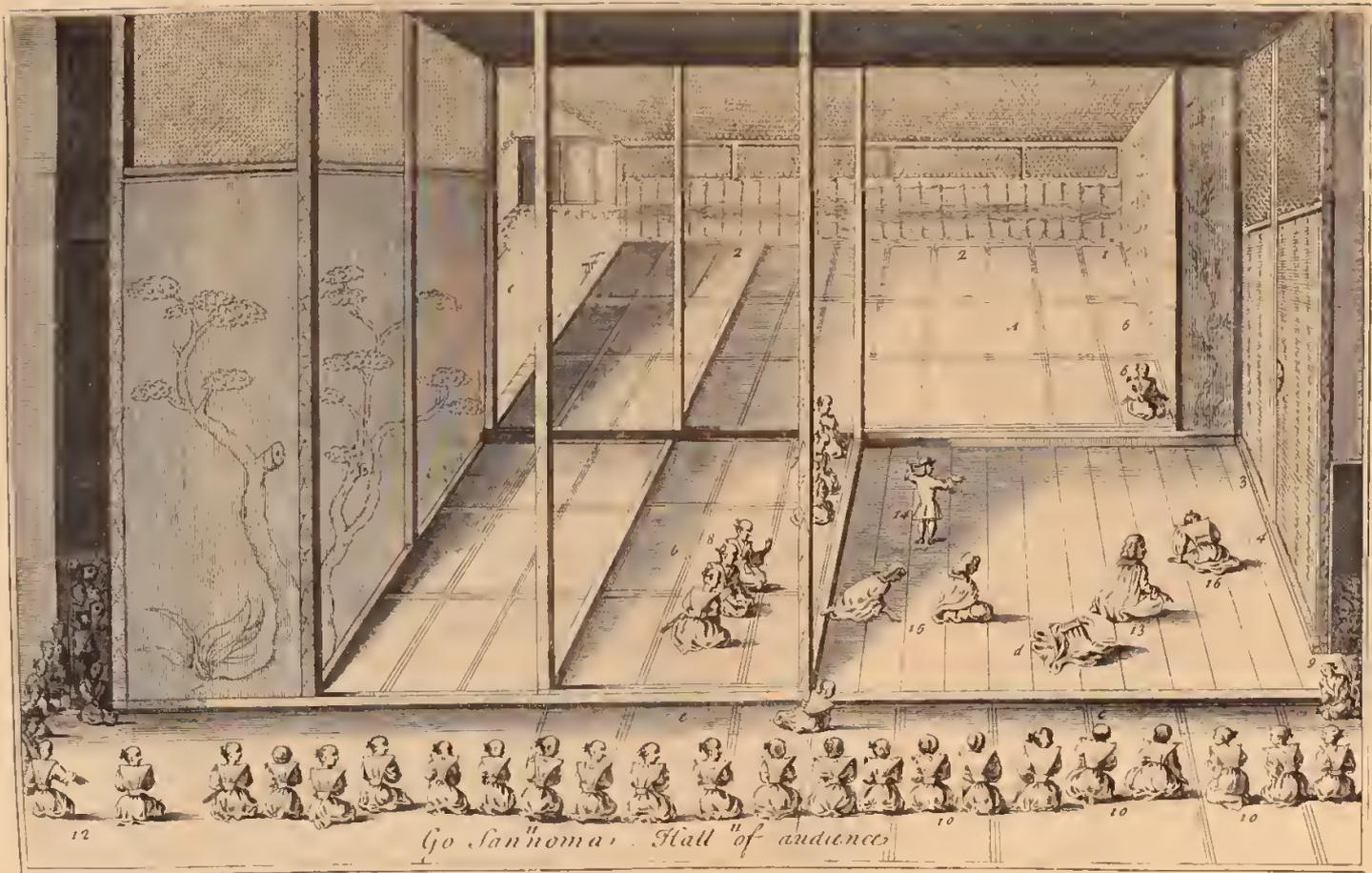


FIG. 124. The hall of audience for the Dutch Ambassadors in the inward palace. *A.* Is the room where Bingosama, President of the Emperor's Council of state sits. *b.* The room, where the ordinary, and extraordinary counsellors of state sit. *c.* The gallery, where several officers of the Emperor's court sat in a row. It is lower than the room *b.* *d.* The place, where the Dutch Ambassador and his retinue were commanded to sit down. It was lower than the gallery *c.*, the mats having been remov'd and was cover'd with varnish'd boards. *e.* A side-court, pav'd with small stones, which was laid open towards the hall of audience for the air to come in. 1. The skreen, behind which the Emperor and the Empress, and other persons of the Imperial family sat in our second audience. 2, 2. Screens, behind which sat the ladies and other persons of the Imperial court. 3, 4. Other Screens, behind which the Emperor and Empress placed themselves in the first audience and whither they remov'd sometimes in the second. 5. The usual place of Bingosama. 6. Bingosama, as he sat in our audience for the conveniency of talking with the Emperor. 7. The ordinary or chief counsellors of state. 8. The younger, or extraordinary counsellors of state. 9. Some of the chief officers of the Emperor's court lining the gallery, which went into the Imperial apartments. 10. The Lords of the Emperor's bed-chamber in waiting. 11. Titular Lords of the bed-chamber and persons of a high extraction. 12. Officers of the Imperial court of an inferior rank in one continued row lining the gallery leading into the hall of audience. 13. The Dutch Ambassador Cornelius Van Outhoorn. 14. Dr. Kaempfer dancing at the Emperor's command. 15. Two Secretaries of the Embassy. 16. Our Interpreter.



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behind which sat such numbers of women of the Commissioners own family, and their relations and friends, that there was no room left. We had scarce seated our selves, when seven servants well clad came in all in a row, and brought us pipes and tobacco, with the usual Apparatus for smoaking. Soon after they brought in something bak'd, laid on japan'd boards, then some fish fried, all after the same manner, by the same number of servants, and always but one piece in a small dish, then a couple of eggs, one bak'd, the other boil'd and shell'd, and a glass of old strong Sacki standing between them. After this manner we were entertain'd for about an hour and a half, when they desir'd us to sing a song, and to dance, the first we refus'd to comply with, but satisfied them as to the last. In the house of the first commissioner, a soop made of sweet plums was offer'd us instead of brandy. In the second Commissioner's house we were presented first of all with Mange bread, in a brown liquor, cold, with some mustardseed and radishes laid about the dish, and at last with some orange peels with sugar, which is a dish given only upon extraordinary occasions, in token of fortune and good will. We then drank some tea, and having taken our leave, went back to our Inn, where we arrived at five in the evening.

On the 31st of March, we rode out again at ten in the morning, and went to the houses of the three Governors of Nagasaki, two of whom were then absent and upon their government. We presented them on this occasion only with a flask of tent each, they having already receiv'd their other presents at Nagasaki. We were met by Sino Cami just by the door of his house. He was attended with a numerous retinue, and having call'd both our Interpreters to him, he commanded them to tell us, that his desire was, that we should make ourselves merry in his house: Accordingly we were receiv'd extraordinary well, and desir'd to walk about, and to divert ourselves in his garden, as being now in the house of a friend at Jedo, and not in the palace of our Governor

*Visits made to
the Governors
of Nagasaki.*

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and Magistrate at Nagasaki. We were treated with warm victuals, and tea, much after the same manner, as we had been by the Commissioners, and all the while civilly entertain'd by his own brother and several persons of quality of his friends and relations. Having staid about two hours, we went to Tonosama's house, where we were conducted into the innermost and chief apartment, and desir'd twice to come nearer the lattices on both sides of the room. There were more ladies behind the skreens

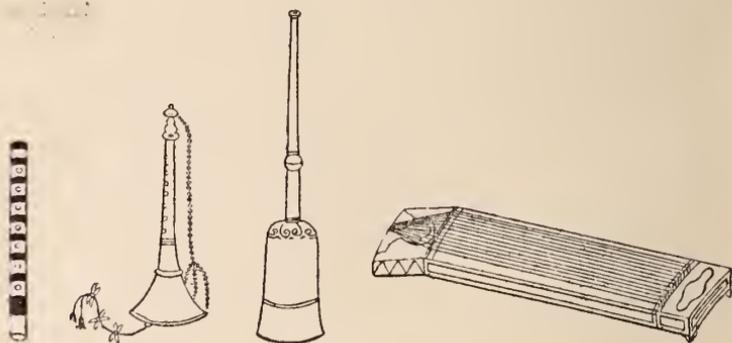


FIG. 125. Musical instruments of the Japanese.

here, than I think, we had as yet met with in any other place. They desired us very civilly to shew them our cloaths, the captain's arms, rings, tobacco-pipes, and the like, some of which were reach'd them between or under the lattices. The person that treated us in the absent Governor's name, and the other gentlemen who were then present in the room, entertain'd us likewise very civilly, and we could not but take notice, that every thing was so cordial, that we made no manner of scruple of making ourselves merry, and diverting the Company each with a song. The magnificence of this family appear'd fully by the richness and exquisiteness of this entertainment, which was equal to that of the first Commissioners, but far beyond it in courteous civility, and a free open carriage. After an hour and a half we took our leave. Tonosama's

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house is the furthestmost to the N. or N. W. we were to go to, a mile and half from our Inn, but seated by much in the pleasantest part of the town, where there is an agreeable variety of hills and bushes. Zubosama's family lives in a small sorry house near the ditch, which encompasses the castle. We met here but a few women behind a skreen, who took up with peeping at us through a few holes, which they made as they sat down. The strong liquors, which we had been this day obliged to drink in larger quantities than usual, being by this time got pretty much into our heads, we made haste to return home, and took our leave as soon as we had been treated after the usual manner with tea and tobacco. We were the more impatient to be gone, because we were apprehensive, lest our Interpreters, who had been pretty much exercis'd



FIG. 126. Musical instruments of the Japanese.

all day, should grow too weary, and unwilling hereafter to attend us so long on the like occasions. The gentleman also, who was to entertain us in the Governor's name, altho' he affected a great civility, had somewhat so froward and disagreeable in his countenance, as forwarded very much our departure: For, we look'd upon ourselves on this occasion, not as merchants sent there to trade, but as Ambassadors to a potent Monarch, who ought to be treated with some regard and honour.

On the first of April, in the afternoon, we were promis'd by Josamma, that the next day we should have our audience of leave.

On the 2d of April, in the morning, we went to court on horseback in the same order, and the same way as on the day of our audience. We staid about an hour

*Our audience
of leave.*

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and a half in the guard room before the castle, where we receiv'd a visit from the two Commissioners and Sino Cami. We staid much about the same time in the great waiting room of the castle, which is taken in with gilt skreens, and the floor cover'd with six and thirty mats. We were again saluted here by the two Commissioners and Sino Cami, who call'd our old chief Interpreter out, in order to shew him the room, where the Ambassador should be admitted to audience, as also to acquaint him what ceremonies should be observed on that occasion. Soon after the Ambassador was call'd out himself, and was conducted from the waiting room to a great hall to the left, where with the usual obeysances he took his audience of leave, and had the commands of the Emperor read to him, consisting in five articles, relating among other things chiefly to the Portuguese trade. This being over, he was by Sino Cami conducted back to the waiting-room, where we staid for him, and where this Governor took his leave of him with great apparent civility, withal telling him, he hop'd he should see him at Nagasaki. And so we went away from Court, without paying our respects to the two Commissioners, and came home about one of the clock in the afternoon. Meanwhile we staid in the waiting room, several officers at Court, and the sons of some Princes of the Empire came to see us. Among the rest was the Prince of Facatta's grandson, who although he was blind of one eye, had nevertheless orders from the Emperor to stay at Court, among other young gentlemen of his quality, for no other reason but to serve as a hostage of his Grandfather's fidelity. Some of these people ask'd after the captain's name, and there was one among the rest, who had already taken it down in writing, but this was so quickly betray'd, that that minute orders were sent by Sino Cami, that our names should be told no body. Our departure from Court was preceded by 30 gowns laid on three tables, as a present from the Emperor. In the afternoon some of the gentlemen, whom we had visited, and made presents to, sent

*Presents from
the Emperor
and other
Persons.*

us also their gowns, to wit, 1. Noji Jsemono, Governor of Jedo two black gowns. 2. Todotamasijro, one of the Councillors of state, ten gowns. 3. Tsutsia Sagamisama, likewise ten. 4. Fodioawanasama, the other Governor of Jedo two. 5. Kaganni K. S. and 6. Bongosama, each ten.

On the 3d of April, we were presented with some more gowns, to wit, with three by each of the two Commissioners, and with six by each of the extraordinary Counsellors of state. All our business at Jedo was completed this day by one of the clock.

On the 4th of April the Emperor din'd at Bengos, for which reason the gates of the castle were shut, which is a custom the now reigning Monarch observes upon these occasions, many people wondering why.

Chap. XIII.

Of our Return from Jedo to Nagasaki, and what happen'd there.



IN the fifth of April, we set out on our return for Nagasaki, about eight of the clock in the morning. We were near two hours riding thro' Jedo and the suburbs thereof, and then bid farewell to this large and populous town. The country-people we took notice, were then busy with breaking up the rice-fields: They stood in mud and water up to the calf of their legs. At the entry of several villages we found boards with characters upon them, fix'd to high poles of Bambous, signifying, that no body should presume to go to the Inns of that place, because of the instant arrival of one of the Princes of the Empire, whose retinue would fill them all up. Passing by the place of execution near Sinagawa, we found that there was not at that time so shocking a sight as before, of half-corrupted carcasses of executed persons, with numbers of ravenous beasts waiting to devour them.

*Departure
from Jedo.*

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But we found a human head lying on the ground, about a mile and half before we came to the place we intended to lie at. We also met several sick Isje Pilgrims along the road. We din'd at Cawasaki, and came a little before evening, in dusky and rainy weather, to our inn at Totska. The country about Totska is very fruitful, somewhat hilly, and terminates by a long promontory into the sea on the gulf of Jedo.

*Retinue of the
Prince of
Kijnokuni.*

On the 6th of April we set out about an hour after break of day in wet weather. We met in the morning several of the avantguards or forerunners and heavy baggage of the prince of Kijnokuni, bearing the Imperial coat of arms stitch'd in gold. About noon follow'd that prince himself, with a very splendid and numerous retinue marching in the following order. Twenty men with cover'd guns marching behind each other, twenty with large bows and arrows, twenty with long wooden poles, all in the same order, between them march'd some with pikes, and some with varnish'd cases, wherein were kept arms and scimeters. Next follow'd four horses, and on the back of the last was plac'd a black chair adorn'd with two plumes, such as they fix to the top of pikes. The horses, harness and caparison were all black. Before and after these horses rode some gentlemen on horseback, and others walk'd on foot, carrying, some pikes, and three or four banners of black and white feathers: the prince's Norimon follow'd next with twelve footmen walking before it. We held still about twenty paces from his Norimon, and in token of respect alighted from our horses, and took off our hats. As he was carried by a slow pace, we sent our chief Interpreter to compliment him, and he return'd the compliment very civilly, bowing his head and wishing us a good journey. He seem'd to be about thirty years of age, brownish, slender-fac'd, of a lean complexion, a grave but agreeable countenance. His Norimon was follow'd by some of his servants and pike-bearers on horseback. Then came the Steward of his houshold and others of the chief officers of his court,

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with their own pike-bearers, servants and numerous retainers, amounting to no less than a thousand men, all following their Prince and Masters with that silence, order and tranquility, as could not but amaze us in such a multitude of people. The Prince of Kijnokuni is a Prince of the Imperial blood. He hath a son, now at Jedo, who is shortly to be married to the Emperor's daughter, a young Princess of eleven years of age. We came to our Inn about five in the evening, amidst the insulting cries and scoffing of a parcel of roguish boys running after us.

On the 7th of April, we set out again betimes in the morning, and were carried in Cango's to Fakona, where we din'd, and were told, that not far from thence was to be seen the place, where Konginkami was defeated and slain. We left Fakona after dinner, and came to Misijma just before sun-set. Not far from Misijma stands a famous temple on a large spot of ground, pav'd with free stone. Not far from it is a fish-pond. Coming down the mountain from Fakona, we took notice, that the country run W. S. W. towards the Sea, which was about twelve miles distant. Not far from Misijma we were met, and indeed not a little importun'd by troops of Jammabo's sons and daughters, who accosted us begging, some with a good deal of assurance, others with a little more shame and modesty.

On the 8th of April, we left Misijma three hours before break of day. The reason of our setting out so early was, that we should not meet the Prince of Owari, who was married to the Emperor's sister, and who was then at Numidzu, a place but an hour and a half distant from Missima. However we met several troops of that Prince's retinue, some a foot, others on horseback, and some also, as for instance his Stewards and Chancellors, in Norimons, travelling in great order and tranquility, by the light of flambeaux and lanthorns, which were lighted in houses, or hung up at the tops of them. Some of these Stewards, or Chancellors, I just now had occasion

Numidsu.

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to mention, attend their Princes, rather as Spies than in any other capacity. For this purpose they are taken out from among the Emperor's own and most faithful Dometicks, and their business is to have a watchful eye over the actions and whole conduct of the Prince to whom they are sent, and to give notice to the court of Jedo of every thing that happens at their court. Having left our Inn, we soon came to the bridge Numidsu, which was not far from it. We then enter'd the suburbs of this place, consisting of about a thousand houses, and soon after the place itself, where we did not find the Monks and Beggars asleep, tho' 'twas early in the morning, for they importun'd us very much, singing and rattling, as we went by. We took notice that some of the Isje Pilgrims lay in the open fields. From Numidsu we went West by North for about a mile, passing thro' several villages, where the country-people's children apply'd for our charity, jumping and rolling over one another, and shewing many other strange tricks and gambols, till we came to a bridge about an hundred paces long, which led us farther off from the sea on our right. We then came to a large fine village, and passing thro' several fruitful rice-fields, which begun on our right at the foot of the neighbouring mountains, and on our left run off towards the sea, we came to Jostesiwara. Thence we proceeded S. W. then W. as far as Fisikama, where we enter'd upon a new road made at the expence of the Prince of that country. From thence we rode on still further Westward, but soon took Cangos, in order to be carried over the mountains to Akambara, thence to the village Katta Jamma, thence to Okitz, thro' a heavy and uneven road. At Okitz we again mounted on horseback, and so proceeded to Jeseri, where we arriv'd at five in the evening, and staid that night, tho' not at the same Inn we had been at in coming up. There are some gold and silver mines in the mountains call'd Kono, in the neighbourhood of Jeseri, but they are at present not work'd.

On the ninth of April, having left our Inn, we travell'd

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through a fine, pleasant and fruitful country, seated between mountains, for about half a mile, when we got into a narrower and more sinuous road, which brought us to Syringa, where the mountains end in a plain, which extends it self so far, that our eyes could not reach the end of it. From Syringa we came to the river Abikava, then to Mariko, where we were surrounded by a troop of importunate beggars of both sexes. Not far from hence, there was a wooden cottage belonging to a monk, wherein he kept, and shew'd the superstitious, a large gilt Idol of the Goddess Quannon with twelve arms, two of which, standing before the breast, held each a child, two others she held up over her head, and the rest stood out from the back. Seven smaller Idols adorn'd her head, like a crown or garland, whereby is denoted that she was the happy mother of many a deified Hero. Nay, the Japanese look upon this Idol, as an emblematical representation of the birth of the Gods in general. From hence we came to the village Utznoja, the road being all along winding and crooked, thence to the village, or rather town of Okabe, where we dined. After dinner, we continu'd our journey on horseback, and soon enter'd the dominions of Ota Tsino Cami, Governor of Osacca, and passing by his castle, we came to Fusi Jeda, a town of about six hundred houses, thence to Simada, through a mountainous, and in some places pretty dangerous road, thence to the rapid river Ojingava, which we found to be about a quarter of a mile broad, and were forded through. There is a particular office to take care, that people be forded through this river, which is so rapid, that there is no passing it in boats. More or less men are appointed for every person according to the height of the water, and the rapidity of the stream. Every one of us had three men to attend him in his passage, and we had each an oil'd paper given us, sign'd at the bottom by the clerks of this office, by whom they are sold for a settled price, which is from 20 to 100 Casies each, according to the danger and difficulty of the passage, and the necessary

*Idol of
Quanon.*

*River
Ojingava.*

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number of men. They afterwards buy them up again for a small matter, of those who ford people through, and who must produce them upon demand, as serving in the nature of certificates, to shew that their passengers are got safe over; for according to the laws of the country, they are answerable for their passengers lives, insomuch, that if any should have the misfortune to be drown'd, all those who had the care of him, would be executed infallibly. Having got safe over this river, and return'd the papers abovementioned, we pass'd over some bridges, and then came to the town of Kanaja, where we arriv'd in the evening, and staid that night.

On the tenth of April, we took Cangos, and were carried through the town of Kanaja, which I found to consist of about 200 houses, to the town of Misisaka, otherwise Nitssaka, thence to the large village Faranga, passing through several reed fields. This place is accordingly one of the most famous in the Empire, for the best manufactures of mats and shoes of reeds. Then we came to a small town, where we were ferried over a river in boats, and then carried further in Cangos as far as Fammamatz, where we arriv'd a little before evening and staid that night. On this side Missisaka, we were accosted for our charity, by a young fellow who went stark naked, having only a little straw tied about his waste, and a pike in his right hand. His cottage was pasted over with Images of Saints and Heroes. We were also very much importun'd by young wenches begging, who are very troublesome upon the roads hereabouts. In the middle of a field we found a Monk dying. The poor man lay on his face, throughly soak'd with water, it having rain'd pretty hard, but gave as yet some signs of life, and doubtless might have been reliev'd. Such a miserable object, one would think, should have mov'd the hardest stones to pity, but it had no manner of effect on the merciless Japanese. At Fammamatz we were very confidently told of a strange accident, which happen'd to an Isje Pilgrim, who then lay at a Monk's house at that place. He had

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obtained leave of the Prince, in whose service he was, to go thither in pilgrimage, but being not an over scrupulous observer of that purity and abstinence requisite to perform this holy act, he very impudently had to do with a whore in his journey thither, which so incens'd the Gods, that in punishment for their wickedness, the lewd couple could not by any force, or art, disengage themselves from their sinful embraces. They would make us farther believe, that they had lain in that condition then already a fortnight, and had been view'd by their relations and thousands of other spectators. The Japanese superstitiously believe, that the like accidents happen frequently and almost every year. The country on this side the mountains was very fruitful, abounding in corn and rice: as did likewise the lower hills, many of which were cultivated up to their tops. We took notice, that at all the post villages seven poles, or high posts, were put up, with small square wooden tables fix'd to them, whereupon was written, what Princes were to come next to that place in their journies to or from court, and what day they were expected.

On the 11th of April we set out from Fammamatz in Cangos. It had rain'd very hard all night, and continu'd raining still. Fammamatz is a town of about 1200 houses. It hath a stately temple and castle, where the Prince resides: It hath also a suburb, and gates and guards at the entry. The country about it is very fruitful. On the left are nothing but rice-fields down to the sea, which lies about a mile off. To the right, at some distance, are seen some hills. From our Inn at Fammamatz, the road was straight and even for about three quarters of a mile, when we turn'd off towards our left, and after half a mile's riding, likewise in an even and very good road, we came between a pleasant wood to our right, and the sea on the left, to the large village Waggabasi, or rather Wackabejasi, or Wakabaesi. Half a mile further we enter'd another large village call'd Sijnowara, at the entry whereof was put up a pillar, to shew the way to

Fammamatz.

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the neighbouring places and their distances. The country about this village, particularly to the left, is somewhat stony. Not far from it to the right begins a large gulf, which washes the foot of some high and steep mountains, encompassing the same. Half a mile further we came to Majasacka and proceeding on the same road, for another half mile, we left our Cangos, and were in the Imperial guard-boat ferried over the gulf to Array, whence we continued our journey to the village Fasijno, then thro' two smaller villages to Sijrassika, a place of about 500 houses. Hence we rode up towards the mountain Fuzi, and then turning off again, we came to Bambat, or Saringabamba, thence thro' a wood to Fitangawa, a place of about 200 houses, seated at the foot of a pleasant woody hill. We eat a sorry dinner there, and then continuing our journey, we came to the town of Jostzida, or Josida, which encompasses the castle with regular streets. To the left of this place I took notice of a mountainous Island, which I took to be about three miles broad. Otherwise the country all about Josida is flat and even, some wood appearing to the right. From Josida we came to Kosakki, or Kosarei, thence thro' a wood to Sakaramatz, where we saw a castle belonging to the Prince of Owari, who is also Lord of the Island above-mention'd. We then came to a bridge fourscore paces long, which brought us to Koo, or Goy, a place remarkable for a good number of publick Stews, there being scarce an Innkeeper there but what carries on this trade. In the evening we came to Akasaka, where we lay that night. The houses at Akasaka are by much the largest we met with in our journey to Jedo, not excepting even that capital itself. The Inns might as well be call'd publick Stews as those at Goy.

*Taicosama's
Rise and
Greatness.*

On the 12th of April we set out from Akasaka, which we found to consist of about 200 houses, and soon came to the large village Kosoi, of 150 houses. Fine knit purses are sold at Kosoi. To the left of this place there is a famous temple, where they say, that Taicosama, the

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first absolute Secular Monarch of Japan, made his studies. Thus much is true, that this great Emperor, who was of a very mean extraction, serv'd a countryman in this very village, who employ'd him for cutting and carrying of wood, but soon growing weary of so low and troublesome a service, he did, as some say, run away from his Master, but according to others was by him honourably discharg'd, and recommended to the service of a neighbouring Gentleman. 'Tis therefore only to hide the meanness of these first scenes of his life, that they say, he was educated at this place, and instructed in all the arts and sciences becoming a man of quality. From thence we came to the village Samanka, thence passing thro' the town of Fijdzka, or Fusikava, of about 250 houses, thence to the village Ssonda, or Seoda, thence to a bridge 140 paces long, thence thro' the village Sinusku, to the town of Okasaki, where we din'd at a very fine Inn in the suburbs, tho' 'twas not yet dinner-time. The reason of our dining so soon was, because we heard, that one of the Emperor's Counsellors of State, who was upon his return from Miaco to Jedo, intended to dine at Tsjiriu, the place we usually went to. But just as we were at dinner at Okasaki, his cook and some of his retinue came to that very Inn, in order to dress a dinner for their master. This made us hasten our departure from thence; accordingly we set out forthwith, and having cross'd the largest river, we had as yet met with, riding over a bridge 428 paces long, we came to the village Jasagi. This village is seated at the entry of a plain, which runs on for about three miles, and is terminated by a ridge of mountains, which run up into the country to the right, but turn'd off on the left towards the sea. In this very plain we were met by Abino Bongo Sama, first Counsellor of State. His advanc'd guards did not exceed an hundred men, and his retinue might amount to six hundred. Some few Pike-bearers and others, carrying several sorts of arms, walk'd before his Norimon, as did also eleven men clad in black. He sate in his Norimon. We alighted from our horses out of respect,

*Meet one of
the Counsellors
of State.*

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and sent our Interpreter to compliment him, for which he return'd us thanks, bowing his head very civilly, and as he had not time to let his Norimon stand still, he sent one of his retinue, a strong lusty man, about forty years of age, after us, to return the compliment. Some few more, with pikes and arms, walk'd immediately after his Norimon, and were follow'd by two led-horses and some more Norimons, with competent numbers of Pike-bearers and arm-bearers walking before and after. The procession was clos'd by twelve men on horseback attending so many Norimons. We then pass'd by a high mountain, which we found as yet cover'd with snow, and soon after came to Ksojamma, a place of about 200 or 250 houses, thence to the village of Ofammatsjei, where we stopt a little to rest and feed our horses, then passing over a large woody plain, we came to Tsiriu, a place of about 150 houses. There is a large house at this place to lodge the Princes of the Empire, when they go to, or come from court. From Tsiriu we came to Imauuka, otherwise Imogava, a village of about 100 houses, many of which are Sacki houses. Thence passing thro' two villages, by as many hills and thro' some woods, we came to the small town of Arimatsi, which hath not above 50 houses. Thence travelling thro' a very good country, we came to Narumi, thence over a plain and a bridge, leaving another large village on our left, to the village Kassadira, and a temple of Kiomidz, where they celebrated a festival, and were worshipping the Idol Quanosama. They say, that there is such another temple at Nagasaki. From thence we came to the village Tobe or Jammasakki, which some call Kassadira, a place of about an hundred houses, thence passing over a bridge 45 paces long, we enter'd soon after the suburbs and town of Mia, and arriv'd at our Inn before 'twas dark. At Mia we met some of the advanc'd guard of the Prince of Sussima, and that Prince was expected himself the next day, by land from Quano, in his journey to court. Riding thro' Mia, we pass'd by a Mijah, or Sintos Temple, which stood not far from the

*Temples at
Mia.*

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coasts on a rising ground. It had two gates leading to it, and had been built but four years ago at the expence of the Lord of that Province. Five Sintos Priests sat before the temple behind each other, wearing such caps, as are wore at the court of the Ecclesiastical Hereditary Emperor. Two others came begging to our Inn at night, one with rings in his hands, such as the Jammabos wear, the other with a bundle of paper. This temple is call'd Atzta, which signifies the temple of Three Swords, which were brought thither from Isje, and are held in singular veneration as holy relicks. There is another temple at

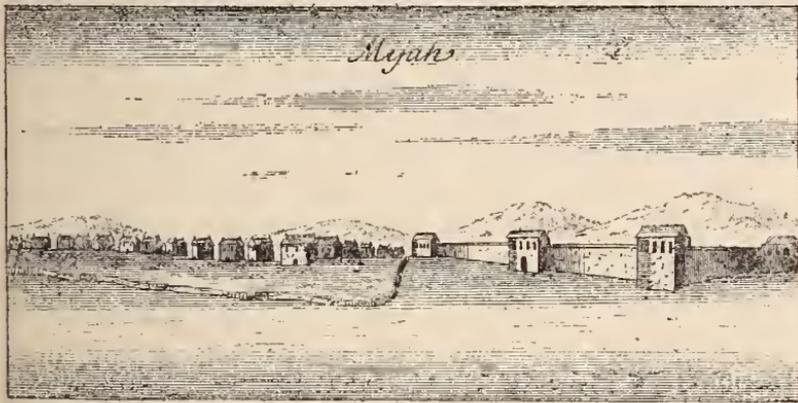


FIG. 127. A view of the town and castle of Mijah.

the same place call'd Fakkin, that is, the temple of Eight Swords, because some Priests of the same order have so many swords in their custody, which, they say, belong'd to some of the greatest and most antient Heroes of the country.

On the 13th of April, we took boat at Mia by break of day, and with a small land breeze sail'd over the gulf to Quano, or Kwano, where we arriv'd about ten in the morning. We din'd there, and set out again about eleven. That part of the town we pass'd thro' first, had a strong well fortify'd gate, with two guard-houses, walls and ditches, as had also the castle. The middle part of

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the town was likewise well enough fortify'd according to the country fashion. The third and last part was enclos'd with walls and ditches, but the gates of this were but sorry structures. However, a good guard was mounted there. Having left this large and populous place, we enter'd upon a well cultivated plain, which is bound to the right by a ridge of high mountains, at four or five miles distance, with some low hills between them, to the left by the sea, which however was at least half a mile off the road. We pass'd thro' several large villages, one of which is famous for the extraordinary skill of the Inhabitants in dressing of oysters, and other shell-fish; we staid there a little while, and then came to the village Fonda, then to the village Fatz, or Fas, then to Jokaitz, a large borough, then to the village Naga, having the sea still on our left a good mile off, then to Ojiwatsi another village, and thence thro' many fruitful well cultivated fields, where we found the country-people very busy about manuring, which is done with human excrement, to the village Jakutz, or Isijakutz, where we staid that night, and were by our landlord extraordinary well accommodated.

Jakutz. On the 14th of April, we set out from Jakutz by sunrise, in dark, cold and windy weather. Jakutz, is an open village, without gates, of about 150 houses. At the end of the village stands a temple, where, as we went by, the Monks were performing divine service, according to their manner, some of them ringing bells. Having left the village, we enter'd upon a large open plain, and travelling along a very good road, planted with trees on both sides, we came to a large river, over which was laid a paultry miserable bridge, which brought us to a small but pleasant village, Kummi Gawara. Thence proceeding on a very good road, we came to the long village Odamura, where we were met by the Prince of Nagatto, with a retinue of 300 Men, and 20 led-horses. He had but eight footmen running before his Norimon. We pursu'd our journey without alighting from our horses, as we had

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done out of respect to some other Princes of the Empire, and soon after came to the small village Kawai, where we met another travelling retinue, compos'd of upwards of 50 men, thence to the village Wada, or Wanda, thence thro' two woods to the town of Kamma Jamma. Kamma Jamma is a large and beautiful town built on two rising hills, with a small valley running between them. The castle stood to the right, its walls and ditches being contiguous to the streets of the town. The streets are very irregular, by reason of the uneven ground on which they are built. The town is enclos'd with strong gates and walls. It seem'd to consist of about 2000 houses, the buildings of the two suburbs not computed. Thence after a mile's riding in an even and very good road, we came to the village Sekidsjo, where we found the Inhabitants very busy with cutting of torches out of Bambous, putting the same up in their shops, and offering them to sale to travellers, not without some importunity. This place hath by much the best and handsomest Inns of any, we had as yet been at, and reckons about 600 houses. We staid here a little while, and then passing through an uneven mountainous road, we came to the village Fusikaki, or Kudsukaka, the houses whereof lay dispers'd up and down the road, and it took us up near half an hour, before we got clear of them. Half an hour further we came to the village Sakkanosta, which lies in the ascent of the mountains. We din'd there, and after about an hour's stay we proceeded on our journey in Cangos, first through this village, thence up the mountain, following a winding uneven road. Going up the mountain we came to a small temple, wherein stood some gilt lions, each with a horn before his breast, which was bent backwards. A little way further up, stood another temple. About half an hour after we set out from Sakkanosta, we came to the village Sawa, then along a brook to Jamma Naka, then to Inofanno, then to Kanni Sasakka three several villages, thence over a plain, seated between mountains, which in some few places rose into low hills to the village Tsutsi

*Kamma
Jamma.*

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Jamma, where we arriv'd two hours before sun-set, and staid that night.

*Town of
Minakuts.*

On the 15th of April, travelling between mountains and hills, and through woods, we came to the village Mejno, or Meijenu, then riding over a plain we pass'd through two other villages Ono and Imasikf, and not long after passing through some more villages, and riding along some hills and woods, where several Kobasi, or Lilly-trees, and Tsungi a sort of a tree not unlike box, grew in great plenty, we came to the town of Minakuts. The finest hats, mats, and other things made of reed, are manufactur'd at Minakuts. The castle, which lies towards one end of the town, is but an indifferent building, having neither walls nor ditches. Leaving this place we enter'd upon a broad fine road, to the left of which appear'd in view, another ridge of steep and high mountains, and to the right we saw the lake of Oitz, lying at a distance beyond the village Itzummi or Jedzumi, through which we pass'd. Soon after we got in sight of the snow and scorpion mountains, (of which above) one of which we had on our left, the other on our right. We next pass'd through the village Tangawaa, then through the long village Nassumi, or as others call it, Natzummi and Natzume, near which stood a sort of a shop, for it deserv'd not to be call'd a temple, with a wooden Idol within it, which had a small beard but no arms. There stood also a Priest in the shop and two beggars were without, neatly clad in their garments of ceremony, with scimeters stuck in their girdles. We then came to the village Farri, thence to Koosibukuro, where we saw such another small temple as above, only there was but one man clad in his garment of ceremony stood begging without, and within were two Idols, both black, the largest with curl'd hairs, and both arms stretch'd out, pointing with the fore finger of the right hand towards his breast, and holding somewhat in the left. From thence the road was very good to Issibe, where we din'd. Immediately after dinner, we set out again from Issibe, and travelling round a mountain, in

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*Medicinal
Powder.*

order to get upon the great road, we came to the great village Takano, or Takanomura, famous for a medicinal powder, which is sold there. The inventor of this powder liv'd in the small village Menoke, not far from hence, which we also pass'd through. The powders are bitter and very disagreeable to the taste. They were wrapt up each dose in a paper, with the manner of taking it, and its virtues writ upon it. Opposite to the powder shop stood a temple, with the Idol of Fanna, one of the chief Saints of the Japanese, sitting on a Tarate flower, his head cover'd with one half of a bivalve shell, and surrounded with a circle or glory of gold, he held a scepter in his right, and something unknown in his left. Those that went to worship, approach'd the temple bare-headed, and in a very humble posture, and having rung a flat bell which hung on the out-side of it, by striking it with a hammer at different times, they said their prayers holding both their hands over their heads. In the neighbourhood of this village we took notice, that the high mountains gradually decreas'd into lower hills. Thence proceeding further on our journey we came to Nagasi, thence to Migawa, thence to Sinjesi, three several villages, thence through another village to the town, or large borough Kusatzu, where the Rottang canes are made of the roots of a particular kind of Bambous. From hence we came to the small village Noosi, where we had the lake of Oitz on our right, and the mountain Jeso on our left. We then pass'd through several turnip fields, then through three small villages, or rather hamlets, then through Sietta a long village, thence further through the large village Zetta, where there is a small temple built on the shore, for several superstitious purposes. Next to this village we pass'd over the largest bridge we had met with in Japan, at the other end whereof there was a small village, which is by some call'd Zettanofasi, and by others Farinkawa. Thence we came to the town of Dsiedsi, the residence of Ondajjasama, who, we were told, had been oblig'd to stay at Jedo for several years

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last past. It is a neat and beautiful town, as is also the castle. Strong gates lead to the suburbs. Thence passing through the Suburbs of Ootz we came to our Inn in that town, where we design'd to lie. A good quantity of Rottang roots was brought hither from Kusatzu, and exposed to sale. The lord of the Province, wherein this particular kind of Bambous grows, is frequently necessitated to prohibit the digging of the root for some time, least the growth of the plant should be too much prejudiced thereby, the roots lying very deep, and being not to be dug up without the loss of the plant. This is the reason, why they are then sold so dear. That sort which grows about Kusatzu, is call'd Fatziku. The same kind of Bambous grows likewise about Nagasaki, but the root there seldom exceeds the length of a span, or arm. As sorry as this place seem'd to be, when we enter'd it at night, as well did it look the day after, when all the shops, which were very numerous, and extraordinary well furnish'd, were open'd.

*Return to
Miaco.*

On the 16th of April, being Sunday, we set out from Ootz, and came to the borough of Odani, then to the village Ootzsakka, then to Ojewazi, or Ojwake, another village almost contiguous to the former. Thence riding over a fine green meadow, seated between hills, we enter'd the territory of Miako, and soon came to the villages of Jammasta and Jakadai, which we found contiguous to each other. We dined at the latter, and soon after dinner proceeding on our journey we came to the village Jamasiva. Then passing through another smaller village, and riding over a hill we enter'd the village Keangi, which is, as it were, the beginning of the suburbs of Miaco, and soon after we came to Awatagatsi, or Awatagus, which lies still nearer that capital. Thence riding on through the suburbs we pass'd over three rivers, the first of which was 1500 paces distant from the second, but this not above an hundred from the third, and then we enter'd this mighty capital, riding between numbers of regular streets, which turn'd off to our right and left, as far as our eyes could

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reach. As we enter'd the city, we could not but take notice of the beautiful tower, which graces the castle on the West side, which presented itself, to our view in a very agreeable manner. About nine of the clock that night we came to our Inn.

On the 17th of April, we bought some of the manufactures and curiosities made at this place. The same day we went with the usual ceremonies to fetch the list of the presents from the lord chief justice at Miaco, who receives the best after the Emperor, as also from the two Governors of this place.

On the 18th, after dinner, we set out from Miaco in Norimons and Cangos. And first of all we were carried back one street, the same way we came the day before, and then over a bridge, towards the mountains, to our right. The streets were all along regular, neat and pleasant, lin'd with small but good houses and well furnish'd shops on both sides. We were set down in the court of the stately Imperial Temple Tsuganin, or Tschuganin. It is a custom of long standing, upon our return from court, and on the last day of our departure from Miaco, to grant us the liberty of seeing the splendor and magnificence of the temples of this city, as being the largest, pleasantest and most stately religious buildings in the Empire, most curiously seated in the declivity of the mountains, which encompass this capital. Nay by degrees this custom turn'd almost to a law: and as things now stand, it can scarce be said that we have the liberty of seeing them, since we are carried thither, and must see them, almost whether we will or no, without any regard had to the inclination or pleasure of the Ambassador and Director of our Trade. A broad and spacious walk leads to this Temple, which runs along the foot of the mountain for upwards of 1000 paces, all upon a level. The gate was large and stately with a double bended roof, like the roofs of temples and castle-towers of this country. Here we alighted from our Norimons, out of respect for the Emperor, as must also the Princes of the Empires

*See the
Temples there.*

*Temple
Tsuganin.*

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themselves. This walk which was pav'd with gravel and sand, was lin'd on both sides with the high and stately houses of the officers of the Temple. Going up from the end of this walk, we came upon a large terrass finely gravell'd, and planted with trees and shrubs. Then passing by two stately buildings of wood, we walk'd up a neat and beautiful staircase, and so enter'd another magnificent building, which was likewise of wood, lofty, higher, than the finest palaces and temples commonly are, and in the front much statelier and handsomer than the very palace of the Emperor at Jedo. The gallery was curiously varnish'd, and the several rooms cover'd with fine mats instead of carpets. In the middle of the first and outermost hall, or large room, was a chappel, or small temple, wherein stood a large idol with curl'd hairs, surrounded with some smaller idols and other ornaments. Some more chappels stood on both sides, which yet were smaller and not so curiously adorn'd. We were thence carried into two particular apartments, built for the Emperor to sit in; they were rais'd two mats higher (as the way of speaking is in this country) than the anti-chamber, or rather the hall abovemention'd, and had the sight of these chappels through two doors. Next to these several apartments, at the foot of the mountain, (which of itself was exceeding pleasant for the variety of trees and bushes, and in the ascent of which were hid many smaller temples :) was a small pleasure garden, as it were in miniature, curiously laid out after the Japanese manner, and with as much regularity as the narrowness of the place would admit. The walks were finely and neatly gravell'd with a whitish sand. Many scarce uncommon plants and trees, brought by art to a great degree of perfection, and curiously twisted, with some uncommon stones adorn'd the beds. But what was most pleasing to the eyes, was a row of small hills artfully made in imitation of nature, with the most beautiful plants and flowers growing thereon, and a shallow brook running across with an agreeable murmuring noise, over which

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were laid four small stone bridges for ornament, as well as for an easier communication with all parts of the garden. Having got to the end of this garden, which indeed was a sight pleasing beyond expression, we went out through a back door on our left, to a neighbouring small temple seated somewhat higher on the mountain about thirty paces off. In this temple are kept the names of the deceased Emperors written on a table in golden Characters; several low stools were set round this table, with three large and one small written papers laid upon each, being forms of prayers to be said for the soul of Genjosin. Near the entry of the temple stood some chests, with grated covers for people to throw Putjes in, and before the chests was a pulpit. Two young monks well bred, who had shewn us what was remarkable hitherto, conducted us from thence, over a large and separate square, to another stately Temple, which stood on thick strong pillars, one fathom and a half high. The magnificence of this temple, as it presented itself to the eye on the outside, consisted chiefly in the beauty of its bended roofs, which were four in number, bent over each other, the lowermost whereof, and also the largest, jetted out on all sides to cover the walk, or gallery, which went round the temple on the outside. The posts, and beams, and cornishes supporting the several roofs, were painted, by way of ornament, some red, some yellow. The floor within was cover'd with mats, the temple otherwise was empty up to the roof. It was supported by five times six pillars, or posts. On the right side of the middle temple was a large empty space, or room, and another on the left side. In the latter stood several Idols lock'd up in black lacker'd boxes, or cabinets. A curtain was drawn before the chief of these Idols, and a round looking-glass stood before the curtain, with another alms-box, with grated covers, to receive people's charity. Having survey'd also this Temple, we were by our leaders conducted to another building, less magnificent indeed, as to the outward appearance, but no ways inferior in neatness

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and curious ornaments within, the middle room being likewise a sort of a temple, or chappel, sacred to devotion, and full of Idols and Images of their Gods. We were treated here by six young monks of the monastery, the eldest of whom I took to be about six and twenty years of age, and the youngest not above sixteen. They treated us with Sakki, mushrooms, roasted beans, cakes, Atsiaer fruits, roots and plants. After an hour and half we took our leave, and were by two of the monks conducted back to the large place, or walk, before this stately Imperial Monastery, which is said to have twenty seven temples within its compass. Thence we went to another temple, call'd Gibon, or flower temple, some thousands of paces distant from this. Some of us were carried thither in Norimons, others chose to walk it, the way being exceedingly pleasant, across an agreeable wilderness. This Gibon temple was surrounded with thirty or forty smaller temples or chappels, all regularly dispos'd. There were shops in several parts of the temple courts, and places for people to exercise themselves with shooting of arrows. The court was planted with pleasant trees at due distances, and it look'd as if the whole had been purposely calculated for the diversion of young people. The temple itself was a long narrow building. In the middle room, which was separated from the rest by a gallery, stood a large Idol surrounded with many smaller ones, and divers other ornaments. Among the rest a large japan'd Image of a young woman stood there. It was from two to three fathoms long, with many other Idols and Images of Devils, and young heroes and other figures round it. A Dutch ship, some scimiters and swords, and other bawbles, were put up in the same place. From this temple we were conducted half a mile further, through a street call'd Ziwonjasakki, or Sijwonjasakki, which signifies the street of beggars and bawds, to the famous temple Kiomids. The first thing, which occurs remarkable in going to see this temple, is a high steeple, or tower seven stories high, the lowermost of which was rais'd but a few steps above the

Gibon Temple.

*Kiomids
Temple.*

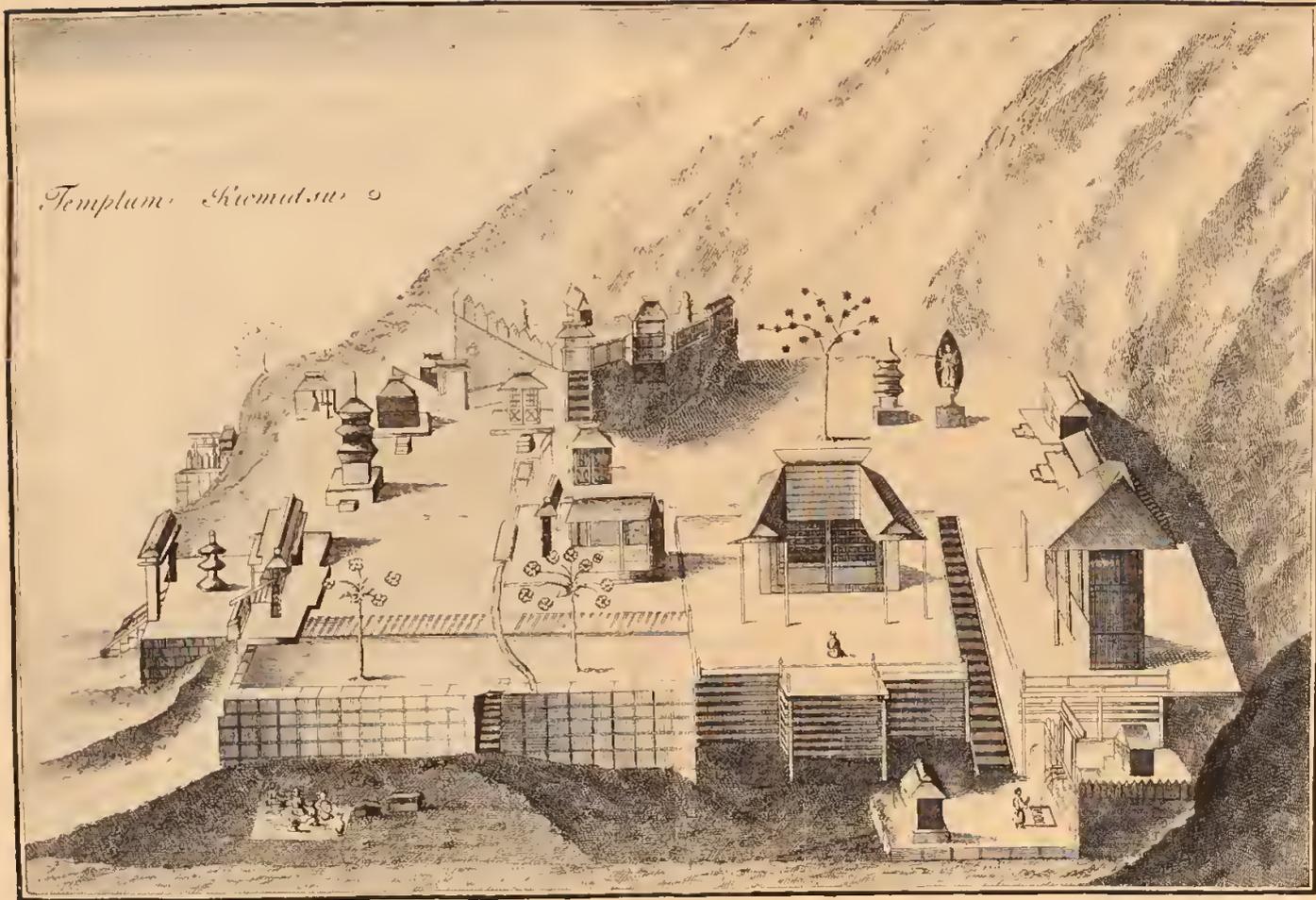


FIG. 128. A view of the Kiomids temple at Miaco.

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ground, being a chappel, or small temple, wherein stood one large, and some small Idols. A little way further up the mountain stands the Kiomids temple itself, leaning on one side against the mountain, but supported on the other by pillars, some of which are eight Ikins and a half high. We met here a great crowd of people. In the temple, which was enclosed with grates, was nothing but a large round looking-glass, two alms-boxes, and some Gungums, which those, who threw in some charity-money, rung by the help of a rope. Not far from the temple is a stone stair-case of 85 steps, leading down to a famous spring, which springs out of the rock in three different places, and is said to make those that drink it, prudent and wise. It is call'd Otewantakki. It is a limpid clear water, and as far as I could perceive differs nothing from other springs at Miaco. From this spring we went further along the mountain over an artificial terras-walk, and having pass'd by several small temples, or chappels, we came to another large temple much of the same structure with that above, and supported in the same manner by the rock on one side, and high pillars on the other. The view from this temple was curious and fine beyond expression, the situation being very high. I took notice, that the chief Idols within were sitting and grasping their hands together. A view of this Kiomids temple is to be seen in Fig. 128. From hence we were conducted to the large temple Daibods, which was not far from the road to Fussimi. However, before we went to view that temple, we call'd at a neighbouring blind Inn, or rather bawdy-house, where we were treated by our landlord, who in return for his compliment was by us presented with a Cobang, being four times as much as the entertainment, mean as it was, might have cost him. The Daibods temple is built on an eminence not far from the road (Fig. 130.) The temple court was inclos'd with a high wall, built of free stones, extraordinary large, particularly those in the front, which were near two fathoms square. On the inside of the wall was a spacious walk, or gallery,

*Temple
Daibods.*

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laid open towards the court, but cover'd with a roof, which was supported by two rows of pillars, about three fathoms high, and two fathoms distant from each other. I counted about fifty of these pillars on each side of the gate. The gate was a structure by itself, not very large indeed, but adorn'd with pillars, and for ornament's sake cover'd with a double bended roof. On each side of the entry stood the statue of a heroe, in black, almost naked, only with a loose piece of drapery about him, with the face of a lion, near four fathoms high, otherwise well enough proportion'd and rais'd on a pedestal one fathom high. Each of these statues had its particular meaning. The Daibods temple itself stood opposite to this gate in the middle of the court. It is by much the loftiest building we had as yet seen in Japan, and cover'd with a double bended stately roof, the top whereof rises aloft above all other buildings at Miaco. The temple was supported by eight times twelve pillars, or rather, there being two wanting in the middle, by 94. The doors were many and small, but run up as far as the first roof. The temple within was laid open quite under the second roof, which was supported by variety of beams and posts, variously disposed, and by way of ornament painted red. It was so dark, by reason of its unusual height, and the little light that came in, that we could scarce see it. The floor was contrary to custom pav'd with square marble stones; nor was there any other ornament to be seen within besides one large Idol. The pillars were excessive large, and at least a fathom and a half thick, several small posts being put together to form one great pillar. They were painted red, as was also all the carpenter's work in the temple. The Idol was gilt all over, and incredibly large, in so much that three mats could conveniently lie on the palm of the hand. It had long ears, curl'd hairs, a crown on the head, which appear'd through the window over the first roof, a large spot, not gilt, on the forehead. The shoulders were naked, the breast and body cover'd with a loose piece of cloth. It held the right hand up,

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and shew'd the palm of the left which rested on the belly. It was sitting after the Indian manner, cross legg'd, on a Tarate flower, which was supported by another flower, the leaves whereof stood upwards by way of ornament, both being raised about two fathoms above the floor. Against the back of this large Idol was an oval of branched work and imagery, gilt and adorn'd with several smaller Idols in human shapes sitting on Tarate flowers. This oval, which was flat, was so large that it cover'd four pillars. The Idol itself was so broad, that it reach'd with the shoulders from one pillar to another, though they were full five fathoms distant. The Tarate flower, on which the Idol was sitting, was enclosed with an eight-angular gate, and 'twas in this very place two pillars had been left out. Having sufficiently view'd this temple we went out through another gate, which had but one roof, into a court on one side, where we were shew'd a Gum Gum of an uncommon size, hung up by itself in a small house, or hut of wood. It was full a span thick, almost as deep as the pike of a Benjos, and had one and twenty foot in circumference. From hence we went further to another temple, which was a very long structure in proportion to its breadth. In the middle of this temple sate a large Idol, which had forty six arms (Fig. 129); sixteen heroes in black, and bigger than the life, stood round it. A little further, on each side, were two rows of gilt Idols, much of the same shape, standing, with about twenty arms each. The furthestmost of these Idols, which stood nearest to the larger, had thin long shepherd's staffs in their hands, and the rest, some garlands of roses, others other instruments or ornaments. Over the head, which was crown'd with a circle of golden rays, were placed seven other Idols, the middlemost of which was also the smallest, but all had their breasts hung and adorn'd with divers ornaments. Besides these there were ten or twelve rows of other Idols, as big as the life, standing as close together as possibly they could, and behind one another in such a manner, that the foremost were always plac'd

*Quanwon
Temple.*

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a little lower, for those behind to appear. They say, that the number of Idols in this temple amounts in all to 33333, whence it is call'd San man San Ssin Sanbiak, Sansiu, Santai, that is the temple of 33333 Idols. (Fig. 131.) Having view'd also this temple, we stept again into our Norimons and Cangos, and were carried along the same road as far as Fusimi, being about three hours distant. About three quarters of a mile from the temple of Daibods, towards the mountains to the left, there was another temple, where it seems, they were celebrating their flower festival, for we saw great numbers of children resorting thither, clad in white and colour'd Catabers adorn'd with flowers, and carrying flower branches in their hands. Other people follow'd them likewise clad in white Catabers, rejoicing and crying Jassai, Jassaja. From thence to Fusimi there is one continu'd row of streets and houses. We supp'd at that place, and took boat after supper to fall down the river. We advanc'd so well, that soon after midnight we came very near the town, where there is more danger by reason of the several bridges, and were forc'd to lay by till break of day.

*Return to
Osacca.*

On the 19th of April we enter'd the town before it grew quite light, and soon after went on shore not far from our Inn. Altho' we had with great difficulty obtain'd leave, to see their way of refining the copper, as also the village Tenoizi, or Tenosi, being the chief place in the Empire for brewing of Sakki, and the Imperial city of Sakkai, which lies about four or five miles from Osacca upon the same coasts, yet thro' the moroseness and ill nature of the commanding officers of our retinue, we were oblig'd to stay at Osacca, and they would have us pursue our journey to Fijongo forthwith and by land.

However we tarried till the 21st of April, and being even then unwilling to go to Fijongo by land, we took two sorry open boats, and arriv'd in the harbour of Fijongo before sun-set in about three hours time. They would not suffer us to go on shore at Fijongo. So we went immediately to bed, without eating a supper, because we



FIG. 129. The idol of Quanwon, sitting on a Tarate flower, accurately copied from a large Chinese print in Sir Hans Sloane's collection, whereby it appears distinctly, what it carries in every hand.

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din'd very late. As we were going over to Fijongo, we met the Prince of Sutzima, with about five or six pleasure-boats, one of which was varnish'd, carv'd and gilt, and had a sort of a throne plac'd upon deck.

On the 22d of April we were by contrary winds detain'd in the harbour of Fijongo, and thro' the lunacy of our Bugio, or Commander, on board our barge. Some of the Benjos only, and the chief Interpreter, had leave to go on shore, to divert themselves incognito, without the pikes and badges of their authority, or any other attendance.

On the 23d of April we continued in the harbour of Fijongo for the same reason. This evening the Prince of Tsukkusen, or Facatta, which is the place of his residence, went by in great haste and confusion, with about fifty ships and boats, large and small. The wind being favourable for them, they had all their sails hoisted and their colours flying, being not unlike those of Batavia, blew and white.

On the 24th of April, we left the harbour of Fijongo, by break of day, and came to the village Jesijma which lies on an Island, where we took in our provision of fresh water, and then weigh'd anchor, and hoisted our sail, tho' there was so little wind, that what we advanc'd was owing more to our oars, which work'd all the while.

On the 25th of April, early in the morning, we made the borough, or large village Kiono Zura, which lies about 15 Japanese miles from Muru. With sun-rise a favourable gale sprung up, which brought us pretty forward, and as far as Zireisch, where the wind turning contrary, we came soon after in sight of Tomu, lying Westward of Zireisch. Tomu on the sea-side represents itself in a very curious and particular manner, by reason of a hill which stands out far into the sea, like a Cape, tho otherwise the best part of the town makes but a sorry appearance, consisting only of Mariam's, as they call them, or Bawdy Houses, and poor cottages of fishermen and common people. We coasted round the hill, and cast

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anchor in the South part of the harbour, near that part of the town where there are houses and warehouses built along the shore, as good as any we had as yet seen. The hills and mountains round the city are cultivated, as much as possible, the uncultivated parts being either deep precipices or woods and undergrowth. A fine temple and monastery of widows stands in the ascent of a hill, which adds not a little to the beauty of the prospect of the town and adjacent country. The wind turning favourable in the night, made us weigh our anchors. In the morning we came to Iwagi, or Iwangi, a village of about an hundred houses, for the best part fishermen's cottages. This village lies at the foot of a mountain, and the houses being built at some distance from each other, make it look larger and handsomer than it really is.

On the 26th of April, tho' we had the currents against us, yet the wind was as favourable as we could wish. Nevertheless some quarrels arising, almost the whole morning pass'd away in disputes, before we made any advantage of it. We weigh'd anchor about nine, and passing thro' a streight, where the currents run very much against us, we made an Island lying on this side Tsuwa, where we cast anchor in twenty fathom, but soon weigh'd again, in hopes a favourable wind would carry us as far as this harbour. But we found ourselves disappointed, and having made but little way, were forc'd at last to let our anchor go again in 28 to 29 fathom.

On the 27th of April, early in the morning, we weigh'd anchor, and the wind being variable, tho' the currents run against us, we made soon after the harbour of Tsuwo, which is almost semi-circular, situated at the foot of a mountain, which is cultivated up to the top. It hath a Pharos, or light-house, built on the hill, where it stands out into the sea. This village consists of about 150 houses, being for the greatest part fishermen's cottages. We staid about a quarter of an hour taking in water, and then continued our voyage. The wind continuing still favourable, brought us as far as the streights of

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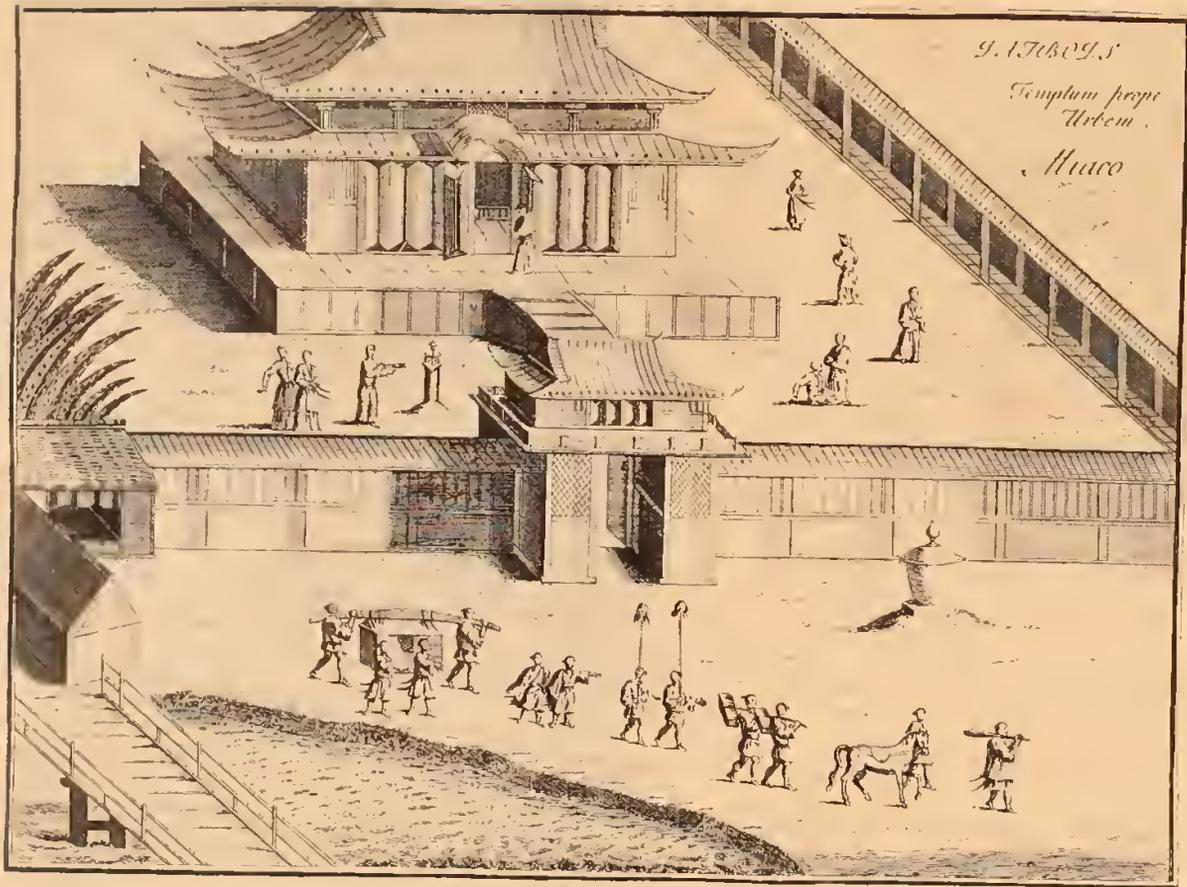
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Caminoseki, but because of the narrowness of these streights we could make no further advantage of it, nor did we advance much with our oars, and therefore cast anchor near the village Sango, seated in an Island of the same name.

On the 28th of April, it being stormy, we remain'd at Sango, and went on shore to divert ourselves. All our Benjoses got drunk, excepting the under Benjos, who affected, on this occasion, to shew his authority by his morose and repeated commands, which his trouble seem'd to be very ill bestow'd. He would make us believe, that he was a Censor of the upper Benjos, that it was his duty to have a watchful eye over his actions, and to reprimand him for them upon proper occasions. It is a political maxim receiv'd and practis'd in Japan, on purpose, that people entrusted with power, knowing that there are persons appointed to watch their very least steps and actions, shoud be kept under a perpetual fear of being betray'd to court, and by this means oblig'd to discharge the duties of their office honestly and faithfully, to the satisfaction of their superiors.

On the 29th of April, the wind being favourable, but not througly settled, we came within a mile of the town and castle of Siensi, where we cast anchor at noon. We set sail again in the evening, but the wind turning contrary we were soon forc'd to cast anchor near land, and to lie by in the night.

On the 30th of April, we set sail again early in the morning, but the wind being not altogether favourable, and rather contrary, we lost our course, and were forc'd upon the coasts of Bungo, which we had on our larboard. As we were endeavouring to get into a harbour, about six miles from Simonoseki, the wind turning almost of a sudden into a storm, we made in for the land with all the haste we could, as did also several other ships that sail'd in company with us, and about noon, it still continuing to blow hard, we came to an anchor in a small gulf, or harbour, Muggo, or Mukko, near a village or



9. 1768 J.S

Templum prope
Urbem.

Miaco

FIG. 130. A view of the Daibods temple at Miaco, copied from an original drawing of the Japanese, made in water-colours, now in Sir Hans Sloane's collection.

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mountain of this name six miles from Siensi, and 18 miles from Simonoseki. The mouth of this gulf was narrow, but the gulf itself wide and spacious, but shallow, and in low water half dry, when the Inhabitants gather shells and oysters upon the shore. On the same gulf, about a mile from Mukko, lies the small town of Mito Ziri. We saw to day several whales, of that sort, which the Dutch call Noord Capers. A Lord, with a retinue of seven ships with blue sails, pass'd by us, but the wind continuing contrary to our course, we were forc'd to lie at anchor, as did also eight other ships bound for Simonoseki.

On the first of May, early in the morning, some barks of the Prince of Tsukingo came to an anchor not far from us. The wind did not begin to blow favourably for our course till about five in the afternoon, when we set sail forthwith, and came, in a few hours, within a mile of Motto Jamma, and from thence, by the joint help of wind and oars, to Simonoseki, where we arriv'd late at night.

On the 2d of May we left our great barge, and were set in two small pleasure-boats over the streights of Simonoseki to Kokura, which was formerly a populous and wealthy town, but lost much of its antient splendour since the division of the Province to which it belongs. It consists of three parts, or three different towns, and is defended, in some measure, by a sorry wall, built only of bricks and wood towards the sea, where it is narrowest. After dinner we set out from Kokura on horseback. About two miles from thence the sea forms a large gulf, on which lies the town of Kurosakki, which we pass'd thro'. A mile and a half further, we came to the village Koosiakf, thence after an hour's travelling to a small village, where they dug coals, thence a mile further to Kujanosse, where we lay at a small sorry Inn.

On the 3d of May we set out from Kujanosse, and riding over a dike, rais'd along the banks of a river, we came to the villages Tonno and Nagatta, one of which we had on our right, the other on our left. The valley, we travell'd thro', was not above half a mile broad, with

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high mountains on both sides. The next place we came to, was the village Kadsino, thence we got to Kootaki, thence to two villages call'd Kawasso, in sight of the village Kammassuza, and three others, all which we had on our left. The country hereabouts begun to be more flat, and we came, in sight of fruitful well cultivated fields, to the village Tababukro, or Kawabukuro, thence to the village Katasijma, thence to two villages call'd Oja, thence thro' Tatiwa to Itzka, a small town of about 200 houses. We din'd at Itzka. After dinner we were ferried over the river which runs by this town, and then came to the village Tentomatz, thence leaving the villages Taroma on our right, and Tsibakki on our left, we came to Nagawa, a pretty long village, which runs up quite to the foot of a mountain, near which it lies. Thence passing thro' three small villages Oimatz, Joko and Jama, we came to the large village Utsijno, where we took notice, that the women were very handsom, but taller and of a more agreeable and manly countenance, than they generally are in this province. Having staid a little while at this place, we were carried in Cangos to Misi Jama, where the women are as famous for their great modesty and virtuous behaviour, as for their uncommon beauty. Hence we came to Jamaije, where we lay that night.

On the 4th of May we set out from Jamaije, and came to the village Ftamira, thence over a river through a pleasant wood to Farda, a small town of about 80 houses. Here the road grew very uneven and irregular, going partly over hills, partly across some fields. About half a mile from Farda are the boundaries of the territories of Tsikusen, we had now pass'd thro', and those of Tsussima, we were then a going to enter. Not far from hence we came to Sijra Saka, a small village of about twenty houses, with a water-mill, thence to the village Kifamabitz, then to Imamatz, Tsinoggi and Akasakka, three several villages. From Akasakka we came to Taisero, a town of about 400 houses, and from thence to Urijino a village of 300

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houses, and Todorokki, another village of near the same number of houses, and almost contiguous to the former. We din'd there, and after dinner, as we were riding thro' this village, we were shew'd a place upon the neighbouring mountains, where there stood formerly two strong castles. From thence we came to the village Muradanamatz, thence to the village Nagaba, thence to Tsionsmatz, another village of about 700 houses, thence to the village Kirisamura, thence to Nittawa and Betabara, two more villages, thence across a well cultivated plain to the village Faddi, and soon after to Kansaki, where we lay. Kansaki is a town of about 700 houses, but the streets are very irregular. We had here an unexpected piece of civility shewn us by our Upper Benjos, for our room happening not to be large enough to hold us conveniently, he quitted his own, and left us the use of it. This place is full of temples and Monks, and the walls of our rooms were stuck so full of indulgences, that there was no room left, and in several places those of a later date pasted over the old ones. These indulgences are of the length of a sheet of paper, and about the quarter of its breadth, folded after the manner of a letter, with a printed superscription in large characters, and the seal of the Prior of the Monastery, who hath the power of giving and selling them, in red. Within there are only some small sticks of wood, commonly of fir, tied together with strings, and split, with some holy papers ty'd round them. Nay, in some there was nothing but a small bit of paper, with some lines of Sso characters, and several printed seals in red. There were also some Ofarrai's from Isje put up in the same room, being thin square boxes with the like folded papers and sticks kept within. The Lord of this Province sent to compliment our upper Benjos on his safe return, and to present him with a Cobang. The under Benjos receiv'd the like compliment, and a goose by way of a present. What the said Prince intended thereby, is more than we know. In the night-time the Monks here made a vast noise, singing and ringing of

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bells. The country hereabouts is very pleasant, and I was not a little delighted with the great numbers of beautiful Sakanantzo and Satzugi Flowers, of different colours, growing both wild and in gardens.

On the fifth of May, having left our Inn at Kansaki, we came to the village Katafirasikku, then to the village Ani, then over a bridge to Faranomatz, a village of about 200 houses, then to Takkavo, a pretty large borough, where we were ferried over another river, and soon after came to the town of Sanga. We did not stop at Sanga, but rode through without alighting, and then came to the village Ojematz, thence to Kasynomatz, another village, which is divided into two parts, and hath an empty space in the middle upon the banks of the river, being the place of execution of the town of Sanga, as appear'd by the remains of five malefactors, who had been lately executed there, four of whom we found still hanging on the cross, and the head of the fifth fix'd to a pale. I took notice that there were guard houses on both sides of the place, and soldiers to guard the bodies. They had set a house on fire, which burnt down lately at Sanga, and had been taken again, after they had once broke out of jail. One of these poor wretches to avoid the shame of a publick execution hang'd himself, but nevertheless his body was laid on the cross; the head was their landlord's, who harbour'd and conceal'd them, and was therefore sentenc'd to undergo the same punishment. From Kasje riding over a bridge 120 paces long, we came to the village Botak, a mile and a half off which was a high mountain, where within a mile's compass, I counted ten different villages. We then came to Utsisu, or Utsinsi, a village of about an hundred houses, then to Simatz another village seated at the foot of a mountain. Here we were ferried over a river, which hath the tide, and then came to the village Kangawa; an hour after, to the village Tiramatz, then to the village Torimatz, then through another small village to our Inn at Ooda, which is a pretty large borough. From Ooda, we came to the villages

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Owatz and Wewasi. We were ferried in boats over a river near the village Icongommi, then passing over a bridge laid over a large river, which not far from thence runs into the gulph of Simabara, and further passing through several small hamlets, dispers'd up and down, we came to Narsi, a large borough, where there is great quantities of fire-wood sold, by reason of the woods and forests lying round it. Thence we came to a small village, and so on to another, riding all along between hills and through woods. From this latter village a plain runs down towards the Sea, with some more small hamlets dispers'd up and down, about half a mile from one another. At last, after an hour's riding, we came to Swota a large borough, wash'd by a river which likewise discharges itself into the gulf of Simabara, on which at that time there were several barges laden with wood. Swota is very famous for extraordinary good china pots and dishes, and other china-ware, which is made there. We lay at Swota, and for want of a better accommodation, we were forc'd to take up with a sorry garret of a poor cottage.

On the sixth of May we left Swota betimes in the morning, and soon came to the village Tiromatz, thence riding for near an hour along the banks of the above-mention'd river, we were ferried over it, and so came to Mino, a village situate at the foot of a mountain. Opposite to it lies another village call'd Ooksano. Having pass'd through Mino, we were again ferried over a river, and so came to the village Imadira, then cross a large valley to Sijmosi another village, thence through the village Urissijno to the large village Jebosijwa. From Jebosijwa we cross'd another valley, then passing by a wooden Mercury in the highway, and riding through three small hamlets, which were not above a quarter of a mile distant from each other, we came to the mountain Taura, or Tawara, where there is a Fisenban, as they call it, that is, a Guard of the Prince of Fisen, at a village call'd Tawara-sakka, being just upon the edge of his dominions. On the other side of the mountain Tawara, is the large village

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Fide Jamma. Not far from Tawarasakka are two bound-stones to separate the dominions of Fisen and Omura; the first of these bound-stones, tho' it stood lower than the other, by reason of the ways going up hill, yet it was much higher, to signify that the dominions of the Prince of Fisen are also much larger than those of the Prince of Omura. We then came to a small village, consisting only of eight houses, where an Upper Benjos of Tango-sama, Prince of Fisen, who had conducted us through that Prince's dominions, took his leave of us and left us to pursue our journey over the mountain Tawara. The large camphire-tree, which I had mention'd above in the journal of our journey to court, was now in full blossom and a very beautiful sight. From thence we came to another wooden Mercury, there being great numbers of them up and down the country, thence to a large village, thence thro' some small hamlets and cross a fruitful field to Sonogi, which is the true name of the place, tho' some call it Sinongi. We staid here a pretty while, as it were to wait, till the barges which were to bring us over the gulf of Omura, could be got ready, but in fact, that we should not come to Tokitz too early, nor have any pretext to desire to make an end of our journey this day, and by this means to avoid the troublesome and chargeable honour, of being receiv'd the next day, as usual, by our Japanese friends of Nagasaki, who come to meet us at some distance out of the town. We were therefore necessitated to stay that night at Jokitz. It rain'd very hard all night, nor was there any appearance the next morning that the weather would clear up.

*Return to
Desima.*

Nevertheless, on the 7th of May, we left Tokitz in the morning, in order to make the remaining, and indeed the worst part of our journey, and about noon we arriv'd safely at Desima. We were oblig'd, before we enter'd the town, to leave our Cangos, and to mount on horseback, and about thirty paces before we came to our Island, we alighted also from our horses. The Ambassador however, and the Bugjo, after some deliberation, caus'd themselves

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to be carried in their Norimons to the gate of our factory. And so we return'd thanks to Almighty God for his powerful protection in this journey to court.

I proceed now to give an account of the most remarkable occurrences which happen'd after our return to Desima, till our next journey to court. *What happen'd at Desima.*

On the 8th of May, early in the morning, our barge came from Simonoseki, and cast anchor not far from our Island.

On the 9th of May two Benjos, with the usual attendance, came over to Desima to be present at the unlading of our barge, and the opening of the water-gates and warehouses, and to return to every one out of the said barge, what belong'd to him. I could not but take notice on this occasion of a particular instance, how far the Japanese are apt to mistrust one another: for the Benjos, who was with us at court, came in thro' the land-gate, and went away by the water-gate; the other on the contrary came in by the water-gate, and went out by the land-gate, so that there was one of them present at the shutting of each gate. *Instance of Mistrust in the Japanese.*

On the 11th of May our Director and Abouts went to wait on the Governors of the town, for the first time since our return.

On the 12th of May arriv'd several Barges and Benjos in the harbour, which were sent by the Prince of Tsikusen, as is usual once a year, to relieve those of the Prince of Fisen.

Nothing remarkable happen'd till the 28th of May, when the first homeward bound Chinese yonks set sail for that Empire, to the number of twenty, within four days time.

The first of June was a holiday with the Japanese, which the Dutch call Pelang. The Japanese on this day divert themselves upon the water, running races in boats and canoes, frequently crying Pelo, and ringing small bells. All the houses are adorn'd with flags and other naval ornaments made of thick paper. However, the

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festival seems to be calculated purely for the diversion of young people, all grown persons being forbid on that day to meddle or interfere with their pleasures. (See Vol. II., p. 27 of this History, and the History of the Tea in the Appendix.)

On the 3d of June some smuglers were apprehended in the night, who had smuggled some goods from the Chinese. One of them attempted to stab himself, but was quickly prevented by the person that arrested him, having receiv'd but a slight wound. But nevertheless, after he was secur'd, and depriv'd of all possible means of hurting himself, out of a rage and despair, he bit off part of his tongue, thinking thereby to make an end of his life, and to prevent the shame of a publick execution.

The Japanese Satsuki, or Rainy Season, begun about this time, setting in, as it usually doth, with heavy and almost continual showers of rain, stormy and wet weather.

Planting of Rice. This is the proper season for planting rice, which is done in this country by women and young girls.

On the 20th of June, we view'd our barges, one of which was condemn'd, as being old, and not fit to be repair'd. We din'd the same day, in one of the temples on a neighbouring hill.

About this time several yonks and barges set sail for China and other places, and others came into this harbour, for which reason, and to prevent smugling, which is so severely forbid by the laws of the country, the town was kept shut in the night-time, and all passengers, of what rank soever, narrowly search'd.

On the 29th of June, in the night, a Chinese yonk from Batavia, with the Prince's colours, came into this harbour.

On the 10th of July, ended the yearly sale, which lasts seven days. The same day was celebrated the festival of Giwon, one of the chief and most powerful Idols of the Japanese.

On the 16th of July, the oath was administred to our cooks, and to the rest of our officers, to oblige them not

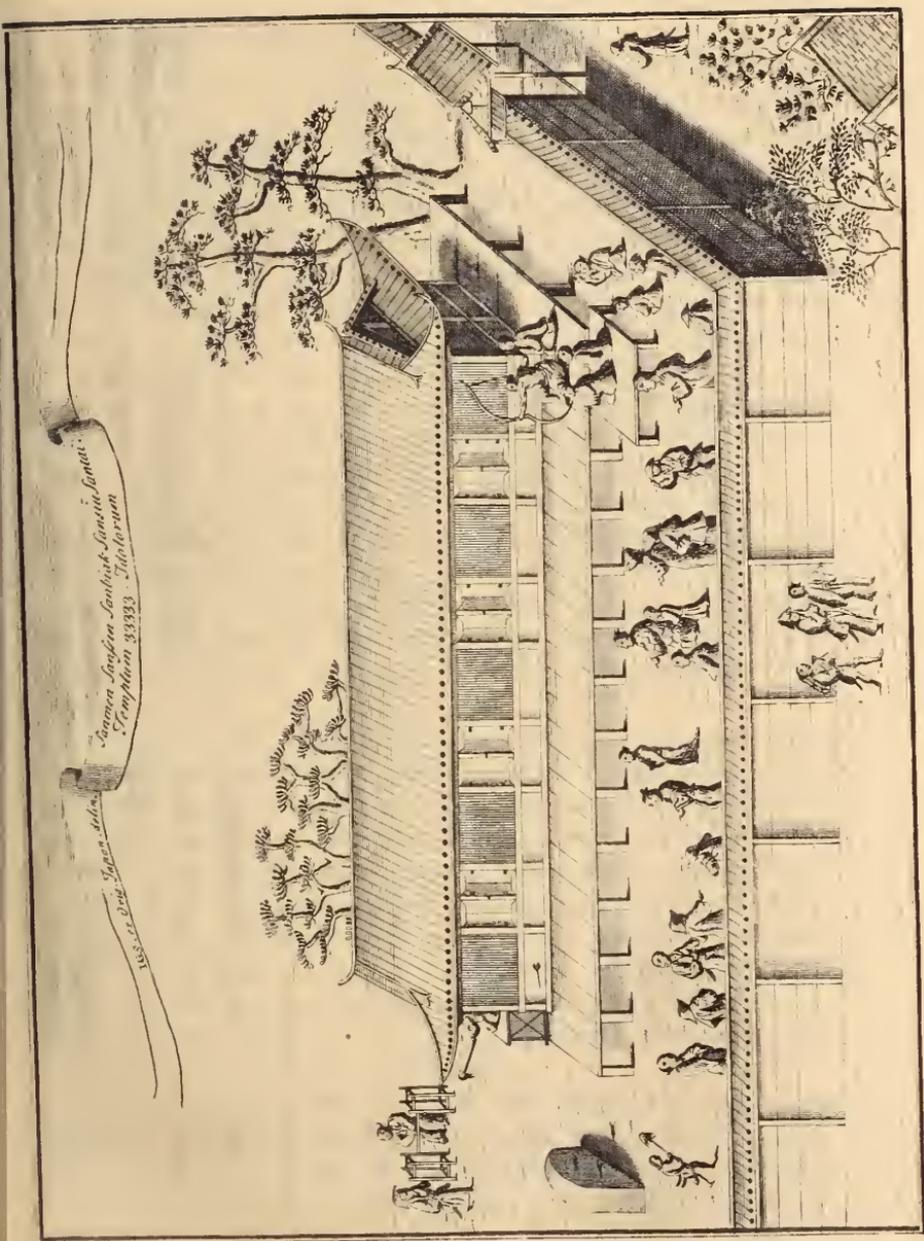


FIG. 131. A view of a Quanwon temple at Miaco, wherein are 33,333 Idols, likewise copied from an original drawing of the Japanese made in water-colours.

to enter into any familiarity, or private commerce with us, and they all sign'd it with their blood.

On the 20th of July, two young men were found dead in the streets, one of which had kill'd the other with his scimeter, and then, to avoid being apprehended and punish'd, cut his own throat. A few days before a servant made away with himself, ripping open his belly. Another servant cut his throat, for no other reason, but because he had been affronted by another servant, for which affront he could obtain no satisfaction from the Mayor of the town, who could not take the affair into his cognizance, by reason of its being done in the Governor's own house. A few days after another was found drown'd under the bridge, with his throat half cut. So little apprehensive of death is this nation.

On the 30th of July, five men were brought prisoners from Amak. They broke into the village Isafaja, with an intention to steal some goods, which they had heard were brought thither privately by the Chinese. But they not only miss'd their booty, but were taken in the fact, and sent up to Nagasaki to be there committed to prison.

Several yonks from China, and other places, came into this harbour, for these several days last past, among the rest two large yonks from Siam, who had been sixty days on their voyage, and brought us news, that when they set sail from Siam, they had seen our ships in that harbour.

On the 1st of August, was celebrated the festival Tannabatta, as they commonly call it, otherwise Siokuso. The night before every man lies with his wife, and discharges his matrimonial duties, in memory of a certain remarkable event. The next morning the solemnity begins with mutual compliments.

The 3d of August, is a particular day for going to the temple. They call it the day of Quanwon, and Sennitzmaira, that is the day of thousand days, because he, that visits that day the temple of Quanwon, doth as good an act, as if he had been there for a thousand days together.

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They have but one temple sacred to Quanwon at Nagasaki.

On the 8th of August, there was another festival call'd Bon. People on that occasion attend for one whole night at the tombs of their ancestors and relations, with lights and lanthorns. The solemnity of this festival began upon the 7th, and lasted for three days together. They believe, that the souls of deceas'd persons, whether they led a good or bad life, walk about, and visit the places of their former abode.

On the 10th of August, we had notice given us of the arrival of our ship, call'd the Wallenburg, and accordingly she enter'd the harbour soon after, and cast anchor not far from Desima, on the 11th, in the afternoon.

On the 12th of August, we receiv'd news, that another of our ships call'd Jacht wink op see, had been observ'd sailing towards the harbour, where she arriv'd the next day.

On the 15th of August, after the ships company on board the Wallenburg had been review'd as usual, they began to unlade that ship, which took up four days time.

On the 22d of August, they proceeded after the same manner to unlade the ship Jacht wink op see, which came by the way of China, and this business was done in three days time.

On the 23d of August, having had notice, that another of our ships had been seen sailing towards the harbour, I and some more were sent to meet her. We din'd in the Island Jwo, two German miles from Nagasaki, at the mouth of the harbour. After dinner we went one mile further with our boats to wellcome the said ship, which we found to be the Bosswinck from Batavia.

On the 24th of August, the Bosswink came to an anchor near Desima, and was review'd the next day, and then unladen in three days time.

*Death
of one of the
Governors of
Nagasaki.*

About this time we had news from Jedo of the death of Kinmotsama, formerly Governor of Nagasaki, and the same, who in the year 1680, Dr. Cleyer being then director

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of our affairs, caused 18 Japanese to be executed for smuggling, some of whom were beheaded, others hung on the cross. This he did of his own accord, without laying the case before the council of state at Jedo, or waiting for orders from thence, and was for this reason depriv'd of his office, and condemn'd to an arrest in his own house, under which he died.

On the 7th of September was celebrated the festival of the Moon, as the Japanese call it, and the light of the Moon, according to the Chinese. People on this occasion divert themselves with walking about in the night by moonshine: some take the diversion of rowing about in their boats. Little regard is had to this festival at Nagasaki, because of the strict watch kept in this city, to prevent smuggling, and the narrow search made after the Inhabitants several times in the night.

On the 9th of September some of our goods were expos'd to be view'd, and on the 10th was kept the first Camban, or day of sale.

On the 25th of September, four smuglers were brought prisoners to Nagasaki, and on the first of October four more were apprehended and brought hither by the whale fishers.

*Discovery
made of smug-
lers, and pro-
ceedings in
this Affair.*

On the 2d of October, the boat, which belong'd to these smuglers, was brought hither also, with four more of the accomplices, two of which wript open their bellies, but nevertheless their bodies were salted and brought hither. That night another person, who was concern'd in this smuggling affair, kill'd himself by cutting open his belly. Another made his escape notwithstanding the gates of the street had been shut, and strict enquiry made after him.

On the 4th of October, another of the accomplices made his escape, and an under Interpreter, who had lent money for this purpose, cut his belly. Their leader, who was likewise apprehended, bit off his tongue out of rage, and not to be oblig'd to betray his accomplices. Though he was laid in irons, and secur'd, as well as they could,

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yet he found means to tear his gown to pieces, and to make a sort of a rope, to strangle himself. A book was found upon one of the prisoners, wherein were set down the respective sums bought and sold, with the names of the accomplices, and how much money every one had advanc'd. This laid the whole state of the affair open, and discover'd many of the Inhabitants. For this reason strict enquiries were made day and night, and ever since the departure of the Chinese Yonks a strict review was made of all the Inhabitants of every street thrice every night. Three persons were apprehended at Nagasaki and put to the question. When the Chinese Yonks are upon their departure, and for some time after, there is a strict review made constantly every night, as soon as the gates of the streets are shut, to see whether there be no body wanting, that might be supposed to have follow'd the Chinese, who generally stay some days upon the coasts, waiting for smuglers. It is surprizing that the people of Nagasaki should so frequently expose themselves, and for a trifling gain run so great a hazard, knowing, that when discover'd, they have nothing but death to expect, either by their own hands, or those of the publick executioner, and one should wonder at the Chinese themselves that they are willing to lose much time waiting upon the coasts, whilst the Inhabitants of Tsukusiu Karatz, where there are not such strict inquiries made, have much more opportunities to carry on a smugling trade with them.

On the 6th of October, another of the accomplices found means to make his escape. On this occasion the gates of the streets were shut forthwith, and all the Japanese, who were then in our Island had orders to repair to their houses. One of the Ottona's was depriv'd of his office, and arrested in his own house, because the person that escap'd was his prisoner, and an inhabitant of his street. Upwards of an hundred persons of every street, where there was any body missing, were commanded up into the mountains in quest of the fugitives.

On the 7th of October, two or three more Inhabitants

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of Nagasaki were discover'd by the prisoners and committed.

This intricate affair, wherein very near an hundred natives of Nagasaki were concern'd, besides their relations and strangers, brought so much business upon the Governor's hands, that our Camban, or the sale of our goods, which should have been ten days sooner was deferr'd till the 11th of October. For the Governor was not to be spoke with for this fortnight last past, and even his own domesticks durst not interrupt him, unless upon very pressing occasions.

On the 14th of October, being Saturday, early in the morning, we perceiv'd two violent shocks of an Earthquake, which lasted about half a minute each. The shock was so sensible, even in the harbour, that the pilot of one of our ships, who was then on board, was thrown out of his bed. The dogs and ravens made a great noise on shore, being disturb'd in their sleep. *Earthquake.*

On the 21st of October, a Kuli, or porter, was apprehended at the gate, as he was coming away from our Island, and some Camphire was found upon him, upon which Mr. Reinss, of whom the prisoner confess'd he bought it, was immediately carried before the mayor of the town. The Kuli himself, the merchant for whom the Camphire was bought, and his landlord were by order from the Governor secured by their Ottona's, and laid in irons.

On the 22d of October, and some following days, all our ships were search'd, one after another, in presence of two Interpreters, for several things, as among the rest for Professor Silvius his Sal volatile oleosum, which had been demanded by the Emperor in our last audience, as an excellent Panacea of health and long Life.

On the 24th of October three smuglers were brought prisoners from Fisen. They were taken in the fact, as they were buying some goods of the Chinese, two of them found means to make their escape, upon which our Kuli, and some more of our servants were order'd forth-

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with to quit their work, and to run after the fugitives. The third ript open his own belly.

On the same 24th of October, the Governor sent his Secretary and a Benjos to acquaint our resident with the sentence, he had pronounc'd in the affair of the camphire, which was, that the person that bought it, and the merchant for whom it was bought, should be both beheaded, and further to desire him, that Mr. Reinss who sold the camphire, might be forthwith secur'd on board one of our ships in order to be sent to Batavia, and to be there deliver'd up to Justice. It was intimated at the same time, that since so many of their people had lost their lives for this crime, they would be necessitated at last to take other measures, and in case Mr. Reinss, or any the like offender, should not be exemplarily punish'd by the supreme court of judicature at Batavia, they would for the future do themselves justice.

Nothing was done on the first of November, it being the last day of a festival call'd Kunnitz, which is celebrated all over Japan, and begins upon the 27th of October.

On the fifth of November, some gentlemen came over to Desima, sent by the Governor. Both the directors of our trade, and the captains of the ships, and all the Dutchmen then at Desima from the highest to the meanest, were summon'd before them, upon which they represented to the directors of our factory, in a long and grave speech, that knowing how rigorous their laws were against smuggling, and how often they prov'd fatal to their people, it was expected that we should have a little more regard thereto, than was hitherto done. Then two Japanese were brought before them, who smuggled two Catti's of camphire, and were for this offence sentenc'd to be beheaded, upon which both the directors of our trade were desir'd in the strongest terms, for the future to use all their authority and attention, to prevent the like accidents, withal intimating to them, that if so reasonable a demand was not duly complied with, they would be

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necessitated to make our people undergo the same punishment, which so many of theirs had already suffer'd.

On the sixth of November, the Jacht Bosswinck, weigh'd anchor, and by the help of the tide fell down as far as the Papenberg.

On the seventh of November, she was follow'd by the Jakt Wink op See, and

On the eighth in the afternoon by the Floot Walenburg, on board which went the late director Mr. Butenheim, on his return to Batavia.

On the tenth of November, in the morning, we had notice given us as usual, by the guard at the tops of the mountains, that they had lost sight of all our ships. The same day the Japanese came to search our rooms, as they said, for they were satisfied with looking into them. The same day between nine and ten a clock in the evening there happen'd of a sudden another violent Earthquake. It lasted not so long as that on the 14th of October, but the shock was stronger, and broke some glasses in my room. It was follow'd after midnight by another shock, but less violent, the weather being all along serene and calm. This second shock was succeeded by three, and these by two more, which were so inconsiderable, that we scarce perceiv'd them.

Earthquake

On the 23d of November died Mr. Dieck, and was decently interr'd on the 24th, on the West-side of Inassa, or Inassa no Jamma, a small mountain. We attended his funeral with three large and two small prows, or boats.

On the 30th of November, I took an opportunity of writing to my very ingenious and learned friend Dr. Cleyer, by a chinese yonk, which lay ready to set sail for Batavia.

On the first of December, we sent several sorts of stuffs to the Governor's house, for him to chuse what he thought might be most acceptable to the Emperor.

On the second of December, and three following days we were busy in taking a list of the deceas'd Mr. Dieck his goods and effects.

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*Arrival of
Tsino Cami.*

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On the seventh of December arriv'd from Jedo Tsino Cami, formerly call'd Gensajmon, Governor of Nagasaki. Several Benjos came to Nagasaki before him, who had been sent by the Princes of Firando, Omura, Amakusa, Simabara, Karatz, and other neighbouring Daimio's to wait his arrival, and out of respect for the Emperor to compliment him on his safe return. If by chance any one of these Princes should be there to make his compliment in person, he for a while leaves the precedency to the Governor, tho' of an inferior rank, and this only out of respect for the Emperor, after whose health he enquires, for as soon as the mutual compliments are over, he takes place of him again. These few days last past the remaining twenty chinese yonks left this harbour to proceed on their several voyages.

On the 19th of September being Sunday, the three Governors of Nagasaki came to make us a visit at Desima, as is usual once a year. They pay another to the Chinese.

On the tenth of December, Tsino Cami, our great antagonist gave us the first instance, since his return, of his hatred and ill will, for he sent to acquaint us early in the morning, to keep our selves in readiness to see the execution of two persons condemn'd to die on our account, because, as I have mention'd above, they had privately bought some camphire of a Dutchman. An Account of this execution having been already given, Vol. II., pp. 244-7 of this History, the Reader is referr'd thither. I was told by Josejmon and Senbe, two of our Interpreters, that Sedaje, another of our Interpreters, was the sole cause of the execution of these two unhappy wretches, for the sum not exceeding ten Thails, he should not have laid the case before the Governor, the rather since the other Interpreters took no notice of it. We made besides another step to save their lives, and deliver'd the day before the execution a paper to the Governor, wherein we represented to him, that the camphire had not been bought, but stole from our Island. But this severe and cruel Judge would not hearken to our proposals. The

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Judges in this country, generally speaking, are little inclin'd to mercy, the criminals are try'd without loss of time, and the facts being prov'd, which is the only thing they go upon, they are punish'd according to law with the utmost severity.

About the same time Siubosama, one of the Governors of this place, caused one of his own domestick Benjos to be beheaded, only for being drunk and quarrelsome. Another Benjos who interceded for him, and begg'd of the Governor not to punish him with so much severity, was for his pains laid in irons. The like executions are said to be very frequent in their families.

Severity of one of the Governors of Nagasaki.

On the 20th of December, at two of the clock in the morning, Siubosama set out on his journey for Jedo. Tho' it rain'd very hard, yet the civility, which is usually paid them on this occasion, requir'd that the officers of the town, and of our Island, should attend him out of Nagasaki. Two Kuli's were order'd to wait his arrival all night long, near a river on the road to Isafai, for all it was so cold, that one of them was starv'd to death, and the other taken dangerously ill.

His departure for Jedo.

On the 28th of December, eight and twenty malefactors were executed for smuggling, thirteen of whom were laid upon the cross, and the rest beheaded. Among those laid on the cross, were the bodies of five, who, to prevent the shame of a publick execution, made away with themselves, ripping open their bellies. There were still many more languishing in prison, like to meet with no better treatment.

Execution of Smuglers.

On the 18th of January 1692, we receiv'd advice from Osacca, that of the four smuglers, who had made their escape, three had been apprehended there by the spies sent after them by Sino Cami, who found them, as they were drinking and making merry together. It is to be fear'd many more will be discover'd by their confession.

On the 19th of January, in the night, a Smith coming from a Mariam or a Bawdy-house, cut three people, whom

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he met in the street, but the wounds prov'd not mortal. This cutting is said to be not uncommon in the streets of Nagasaki at night.

On the 20th of January, we heard, that the Prince of Imagada had been depriv'd by the Emperor of five Mangokf of his revenue, because some thousands of his subjects had been forc'd to run away, by reason of the heavy taxes and exactions laid on them by his secretary, a young man lately come to this office, which was thereupon taken from him, and given to his Predecessor, till the said five Mangokf should be by the Emperor assign'd to somebody else.

The 1st of February, and following days, were spent about making the necessary preparations for our next journey to court, chusing the presents for the Emperor, which was done by the Governors of this city, lading and sending our barge to Simonoseki, as also appointing and giving the necessary instructions to the proper officers, who were to go up with us to Court.

Chap. XIV.

Our Second Journey to Court.

*Departure
from Desima
on our Second
Journey to
Court.*



WE set out from Desima, on our second journey to court, on the 2d of March, 1692, at eight of the clock in the morning. Sassamorifanfao, a Joriki, went with us, as Commander in chief, and the Dosen, Simadaskeimon, as his Deputy. They were attended by two town-messengers of Nagasaki, Sadaje as chief Interpreter, and a deputy Interpreter. Our Interpreters and friends of Nagasaki honour'd us with their company out of town, as far as a temple call'd Tensi, seated on the East-side of the town of Sakarababa, and attended by Jammabos, where we were civilly entertain'd by them. It was already ten in the morning, when we left that temple to proceed on our

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journey. We were carried in Cangos, the roads being very uneven and mountainous, to Fooge, the top of a mountain of that name, from whence we came to the village Fimi, not far from which lies Aba, a large village inhabited by fishermen. We took horses at Fimi, and thence came to the village Jagami, where we dined, and were again treated by some of our friends, who would keep us company so far, with Soccana and Sacci. After dinner they took their leave of us, not a little surpriz'd, that, contrary to custom, we did not make the usual returns for their civility. Little minding their sour looks we cheerfully continued our journey, and came, through the village Koga, to another call'd Isafaja, having first rode over three bridges. Not far from Isafaja, we beheld not without admiration the side of a mountain, leaning or hanging over so much, that one could not help being apprehensive, that the stones would break lose every moment and tumble down. It was past seven a clock at night when we came to Isafaja, where we made but a short stay, eating a small supper, and immediately after, about eight that evening, went on board three barges belonging to the Prince of Fisen, which lay there ready to receive us, with another for the transport of our baggage, and a boat to go from one barge to another. We made the best of our way rowing as far as the village Takasakki, where we got before midnight, and cast anchor, lying by, some hours, to see whether the wind would be favourable for our passage; for had it prov'd contrary, we would have been oblig'd to go on shore there, and to continue our journey by land. This gulph is by the Dutch call'd the Boght van arima, and is the same which for the insurrection of the christians living in these parts, and the dreadful war carried on against them near hundred years ago, is become so very famous in the Japanese history. It is very shallow about Takasakki, for which reason ships and boats lying there at anchor, must wait for the tide in order to get off, which we did accordingly, and having set sail made

*Cross the Gulf
of Simabara.*

*Description of
the Gulph.*

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*Janagawa
River.*

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On the third of March, early in the morning, the mouth of the river Janagawa, where it discharges itself into the gulf of Arima, about three quarters of a mile, computing its windings and turnings, from the bridge and gate of the castle, the tower whereof made a very handsome appearance at a quarter of a mile's distance. We could not persuade the gentlemen, that were sent to attend us in our passage over this gulf, nor the watermen, to take any thing by way of return for their civility and trouble, tho' besides we had been handsomly treated by them, in the morning, with Japanese victuals and Sakki. They excused themselves upon having receiv'd express orders so to do from the Prince of Fisen his Lieutenant, who, during his absence, had the administration of his Principality, he himself being not yet return'd from Jedo. At the mouth of the river Janagawa we found a pleasure-boat

And Town. ready to bring us up to that place. Janagawa hath nothing remarkable, but a castle and tower, the place itself consisting only of a few irregular streets, inhabited chiefly by fishermen. We din'd there, and after dinner we came, first to a small village, just upon the edge of the territory of Janagawa, where it borders upon that of Kuruma, thence passing thro' several small hamlets dispers'd up and down, we enter'd upon a plain, cut thro' by many canals, and then came to a village call'd Jokomiso, thence thro' Tokoromatz, by some Osymmatz, to Sijkkambas, both pretty considerable villages. From Sijkkambas we were ferried in small boats over a broad river, which runs down towards Sanga. Our horses were ferried over after the same manner, without being unladen, which enabled us to continue our journey without loss of time. We pass'd thro' several villages, which lay dispers'd on the road, and so came to Daisensi, a large borough, thence to the town of Kongo, or Kurmei Kongomatz, another considerable borough, thence to the town of Kurume

Kurume. where we arriv'd at five in the evening. Kurume hath a very good castle with walls, ditches, stately gates and drawbridges. We were honourably attended in our

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passage over the territory of Kurume, by six gentlemen deputed by the Lord of this small Principality, five whereof took their leave of us the next morning, kneeling in a very submissive manner, but the sixth had orders to stay, and conduct us quite to the edge of his dominions. At night the street-door and back-door of our Inn were both shut, and strongly bolted, in order, as they said, to guard us from thieves. It was in vain I took the liberty seriously to represent to our leaders, that it was the greatest affront they could possibly put upon us, to guard and watch us after this manner, and to make people think as if we were Criminals or Portuguese, or Priests carried up prisoners to court, and not free, and the Emperor's friends, going of our own accord to be admitted into his presence. Nothing durst be undertaken contrary to the strict orders given by our malicious chief Interpreter, who upon all occasions shew'd himself to be a profess'd and bitter enemy to our trade and nation. This town consists of a few long but regular streets, cut at right angles. The number of houses may amount to about a thousand, many of which are open and uninhabited, looking more like cottages. It was remarkable that, in our passage thro' this town, there was no body to be seen in the street, along which we rode, all the Inhabitants being in their houses kneeling behind skreens and lattice windows, but the cross-streets were lin'd with crowds of spectators, kneeling on both sides and keeping a profound silence. And in our passage thro' this whole territory, every body we met on the road was commanded by our conductors to withdraw out of the way, to alight from their horses if on horseback, and kneeling and bare-headed to wait in the next field, till our whole retinue was gone by.

On the 4th of March, we set out from Kurume before break of day, and leaving the road, which goes to Ftsju, an old castle, lying about a mile off on our right, we were ferried, with our horses and baggage, over the rapid River Mijanodsigawa, and then came to the village Mijanodsi,

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from whence the river hath borrow'd its name. Thence riding thro' a long village, the houses whereof lay very much dispers'd, and were inhabited chiefly by husbandmen, we came to the borders of the territory of Kurume, where it confines upon a small tract of land belonging to the crown. The man, that had attended us so far by express command from the Lord of Kurume, took here his leave of us, on his knees, and in a very submissive manner. The country between Janagawa and this place is very fruitful, abounding chiefly in rice, the fields being cut thro' by many canals, deriv'd from the rivers. We travell'd the best part of the way over dikes rais'd on the banks of the rivers, and along these canals. But the small tract of ground we were now entring upon, was but an indifferent country, marshy and full of turf. We came next to Maatzgasaki, a village of about 150 houses, thence to Maatzsaki another village, thence thro' a small hamlet, and over a river to the boundaries of this small territory belonging to the crown, where it confines upon the dominions of Tsikusen, or Fakatta. Here we turn'd in towards the highway, which comes from Akitsuki in Tsikungo. The first place we came to was Isibitz a small village, from whence we got to the borough of Jamaijo, where the night before lay one of the Princes of the Empire on his return from court, which was the reason that we found the roads very neat and clean. We din'd at Jamaijo, and after dinner set out again in Cangos, preceded by two messengers of the Prince of Tsikusen. We came first to Togenotsieija, a small hamlet, then to the village Utsijno, where we exchange'd our Cangos against fresh horses. We got two Steenbrassems, (a sort of fish very much valu'd by the Japanese) at an Inn at this place, and were civilly treated by some Ladies with Sakki. We thence came to the village Oimat, not far from which stands a temple, thence crossing the river, which we hitherto had on our right, to the large village Nagawa, thence to the village Mamida, thence to the borough of Tentomat, thence to the village Akimat,

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and thence over a wooden bridge to the suburbs and town of Mamidsuka, otherwise Itzka, where we lay that night.

On the 5th of March, we set out with flambeaux at four of the clock in the morning, and after an hour's riding we came to the village Kawabukura, two hours after to the village Kootaki, or Bambou, thence over a river to the village Akasi, an hour after crossing another river to the village Sakai, thence to Nogatta, the place of residence of Isijno, a son of the Prince of Tsikusen, which we took notice had no towers, as other princely residences have. From thence we came to Kujanosse, a large borough, where the people look'd very black and dirty, perhaps by reason of their burning coals. The country from the mountains of Fiamitz, as far as this place, was exquisitely fine and fruitful; but here it became again indifferent and mountainous. We travell'd this day chiefly over dikes rais'd on the banks of a river. We din'd at Kujanosse, and after dinner we came to the village Tseijanofaru, thence to Isijsaki another village, where the road goes pretty much up-hill, thence to the village Koosiakf, thence to Ujenofar, another village, thence to the large borough of Kurosakki, where we exchang'd our horses against Cangos, which one may find ready at all times, it being pretty wet weather, and the roads very dirty and uneven. We thence came to the village Nandoki, thence to the village Kimmatz, thence to the suburb and temple Fijomi, from which we enter'd the town of Kokura. We were, according to custom, treated by our landlord here, with Japanese victuals, and staid till eleven at night, during which time the Bugjo dispatch'd his letters for Nagasaki. As soon as the tide became favourable for our passage, we set out from Kokura in two boats, and got over to Simonoseki on the 6th of March, at two of the clock in the morning. Soon after we came to our Inn the breakfast was dress'd, first for the Japanese, then for us, but we refus'd to take it. Our other boat did not come to Simonoseki till six in the morning, they having not so many watermen. We went

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on board our barge the same day, but did not set sail, as well by reason of the wind's being against us, as pursuant to an old custom.

On the 7th of March, the wind was westerly and favourable, but, in the opinion of the Japanese too strong, so they kept us at anchor one day longer, pretending that the small boat which was to follow us, could not support the shocks of a sea, as they fancy'd, so stormy and boisterous. It was a very cold and snowy day.

The wind continuing favourable till the 8th of March, we set sail that day at four of the clock in the morning in clear and moon-shiny weather. In sight of the Island Fimesima, bearing E. S. E. we had the country and village Iwaja on our larboard. The high mountains between Fimesima and Busjen, were then cover'd with snow, as were also those of Nagatta, on our larboard. Looking out between them we saw the open sea, bearing S. E. and S. E. by E. when we came to Fimesima, which lies about three or four miles off, the country of Jwaja, and two neighbouring Islands Kansju bore North, a mile and a half distant. Muko lies 18 miles from Simonoseki. At noon we pass'd the streights of Caminoseki, and had the Island Jokosima a head of us, the Island and mountain Sembo on our Larboard, and the course to Genjuri on our Starboard. At two in the afternoon we pass'd by the Island Okino Camiro, which we had on our Larboard in sight of Itsusima on our Starboard, half a mile distant. At half an hour after three we had a village and small gulf on our left, and the Island Insima on our right. Half a mile further we made the Island Tsuwano Marosima, thence after a course of two miles the Island and harbour Tsuwo, and half a mile further the village Nuwa, where we cast anchor with the setting of the sun, having made to day in all forty seven water miles.

On the 9th of March, we set sail again early in the morning, but the wind soon ceasing, we advanc'd but slowly, and tacking about all day long we could get no further than Mitarei, where we cast anchor at four in

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the afternoon in company of upwards of thirty other boats, two among the rest, with young wenches on board, which they offer'd to passengers sailing from ship to ship.

On the 10th of March, we set sail by break of day, and the wind being very favourable, we left the streights of Fanaguri on our larboard, and directed our course to the starboard round Khurissima, which is the residence of a petty Prince, whose dominions consist in nine neighbouring Islands, besides a small tract of ground which he hath near Firesima on the continent of the province Aki. Though this residence be but small, yet the houses seem'd to be very neat and handsome. Two miles further S. E. we had on our right the town and castle of Imabara, the residence of a son of the prince of Kijnokuni. The castle particularly seem'd to be a large and spacious building with a stately tower. We then steer'd East, passing between several Islands, and before sunset we came to Sijmotsui, a small town of about 400 houses or upwards, built along the shore, with a wall built of free stone, in three separate places, being so many parts of the town, each govern'd by a Joriki. The mountain, at the foot whereof this town lies, hath a row of Matz-Trees planted along its ridge, as have also the hills and mountains of most neighbouring Islands, which affords a very curious sight, their tops appearing at a distance, as if they were fring'd. (See Fig. 110.)

Kurisima.

Simodsi.

On the 11th of March, the sea being becalmed almost of a sudden, a storm was apprehended, for which reason we let down our mast, and took in our sail. Nevertheless we set out before sunrise, and made what way we could by rowing, but a formidable storm quickly arising out of W. S. W. we were forc'd to cast six anchors, being a good way off the bay, where we could have rode much safer. All this was done according to order from our malicious chief Interpreter, who envied us the pleasure of the town, and the safe riding there in company of other barges. The next day when I represented to him, what

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danger he had expos'd us to by his capriciousness and malice, and that it would have been entirely laid to his charge, if any misfortune had happen'd to us, he pretended that it was done for no other reason, but that we should be readier to set sail upon the storm's blowing over.

On the 12th of March, the storm ceasing and the wind abating, but blowing favourably for our course, we set sail, and at three in the afternoon, we came to an anchor in the harbour of Muru, having run to day in all twenty water-miles. The harbour of Muru was at that time full of barges and boats, of which I counted upwards of 150. (See Fig. III.)

On the 13th of March, we set sail with a small gale, soon after we were almost becalm'd, for which reason, and it being already past noon when we came to Fidsimi, we resolv'd to return to Muru, which is but five water-miles off, where we came to anchor at three in the afternoon. Fimesdi is a town with a spacious castle and stately tower, but it hath no harbour, nor any good anchoring ground, the bottom being shallow and rocky all thereabouts.

Fimesdi.

On the 14th of March, we continu'd at anchor in the harbour of Muru, the weather being stormy.

*Return to
Osacca.*

But on the 15th, we set sail early in the morning, and at two in the afternoon came to an anchor in the harbour of Fiongo, where we took small boats, and in the evening made the harbour of Osacca, where we met our landlord, who came with several pleasure-boats between six and seven at night, to bring us up the river to that city, as usual.

On the 16th we repos'd our selves from the fatigues of our preceding voyage.

*Audience of
the Governor
of Osacca.*

On the 17th of March, we had our audience of the Governor: we were, besides the guard-room, carry'd thro' two other apartments wherein were hung up several arms, in the first, for instance, twenty small guns, with brass locks, black and blue matches of Bambous, boxes for keeping Gun-powder, and other instruments for lading,

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as also many great black japan'd bows, each of the length of two mats, with a pair of leather gloves, ty'd to them, and as many japan'd quivers fill'd with arrows. In the second room were hung up twice the number of the same arms. Having staid a little while in a small room, we were thence conducted into a large apartment, whither the Governor repair'd soon after, and sate himself down, first at considerable distance from us, but soon drawing nearer, and seating himself within two mats of us, after the usual compliments, he enquir'd very civilly after our persons, quality and age. He then told me of a particular distemper one of his family had labour'd under, for then already ten years, enquiring whether I would undertake to cure the same; upon which desiring to see the patient, he return'd me in answer, that it was in a private part of his body, and withal desir'd me to regulate my prescriptions and medicines, as well as I could, according to the description he had given me of the distemper, which I did that afternoon. The rest of the audience was taken up with examining our hats, with making us write, paint and sing. We were also desir'd to dance, and to shew them more of our customs and ceremonies, but we refus'd it. A little while after we took our leave. The Governor was a tall man, of a pale countenance, about fifty years of age, curious and inquisitive. He spoke much of our dress, and very civilly desir'd the Captain to take off his cloak, that he might have a fuller view of him.

The other Governor was gone to court. We were nevertheless oblig'd to call at his house, and made our compliments to his Steward, who receiv'd us in the guard-room. The Governor's house standing at the upper end of a narrow lane, about fifty paces from the street, we left our Cangos there, and walk'd up to it, tho' it rain'd pretty hard. We got home about noon, and spent the afternoon packing up our baggage.

On the 18th of March, we set out from Osacca before break of day, but could not go the common road, which

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was then mending and shut up. We therefore travell'd over dikes and causways for about two miles, and in the first place came to the temple of Montodira, then to the village Nuda, then to the village Tszizwanagara, to the right of which lies the village Kassingai about a mile from our Inn, then to the village Tomobutz, opposite to which on the left hand, and on the other side of the river, lies the village Sijmanagara, thence to the village Kimma, opposite to which lies the large village Sarrasij, inhabited chiefly by whitsters, who wash and whiten their linnen upon the banks of the river. Thence riding further we came to the village Akagawa, thence to the large village Nagi, thence to the village Imaitz, where the common and shorter road from Osacca falls in with the causway, we had been upon till then, and on which still continuing our journey we came to the village Ogire, having first pass'd by two other villages, one on each side of the river, thence to the village Sadda, to the right of which stands the famous temple Tensin, which hath a stately stone gate leading into a spacious court call'd Sadda Tensin. From hence we came to the village Symminot-suja, or Symmi, thence to the village Deguts, thence to a town of that name, where we saw a temple call'd Ikosju, thence to the village Firacatta, seated at the foot of a high mountain, where we din'd. After dinner we proceeded on our journey through the villages Nangisa, Siuke, Finoje, and Kudsjuwa, opposite to which on the other side of the river stands the village Jamasakki, seated at the foot of a mountain famous for two eminent monasteries and temples built at its top. Soon after we came to the town of Jodo. To the right of Jodo, on the road, lies the town of Jawatta, beyond which are several good houses and other buildings in the ascent of a pleasant mountain, on which stands a famous Fatzman Temple. We saw several Priests here, and other people going to and coming from this place. From hence to Miaco, there is one continued ridge of hills and mountains, which runs on still further beyond that city. Having pass'd

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thro' the suburbs of Jodo, and over a bridge supported by twenty wooden arches, we enter'd the town itself, which is regular and well built, and hath a very good castle with a water-mill on the river-side. On the other side of the town, we came to another suburb with a famous Bensaiten Temple, and thence to Fusimi, thence passing by an Inari Temple, where there was a great crowd of people, it being a holiday, we got in the evening to our Inn at Miaco, which is not far from a Songuatz Temple of the Siudosju Sect. Having notify'd our arrival to the Chief Justice of Miaco, and to the Governors of this place, this evening, we were

On the 19th of March, at ten in the morning, conducted to their audience. And in the first place, we went to the palace of the Lord Chief Justice. We left our Cangos about twenty paces on this side his palace, there being a large court before it, cross which we walk'd between a file of twenty soldiers arm'd with long staffs, which they held out, and two scimeters each. Entering his palace there was a particular guard of six soldiers sitting in a small room on the left hand, thro' which we pass'd into the great guard-room, where we found upwards of forty officers and common soldiers, with two clerks, all sitting in good order. We were thence conducted into the Anti-chamber, where we made our compliments to the Steward of his household, and signify'd to him, that being upon our journey to Kubosava, we would not fail, according to custom, to pay our respects to his master, in the name of our masters at Jaccatra, and, with due submission, to offer him a small acknowledgment of their just sense and gratitude for his good offices, consisting in a present of tent-wine and some pieces of stuffs, which lay ready in the great guard-room, on proper tables, as the custom is in this country. Upon this the presents were examin'd once more by our chief Interpreter, and after some time spent in mutual compliments, an answer was return'd us, importing, that the Chief Justice was very glad of our arrival, that he would accept of our presents, and instantly

*Audience of
the Lord Chief
Justice of
Miaco.*

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admit us to his audience. After this the presents were, by his Domesticks, carried into the hall of audience, and there rang'd in proper order. We follow'd soon after, and were desir'd to sit down in the middle of the said hall, opposite to another room, which was laid open, the skreens being remov'd. Meanwhile the ladies appear'd in a room next to that, and having consider'd us for some time thro' the grates and lattice-windows, they disappear'd again, upon which the windows of the room, wherein they had been, were open'd, for the light to come in on that side. That moment the Lord Chief Justice enter'd the room. He walked very upright, and sate himself down at two mats and a half distance, but without bowing. Then he bid us welcome, and told us, that he was very glad of our arrival in good health and good weather, which being interpreted to us, we return'd him thanks, acquainted him with the reason of our coming, and desir'd him to accept of our small present, and to grant us the necessary passports. His answer was, that our presents were very acceptable to him, and that he would give orders, that our passports should be issued out forthwith. Upon this he enquir'd after our names and age, and seem'd to be very curious and willing to enter into a further and more particular discourse with us, had it not been for the low and submissive voice of our chief Interpreter, who could hardly make himself understood, neither by the chief Justice himself, nor his Steward, who sat very near him. This audience pass'd with a great deal of order and decency, when one spoke, all the rest were silent. The chief Justice sat upright, but we and our Interpreter in an humble posture, bowing our heads almost down to the ground. His steward, having invited us to stay to dinner, went away, and we were soon after conducted from the hall of audience back into the antichamber, where they presented us with tobacco, and a double set of pipes and other instruments for smoaking of a curious and rare make, and likewise with tea, as before the audience, with two large dishes of figs, sweetmeats and some other

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eatables laid on varnish'd boards, according to the custom of the country. Mean while we were thus entertain'd, the chief Justice his steward came in with two passports, which he deliver'd into the hands of our Captain, who receiv'd them with a low bow, holding them up to his forehead in token of respect, and then gave them to the chief Interpreter to keep them. This done we made our compliments to the steward and took our leave. The steward went with us beyond the great guard room, where we renew'd our compliments, and took our leave a second time. He was a fat, tall, lusty man, with a large head, an agreeable countenance, a roundish face, with a middle siz'd nose, and seem'd to be thirty odd years of age. He walk'd with some difficulty, as if something had ail'd him, but otherwise shew'd a great deal of freedom and good humour in his behaviour. I have been the more particular in my account of the audience we had of the chief Justice of Miaco, because in our first journey to court we could not see him, he being then at court himself. I have mention'd elsewhere the importance and greatness of his office.

From the chief Justice we went to the second Governor, an austere old man. However he put on a smiling countenance, tho' it did not seem in the least natural to him. We lost no time waiting for him. For as soon as we had been presented with tea and tobacco, we were conducted to his apartment, where we found him sitting at four mats distance from the place we were desir'd to take. He bid us welcome and receiv'd our compliments seemingly with some sort of satisfaction, after they had been repeated to him by his steward, because of the low voice of our Interpreter. We were then conducted back to the waiting room, where we took our leave of his steward, and having pass'd through the great guard room and court, we stept into our Cangos again. His steward was a fat man, about 56, or 60 years of age, of an agreeable countenance, and not ill shap'd. From thence we were carried to the house of the other Governor, who according

*Audience of
the Governors.*

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to his former custom made us wait for him a long while. After the audience, which pass'd in the same manner, as did the last year, with mutual compliments and civilities, though without asking after any of our things, we were treated with tea, tobacco and sweetmeats. He had two stewards, both gentlemen of a submissive and modest behaviour, and about fifty years of age. After the audience was over, we were shew'd a Thermometer, which had been presented by the Dutch about thirty years ago, the nature and use of which I was desir'd to explain to the company.

On the 20th of March, we set out for Miaco, and took our leave in the suburbs, after we had pass'd over the great bridge. Thence continuing our journey we came to the village Finookatogge, situate between mountains, two miles from Ootz, thence to the long and rich village Jabunosta, where there grows extraordinary good Tobacco, and fine Bambou's in great plenty, thence to the village Jakotsiera, which is almost contiguous to Jabunosta. On the left hand of Jakotsiera, about a mile of, is the famous monastery Morotamiosin, with a stately gate on the road leading to it, and a Quanwon temple with the famous large golden Idol of Dsiso, kept in a sexangular shrine. Not far from thence lay the village Jwanotsieja, from which we came to the village Oiwaki, situate at the foot of a high mountain, which it hath to the right. Thence passing through some more villages, and leaving others on our right and left, we came an hour before sunset to our Inn in the town of Ootz. Much rain and snow fell this day.

On the 21st of March, we set out from our Inn at five of the clock in the morning, and first came to a temple of Fatzman, thence through the gates to the town and castle of Dsiedsi, thence to some more temples, among which was another of Fatzman, thence passing through the following places, Katangiwara, Sinde, Satznanosi, all villages, Kusatz, a large borough, the village Tibora, which is almost contiguous to Menoke, where they sell

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the bitter powder, I have spoke of in by first journal, and some other medicines, we came to Issibe, a large village, or borough, where we din'd. After dinner, we pass'd through the following villages Koosibukuro, Firamatz, Fari, Natsume, Jostsinakavara, Tangava, Idsumimura remarkable for its length, and Kitawaki, to the town of Minakuts, thence further through the villages Dsinso, Kosatto, Imasuku, Ono, Tokuwara, Moijenu and Matzno Omura, to the town of Tsutsijamma, where we arriv'd at six in the evening, and lay that night. At Moijenu they sell a substance, which they call Amakas, it looks not unlike clay, is pretty hard to the touch, and smells exactly like the thin cakes made of flower and honey.

On the 22d of March, we set out betimes in the morning, in order to be carried in Cangos over the mountains of Sakanosta. Having past the worst of these mountains, we took fresh horses, and riding through a pleasant, agreeable valley, we came to the town of Sekidsiso, where they make the best matches of Bambous. There are several stately temples and fine inns at this place, but it seems little care is taken of the education of their youth. Sekidsiso, where we din'd, consists of one street half a mile long. After dinner we set out again and came to the following places, as first upon the road to Ise, then to the river Sekigava, thence to the villages Ootzbara, Nosiri, Nomura, the town of Kamevi, or Camme Jamma, the suburb of Natijamatz, the village Simmatz, the open boroughs Sioono and Isijakus, the villages Odani, Kodani, Simitzdaki, Tsumatzukimura, where there is a fine temple, Umenegawa, Ongosomura, Oywake, Tomari, Tsinangamura, Aka fori, and Fammada, and lastly in the evening to our Inn in Jokaitz. We had another instance at this place, both of the affection and good manners of our chief Interpreter, who cried aloud to the Isje pilgrims, not to pollute themselves, and their holy undertaking, by approaching too near our unclean persons.

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On the 23d of March, we set out by break of day, and about nine of the clock came to Quano, passing through the several places and villages set down in the map. The wind blowing very hard, and the continual rain, made it impossible for us to proceed any further on our journey, either by water or land. So we staid that day, and the following night at Kwano, which is the residence of Matzandairo Jetsjuno Cami.

On the 24th of March, the wind being favourable, we took three boats for our passage from Kwano to Mia, where we staid but a little while, and in order to make good what we lost the day before, set out immediately after dinner, and in the evening came to the town of Okasakki, where we supp'd, and instantly continued our journey as far as Akasakka, where we arriv'd at eleven a clock at night. The fatigues of the day, particularly the additional journey from Okasakki to Akasakka had so rais'd our stomach, that we thought we could well digest another supper, which we took accordingly.

On the 25th of March, we set out from Akasakka at six a clock in the morning. When we came to Array, the commanding officer of the Imperial guard sent us only, according to custom, a present of some roots, along with his excuses, that he could send us no fish, because that day was one of the mourning days sacred to the memory of the late Emperor, on which it is forbid to kill or eat any thing that had been living. We staid at Array not above a quarter of an hour, and the wind being favourable took boat over that gulph, and arriv'd in the evening at Fammamatz.

On the 26th of March, we set out at six a clock in the morning, din'd at Fukuroi, and after dinner continued our journey for a while on horseback, then in Cangos as far as Simada, where we arriv'd by moon-shine, at seven a clock at night, having just an hour before happily pass'd the large river Ojingava, and three more in that day's journey.

On the 27th of March, we set out from Simada, and

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went on horseback to Okabe, thence in Cangos to Mariko, where we din'd, thence through Ftsju to Jeseri, where we lay this night.

On the 28th of March, we set out before break of day, din'd at Josijwara, and lay at Missima.

On the 29th of March, we set out again in Cangos early in the morning, and in very bad weather, and worse roads, came to Fakone. This place is so damp and unhealthy, that strangers cannot live there without great prejudice to their health. We were now as it were suspended in the midst of clouds, the air was so dusky and heavy, and there being no hopes of better weather, we were obliged to set out on our journey after dinner, being to lie at Odowara. *Fakone.*

On the 30th of March, we set out in tolerable good weather, which held all day long, and at eight a clock at night we came to Kanagava. Osawa Ukiosama, the Emperor's Ambassador to the Mikaddo, lodg'd then at our Inn at this place. The Secular Monarch sends once a year an Ambassador with presents to the Ecclesiastical Hereditary Emperor. This man was then on his return to court, and had been just before us, a great part of our journey, which gave us not a little trouble, and oblig'd us often to leave our ordinary Inns, and to go to other places, as we had for instance that very day been forc'd to dine at an obscure village. There are three men at court, out of whom the Emperor generally chuses one to go on this embassy.

On the 31st of March, we set out at five of the clock in the morning, and having refresh'd our selves a little at Sinagava, we arriv'd about noon in good health at our Inn in Jedo. Our Joriki enter'd the capital for this time in his Norimon, which formerly he was oblig'd to do on horseback, as I took notice he did in our first journey to court. He had, doubtless, leave granted him so to do by the Governors of Nagasaki, in order to shew us, that he was a person of no less consideration and authority, than our Ambassador, who always made his entry in his *Return to Jedo.*

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Norimon. Assoon as we came to Jedo, the two Governors of that city Tonnemon and Siube sent their Joriki's to compliment us on our arrival. Our chief Interpreter caus'd himself to be carry'd forthwith to the Imperial commissioners, and the then commanding Governor Sjube (who was to forward our audience) in order to notify our arrival to them in due form. They promis'd, that notice should be given thereof to the counsellors of state, and that, if possible, we should be admitted to an audience upon the 28th of April next.

On the first of April, we receiv'd the compliments on our arrival from Sino Cami, and the Imperial Commissioners. For some days following, we were busy with taking out the presents for the Emperor, cleaning the looking-glasses, lacker'd-ware and other things, drawing the tent-wine into bottles, and sorting what other presents we had to make to several ministers of state and other persons at court. All this was done in presence of Siubosama, our Bugjo, or commander of our train, and of our chief Interpreter. Nor durst we presume to offer to lend them a helping hand, for all the business was to be done by Japanese workmen, according to the custom of the country, and all we knew of it, was, that we paid excessive dear for their trouble.

On the 7th of April, at night, and the next day, there was a very violent storm out of the West, which occasion'd a great frost, and fill'd the minds of the inhabitants of this capital with such a terror of fire, that every one was upon his guard, and in order to a quick escape, in case of such an accident, they wore breeches over their long gowns. Our Portmantles were again pack'd up, and the fire-men went the round all night long, visiting all the streets and corners of the town, and making a dreadful noise with their instruments and long staffs, hung with Iron rings.

On the 8th of April, Tonnemon's son sent to return us his thanks for the compliment we had made him on occasion of the delivery of his wife, who was brought to bed of her second child, and first son.

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*The Emperor's
Regard for the
Memory of
Koos.*

The same day we were told, that about a year ago the Emperor had built a Mia, or Temple, in honour and memory of the great Chinese Philosopher and Politician Koosi, who wrote a treatise upon the art of governing, and that this year he had built another, which he went to see on the very day of our arrival. The day before, the Emperor being in company with some of his chief ministers, and counsellors of state, the conversation happen'd to fall on the art of governing, on which occasion that Prince made an excellent discourse on this subject, to the no small surprize of those who heard him. This Monarch din'd to day with Jenogi Same, one of the youngest extraordinary Counsellors of State, who lives without the castle. We were told, that the Emperor, when he dines abroad, is serv'd at table by young women.

About eight days ago, our servants brought a native of Nagasaki, who they said, had work'd for us, to me to dress him. As he was walking along the streets, a great dog catch'd hold of him, and bit him cruelly in the calf of his leg. Upon our asking him whether or no he had reveng'd himself on the dog? he return'd in answer, That he was not such a fool as to run the hazard of his life into the bargain: For, said he, we are forbid under severe penalties to kill any tame cock, or hen: and to kill a dog, for which animal the Emperor hath a peculiar esteem, is a capital crime. If a dog, or other tame animal dies, the housekeepers must notify their death to the Ottona, or the commanding officer of the street, as well as the death of their domesticks.

On the 16th of April at night, a whole street burnt down a mile from our Inn to N. E. The evening before another fire broke out by S. W. behind the castle.

On the 18th of April early in the morning we felt an earthquake, which lasted near a minute.

On the 20th of April before evening we receiv'd orders to prepare our selves for our audience against the next day.

On the 20th of April, tho' it continu'd to rain pretty

*Our Audience
at Court.*

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hard, as it had done for two days before, yet we were oblig'd at eight a clock that morning to repair to the castle, which we did on horseback, attended by the Bugjos of the three Governors of Nagasaki. Passing through the second castle we came to the third, and found Siubosama waiting for us in the great guard room. We staid there our selves till half an hour after ten, mean while the members of the council of state met in the castle, and we chang'd our wet stockings and shoes for clean ones. From thence we were conducted into the palace, where we staid till noon. Our Captain, as they call him, went first alone to make his submission to the Emperor, according to the fashion of the country, and in the company's name to offer the presents. He return'd soon after to us in the waiting room, and that moment we were by Siubosama conducted to audience and first going round the hall, where the Emperor had given audience to our Ambassador, and receiv'd the presents, which still stood there, thence passing through several long Galleries, all gilt and curiously adorn'd, we came into a long room, where they desir'd us to stay till we could be admitted into the Emperor's presence, which they said should be done immediately. We found the Imperial Commissioners and other great men walking there and ten or twelve young noblemen of great quality sitting. But lest the sitting down so long and so often should tire us at last, we were conducted back into an adjoining gallery, where we could have the liberty to walk about, for which purpose also the shutters of some windows were laid open for us, to have a view into the garden. Mean while we staid in this gallery, several young gentlemen of great quality came to see and salute us, and the commissioners shew'd us a gold ring, wherein was set a loadstone, with the names of the Jetta, or twelve celestial signs engrav'd round it. They shew'd us likewise an European coat of arms, and some other things. But just as we were examining them, and now a going to explain them according to their desire, the Emperor sent for us in. So we were conducted

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through a gallery to our left, where we found eighteen gentlemen of the Emperor's bedchamber sitting, clad in their garments of ceremony, under which they wore their ordinary gowns, then passing by twenty other gentlemen sitting in one continu'd row we enter'd the hall of audience, where we found the six councillors of state sitting on our left as we came in, and on our right some more gentlemen of the Emperor's bedchamber of a higher rank, sitting in a gallery. The Emperor and two Ladies sat behind the grated skreens on our right, and Bingosama, President of the council of state opposite to us in a room by himself. Soon after we came in, and had after the usual obeysances seated our selves on the place assign'd us, Bingosama welcom'd us in the Emperor's name, and then desir'd us to sit upright, to take off our cloaks, to tell him our names and age, to stand up, to walk, to turn about, to dance, to sing songs, to compliment one another, to be angry, to invite one another to dinner, to converse one with another, to discourse in a familiar way like father and son, to shew how two friends, or man and wife, compliment or take leave of one another, to play with children, to carry them about upon our arms, and to do many more things of the like nature. Moreover we were ask'd many questions serious and comical; as for instance, what profession I was of, whether I ever cur'd any considerable distempers, to which I answer'd, yes, I had, but not at Nagasaki, where we were kept no better than prisoners? what houses we had? whether our customs were different from theirs? how we buried our people, and when? to which was answer'd, that we bury'd them always in the day time. How our Prince did? what sort of a man he was? whether the Governor-general at Batavia was superior to him, or whither he was under his command? whither we had prayers and images like the Portuguese, which was answer'd in the negative. Whether Holland, and other countries abroad, were subject to Earthquakes and Storms of Thunder and Lightning as well as Japan? whether there be houses set on fire, and people kill'd by

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Lightning in European countries. Then again we were commanded to read, and to dance, separately and jointly, and I to tell them the names of some European plaisters, upon which I mention'd some of the hardest I could remember. The Ambassador was ask'd concerning his children, how many he had, what their names were, as also how far distant Holland was from Nagasaki. In the mean while some shutters were open'd on the left hand, by order of the Emperor, probably to cool the room. We were then further commanded to put on our hats, to walk about the room discoursing with one another, to take off our perukes. I had several opportunities of seeing the Empress, and heard the Emperor say in Japanese, how sharp we look'd at the room, where he was and that sure we could not but know, or at least suspect him to be there, upon which he remov'd and went to the ladies, which sate just before us. Then I was desired once more to come nearer the skreen, and to take off my peruke. Then they made us jump, dance, play gambols and walk together, and upon that they ask'd the Ambassador and me how old we guess'd Bingo to be, he answer'd 50, and I 45, which made them laugh. Then they made us kiss one another, like man and wife, which the ladies particularly shew'd by their laughter to be well pleas'd with. They desir'd us further to shew them what sorts of compliments it was customary in Europe to make to inferiors, to ladies, to superiors, to princes, to kings. After this they begg'd another song of me, and were satisfy'd with two, which the company seem'd to like very well. After this farce was over, we were order'd to take off our cloaks, to come near the skreen one by one, and to take our leave in the very same manner we would take it of a Prince, or King in Europe, which being done, seemingly to their satisfaction, we went away. It was already four in the afternoon, when we left the hall of audience, after having been exercis'd after this manner for two hours and a half. We had been introduced, and were conducted back by the two Imperial Commissioners

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and Siube, and immediately repair'd to Bingo's house, who receiv'd us with uncommon civility. At last in the evening we got home.

On the 22d of April, we went to make a visit to the new lord of the temple, as they call them, who was a son of the prince of Firando. His house was full of spectators. But his steward, who receiv'd us, was one of the greatest coxcombs we had as yet met with in the country, a man entirely unacquainted with compliments, and an utter stranger even to common civility. His ill manners and unpoliteness were made good in some measure by the complaisant carriage of the ladies, who treated us with sweetmeats. He examin'd with some attention our hats and swords, and then said, let them sing once, which he did to please his master. However, we did not all think fit to comply with commands made with such an ill grace. From thence we repair'd to the castle to salute the two Governors. Upon the great place before the castle, we took notice that there was a secretary's office, wherein besides the several boxes and cabinets fill'd with papers, were hung up all sorts of arms. At the first Governor's we were only presented with tea, nor were there any ladies present at the audience, we had of him. We then made two more visits, and last of all we went to the two Imperial Commissioners, who receiv'd us both with great civility, and treated us very splendidly, so that we did not at all scruple at their desire to entertain the company with a song. At the first commissioners the treat consisted of the following things. 1. Tea. 2. Tobacco, with the whole set of instruments for smoaking. 3. Philosophical, or white syrup. 4. A piece of Steenbrassen, a very scarce fish, boil'd, in a brown sauce. 5. Another dish of fish dress'd with bean-flower and spices. 6. Cakes of Eggs roll'd together. 7. Fried fish, which were presented us on green skewers of Bambous. 8. Lemon peels with sugar. After every one of these dishes, they made us drink a dish of Sacki, as good as ever I tasted. We were likewise presented twice, in dram cups,

*Visit the
young Prince
of Firando.*

*Japanese
Treat.*

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with wine made of plums, a very pleasant and agreeable liquor. In short, the whole treat was equally various and good. Only we had nothing made of rice. Last of all we were again presented with a dish of tea, and so we took our leave, having staid an hour and a half.

At the second Commissioners we were treated, after tea and tobacco, with the following things. 1. Two long slices of Mange dipt into a brown sup, or sauce, with some ginger. 2. Hard eggs. 3. Four common fish fried and brought on skewers of Bambou's. 4. The stomachs of carps salt in a brown sauce. 5. Two small slices of a goose roasted, and warm, presented in unglaz'd earthen dishes. Good liquor was drank about plentifully all the while, and the Commissioners his surgeon, who was to treat us, did not miss to take his full dose. Just before us, behind a skreen, at about two mats distance, and a half, sat a gentleman unknown to us, sometimes also ladies appear'd on that side. But the greatest throng of women was on the left in a gallery. The audience being over, we went streight home about an hour and a half before it was dark.

On the 23d of April we receiv'd the compliments of thanks from the gentlemen, we had been to visit the day before, and in the afternoon we had orders given us to prepare ourselves for our audience of leave against the next day. We did not go this day to salute the Governors according to custom, by reason of its being one of the mourning days for the death of Jejas the now reigning Emperor's Father, on which days it would be thought a want of respect for the Emperor to treat any body. He lies buried in Gosio, a temple behind Atago, about 2 miles from our Inn. The burial place of the Emperors his predecessors is at Nikko, three days journey from Jedo. My servant, a very intelligent young man in the affairs of his country, told me, that the temple where Jejas is buried, is cover'd with golden Obanis instead of tiles, and that his tomb is enclosed with black posts. He was to see me this day, because he was sent to us by a man

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of quality, our servants being forbid to see us all the while we stay at Jedo.

On the 24th of April, we went to court on horse-back, at seven a clock in the morning, attended, as before, by three Joriki's of the Governors of Nagasaki.

We staid in the Fiakninban, or guard of hundred men, till we were conducted into the palace upon orders given by the Governors and Commissioners. Having staid about half an hour in the waiting-room, the captain was call'd in before the counsellors of state, who order'd one of the Commissioners to read the usual orders to him, which they do by turns, the orders were among the rest, and chiefly to the following effect, that we should not molest any ships, or boats, of the Chinese or Liqueans, nor bring any Portuguese or Priests into the country on board our ships, and that upon these conditions we should be allow'd a free commerce. The orders being read, the Ambassador was presented with thirty gowns laid on three present boards, each of which was somewhat longer than two mats, and a letter of fortune, as they call it, as a mark of the Emperor's favour, upon which he crept on all four to receive the same, and in token of respect, held a piece of the gowns over his head. And so return'd to us, but the gowns along with the boards were carried out of the castle to the Fiakninban, where they were pack'd up in bundles. After the captain came back, we were desir'd by the Governor to stay at dinner, which should be provided for us by order from the Emperor. Having therefore waited about half an hour, we were conducted into another room, where two fellows with their heads shav'd close, and clad in their garments of ceremony receiv'd us. We guess'd them to be some of the chief officers of the Emperor's kitchen.

He that hath the direction of the kitchen, is call'd Osobaboos; he sits next to the Emperor, when he dines, and tastes all the dishes that come upon the table. The Interpreters, and Japanese that attend us, were carried into another room to dine by themselves. We had scarce

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seated ourselves, when several young noblemen came into the room to see us, and to discourse with us. A small table made of shavings of Matzwood, put together with wooden nails, was set before each of us, on which lay five fresh hot white cakes call'd Amakas, as tough as glue, and two hollow breads of two spans in circumference made of flower and sugar with the seeds of the Sesamum Album spread about them. A small porcellane cup stood by the bread with some small bits of pickel'd Salmon in a brown sauce, which was not quite so strong, but somewhat sweeter, than what they call Soje. By the cup were laid two wooden chop-sticks according to the fashion of the Chinese and Japanese. We tasted a little of these dishes only for civilities sake, for we had taken care to provide ourselves with a good substantial breakfast, before we went out in the morning, and besides had been treated in the guard-room with fresh Manges, and sweet brown cakes of sugar and bean-flower. They desir'd us very civilly to eat more, and ask'd us, whither we would drink any tea, and being told, that we would, the abovemention'd kitchen officer sent for it up. But upon trial we found it to be little better than meer warm water, besides that the brown varnish'd dishes, wherein it was presented to us, and which they call Miseraties, look'd very poor and sorry. Meanwhile we were eating our dinner, the spectators busied themselves viewing and examining our hats, swords, dress, and what we had about us. After dinner, which was so far from answering the majesty and magnificence of so powerful a Monarch, as the Emperor of Japan is, that we could not have had a worse at any private man's house, we were conducted back to the waiting-room, and having waited there for about an hour, or upwards, we were by the Governor conducted through several passages and galleries, which we could not remember to have seen before, towards the hall of audience, and desir'd to sit down in the same room where we had been before our last audience, or to walk about in the gallery next to it. Some shutters being now open'd, which had been shut

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in our last audience, and some other apartments being laid open, the disposition of the court and hall of audience was thereby so alter'd, that it look'd quite different from what it was before. We took notice, that there was scarce a room without some gentlemen or other sitting in it. In a large room, and two galleries leading to it, were hung up several Imperial orders, on large boards, consisting each of five rows of characters, only with seven characters in each row. These we had not seen in our first audience, perhaps because then they were not yet hung up, or because they had now carried us another way. Meanwhile we were waiting in this room, till we should be call'd in, which might be about half an hour, a Priest of about thirty years of age, clad in white and blue silk, with a bag of the same colour, came into the room, and with great affectation of shame and modesty enquir'd after our names and age, which had been done before by most of the spectators then present. We saw likewise another Priest clad in orange-colour'd silk, but he staid in the gallery and did not come into the room. As we were waiting, three washing basons in appearance of silver were carried into the inner Imperial apartments. Soon after the same basons, and a black japan'd cover'd table, on which stood several dishes and plates, were brought out again, whence we concluded, that they had been at dinner there. Upon this we were forthwith conducted into a side gallery next to the Imperial apartments, and having staid there but a little while, one of the extraordinary Counsellors of State, and the two Commissioners, came to introduce us, and made us sit down near the grated skreen, on the very same place we had been at in our former audiences. The two commissioners did not enter the hall of audience. The Emperor sate behind the middle skreen on a place, which was somewhat rais'd above the level of the room. Bingo sate in the middle against a paper skreen, and the three ordinary and four extraordinary Counsellors of State took their usual places. Behind the grated skreen, on our right, we

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could discern only a Priest lurking. The place where in our first audience the Gobobasi sate, was now left empty, but there were some few in the gallery. Five and twenty sate behind us in one row, and eighteen more in the same row, who were out of sight of the Emperor, tho' waiting for his commands. The other side of the hall was lin'd with the same number of people, and in the same order. After the audience begun, more came in, so that all the avenues were pretty much crowded. We made our obeisances first according to the fashion of the Japanese, but were soon commanded to come nearer the skreens, and to do it after the European manner. The obeisances made, I was order'd to sing a song. I chose one, which I had formerly compos'd for a lady, for whom I had a peculiar esteem, and as at the latter end I extolled her beauty and other excellent qualities, in a poetical stile, above the value of hundred thousands and millions of pieces of money, I was ask'd, by order of the Emperor, what the meaning of it was: upon which I return'd in answer, it was nothing but a sincere wish of mine, that heaven might bestow millions of portions of health, fortune and prosperity upon the Emperor, his family and court. We were then commanded, as we had been in former audiences, to take off our cloaks, to walk about the room, which the Ambassador likewise did, then to shew how upon occasion we complimented, or took leave of our friends, parents, or a mistress: how we scolded at one another, how we made up our differences and got friends again. Upon this a priest was commanded to come in, who had a fresh ulcer upon one of his shins, of no consequence, only with a little trifling inflammation about it: he had laid on a plaister spread thick upon European cloth. I was order'd to feel his pulse, and to give my opinion about his case, both which I did accordingly, and judg'd him to be a healthy strong fellow, and his case such, as was not like to have any dangerous consequences, and would easily heal by keeping only the plaister on. I advis'd him however, not to be too familiar

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with Sacki Beer, pretending to guess by his wound, what I did upon much better ground by his red face and nose, that he was pretty much given to drinking, which made the Emperor and whole court laugh. Then two of the Emperor's surgeons were sent for in, whom Bingo call'd himself, they being in one of the inner Imperial apartments. They appear'd forthwith, coming round the skreen, they were both shav'd, and clad like Priests, one of them was quite blind on one eye, the other look'd but little better; otherwise they seem'd to be in pretty good health. Hearing that they were the Emperor's surgeons, I gave them the precedency, and let them feel my pulse first, then I feel'd theirs, and judg'd them both to be in good health, the first rather of a cold constitution, and wanting sometimes a dram of brandy to raise his spirits and to quicken the motion of his blood; the second of a hotter temper, and much troubled with headach, which I could very easily perceive by his countenance. Upon this they enter'd into a discourse with me upon physical matters, and the first ask'd me, whether or no imposthumes were dangerous, at what time and in what distempers we order'd people to be let blood. He also affected to have some knowledge of our European plaisters, and mentioning the names of some which however he could not well pronounce, I set him to right in broken Japanese. This our jargon being half latin and half japanese, sounded so odly, that the Emperor ask'd what language it was, the Dutchman spoke in, upon which he was answer'd, it was a broken Japanese. This farce being also over, a table was brought in with chop sticks of wood for each of us, and plac'd just before the third mat. On each table were brought in the following victuals, dress'd after the Japanese manner.

1. Two small hollow loaves with Sesamus's seed thrown upon them.

2. A piece of white refin'd sugar, as it were strip'd.

3. Five candy'd Kainoki's, or kernels of the Kai-tree, which are not unlike our almonds.

4. A square flat slice of a cake.

5. Two cakes made of flower and honey, shap'd like a tunnel, brown and thick, but somewhat tough. They have on one side the impression of a sun, or rose, and on the other that of the Dairi Tsiap, that is, the Dairi's coat of arms, being the leaf and flower of a large tree call'd Kiri. The leaf is not unlike that of the Bardana, and the flower comes nearest to that of the Digitalis; several being set to a stalk.

6. Two square slices of a cake made of bean-flower and sugar. They were of a dark reddish colour and brittle.

7. Two other slices of a rice-flower cake, yellow and tough.

8. Two slices of another cake, which was quite of another substance within, than the crust seem'd to be.

9. A large Mange, boil'd and fill'd with brown bean-sugar, like treacle.

10. Two smaller Mange's of the common bigness, dress'd after the same manner.

We tasted a little of these things, and the chief Interpreter was commanded to take up the rest, for which purpose boards and white paper were brought in. The Interpreter having taken up his load, we were order'd to put on our cloaks again, to come nearer the skreen, and to take our leave one after another. This being done two Gentlemen, one of whom was the youngest extraordinary counsellor of state, conducted us out of the hall of audience, to the end of the gallery, where the Gentlemen of the fourth and fifth rank sat, eighteen of each class. They left us here with the two Commissioners and the Governor, who went with us as far as the waiting-room, where we took our leave of them, amidst the compliments and loud acclamations of the courtiers, for so favourable a reception as we had met with from his Imperial Majesty, being much beyond what ever they remember'd any body could boast of. Our Interpreter was so loaded with the quantity of victuals, that he was scarce able to follow

us. We made no further stay in the waiting-room, but went away immediately, saluting the Imperial guard as we went by, and being come into the third castle, we there mounted our horses again. The Governor Siube, or as he is now call'd, Tsusimano Cami, happen'd just then to be carry'd by in his Norimon, which he open'd to speak a few words with the Joriki. His retinue consisted of eight footmen, walking before his Norimon, four pages walking by the Norimon's side, a pike-bearer, a white led-horse, and three porters carrying bundles on their backs. We repair'd instantly to his house, where he caus'd the shutters of his room to be laid open, and sat himself down before us, with a young gentleman, and the secretary of the younger commissioner. He receiv'd us himself, complimented us on the good reception we had met with from the Emperor, and desir'd us to be merry at dinner, which was brought in after a dish of tea, and consisted of the following dishes; boil'd fish in a very good sauce, oysters boil'd and brought in the shells, with vinegar, which 'twas intimated, that he had order'd on purpose to be provided for us, knowing it was a favourite dish with the Dutch; several small slices of a roasted goose; fry'd fish, and boil'd eggs. The liquor drank between the dishes was also extraordinary good. After dinner they desir'd to see our hats, swords, tobacco-pipes and watches, which were carried out of the room, for there were no ladies present at this audience, and consequently no Uta, or dance. Then two maps were brought in, one of which was without the names of the countries and places, otherwise well enough made, and in all likelihood copied after an European map. The other was a map of the whole world, of their own making, in an oval form, and mark'd with the Japanese Kattakanna characters. I took this opportunity to observe, after what manner they had represented the countries to the North of Japan, which I found to be as follows. Beyond Japan, opposite to the two great Northern Promontories of the province Osju, was the Island Jesogasima, and beyond

*Countries
beyond Japan
to the North.*

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that Island a country twice as big in proportion as China, divided into several provinces, reaching about one third of its bigness beyond the artick circle towards the pole, and running a good deal farther East than the Eastern coasts of Japan: it had a large gulf on the Eastern shore opposite to America, and was very near of a square figure. There was but one passage between this country and the continent of America, in which lay a small Island, and beyond that, further North, another long Island, nearly reaching with its two extremities the two continents, to wit, that of Jeso to the West, and that of America to the East, and after this manner shutting, as it were, the passage to the North. Much after the same manner all the unknown countries about the Antarctick Pole were represented as Islands. From Tsusimano Cami's we went to Gensejmon Sino Cami, where we were likewise civilly treated in presence of several strangers, who, tho' unknown to us, yet affected a great familiarity. Among the rest were Siube's and Gensejmon's brothers, one of whom had a son with fore legs, and the other a brother with pimples in his face, for both which distempers they ask'd my advice. The ladies were crowd'd up behind skreens in a light room, for whose diversion we sung and danc'd. At Tonnemon's, whom we visited last, every thing was done, as the preceding year, with the utmost splendour and magnificence, so that we did not in the least scruple, in return for so much civility, to entertain the company with singing and dancing to the best of our abilities. Thus at last we got home a little after sunset, as glad of having got over that day's work, as we were pleas'd with the favourable reception we had met with every where.

How the presents of the Japanese are received by the Dutch.

This afternoon, before we got home, several of the ordinary counsellors of state, and one of the Governors sent their gowns, some of which were left with our Joriki, but others would stay till our return, to deliver them to our Ambassador in person. Several also brought a present for our chief Interpreter and the landlord's son, by whom

they were introduc'd to us. The reception of these gowns, when made by our Ambassador in person, is done with the following ceremonies. Some Kuli's march before carrying the gowns in boxes, one carries the board or table, on which the gowns are to be laid, with a letter of fortune, as they call it, being some flat strings twisted together at one end, and wound up in a paper, which is tied about with an unequal number of pairs of silk or paper strings, as for instance 3, 5, 7, 11, &c. of different colours, sometimes gilt or silver colour'd. Then the person, who is to present the gowns, being commonly the gentlemen's steward, that sends them, is by our Joriki introduced into the Ambassador's apartment, in presence of his own retinue, our landlords and interpreters, and seating himself over against the Ambassador, at a proper distance, makes the following compliment. N. N. My Master sends me to congratulate you on your having had your audience, and your audience of leave, and good weather, which is Medithe (good luck): Your presents were very acceptable to him, and he desires you would accept in return of these few gowns. At the same time he delivers to the Interpreter, who gives it to the Ambassador, a large sheet of paper, on which is writ, in large characters, the number of gowns sent, and sometimes also what colours they are of. The captain, in token of respect, holds the sheet of paper over his head, the persons then present in the room all in a profound silence, some sitting, some kneeling, and so returns him with a bow the following compliment. I give N. N. your Master my most humble thanks, for his assistance in procuring us a quick and favourable audience, and intreat him farther to continue his favours to the Dutch: I thank him also for his valuable present, and will not fail to acquaint my masters of Batavia therewith. The mutual compliments being over, tobacco, and the whole set of instruments for smoaking, and a dish of tea is brought in, after that distill'd liquors, with a Table on which are laid five silver plates, with sweet-meats. This table is plac'd before the person that brought the

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present, and he is civilly desir'd to taste of the Dutch liquors distill'd at Batavia, and to regard not the meanness of the things offer'd him, but the sincerity and good will, with which they were offer'd. Then a small dram-glass is fill'd with tent-wine, which the Japanese call Sinti, which, according to the fashion of the Japanese, he takes with both hands, holds it up to his mouth, and, with seeming eagerness, drinks it out to the last drop at two or three gulps, then holding the glass over the tobacco, or the empty space between the mats, to let it drop out clean, and wiping the bottom on the outside with his thumb, or a bit of paper, he returns it to the Ambassador, who pledges him in the same liquor, and after the same manner. He pledges the Ambassador again, and with the same ceremonies returns it to the Joriki, who drinks to another, and so it goes round. After this manner several sorts of liquors are drank about, till every one hath tasted of them, and commended them as Miseraaties. Last of all the glass is return'd again to the Ambassador, who drinks only a little, and then orders the liquors to be carried away. The landlord in the mean time puts up the sweet-meats in paper, ties it about with silk-strings, and gives it to one of his servants. Then the gentleman takes his leave, thanking for all the civility shew'd him, and particularly for the excellent Miseraatie liquors. The Ambassador once more desires him to assure his master of his sincere respects, and unfeign'd thanks for his favour and assistance. The Joriki also makes a compliment for himself, much to the same effect. Then the gentleman is conducted out of the room, where, with mutual compliments and bowing, he takes his leave a second time.

On the 25th of April, we had ten fine gowns sent us by Bingo, five as good as any wove with flowers, by the young Prince of Firando, who was lately made one of the Lords of the Temple, in the room of him, who is now Lord Chief Justice of Miaco, and a couple of sorry ones by the second Governor of Jedo, who hath the inspection of all criminal affairs and executions in this capital. The

other Governor had sent us the same number, and full as bad, the day before. The number of gowns we receiv'd, was thirty from the Emperor, ten from Bingo, and so many from each of the four ordinary Counsellors of State, six from each of the four extraordinary Counsellors of State, five from each of the three Lords of the Temples, two from each of the two Governors of Jedo, in all 123, thirty of which, being those given by the Emperor, belong to the company, and all the rest to the Ambassador. All this business was over by two in the afternoon.

On the 26th of April, we were busy with packing up our baggage, hiring a sufficient number of Kuli's, or Porters, and fifteen horses for our journey. This morning we felt an Earthquake, the shocks were violent, but slow, that one might tell forty between each: after midnight it return'd with more violence.

Chap. XV.

Of our second Journey from Jedo to Nagasaki.



IN the 27th of April, soon after break of day, we set out on our journey from Jedo to Nagasaki, and about nine that morning came to that end of the town, where the posts for proclamations and publick orders are put up. From thence we came to the suburbs of Sinagawa, through which runs a pretty large river, which loses itself hard by into the gulph of Jedo, after having first receiv'd a smaller one. A little further, not far from the place of execution, are the coasts and village of Susunomori, famous for fishing of oysters, which we saw in plenty on the shores, as we went by. At the entry of this village to the right is a famous Fatzman temple, where they keep the stone Sufunotz, being a smooth black free-stone, plac'd on a small shelf of Bambous rais'd about two foot from the floor in the middle of the temple. On the upper side of the temple was hung up a scimeter and the pictures

*Departure
from Jedo.*

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of some horses, with some ornaments of paper, cut after the manner of chains. What other things the temple was adorn'd with, we could not well distinguish. About one in the afternoon we came to Kawasaki, din'd there, and after dinner went further, as far as Kanagawa, where we got at four in the afternoon, and stay'd that night through the caprice of our Interpreters, who pretended it was impossible to go on, all the Inns and lodgings being bespoken for the Prince of Kijnokuni and his retinue.

On the 28th of April, we set out from Kanagawa at five a clock in the morning, and came to the long village Fodogai or Semmatz, consisting of four or five hundred houses, having first pass'd over a bridge, which was laid over a large river, on which there were then great numbers of boats and barges laden with wood. From Semmatz we came to the village Kasiuwo, where we took notice both to the right and left side of the road of square stones with Idols standing upon them. The next place we came to was Totska, a large village of about 300 houses, seated on a considerable river, over which is laid a fine wooden bridge. We then came to the village Farasiku, and the borough Fudsisava, situate on a river of that name, which hath also a fine wooden bridge laid over it. Here we again took notice of some Idols of stone standing on both sides of the road. Whilst we were at this place, the Prince of Kijnokuni pass'd by. We counted fourscore led horses, and upwards of fifty Norimons among his retinue, upwards of an hundred common pikes, six and thirty pikes with bushes, feathers and horse-tails, thirty to forty men carrying bows and arrows, besides those, who were as yet in the houses, and whom for that reason we could not see, and upwards of thirty boxes and large trunks with the Imperial and other Tsiaps, or coats of arms, gilt. From the borough of Fudsisava, we came to the village Jotsuja, at one extremity of which we took notice on the road of an Idol call'd Fudo sitting, with red, or copper colour'd hair, and a long gown. It had something unknown laid on one shoulder, a red flame behind, the right foot resting

on a stone, the left hanging down, in the right hand, which rested on the knee, a hook and a large knife, or scimeter, and in the left, which it held up a double garland. Thence we came to Jawata, where there is a Fatzman temple, and soon after to the village Firatzka, at the extremity of which is a bridge 46 mats long, leading to the village Koorei, which lies on the other side of the river, and through which we pass'd in our way to the village Oiso where we din'd. We set out again after dinner, and travelling between a wood on our left, and pleasant fruitful fields on our right, we came to the village Koiso, and thence to the following places, the village Sijwomi, the village Medsawa, where there are two bridges, one near ten, and another from fifty to sixty mats long, the two villages Mejingawa situate upon the coasts, the village Kodsui, which hath a bridge eighteen mats long, the fine village Sakava, the village Sanofara, and last of all the town of Odowara, being the residence of Cangosama, one of the Counsellors of state. This town is enclosed with ditches, walls and gates, and hath a fine castle, where that lord resides. I counted between seven and eight hundred houses from the entry of this town to our Inn, whither we got at six in the evening, and staid that night.

On the 29th of April, we set out in Cangos by break of day, and pass'd through the following places, the village Katama, the village Iriuda, where there is a famous temple call'd Tsio tai si, with a large inscription in golden characters over the Tsiotorisan or gate, the village Jamasaki, not far from which we pass'd over a bridge, and then came to the two villages Jemotto, at the entry of which is a Sorinsi, or Forinsi temple. Opposite to this village to the right as we came up on the other side of a river are some villages and a warm bath. Thence we came through the villages Kawabatta, Hatta, Kasinoki, Moto Fakone, and Fakone Gongin, which, as I took notice in my first journal is famous for the neighbourhood of several small temples, where they sell indulgences for

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the relief of dead children, which are believ'd to be confin'd in the neighbouring lake, as in their purgatory. About eleven we enter'd the town of Fakone itself, where we din'd, and were told, that the lake, on which it lies, arose in an earthquake. We set out again at noon, and came through the villages Jamanaka, Sassawara, Midsija, Skabara, Fatznegafarra, and Kawaragai, where there is a bridge twenty mats long to the town of Missima, which consists of about 650 houses besides the suburbs, and a large place three hundred paces long and an hundred broad, on which stood formerly a temple, which was burnt down not long ago. This place was enclosed with a wall and trees, and the place in the temple, on which the Idol stood, was rail'd in with Bambous, where they hung up several papers. At the upper end there was a small temple built in a bush, next to which stood a black wooden horse. A shallow pond was not far from it, wherein they kept tame eels and other fish. From Missima passing through several villages almost contiguous to each other, we came to the village Nanga, at the extremity of which is a Fatzman temple, and another temple not far from it, with a bridge from forty five to forty nine mats long. From thence passing through several other villages, which I forbear mentioning, we got about six a clock in the evening to our Inn in the town of Numadsu, and some of our retinue went without loss of time to see the large hunting kettle of Joritomo.

On the 30th of April, we set out from Missima early in the morning, and first came to a Fatzman temple. On the very same day, on which we had such a violent storm at Jedo, being the 8th of April, a fire broke out in the neighbourhood of this temple, which burnt down a considerable number of houses, some of which we found actually rebuilt, but many more in ashes. Thence passing through several considerable villages, as for instance Farra, Josijwara, Fusikava and others, we din'd at Kambara. After dinner we walk'd a foot for a little while, till we had pass'd the mountains. We made the villages Kan-

sava, Juji, Imadsikku, Okitz, and others in our way, and at half an hour after five came to the village Jeseri, where we lay that night. About a mile from Jeseri we were shew'd a fine temple, the situation of which was exceeding pleasant and romantick. It lay on a mountain, and had a fine staircase of sixty steps leading up to it. A cataract fell down from the mountains into a large bason or pond, which was enclos'd with trees. The mountain itself was bare and steep in some places, and planted with trees in others. We saw to day a very fine white Echinus, or sea urchin, with crooked prickles. At Jeseri they offer'd fine baskets to sale, and other works of this kind, which probably were brought thither from Abikava, or Syriga.

*Remarkable
Temple.*

On the first of May, we set out from Jeseri by break of day, in order to avoid the rain, which a shipper from Jedo pretended to foretel would fall this day. We were carried in Cangos from Abikava, which is also call'd Ftsju, and Syriga, follow'd by swarms of Bikuni's, or begging nuns, and Jammabos, or mountain priests. A small wooden temple with an Idol of stone, being that of Dsisosobatz, or Utzno Dsiso stood on a hill on our right. Not far from it was another temple call'd Fanna Sorri Dsiso. We met soon after numbers of Quanwon Jammabos, begging and ringing of bells. I had an opportunity of seeing the Idol of Quanwon in the hands of a priest on the road, who begg'd and rung his bell for people's charity, as well as the Jammabos. This Idol was gilt and carv'd. It had a great many arms, two of which it held over the head. These two were much larger and longer than the rest, and held each a child. It had eight little children placed round the head, six whereof form'd a sort of crown, and two others somewhat larger than the rest were over the forehead, one sitting the other standing. Probably this Idol is to represent the apparitions of Amida, who came into the world for the good of mankind at different times, and in different shapes. (A very large figure of the Idol Quanwon, taken from a

*Idol of
Quanwon.*

Chinese original, now in possession of Sir Hans Sloane, is represented in Fig. 129 whereby it appears very distinctly, what it carries in every hand.) We din'd at Okabe, and were told a very melancholy accident, which happen'd at that place on the 8th of April abovemention'd. A fire breaking out in the day time, and the wind blowing very hard, it rag'd with great fury, whereupon the people returning from the fields, some found their children either actually burnt, or past all possibility of being sav'd, which melancholly sight so griev'd the parents, that out of despair many threw themselves into the flames. At four in the afternoon we came to Kanaja and staid there that night.

On the 2d of May, we set out in Cangos at four a clock in the morning. Near the village Sinden we were shew'd, on the road, a round stone, as big in circumference as a large hat, and call'd Jonakano Matzno Isi, because they say, it was a piece of wood turn'd into stone. It was very hard, and so heavy, that a strong man could hardly lift it up. We came soon after to the town of Nitzsaka, situate on a mountain. Not far from this town is a temple of Fatzman, and a field call'd Jomega Ta, or the Ricefield of the fine Daughter, to whose memory there is a stone monument set up in the middle of it. This field is not very large, and they say, that this girl having been order'd by her cruel mother, to break up in one day a spot of ground, one street long and broad, she dy'd on the spot, on the same place where the stone monument is now put up. Not far from hence, in the mountains to the left, are quarries of alabaster. We din'd at Midske, and were from thence carried to Fammamatz, where we arriv'd at five in the afternoon.

On the third of May, we set out from Fammamatz at five in the morning. We took boat at Majisaka, and were, in three quarters of an hour, set over to Array, where we staid but a little while, till our horses could be got ready. Nevertheless it cost us an Itzebo, (about 25 shillings English) for which money our Bugjo and Inter-

preters caus'd themselves to be handsomly treated, mean while they suffer'd us to fast. From Array we pass'd by several hills, curiously adorn'd by the finest incarnate and purple Tsubaki flowers, which grow there in great plenty. We din'd at Futagava. After dinner we came to the village Mijumeno Tseija, and thence passing thro' the suburbs of Josida, consisting of about 160 houses, we enter'd that town, which hath about 600 houses, and a large castle, adorn'd with several high towers. Having pass'd thro' the town, we came to the opposite suburbs of 240 houses, which extend as far as the large bridge Josidamatz, which is supported by 326 arches. Thence passing thro' the villages Jootsija, Koo, Goju, and some more, we came about five in the evening to our Inn in the town of Akasaka.

On the 4th of May, being Sunday, we were, by our impatient Ksodago, call'd up at two a clock in the morning, and set out half an hour after, in clear moon-shiny weather. We pass'd thro' the villages Nagasawa, Fosoodsi, or Fosoosi, where there is a famous temple and university, Jamanaka, Fusikava, Kambasaki, Seoda and Ofira, to Okasaki a town of about 700 houses. The town and castle are built on a hill, at the foot of some mountains, but the castle is separated from the town by walls and broad ditches, over which is laid a bridge 208 mats long. The town and first suburb, where the mountains end into a plain, which runs off towards the sea, have very good houses, large and commodious. From Okasaki we pass'd thro' the villages Utoo, Ojuma and Ussita, and din'd in the borough Tsiriju. We set out again from Tsiriju about noon, and passing thro' the villages Imogava, Ano, Ariwatsi, Naruma and Kassadira, where they shew'd us Musasisijro at a distance, we came to the suburbs and town of Mia. At the entry of this town is a temple remarkable for the uncommon bulk of a wooden Idol contain'd in it. It fills the whole temple, and hath the left hand laid on the left knee, and the right hand on the right knee, which it holds up a little higher than the

left. There is another temple in the same town with such another Idol, but this is more particularly eminent for its antiquity, having been built, as they say, by that celebrated Architect Fidano Jako, in so singular a manner, that all its parts being join'd together in a particular way, it supports itself, without being supported by pillars, as other temples are. Not to repeat here what hath been said in the 13th chapter of this book, under the 12th of April, of the temple Asta, or Atzta in the same town. Our Inn at Mia is very good, and hath a fine court-yard and garden behind.

On the 5th of May, we took boats at half an hour after five, the weather being good, and the wind favourable, and having pass'd by Nagasima, or the Island Naga, we came about ten of the clock to the town of that name, where we din'd and were handsomly treated. The castle of Nagasima is built on the shore and hath no tower. We parted from Nagasima, about eleven, and, among other places, pass'd thro' these following villages, Jasnaga, Fonda, Jawatta, Fazemura, Fadsitonka, Oiwake, and Ongoso, in some of which they sold Mange. About five in the evening we came to our Inn in the borough Isijakus, and staid there that night.

On the 6th of May, we set out at four of the clock in the morning. The chief places we pass'd thro' were, the villages Sjoono, Kumigawara, Tomida, Odamura, Seikinsi, Waddamura; the town of Simmatz, or rather suburb of the town of Nabi Jamatz, which I call'd Kammi Jamma in my first journal under the 14th of April, the village Nosiri, the borough of Seki, where there are matches sold almost at every house, and in the neighbourhood of which is a temple of Amida, and another of Dsiso, with a stone-bason fill'd with water before it, for the worshippers to wash their hands; the borough of Sawa, or Sawabeno Kinosta, and sometimes Sakanosita, where we din'd; the village Jamanaka, which hath a Mia; the village Tsutsi Jama, where we met great numbers of Isje Pilgrims, several more villages, which I forbear mention-

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ing, and the town of Minakutz, where we staid that night.

On the 7th of May, we left Minakutz by break of day, and passing thro' the villages Kitawaki, Idsumimura, Natsume, Fari, Koosibukuro, the borough Issibe, the village Takanomura, the village Menoke, where they prepare and sell a bitter powder, which some people drink instead of tea, and the village Tibara, we came about ten of the clock to the small town of Kusatz, where we din'd. After dinner we pass'd thro' the villages, Satznanosi, Okanotsieja, Sinde, Seta, and the town of Dsiedsi to that of Ootz, where we were forc'd to stay thro' the capriciousness of our interpreters, who would go no further, tho' it was scarce past two in the afternoon.

On the 8th of May, we left Ootz betimes in the morning, and passing thro' the village or borough of Odani, and the villages Jakotsieja, and Jabunosta, almost contiguous to each other, we came to a village situate at the foot of the mountain Finoo. A stone was erected near this village, on which were grav'd the words Naman-dabudz. Opposite to the stone two criminals hung on the cross. Both before and behind the stone, tho' at a considerable distance, and out of sight of the persons executed, sat a Priest on a sorry old carpet, with seven tablets before him sticking in the ground. The name of a dead Person was writ on each of these tablets, and over it hung a banner, with the words Namandabudz. The Priest himself had his head cover'd with a large varnish'd summer-hat, and a board standing before him on which lay a bell invers'd, which he beat from time to time with a hammer, singing Namanda. He had also a large tub of water standing by him, on a board, with some written papers hanging down into the water, and some Skimmi branches lying by it. The Priest took from time to time some of these Skimmi branches, ty'd them to a stick, dipt them into the water, and wash'd the tablets abovemention'd, in order to cool and refresh the souls of the persons, whose names were written on the

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same. The reader may easily imagine, that so much trouble was not to be taken for nothing. The superstitious Japanese gave him Kasjes in abundance, perhaps to pray for their souls, tho' the fellow had so much of the rogue in his eyes, that he seem'd very much to want prayers to be said for himself. From thence we came soon after to Kio, then to Jamasijnokio, and the roads which lead to the Kurodanna temple to the right; and the Giwon temple to the left a little further, then to the famous bridge Sansionofas, and so at last to our Inn at Miaco about an hour after sunset.

*Return to
Miaco.*

On the 9th of May our Ambassador receiv'd a present of five gowns from the Lord chief Justice of Miaco. The two Governors of that city sent him each five Schuits, by way of a present, which were wrapt up in a paper, and plac'd on the middle of a board, such as it is the country fashion to make, when they send one another presents; on the same board lay five letters folded, each with a particular direction, and a Shuit of silver in it. On the same day several goods and things manufactur'd at Miaco were offer'd us to sale. They were brought up into our room by our own Japanese servants, because the merchants themselves are not permitted to see us. Nay we were oblig'd twice to send down again, what we had already purchas'd by reason of some small Idol-boxes, which the strict search made below notwithstanding were by mistake brought up among other things. All this was owing to our Interpreters, whose troublesome and over vigilant care would not suffer us to see, if possible, much less to buy any thing, that hath the least resemblance to the Idols of the country. Besides that, the goods we bought here cost us near as much as they would have done at Desima, there being proper persons appointed to determine the prices, which is always done as much to our disadvantage as possible.

On the 10th of May, we set out again from Miaco, after a small breakfast of Japanese victuals, for which our landlady had a Cobang, pursuant to an old custom.

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Being this day to view the majesty of the temples and other sacred buildings at Miaco, we found Cangos waiting for us at the door, and went in the first place to the famous monastery Tsuwain, where the Emperor lodges when he comes to Miaco to visit the Dairi. It belongs to the sect Siodo, the followers of which worship Nama Adai, and it is said to have been founded upwards of 800 years ago. The first thing we saw there, was the large palace, where the Emperor is lodg'd. The Image of the illustrious Emperor Genjogin is kept in the same, in a small chapple; the respect and veneration the Japanese shew for his memory falls but little short of divine worship and adoration. On the left hand, behind a curious garden, is a way which leads up to a small temple built on an eminence, where the said Emperor's bones and ashes are preserv'd. Assoon as we came into the back apartments, the Osjo, or prior of the monastery, had notice sent him of our arrival. The prior's house is pleasantly seated just on the edge of a steep hill, planted with trees and bushes in an irregular but agreeable manner. He came down into the palace attended by several young boys well clad, one of whom was shav'd and clad like a monk, and ten other young monks shav'd. He was an old gentleman of an agreeable countenance and good complexion, to all appearance in a good state of health, clad in a violet or dark purple colour'd gown, with a bush, such as they wear at court, of the same colour, and an alms bag, which he held in his hands, richly embroider'd with gold. He stood at some distance to see us, and order'd some monks to treat us with a dish of tea, in return of which civility we presented them with an Itzebo wrapt up in paper. Going out he left a good number of monks behind him sitting, who lin'd both sides of the room. He sat down himself at the further end of the row, behind the skreen, perhaps to shew us what state and splendor he lives in. From the palace we went over a terrass rais'd a little above the ground, to a large neighbouring temple supported by five times six strong

*Temple and
Convent of
Tsuwain.*

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Large Bell.

wooden pillars, or rather seven times eight, those taken in, which support the gallery, which goes round the outside. In the middle of the temple stood a small varnish'd chappel magnificently adorn'd with Namandas and other curious ornaments. Other chappels with Idols stood on both sides. The temple equall'd in largeness an European church. The mats were taken up from the floor, and lay in a corner by themselves, and lamps were burning every where before the Idols. We did not think it worth our while to see all the other temples and houses, which were in the neighbourhood, we were conducted however about 400 paces up a hill, to see a large Gum or bell. It was rather superior in height and circumference to that of the second magnitude at Moscow, but ill shap'd, the edges at the lower end being turn'd inward, contrary to the fashion of our European bells, whereby the sound is, as it were, suffocated within the bell. As we came by, a man struck it for our diversion with a large stick of wood. It seem'd to me however that they make little or no use of it, the stick being quite new, and tied to it. The bell was otherwise rough and ill cast. It was one Siakf thick, as they told us, 16 Siakfs and eight thumbs high, and twenty eight Siakfs and eight thumbs in circumference. A Siakf is ten Sums; half a Siakf is call'd Gosum, which is a little less than our span, being as much, as one can reach with his thumb and fore finger extended. Four Siakfs with them make a Ftofiro, so that one Ikin or the length of a mat, which is as much as a fathom with us, is with them two Siakfs and three Sum, or thumbs. From this bell (the figure of which see Fig. 132) we were by the two monks, who had orders to attend us, conducted to the other gate of their monastery, where we took our leave. From thence we came to another stately structure supported by fourtimes four or sixteen pillars, with two houses, one on each side, wherein there is a staircase leading up to the said structure. From the other side of this building, going down three staircases, one of 20, one of two, and one of three steps,

the two last whereof were of stone, we came to another hill facing the city, and beset with temples. We sent our Norimons empty before us, and walking on foot for about half a quarter of an hour, across a pleasant wood, we came to a square place, on which stood a Giwon temple, with upwards of 20 smaller Mia's or chappels, with lamps and dishes of victuals on a table placed before them.

*Giwon
Temple.*

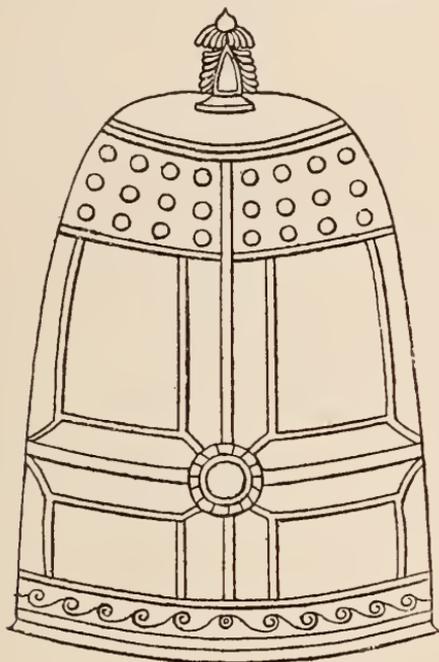


FIG. 132. A large gum gum or bell.

Opposite to the temple, near the entry of the temple court, sate the Canusi's clad in white ecclesiastical gowns with stiff varnish'd caps. Our Interpreters ask'd some Puties of us for them. Coming out of this court we pass'd by a stately Tori, or temple gate, and then enter'd a street full of bawdy houses. The landlords of these houses are not allow'd to keep more than two wenches apiece, least any one of them should grow too rich by

this trade. The price of the most beautiful is three Maas for a night, for the middle sort two Maas, and for the sorriest one Maas, turning out of this street into another on our left, we came to a small temple call'd Kurumado, standing in the same row with the rest of the houses. Within this temple to the right stood a small altar, upon which they offer incense to Amida and others of their divinities, and opposite to it, at some paces distance, stood such another, but larger, with burning lamps. In a corner to the left, within a large wooden grate, we took notice of a sexangular lanthorn cover'd with black gawze, which could be turn'd round like a wheel, and is said to be of great service in discovering unknown and future things. We were told likewise that a large book of their Gods and religion lay in the same lanthorn, of the contents whereof they would, or could give us no particulars, and only would make us believe, that it was a very strange and miraculous thing. Our Bugio being carried by the landlord into this temple, I took the opportunity of following him, meanwhile the others staid in the street. From Kurumado passing by a stately tower built in the ascent of the mountain, and seven stories high, with five galleries round it, we came to the large Kiomids temple, which is built likewise in the ascent of the mountain, and the frontispice particularly was supported by long wooden posts. In this and two neighbouring smaller temples I observ'd nothing remarkable, besides what I have already mention'd in the journal of our first voyage. They were full of Idols and Images. Among the rest a battle was represented on one wall, and the town of Osacca on another, with many more things of this kind, strange to behold. On the upper side of the hill above the water, stood another small temple with several Idols, and among the rest the Image of an old woman: otherwise there was nothing wanting, what was thought could contribute to make this situation pleasant and agreeable. From this temple we went down a stony staircase of upwards of an hundred steps to a running water, which hath given

the name to the temple, and thence, according to an old custom we went to an Inn, or rather a bawdy house, where we were treated by our landlord after the Japanese manner,

Kurumado.



FIG. 133. Kurumado, a temple near Miaco.

for which he had a Cobang, the landlady an Itzebo, and the two wenches attending some small matter each. Having staid about an hour and a half in this place, we stept into our Cangos again, and caus'd ourselves

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*Daibods
Temple.*

to be carried to the large temple of Daibods (See Fig. 130.) Before the court of this temple is a small hill rais'd by art, at the top whereof stands a stone monument, which they call'd the tomb of ears, because Teiko, when he return'd from the war, which he carried on against the inhabitants of the country of Jesso caus'd his two ears, which had been cut off in a fray, to be buried there. The court of the Daibods temple is enclos'd with a wall built of freestone, which are of an uncommon size, particularly in the front. I have already describ'd the open gallery, which goes round the temple court on the inside of this wall, and which is cover'd with a roof supported by a double row of 50 pillars on each side, or 400 in all, supposing the court to be due square. All these pillars are painted red. A stone staircase of eight steps leads up to the gate house, at the entry of which stand two shocking Images of giants call'd Awun, or Injo, or Niwo, black, or rather of a very dark purple mix'd with black. That which stands to the left, coming in, hath the mouth open, and one of the hands stretch'd out, the other on the contrary, which stands opposite to it, hath the mouth shut, and the hand close to the body, with a long staff, which it holds half backwards. They are said to be the emblems of the two first and chief principles of nature, the active and passive, the giving and taking, the opening and shutting, heaven and earth, generation and corruption, according to their own explication. Having pass'd through the gate house, we came upon a fine place, which hath sixteen stone pillars on each side for lighting of lamps, a water bason for people to wash themselves, and some other things. The Daibods temple itself is supported by large wooden pillars, of a monstrous thickness, some of which are made only of one trunk, but others of several trunks put together like our masts, and round. All these pillars, as well as the posts and beams of the temple, and in general most of the timber work is painted red.

To the right of the temple stood a small chappel

black and varnish'd, with a looking glass within, as big as that of S. Stanislas at Cracow. Some trade's women were sitting within the temple. I took notice that near this and other temples guards were mounted with staves in their hands, I suppose on our account. The floor of this temple is pav'd with square free stones. From this temple we went to that of Quanwon. The Idol of Quanwon was in the middle of the temple sitting; he had about him the great devotee Sakka, a lean sower looking old fellow, and some Niwos, bigger than the life, with some other Images of unknown persons. On each side of the temple were ten shelves or benches of wood, behind each other, and running from one end of the temple quite to the other. Fifty Images of Quanwon stood on each bench, every Image was plac'd on a pedestal by itself, and the whole number dispos'd in such a manner that there were always five on each side one behind another in a streight line. Hence it appears, that there were a thousand Images of Quanwon, as big as the life standing on both sides of the temple, which with the 33 in the middle make 1033, and with the small puppets, and Images, which they carry in their hands and upon their heads, in all 33333, according to their computation. These Sensiu Quanwons were all gilt, with a garland or crown round their heads, and each with upwards of 20 arms, two of which, and those arising from the breast, they hold upwards in a praying posture. Two other arms hold, the right a Dsijso staff, and the left a three pointed pike. After the same manner all the other arms either embrac'd one another, or held each something particular in their hands. (See Fig. 129.) A grate is drawn length ways before this assembly of Gods, as also between the benches, where there are small walks to go from one end of the temple to another. Without the temple people diverted themselves with shooting of arrows, and I found it set down in their Chronicles as somewhat very remarkable, that sometimes several thousand arrows were shot by one man in a day's time. The mark to shoot at, is at 170 paces distance.

*Temple of
Quanwon.*

THE HISTORY OF JAPAN

(A view of this Quanwon temple taken from a Japanese original, is represented in Fig. 131.)

Having sufficiently diverted our eyes with the view of these temples, we caus'd our selves to be carried down to the waterside, where we found the boats and barges ready to receive us, in order to fall down the river. We did not stay to dine at Fusimi (as usual) there being no room for us in any of the Inns there, they being all fill'd by the retinues of five Princes, who came to divert themselves in this town, so we fell down forthwith to Jodo, and were shew'd to our left, a place call'd Nara, or Narano Miaco, where Miaco stood in former times, and where there is also a Daibods temple. The place on which the city of Miaco now stands is call'd Fiesanno Miaco. We then came in sight of Jamasaki, situate on our right at the foot of a mountain, on which stands the famous temple Jamasaki Sengin. On our left we saw another temple call'd Jawattano Fatzman. It was already dusky when we came in sight of Osacca, and we could not get to our Inn in that town before midnight.

On the 11th of May, we repos'd our selves from the fatigues of our preceding journey, and our Embassador receiv'd from each of the Governors a present of some Shuits of silver by way of return for the present he had made them himself in going to court.

On the 12th of May, we were carried to Symmios, and from thence back again to Tenosi, where our landlord staid for us to treat us. Having left Osacca, we soon came into the open fields, where we took notice of a square place wall'd in, in the middle whereof stood a large high house, with a chimney in the middle, not unlike a melting house. This house serves for the burning of their dead, which is done sometimes in the open court, if there be no room in the house. There are several small villages on both sides of the road between Symmios and Tenosi, and part of the road runs along the side of a hill, which is planted with trees. The people in the field were dunging their growth of cotton.

The Simmios temple stands in a large court in a pleasant wood on the left hand of the road to Sakkai. A high Torij or temple gate, of stone and a broad walk lead the curious to a high bridge, not unlike one half of a wheel, and built over a small brook. This bridge is said to be of great antiquity, for which reason, and in memory of the histories, which made it famous, they do what they can, to mend it and keep it standing. It is very difficult to get over it, but for the convenience of passengers, two other bridges of a secure and easier passage, have been built over the same brook. Beyond these bridges is the court, where the temples are built, several of which we left on our left hand, and without loss of time went towards the chief, where we found the Canusi's sitting, clad in white gowns. It hath two gates with grated windows in the middle of the front, through which the Japanese look'd and bow'd towards the place, where the Idol of Dai Miosin is hid. To the right of this chief temple, which on its sides, and in the rooms adjoining to it was adorn'd with images, pictures and ornaments, among which was hung up a map of the whole world, wherein the country of Jesso was represented as contiguous to the great Tartary, is a place for people to repose themselves, and to drink a dish of tea. A little further is a pond, with a stone-bridge, wherein they always keep tame fish. A Plan of this temple and its appurtenances is represented in Fig. 134.

- a. Is the Torij or temple-gate of stone.
- b. The round bridge.
- c. The chief temple where the Canusi's sit clad in white.
- dd. The stone bridge over the fish-pond.
- e. A place to drink a dish of tea, built after the manner of a gate-house.
- f.f.f.f. Temples with Kuge's waiting.
- A. Eiwonimat, or Eisonomat, a fir, split in two near the trunk, one of which bearing smaller and tenderer leaves, they call the female, and the other, which bore larger and stronger ones, the male.

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B. A small oblong chappel, out of which the Idols are taken, when carried about in processions.

C. A large stately temple.

D, D. Two other stately temples, standing opposite one to another, with double bended roofs, and double galleries round.

Having view'd what was remarkable at this place, fed the fish at dd, and drank a dish of tea at ee, for which we left an Itzebo, we stept into our Cangos again, in order to be carried the old road, as they call it, back to Tenosi. A broad walk, beset with lanthorns and enclos'd on both sides with hedges, led us to a stately gate with bended roofs leading to another temple, in the court of which we beheld, not without admiration, a square tower, eight stories high, and cover'd with as many sloping roofs curiously carv'd. Behind this tower, a little to the left, is the chief temple of Sotoktais, where the chief Idol was rais'd in the middle, and had another Idol to the right, which was a yard and a half high, and surrounded with the Idols of the four elements and a double cloath. The whole temple was black with smoke, from the numbers of burning lamps hung up within and without. From this we were conducted to another long temple, which contain'd five large Idols rais'd above the ground, and great numbers of smaller ones standing above them in several rows. Thence they carry'd us to a narrow room, where they shew'd us a mineral-water, which carries some iron or vitriol, running into a trough, wherein it had form'd by degrees a sediment not unlike, as to its shape, to a Tortoise, from whence they call'd it the Sea Tortoise-water. A pail of Bambous hung by it for people to drink.

*Mineral
Water.*

Having view'd also these temples, we went back to the Inn, which was some few streets distant, and stood together with the neighbouring houses and a Quanwon temple, on a rising ground, which commands a noble prospect over the town and country of Osacca in the sea. We staid here some hours, and were handsomly treated by our

landlord. In the afternoon we return'd to Osacca, and by the way we were shew'd a temple call'd Ikudama, situate on the left side of the road in a wood at the foot of a mountain. Not far from the temple was a pond. From thence we came to the suburbs of Osacca, which are full of temples, thence to Osacca Firamatz, where we pass'd

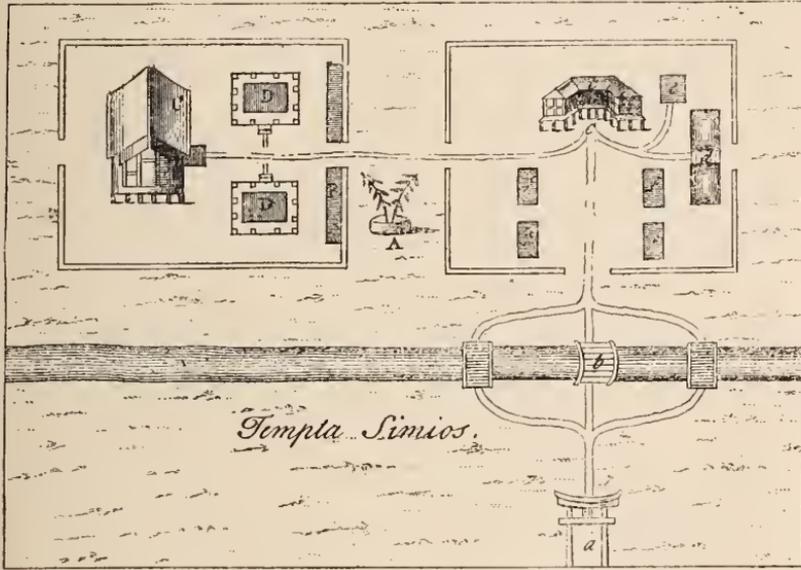


FIG. 134. A ground plot of the Simmios temple.

by a garden full of Fudsi trees then in blossom, and between five and six in the evening we got back to our Inn.

On the 13th of May, we set out from Osacca in Cangos, at eight in the morning. We had sent our night-dress before us on three horses, and our heavy baggage by water. The first place we came to, was the village Khitama, which was on our left and contiguous to Osacca, thence we came to the village Famma on our right, thence to the villages Sanba, Sinke, Dsiuso, Midsuja, where there is an oblong temple of the Idol Soofukusi. This place is two miles distant from our Inn at Osacca. Our landlord

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would go with us so far, and treated us here at dinner. Thence passing thro' the village Fatsima, we cross'd the river Kansackigava, which comes from Dsuso, or Itziban-gava, and was then, as indeed it is at all times, full of boats going up to Fusimi, and coming down from thence. This river is broad, full of small Islands, and its windings are very irregular. Thence passing thro' the village Maju, we came to the town of Amagasacki. This town consists of about 2000 houses. The above-mention'd river runs thro' it, and round the castle, which hath a tower and strong walls of freestone. The streets were wash'd before us, wherever we were conducted, by order of two gentlemen who were sent to attend us in our passage, and the people saw us go by kneeling at the doors of their houses with great modesty, every body keeping a profound silence. On the road hither we saw great numbers of calves, which are nurs'd up for ploughing, the country hereabouts being reckon'd the best in Japan for wheat and barley. The soil being naturally a little dry and sandy, the natives remedy this fault by manuring it with human dung. From Amagasaki we came to the village Imas, at the entry of which, in the fields, stood six Idols of stone with characters, which we had observ'd also at the entry of Amagasaki. We then came to the village Asiap, thence to the village Kasama, in the neighbourhood of which is a quarry of freestone, which are brought to the water-side in carts drawn by oxen. These carts have but three wheels, each of one solid piece of wood. The stones are afterwards transported by water for mills and other uses. The carts are very low, and when they unlade them, they take off the furthest wheel to let the stones drop down. We were assur'd, that last year the waters of the river encreas'd to such a degree by a continual rain of four and twenty days, that many of these stones, tho' very large, were wash'd away in several places. This river is call'd Simis-gava, and the place where the stone-diggers live Simsi. Not far from hence is another quarry call'd Taganakawara,

*Quarry of
Freestone.*

and the village Midoro, which hath a large fish-pond to the left, and to the right the high mountain Maijasan, at the very top of which stands a temple in a wood. Not far off we met with another fish-pond and a house, from which there is a way leading to a neighbouring temple. From hence we were carried to the borough Koobe, where we took boat, in order to set over to the harbour of Fiongo.

On the 14th of May, early in the morning, we set sail from Fiongo aboard our own barge, and with a favourable

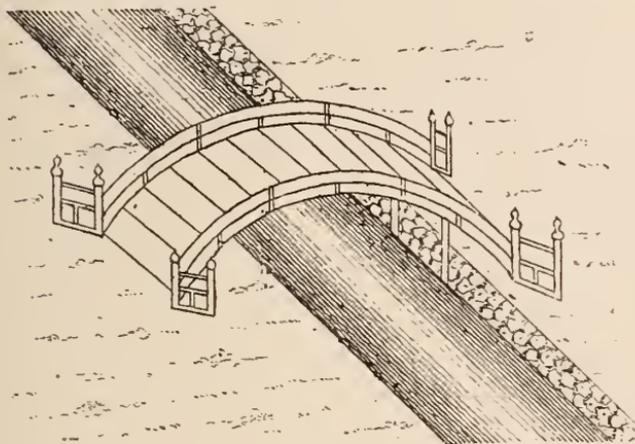


FIG. 135. A singular semi-circular bridge, leading to that temple, as it was represented in an original drawing of the Japanese.

wind pass'd the streights of Akasi, where the wind begun to abate, being follow'd by a heavy shower of rain. However we row'd on, and late at night cast anchor near the Island Kurokaki. We saw to day the Prince of Fisen go by on the shore, who made his journey from Osacca to Simonoseki by land in 13 days time. All the princes of the Empire compleat their journey from Miaco to Jedo in thirteen days time, none being excepted from this rule but those who are of the Imperial blood, and the Prince of Satzuma, who is seldom less, and sometimes more than forty days on his journey thither.

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On the 15th of May, we set sail by break of day, with a small breeze, in serene and clear weather. We din'd in sight of Odzutz, or Kodzutz, and then made a small Island opposite to Sijmotsui, where we went on shore, to take in provision of fresh water, and found the place full of horses belonging to the Prince of Bitsju. This forenoon the Prince of Nagatta sail'd by us with an attendance of sixty barges, and in the afternoon that of Janagava with ten.

On the 16th of May, we hoisted our sail again before break of day with a brisk favourable gale and good weather. About half an hour after ten we made the Island and borough Ige. Most of the houses of this borough, which is the residence, of a petty Lord, are white. Soon after we came in sight of Iwagi, which we had to the starboard, and having pass'd through the streights of Fanaguri, we got sight of Mitarei, which we left to our starboard, as we did also sometime after the Islands Nuwa and Tsuwa, altho' out of sight, and so we made strait for the Islands of Camiro, and thence for the streights of Caminoseki. The wind continuing favourable we pass'd these streights also, and at the coming out met upwards of an hundred ships and boats, large and small, at anchor. However, we pursued our course, and cast anchor about an hour after, in order to be the sooner ready to set sail the next morning. We had made this day fifty water-miles, which are hereabouts reckon'd nearly equal to the land-miles, contrary to what they are upon the main, out of sight of land, where they are much larger.

On the 17th of May, the wind and weather continuing to favour us, we set sail early in the morning, in company of upwards of twenty other ships, and made Simonoseki after noon, from whence we set over in small boats to Kokura, where we arriv'd at seven in the evening.

We set out from Kokura on horseback, on the 18th of May, at six of the clock in the morning, and among other places pass'd through the following, the borough Kuro-

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sakki, the villages Ujenofar, Koosiakf, Kujanosse, Nogatta, Katasijima, and some more, which I forbear mentioning. We took fresh horses at Itzka, which was the third time we chang'd them this day, and thence passing through the villages Tentamatz and Nagawa, we came late at night with flambeaux to the borough of Utsijno, where we lay.

On the 19th of May, we set out again with flambeaux, at five of the clock in the morning, and were carried in Cangos over the mountains to the village Jammaije, where we staid about half an hour to take fresh horses, which we afterwards chang'd again at Maatzkassua. From hence the road goes to the great temple Fikosan, which is ten miles distant. We met near that temple, two strong lusty fellows with their heads shav'd, and their scimeters stuck in their girdles, carrying their night-dresses on their back. We were told, they were Jammabos. They were follow'd by one on horseback, who seem'd to be of the same stamp. We then came to Kurume, a large town of about 2000 houses. Entring the town we found the guard under arms, lining both sides of the street to some distance from the guard-house. As soon as we came up to them, two of the soldiers put themselves at the head of our retinue, and two others behind to attend us in our passage through the town. The streets were wash'd before us, and there was not the least crowd to be seen, all the people keeping in the backside of their houses, where they saw us go by, kneeling, and in such a profound silence, that not the least noise was to be heard. We went by the place where publick orders and proclamations are put up, not far from the ditch of the castle, where we saw a new proclamation put up lately, and twenty Shuits of silver nail'd to the post, (in the manner as represented in Fig. 137) to be given as a reward to any body that would discover the accomplices of a murder lately committed upon a dog. Many a poor man hath been severely punish'd in this country, under the present Emperor's reign, purely for the sake of dogs. From

Kurume.

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Kurume we came to the village Osijmamatz. There is a road leading from this village to the famous mountain Usen, at the foot of which towards Nagasaki lies a celebrated hot bath call'd Obamma. I have already given an account of this mountain in Vol. I. p. 167, whether I refer the Reader. From Osijmamatz we came to the village Jokomisomatz, and thence to the village Jakame, where the territories of the Prince of Kurume end, and the gentlemen sent by him to wait of us in our passage through the same, took their leave. Thence we came soon after to the suburbs of Janagava, and went to an Inn on this side

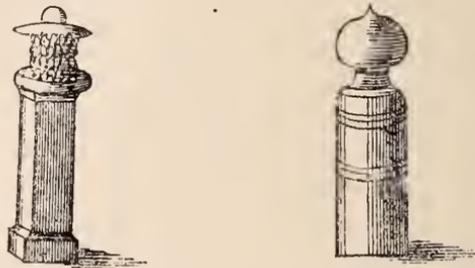


FIG. 136. Pillars or bound-stones.

of the bridge, our Interpreters pretending it was customary in that country upon returning from court not to go to the same Inn, people had been at in going up. We saw to day the country people dry raddish seeds in the fields, and afterwards thresh them. Some people also were busy about plucking off the Tsja, or tea leaves, which they did so effectually, that nothing was left on the shrubs but the meer stalks. They sort the leaves in baskets as they pluck them off. Some countrymen begun already to sow rice, which work we took notice in another place, was done by women. They till the fields when under water, then plough them with oxen, which are somewhat smaller than those made use of for carriage, and with short mattocks break them into mud. Some hours after supper we set out from Janagava by water in three barges. After we had fallen down the river, the watermen could not go

further till next morning, because the commanding officer had receiv'd strict orders, under pain of death to take care, that we shou'd pass the gulph with safety.

On the 20th of May, we were set over the gulph of Arima, and came first to Takasaki, then to Isafaja.

On the 21st of May, we set out from Isafaja by break of day, and passing through the villages Kami Jaki and Kega, and over the river Kusnogava, we came about nine in the morning to the borough of Jagami, din'd there, and prepar'd our selves for our entry at Nagasaki. We met here some of our friends and servants, who came

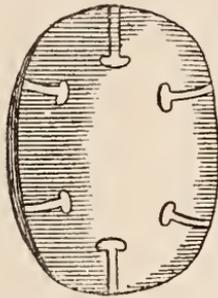


FIG. 137. A shuit of silver as they are commonly nailed to Proclamation-posts, for the end mention'd.

to receive us. This place is reckon'd four miles distant from Isafaja and three from Nagasaki. The first four miles are reckon'd equal in length to fifty streets, and the remaining three make scarce more than two good ones, but they are put at three, because of the badness of the road, which is very mountainous and uneven, and the wages of the workmen, who must be paid for three miles. After dinner we pass'd by the boundaries of the territories of Fisen and Nagasaki, where we discover'd to our left the village Aba, from which they ferry over to the hot bath of Obamma. From thence we pass'd through the borough Timi and the village Toge, and arriv'd about noon in good health at Nagasaki.

*Return to
Nagasaki.*

“To the almighty be again thanks, glory and praise, for his powerful protection, and numberless other mercies,

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I receiv'd from his infinite bounty in the long course of my travels, and more particularly in this my second journey to the court of Jedo."

*Remarkable
Occurrences
upon our
return to
Nagasaki.*

Nothing remains now to compleat this my account of Japan, but briefly to relate what hapen'd since our return to Desima, till my departure from thence for Batavia and Europe.

The first thing we were told, after our return to Desima, was, that about ten days before orders had been sent from Jedo not to kill any living creature, but fish, unless it be for the Dutch and Chinese, and not to sell any cattle or poultry. We took notice accordingly, in our passage thro' the city, that all poultry-shops were shut, tho' in the mean time they made no scruple to sell them in private in their houses.

Some days after our return a discovery was made, that the Chinese, by whores and other means, had smugled to the Japanese the Nisi Root, Calambak, and Musk, on which account the question was given to three people, who confess'd that they had bought of these goods only for 1000 Thails. Criminals are now brought to a very quick confession by a new instrument of Sino Cami's own invention, being a bench full of short sharp points, over which the criminals are drawn, not unlike the witches-stool at Lemgow, the extream pain and torment of which, would make the most innocent man confess, what he never was guilty of.

On the 31st of May our Ambassador, Mr. Dubbels, and myself, went to wait of the Governor at his house, and to return him thanks. We were receiv'd and admitted to audience much after the same manner, as we usually are by the great men at Jedo.

The night before the first of June, three people made away with themselves: two whereof hang'd themselves, one an inhabitant of Nagasaki, for smugling, the other, who was a monk, for reasons not known. The third, out of despair and poverty, ript open his belly.

On the 14th of June, the first Chinese yonks set sail

for China. There were then in all four and twenty in the harbour, seventeen of which had had already their first Cambang or day of sale.

On the same 14th, and again afterwards on the 16th of June, some Japanese went about the harbour in a boat, as full as it could hold, crying Nembutz and Namanda. This boat had been fitted out for this purpose at the expence of a street, wherein several people lay sick of a hot pestelential fever, by this means to banish the evil spirit Jekire, as they call him, who had begun to rage and torment people in that street. For the same reason also the Fiakmanben, or the hundred thousand was drawn about. This Fiakmanben is a large Rosary of 108 large beads, which old and young, sitting in a circle, take in their hands, and so let them go round, crying Namanda every time they take a new ball. If the distemper increases, the same is done in all the temples. (The figure of this Fiakmanben see among other ornaments of the map at the end of Vol. III.)

*Superstitious
Behaviour of
the Japanese
in hot Fevers.*

The 22d of June was one of the days sacred to the memory of the late Emperor, on which occasion it is customary to pardon and release out of prison six criminals guilty of theft, who are afterwards banish'd ten miles from Nagasaki.

On the 23d of June, notice was sent to Nagasaki, that the last year the Chinese had smuggled for at least five chests of silver, and that most of the goods were sold at Osacca. There is hardly one in three of all the Chinese yonks, that returns to China with a full cargo, they always dispose of the major part of the Japanese, who privately follow them.

On the 24th of June, they made Fiakmanben, all day long, chiefly in the streets near Desima, and near the houses where people lay sick. The place where it was drawn, was cover'd to preserve the people from the heat of the sun.

On the 26th of June, we went to see the temples of the city, with the usual attendance of our interpreters,

*Temples of
Nagasaki.*

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and other officers and the mayors of the town. The temples we saw were

1. Tsaktsjudira, or better Fukusai, a Chinese temple. A stair-case of 50 steps leads up to it, and the entry into the court is thro' a round gate. Opposite to the temple stood a small chappel with an Idol, which had a sword in one hand, call'd Itaten. The temple itself was supported by pillars: it was a square varnish'd building, divided into three parts, in the middle of which was the Idol of Saka, to its right stood the Image of a Chinese Emperor with three servants, and on its left that of a young boy well clad, with a crown on his head, and some Chinese standing behind him. Matches of barks of trees were put before each of the three chief Idols, mix'd with a composition of sweet scented species. They measure the time by these matches, of which there was but one burning, when we were there, which did not smoke much. The floor was cover'd with bricks, and straw cushions were placed round, on which the Priests were sitting. Another temple of the same structure stood near this. In the ascent of the mountain we were shewn the houses of the Priests and some other small temples and chappels, with Idols as big as the life, in several shapes and well enough proportion'd. We were entertain'd here after the Chinese manner, and the F. Prior, a tall well-looking civil man, shew'd himself at a distance in his purple robes.

2. Suwa. Upwards of 200 steps lead up to this temple across some streets in the ascent of the mountain. The chappel of the Saint is still higher, and there are two stair-cases going up to it, one of wood and varnish'd, which was shut for us, the other of stone, which we walk'd up. It is but one or two years since the chappel of this Saint was built higher than it stood before, the Mikaddo having conferr'd a greater title on him. Several smaller Mia's and chappels stood on the same place, as did also a theatre for plays, a house wherein they keep all sorts of Idols to entertain people's devotion, and a chappel of the Idol of the Forty Leggs, before which

were hung up some Pictures of it. The Canusi's had their houses on the edge of the mountain. They wore secular habits, and had their short hairs comb'd backwards.

3. On the other side of the mountain stood the temple of Siutokus, which about two years ago was accidentally set on fire, some boys playing there, for which reason we could see nothing there but an Idol of Saka. The censor of the Budsdo books, which are brought over from China to sale, lives here. He is of the Sen Sect.

4. Koofkusi, or Nanquindira, where we saw nothing besides the temple-court, the temple itself being built much higher, and to be seen at a considerable distance from Nagasaki.

5. A broad walk leading to an open chappel, wherein was the Idol of Daibods, sitting on a Tarate-Flower. A Kootais or Sensiu temple stood next to this chappel.

6. Daikus, or Ikosiu. We came to this temple about noon, and din'd there with all our train. Part of the front of this temple was turn'd into a meeting-house, or church, and divided into several partitions. The Idol of Amida was plac'd at the back part, before which several people met, and the congregation being grown fuller, one of the monks came in to preach. He sate down between the chappel and the people, and read a sermon which lasted near an hour, and ended with a Prayer, which he read aloud, all the people repeating it after him. Then others of the clergy walk'd up to the Idol of Amida, sung before it, and so the congregation was dismiss'd.

7. Soofokusi, or Foktsiu, another Chinese temple. In this temple stood the disciples of Siaka, in several odd postures, one was throwing a ring, another had the picture of Siaka before his breast, another eye-brows a yard long, and so on. All in general were in their Satori, or profound meditation. A prodigious large kettle stood in the same place, which was formerly made use of in a great famine, when the Prior of the monastery went himself to beg people's charity for the relief of the poor, and there being

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at the same time a great scarcity of wood, he broke down one of the temples to make use of the wood for boiling rice in this large kettle. We went by some others, and among the rest a Giwon temple, and so came to

8. The temple of Kiomids, or Sesusi, which was built at the top of a deep precipice. A long walk and several stair-cases led up to it. Six Dsiso idols stood on the left coming in, each with a bason of water standing before it, as is usual in their burying places, and a Skimmi-branch lying by the bason, which every one of those that came in, dipt into the water to wash the idols with it. The images of their ancestors are kept in the temple, which was square and shut up. An idol of Quanwon of stone stood near it, which was to be worship'd on both sides.

On the first of July, we went to view the company's barges, when the oldest, and most out of repair, were declar'd useless. From thence we went to the neighbouring Island Mangome to see a temple of Seotokus, whence we return'd back again on foot. By the way we were conducted into a temple of Fokkesiu, where the monks receiv'd us with uncommon civility, and shew'd us all the most private places, admiring us and our things, and being extraordinary well pleas'd with the honour of our visit. The flags and banners, which were hung up in their temples and chappels, as marks of joy and triumph, are not unlike those which are carried about by the Roman Catholicks in their processions, and made of the richest and scarcest stuffs much of the same shape with the Cajemans near the temples at Siam. We were from thence conducted into a neighbouring Chinese Fukasai temple, which we had seen the year before. We got home about three in the afternoon.

On the 25th of July, the smuglers, who had bought goods privately from the Chinese, were executed. The body of one of their guards, that ript open his belly, and of another person who made away with himself, were laid on the cross. Two were beheaded at Mangome the usual place of execution, and eight others, who would not

confess, banish'd to the Islands Gotho, and sent thither bound and under a strong guard.

On the 30th of July seven barges of the Prince of Satzuma came into this harbour, and brought two Patanese prisoners, who were cast in a storm upon the Riuku Islands, and from thence brought over to Satzuma. They were forthwith carried to the Governors, to be examin'd about their language and the place they came from. They seem'd to be both very modest young men, one of thirty, the others of five and twenty years, according to their own confession, which they made by signs. They shew'd the largeness and situation of their Islands by placing stones of different sizes on the ground, and calling them by their names Tambaku, Babasan and so on. One seem'd to be a well bred man and of some learning. They sat on the ground before the palace, and had each his guard to look after him, sitting on mats for distinctions sake. They were shav'd after the manner of the Polanders, and had two or three holes in each ear by way of ornament. They made use of their left hands, as we do of the right. They made their compliment after the manner of the Asiatick nations, clapping their hands together over their head, and touching the ground with their forehead. They are now kept prisoners in the common Jail. The transport of these two men cost the Prince of Satzuma no less than ten chests of gold, some of the convoy ships being row'd by fourscore, and the smallest by forty watermen, besides the rewards to be given to those Lords, who came up with them out of respect to the Emperor and their Prince.

In the month of August four of our ships came into the harbour, all on one day, the two last from Siam.

On the first of October we had our second Camban, or day of sale, and made the usual presents to the Governor.

About that time fifty Chinese who had been kept prisoners a long while, were brought on board a yonk in order to be transported to China. They had been

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concern'd in hiding and smuggling of one pound of the Ninsin root, for which crime three persons had been beheaded, one broke on the cross, one of the Interpreters cut his belly, and the rest were sentenc'd to be banish'd.

On the 25th of October, and three following days, three of our ships weigh'd as far as the Papenberg.

On the 29th, after the usual presents and diversion, we went on board the admiral Pampus, laden with upwards of a thousand pickles of copper and with a favourable Northwind weigh'd likewise as far as the Papenberg.

On the 30th I went on board the other ships, to fetch away my printed books and manuscripts, which had been privately carried thither among other goods.

On the 31st of October we left the harbour of Nagasaki by break of day, steering S. E. with a brisk N. E. gale.

And here also I gladly put an end to this my History of Japan.

The Appendix to The History of Japan

I.

The Natural History of the Japanese Tea; with an accurate description of that Plant, its culture, growth, preparation, and uses.

§. I.



Am sensible, that some will think it superfluous and needless to write the Natural History of Tea, after that prolix and accurate description of this Plant, which hath been given by Dr. William ten Rhyne, my much honoured friend, and worthy

*The Botanical
description of
this Plant.*

predecessor in the same station in Japan; and which was publish'd by the learned Dr. Breynius in the Appendix to his Century of Exotic Plants (printed at Dantzick in 1678.) But as that inquisitive Gentleman did not stay so long in the Country as myself; and besides, leading a much more retired Life, did not meet with the same opportunities of enquiring into all the particulars relating to this plant, 'tis no wonder that he omitted several circumstances, which I thought too material not to be communicated to the publick, and therefore, chose rather to repeat what hath been already said by him, to add what he hath omitted, and thus at once to give a full and compleat account of so remarkable a Plant.

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TSJA.

Thea frutex folio Cerasi, flore Rosæ sylvestris, fructu unicocco, bicocco, & ut plurimum tricocco.

TEA.

THis Shrub grows but slowly, and rises to a fathom's height, and higher. It hath a black, woody, irregularly branched root. The rising stem soon spreads into many irregular branches and twigs. The bark is dry, thin, weak, chesnut-colour'd, greyish on the stem, and something inclined to green on the extremities of the twigs. The wood is hardish and fibrous: The pith very small, sticking close to the wood. The branches are irregularly beset with leaves standing on very small footstalks, which would not drop off if they were not plucked, (the Plant being an Evergreen,) and in substance, shape, colour and size, resemble, when full grown, the leaves of the *Cerasus hortensis fructu acido*, but when young and tender, and gather'd for use, come nearest to the leaves of the *Euonymus vulgaris granis rubris*, the colour only excepted. *Ex alis foliorum* come forth the flowers, in autumn, one or two together, not unlike wild Roses, an inch or something more in diameter, with very little smell, white, hexapetalous, or composed of six round hollow petala, or leaves, standing on footstalks half an inch long, which from a small slender beginning insensibly grow larger, and end in an uncertain number, commonly five or six, of small round squamæ, or leaves, which serve instead of the Calyx. To the flowers succeed the fruits in great plenty, being unicapsular, bicapsular, but more commonly tricapsular, like the seed-vessels of the *Ricinus*, composed of three round Capsulæ, of the bigness of wild plums, grown together to one common footstalk, as to a Center, but distinguish'd by three pretty deep partitions. Each Capsula contains a husk, nut, and seed. The husk is green, inclining to black, when ripe, of a fat, membranous, and somewhat woody substance, opaque, and gaping on

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its upper surface after a year's standing, for the nut, which lies within, to appear. The nut is almost round, on one side only, where the three Capsulæ grow together, somewhat compress'd, cover'd with a thin hardish, shining, chesnut-colour'd shell, which, being crack'd, discovers a



FIG. 138. A, is a branch of the tea-shrub, with the leaves, flowers and fruits. B, is one of the young shoots, which come up the first year after the shrub hath been cut. At the bottom are the three capsular, bicapsular, and unicapsular fruits. In a corner is a figure of a tea-shrub, as represented by the Japanese in the Kinmodsui, a printed herbal of theirs.

reddish kernel, of a firm substance like filberds, of a sweetish not very agreeable taste at first, which soon grows rougher and bitter, like that of the Cherry seeds, making people spit plentifully, and being very nauseous,

when they fall down into the throat, which ill taste however goes soon off. (See Fig. 138 wherein are represented two branches of the Tea shrub, with the flower, seed-vessels, and seeds; and a view of the whole shrub, as it is figured by the Japanese in their own printed Herbals.)

§. 2.

Its denomination.

The Tea, which is by the Japanese call'd Tsjaa, and by the Chinese Théh, hath, as yet, no character of its own, in the learned language of the country, and approved of by the universities; I mean one of those, which, at once give some idea of the very nature of the things express'd by them. Mean while various other characters have been given to it; some of which merely express the sound of the word, others allude to the virtues and description of the Plant. Of the latter kind is that, which represents the eyebrows of Darma, an eminent Saint among the Heathens. It will not be improper here to insert the history of this man, not only as it is pleasant and singular in its kind, but chiefly as it serves to ascertain the time, when, according to the Japanese this Plant first came in use. Darma was the third son of Kasiuwo, an Indian king. He was a holy and religious person, as it were a Pope in the Indies, and the eight and twentieth successor on the holy See of Siaka, the Founder of the Eastern Paganism, who was an Indian himself, and a Negro, born one thousand twenty-eight years before our Saviour's nativity. About the year of Christ 519. this Darma came into China: His design was to bring the inhabitants of that populous Empire to the knowledge of God, and to preach his Gospel and Religion to them, as the true and only one that would lead them to Salvation. Nor was it only with his doctrine, that he endeavour'd to make himself useful to Men, and acceptable unto God. He went still farther, and strove for Divine Grace, by leading an austere and exemplary life, exposing himself to all the injuries of the weather, chastizing and mortifying his body, and subduing the passions of his mind: He

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lived only upon vegetables, and thought this to be the highest degree of Holiness, to pass days and nights in an uninterrupted Satori, that is, a contemplation of the Divine Being. To deny all manner of rest and relaxation to the body, and to consecrate the mind entirely, and without intermission, to God, was what he took to be the sincerest repentance, and most eminent degree of perfection humane nature could attain to. After a continued waking of many years, he at last grew so weary of his fatigues and fasting, that he fell asleep. Awaking the next morning, and with sorrow remembring, that he had broke through his vow, he resolved to take to a sincere repentance; and, in the first place, lest the like accident should happen to him hereafter, he cut off both his eyebrows, as the instruments and ministers of his crime, and threw them upon the ground. Returning the next day to the place, where he had done this execution, he observed that, by a wonderful change, each Eyebrow was become a Shrub, and that very one, which is now call'd Tea, whose virtues and use were then as yet unknown to the world, no more than the Plant itself. Darma eating of the leaves of this Plant (whether fresh, or boil'd in water, is not known) found, with surprize, an uncommon joy and gladness to fill his breast, and his mind endowed with new strength and vigour to pursue his divine meditations. This uncommon event, and the excellent virtues of the leaves of Tea, he forthwith discover'd to the multitudes of his disciples, together with the way of using them. After this manner it was, as the Japanese pretend, that this singular Plant, which for its great virtues can never be sufficiently commended, came first in use. And hence likewise it is, that since as yet it hath no settled character in the language of the learned, some have thought fit to express it by the Eyebrows of Darma. I have added the picture of this illustrious Saint, (Fig. 139) who is held in great veneration among the Heathen Nations in these Eastern parts of the world, with a reed under his feet, on which he is said to have

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travell'd over seas and rivers. Thus much concerning the name of this Plant.

§. 3.

*Supplement to
the Botanical
description.*

I have premised a short account of this Plant, only to give the Reader some preliminary idea of it: I proceed now to add some other particulars, still remaining to compleat its Botanical description. The stem seems sometimes to be composed of more branches at the lower end, and near the ground, than it really is; for several seeds being put together in one hole, it frequently happens, that two, three, or more shrubs grow up together, and so close to one another, as to be easily mistook for one by ignorant or less attentive people. It must be observed besides, that when the old and overgrown shrubs are cut down to the stem, which they commonly are after some years standing, new sets of branches and twigs shoot out from the remaining stem, thicker and much more numerous than they were before, and all nourished by the same root. The young shoots, as they come up the first year, either from the seed, or from the stem, after it hath been cut off, are always fewer in number, but fatter and larger than those which come after them. (Fig. 138, B.) They become branched in process of time. The bark is firm, and adheres closely to the wood. It is cover'd with a very thin skin, which sometimes loosens itself as the bark grows dry. This skin being removed, the bark appears, being of a greenish colour, much of the same smell with the leaves of the Hasle-Nut-Tree, only more disagreeable and offensive, and of a bitter, nauseous and adstringent taste. The wood is hard, composed of strong thick fibres, of a greenish colour, inclining to white, and of a very offensive smell, when green. The branches and twigs are many in number, growing without any order, slender, of different sizes, though short in the main, wanting those rings, which in trees and shrubs are the marks of the annual increase, very thick beset with single leaves, but without any order. Ex alis

Darma

達磨



FIG. 139. In the middle is the figure of Darma, an eminent saint of the Japanese with a reed under his feet. He was the first that reveal'd the use of the Tea leaves to mankind.

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foliorum comes forth a small tender bud. On short, fat green foot-stalks, roundish and smooth on the back, but hollow and somewhat compressed on the opposite side, stand the leaves, which are of a middle substance between membranous and fleshy, of several sizes, the larger being two inches long, and one inch broad, where broadest, or somewhat less: From a small beginning, they become roundish and broader, and then taper into a point, which is sharp: Some are of an oval shape, somewhat bent, and irregularly undulated lengthways, depress'd in the middle, with the extremities roll'd backwards: They are smooth on both sides, of a dirty dark green colour, which is somewhat lighter on the back, where the Nerves being raised pretty much, leave so many hollows, or furrows, on the opposite side, and serrated, the serræ, or teeth, being a little bent, hard, obtuse, and set close together, but of different sizes. They have one very conspicuous nerve in the middle, to which answers a deep furrow on the other side: It is branched out on each side into five, six, or seven thin transverse ribs, of different lengths, and bent backwards near the edges of the leaves. Some smaller veins run between the transverse ribs. The leaves, when fresh, have no smell at all, and are not altogether so ungrateful to the taste as the bark, being adstringent indeed, and bitterish, but not nauseous. They differ very much in substance, size and shape, which difference is owing to their age, and to the situation and nature of the soil, wherein the shrub is planted. Hence it is, that from the dried leaves, as they are imported into Europe, nothing can be conjectured about their shape or size. They would affect the head very much, if they were to be taken fresh, having something Narcotick in them, which intoxicates the animal spirits, and occasions a trembling convulsive motion in the nerves. This inebriating quality however they lose by being dried, and there remains only a virtue of gently refreshing the animal spirits. In autumn the branches are thick beset with flowers, which continue to grow till late in winter, and

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are composed of six petala, or leaves, one or two of which are generally, as it were by sickness, shrunk, falling far short of the largeness and beauty of the others. They are of a very ungrateful bitterish taste, which affects chiefly the basis of the tongue. Within the flower are many white Stamina, exceeding small, as in Roses, with yellow heads, in shape not unlike a Heart. I counted, in one flower, two hundred and thirty of these Stamina. The kernels within the fruit contain a great quantity of oil, and are very apt to grow rank, which is the reason, why there are scarce two in ten that will germinate, when sown. The natives make no manner of use neither of the flowers nor kernels; though I don't doubt, but that the kernels in particular would have a good effect in several distempers.

§. 4.

I proceed now to what relates to the culture of the Tea shrub, beginning from the first planting of the seed. *Its Culture.* And, in the first place, I must observe, that no particular gardens or fields are allow'd it by the natives, but that it is cultivated only round the edges and borders of their other fields, without any regard had to the soil. Nor are the seeds planted in one continued row, which would make them grow up into hedges, but at some distance from each other, lest the shrubs should come in time, by their shadow, to hurt the growth of the fields, or, by growing too close, prove a hindrance to the plucking of the leaves. The seeds, as they are contain'd in their seed-vessels, are put into four or five inches deep holes, six at least, and twelve at most, in one hole; which number is requisite, because there is scarce one in four or five, that will germinate, the greatest part being nought, or grown rank, which they do in a very short time. This, I mean the seeds being so very apt to rot, is the reason, why the planting of this shrub in Europe hath been hitherto attended with so little success. However, in order to raise it, which it would be better to do in Italy,

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Spain or Sicily, than in the colder parts of Europe, I would advise, to get it planted in the Country, where it naturally grows, and in large pots, fill'd with its native soil, and so to bring it over, it being a matter of no great difficulty afterwards to transplant the young branches and twigs at pleasure: But still it must be consider'd, that Plants brought over after this manner, will not, with equal success, propagate their kind in Europe, because in their passage through the hot Eastern ocean, they are very liable to be attack'd with a sort of consumption, or wasting, which makes them lose their vital strength, insomuch that their seeds will scarce ever come to be ripe and fit for planting. But to return to the manner of cultivating the Tea in Japan: As the shrub rises, careful and industrious people will fatten the soil, where it grows, once a year, with human dung, mix'd with earth, which is neglected by others. It must be, at least, of three years growth, before the leaves are fit to be pluck'd, which it then bears in plenty, and very good ones. In seven years time, or thereabouts, the shrub rises to a man's height; but as it then grows but slowly, and bears but a few leaves, the way is to cut it down quite to the stem, having first gathered what few leaves it did bear. The next year many young twigs and branches grow out of the remaining stem, which bear such a plenty of leaves, as will abundantly make good the loss of the former shrub. Some deferr the cutting of them down to the stem, till they are of ten years growth.

§. 5.

*Gathering of
the leaves.*

At the proper time for gathering the leaves, those persons, who have a great many shrubs, hire daily labourers, who make it their particular business, and are very dextrous at it. For as the leaves must not be tore off by handfuls, but carefully pluck'd, one by one, their own domesticks, not being used to this work, would scarce be able to gather three Catti's a man in a day's time, whereas these people, who are bred up to it, and must

get their livelihood by it, will bring it to nine or ten. The leaves are not gather'd all at once, but at different times. Those who pluck their shrubs thrice a year, begin their first gathering towards the latter end of the month Songuats, which is the first month of the Japanese year, and begins with the new moon next preceding the Spring Equinox, whether it falls upon the latter end of February, or the beginning of March. The shrub then bears but a few leaves, which are very tender and young, and not yet fully open'd as being scarce above two or three days growth. But these small and tender leaves are also reckoned the best of all, and because of their scarcity and price disposed of only to Princes and rich people, for which reason they are call'd Imperial Tea, and by some the flower of Tea. (I cannot but take notice in this place of a mistake of some authors, who asserted, that the petala of the flowers are gathered by the Japanese, and made use of in the very same manner as the leaves of the Plant itself: I found this upon enquiry to be absolutely false, and take the error to be owing either to the ignorance of travellers, or to a wrong application of the name of Tea flower, which, as I just now observ'd, hath been given to this particular and scarce sort of Tea.) The Theh Buu of the Chinese belongs to this same Class, I mean that true and good one, which is scarce and dear even in the Country. The second gathering, (and the first of those who gather but twice a year) is made in the second Japanese month, about the latter end of March, or the beginning of April: some of the leaves are then already come to perfection, others are but half grown, both are pluck'd off promiscuously, though afterwards, before they make them undergo the usual preparation, care is taken to sort them into Classes, according to their size and goodness. The leaves of this second gathering, which are not full grown, come nearest to those of the first gathering, for which they are frequently sold, and on this account separated with care from the coarser and larger ones. The third (and second of others) and last gathering, which

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is also the most plentiful, is made in the third Japanese month, when the leaves are come to their full growth, both in number and largeness. Some neglect the two former gatherings, and entirely confine themselves to this. The leaves of this gathering are sorted again, according to their size and goodness, into different classes, which the Japanese call Itziban, Niban and Sanban, that is, the first, second and third, the last of which contains the coarsest leaves of all, which are full two months grown, and are the Tea commonly drank by the vulgar.

§. 6.

*Different sorts
of Tea.*

Ficki Tsjaa.

Hence arises the distinction between the three chief sorts of Tea. The first sort contains only the youngest and tenderest leaves, or the very first buds. This sort, after it hath undergone a due preparation, is call'd Ficki Tsjaa, that is, ground Tea, because by grinding it is reduced into a powder, which they sip in hot water. The same sort is also call'd, Udsi Tsjaa, and Tacke Sacki Tsjaa, from some particular places, where it grows, and this is reckon'd preferable to others, partly for the goodness of the soil in those places, partly because it is gathered on shrubs of three years growth, when they are reputed to be in their greatest perfection. For it must be observed, that both the soil and age of the shrub contribute greatly towards the goodness, as well as the growth and largeness of the leaves, though as to the largeness, that cannot be always allowed a sufficient proof of their goodness, unless they be both large and tender, insomuch as the oldest and coarsest are also the largest. I have already observed, that the Theh Buu of the Chinese is the same with this. The leaves of the second sort are somewhat older, and fuller grown than those of the first. This is call'd Tootsjaa, that is, Chinese Thea, because it is prepared after the Chinese manner. The Tea booth-keepers and Tea-merchants in Japan commonly subdivide this sort into four others, which differ both in their goodness and price. The first of these contains those leaves which are

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gather'd at the beginning of the spring, just when they appear, and when every young branch bears but two or three, and those generally not yet open, nor come to perfection. A Kin, foreigners call it a Catti, or a Dutch pound and a quarter of this sort, prepared, costs in Japan, if I, being a foreigner, was not misinform'd, a Siumome and more, or as foreigners call it, a Thail and more, or from ten to twelve silver Maas, that is from seventy to fourscore and four Dutch stuyvers, every Maas being reckon'd at seven stuyvers. The second sort contains older leaves, and fuller grown, which are gather'd not long after the first: A Catti of these comes to six or seven Maas of silver in the Country. The leaves of the third sort are still larger and older, and one Catti of these is sold for four or five Maas of silver. The greatest quantity of Tea, which is imported from China into Europe, and is sold in Holland for five, six or seven Guilders a pound, is of this third sort. The leaves, which make up the fourth sort, are gather'd promiscuously, and without regard to their size and goodness, at that time when every young branch is conjectur'd to bear about ten or fifteen leaves at farthest. A Catti of these comes to three Maas of silver, at which price it is sold by those people who cry it about the streets, it being that sort which the generality of the natives commonly drink. It must be observed, that the leaves, so long as they continue on the shrub, are subject to frequent and very quick changes, both with regard to their largeness and goodness, and that, if the proper time for gathering be neglected, they may in one night's time become worse by a great deal: But to proceed. The third chief sort is call'd Ban Tsjaa. The leaves of the third and last gathering belong to this sort, when they are become too gross and course, and unfit to be prepared after the Chinese manner, (that is, to be dried in pans over the fire and curled.) These are design'd for the use of the vulgar, labourers and country people, no matter how prepared. The virtues are more fix'd in the gross leaves of this third sort, and

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will not be easily lost, neither by their lying exposed to the air, nor by being boil'd, whereas on the contrary the leaves of all the former sorts, by reason of the extreme volatility of those parts wherein their virtues consist, cannot, without considerable prejudice, lie exposed to the air any time, or undergo even a simple decoction.

At the beginning of this Paragraph I have made a transitory mention of that particular sort of Tea, which is call'd Udsi Tsjaa, which I proceed now to give a more accurate account of, lest any thing should be omitted in my proposed history of this shrub. Udsi is a small town situate in a district of the same name, not far from the sea-coasts on one side, and from Miaco the capital City and Residence of the Ecclesiastical Hereditary Emperor of Japan, on the other. The climate of this place hath been observed to be, beyond others, favourable for the culture of the Tea shrub: Hence it is, that the Tea brought from thence is reckon'd the best in the Country. All the Tea which is drank at the Emperor's court, and in the Imperial family, is cultivated on a mountain of the same name with the town, and seated in the same district, which on this very account is become particularly famous. The chief Purveyor of Tea at the Imperial court hath also the inspection of this mountain, whither he sends his deputies to take care both of the culture of the shrub, and of the gathering and preparation of the leaves. The mountain itself is very pleasant to behold, and surrounded with a broad ditch to keep off men and beasts. The shrubs are planted as it were in walks, which are swept and clean'd every day, as well as the shrubs themselves, the keepers being obliged to take particular care, that no dirt be thrown on the leaves, for which reason also, and for a farther security, the shrubs are in several places inclosed with hedges. When the time of gathering the leaves draws near, and at least two or three weeks before, the persons who are to gather them must abstain from eating of fish, or any unclean food, lest, by the impurity of their breath, they should stain

*Udsi Tsjaa
more
particularly
described.*

the leaves, and injure their goodness: So long as the gathering lasts, they must wash themselves twice or thrice a day, either in a hot bath, or in the river: Nor are they suffer'd to touch the leaves with their bare hands, but must pluck them with gloves on. The leaves being gather'd and prepared according to art, are put into paper bags, and these into larger earthen or porcellane pots, which, for the better preservation of the leaves, are fill'd with common Tea. Being thus pack'd up, the chief Surveyor of the works sends them up to court under a good guard, and with a numerous attendance, all out of respect for the supreme majesty of the Emperor. Hence arises the great price of this Imperial Tea, for computing all the charges of cultivating, gathering, preparing and sending it up to Court, one Kin or Catti amounts to no less than thirty or forty Siumome, or Thails, that is, forty-two or fifty-six crowns, or ounces of silver. Nay the chief Purveyor of Tea, in the accounts he lays before the Imperial Exchequer, is not ashamed to bring in the price of some of this Tea at one Obani, which is a gold coin worth about an hundred ounces of silver, and sometimes at an hundred Thails, or one hundred and forty ounces of silver. This will appear the less surprizing, if it be consider'd, that sometimes one pot of this Tea, containing no more than three or four Catti's, is sent up to Court with near two hundred people to attend it. In our audience at Court, as it is customary to treat us with Tea, I remember that one of the gentlemen then in waiting presented a dish to me, with the following compliment: Drink heartily, and with pleasure, for one dish costs one Itzebo. An Itzebo is a square gold coin, worth about one of our ducats, and a fourth part, (or about twelve or thirteen shillings English.)

§. 7.

I come now to the preparation of the leaves, which consists in that the fresh gather'd leaves are dried, or roasted over the fire, in an iron pan, and, when hot,

*Preparation of
the leaves.
Necessary
Instruments.*

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roll'd with the palm of the hand on a mat, till they become curl'd. For by being thus roasted they are not only quickly dried, but also deprived of that malignant quality, which is so very offensive to the head, and thereby render'd fitter for the use of mankind, and by being roll'd, they are brought into a narrower compass, and consequently easier kept. They are prepared in the Tsiusi, as they call them, that is, publick roasting-houses, or laboratories, built for this very purpose, and contrived so, that every body may bring their leaves to be roasted: For most private persons are either ignorant of the manner of preparing them, or have not the necessary set of instruments for it. There are in these publick laboratories, 1. Several ovens, from five to ten or twenty, each three foot high, with a wide, flat, square or round iron pan at the top, whereof that side, which is just over the mouth of the oven, is bent upwards for the roaster, who stands on the opposite side, to stand secure from the fire, and to be able to turn the roasting leaves, there being no clefts round the edges of the pan, through which the smoke could come out. 2. A low, but very long table, (and more in large work-houses,) or rather several boards grosly glew'd together in form of a table, and cover'd with fine reed mats, on which the leaves are roll'd. 3. The workmen themselves, some of whom stand roasting by the ovens, others sit cross-leg'd by the tables to roll the leaves, as they come hot from the pan. The leaves must be roasted when fresh, for if they were kept but one night, they would turn black, and lose much of their virtue: For this reason they are brought to these roasting-houses the very same day they are gather'd. Particular care must be taken in gathering them not to let too many of them lie in a heap, and too long, lest they should begin to ferment, which they are very apt to do, and which would likewise destroy their quality: If any thing of this kind should happen, they must be forthwith spread loose on the ground and fanned, in order to be cool'd.

The Preparation.

The preparation itself is perform'd in the following

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manner. The roaster puts at once some pounds of the leaves into the iron pan, which, by the fire burning underneath, must be heated to that degree, that the leaves, when they are put in, turgid as they are, and full of juice, crack at the edges of the pan. Mean while, and in order to their being thoroughly and equally roasted, he is perpetually stirring them with both his hands. It must be observed, that in China the leaves of the first gathering, before they are roasted, are put into hot water only for about half a minute, or as long as one would be telling thirty: This is done, the more successfully to deprive the leaves of their narcotick quality, which is much stronger when they are young and full of juice, than when they are grown older and drier. The fire in the oven must be regulated so that the roaster's hands are just able to bear it, and the leaves must be stir'd, till they become so hot, that he can scarce handle them any longer; that instant he takes them out with a sort of a shovel, spread after the manner of a fan, and pours them upon the mat, in order to their being roll'd. The rollers take each a small part before them whilst they are hot, and fall to work immediately, rolling them with the palm of both their hands all after the same manner, because they must be all equally curl'd. The leaves being compressed by this rolling motion, a sharp yellow and greenish juice sweats out of their pores, which burns the hands to an almost intolerable degree. However, this burning pain notwithstanding, the rolling must be continued, till the leaves are become quite cold, for as they will not easily bear being curl'd, but when they are hot, so neither would the curls last any time, if they did not cool under the workman's hands. The sooner they cool, the better it is, and the longer the curls will last: For this reason they endeavour to forward the cooling by continually fanning them. As soon as they are grown cold, they must be again deliver'd to the roaster, as the chief director of the work, who was in the mean time roasting others, and who now puts them into the pan and roasts them a second

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time, till they have lost all the juice. In this second roasting he stirs them, not quickly and hastily, as in the first, but very slowly and deliberately, for fear of spoiling the curls, which however cannot be so far avoided, but that many leaves will open and spread again in spite of all their care. After the second roasting, they are again by him deliver'd to the rollers, who carefully roll them a second time after the very same manner. If then they are fully dry, they lay them aside for use, if not, the same process, both as to roasting and rolling, must be repeated a third time. Great care must be taken in the second and third roasting, when the leaves have already lost the best part of their juices and humidity, to lessen also the heat of the fire in proportion, which caution, should it be neglected, the leaves would be infallibly burnt, and turn black to the great prejudice of the proprietor. Curious persons repeat both the roasting and rolling five, and if they have full leisure enough, seven times, at every new roasting insensibly lessening the heat of the fire, in order to dry them by degrees, by which means they preserve that lively and agreeable greenness, which they are otherwise very apt to lose, if the roasting be perform'd too hastily and with too violent a heat. For the same purpose, I mean, in order to preserve their greenness, the pan must be wash'd clean with hot water after every roasting, because a sharp juice sticks to the borders of the pan, which is apt to stain and to corrupt the leaves. The roasting and curling of the leaves being performed according to art, and to the proprietors satisfaction, they are pour'd upon the floor which is cover'd with a mat, and although before the roasting they had been already sorted into different classes, according to their size and goodness, yet they must now, before they are laid aside for use, undergo a new and narrow examination, whereby the grosser leaves, and which are less neatly curl'd, or too much burnt, are separated from the rest. The leaves of the Ficki Tea must be roasted to a much greater degree of dryness, in order to be afterwards ground with so much

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the more ease, and reduced to a powder. Some of these leaves, being very young and tender, are put into hot water, and afterwards laid on a thick paper, and dried over the coals, without being roll'd at all, because of their being so exceedingly small. The Country people go a much shorter way to work, simply and without any great art, roasting their leaves in earthen kettles. Nor is their Tea much the worse for it, which besides, as it costs them no great trouble nor expence, they can afford to sell very cheap. After the Tea hath been kept for some months, it must be taken out of the vessels they keep it in and roasted again on a very gentle fire, in order to be entirely deprived of all manner of humidity, whither it retained any since the first preparation, or attracted it during the rainy season. Then at last it becomes fit for use, and may thence-forward be kept a long while without fear of being spoiled. The Tea-preparers complain mightily of the unhappiness of their profession, for nothing, they say, can be got cheaper in the Country than Tea, and yet no work is more tiresome and fatiguing than the preparation of it, which must be contrary to the rules of nature, done by night, with the loss of their rest.

§. 8.

The Tea, after it hath undergone a sufficient roasting and curling, and is now become quite cold, must be put up forthwith and carefully kept from the air. In this indeed the whole art of preserving it chiefly consists, because the air, in these hotter climates, doth much sooner dissipate its extreme subtile and volatile parts, than it would in our colder European Countries. I verily believe that the Tea, which is brought over into Europe, is actually deprived of its most volatile saline parts, for I must own, I could never find in it that agreeable taste and gentle refreshing quality, which I very well remember it possesses in an eminent degree, when taken in its native Country. The Chinese put it up in boxes of a coarse tin, which if

*Preservation
of the Leaves.*

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they be very large, are enclosed in wooden cases of fir, all the clefts whereof are first carefully stopp'd with paper, both within and without. After this manner also it is sent abroad into foreign Countries. The Japanese keep their stock of the common Tea in large earthen pots, with narrow mouth. The better sort of Tea, I mean that which the Emperor himself and the great men of the empire make use of, they choose to keep in porcellane pots or vessels, particularly, if they can get them, in those call'd Maatsubo, which are remarkable for their antiquity and great price. It is commonly believed that these Maatsubo pots do not only preserve the Tea in an equal state of goodness, but even improve its virtues, and that it ought to be esteem'd the dearer and better, the longer it hath lain in them. The Ficki Tsjaa, or ground Tea, may be kept in these vessels for several months, without being in the least injur'd thereby. Nay, they go still farther and pretend, that old and bad Tea, if it be put into these pots, will recover its lost virtues and former goodness. Hence we need not wonder, that the great men of the Empire are ambitious of having one or two of these pots, whatever they may cost them, and that among the set of instruments for drinking of Tea, sumptuous and splendid as they are, they always allow them the first place. The peculiar goodness and excellency of these pots, I think, well deserves, that their whole history be here inserted, which I am the more willing to do, as I do not remember, that the same was ever before publish'd. Maatsubo properly speaking signifies, a true pot, but in a wider sense the very best sort of vessels. That particular sort of porcellane vessels, which now bears this name, was made of a fine earth in Maurigassima, or the island Mauri, which once rich and flourishing island, they say, was, for the wickedness and perverseness of its inhabitants, sunk by the angry Gods, that there are now no remains to be seen of it, excepting some rocks, which appear in low water. It was seated near the island Teyovaan or Formosa, about which there are in our maps

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*History of
Peiruun.*

small points and stars, or crosses, to denote a shallow rocky ground. The Chinese give the following account of the destruction of this island. Maurigasima was an island famous in former ages for the excellency and fruitfulness of its soil, which afforded, among the rest, a particular clay, exceedingly proper for the making of those vessels, which now go by the name of Porcellane or China ware. The inhabitants very much enrich'd themselves by this manufacture, but their encreasing wealth gave birth to luxury, and contempt of religion, which incensed the Gods to that degree, that by an irrevocable decree they determin'd to sink the whole island. However, the then reigning King, and Sovereign of the island, whose name was Peiruun, being a very virtuous and religious Prince, no ways guilty of the crimes of his subjects, this decree of the Gods was reveal'd to him in a dream, wherein he was commanded, as he valued the security of his person, to retire on board his ships, and to fly from the island, as soon as he should observe, that the faces of the two idols, which stood at the entry of the temple turn'd red. These two idols, they say, were made of wood, both of a gigantick size, and call'd In-Jo, Ni-wo and A-wun. One is believ'd to preside over the generation of things, the other to command their destruction: The first denotes heaven and an active principle, the second earth and a passive principle, that opens and gives, this shuts and takes. Both had the face of a lion. Both wore crowns on their foreheads, and a short commander's staff wound about with a serpent in their hands, that call'd In in the right holding it upwards, this call'd Jo in the left pressing it downwards close to the breast. They were both naked, and wore only a loose piece of drapery about their waste. One had the mouth wide open, the other shut. They borrowed their names from their office and gestures. The first and generating principle is call'd In, Ni and A in the learned language, and Rikkisiwoo in that of the vulgar, the second and destructive principle Jo, Wo and Wun in the language of the learned, and Kongowoo by the vulgar. These

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two Idols stood, as hath been observed, at the entry of the temple, as they do to this day at the entry of several temples in Japan, and it was by their faces turning red, that the King should be forwarned of the approaching destruction of the island. So pressing a danger impending over the heads of his subjects, and the signs whereby they might know its approach, in order to save their lives by a speedy flight, he caus'd forthwith to be made publick, but was only ridiculed for his zeal and care, and grew contemptible to his subjects. Some time after, a loose idle fellow, farther to expose the King's superstitious fears, went one night, no body observing him, and painted the faces of both idols red. The next morning notice was given to the King, that the idols faces were red, upon which, little imagining it to be done by such wicked hands, but looking upon it as a miraculous event, and undoubted sign of the island's destruction being now at hand, he went forthwith on board his ships, with his family and all that would follow him, and with all the sails crowded hasten'd from the fatal shores towards the coasts of the province Foktsju in China. After the King's departure the island sunk, and the scoffer with his accomplices, not apprehensive that their frolick should be attended with so dangerous a consequence, were swallow'd up by the waves, with all the unfaithful that remained in the island, and an immense quantity of Porcellane-ware. The King and his people got safe to China, where the memory of his arrival is still celebrated by a yearly festival, on which the Chinese, particularly the inhabitants of the southern maritime provinces, divert themselves on the water, rowing up and down in their boats, as if they were preparing for a flight, and sometimes crying with a loud voice Peiruun, which was the name of that Prince. The same festival hath been by the Chinese introduced into Japan, and is now celebrated there, chiefly upon the western coasts of this empire. The Porcellane vessels, which sunk together with the island to the bottom of the sea, are now taken up by diving. They are found sticking to the

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rocks, and must be taken off from thence with great care for fear of breaking them, they are commonly very much disfigured by shells, corals, and the like submarine substances growing thereon, which are scraped off by those who clean them, though not quite, they leaving always some small portion, as a proof of their being genuine. They are transparent, exceeding thin, of a whitish colour, inclining to green, in shape not unlike small barrels, or wine vessels, with a short narrow neck, and altogether proper for keeping of Tea, as if they had been purposely made with that view. They are imported into Japan, though but seldom, by the Chinese merchants of the province Foktsju, who buy them from the divers, and sell them, the worst for about twenty Thails, the middle sort for an hundred or two hundred, and the best of all, which are large and entire, for three, four to five thousand Thails. These last no body dare presume to buy, but the Emperor himself, who hath such a quantity of them in his treasure, inherited chiefly from his predecessors, as would amount to an immense sum of money. It is a very difficult matter to get them without cracks, or fissures, but the people who clean them, know how to mend and repair them, with a particular composition of paint, so neatly, that no art, nor the sharpest eye is able to find out whether or where they were crack'd, unless they be for two or three days together boil'd in hot water, which will at last dissolve the glue. Thus much of these precious Tea-boxes call'd Maatsubo.

The Bantsjaa, or coarse Tea of the third and last gathering, is not so easily to be injured by the air, for though it hath less virtue, if compared to the other sorts of Tea, yet those few it hath are more fixed in proportion: Nor is it necessary to preserve it with so much care, and in so curious and nice a manner. The Country people keep it, and indeed their Tea in general, in straw baskets made like barrels, which they put under the roofs of their houses, near the hole which lets out the smoak, they being of opinion, that nothing is better than smoak to preserve

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the virtues of the leaves, and still to fix them more and more. Some put it up with common Mugwort flowers, or the young leaves of the Plant call'd Sasanqua, which they believe adds much to its agreeableness. Other odoriferous and sweet-scented substances were found upon trial not to agree well with it.

§. 9.

*Use of the
Tea.*

The Tea, as it is taken inwardly, is prepared in two different ways. The first is used by the Chinese, and is nothing else but a simple infusion of the Tea-leaves in hot water, which is drank as soon as it hath drawn out the virtue of the Plant. The same way of drinking Tea hath been also introduced in Europe, and is now so well known to every body, that it is needless to add any thing about it. The other way, which is peculiar to the Japanese, is by grinding: The leaves are a day before they are used, or on the same day, reduced into a fine delicate powder, by grinding them in a hand-mill made of a black greenish stone, which is call'd Serpentine Stone: This powder is mix'd with hot water into a thin pulp, which is afterwards sip'd. This Tea is call'd Koitsjaa, that is, thick Tea, by way of distinction from the thinner Tea, made only by infusion, and it is that which all the rich people and great men in Japan daily drink. It is made and serv'd up in company after the following manner: The powder enclosed in a box, and the rest of the Tea-table furniture is brought into the room, where the company sits. Then all the dishes are fill'd with hot water, and the box being open'd, they take out, with a small neat spoon, about so much of the powder as would lay on the point of a pretty large knife, and put it into every dish: After this they mix and shake it with a curious denticulated instrument, till it foams, and so present it to be sip'd, whilst it is hot. There is still a third way of making the Tea by a perfect boiling, which goes farther than a simple infusion, and is used by the vulgar and Country people, who drink of it all day long.

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Early in the morning, and before sun-rise, one of the domesticks gets up, hangs the kettle over the fire, fills it with water, and puts in, either when the water is cold, or after it hath been made hot, two, three or more handfuls of the Bantsja leaves, according to the number of heads in the family. At the same time he puts in a basket, of that size and shape which exactly fits the inside of the kettle, by this means to keep the leaves down to the bottom, that they should be no hindrance in drawing off the water. This kettle is to serve for the whole family all day long, to quench their thirst. Every one, who hath a mind to drink, goes there, when he pleases, and with a pail takes out as much of the decoction, as he will. A bason of cold water is put by it, that in case people have not time to sip it leisurely, they may cool it to what degree they please, and quench their thirst without delay, by taking large draughts at once. Some leave the basket out, and instead of it put the leaves into a bag, which answers the same end. Only the Bantsja leaves must be boil'd after this manner, because their virtues are more fix'd, and consisting chiefly in the resinous parts could not be well extracted by a simple infusion.

It is a particular art to make the Tea, and to serve it in company, which however consists more in certain decent and agreeable manners, than in any difficulty as to the boiling or preparation. This art is call'd Sado and Tsianoi. As there are people in Europe, who teach to carve, to dance, to fence, and other things of the like nature, so there are masters in Japan, who make it their business to teach children of both sexes, what they call Tsianosi, that is, to behave well, when in company with Tea-drinkers, and also to make the Tea, and to present it in company, with a genteel becoming and graceful manner. The poorer sort of people, particularly in the province Narâ, sometimes boil their rice, which is the main sustenance of the natives, in the infusion or decoction of the Tea, by which means, they say, it becomes more nourishing and filling, insomuch that one portion of rice,

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thus prepared, will go so far with them as three portions, if it were boil'd only in common water. I must not forget to mention another external use of the Tea, after it is grown too old, and hath lost too much of its virtues, to be taken inwardly: It is then made use of for dying of silk-stuffs, to which it gives a brown, or chesnut colour. For this purpose vast quantities of the leaves are sent almost every year from China to Gusarattam, (or Suratta.)

§. 10.

*Its good and
bad qualities.*

Its virtues.

I took notice above, that the leaves of the Tea have something narcotick in them, which very much disorders the animal spirits, and is apt to make people, as it were, drunk. This ill quality is taken off, in a good measure, by a repeated and gradual roasting, though not quite so effectually, but that some of it still remains, which will affect the head, and which they cannot well be deprived of, but by degrees, in ten months time and more. Having lain so long, they are then so far from disordering the animal spirits, that they rather gently refresh them, and wonderfully clear and comfort the mind. Hence it is, that taken too fresh, and within the term of a year, they are indeed exceeding agreeable and pleasant to the taste, but if drank in too large a quantity, they will strongly affect the head, render it heavy, and cause a trembling of the nerves. The best and most delicate Tea, and which possesses its refreshing quality in the most eminent degree, must be at least a year old. It is never drank fresher, unless it be mix'd with an equal quantity of an older sort. To sum up the virtues of this liquor in a few words, it opens the obstructions, cleanses the blood, and more particularly washes away that tartarous matter, which is the efficient cause of calculous concretions, nephritick and gouty distempers. This it doth so very effectually, that among the Tea-drinkers of this Country I never met with any, who was troubled either with the gout or stone: And I am wholly of opinion, that the use of this Plant would be attended with the same success,

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in the like cases, even in Europe, were it not for an hereditary disposition for either of these distempers, which is derived to some persons from their ancestors, and which is frequently cherish'd and fomented by a too plentiful use of wine, beer, strong liquors and flesh meat. Even in Japan the lovers of that sort of beer, which is brew'd out of rice, and which is call'd by the Chinese Sampsu, and by the Japanese Sakki, cry down, so much as in them lies, the use of the Tea, and others pretend, that the best quality it hath goes no farther, than just to correct the crudity of the water, and to keep people in company together. Among these indeed it is not very rare to meet with such, as are troubled with gouty and arthritic disorders, retention of urine, and the like distempers. They are very much mistaken, who recommend the use of the Veronica, or Male Speedwell, and of the Myrtus Brabantica, instead of Tea, as being Plants of equal virtues. I believe, that there is no Plant as yet known in the world, whose infusion or decoction, taken so very plentifully, as that of Tea is in Japan, sits so easy upon the stomach, passes quicker through the body, or so gently refreshes the drooping animal spirits, and recreates the mind. Those perhaps might chance to meet with a better reward for their trouble, who would endeavour to find out the like virtues in some of those Plants, which, for their bad and sometimes reputed venomous qualities, are entirely rejected, by making them first undergo a due correction and preparation. But it seems, the Europeans are wholly ignorant of the art of depriving these vegetables of their bad and hurtful qualities, and withal so averse to it, that for ought I know, one would injure his reputation too much, and perhaps run the hazard of being accused of witchcraft, if he should only attempt such a thing. The ingenious Brahmines are much better skill'd in this art. Thus for instance, they have learnt by long experience so to correct the Datura, or Poppy, (the excellent juice of which hath been rank'd among the poisons by eminent lawyers, Gothofr. ad L. 3. ff. ad L. Corn.

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de Sic.) and other the like Plants growing in their Country, and either to deprive them, or else so to mitigate their narcotick qualities, that, taken inwardly, they make people under misfortunes unattentive to the unhappiness of their condition, banish out of their mind all ideas of melancholy and solicitude, and raise others of mirth and pleasure in their stead. They commonly give them in the form of Electuaries.

*Its bad
qualities.*

I proceed now to the bad qualities of the Tea, which according to the account given by the Japanese are as follows. Drinking of Tea hinders and suppresses the effect of other medicines. It is hurtful, and must be carefully avoided in that sort of colick, which is endemick to this Country. The infusion of the fresh leaves, as it very much affects the head in general, so it hath been found by undoubted experiments particularly to hurt those, who are troubled with inflammations in their eyes. I likewise enquired of the Chinese Physicians about the bad qualities of this Plant, and had the following account given me by a grave elderly man. If one should drink all day long of a strong infusion of the Tea-leaves, he would thereby destroy the radical principle of life, which consists in a due mixture of hot and cold, or dry and moist. The like ill effect would ensue, but for contrary reasons, from a daily and too frequent use of fat food, and particularly of swine's flesh, which the Chinese are very fond of. But if these two contraries be put together, they will, far from being prejudicial, rather contribute to health and long life. For the truth of this assertion they vouch the case of a woman, who being weary of a passionate scolding husband, and one labouring besides under a case of impotency, consulted with a Physician about ways and means to get rid of him, and was advised to allow him for his daily food only swine's flesh, and all manner of fat things, which should undoubtedly kill him within a year's time. But not throughly satisfied with this advice, she went to consult another, who bid her make her husband, then almost reduced to a skeleton, drink frequently of a

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strong infusion of Tea leaves, telling her, that this would infallibly bring him to the grave within the term of a year. The woman, upon this, for dispatch sake, and to do her husband's business more effectually, made use of both, but found, to her great grief, that by the joint use of these two contraries, far from declining, he quickly got the better of his constitution, recover'd his strength insensibly, and was at last restored to a perfect state of health. I cannot forbear adding here the elegant verses of Ausonius, a celebrated French poet, on a woman in the like case, who, in order to make away with her husband, gave him first a poison, and afterwards, to do his business more effectually, a dose of Mercury, which happily proving an Antidote, destroy'd the effect of the poison, and preserved his life. The words of Ausonius are,

Toxica Zelotypo dedit uxor mœcha marito,
 Nec satis ad mortem credidit esse datum.
 Miscuit ARGENTI lethalia pondera VIVI,
 Cogeret ut celerem vis geminata necem.
 Dividat hæc si quis, faciunt discreta venenum,
 Antidotum sumet, qui sociata bibet.
 Ergo inter sese dum noxia pocula certant,
 Cessit lethalis noxa salutiferæ.
 Protinus & vacuos alvi petiere recessus,
 Lubrica dejectis, qua via nota cibus.
 Quam pia cura divûm! Prodest crudelior uxor;
 Et cum fata volunt, bina venena juvant!

§. 11.

That there should be nothing wanting to compleat this history of the Tea, I have thought fit to present the reader with the accurate draughts and description of a portable machine, containing, in a very little compass, the dishes, and whole set of instruments necessary for making and drinking of Tea, such as the Japanese, for their use and diversion, carry along with them in their journeys, and where-ever they go. (Figs. 140-150.)

*Instruments
for making
and drinking
of Tea.*

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A. and *B.* are two views of this portable machine, entire, with its hooks, hinges, buttons, and nails, as it appears on each side, being made all of wood, (the valves or folding-doors only, which cover it, excepted) and varnish'd. *A* shews the fore part. *B* the back part.

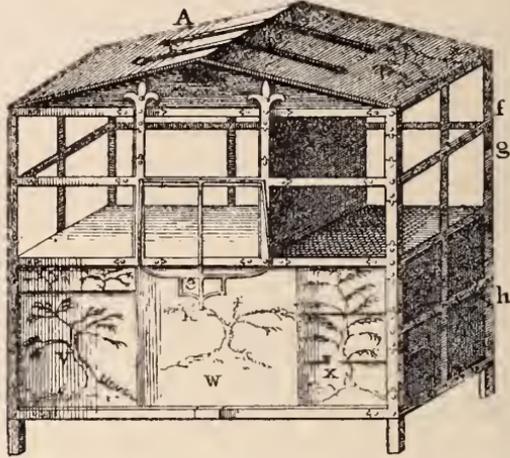


FIG. 140. The fore-part of a portable machine containing a whole set of instruments for keeping, making, and drinking of tea.

CC. Two valves, or folding-covers of brass, put together at the top of the machine, and fasten'd by two long braces.

d. An aperture, or hole, which goes through, just beneath the top of the machine, and is fitted up to receive a pole, for the easier carrying of the machine upon servant's shoulders, for which purpose also the two handles, which hang downwards, are contrived so, that being moved upwards, their appendices *e e* come just before the hole on each side, for the pole to go through them all at once.

fg. fg. The upper story of the machine, containing two brass vessels, *P* and *T*, cover'd with tin on the inside, which serve for keeping and boiling of water. The two brass valves *c. c.* must be open'd to take them out.

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gh. gh. The lowermost story of the machine, containing three rows of wooden cases V. W. and X. neatly varnish'd within and without, wherein are kept the necessary things for drinking of Tea.

i. A hole to receive the bolt of the hanging valve L.

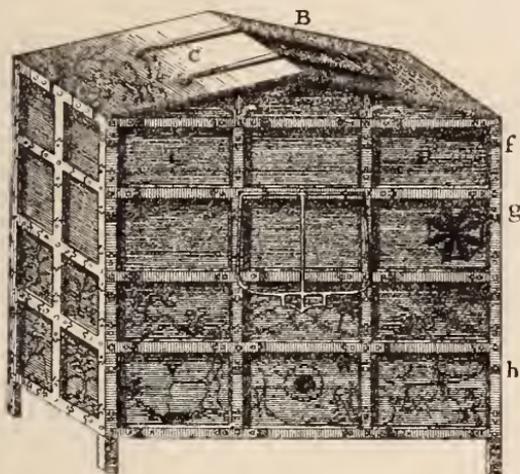


FIG. 141. The back-part of the same machine.

K. A long brass hook to hold the hanging valve backwards upon its being open'd.

L. The hanging valve of wood (which shuts the lowermost story of A, to hinder the wooden cases from falling

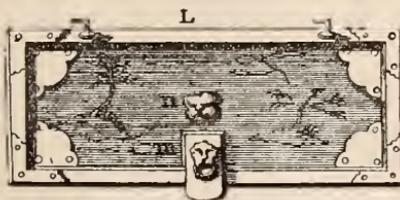


FIG. 142. The hanging valve of wood.

out) taken off from its hinges. In it are remarkable the bolt *m*, which is received by the abovementioned hole *i*, and the ring *n*, which answers to the hook *k*, which hook,

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as hath been observed, serves to keep the valve up, whilst the cases are taken out.

o. A hole on the opposite side B, to put in one's finger, and to push the cases forward, in order to their being taken out with ease.

P. The larger brass vessel, wherein the water is boil'd. It hath three apertures at the top, each with a cover to

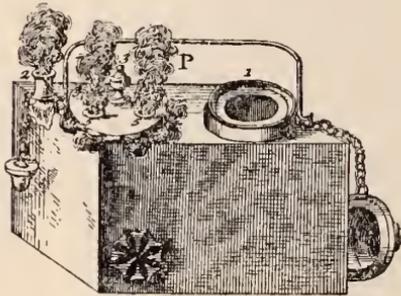


FIG. 143. The larger brass vessel.

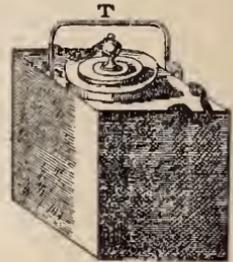


FIG. 144. The smaller brass vessel.

it: The first serves to put in the cold, fresh water: The second to let out the hot water: The third opens into a wind-oven conceal'd within, and serves for to put in

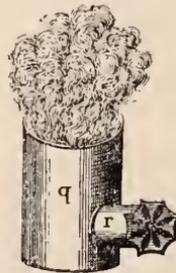


FIG. 145. The wind-oven.

coals. I have represented one of the opercula or covers hanging down, to shew both its edges, as they are contrived to make it shut close. q. Is the wind-oven just mentioned. It is cylindrical, made of brass, and stands in

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the middle of the water, being fasten'd to the vessel, in which it is contain'd, by its upper orifice, and its mouth at the lower end. r. Is the mouth of the oven, where the wind comes in to blow up the coals. s. s. s. Are the spiracula or breathing holes, which let the smoak and damp pass through.

T. Is the smaller brass vessel, which serves for keeping the cold water, and hath an operculum, or covering, like the former.

V. Is a wooden case, containing the dishes and several

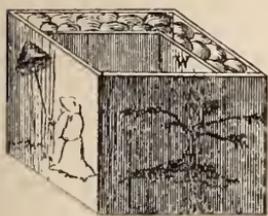


FIG. 146. The larger wooden case.

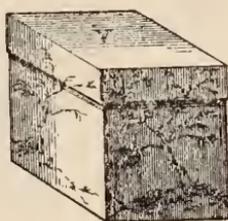


FIG. 147. The smaller wooden case.

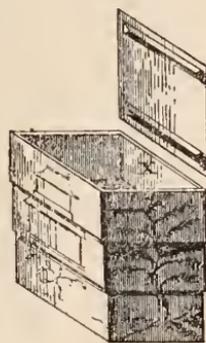


FIG. 148. Three smaller wooden cases.

instruments requisite for making and drinking the Tea, mark'd separately with Num. 1. 2. 3. 4. 5. 6.

W. Is the second and larger wooden case, which is divided into two partitions, in the outermost of which are kept coals and fuel, in the other some more dishes for drinking Tea, or what other things people think proper to put in there.

X. Are three smaller wooden cases standing close one upon the other, with their uppermost common cover invers'd. In these are kept several eatables, which are presented along with the Tea.

1. Is the dish to drink the Tea, with a small conduit pipe through it, to receive the handle or haft 2. which is taken out, after it hath been made use of.

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3. Is a cup or box full of the leaves of the Tea, either entire or ground.
4. Is a small spoon to take out the ground Tea.
5. Is the instrument call'd Ficki Tsjaa, to mix the ground or powder'd Tea, before it is sip'd.
6. Is a brass vessel, which serves to pour the Tea out. The lower part of it, which is also cover'd with tin on

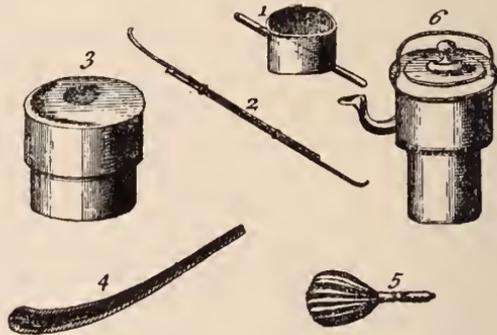


FIG. 149. The dishes and instruments requisite for making and drinking the tea.

the inside, is put into the larger aperture of the brass vessel P, by the ascending vapours to keep its contents from cooling. It hath a cover much as above described.

Z. Is the scale, by which the largeness and dimensions of the several parts of this machine were taken, for the

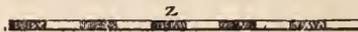


FIG. 150. The scale.

use of those, who would be curious to get such another made. It contains one Sakf, or ten Sun, which comes very near one of our geometrical feet.

II.

Of the Paper manufactures of the Japanese.

IT is well known, that there were many ways of writing *Introduction.* anciently in use among the inhabitants of these Western parts of the world, and their neighbours the Egyptians, Syrians, Jews and other nations, all equally perplex'd and laborious, attended with too many tedious difficulties, not to be overcome but by an uncommon degree of patience and application. They had not as yet the use of that light and easy instrument, the Pen, but wrote with an iron Stylus, or a Pencil artfully made. Nor did they write upon Paper, which is now of so extensive and universal an use, but upon various sorts of tables and plates, made, not without a great deal of industry and labour, of skins, membranes, barks of trees, leaves, of brass, lead and other metals, of wax and other substances. Amidst these many difficulties of writing, the greatest obstacles to the preservation of history, and the improvement of learning, Providence permitted the art of making Paper out of old rags to be found out. Some bring this invention back to the times of Alexander the Great, though it seems upon very slight grounds, it being scarce credible, that so useful an art should have lain so long concealed, and continued in a state of infancy for so many ages: Besides, it was no sooner brought to any tolerable degree of perfection, and made known to mankind, but it brought all the more ancient ways of writing, that upon parchment only excepted, quickly out of fashion, which were readily exchanged against one so much more easy and commodious. The Eastern nations, which live nearest to Europe, I mean, the Turks, Arabians, Persians, the inhabitants of the lesser Tartary, and the subjects of the Great Mogul, have thankfully received and admitted among them, so curious and useful an invention, with this difference only, that instead of old linnen rags they make use of others of wool and cotton, which

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yield a Paper of equal, if not superior goodness. The black nations of Asia, lying farther South, retain'd the way of writing used by their ancestors, which was on palm leaves of different sorts, whereon they still write, or rather curiously engrave their characters with an iron stylus, and tying the several leaves together to small wooden sticks, bind them up after this manner into volumes. In the extremities of the East, (I mean in China and Japan) eminent for an earlier invention of most useful arts and sciences, the usefulness of Paper, both for writing and printing, and the way of making it, were known, and used with success, from remotest antiquity. To explain the Chinese way of making Paper would be foreign to my present purpose. I willingly leave this Province to so many European fathers who live there upon the spot, and have all imaginable opportunities to do it more accurately. My design is only to give a short, but clear and full account of the way of making Paper in use among the Japanese, a nation less known and less frequented, intended chiefly for the instruction and satisfaction of those, who would be willing to try the same experiment upon some barks of our European trees.

II.

*Way of
making Paper.*

The Paper is made in Japan of the bark of the *Morus Papyrifera Sativa*, or true Paper-tree, after the following manner. Every year, when the leaves are fallen off, or in the tenth Japanese month, which commonly answers to our December, the young shoots, which are very fat, are cut off into three foot long, or shorter sticks, and put together in bundles to be afterwards boiled with water and ashes. If they should grow dry before they can be boil'd, they must be first soak'd in common water for about four and twenty hours, and then boil'd. These bundles, or faggots, are tied close together, and put upright into a large and spacious kettle, which must be well cover'd, and then they are boil'd, till the bark shrinks so far, as to let about half an inch of the wood appear

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naked at the top. When the sticks have been all sufficiently boil'd, they are taken out of the water and exposed to the air, till they grow cold, then they are slit open lengthways for the bark to be taken off, which being done, the wood is thrown away as useless, but the bark dried, and carefully preserved, as being the substance out of which they are in time to make their Paper, by letting it undergo a farther preparation, consisting in cleansing it anew, and afterwards picking out the better from the worse. In order to this, it is soak'd in water for three or four hours, and being grown soft, the blackish skin which covers it, is scraped off, together with the green surface of what remains, which is done with a knife, which they call Kaadsi Kusaggi, that is, a Kaadsi Razor. At the same time also the stronger bark, which is of full a year's growth, is separated from the thinner, which cover'd the younger branches, the former yielding the best and whitest Paper, the latter only a dark and indifferent sort. If there is any bark of more than a year's growth mix'd with the rest, it is likewise pick'd out and laid aside, as yielding a coarser and worse sort of Paper. All gross, knotty particles, and whatever else looks in the least faulty and discolour'd, is pick'd out at the same time, to be kept with the last coarse matter.

After the bark hath been sufficiently cleansed and prepared, and sorted according to its differing degrees of goodness, it must be boiled in clear lye. As soon as it comes to boil, and all the while they keep it on the fire, they are perpetually stirring it with a strong reed, pouring from time to time so much fresh lye in, as is necessary to quench the evaporation, and to supply what hath been already lost by it. This boiling must be continued till the matter is grown so thin, that being but slightly touched with the finger, it will dissolve and separate into flocks and fibres. Their lye is made of any sort of ashes in the following manner: Two pieces of wood are laid across over a tub, and cover'd with straw, on which they lay wet ashes, and then pour boiling hot water upon it, which

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as it runs through the straw into the tub underneath, is imbued with the saline particles of the ashes, and makes what they call lye.

After the boiling of the bark, as above described, follows the washing thereof. This is a business of no small consequence in Paper-making, and must be managed with great judgment and attention. If it hath not been washed long enough, the Paper will be strong indeed, and of a good body, but coarse, and of little value. If on the contrary, the washing hath been continued too long, it will afford, 'tis true, a whiter Paper, but too greasy, blotting and unfit for writing. This part of Paper-making therefore, if any, must be managed with great care and judgment, so as to keep to a middle degree, and to avoid either extreme. They wash it in a river, putting the bark into a sort of a fan or sieve, which will let the water run through, and stirring it continually with the hands and arms, till it comes to be diluted into a delicate, soft wool, or down. For the finer sort of Paper the washing must be repeated, but the bark put in a piece of linnen instead of a sieve, because the longer the washing is continued, the more the bark is divided, and would come at last to be so thin and minute, that it would run out through the holes of the sieve, and be lost. At the same time also, what hard knots or flocks, and other heterogeneous useless particles remain, must be carefully pick'd out, and put up with a coarser sort of bark for worse Paper. The bark having been sufficiently and thoroughly washed, is put upon a thick smooth wooden table, in order to its being beat with sticks of the hard Kusnoki wood, which is commonly done by two or three people, until it is wrought fine enough, and becomes withal so thin as to resemble a pulp of soak'd Paper, which being put into water, will dissolve and disperse like meal.

The bark being thus prepared, is put into a narrow tub, with the fat slimy infusion of rice, and the infusion of the Oreni root, which is likewise very slimy and mucous. These three things being put together, must

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be stirred with a thin, clean reed, till they are thoroughly mixed in an uniform liquid substance of a good consistence. This succeeds better in a narrow tub. But afterwards the mixture is put into a larger one, call'd in their language Fine, which is not unlike those made use of in our Paper-mills. Out of this tub the leaves are taken off, one by one, on proper patterns, made of bulrushes, instead of brass wire, and called Mijs. Nothing remains now but a proper management in drying of them. In order to this, they are laid up in heaps upon a table cover'd with a double mat, and a small piece of reed, (which they call Kamakura, that is, a cushion) is put between every leave, which standing out a little way serves in time to lift them up conveniently, and take them off singly. Every heap is covered with a small plank or board of the same shape and size with the Paper, on which are laid weights, first indeed small ones, lest the leaves, being then as yet very wet and tender, should be pressed together into one lump, but by degrees more and heavier, to press and squeeze out all the water. The next day the weights are taken off, the leaves lifted up one by one, by the help of the small stick abovementioned, and with the palm of the hand clapt to long rough planks made for this purpose, which they will easily stick to, because of the little humidity still remaining. After this manner they are exposed to the sun, and when full dry, taken off, laid up in heaps, pared round, and so kept for use, or sale.

I took notice that the infusion of rice, with a gentle friction, is necessary for this operation, because of its white colour, and a certain clammy fatness, which at once gives the Paper a good consistence, and pleasing whiteness. The simple infusion of rice-flower would not do it, because it wants that clamminess, which however is a very necessary quality. The infusion, I speak of, is made in an unglazed earthen pot, wherein the rice grains are soak'd in water, and the pot afterwards shaken, gently at first, but stronger by degrees. At last fresh cold water is poured upon it,

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and the whole percolated through a piece of linnen. The remainder must undergo the same operation again, fresh water being put to it, and this is repeated so long as there is any clamminess remaining in the rice. The Japanese rice is by much the best for this purpose, as being the whitest and fattest sort growing in Asia.

The infusion of the Oreni root is made after the following manner. The root pounded, or cut small, is put into fresh water, which in one night's time turns mucilaginous, and becomes fit for use, after it hath been strained through a piece of linnen. The different seasons of the year require a different quantity of this infusion to be mixed with the rest. They say, the whole art depends almost entirely upon this. In the summer, when the heat of the air dissolves the jelly, and makes it more fluid, a greater quantity is required, and less in proportion in the winter, and in cold weather. Too much of this infusion mixed with the other ingredients, will make the Paper thinner in proportion, too little on the contrary will make it thick and parched. Therefore a middle quantity is required to make a good paper and of an equal thickness. However, upon taking out a few leaves, they can easily see, whether they have put too much or too little of it. Instead of the Oreni root, which sometimes, chiefly at the beginning of the summer, grows very scarce, the Paper-makers make use of a creeping shrub called Sane Kadsura, the leaves whereof yield a mucilage in great plenty, though not altogether so good for this purpose, as the mucilage of the abovementioned Oreni root.

I have also mentioned the *Juncus Sativus*, which is cultivated in Japan with great care and industry. It grows tall, thin, and strong. The Japanese make sails of it, and very fine mats to cover their floors.

It hath been observed above, that the leaves when they are fresh taken off from their patterns, are laid up in heaps, on a Table covered with two mats. These two mats must be of a different fabrick; one, which lies lowermost, is coarser, but the other, which lies uppermost,

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thinner, made of thin slender bulrushes, which must not be twisted too close one to another, to let the water run through with ease, and very thin, not to leave any impressions upon the paper.

A coarser sort of Paper, proper to wrap up goods, and for several other uses, is made of the bark of the Kadse Kadsura shrub, after the method above described. The Japanese Paper is very tight and strong, and will bear being twisted into ropes. A thick strong sort of Paper is sold at Syriga, (one of the greatest towns in Japan, and the capital of the province of that name) which is very neatly painted, and folded up, so much in a piece as there is wanting for a suit. It looks so like silken or woollen stuffs, that it might be easily mistook for them. A thin neat sort of Paper, which hath a yellowish cast, is made in China and Tunquin of cotton and bambous. The Siamites make their Paper of the bark of the Pliokkloi tree. They have two sorts of it, one black and another white, both very coarse, rude and simple, as they themselves are. They fold it up into books, much after the same manner as fans are folded, and write on both sides, not indeed with a pencil in imitation of those more polite nations, who live farther East, but with a rude stylus made of clay. Thus far the description of the way of making Paper in the East, which the (late) learned Becmannus was so desirous to know, and so earnestly intreated travellers to enquire into, mistaken however in that he thought, and seem'd to be persuaded, that it was made of cotton, whereas it evidently appears by this account, that all the nations beyond the Ganges make it of barks of trees and shrubs. The other Asiatick nations on this side the Ganges, the black inhabitants of the more Southern parts excepted, make their Paper of old rags of cotton stuff, and their method differs in nothing from ours in Europe, but that it is not altogether so intricate, and that the instruments, they make use of, are grosser.

*Coarser
Paper.*

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III.

*Description of
the proper
Plants for
Paper manu-
factures.*

To compleat the account I proposed to give of the Paper manufactures in Japan, I have here added the description and figures of the Plants and Trees, whereof it is made.

KAADSI.

Papyrus fructu Mori celsæ ; sive Morus sativa
foliis urticæ mortuæ, cortice Papyrifera.

The PAPER-TREE.

FROM a strong, branched, lignous root rises a streight, thick, equal Trunk, very much branched out, cover'd with a fat, firm, clammy, chesnut-colour'd bark, rough without, and smooth on the inside, where it adheres to the wood, which is loose and brittle, with a large moist pith. The branches and twigs are very fat, cover'd with a small down, or wool, green, inclining to a dark purple. They are channel'd till the pith groweth, and quickly decay when broke off. The twigs are irregularly beset with leaves, at two or three inches distance, or more, standing on slender, hairy, two inch long footstalks, of a dark purple cast, and the bigness of a straw. The leaves differ much in shape and size, being sometimes divided in three, sometimes in five serrated, narrow, unequally deep and unequally divided lobes, resembling in substance, shape and size the leaves of the *Urtica mortua*, being flat, thin, a little rough, dark green on one side, and of a lighter green, inclining to white, on the other. They dry quickly, when broke off, as do all other parts of this tree. Strong single fat nerves (leaving a remarkable hollow on the opposite side) run from the bottom of the leaves towards the top, and send out many transverse ribs, almost parallel to one another, which send out others still smaller, turn'd in towards the edges. In June and July come forth the fruits, (Fig. 151) *ex alis foliorum*, upon the extremities of the twigs, standing on short footstalks, round, somewhat larger than a pea, surrounded with

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sort of Kaadsi, or Paper-tree, growing on desert and uncultivated mountains, but it is scarce, and otherwise not very proper for Paper-making, and therefore never used.

KAADSI KADSIRA, It. KAGO KADSIRA.

Papyrus procumbens lactescens folio longo lanceato, cortice chartaceo.

The FALSE PAPER-TREE.

THis Shrub hath a thick, single, long, yellowish, white, streight, hard root, cover'd with a fat, smooth, fleshy, sweetish bark, intermix'd with streight fibres. The branches are many, creeping, pretty long, single, naked, extended and flexible, with a very large pith, and little wood. Very thin, single, brown, and towards the extremities hairy twigs rise up from the branches, to which the leaves are set alternately at an inch distance from each other, more or less, standing on very small, thin footstalks, not unlike, as to their shape, to the top of a lance, as growing broader from a small beginning, and ending into a long, narrow, sharp point. They are of different and uncertain sizes, the lowest being sometimes a span long, and two inches broad, whilst the uppermost are scarce a quarter so big. They resemble the leaves of the True Paper-tree in substance, colour and surface, and are deep and equally serrated, with thin ribs on the back, the largest of which running from the bottom of the leaf towards the point, divides it into two parts, and send off many transverse ribs, which are cross'd again by smaller veins. I can give no account of the flowers and fruit, not having been able to see them.

ORENI.

Alcea Radice viscosa, flore Ephemero, magno, puniceo. (Fig. 152.)

From a white, fat, fleshy root, with many fibres, and full of a viscous juice, transparent like crystal, rises a stem about a fathom high, commonly single and annual,

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(the new shoots, if it happens to stand beyond a year, coming forth ex alis foliorum) with a loose, fungous, white pith, full of a gluish juice. The stem is beset at irregular distances with leaves, standing on four or five inches long, carinated, light purple, commonly hollow, fleshy and juicy footstalks. The leaves are not unlike the leaves of the

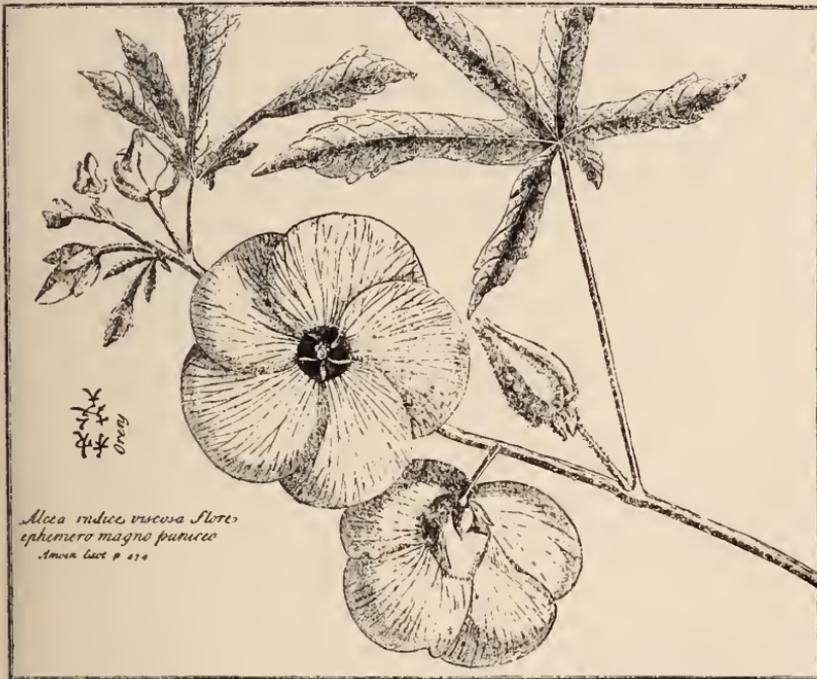


FIG. 152. Oreni, a beautiful *Alcea*, the infusion of the root whereof is of use in the paper manufactures of the Japanese.

Alcea Matthioli, roundish about a span in diameter, composed of seven lobes, divided by deep, but unequal sinus's, serrated on the edges, excepting between the sinus's, the serræ being large, few and something distant from each other. The leaves are composed of a fleshy substance, full of juice, rugged to the aspect, hard to the touch, of a dark green colour, having strong nerves, running along the middle of each lobe towards the extremities, and many

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rigid brittle, transverse ribs, bent backwards towards the edge of the leaf. The flowers stand at the extremities of the stem, and twigs on an inch and a half long, thick, somewhat hairy foot-stalk, somewhat broader, where it ends into the calyx. The flowers are supported by a pentapetalous calyx, or composed of five (half an inch long), greenish petala, or leaves, with dark purple lines, and hairy round the edge. The flowers are pentapetalous also, of a light purple, inclining to white, with the umbilicus, of a deeper red purple, very large, and a hand broad, or broader, composed of large round, striated leaves, with a narrow short fleshy beginning, where they are set to the stylus, which is an inch long, fat, smooth, and soft, covered with a flesh-coloured, yellowish powder, laid on, as it were, in tubercles. The stylus ends in five caruncles, covered with a red down, and set round in the form of a globe. The flowers last only one day, and wither at night, they are succeeded a few days after by a pentagonous and five capsular turbinated seed-vessel two inches long, an inch and a half broad, membranaceous, thick, growing black, when ripe, and opening its five capsulas, wherein are contained an uncertain number (from ten to fifteen in each) of dark brown rough seeds, smaller than pepper-corns, somewhat compress'd and falling off easily.

FUTOKADSURA, sive SANEKADSURA, by others called, ORENKADSURA, because of its virtues and uses.

Frutex viscosus procumbens folio Telephii vulgaris æmulo, fructu racemoso. (Fig. 153.)

THIS is a small shrub, with many branches irregularly spread, about the thickness of one's finger, divided into twigs without any order, rough, warty, gaping, and yellow. It is covered with a thick fleshy, viscous bark, composed of a few thin fibres extended lengthways. A very little of this bark chewed fills the mouth with a



FIG. 153. Sanekadsura, a shrub, the infusion of the leaves whereof is used by some instead of the infusion of the Oreni root.

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mucilaginous substance. On small, cannulated, purple footstalks stand single thick leaves, without any order, being not unlike the leaves of the *Telephium vulgare*, growing broader from a small beginning, and ending in a point, being two, three, and four inches long, one inch broad about the middle, or broader, somewhat hard, though fat, sometimes bent backwards, and undulated, smooth, and of a light green colour, with a few sharp prickles, or serræ, round the edges, with one thin middle rib, and a few very small scarce visible transverse ones. From an inch and a half long, green, thin footstalks hangs down the fruit, being a bunch, or grape, composed of many (sometimes thirty or forty) berries, set to a roundish body, as to a basis. These berries are altogether like the berries of grapes, turning purple in the winter when ripe, containing a thick, almost insipid juice within a thin membrane. Within each berry lie two seeds, in shape resembling a kidney, somewhat compress'd where they are join'd together, about the bigness of common vine-grape-seeds, covered with a thin greyish membrane, within of a hard whitish substance, very sharp, rank and disagreeable to the taste. The berries are set round a roundish, or oval body, of a very white, fleshy, fungous, soft substance, about an inch in diameter, not unlike a large strawberry, reddish and striated like a net, the marks of the berries remaining between the interstices.

III.

Of the cure of the COLICK by the ACUPUNCTURA or NEEDLE-PRICKING, as it is used by the Japanese.



That particular sort of Colick, which the Japanese call Senki, is an endemial distemper of this populous Empire, and withal so common, that there is scarce one in ten grown persons, who hath not some time or other felt its attacks. Thus far do the air, which is otherwise very healthful, the climate, the way of life of the natives, their victuals and drink jointly influence the human body, and dispose it to an invasion of this distemper. Foreigners are no less subject to it, than the natives, when once they are come to taste the liquors of the Country. This we found to be too true by our own sad experience, when upon our arrival in the Country we endeavour'd, as is usual amongst sea-faring people, to wash away the memory of the dangers, we had been exposed to in our tedious and difficult passage, by a plentiful use of the cold beer of this Country, call'd Sakki. This beer is brewed out of rice to the strength and consistence of Spanish wines. It is of such a nature, that it should not be drank cold, but moderately warm, and out of dishes, after the manner of the natives. The name of Senki is not given indifferently to all Belly-achs, but only to that particular sort, which besides a most acute pain in the guts, occasions at the same time convulsions in the groins. For such is the nature and violence of this distemper, that all the membranes and muscles of the abdomen are convulsed by it. As to the cause of it, and of colicks in general, the natives are of opinion, that it is not at all a morbid matter lodged in the cavity of the guts, which, they say, would occasion but a very slight pain, but that the seat of it is in the membranous substance of some other part of

*Description of
this distemper.*

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the abdomen, as for instance of the muscles, the peritonæum, the omentum, the mesentery, or the guts, and that by stagnating there it turns into a vapour, or rather into a very sharp sower spirit, as they express themselves, which distends, cuts and corrodes the membranes wherein it is lodged. Upon the same theory is grounded their method of cure: whenever this spirit is let out of the narrow prison it hath been confined to, and set at liberty, that very moment, they say, the pain which it hath occasioned by distending those sensible parts wherein it lay, must cease. Before I proceed farther, I must beg leave to observe, that instead of the Latin name Colica, which is sometimes wrongly given to this distemper,



FIG. 154. The silver needles in the case.

the gut, whence this name is derived, being frequently not so much as affected by it, the Brahmines chose rather to call it in their language, according to the opinion of the Chinese and Japanese, convulsions or spasms of the belly and guts. Some very particular symptoms of this endemial distemper of Japan are, that mimicking the hysteric affection, it often puts the patient under an apprehension of being suffocated, the whole region from the groins up to the false ribs, and higher, being strongly convulsed, that after it hath for a long time miserably tormented the patient, it will end in tumours, and swellings arising in several parts of the body, and attended with dangerous consequences, that particularly in men it will occasion a swelling in either of the testicles, which often suppurates and turns to an abscess, in women tubercula, or pustules in the anus and on the pudenda,

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commonly attended with the falling of the hair. It must be observ'd however, that both these tumors of the testicles, (which the Japanese call Sobi, and the patient afflicted with them Sobimotz) and the said pustules in the privities are likewise endemial distempers of this Country, and affect many, that have never lain sick of the colick.

Before I proceed to shew, by what particular method the Japanese proceed in the cure of this distemper, which is by the needle, it may not be amiss to take notice, that there are two principal remedies in surgery, supposed to be equally successful in the cure and prevention of diseases, and which on this account are called in to assistance in

*Description of
the needles.*

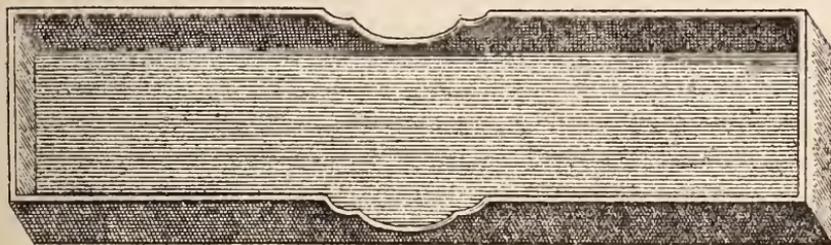


FIG. 155. The covering of the said case.

these parts of the world by the healthful, as well as the sick, by regular Physicians and Quacks, by rich and poor. The Coræans, Chinese and Japanese, all great admirers of antiquity, and scrupulous to excess in keeping up the ancient customs delivered down to them from their ancestors, unanimously pretend, that they were known in remotest ages, long before the invention of physick. Their very names indeed will appear terrible and shocking to the reader, they being no less, than fire and metal. And yet it must be owned in justice to the Japanese, that they are far from admitting of all that cruel, and, one may say, barbarous apparatus of our European surgery. Red hot irons, and that variety of cutting knives and other instruments requisite for our operations, a sight so terrible to behold to the patient, and so shocking even

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to the assistants, if they be not altogether destitute of all sense of humanity and mercy, are things, which the Japanese are entirely ignorant of. Their fire is but moderate, it hath nothing to terrify the patient, it is such, as the very Gods of the Country are not displeas'd to have burnt before them, and in a word nothing else but a gently glowing tent of the Plant, which bears the name of that celebrated Queen Artemisia. So likewise the metals they make use of in their operations of surgery, are the very noblest of all, the ornament of royal palaces, the produce of sun and moon, and, as the Philosophers pretend, richly imbued with the qualities and virtues of those two celestial bodies. The reader easily apprehends, that I mean, gold and silver, of which they have needles made in a particular manner, which are finely polished, and exceedingly proper to perform the puncture in human bodies, and which are on this account held in such an esteem by the natives, that they constantly carry them along with them wherever they go, as they do whole boxes of such other of their instruments or curiosities, which they have a particular value for, or are the most likely to want. The use and application of both these remedies is a thing of such consequence, that the very knowledge of the parts, which are the most proper either to be burnt with the Moxa, or to be prick'd with the needles, is the object of a peculiar art, the masters of which are called Tensasi, which is as much as to say, touchers or searchers of the parts, because the main business lies in the choice of the part, on which either of these operations is to be performed. Those who manage the needle, either pursuant to their own notions, or in compliance with the patients desire, have the particular name of Faritatte given them, which signifies Needle Prickers. I now make haste to give a description of these needles. It would be scarce possible to thrust a very thick needle into the body without some dangerous consequence or other: For this reason, the needles, whereby this operation is to be performed, must be exceeding small, made of either

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of the two metals abovementioned, so pure and fine as it is possible to get them, entirely separate from copper, and ductile. It is a particular art to temper these needles, and to bring them to a certain degree of hardness, requisite to make them fit for this operation, which art, although it be known but to very few persons, yet even those, who know it, are not allowed to make them without a particular license granted under the Imperial seal. There are two differing sorts of these needles, with regard to their structure. The first sort is made indifferently either of gold or silver; these are not unlike (as to their shape) to the bodkins, which our young boys at school spell withal, or the stylus's with which the Indians write, only they are smaller, about four inches long, thin, ending in a very sharp point, with a twisted

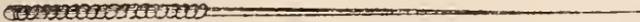


FIG. 156. One of the gold needles taken out.

handle, in order to its being turn'd round or twisted with more ease. Instead of a box, they are kept in a small hammer, which is fitted up so, that on each side of the handle one of these needles may be conveniently lodged. This hammer is made of wild bulls-horns, finely polished, and is somewhat longer than the needle, with a compress'd roundish head, wherein lies a piece of lead, to make it heavy. On that side, which touches the needle, in beating it into the body, it is defended by a piece of leather, commonly of a violet colour, and this to prevent, that in beating it should not leap up. The needles of the second sort are made only of silver, and are not unlike the first, as to their shape and length, but exceedingly small, with a short thick handle, which is striped or furrowed lengthways. They are kept several together in an oblong, square, wooden box, varnish'd without, with the bottom within covered with a piece of cloth, in the woolly part of which the needles are stuck. For the satisfaction of those, who are curious in names, I have

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thought fit to take notice, that these two sorts of needles, and in general all needles, that are made use of in surgery, are called Utsbarri, that is, turning or twisting needles. The needles of the second sort have the particular name of Fineribarri, which signifies the very same thing; and if the operation be performed, as is done frequently, through a small brass pipe, they are then called Fudabarri, that is channel'd needles. This pipe is about one third of an inch shorter than the needle, as big as a goose-quill, and serves to guide the needle, in order to make the puncture on any part of the human body so much the surer. These needles, with their cases, the hammer, and small pipe, are represented in Figs. 154-158 wherein Fig. 154 is the lower part of the case for the silver needles, with the needles lying in it. Fig. 155. The covering of the said case. Fig. 158. The brass pipe, which is to guide the operator in pricking. Fig. 157. The hammer, with one of the gold-needles standing out a little way, and Fig. 156 a gold-needle taken out.

But to come now to the operation itself, the same is performed after the following manner. The surgeon takes the needle near its point in his left hand, between the tip of the middle finger, and the nail of the forefinger, supported by the thumb, and so holds it toward the part which is to be pricked, and which must be first carefully examined, whether it be not perhaps a nerve, then with the hammer in his right hand, he gives it a knock, or two, just to thrust it through the hardish resistant outward skin. This done, he lays the hammer aside, and taking the handle of the needle between the extremities of the fore-finger and thumb, he twists it till the point runs into the body to that depth, which the rules of art require, being commonly half an inch, sometimes, but seldom, an inch or upwards, in short, till it runs into the place, where the cause of the pain and distemper is supposed to be hid, where he holds it, till the patient hath breathed once or twice, and then drawing it out, compresses the part with the finger, by this means, as it were, to squeeze out

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the vapour and spirit. The needles of the second sort are not knocked, but only twisted in, the operator holding them between the extremities of the thumb and middle finger: Those who are very dextrous at it, give it a knock with the fore-finger, laid upon the middle finger just to thrust it through the skin, and then they compleat the business by twisting; others make

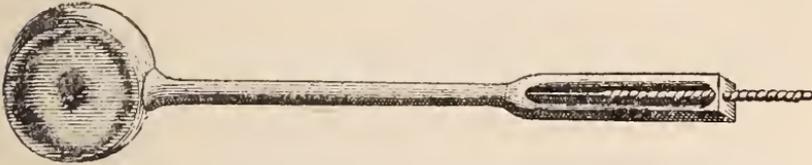


FIG. 157. The hammer with one of the gold needles standing out a little way.

use for this purpose of a pipe, such as above described, which is somewhat shorter than the needle, and will by this means stop it from running in too deep. The precepts and rules of this pricking art are very different, with regard chiefly to the hidden vapours, as the supposed cause of the distemper. Hence, when the operation is to be performed, a careful and circumspect



FIG. 158. A brass pipe to guide the needles in pricking.

Physician must determine with all his attention and judgment, where and how deep they lie. The acupunctura is esteem'd a very good remedy for those distempers, which are cured by burning with the Moxa, and the needle is to be applied nearly on the same places, and with the same cautions, as that Caustick; but of this more in my account of it. Even the common people will venture to apply the needle, meerly upon their own experience, and without the advice of an expert Tensasi, taking care only not to prick any nerves, tendons or considerable blood-

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vessels. Having premised thus much concerning the Acupunctura in general, it now remains to add a few words relating to its use in the cure of the colick in particular.

In order to cure the colick the Japanese perform this operation in the belly, in the region of the liver, making nine holes in three rows, disposed after the manner of a Parallelogram, at about half an inches distance from each other in grown persons, (Fig. 159.) Each of these rows hath its peculiar name, as they are also made according to different rules. The first row is called Sioquan, and is made just beneath the ribs; the second row is called Tsiuquan, and claims the middle place between the navel and the cartilago mucronata, or ensiformal cartilage; the third is called Gecquan, and is made about half an inch above the navel. I have been myself several times an eye-witness, that upon these three rows of holes, made according to the rules of art, and to a reasonable depth, the colick Senki pains, as they call them, ceased almost in an instant, as if they had been charmed away.

Some endeavours have been made to cure this colick, by burning the patient with the Moxa, but upon trial this method hath not been found altogether so successful, as that of the Acupunctura. However it may not be amiss to take notice, that in this case the caustick must be applied to the belly, on both sides of the navel, about two inches from it. Both these places are called Tensu; they are famous for having numbers of causticks applied to them, and are known even to those, who do not practise this art. But of this more in another place.

To compleat this account, I must not forget to mention another remedy of pretended great efficacy, and frequently used by the common people in the colick, of which hitherto, as also in the cholera morbus, which is a very frequent and fatal distemper in this Country, in that belly-ach, which they call Saku, and which is likewise an endemial distemper, not very different from the Senki, and from the common colick, in other pains of the lower

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belly, where the cause of the distemper lies in the guts, out of reach both of the needle and Moxa; and in several other diseases, which I here forbear mentioning. It is a powder, to be taken inwardly, and called by the common people, Dsiosei, and in the language of the learned,



Acupunctura Japonum

FIG. 159. The Acupunctura, or needle-pricking, of the Japanese, for curing the cholick.

Wadsusan. It is sold in the village Menoki, in the province Oomi, sealed up by the inventor, who, by a religious fraud, obtained a privilege for the sole disposal of it. For he gave out, that the ingredients of it, being vegetables, were shewn him by the God Jakusi in a dream, growing upon a neighbouring mountain, which is otherwise famous for many fabulous stories, said to have

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happened on it, and in the neighbourhood. The good effect people found upon taking it, soon brought it into repute, and the great consumption there is of it, enrich'd that whole family, which was formerly very poor, but became afterwards able to build three temples, as publick and lasting monuments of their gratitude to the God, who communicated the secret to them. These temples stand opposite to three shops, where this powder is now made and sold. I brought a quantity of it with me out of Japan, but found upon trial, that it would not at all agree with my Countrymen. It is bitterer than gall. The preparation of it is kept a secret in the family. However, upon seeing some of the ingredients in a shop, where I bought mine, I took notice, that the bitter sort of Costus, which is called Putsjuk, and is imported into Japan by the Dutch, who bring it from Suratte, was one of the chief; the virtues of this Costus are said to be very considerable, and there is a much greater demand for it in Japan, than for any other exotick drug, excepting only the root of the Sisarum montanum Coræense, or Ninsin of Dr. Cleyer.

IV.

An account of the Moxa, an excellent Caustic of the Chinese and Japanese, with a Scheme shewing what parts of the human body are to be burnt with that Plant in several distempers.

Introduction.



Here are in Asia three Helicons, that of the Arabs, Bramines and Chinese. Whatever nations inhabit that vast extent of ground, which reaches from Europe to the very extremities of the East, and so far as our Antipodes, have all the arts and sciences flourishing among them, derived from these three chief seats of the Eastern Muses. I forbear enlarging at present upon several things, which

might be urged in proof of my assertion, confining myself only to what relates to my own profession. It is not in the least to be wonder'd at, that so many nations, and these so widely differing in their religion, customs, language, and the very nature of the climate, which they inhabit, should have also different principles of the healing art, different remedies, different precepts and methods of cure. The differing Helicons, which gave birth to all the learning of the East, easily account for it. Thus far however they are observed to agree, that being ask'd their opinion about the causes of distempers, they have so frequent a recourse to winds and vapours, that they seem, in imitation of our divine Hippocrates, Lib. de flat. to look upon them as the general causes of almost all diseases incident to human bodies, particularly those which are attended with pain. Upon this principle is grounded their method of cure, and the frequent use of caustics, which they say are the most effectual remedies to discuss and expell all manner of winds and vapours. But then indeed it is a great question with them, what sort of Caustics are the most proper to answer this end, whether fire, or hot irons? To try the joint strength of Vulcan and Mars upon human bodies, they esteem a cruelty, not only needless in itself, and to no purpose, but altogether unbecoming a rational Physician, who can, and ought to have no other intention in the application of Caustics, but to discuss and resolve the viscid matter, which is the cause of the pain and distemper, and afterwards to make room for it to come out. Hence it is, that they are more favourably inclined for a slow and gentle burning, and, in a word, will prefer those Caustics, which are found proper, by vertue of their aperitive salts, to open and dissolve the obstructions, and to draw out the cause of distempers, slowly indeed, but with safety, that, I say, they will prefer them before all the cruel apparatus of other more violent cauteries, which by their sharp and burning vitriolick and cutting quality, miserably corrode and destroy the parts they are applied to. For the same reasons it is, that the

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ancient Egyptian, Greek and Arabian Physicians, to whom we Europeans are indebted for the invention and many improvements in the Physical art, chose to apply burning mushrooms, or the fiery roots of Struthium and Aristolochia, preferably to hot irons: That some others used hot melted Sulphur; others again spindles of box, dipt in burning hot oil, and applied to the affected part. But it is foreign to my present purpose to enumerate all the various Caustics in use among the ancient Physicians. Whoever hath a mind to be farther inform'd about this matter, may consult Mercatus, Pr. L. 4. c. 1. p. 162. or M. A. Severinus, among the modern writers. My design is to give some account of those Caustics only, which are in use, at this day, in several Asiatick Countries.

§. 2.

*Various
Caustics used
in Asia.
1. Among the
Arabians.*

The Arabians, and those Asiatick nations, which received their arts and sciences from them, as, for instance, the Persians, and those of the Great Mogul's subjects, who embraced the Mahometan faith, so far as I could learn upon diligent enquiry, never make use of any other Caustic, but woollen cloth dy'd with woad, or what the French call Cotton Bleu. They take a piece of this blue cloth, wrap it together, tight and close, into the form of a Cylinder, about half an inch in diameter, and two inches long. They apply this Cylinder to the part, and then set fire to the top of it, letting it glow and burn down insensibly, till it is quite consumed into ashes. This Caustick is not only extremely painful, but besides lasts very long, and troubles the patient sometimes a quarter of an hour, and longer, before it is burnt out, and the heat over. It is likewise attended with very bad consequences, frequently corroding and eating through the flesh, so as to occasion sordid and almost incurable ulcers, which I know to be true, insomuch, as during my stay in those Countries, many patients under these circumstances applied to me for relief. The burning being over, the Surgeon hath nothing more to do, but to anoint the part,

AN ACCOUNT OF THE MOXA

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and when the Eschara, or Crust comes off, to promote the suppuration. I am apt to believe, that the extreme and lasting pain, occasion'd by these Caustics, and the great difficulty of curing the ulcers, which too frequently follow the application thereof, are the reason, why the inhabitants of these Countries make so little use of them, for all they are so much commended by their Physicians in their writing and conversation. I have just now mentioned the Glastum, or Dyers Woad, and must beg leave to add something farther upon this subject. The Caustics of the Arabian Physicians must be of a substance died with the decoction of this Plant, upon a supposition, that it encreases the Force of the fire, which supposition, they say, is far from being imaginary, but grounded on a continued experience of many centuries. This opinion of the Arabians is also supported by a notion, which very much prevails among the common people in Europe, that burning a piece of cloth dyed blue with dyers-wod, and holding it under the nose of People in Epileptick convulsions, or possess'd with the Devil, as some call it, will take off the fit more effectually, than the smoak either of white linnen, or any other stuff whatever. Thus much I can affirm, as matter of fact, that in my own practice in the Indies, I found it very successful in external inflammations, to apply blue bandages and rags, in fomentation and otherwise, instead of common white linnen, to which in the like cases they are certainly preferable.

The Brahmines, or Gymnosophistæ of the ancient Greek writers, who are the Philosophers, Divines and Physicians, of the Indian Heathens, and all those Pagan nations, which follow their doctrine, do not confine themselves to one single Caustick, like the Arabians, but make use of many, according to the variety of cases and distempers. They say, that the hidden causes of diseases are not all of the same kind, and that their changes are equally various, that consequently the use of one single caustick cannot with any probability be supposed equally successful

2. *Among the
Brahmines,
and Indian
Heathens.*

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in all cases, but that such a one must be chosen, as hath been found, by repeated experiments, to agree best with the nature of the distemper, and the constitution of the patient. But what various sorts of Causticks the Brahmines make use of, and how they ought to be applied, I could not learn, for all I diligently enquired, as indeed it is almost impossible for foreigners, in general, to penetrate into the secrets of these mysterious doctors. The most common Caustick, used in these Countries (for the rest, whatever they be, are applied but seldom) is the pith of the Junci, or rushes, which grow in morassy places. It is no matter, what sort of rushes it be, provided it be somewhat thicker and larger than the common Scirpus. This pith they dip into Sesamus's-seed-oil, which plant grows in great plenty in their fields, and burn the skin with it after the common manner. I took notice, that the Malayans, Javans and Siamites make use of this pith in burying their dead, which custom, it is highly probable, obtains also amongst several neighbouring nations.

3. *Among the Eastern nations beyond the Ganges.*

Advancing still farther beyond the Ganges, we shall there meet with another excellent Caustick, preferable to all the rest, and very much used by the Chinese and Japanese. These two nations trace up its origin to the remotest antiquity, and pretend that it was known long before the invention of Physick and Surgery, and that consequently the use of it is sufficiently supported by a continued experience of so many ages. This ancient and so much commended Caustick goes by the name of Moxa, not only in China, but in all other Countries, where the learned characters and language of the Chinese are known, as in Japan, Coræa, Quinam, the Luzon, or Philippine islands, the island of Formosa, and the kingdoms of Tunquin and Cotsijnsina. 'Tis the history of this Caustick, I now propose to give, flattering myself, that the reader will easily excuse, if instead of the Chinese names, which I am very sensible would be the most acceptable, I insert the Japanese ones, which I did not only for their being easier, but chiefly, because having

staid in the Country myself for some time, I was better acquainted with them.

§. 3.

Moxa is a soft down, or flaxy substance, of a grey or ash-colour, very apt to take fire, though it burns but slowly, and with a moderate heat, there being scarce any sparkling observed, till it is quite consumed into ashes. It is made of the dry leaves of the *Artemisia vulgaris latifolia*, or common mugwort with broad leaves, which are pluck'd off, when the Plant is very young and tender, and hung out in the open air for a long while. The Japanese say, that it is not at all times equally proper to gather the mugwort for making the Moxa, but that it must be done only on such days, which have been by their Astrologers singled out for this purpose, and have the advantage of a particular benign influence of the Heavens and stars, whereby the virtues of this Plant are greatly increas'd. These days are the first five days of the fifth Japanese month, call'd Gonguatzgonitz by the natives, which according to the Gregorian almanack answer to the beginning of June, and sometimes, but seldom, the latter end of May. For, as I have elsewhere observed, the Japanese begin their year with the new-moon, which is next to the spring equinox. The Plant must be gather'd early in the morning, before it loses the dew, which fell in the night, and then hung out in the air on the West-side of the house, till it is full dry. It is afterwards laid up in the garet, and it must be observed, that the older it is, the tenderer and better down may be obtained from it, for which reason some keep it ten years. The fresh and young Mugwort is by the Japanese call'd Tutz, and, when it is full grown, and come to perfection, they call it Jamoggi. And here I cannot forbear taking notice, that it is customary, both in China and Japan, for men to change their names, when they come of age, or have been rais'd to any considerable post. In the like manner different names are frequently given to Plants (not to

*Preparation of
the Moxa.*

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mention other things) according to their different state of perfection, and differing uses. This variety of names, 'tis true, conveys to our mind a clear and distinct idea of things, as they are at different times, and under different changes, but on the other hand it so multiplies the numbers of words, as to become very troublesome to the memory. The preparation of the Moxa is a matter of no great art or difficulty. In the first place, the leaves are beaten with a pestle into the form of a coarse flax, and then rubb'd with both hands, till they lose the coarser fibres, and harder membranous parts; which being done, there remains only that soft, delicate, homogeneous, and so much commended down, which nature bestow'd on the young Mugwort preferably to other plants.

§. 4.

*What persons
are fit to be
burnt with the
Moxa, and in
what dis-
tempers.*

The burning of the Moxa hath nothing in the least to terrify people, and to deter them from going through the operation. It burns so slowly, that scarce any sparkling can be discern'd, and it might be doubted, whether it burns at all, were it not for a thin scarce visible smoak arising from it, which however is not at all disagreeable to the smell. The pain is not very considerable, and falls far short of that which is occasion'd by other Causticks, or actual Cauteries. Those Cones indeed, which the Japanese call Kawakiri, that is, Skin-Cutters, are something more painful, being the first two or three tents successively applied to the skin. 'Tis from these Cones that the Japanese call the new taxes, laid on them by their Princes and Governors, Kawakiri, because they say they are very hard to be bore at first, but become much easier in time. I have seen many times the very boys suffer themselves to be burnt in several parts of their body, without shewing the least sense of pain: For they burn indifferently, and without regard, old and young, rich and poor, male and female; only women big with child are spared, if they have not been burnt before. The intent of burning with

the Moxa is either to prevent or to cure diseases. But it is more particularly recommended by their Physicians as a preventive medicine, for which reason they advise the healthy, more than sick people, to make use of it. This practice of theirs they ground upon the following principle, that by the very same virtue, whereby it dispells and cures present distempers, it must of necessity destroy the seeds of those to come, and by this means prevent them. Hence it is, that in these extremities of the East, all persons, who have any regard for their health, cause themselves to be burnt once every six months. This custom is so thoroughly and so religiously observed in Japan, that even those unhappy persons, who are condemn'd to perpetual imprisonment, are not deprived of this benefit, but are taken out of their dungeons once in six months, in order to be burnt with the Moxa. The burning with the Moxa, by way of prevention, requires but a few tents, and those very small ones, but if it be intended to cure a distemper, there must be more, and larger, particularly if the cause of the distemper lies deep, and is consequently so much the more difficult to be removed.

If you ask either the Chinese or Japanese, in what distempers it be proper to burn with the Moxa, they return the following answer, That it is proper in all those distempers, where an occult vapour, and which lies, as it were, imprison'd within the body, occasions a dissolution of the solids, and a sense of pain, and hinders the affected part from duly performing its functions. Considering things in this view, there is scarce a distemper, of all that infinite number, incident to human bodies, but the Japanese and Chinese Physicians will advise their Patient to be burnt with the Moxa for it, which quickly, as they pretend, and in a very short time, destroys and removes its cause. This Caustick is not unknown to those black Asiatick nations, which inhabit the torrid Zone. They learnt it from their neighbours, and it is not long ago that its use was introduced among them, with that difference only, that they apply much larger tents, or

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cones, than either the Chinese or Japanese, of whom they had it, in proportion as the distemper is difficult and dangerous, or as its cause lies deep in the body. Even the Dutch in the Indies have lately experienced, what a good effect may be expected from burning with the Moxa in arthritick, gouty, and rheumatick distempers. This Caustick breaks the force of the saline and tartarous particles, which the too plentiful use of Rhenish wines leaves in the blood, and which being fix'd about the joints, and particularly irritating that sensible membrane, which encompasses the bones, are the cause of gouty paroxysms. It dissolves the stagnating lymph, which being gather'd about the articulations, occasions Rheumatick and Arthritick pains, provided a larger cone or tent be applied for either of these purposes, and provided it be applied in time, before the morbid matter be accumulated so far as to break and lacerate the capillary vessels, to tear the membranes and muscles, in which it is lodged, and thereby to occasion those tumours and impostumations, which are frequently the consequences of these dangerous distempers, and which will then yield no farther to any emollient or dissolvent medicine whatever. However, it may not be amiss to observe, that although in the hot Asiatick Countries the use of this Caustick hath been found upon experience very successful in the above-mention'd distempers, yet the like success cannot be reasonably expected from its application in our colder European climates. In hot Countries the perspiration is stronger, the fluids thinner, the pores wider, the muscles and membranes more relax'd. Sometimes also, by the application of this Caustick, the pain will be only removed, and not entirely taken off. The force of the saline particles will be broke in those parts, which are burnt by the Moxa, and sometimes perhaps it will penetrate so deep as to burst and tear the periostium. This will doubtless take off the sense of pain in these very parts, but be no hindrance to its shifting to others. The Brahmines indeed go farther, and confidently assure their patients, that the pain, being

once removed, will never return, if they do but abstain from eating of flesh, and from strong fermented inebriating liquors, such as wine, beer, and the like. These, they say, breed new crudities, which, when they come into the blood, will fall down again upon the legs, and there lay a new foundation for gouty paroxysms. Bushofius, a Minister of the Gospel at Batavia in the Indies, went too far, when he recommended the Moxa to his Countrymen in Europe, as an infallible remedy for the gout. I have reason to apprehend, that many a patient in Germany found himself disappointed in his expectation: This is what the learned Dr. Valentini, a German Physician, and Member of the Academy of Sciences founded by the late Emperor Leopold, complain'd of, and not without reason, in a printed letter of his to Dr. Cleyer, to whom it was deliver'd in my presence. The neighbouring black Asiatick nations make more use of the Moxa, than the Chinese and Japanese themselves, in Epileptic fits, and all Chronical distempers of the head. Their way is to burn a good quantity of it all along the Sutura Coronalis, which sometimes hath been attended with so good a success, that some patients recover'd, who had been given over by the Physicians.

§. 5.

The Chinese and Japanese Physicians widely differ in their opinions concerning the parts of the human body, which it is proper to burn with the Moxa, in order either to cure, or to prevent particular distempers. And although superstition and self-conceit have a very considerable share in their reasonings, yet they all plead either their own experience, or that of their master, for what they assert. If their different opinions were to be brought together, I believe, that in some distempers there would be scarce any one part of the human body left, but what some of them would single out as the most proper to be burnt with success. The common people seldom recede from the common places and rules, handed down to them

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from remotest antiquity, and represented, for the benefit of the publick, in particular printed schemes. They are still more superstitious about choosing the proper time, when particular parts of the human body ought to be burnt in particular diseases: And here great regard is had to the situation and influence of the Constellations of the Heavens, for it is agreed on all hands, that even when they are come to a resolution, what parts it is proper to burn, yet the operation ought not to be perform'd on an ill day, and in an ill hour, when, according to their way of reasoning, the less favourable influence of the Stars gives room to apprehend an ill success. In this again their judgment and opinions are so various, that if there was any attention given to what every one in particular thinks and advises, it would be scarce possible to find any good day or hour at all. What they chiefly aim at in choosing the proper places for burning with the Moxa, is to find out such as are the most conveniently seated, either to draw out the vapours, which are the supposed cause of the distemper, or to remove them from the affected part. These they all pretend to be well known to them by the observations of their ancestors, and by their own experience. No part of the human body suffers so much by this Caustick, as the back side, all along the Spina Dorsi, on both sides quite down to the loins. I found the backs of the Japanese (and this is likely to be the case of all other Asiatick nations, that make use of the Moxa) of both sexes so full of scars and marks of former exulcerations, that one would imagine they had undergone a most severe whipping. But to whatever degree they be disfigured by the Moxa in this and other parts of their body, their beauty is, according to their notions, not in the least lessen'd thereby. And as to the back in particular, it is a very easy matter for the Japanese to uncover it, and they do it very frequently when they go even about a slight work, letting their gowns, which are tied about their girdle, fall down behind their back, lest they should be spotted with their sweat, they wearing

no shirts, by which means their wounds and sores, in both sexes, are laid open to view.

§. 6.

I come now to the operation itself, which requires no great nicety or skill. A small quantity of Moxa is rolled or twisted, between the thumb and fore-finger, into the form of a Cone, almost an inch high, and something less broad at the bottom. This Cone is put on the part which is to be burnt. Some wet the bottom a little with spittle to make it stick to the skin. This done, they put fire to the top with a thin burning splinter, which the Japanese call Senki. The Cone being consumed, which is done in a very short time, another, if needful, is applied to the same part, and burnt as before. This is repeated as often as the Patient desires, or the Operator directs, or the case seems to require. The Surgeons, whose business it is to perform this operation, are call'd by the Japanese Tensasi, that is, feeling people, or, according to the literal sense of the word, people that penetrate with the touch, because, before the operation, they always feel about, and examine the part, which the Caustick is to be applied to. The little rods, or candles, which they make use of to put fire to the Caustick, are the very same which the Heathen Priests burn in the temples before their idols, and whereby they measure the hours of devotion, in imitation, as it were, of the fires, which it is customary to make in camps, to indicate and to measure the time for watching. They burn but slowly, and have a very fragrant strong scent. They are made of the slimy bark of the Taab tree, as they call it, or Taabnoki, that is, *Laurus Japonica sylvestris*, wild Japanese bay-tree, one of the tallest and largest trees growing in the Country. This bark is reduced into a powder, and mix'd with Aloe wood, or its resinous and dearest part, call'd Calamback, and with other sweet-scented species, according to every one's fancy, all reduced into a powder. These powders are mix'd with water to the consistence of an Electuary,

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or thick pulp, which must first undergo a sufficient kneading, and being then put into a bason with many small round holes at the bottom, and weights being laid upon it, there are squeez'd out through these holes long round pieces, or rods, scarce thicker than a straw, which being taken off, are laid on lathes and dried in the shade, and afterwards sold in shops for burning candles, and for the use above-mention'd, by bundles wrapt up in paper. These Senki candles however are not so absolutely necessary for the operation, but that they may be rank'd rather among the more elegant and less useful Apparatus of Surgeons. Any common splinter, or straw, will answer the end full as well, and these are what the common people make use of. The main art lies in the knowledge of the parts, which it is proper to burn in particular distempers. The chief intention of burning is, to draw out the humours and vapours, which lying concealed in the body, prove the cause of the sickness. And although, upon this supposition, one would reasonably imagine that place to be the most proper which is the nearest to the affected part, yet the operators frequently choose such others, as are not only very remote from it, but would be found, upon an Anatomical inquiry, to have scarce any communication with it, no more than by the common integuments. As strange as that Polish nobleman thought it, to have a clyster order'd him, when he complain'd of a pain in his head, so surprizing will the effects of this Caustick appear to foreigners, when applied to places which seem too remote from the affected part, to suppose any communication with it. A few instances will serve to explain this. In Indigestion, and sickness of the stomach, and loss of appetite, they apply the Caustick to the shoulders. In pleuritick cases they burn the Vertebrae of the back, and in the tooch-ach the adductor Muscle of the thumb, on that side where the pain is: and so on. I am sensible, that the most skilful Anatomist would be at a loss to find out any particular correspondence of these remote and differing parts with one another.

§. 7.

There are several things required, and many particular rules to be observed, in the application of this Caustick, with regard chiefly to the place which is the most proper to be burnt, to the time, when the operation is to be perform'd, to the number of Cones, which must be applied successively, to the situation of the Patient, when under the operation, to the proper diet to be undergone both before and after, and other the like circumstances. The following are the chief and most general rules. Tendons, Arteries and Veins must be avoided with all possible care, in order to which the operator must not only call to help his eyes, in a careful examination of the parts, but make use also of his fingers, and feel whereabouts they lie. Whatever situation the Patient was in, when the properest place for the application of the Caustick was examined and determin'd, in that same he must remain, whilst the operation is perform'd, whether he was sitting or standing. He that is to be burnt, must sit on the ground cross-leg'd, after the fashion of the Eastern nations, holding the palms of his hands to his cheeks, that posture being the nearest to that in the mother's womb, and thought the most proper to shew the situation and interstices of the muscles. Those that are to be burnt in the legs, must sit on a stool or chair, holding their legs down into a tub of warm water, because, they say, that in these parts, which are so remote from the fountain of heat, the perspiration must be promoted by art. Those persons, who are of a tender sickly constitution, must not have more than three Causticks applied at a time, to any part of their body whatever. To strong people ten, twenty and more, must be order'd, according to the nature of the distemper. There are no certain rules to go by, as to the number of Cones, which must be burnt on any part successively, or whether the same must be applied alternately, this depending in a great measure upon the Patient's patience, and the operator's pleasure. The

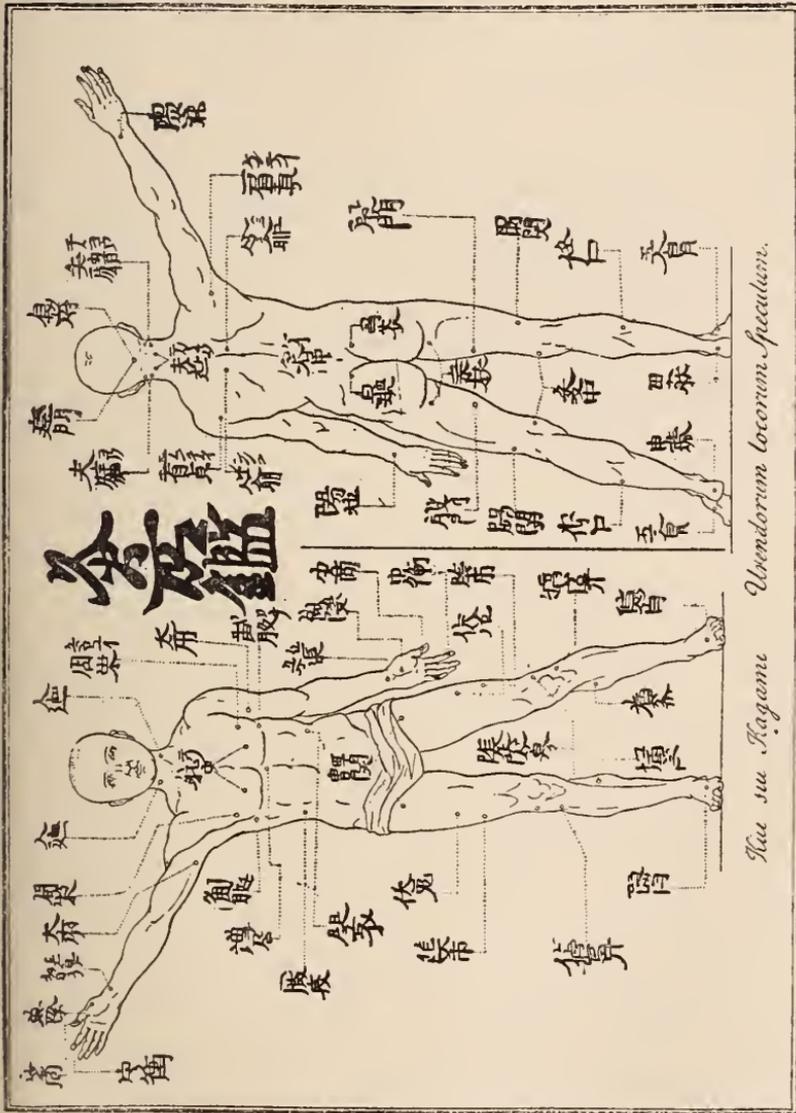
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day after the operation, and for some following days, the operator examines and dresses the part. If he finds it dry and not suppurated, he looks upon it as a very bad sign, and a proof that nature is scarce strong enough to throw out the morbifick matter. In this case he endeavours to promote the suppuration, by applying pounded onions. Thus far what I could learn concerning the Moxa, by conversing with the Surgeons of the Country, and those persons, who make it more particularly their business to burn people with it.

As to the more particular rules of this burning art, they have tables printed in Chinese and Japanese characters, of which I here present the Reader with one, which I endeavour'd to explain and translate, so well as the nature of the Chinese verse, wherein it is wrote, and the principles of their Philosophy would admit of. I have likewise added two Schemes, (Fig. 160) being two different views of the human body, wherein is shewn, what parts are proper to be burnt in certain distempers, with the particular names of these parts. They are sold in booksellers shops, and by mountebanks, who cry them up in the streets and publick places, to allure the common people to buy, for a trifle, all the rules and precepts of an art, which they are ignorant of. The text, as I found it in the Japanese original, is printed in Italick characters, and the few notes, which I was able to add to explain the same, in Roman, enclosed within two hooks.



Nou sui Kagame Uvondorum locorum Speculorv.

FIG. 160. Two schemes shewing what parts of the human body are to be burnt with the Moxa in several distempers.

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KIUSIU KAGAMI.

A Treatise (in the literal sense a Looking-glass) shewing what parts of the human body are to be burnt with the Moxa.

Chap. I.

Shews the method of burning deliver'd in verse in certain propositions, whereby this whole art is discover'd to the world.

1.



N the head-ach, swimming of the head, fainting fits, in the DSEOKI, (Dseoki is a particular kind of an inflammation in the face, occasioned by a scorbutick disposition of the body, which is very common in this Country. Persons, who labour under it, are frequently affected with swellings in their faces, and sometimes the whole head, attended with an almost intolerable sense of heat and burning, and this very often from slight causes, as from bathing, and excesses in drinking, and exercise. This swelling is often followed by an inflammation of the eyes.) in a dimness of the eyes, occasioned by a too frequent attack of the Dseoki, in pains of the shoulder after head-ach, in asthma's and streightness of breath, it is proper to burn that part of the human body, which is call'd KOKO.

2. In distempers of the Children, particularly swellings of the belly, loosenesses, loss of appetite, in the itch and exulceration of the noses, as also in shortness of sight, the region of the SIUITZ, (or eleventh vertebra) must be burnt on both sides with fifteen or sixteen cones, leaving one SUN and a half's distance (about two or three inches) between the two places, which they are to be applied to. Remark 1. Siuitz, or the eleventh, is so called from its being the eleventh vertebra in number, computing from the fourth vertebra of the neck, that being the most apparent of any, when the head is bowed down forwards towards the breast. The

same rule must be observed with regard to all the other vertebræ, whereof the number only is mentioned. *Remark 2.* *Sun* is properly speaking a measure, whereby they measure the length of things. They are of two different sizes, the longer is made use of by merchants, the shorter by builders, and workmen. The *Sun*, as it is above mentioned, with regard to the method of burning with the Moxa, must be understood of neither of these, but its length taken from the second joint of the middle-finger of that very person on whom the operation is to be perform'd, as bearing the most accurate proportion to other parts of the same body.

3. *In the Sakf* (a chronical and intermitting kind of a colick,) *in the Senki*, (or that colick, which is endemial to this Country, and hath been amply treated of in Numb. III. of this Appendix) *and in the Subakf*, (or gripings of the guts occasioned by worms) *you must burn on both sides of the navel at two Suns distance. This place is called TENSU.*

4. *In the obstruction of the menses, and in fluxes; in whites, in piles, and the exulceration of the hæmorrhoids, and in the Tekagami*, (an intermitting sort of a cold, attended with pain and heaviness in the head) *you must burn the place KISOO or KITZ, on both sides with five cones. To find out this place, you must measure from the navel streight down four Suns, then sideways at right angles four Suns on each side, so that there be eight Suns distance between the two places to be burnt.*

5. *In a difficult delivery you must burn three cones on the extremity of the little finger of the right foot. This will give instant relief, and promote the delivery.*

6. *In want of milk in nurses, five cones must be burnt between the two breasts in the middle.*

7. *In arthritick pains and rheumatisms, in pains of the legs, as also in strangury, or retention of urine, you must burn about eleven cones, on the thighs about three inches above the knees, (or on the place for issues.)*

8. *In swellings and pain of the belly, in pain at the heart from a quotidian fever, in pain of the stomach, and loss of*

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appetite, you must burn six cones above the navel. The place, which you are to burn, must be four Suns distant from the navel, in a streight line upwards.

9. *In pain of the hips and knees, for weakness of the legs in particular, and of all members of the body in general, you must burn the place, called JUSI. (Fusi is that place on the thighs, which one may reach with the extremity of his middle-finger, holding his hands streight downwards in a natural situation.*

10. *Those, who have a hardness and swelling in the Hypochondria, as also those who have frequent shiverings, or relapses of putrid fevers, must be burnt in the place called SEOMON. (Seomon is just beneath the last false rib on each side. The burning of this place is extream painful. I should have thought it more proper to write it Schomon, or Siomon, but hearing the Japanese pronounce it themselves, I found that they make a short e of it.)*

11. *In claps you must burn in the middle of the place called JOKOMON. (Jokomon is above the privities in the middle between them and the navel.)*

12. *Those persons who are subject to colds, bleeding at the nose, or swimming of the head, will find great benefit, if they cause from fifty to an hundred cones to be burnt (successively) in the place, called TUUMON. (Tuumon is the region of the Os sacrum.)*

13. *Those who are troubled with tumours and ulcers in the anus, must have one cone burnt three suns from the extremity of the Os Coccygis: (The burning of this place is attended also with a very great, and almost intolerable pain.)*

14. *In the procidentia ani, the Os Coccygis itself must be burnt.*

Chap. II.

Nindsin, (the spirit of the Stars) lodges in the spring about the ninth vertebra, in the summer about the fifth vertebra, in autumn about the third, and in winter about the fourteenth, and near both hips: For this reason care must be taken not to burn any of these places, at the times above-mentioned.

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2. Upon the turning of the four seasons of the year, you must avoid burning either the place, called Seomon, or the fourteenth vertebra, because instead of being beneficial, it would rather prove hurtful, and encrease the distemper.

3. You must entirely abstain from burning in rainy, wet, or too hot weather, and on a cold day.

4. You must not lie with your wives three days before, and seven days after the burning.

5. Angry, passionate people must not be burnt, before their passion is calmed. Weary people, and who are just come from their work, must not be burnt, till they have rested themselves. The same rule is to be observed, as to hungry people, or such as have eat too much.

6. People must abstain from drinking of Saki (a spirituous fermented liquor, brewed out of rice) before they are burnt, but after the operation hath been performed, it is not only safe but advisable to do it, because it promotes the circulation of the spirits and blood. (The Japanese knew long ago, that the fluids circulate in our body, but how, and after what manner the circulation is performed, they are still ignorant of.)

7. Great care must be taken not to go into a bath of sweet water, for three days after the operation. (The Japanese are very great lovers of bathing, and use it every day. I believe that this is the reason why the pox spreads so much less, than it would be otherwise like to do in so populous a Country.)

8. Medicines should be given to cure the distempers incident to our body, and the burning with the Moxa should be ordered to preserve us from them. For this reason even those, who are otherwise in a good state of health, should be burnt twice a year, once in the second month (March) and once in the eighth (September.) (The proper days for burning, and which are favoured by the influence of the Stars, are set down in their almanacks.)

9. You must feel the pulse before you burn: If it be too quick, you must act prudently, because that shews that your patient hath got a cold.

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10. *The places to be burnt, must be measured by SAKU and SUNS. The length of the Sun must be determined from the middle joint of the middle-finger, in men in the left and in women in the right hand.*

Chap. III.

Women who would have done breeding, must have three cones burnt on the navel.

Chap. IV.

Women that would be glad to have children, must have eleven cones burnt on the side of the twenty-first vertebra.

V.

Some observations concerning Ambergrease.

§. 1.

*The substance
of Amber-
grease.*



He design of this paper is to give a short account of that precious, and so much esteem'd bituminous substance, known by the name of Ambergrease. Nothing hath been hitherto found to exceed it in sweetness of smell. 'Tis to the Sea mankind is indebted for it, though it is thrown out but in a very small quantity, as indeed, in general, the more valuable things are, the less liberally nature seems to produce them. Authors differ widely in their opinions, concerning both its origin and production, nor do they so much as agree, what kind of substance it properly is. Some take it to be a bituminous substance, others a sort of earth or clay, others a sea-spunge, others an excrement of the whale, others the dung of birds. Many more could be mentioned, if I did not avoid being tedious: But of all the differing opinions, none seems to me to have so little foundation, and likelihood, on its side, as that of a late French author (Jean Baptiste Denys, Conference seconde dans le Journal des scavans de l' an 1672.) He draws his conclusions merely from

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some likeness in the substance and smell, and asserts, that Ambergrease is a mixture of wax and honey, gathered upon the sea-coasts by the bees, that being first digested by the heat of the sun, it falls into the sea, that there it undergoes a farther preparation, and is by the violent motion of its waves, and the admixtion of its saline particles, changed into this precious substance. An idle and groundless conjecture, which besides its being new, not thought of before, and supported by the protection of a great Prince, will be found in all other respects too trifling, in the least to prejudice the opinion, which hath been generally received, and allowed of by those, who have taken pains to examine this substance more accurately, and have found it to be a kind of bitumen generated in the bowels of the earth, or a subterraneous fat, grown to the consistence of a Bitumen, which is by subterraneous canals carried into the sea, and there undergoes a farther digestion, being by the admixtion of its saline particles, and the heat of the sun, changed into Ambergrease. The few following remarks, gathered chiefly from the curious observations of the Chinese, from what accounts I could procure from the Japanese Whale-fishers, and from a view of the Provinces and Coasts, upon which the Ambergrease is found, are intended to establish the just mention'd old opinion in opposition to that of Monsieur Denys.

1. Ambergrease is found in several Countries, where there are no bees upon the Sea-coasts, nay not even in the Countries themselves: On the contrary, many Countries abound in bees, where there is no Ambergrease found upon the coasts.

2. Several Chinese and Japanese fishermen, who make it their business, upon the rocks along the coasts of China and Japan, to look for the edible birds-nests, (being nests of sea swallows, which these birds make of the flesh of *Holothuria*, a sort of sea-qualms) all deny that they ever observed any such thing as hives sticking to rocks under water, which Monsieur Denys fancies to be now and then thrown off by the impetuosity of the waves. Nature

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is too careful for the preservation of her productions, not to teach bees, by instinct to avoid the coasts of the sea, and all places, which are so much exposed to storms and tempests.

3. Honey, Wax and Honeycombs, being mix'd with a fluid, do not unite into one substance, but are dissolved and separated.

4. Honeycombs, with their Honey, in whatever parts of the world they be inspissated by fire, the coagulated substance will be always of the same kind. On the contrary, there are various sorts of Ambergrease, according to the variety of subterraneous veins, wherein it is generated. And some sorts there are peculiar to certain Countries, insomuch, that skilful persons, upon a narrow inspection, will be able to conjecture, what coasts it hath been found upon, much after the same manner as expert vintners know by tasting a wine, what sort it is, and of what growth. Some sorts of Ambergrease are like a coarse Bitumen, or Asphaltus, or the black Naphta dried, consequently more or less black and heavy, and of a different consistence in proportion. Other sorts are whiter, from a mixture of nobler particles: These are also lighter and dearer, and this again in differing proportions: Some other sorts there are exceedingly light, and not unlike a mushroom, whence the learned Scaliger conjectured, after Serapion, that Ambergrease might well be a sort of a *Fungus marinus*, or sea-mushroom.

5. Ambergrease, when fresh, and but just thrown out by the sea, is soft, and nearly resembles cow-dung. It hath also at the same time a sort of a burnt smell, which is quite foreign to any melleous substance.

6. There are very often black shining shells, and fragments of other submarine substances, found in Ambergrease, sometimes also particles of such things, as will easily stick to it, when it hath been just thrown upon the coasts, and is as yet soft: But I never heard that it was observed to contain bees, or wax, or honeycombs. Monsieur Denys was certainly imposed upon,

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when he was told, that honeycombs, with wax and honey, (why not bees too?) had been found in Ambergrease: And some later French writers, who maintain the same opinion upon the sole authority of Monsieur Denys, are altogether guilty of the same error.

7. They find sometimes exceeding large pieces of Ambergrease, far beyond the size of the largest bee-hives. Not to instance in those monstrous large pieces, of which Garcias ab Orta speaks, (A. H. l. i. c. i.) lesser ones, and which I saw myself, will serve my purpose equally well. When I was in Japan, a very good piece of a fine greyish Ambergrease was found upon the coasts of Kijnokuni. It weighed upwards of an hundred Catti's, Japanese, that is, 130 lb. Dutch weight, and being by much too large to be purchased by one person, it was divided into four parts, in form of a cross. One of the four parts I was offer'd to sale myself, whereby I could easily conjecture to be true, what I was told of the largeness of the whole piece. But that piece was still larger, which, in the year 1693, after I had left Japan, was sold by the King of Tidori to the Dutch East-India Company, for eleven thousand Rixdollars, (or upwards of 2000 l. Sterling.) It was sent to Amsterdam the year after, where it is now kept in the Company's Rarity Chamber. It weigh'd 185 lb. Dutch weight. It was of a greyish colour, of a very good sort, and in shape not unlike a tortoise, with the head and tail cut off. It was bought on condition, that if it should be discover'd to have been any ways adulterated, the money should be restored. The learned Dr. Valentini, Professor at Gissen, figured it in his Museum Museum, Lib. 3. c. 28. (as hath also Rumph in his Amboinsche Rariteitkammer, T. LIII. and LIV. from whom, it seems, Valentini took it. The same author hath given an accurate description of it, p. 267. & seq.)

§. 11.

Of the Adulteration of Ambergrease, the signs of its goodness and its virtues, I procured the following account.

*The attributes
of Amber-
grease.*

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Ambergrease is the most susceptible of being adulterated, when it is fresh thrown up upon the Coasts, it being then as yet soft, and like a mealy substance. Nothing is more proper, as the adulterators themselves confess'd to me, to be incorporated into the substance of Ambergrease, than the flower of Ricehusks, which gives it at once a lightness and greyish colour, but this cheat cannot remain long undiscovered, the worms quickly getting into it. It is not an easy matter to find out, whether or no Ambergrease hath been adulterated by an addition of Storax, Benzoin, and other sweet scented species. It is less difficult to distinguish the true Ambergrease from that spurious sort, which is an artificial composition of tar, wax, rosin, storax, and the like, the several ingredients of it being very apparent to the eye, touch and smell. Both these sorts I was frequently offered to sale during my stay in the Country. It is customary for those, who find Ambergrease upon the coasts, to squeeze several small pieces into a large one, which, if it be too difform, and too much expanded, is further compressed into the form of a roundish ball, whereby its bulk is diminished, and its weight increased, though without prejudice to its goodness. One of the surest and most common ways to try, whether or no Ambergrease hath been adulterated, is, to lay a few grains on a redhot plate, by which means, if there be any heterogeneous substance mix'd with it, the same will discover itself by the smoke, or else its genuineness appear by the small quantity of ashes. The Eastern nations beyond the Ganges commonly make this experiment on a thin piece of gold money, of an oval shape, called Koobang, which they have ready at hand, and which for this purpose they lay on coals, with some Ambergrease scraped upon it. Of the good sorts of Ambergrease, the Chinese take that to be the best, the scrapings of which being put into boiling hot water, and covered, dissolve better and diffuse more equally. I have seen them try this experiment in the porcellane dishes, out of which they drink their Tea. The worst sort of Amber-

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grease is that, which is found in the guts of the whale, where it loses much of its virtues. The whale, in the intestines of which it is found, is called, in the language of the Country, Mokos: it is three, or at farthest four fathoms long, and is taken very frequently in all the seas about Japan. When upon opening the guts, a grumous substance, not unlike lime, appears to the Eye, it is a sign, that they are like to find Ambergrease also. This sort of Ambergrease, and that, which is sometimes thrown up upon the coasts, along with the excrements of the whales whilst yet alive, are both very common in Japan, and called by the Natives Kunsuranofuu, that is, Whale-Dung, which name is sometimes given to all sorts of Ambergrease in general. There is sometimes a strange fat substance thrown up by the sea upon the more Southern Coasts of the East-Indies, which to all outward appearance nearly resembling Ambergrease, often imposes upon its finders. Such a piece, which was said to have been found upon the coasts of the Luzon, or Philippine islands, I was offer'd to sale for true Ambergrease, but finding it to be whitish, fungous, brittle, of an offensive smell like rank bacon, I took it to be nothing else but whales-fat, which underwent this change by having lain a long while upon the Coasts, and therefore would not meddle with it. I have such another piece in my possession, which I was presented with for a piece of true Ambergrease: it is of a very difform shape, of about three pound weight, and was found upon the coasts of Banda. I take it to be a sort of tallow, or fat of that kind, which Schroder calls whitish Ambergrease, and which commonly goes by the name of Sperma Ceti, which floating on the surface of the Sea, was gathered somewhere, (perhaps on a rock) and was afterwards by the heat of the Sun melted into one piece. There are three sorts of Sperma Ceti, as they call it, came to my knowledge. One sort is found floating on the surface of the water in the Northern Seas, and is gathered in baskets made of twigs, as hath been long known by the accounts of several persons, who have been

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eye-witnesses of it. The second sort is that, which according to the accounts of Bartholin, Wormius, and those that sail to Greenland for the whale-fishery, is found in great plenty in the head of a certain kind of whale, called by the Latins Orca, and by the Dutch Potuis. The third sort is gathered in the Ferre, or Feroe islands, situate to the North far beyond Scotland. The inhabitants of these islands, for the greatest part poor people and fishermen, gather it on the body of a particular fish with a very long head, called in their language Buskoppe, which name hath been given also to one of these islands, being the furthestmost to the North, about which this fish is caught in great plenty. I do not know of any author's having ever mentioned this last sort of Sperma Ceti: What account I had, and here present the reader with, was communicated to me by a very honest man, who averred to me, that having been shipwreck'd near these islands, he had not only seen, but done it himself in company with the natives, for about six months he lived with them. He farther told me, that that fish exceeded a man in length and size, that the head particularly was monstrously large, and covered all round, chiefly about the chops, with a great quantity of this mucous fatty substance, which is scraped off by the fishermen, and afterwards cleaned and kept from growing rank by a strong lye, and by being dried in the sun. Sailors, when they catch sharks, which after the crocodile is the fiercest of all sea-animals, and very frequent in the Indian seas, always look for a certain exceeding white substance, which is sold for Sperma Ceti, and is found in the head, though it be quite a different thing from the brain of the creature, which I found to be exceedingly small. This substance hath nearly the same diuretick qualities with the Sperma Ceti itself, though properly speaking it doth not belong to this class, being little else than a powder, and altogether without that mucilaginous fat, which is common to the several different species of Sperma Ceti. The coagulated substance, above-mentioned, which I have

CONCERNING AMBERGRIS

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in possession myself, and which hath all the characteristicks and qualities of the Sperma Ceti, seems to belong to the first of the above-mentioned three sorts, so far that I think it could be sold for true Sperma Ceti, if it was but reduced to a powder. I must own, that I have oftentimes used it instead of Sperma Ceti, and with the same good success. The Succinum, or Prussian Amber hath been with a better appearance of reason ranked by several natural historians among the species of Ambergrease, being likewise a subterraneous fat, not unlike Ambergrease, but transparent, and dried upon the coasts much after the same manner, by lying exposed to the air in the sand. I have not only frequently seen it gathered upon the Prussian Coasts, as it was thrown out by the sea, but also dug up in the mines of that Kingdom. But the latter and fossil one, being commonly very tender and brittle, is put into sea-water, in order to its growing harder. Had Monsieur Denys known this, he would not have been at such pains to fetch it from the woods and forests of Sweden upon the Coasts of Prussia. The Nations, that live furthest to the East, and more particularly the Japanese, set a much greater value upon Amber, than they do upon Ambergrease, nay they esteem it more than the precious stones, (red corals only excepted) of which they make little or no use. But of all the different sorts of Amber, the yellow transparent one, which is so common and so little valued with us in Europe, is the most acceptable to them, and what they would give almost any price for, because of its perfection, and the antiquity they attribute to it. All the other species of Amber are despised by them, so far that endeavouring to convince them of their ill taste, and to give them reasons, why they are and ought to be esteemed preferable to the yellow one, I was only laughed at, and found, that I had taken pains to as little purpose, as it would be to persuade an European, that gold is of less value than silver. The black nations of Asia, upon whose coasts Ambergrease is found, make no manner of use of it. It is well known,

*Some account
of Amber.*

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that we Europeans use it in Physick. But the greatest consumption of it is in Persia, Arabia, and the great Mogul's Country, where it is made use of as an ingredient of most of their sweet meats. The Chinese, Japanese and Tunquinese keep it for no other purpose, but to mix it with sweet-scented species, they believing, that it not only heightens, but fixes the pleasantness of the smell, which otherwise, by reason of the great volatility of the odoriferous parts, is apt to lose itself too quickly. And these ends, indeed, the Ambergrease is not unlike to answer, as it hath no very considerable smell of itself. To enumerate the virtues of Ambergrease, would be enlarging this account to little purpose, they being already well known. I will only add a secret against impotency, which was communicated to me by an expert Japanese Physician, as somewhat very valuable: Take as much as you please of crude opium, put it into a piece of linnen, and suspend it in the smoke of boiling hot water, what sweats out of the linnen, and sticks to the outside, affords the best and purest opium. Take this substance, mix it with twice the quantity of Ambergrease, and make it up into small pills. A few of these pills taken inwardly, at night before you go to bed, are said to be an excellent stimulating medicine in that case.

VI.

An Enquiry, whether it be conducive for the good of the Japanese Empire, to keep it shut up, as it now is, and not to suffer its inhabitants to have any Commerce with foreign nations, either at home or abroad.

I.



Any will call it malice to divide the globe of our Earth, small as it is, and they will think it a crime equal to murder, to break through the society and mutual communication, which ought to be among Men. All nature pleads for Society. To declaim and reason against it is, in fact to reflect on the Author of nature. We all behold one Sun, we all tread on the same ground, we breath all the same air, nature hath set us no bounds, nor hath the Creator established any laws, but what tend to mutual association. Should men be born to a worse condition than storks and swallows? Is it not enough for our Soul, that noblest part of ourselves, which partakes of the liberty of the Supreme and All-free mind, to be confined to our body? Must the Body also be kept prisoner in one Country, and the Soul denied the liberty to make it, and herself with it, enjoy the pleasure of others. The very Stars, dispersed through the boundless Heaven, strongly argue for it. Many believe, that such majestick, such noble bodies, have not been left naked and empty, but are inhabited by various kinds of living creatures, which praised the All-wise Creator of all things, before even the foundations of our Earth were laid, as he is pleased to express himself in the viiith of Job. Whoever dares, from the low and vulgar notions of schoolmen, to raise his mind to nobler and higher thoughts, will not scruple, nor think it derogatory to the bounty and wisdom of the Supreme Being, to assert, that these Heavenly

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bodies are like so many great towns, inaccessible indeed to one another, because of the vast extent of the fluid wherein they float, but for that very reason fit to be, what it is not unlikely they are, inhabited by creatures of various kinds, differing in their nature, frame, and degrees of perfection. As conformable to truth, as it is highly probable this assertion is, so reasonable will it appear on the other hand, that those creatures, which the All-wise Creator hath made of the same nature and substance, and which he hath confined to any one of these globes, as within the walls of a town, should live in a friendly communication together, a communication, which it cannot but be highly criminal to break through. As to our Earth in particular, the Creator designing it to be the habitation of men, hath also in his wisdom and goodness purposely framed it so as to make it common to all. Different Countries produce different Plants, Animals and Minerals: Not even the most delightful have been supplied indifferently with all:

*Hic segetes, illic veniunt felicius Uvæ ;
India mittit Ebur, molles sua Thura Sabæi.*

The very occasion men should have of each others assistance, was to be the strongest knot of mutual friendship and communication. How justly therefore, how deservedly accused stand the Japanese of a signal breach of the laws of nature, of an open disregard to the Supreme Will of the All-wise Creator, of a wilful infraction of the laws of society, which it was his intention should be for ever among men? To shut up the Empire, as they do, to deny all accession and commerce to foreigners, to repel them by force, if any there be who attempt to enter, to keep the natives, as it were, prisoners within the bounds of their own Country, to sentence to perpetual imprisonment, as fugitives, even those whom storms and distress of weather forced away upon other coasts, to condemn to the Cross those who leave the Country of their own choice, either out of dissatisfaction, or with an intent to

see other transmarine parts of the world, to imprison those who have the misfortune to be driven upon their coasts by storms or shipwrecks: What is it else but breaking through the laws of nature, and the All-wise order which the Supreme Being established in the world.

Whoever hath a mind to offer these, and perhaps many more arguments and objections of this kind, against the truth of what I propose to demonstrate in this enquiry, with regard to the advantages, that must and do accrue to the Japanese from the present condition of their Empire, as I hear some late Philosophers have, shall not be by me denied that liberty. But in the mean time, I must beg leave as freely to declare, that with me they carry no force of persuasion, and that I am nevertheless, for many good and plausible reasons, inclined to believe, that it is by no means inconsistent with the Divine Wisdom and Providence, that this globe of our Earth should be inhabited, as it is, by nations of different languages, customs and inclinations. If we survey it in the state it now is in, we shall find it fitted up for the reception, not of one alone, but of many nations, we shall find its parts separated from each other by rivers, seas, and chains of mountains, we shall observe remarkable differences in the climates, and such, as it seems, are the very bounds which nature set to keep every nation within that climate, which hath been assigned for its habitation. Hath not God himself, in that dreadful confusion of tongues at Babel, where men as yet made up one society, given the strongest proofs of his will and intention, that their intimacy and mutual communication should be broke, and that thence-forward different Countries should be inhabited by different nations. Such is the perversity of human nature, that whenever we are become one body, one kingdom, or common-wealth, where one and the same language is spoken, we are naturally inclined to hate our neighbours, who speak another language, and to envy their state and condition. Princes ambitious of enlarging their dominions beyond the limits set by nature, very

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often, when they are busy about adjusting and composing the differences, or tumults, arising in one part thereof, lose another by insurrection, or invasion. The greatest and most powerful republicks are so far from being supported by the joint strength of many nations, acknowledging their supremacy, that an excess of power proves rather their ruin, and the several dominions of their dependency become so many separate Governments, which always bear a secret and cover'd hatred one towards another. Happy would have been the condition of men, if nature had so bless'd each Country with all the necessaries of life, that the inhabitants fully satisfied with their situation, should have no reason to entertain any thoughts of invading the rights and properties of others. History then would not have been fill'd with so many tragical events. Murdering and plundering of each other, ravaging and unpeopling of whole Countries, laying in waste and ruin publick and private, sacred and profane buildings, and many other calamities, the dreadful consequences of war, cruelty and ambition, would have been entirely unknown to mankind. Men, on the contrary, free from other business, would have been more attentive to promote their publick and private welfare, more diligent to cultivate the desart and barren places of their Country, more industrious in the improvement of arts and sciences, more bent upon the practice of vertue, more inclined to equity, freer from passion and self-interest, juster in rewarding the good and punishing the wicked, more careful in the education of their children, more exact and mindful in the care and management of their private families: In a word, they would have made themselves and others happy, and in their several societies stood a pattern of a Government, the best that could be wished for, in imitation of the Japanese, who confined within the limits of their Empire enjoy the blessings of peace and contentedness, and do not care for any commerce, or communication with foreign nations, because such is the happy state of their Country, that it can subsist without it. It cannot

be denied, but that we are desirous of communication and commerce with foreign Countries, merely because from thence we fetch the necessaries of life, or because they supply us with those things, which contribute to make it agreeable, pleasing and commodious, and to keep up luxury and magnificence. Laws prudently to govern the state, Religion for the ease and comfort of our consciences, Sciences to embellish our minds, Mechanical arts for the use and elegance of life, various sorts of Goods and Commodities for cloathing and the table, Medicines to preserve or restore our health, are all what we can look for among foreigners. If then there be such a Country, which nature hath proved so very kind to, as to supply it with all these things, necessary for the ease and support of life, and which, through the industry and labour of its inhabitants, hath raised itself to a high pitch of power, and makes a very considerable figure in the world, it must necessarily follow, that it is not only advisable, but very much to its advantage, that its inhabitants, so long as they can subsist without the produce and manufactures of foreign Countries, should be kept also from their vices, from covetousness, deceits, wars, treachery, and the like, provided such be the state of the Country, as to admitt, without any great difficulty, of their being confined within the limits thereof, and provided they themselves have strength and courage enough to defend it, in case of need, against any invasion from abroad. And that this is the case of Japan, preferably to any other Country as yet known, will, I hope, evidently appear from the following short description, wherein I propose to consider it chiefly with regard to the point in question.

§. 2.

Japan, by the natives called Nipon, which signifies the support, or foundation of the Sun, is that same island, which the celebrated traveller Marc Paul, a Venetian, who is the first of all European writers, that takes any

*Description of
Japan.*

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*It is
inaccessible.*

notice of it, calls Zipangri. It is, properly speaking, not one, but a whole set of islands, broke through by many gulphs, streights, and arms of the sea, not unlike the Kingdoms of Great Britain and Ireland, and situate in the remotest part of the East. Nature herself hath done the best part towards making this Empire invincible, by making it almost inaccessible, and by surrounding it with a dangerous, and exceedingly tempestuous sea. All those ships, that come from the Southern parts of the world, have the best part of the year to struggle with storms and contrary winds. But a very few months are proper for our own ships to make their voyage. The steep and rocky coasts are washed by a sea full of cliffs and shallows. There is but one good port known, fit to harbour ships of any considerable bulk: This is that of Nagasaki, the entry whereof is very narrow, with many windings and turnings, and of a dangerous and difficult passage even to those Pilots, who ought to be well acquainted with its many shallows, rocks and cliffs. If there be any more good harbours, 'tis more than we know, and more than the natives, so they value their lives, dare let us know. Not to mention all the troubles and difficulties of our passage across the main sea, chiefly near Formosa and the Liquejo islands; a passage, which hath been ever attended with so many and so eminent dangers, that formerly, in the times of the Portugueze, when navigation was not as yet so much improved, as it now is, 'twas thought a very good voyage, when of three ships bound thither, one got safe home.

Very populous.

The Country is populous beyond expression, and one would scarce think it possible, that being no greater than it is, it should nevertheless maintain, and support such a vast number of inhabitants. The highways are an almost continued row of villages and boroughs: You scarce come out of one, but you enter another; and you may travel many miles, as it were, in one street, without knowing it to be composed of many villages, but by the differing names, that were formerly given them, and which they

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afterwards retain, though joined to one another. It hath many towns, the chief whereof may vvy with the most considerable in the world for largeness, magnificence, and the number of inhabitants. One of the chief is called, Kio, or Miaco, that is the Town, or Metropolis, by way of pre-eminence, being the seat of the Ecclesiastical hereditary Emperor. It hath about three hours walking in length, and two in breadth. It is very regularly built, all the streets being cut at right angles. (v. Fig. 116.) Jedo, (Fig. 120) properly the Capital of the whole Empire, and the seat of the secular Monarch, is so large, that I may venture to say, it is the biggest town known. Thus much I can affirm from my own certain knowledge, that we were one whole day riding a moderate pace from Sinagawa, where the Suburb begins, along the chief street, which goes across, a little irregularly indeed, to the other end of the town.

The Japanese are not wanting something, which I don't know, whether I shall call it boldness, or Heroism; I mean, such a contempt of their life, that when they have been subdued and conquer'd by an enemy, or when they find it out of their power to revenge some scorn or injury done to them, they do not scruple, with an undaunted stoicism, to lay violent hands upon themselves: (The author's Latin expression signifies laying violent hands upon their bowels, because they generally make away with themselves by ripping open their belly.) The histories of their civil wars are full of such surprizing actions, whereby, it seems, that in former ages they strove, who could shew the most courage, and greatness of mind. Whoever was to be acquainted, out of their histories, with the great and heroic actions of a Jositzne, a Kijomori, a Kusnoki, an Abino Nakimar, and other illustrious persons, would find himself obliged to own, that Japan can boast, as well as Rome, of its Mutii Scævola, and Horatii Coclites. As an instance of what I have here asserted, let it suffice at present, to mention one single exploit of seven young men, natives of the province

*The Japanese
a warlike
people.*

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Satzuma, an action the more surprizing, as it was committed in a foreign Country, in presence of the Dutch, no longer ago than 1630. The case was this: A small Japanese vessel had been a trading to the island Formosa, then as yet in possession of the Dutch. Japan was not at that time shut up, and its inhabitants at liberty to trade to what Country they pleased, and the island Formosa hath been since taken by the Chinese, in whose possession it now remains. Peter Nuits, a Dutchman, who was then Governor of Formosa, treated the Japanese, who came on board this vessel, with some hardness and severity, perhaps by way of reprizals. The Japanese took it as an affront and injury done not so much to themselves, as to their Prince, to whom, when they got home, they made grievous complaints, insomuch that he grew very passionate and angry, the rather, as he saw himself, as it were, under an impossibility of revenging so heinous an affront, offered him by Nanbani, that is, Southern people, (a contemptible name, which they give to foreigners, and particularly the Dutch) whereupon his guards addressed him in the following manner: We will no longer, Sir, said they, guard your person, if you will not give us leave to revenge your honour and reputation. Nothing but the offenders blood shall wash off this spot: Command, and we will cut off that wicked head, or bring him alive into your presence, to be punished by you, as you shall desire, and he deserves. Seven of us will be enough. Neither the danger of the voyage, nor the strength of his castle, nor the number of his guards, shall preserve him from our wrath, they are Nanbani, we of divine extraction, Nifonsin, that is, Japanese, or in the literal sense, inhabitants of the subcelestial world. They would not desist from their demand, till leave was granted them. The attempt indeed was bold, but carried on with no less prudence than courage and success. After a happy voyage they came safely to Formosa, and being admitted to an audience of the Governor, they all drew their swords, seized upon his person, and carried him off prisoner to

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their vessel in the middle of the day, amidst all his guards and domesticks, none of which durst offer to stir in his defence, or to rescue him from his bold conductors, who with their swords drawn, threatned to stab him the moment, any the least opposition should be made.

It cannot be supposed, that courage and resolution in war should be wanting in a nation, where love as well as hatred, esteem and contempt, are handed down to latest posterity, where wrongs and injuries are resented by succeeding generations, where mutual enmities do seldom cease, but with the death, and total destruction of one of the parties concerned. The mutual contentions of the Feki and Gendsi Families, for the throne, which involved Japan into long and cruel civil wars, are a late but mournful instance, both of the revengefulness and lasting continuance of jealousy and enmity in the minds of the Japanese. Nothing would satisfy the victorious Gendsi party, but the total extirpation of the illustrious house of the Fekis, whereof but a few escaped a cruel death, who fled to take shelter in the inaccessible mountains of the province Bongo, where they were discovered not long ago, dwelling in holes and caverns, ignorant of their illustrious descent, almost deprived of sense and humanity, and more like satyrs, than men.

Japan is so well guarded by nature itself, that it hath still less to fear from a foreign enemy. An invasion was attempted but seldom, and never with success. This valiant and invincible nation never obey'd any other commands, but of their own Princes. About a thousand years ago, under the reign of the Emperor Kwan Muu, whole legions were, as it were, thrown out upon the Japanese coasts, by that abyss of the great Tartary (as the Greeks justly call it from its vast extent, ἀπὸ τοῦ ταρτάρου, not from a river as some imagine.) The attack was so sudden and unexpected, that the enemies easily got footing in the Country, and the Japanese found it very difficult to get rid of them. For although by repeated skirmishes, wherein they were often worsted, they were

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reduced very low, yet as from time to time, fresh recruits were sent over from Tartary, it enabled them to maintain themselves 15 years, till the year of Christ 799, when the help and power of the tutelar Gods of the Country, and the strength and courage of the Japanese forces concurred totally to ruin and destroy them. For it is related in the Japanese annals, that Quan Non, or Quanwoni, that many-handed Briareus of the Country, and one of their greatest Gods, did in a stormy night, with his numerous arms (the emblems of his power) sink the enemies fleet, that the next day Tamaramar, General of the Japanese, singled out by the Gods for this glorious deliverance of his Country, attack'd the enemies, perplex'd and dejected as they were, without the least prospect of success, even without hopes of a retreat, and obtained so compleat a victory, that not one remained, to bring his Countrymen the melancholy news of this total defeat. Such another attempt was made, but with no better success, in the year of Christ 1281, when Goouda was Emperor of Japan. The Tartarian Monarch Sijsu had at that time made himself master of the Empire of China, and was advised by Mooko, one of his Generals, to subdue also that of Japan, and to annex it to the vast Dominions already conquer'd by him. Accordingly that general was sent over, with 4000 ships, and 240000 men, (Chinese writers mention only 100000) but when they got upon the coasts of Japan, this whole reputed invincible Armada was beaten by a violent storm, and the numerous army on board totally destroyed. Japan was never so severely attack'd before: No victories the Japanese have more reason to rejoyce at, than the defeat of these two enemies, equally numerous and powerful. And in short, to do justice to the Japanese nation, it must be owned, and so I believe, it will appear in ages to come, that they are not wanting prudence, resolution, and conduct in war, not good order in their military expeditions, nor a due and chearful obedience to their commanding officers. Not even the long peace and profound tranquillity, which

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the Empire now enjoys, is like to breed in the natives, what it hath been too apt to do in many other nations, a certain slothfulness and inactivity, which might in time degenerate into effeminacy. Commemorating, as they do, the great exploits, and noble actions of their illustrious ancestors, they keep up in their minds a certain martial ardour, and earnest desire of glory and reputation. Such is the education of their children, that it seems, ideas of courage and resolution, are the very first and chiefest impressions, they endeavour to make upon their tender minds. In the very first stage of infancy, when they cry, and are out of humour, warlike songs and ballads are made use of to appease them. The boys at school, who learn to read and write, have scarce any other book, or copy, allowed them, but the remaining letters and histories of their illustrious heroes, and those persons, who made away with themselves, an action, which the Japanese esteem noble and heroic, that by this means courage, resolution, and contempt of life might take place in their minds, from their tenderest years. Grown persons turn the conversation, when in company together, chiefly upon the heroic exploits of their forefathers, they call to mind, what is recorded in their histories, to the minutest circumstances, they cannot cease to admire them, and are sooner drunk with love of fame and glory, than they are of their inebriating liquors. Hence it is, that when, according to the custom of the country, there are fires lighted at night at the top of the mountains, which is never done, but upon some imminent danger, threatening the Empire, or otherwise, when the Emperor commands the Princes of the Empire, to send their quota of troops upon the first notice given, their subjects crowd to be enrolled, carrying their arms along with them, impatient where to be commanded, and emulating upon one another, who should be foremost in obeying: Nay, they are so desirous of fame, and so much inflamed with martial ardour, that they willingly expose themselves, where the danger is greatest, even before they are commanded, which

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impatience however, as it may sometimes prove prejudicial, doth not deserve much commendation. Nor are they wanting proper arms: at a distance they fight with arrows and guns, when they get hand to hand, they make use of pikes and scimeters. Their scimeters particularly are so very sharp, that at one stroke they will cut a body asunder, and of so good a make, and so well temper'd, that long ago it hath been forbid to sell them to foreigners, or to send them abroad, under pain of the cross for the seller, and death for all persons concerned in the fact.

*Laborious, and
inured to
hardships.*

The Japanese are very industrious, and enured to hardships. Very little will satisfy them. The generality live on plants and roots, tortoises, shell-fish, sea-weeds, and the like. Water is their common drink. They go bare-headed and bare-legg'd. They wear no shirts. They have no soft pillows to lay their heads on. They sleep on the ground, laying their heads, instead of a pillow, on a piece of wood, or a wooden box, somewhat depress'd in the middle. They can pass whole nights without sleeping, and suffer all manner of hardships. But otherwise they are great lovers of civility and good manners, and very nice in keeping themselves, their cloaths and houses, clean and neat.

And indeed, I am far from thinking, that the Japanese are descended from the effeminate Chinese, and I flatter myself, that whoever is not prejudiced by the accounts given by some of the first travellers, and would take the pains of searching and enquiring into the origin of the nation in the Country itself, would make no scruple to subscribe to my opinion. They have rather a Tartarian genius and inclinations, softned by a greater degree of politeness and civility. There is a mixture in their blood of the fire and impetuosity of the Tartars, and the ferocity and calmness of the Chinese.

*The Japanese
do not want to
have any com-
merce with
foreigners.*

III.

And yet, with these many and considerable advantages, I have hitherto enumerated, it would be still a vain attempt

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in the Japanese, even with all their strength and resolution, to keep their Country free from invasions from abroad, and to stay at home themselves without any communication with foreign nations, were it not, that within their own limits, they find enough where-withal to live content and happy. Ever since the Empire hath been shut up, nature, that kind mistress, taught them, and they themselves readily own it, that they can wholly subsist upon what it affords, and that they have no need of being supplied by foreigners with the necessaries of life. Any one who will take the pains to consider the Country in its present happy state and condition, will find it to be true what I here assert. And in the first place, which is no inconsiderable an advantage, the Climate is exceedingly temperate, not exposed to the burning heat of the more Southern Sun, nor froze by the extream cold of the more Northern Countries. It is well known, that no Countries are so fruitful, none so pleasant and agreeable, as those which lie between thirty and forty Degrees of North Latitude. It might be objected indeed, that Japan is a rough and stony Country, with many chains of steep high mountains, and that it would be altogether barren in most places, were it not cultivated with uncommon care and industry. But even in this particular nature hath been exceeding kind to this Country: this seeming defect in the soil, this want of culture, is what keeps up in the inhabitants that so much commendable spirit of labour and industry. Such is otherwise the fruitfulness of the Climate, that there is scarce a hill, though never so abrupt, scarce a mountain, though never so high, which being cultivated, as most are, do not sufficiently reward the pains and care the industrious labourer bestows upon them. Not even the most barren places, which will scarce admit of any culture at all, are altogether useless. A numerous nation, so much an enemy to idleness, as the Japanese is, and withal confined within the narrow limits of their own Country, learnt to make use of most productions of nature, which either

*Living in a
happy
Climate.*

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sea or land affords, not only for the support of life, but also for its ease and pleasures. Little can be thought of, but what appears at their table in some dress or other. Many things, despised by other nations, make up part of their desert and most delicate dishes. The woods and forests, the morasses and waste grounds of the Country, contribute their Plants and Roots towards the plenty, as well as ornament of their tables. The sea affords a vast variety of animal and vegetable substances, of crab-fish, shell-fish, Holothuria, as natural historians call them, or sea-qualms, sea-weeds, and the like. Not even the venomous qualities of some fish exclude them from use. Nature did not in vain so liberally bestow upon this nation, bodies fit for hard labour, and minds capable of ingenious inventions. A soil barren in itself, and so difficult to be cultivated, as theirs is, was in a manner necessary, lest they should be wanting proper opportunities to exercise their industry, lest instead of being laborious, as they are, they should fall into idleness, and grow slothful, like the black inhabitants of the Torrid Zone, who depending upon the spontaneous growth of the necessaries of life, are for that very reason so very much given to laziness and inactivity, leading a life little better than beasts. Another objection that could be made, is, that a Country must be still unhappy, whose inhabitants are kept, as it were, prisoners within the limits thereof, and denied all manner of commerce and communication with their neighbours, a Country besides so much divided, and split into so many and almost numberless islands: But this again is rather a singular instance of nature's kindness. These many and different islands are, with regard to the whole Empire, what different Countries and Provinces are with regard to the whole globe: Differing in soil and situation, they were to produce various necessaries of life. And indeed there is scarce any thing that can be wished for, but what is produced in some Province, in some island or other, and produced in a quantity sufficient to supply the whole Empire. They find gold

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*A fruitful
Country.*

in Osiu, Sado, Syriga and Satzuma; silver in Kitamai and Bengo; copper in Syriga, Atsingano and Kijnokuni; lead in Bungo; iron in Bitsju. Tsikusen supplies them with charcoals, and Ono with wood-coals. The burning mountain Iwogasima throws out vast quantities of sulphur, which is dug up besides in many other places. In Fisen they have a certain white clay, of which they make all sorts of Porcellane-ware. Great quantities of wood come from Tossa, Ofarra and Aki. Nagatta breeds oxen, Osju and Satzuma horses. Canga is very fruitful in rice, Tsikusen in chesnuts, Wakasa in figs and other fruits. The coasts of the Province Oki are eminent for affording plenty of shell-fish, those of Nisij Jamma for sea-weeds, and other sub-marine plants; the coasts in general plentifully supply the Country with a great variety of fish. Not to mention at present all sorts of grains, pulse and pease, which grow plentifully in several provinces, and variety of other things, which serve for their manufactures and cloathing. The Pearls are found in the gulph of Omura, Ambergrease upon the coasts of the Riuku islands, and of the Provinces Satzuma and Kijnokuni, crystals and precious stones in Tsugaru. Nor have they occasion to send for any medicines from abroad: So many hills and vallies, so many high and low grounds, produce within the compass of one Country, what plants and trees grow in many differing climates. Now as to all sorts of handicrafts, either curious or useful, they are wanting neither proper materials, nor industry and application, and so far is it, that they should have any occasion to send for masters from abroad, that they rather exceed all other nations in ingenuity and neatness of workmanship, particularly in brass, gold, silver and copper. What skill they have in working and tempering of iron, is evident by the goodness and neatness of their arms. No nation in the East is so dextrous and ingenious in working, carving, graving, gilding of Sowaas, which is a particular kind of a precious blackish metal, made artifiically of a mixture of copper with a little gold. Things made of

*Not destitute
of arts.*

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this metal, when they come out of the workman's hands, look altogether like gold, and are indeed scarce inferior to it in colour and beauty. They weave silken stuffs so fine, so neat and equal, that they are inimitable even to the Chinese. This is the common amusement of the great men of the Emperor's Court, when in disgrace and banished to certain islands, where they have nothing else to do, but to spend their ingenuity and time upon this, or the like curious workmanship. Their beer, which they call Saki, and which is brewed out of rice, is much better and stronger than that of the Chinese. They also exceed the Chinese in dressing of their victuals, which they generally season with spices of their own growth. Their Paper likewise, which they make of the bark of the *Morus Sylvestris*, or Paper-tree, is stronger, of a better body, and whiter, than that which the Chinese make of reeds and cotton. All their varnished or japan'd household-goods are surprizingly fine. The Chinese and Tonquinese, with all their care and industry, never came up to that skill and dexterity, which the Japanese have in the composition of their varnish, as well as in laying of it on. For as to the Siamites, although their Country be full of varnish-trees, they are themselves so much given to a lazy and idle life, that nothing is to be expected from them. It will not be improper to observe, that all these several and many other handicrafts and productions of art, whether they be absolutely necessary for life, or serve only for luxury and magnificence, are not made equally good and curious in all Provinces of the Empire, nor to be purchased every where at the same price.

*Trade and
Commerce.*

Hence it is scarce credible, how much trade and commerce is carried on between the several provinces and parts of the Empire! how busy and industrious the merchants are every where! how full their ports of ships! how many rich and flourishing mercantile towns up and down the Country! There are such multitudes of people along the coasts, and near the sea-ports, such a noise of oars and sails, such numbers of ships and boats, both for use

and pleasure, that one would be apt to imagine the whole nation had settled there, and all the inland parts of the Country were left quite desart and empty. But besides the structure of their ships hath something very singular, for among other material differences they must, by virtue of the Laws of the Country, leave the stern quite open, (See Fig. 98) and this in order to put it out of their power to attempt an escape from the Japanese coasts, for should they venture too far out upon the main, their ships would take water, and infallibly sink.

Now if we proceed farther to consider the Japanese, *Sciences.* with regard to sciences and the embellishments of our mind, Philosophy perhaps will be found wanting. The Japanese indeed are not so far enemies to this Science, as to banish the Country those who cultivate it, but they think it an amusement proper for monasteries, where the monks leading an idle lazy life, have little else to trouble their heads about. However, this relates chiefly to the speculative part, for as to the moral part, they hold it in great esteem, as being of a higher and divine origin. They acknowledge, that they stand indebted for it to that incomparable Philosopher Koo or Koosi, or as we Europeans call him, Confutius, and it is nearly the same, which Socrates, who lived near an hundred years after Confutius, was thought by the Greeks to have first communicated to mankind, after it had been reveal'd to him directly from Heaven. I confess indeed, that they are wholly ignorant of musick, so far as it is a science built upon certain precepts of harmony. They likewise know nothing of mathematicks, more especially of its deeper and speculative parts. No body ever cultivated these sciences but we Europeans, nor did ever any other nations endeavour to embellish the mind with the clear light of mathematical and demonstrative reasoning. The same might be said of the knowledge of God and belief in him, as it is conducive to our Salvation through the merits of Christ. This otherwise polite nation is forbid, under the most severe penalties, to forsake the Religion pro-

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fessed by their forefathers, and to embrace a foreign, new, and at first sight incredible Doctrine, of a God, who was made Man and suffered the shameful death of the Cross for the Salvation of mankind. About an hundred years ago, the light of the Christian Religion shone in full brightness in this extremity of the East, but alas! it was soon after extinguish'd by the blood of numberless Martyrs; and what is surprizing, through the faults and misbehaviour of those Reverend Fathers, who lighted it with so much zeal and indefatigable pains. I am apt to think, that the Fathers of the Society of Jesus would meet with much better success in the propagation of the Christian faith, and a surer reward of their care and industry, could they forbear too much to depend upon slender beginnings, and at the same time to entertain too high notions of their own prudence and abilities. Impatient of success, when there is but the least prospect of it, and desirous to see the grand-work of conversion quickly brought to a happy issue, they often make other causes act in concurrence, and meddle with affairs, which are entirely foreign to the purpose they are sent for: Hence, a few and hasty steps, made even, when they are advanced some way, prove often fatal to their main design. Liberty of conscience so far prevails among the Heathen nations, that they never condemn a Religion, and never deny the preachers of a foreign Doctrine admittance among them, till they find it prejudicial to the publick peace and tranquillity. As to the Japanese, it cannot be said of them, that they are or live like Atheists. There are many Religions established in their Empire: They profess a great respect and veneration for their Gods, and worship them in various ways: And I think I may affirm, that in the practice of virtue, in purity of life, and outward devotion, they far out-do the Christians: Careful for the Salvation of their Souls, scrupulous to excess in the expiation of their crimes, and extremely desirous of future happiness. They are more expert in Physick than Surgery, at least the European way of treating Chirurgical

*Physick and
Surgery.*

cases. The Physicians however do not load their Patients with medicines. They make use of two external Remedies, Fire and the Needle, both which are thought very efficacious, to exterminate the causes of distempers, (which they call Obstructions) and to give room to the obstructing matter, as the cause of pain (which they call wind) to escape from its prison. The frequent and daily use of bathing, which the natives of this Country are so fond of, out of a principle of purity in point of Religion, and a natural love of cleanliness, greatly contributes to keep them in good health, and dispells many distempers, which they would be otherwise liable to. But there are besides many and efficacious hot baths in the Country, whether they send, as we do, Patients labouring under stubborn and lingring sickness. But to proceed: Some will observe, that the Japanese are wanting a competent knowledge of the Law. I could heartily wish for *Law.* my own part, that we Europeans knew as little of it as they, since there is such an abuse made of a Science, highly useful in itself, that innocence, instead of being relieved, is often still more oppressed. There is a much shorter way to obtain justice in Japan, and indeed all over the East: No necessity of being at Law for many years together, no occasion of so many writings, answers, briefs, and the like. The case is without delay laid before the proper Court of Judicature, the parties heard, the witnesses examined, the circumstances consider'd, and judgment given, without loss of time. Nor is there any delay to be apprehended from appealing, since no superior Court hath it in his power to mitigate the sentence pronounced in another, though inferior. And although it cannot be denied, but that this short way of proceeding is liable to some errors and mistakes in particular cases, yet I dare affirm, that in the main it would be found abundantly less detrimental to the parties concerned, than the tedious and expensive Law-suits in Europe. No body can be ignorant, how long sometimes causes are depending in the Courts of Judicature, how many exceptions,

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demurrs, delays, and an hundred other crafty subterfuges : And after all these difficulties have been once removed, and made easy, what are the parties the better for it, but that an appeal being lodged, they are drawn before a higher Court. Here the cause must be heard over again, the patience of the parties concerned put to a new trial, the troubles, the difficulties, the expences increase in proportion, and all that can be said is, that having escaped the Charybdis, they are swallowed up by the no less dangerous Scylla. But in the mean time, I would not have the Reader imagine, that the Japanese live entirely without Laws. Far from it. Their Laws and Constitutions are excellent, and strictly observed, severe penalties being put upon the least transgression of any. And indeed, it would be impossible without them, to keep so wealthy and populous an Empire in such a flourishing condition, and to deter from mutinies and insurrections so brave and valiant a nation, and which is of no less fiery and changeable a temper, as the neighbouring sea is stormy and tempestuous. The nature of these Laws, and the happy condition the Empire is in, ever since it hath been shut up, will appear by what follows, wherein I propose to acquaint the Reader, what it was that put the Japanese Government upon taking this resolution, and how it was put in execution.

§. 4.

*The shutting
up of the
Empire of
Japan, how it
was brought
about.*

The Japanese, after their first arrival from Daats, or Tartary, doubtless led an obscure life for many ages, dispersed through the several Provinces of this Empire, and supported, as is probable, chiefly by what fish the Coasts afforded. Dsinmu Tei, a Prince of great prudence, and a majestick aspect, who was nearly cotemporary with Romulus, founded the Japanese Monarchy. From him their Annals and Chronology begin. In whose hands the supreme authority was before him, the Japanese history, through the carelessness of those times, is entirely silent, as also of what else remarkable happened to this nation

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in the remoter ages before the foundation of the Monarchy. The reign of the first Mikaddi's, (as they stile themselves) or Emperors of Japan, which was in those early times looked upon as the only inhabited part of the globe, was peaceable and happy. Proud of an illustrious and divine extraction, of a lineal descent from Tensio Daidsin, the supreme of their Gods, by his first-born son, and so down, they assumed to themselves a superstitious holiness, supported by so great a pomp and magnificence, as begot in their subjects a more than human veneration for their persons, which in after-times proved very detrimental to the prosperity of their government, and the tranquillity of the Empire. It would have been unbecoming Princes boasting of so eminent a degree of holiness, to govern their subjects and adorers otherwise than with clemency. So nearly related to the Gods, and themselves respected as Gods, it would have been beneath their dignity, to take the management of political and human affairs into their own hands, but that was to be left to secular persons. By this means, and by the growing malice of succeeding ages, the power of the nobility encreased to that height, that it overthrew the supreme authority of the Emperor, under whom they were to act. The Princes of the Empire not only made themselves sovereign and independant in the provinces, the government whereof the Emperor had committed to their care, but they carried their ambitious designs still farther, chiefly after the invention of arms, and quarrell'd with the Princes their neighbours, attempting by force to dispossess each other of their dominions. Hence what a train of evil consequences. How many lives were not lost in the civil wars! how many illustrious houses totally extirpated! Dreadful effects of discontent, jealousy, enmity, revengefulness and ambition.

In this state of affairs, and in order to check and repress the insolence and ambition of the Princes of the Empire, it was thought expedient, that the Seogun, or Crown-General, should be sent against them at the head of the

*First Emperors
of Japan, like
Popes.*

*Crown-
Generals, and
their power.*

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imperial army. It was usual to raise the Emperor's eldest son, as presumptive heir of the Crown, to this eminent and important post, which became in time the foundation of the secular Monarchy. For the Crown-General Joritomo, who lived about five hundred years ago, being disappointed in his hopes of succeeding to the Imperial Throne, assumed to himself a sovereignty in secular affairs, and is accordingly mentioned in Japanese histories as the first secular Monarch. His successors however stood for some time upon tolerable and decent terms with the Ecclesiastical Emperors, for whose sacred persons they still preserv'd a great regard, the rather as they, the Ecclesiastical Emperors, had it in their power to entrust with the command of the army, which was the chief and only support of the secular authority, whomsoever they pleased. About the beginning of the sixteenth century, the then Crown-General carried matters so high, that he shook off at once all dependency, and made himself absolutely sovereign in the secular government of the Empire: An undertaking which met with fewer difficulties in its execution, than could well have been expected from its nature, moment and consequences. This Crown-General was the Emperor's second son: excluded by his birth from the succession to the Imperial Throne, and yet fond of power, he forcibly maintained himself in the command of the army, and stript the Emperor his father of all his authority in the management of secular affairs, which he took wholly to himself, leaving only his holiness and authority in spiritual affairs unprejudiced, as prerogatives, which he enjoyed by virtue of his divine extraction and lineal descent from the Gods of the Country.

*Taico is from
a low condition
raised to be
Emperor of
Japan.*

The success of this bold and temerarious enterprize was such, as in the end proved more beneficial to the Empire, than to the then Crown-General, who only laid the foundation of a new form of government, highly conducive to its happiness and tranquillity, and exceedingly proper to keep in awe a nation so much inclined to revolts and

seditions. The usurper was far from being left in peaceable possession of his unlawfully acquired Crown. Many of the most powerful Princes of the Empire contended for a long while, who should make himself master of it, as a thing well worth disputing, till at last fortune bestowed it on that incomparable Hero Fidejos, or as he was afterwards called, Taico, a Prince of great courage and consummate wisdom, who from a mean servile condition of life, had by his own merit and conduct raised himself to be one of the most powerful Monarchs in the Universe. This great revolution happen'd about the year of Christ 1583. The prudent Monarch, throughly acquainted, as he was, with the condition the Empire was then in, with the ambitious views of the Princes thereof, the genius, inclination, power and wishes of the whole nation, well foresaw, that it would be impossible for him to escape meeting with the fate of his predecessors, and that he would not be able to maintain himself in the possession of the supreme authority, unless he found means to check the insolence and ambition of the great ones, and to reduce their power and liberty to a narrower bottom. This was an enterprize of the utmost importance to him, but clogg'd with so many, and to all appearance, such insuperable difficulties, that it seemed to have been purposely left to be brought about in his time, and by no less a man than himself. And indeed it was then so far ripe for execution, as many of the most powerful Princes of the Empire had been already subdued, and others considerably weakned by mutual quarrels and dissensions. And as to those few, who still opposed him, he had power and conduct enough quickly to get the better of them.

The ambition and insolence of the Princes of the Empire was successively grown to such a height, that at last it became almost impossible for the Ecclesiastical Emperors to restrain and controul them. In vain did they for four ages together send the Crown-Generals their sons against them, at the head of numerous armies. And yet this great work was brought about by Taico in about

He reduces the power of the Princes of the Empire.

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ten years time, not so much indeed by force of arms, as by his prudent conduct and good management, besides that the times were then such, as greatly seconded his designs. The strength and forces of the Princes of the Empire had been already considerably broke by the long continued civil wars, but it still seem'd requisite, that the same should be done more effectually, in order to which Taico resolved to invade the neighbouring Pen-Insula Coræa, as of right belonging to him. His main design, in taking this resolution, was to remove the most powerful of the Princes of the Empire from their Dominions and native Country, not doubting but that, whilst they should have enough to do to subdue the Tartarian inhabitants of that Pen-Insula, he should in the mean time find leisure and proper opportunities to compass his other designs, and to secure himself in possession of his newly acquired authority. In this indeed he succeeded according to his best wishes. But the expedition into Coræa proving not so successful as 'twas expected, he began to think of recalling his Generals. Worried out by the fatigues of a troublesome war in a foreign Country, their treasures exhausted, their forces broke, he doubted not, but that they would be necessitated to lay aside all thoughts of sedition and revolt, and be glad at last to purchase their return home, and the peaceable enjoyment of their dominions, almost at any rate, even upon his own hard terms, which were, that their wives and families, under a pretext indeed of a necessary security for their persons in those troublesome and dangerous times, should be sent to Court to live within his own Castle and Residence, which on this occasion, and for these purposes, he had taken care to fortify, and to adorn with suitable palaces for their reception, that they, the Princes themselves, should after their return be put into possession of their dominions, and that a time should be fixed for them to make their appearance at the Emperor's Court, and to see their wives and families once a year. And thus it was, that Taico, at one fatal stroke, put the

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Government of the Empire upon a new foot, weakning the power, and reducing the condition of the Princes of the Empire so low, that for the future there should be no room for any apprehension from their secret and seditious practises. For whilst they themselves were ordered to come to Court once a year to pay their duty and allegiance to the Emperor, their wives and families were the surest hostages of their fidelity. Truly an incomparable and unparallel'd instance, of so many and powerful Princes being subjected by a soldier of so mean an extraction and within so short a compass of time.

The ambition and power of the Princes of the Empire, which was always found detrimental to the publick tranquillity, and the security of the Emperors, having once been sufficiently broke, it remained to controul and refrain also the unruliness and insolence of the common people, than which nothing can be more pernicious in a Government. The new-modell'd authority was to be secured from the seditious rage of the licentious vulgar, that manyheaded beast, by a set of new Laws. And very happily for the new Monarch the times then were such, that he could make what laws he pleased, or thought would best agree with the state of the Country, and the genius of his subjects, that is, so rigorous ones, that one would think they had been wrote by the Athenian Dragon, not with ink, but with blood. And yet it cannot be asserted, that these Laws, though never so severe, command any thing which is not easily to be obey'd, or that in the end they were made with any other design, but that of promoting the general good of the Empire, and preserving that form of Government, which seemed to be the most conducive thereunto. Much less could it be said, that they were made with a cruel and sanguinary view, like those of that famous Tyrant Dionysius, who caused his laws to be hung up so high, and so much out of peoples sight, that no body being able to read them, there should be more offenders, and the number of executions so much greater in proportion. The rigour of the Japanese Laws

*Subdues the
whole Nation.*

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consists chiefly in that no crimes whatever are to be punished by fines only, and pecuniary mulcts: None but corporal punishments, or death, without hopes of pardon or reprieve, attend on the transgression of the Imperial commands. From this utmost severity, however, the Princes and great men in the Empire are so far excepted, that for their misdemeanours they are either banished to certain islands, or else commanded to make away with themselves. Such Laws, and no others, were proper to controul and refrain a nation of that temper, which the Japanese is of. It was thought pernicious and unjust in the highest degree, (and certainly not without reason) that the Laws should be made only for the poor, and that the rich, by being enabled to buy off the punishments, should have it in their power to commit what crimes they pleased. I have often admired, in my journeys through this Country, the shortness and laconism of these tables, which are hung up on the roads, in places particularly appointed for this purpose, to notify to the publick the Emperor's pleasure, and to make known the Laws of the Country, for it is barely mentioned, and in as few words as possible, what the Emperor commands to be done or omitted by his subjects: There is no reason given how it came about, that such or such a Law was made, no mention of the Law-giver's view and intention, nor is there any certain determined penalty put upon transgression thereof. Such a conciseness is thought becoming the Majesty of so powerful a Monarch. It is enough that he should know the reasons of his commands, whose judgment 'twould be treason to call in question. Besides no body can plead ignorance of the penalty, or complain of any wrong done him, in a Country where all crimes are punished with the utmost rigour, and where the bare transgression of the Laws of the Country is capital, without any particular regard had either to the degree and heinousness of the crimes, or else to the favourable circumstances an offender's case may be attended with. What the Great Duke of Muscovy Johannes Basilides used to say of his

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subjects, holds equally true of the Japanese: They must be governed with an iron rod. It wanted most severe Laws, and as severe punishments, to refrain from tumults and seditions so stubborn and unruly a nation, to preserve peace and tranquillity in so many large Provinces, as differing in their principles, as they are remote from each other, and what is still more, to keep in awe the Princes and Heads of the Empire. 'Twas to be feared, that men of so much resolution, such noble and generous dispositions, as the Princes of the Japanese Empire shew'd upon all occasions, could and indeed would not forbear one time or other to attempt the recovery of that liberty and power, which they cannot but with sorrow remember to have once enjoyed, and that they would not fail of being back'd and seconded by their subjects and the common people, who are always lovers of change, and inclined to factions and parties, if sufficient care had not been taken to break the strength and forces of the one, and to refrain the insolence and unruliness of the other.

Taico having thus settled the affairs of his Empire upon a sure and lasting foundation, and recommended to his successors to tread in the same steps, departed this life in the year of Christ 1598. He was a Prince of consummate prudence, and was after his death related among the Gods of the Country, by the name of Ssin Fatzman, that is, the second Fatzman, or Mars of the Country. Not unhappily for the Empire Ongoshio, who was afterwards called Jejas, and after his death Gongin, took the Government into his hands. He was of the illustrious house Tokngava, and had been by Taico himself, upon his death-bed, appointed tutor to his only son Fide Juri, then but six years of age, (whom he afterwards deprived of the life and throne.) His descendants continued in possession of the Empire ever since, and govern the same with no less prudence than success, following the maxims and examples of their illustrious Predecessors, and strictly keeping to the severe laws by them established. They know very well, and 'tis indeed the main point, the happi-

Upon the death of Taico the family of Tokngava seizes the Crown.

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ness of their Government depends upon, how to keep the Princes and the great men of the Empire in awe and within due bounds of submission, so as not to suffer their power and strength to increase beyond what the security of the state will conveniently bear. They do not indeed oppress them, or keep them low by force of arms, nor do they load them with heavy taxes, but endeavour to gain their friendship and affection by a courteous obliging behaviour towards them, and by bestowing upon them signal marks of their Imperial bounty, although of such a nature, that in fact they squeeze those to whom they prove liberal, exhaust those whom they honour with their presence, and clog those on whom they conferr great titles. In short, there is no mark of honour, no kind of favour, which they do not freely and liberally bestow on the Princes of the Empire, at once to secure their obedience and submission, and to engage them to spend the revenues of their dominions, which might, if heap'd up, prompt and entice them to war and rebellion. For such is the pride of this nation, that they imagine, whatever favours are shewn them, whatever honours conferr'd on them by the Emperor, they must increase their pomp and expences in proportion, live in a more magnificent and profuse manner, both at home and in their journeys to Court, whether they must all go once a year. Thus depriv'd, as they are, of the real power and grandeur they were once possess'd of, they have the satisfaction, at least with the remaining shadow to feed their ambition. Not to mention at present numberless other contrivances and artifices, the Emperors use to keep them from mutual communication and interviews with each other, to dive into their most secret conversations, and the private transactions of their families, to establish alliances and friendship, or to raise mutual jealousies and enmities amongst them, as it best suits their interest. Among other things particular care is taken to be appraised of the true state and revenues of the Country, to know, with what faithfulness and sincerity the Imperial officers

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discharge their duty, to be informed of the inclinations and way of life of the Clergy, particularly those amongst them, who are entrusted with authority, to enquire, how justice is administred in the Empire, and to take cognisance what decrees are pronounced particular causes.

Affairs being now so far settled, that there was little room left to be apprehensive of seditions and revolts at home, the propensity of the nation towards the like undertakings notwithstanding, it was thought highly advisable to cut off also what foreign causes still remained, which might one time or other breed troubles and disturbances in the Empire. The work indeed had been already begun, and was very much advanced, but it still wanted a finishing stroke. The growing happiness of this new modelled common-wealth was to be raised to a higher pitch, the publick tranquillity, lately procured, to be farther secured, and in short, all things to be established upon a sure and lasting foot. This required all the thoughts and constant application of the Emperors. At least, whatever revolutions might happen hereafter, posterity should have no reason to accuse them of neglect or want of conduct, and to lay to their charge what some Politicians commonly attribute to the influence of the climate, or the fatal inconstancy of human Empires. The foreign manners and customs, whether brought from abroad by the natives, or introduced among them by foreigners, were the first, and indeed the main subject of this reformation. Cards, dice, duels, luxury and profuseness both of the table and cloathing, and all foreign dainties whatever, were declared obstacles and hindrances to the practice of virtue and continence. Not even the Christian Religion, and the Doctrine of the Salvation of mankind through the Merits of Christ, could escape falling under the displeasure of the rigid Censors, but was declared highly detrimental to the form of Government, as then established, to the peace and tranquillity of the Empire, to the Religions of the Country, to the worship of their Gods, and to the holiness and authority of the Mikaddos, or Ecclesiastical

*Abolition of
foreign
customs and
Religions.*

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Hereditary Emperors, who are, as it were, the Popes of Japan. The voyages and travels of the natives into foreign Countries, of foreigners into Japan, were judged prejudicial to the publick tranquillity, forasmuch as they serve only to breed foreign inclinations, inconsistent with the nature of the Country, and the genius of the Nation. In a word, whatever evil the common-wealth still laboured under, or was like to be for the future liable to, was all laid to the charge of foreign Customs and Countries. Now 'twould be certainly a vain attempt to restore the body to its pristine state of health, unless the mortified parts be cut off. 'Twould be presumption to hope for a cessation of the evil, so long as its cause is suffered to subsist.

*Shutting up of
the Empire.*

Hence the state and condition of the Empire, such as it then was, the form of Government, as it had been lately established, the happiness and welfare of the people, the nature of the Country, and the security of the Emperor in concurrence required, that the Empire should be shut up, shut up for ever, and throughly purged of foreigners and foreign customs. Hence the Emperor and the Council of State came at last to a resolution, by a lasting and for ever inviolable Law to enact, That the Empire should be shut up.

*Fall of the
Portugueze.*

Of all foreigners, none were thought to have got so strong a footing in the Country, and withal so much to its prejudice, as the Portugueze, a nation of no less pride and vanity than the Japanese themselves. Soon after the discovery of this Colchis, which was merely accidental, a ship having been cast thither in a storm, about the year of Christ 1543, invited by the prospect of gain, they made large settlements there, and within a short compass of time, with their foreign commodities, with the Doctrine of the Gospel preach'd by their Missionaries, and with mutual marriages between them and the new converts, they so enrich'd and ingratiated themselves into the favour of the nation, and won over so many to their interest, that flushed with success, they durst carry their views even to some revolution in the Government, and form

schemes full of ingratitude and malice, and highly prejudicial to the security of the then reigning family. The Emperor was struck with horror and surprize at the sight of two letters full of treacherous designs, one of which had been intercepted by the Dutch, then at war with the Portugueze, and striving to gain this profitable branch of trade to themselves, and the other sent over by the Japanese from Canton, a City in China. At once many circumstances offer'd very much to their disadvantage. Heavy complaints were made at Court by one of the chief Counsellors of State, because, being met on the road by a Jesuit Bishop, the haughty Prelate would not pay him the same deference and respect, which is usually shewn them by the natives. The excessive profits the Portugueze made with so curious a nation, and so desirous of foreign rarities, the immense treasures exported by them, touch'd the Government to the quick. The vast success in the propagation of the Christian Religion, the union of the new converts, the hatred they bore to the Gods and Religion of the Country, their constancy in the profession and defence of their Faith, afforded matter of uneasiness and apprehension. 'Twas to be feared, that if the Christians were suffered farther to increase in number, there would be fresh cause, new occasions of sedition and revolt against those very Monarchs, who with so much pains, and the loss of so much blood, had but lately broke the strength of the Princes of the Empire, and by bringing about their subjection, put an end to the civil wars, which had so long desolated the Country.

For these several weighty reasons, Taico begun to put a stop to the increase of the Portugueze interest, and the propagation of the Christian Faith. However, he made but a slow progress in a work of so much consequence, and which seem'd to require a great deal of time, and dying soon after, left it to be finished by his successors, who, under pain of the Cross, ordered that all the Portugueze, with their Clergy, and Japanese kindred, should leave the Country, that the natives of Japan should for

*Destruction of
Christianity.*

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the future stay at home, that those, who then happen'd to be actually abroad, should return within a certain limited time, beyond which they should be liable, if taken, to the same punishment, and lastly, that those, who embraced the Doctrine and Faith of Christ, should forthwith renounce the same. 'Twas not without the utmost difficulty these orders were at last complied with. It cost less Heathen blood to acquire the supremacy of the Empire, than there was now shed of the Christian to secure and establish it. The new converts being not to be confuted with reasons, swords, halters, fire, cross, and the like hard arguments were made use of to convince them, and to make them sensible of their error. And yet all this hard usage, all the dreadful variety of torments invented by their cruel butchers, was so far from shaking their piety and virtue, that to the eternal shame of these Heathens, they did not scruple joyfully to seal the truth of their Faith with their blood even on the Cross, and shewed such unparallel'd examples of constancy, that their very enemies were struck with surprize and admiration. This cruel persecution, which hath not its equal in history, lasted about forty years. Jjemitz, who was after his death called Teijojin, son and successor of Fide-Tadda, or as he was after his death called, Teitokuni, and grandson of Jjejas, gave at last the finishing stroke, and with unparallel'd barbarity exterminated in one day all the sacred remains of Christianity in Japan, butchering about seven and thirty thousand Christians and upwards, whom despair and the insufferable torments, their brethren had been forced to undergo, brought together in the Castle Simabara, seated upon the Coasts of Arima, with a firm resolution to defend their lives to the very last. This Castle was, after a siege of three months, taken on the 28th day of the second month in the period Quanje (that is, on the 12th of April, 1638.) according to the printed Japanese annals Nendaiki, and Odaiki, and another book published in Japan by the title of Simabara Gasen, wherein the whole history of this revolt of the Christians is set

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forth more at large. This was the last scene of this bloody Tragedy: The Christian Blood being now let to the last drop, the butchery and persecution ended about the year 1640. And thus the Japanese Empire was at last thoroughly cleared, and shut up, for ever after, to the natives as well as to foreigners. In vain did afterwards the Portugueze at Macao send over a splendid Embassy. Not the Law of nations, not the sacred Character of Ambassadors, was able to protect them from the punishment, put by the Japanese Government upon all those who should presume to enter the Empire contrary to their Edicts. The Ambassadors, and their whole retinue, to the number of sixty-one persons, were beheaded by special command of the Emperor, excepting a few of their meanest servants, in order to bring their Countrymen the melancholly news of this barbarous reception.

The Dutch East-India Company had carried on a trade to Japan ever since the beginning of the seventeenth Century. It was thought a hardship and injustice to treat those with equal rigour, whose sincerity and loyalty they had experienced ever since their first arrival, not only against the Portugueze, then declared enemies of the Empire, but also very lately in the Rebellion of the Christians in Arima: Besides the liberty of Trade had been secured to them by two Imperial privileges, one of which they obtained from the Emperor Ijejas in 1611, the other from his successor Fide-Tadda in 1616. For this reason, a medium was to be found out, and affairs were so regulated with regard to them, that the same prison, for so I may well call it, which had been built for the Portugueze in the harbour of Nagasaki, should be assign'd for their future abode. It was not thought adviseable to oblige them also to quit the Country, and yet dangerous freely to admit them. For this reason they are now kept, little better than prisoners, and hostages under the strict inspection of crowds of overseers, who are obliged by a solemn oath narrowly to watch their minutest actions, and kept, as it seems, for scarce any

*Admits the
Dutch.*

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other purpose, but that the Japanese might be by their means informed of what passes in other parts of the world. Hence, to make it worth their while to stay, and patiently to endure what hardships are put upon them, they have given them leave to sell off their goods to the value of about 500,000 Crowns a year. It is certainly an error to imagine, that the Japanese cannot well be without the goods imported by the Dutch. There is more Silk and other Stuffs wore out in the Country in one week's time, than the Dutch import in a year. And as to most of their other Commodities, as Catsju, Bornean Camphire, Putsiu, or Costus, Spices, and many more, they serve only for luxury and medicines.

And Chinese.

The Chinese, to whom the Japanese stand indebted for their arts and sciences, and even some Religions flourishing in the Country, and upon whose government that of their own Empire had been in great measure modelled, were not included in the general exclusion of foreign nations, but their trade and liberty reserved, with this restriction however, that Nangasaki should be the only place of their resort, and that they should put into no other harbour. Upon this foot they were admitted not only from China, but also from other Eastern Countries and Kingdoms, whither they had been dispersed after the late conquest of their Empire by the Tartarian Monarch. But afterwards, when the Christian Religion was preached and admitted in China, they began to import, amongst other Chinese Books, which they bring over and sell in Japan, such as treated of the Gospel and Faith in Christ, and by this means to spread anew, and revive a Doctrine which had been declared prejudicial to the publick tranquillity, and rooted out not long before with so much trouble, and the death of so many Martyrs. This so incensed the Japanese Government, that it was resolved to put them upon the same foot with the Dutch, and to confine them much after the same manner. Nay their condition is so far the worse, as they have not the same skill and dexterity, where-with the Dutch know how to withstand and ward

off the crafty impositions of the Japanese. On the contrary, although they all bear the same name, yet as they live in different Countries, they do what they can to thwart and cross one another, and are withal so avaricious, that they choose rather to bear whatever insults are offer'd them, than to miss any, though never so inconsiderable profit.

§. 5.

In this state of affairs, when the Empire was now entirely shut up, nothing could withstand the views and intentions of the secular Monarchs: No ways apprehensive, neither of the ambition of the great ones, then sufficiently subjected, nor of the obstinacy and unruliness of the common people, nor of the counsels and assistance of foreign nations, nor lastly, of the conversation and influence of those whom they admitted and tolerated, they had their hands tied no longer, but were at liberty to do what they thought fit, to attempt things, which it would be impossible to bring about in any open Country, where there is a free access and commerce, to bring towns, burroughs, villages, all colleges and mutual societies, not even the corporations of workmen and artificers excepted, to the strictest order and regulations imaginable, to reform the old customs, to introduce new ones, to assign and limit every one's work, by commendation and recompense to rouze up their subjects to a spirit of industry, to the perfection of arts, and searching after new useful inventions, but at the same time also by appointing multitudes of overseers and rigid censors to have a watchful Eye over the conduct of the people, to keep them within due bounds of submission, to oblige every one to a strict practice of virtue, and in short, to make the whole Empire, as it were, a school of civility and good manners. And thus the secular Monarchs have in a manner revived the innocence and happiness of former ages, free from apprehensions of revolts at home, and so far relying on the excellency of their Country, and on the courage and strength of their invincible subjects, as to despise the

*Happy
condition of the
Japanese
Empire, since
its shutting up.*

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envy and jealousy of all other nations. And indeed such is the happy condition of the Japanese Empire, that they have no enemies to fear, no invasions from abroad to dread. · Liquæo, Jedso, Coræa, and all the neighbouring islands acknowledge the supremacy of the Japanese Emperor. And so far is it, that they should have any thing to apprehend from China, though indeed a mighty and powerful Empire, that they themselves are rather formidable to the Chinese. The Chinese are too effeminate a nation for any attempt of this nature, and the now reigning Emperor, who is of Tartarian extraction, is already so loaded with Kingdoms and Empires, that he will scarce think of extending his conquests so far as Japan. Tsinajos, (a son of Ijetzna, who was after his death call'd Genjulin, and grandson of Teitoquini) who now sits on the secular Throne of Japan, is a Prince of great prudence and conduct, and heir of the virtues and good qualities of his predecessors, and withal eminent for his singular clemency and mildness, though a strict maintainer of the Laws of the Country. Bred up in the Philosophy of Confutius, he governs the Empire, as the state of the Country, and the good of his people require. Happy and flourishing is the condition of his subjects under his reign. United and peaceable, taught to give due worship to the Gods, due obedience to the Laws, due submission to their Superiors, due love and regard to their Neighbours, civil, obliging, virtuous, in art and industry exceeding all other nations, possess'd of an excellent Country, enrich'd by mutual Trade and Commerce among themselves, courageous, abundantly provided with all the necessaries of life, and withal enjoying the fruits of peace and tranquillity. Such a train of prosperities must needs convince them, whether they reflect on their former loose way of life, or consult the Histories of the remotest ages, That their Country was never in a happier condition than it now is, governed by an arbitrary Monarch, shut up, and kept from all Commerce and Communication with foreign nations.

Year	1870	1880	1890	1900	1910	1920	1930	1940	1950	1960	1970	1980	1990	2000
Population	100	120	150	180	220	280	350	450	550	650	750	850	950	1000
Area	100	100	100	100	100	100	100	100	100	100	100	100	100	100
...

The following table shows the population of the United States from 1790 to 2000. The population has increased steadily over the years, with a significant increase in the 20th century. The population in 1790 was approximately 3.9 million, and it reached approximately 281 million in 2000.

The population growth was rapid in the 19th century, particularly in the 1840s and 1850s, when the population doubled from about 17 million to 23 million. This was due to immigration from Europe and the United States.

The population growth continued in the 20th century, but at a slower rate than in the 19th century. The population in 1900 was approximately 76 million, and it reached approximately 281 million in 2000. This was due to immigration from Europe and the United States, and to a decline in the death rate.

THE SECOND
APPENDIX

TO

DR. ENGELBERT KAEMPFER'S
History of Japan

BEING

PART OF AN AUTHENTICK JOURNAL OF
A VOYAGE TO JAPAN, MADE BY THE
ENGLISH IN THE YEAR 1673



LONDON

Printed for THOMAS WOODWARD and CHARLES DAVIS

MDCCLXXVIII



THE PREFACE

IN my Introduction to Dr. Kæmpfer's History of Japan, I took occasion to mention, that soon after the beginning of the last century, the English also began to carry on a Trade to Japan, and that very advantageous privileges had been obtained of the then reigning Monarch Ongoschiosma, on behalf of the East-India Company, by Captain John Saris, in consequence whereof a Factory was settled at Firando in the year 1613. I know not what motives could induce them afterwards to neglect a branch of commerce, which was worth many millions to the Portuguese, and hath ever since proved highly beneficial to the Dutch, now of all European nations sole masters of it: but thus much is certain, that they continued in possession of it but a few years, and that some time about the year 1623 or 1624, they had altogether left that country. I cannot find that there was ever any attempt made to revive it, till the reign of King Charles II. in the year 1673, but even that proved abortive, as will appear by the following Journal, which was communicated to me by the Right honourable EDWARD SOUTHWELL, Esq.; who found it among some of his father Sir ROBERT SOUTHWELL'S valuable papers. I have thought fit with that Gentleman's leave, to annex it to this work, the rather as it merely concerns the British Nation, and confirms, in a very strong manner, the veracity of Dr. Kæmpfer's observations, more particularly those, which relate to the extreme jealous and circumspect behaviour of the Japanese with regard to foreigners in

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general, and the implacable hatred they bear to the Portuguese in particular, who are banished their empire by an ever irrevocable law, an hatred, which in this very case they strained so far, as to deny the English that liberty of commerce, which had been secured to them by express Imperial letters patents, although otherwise held by them most sacred and inviolable, only because the King of England was married to a Daughter of the King of Portugal. I will only add, that I have printed it in the very language and manner it was originally wrote in, on purpose, that its authority should not be called in question.

J. G. SCHEUCHZER.

Dec. 20. 1727.

A copy of the Japan Diary receiv'd per a Danish ship July 18. 1674. and given to Sir Robert Southwell by Sir Nathaniel Hearne.

Sunday June 29. Anno Dom. 1673. aboard the ship Return.



His day we had rainy weather, and the wind southerly. In the morning about eleven of the clock, coming before Nangasacque there came off to us two or three Boats, one with Japan, the other with Dutch colours; they hailed us in Portugueze, asking us who we were, and from whence we came? We answered them in English and Dutch, and told them we were English from Bantam; they would not come aboard us, but from the Japan boat they wish'd us to come to an anchor, to forbear sounding of trumpets, and firing of guns, which we complying with, they returned ashore.

About two hours after there came nine boats from the shore towards us, in which were two principal men, one being called the governor, and the other the secretary, accompanied with one interpreter that spoke Portugueze, and four others that spoke Dutch, and several other persons to the number of fourteen, which we entertained in the great cabbın; being seated, the governor, by his interpreter, asked me several questions; first, Whether we were English? I told them yes, and that we came with license from the King of England, for the East-India company to trade, and to have commerce with them, as we had several years before, now forty nine years past;

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and that we brought letters from our King of England, and the honourable East-India company, for his Imperial Majesty of Japan; and also tendered them a copy of the articles, or privileges granted to us, at our first entrance here, by the Emperor, in the Japan character, which they perused, and read, and could understand, asking very much for the original or grant it self with the Emperor's chop, or seal, which I said we had not, by reason it was delivered to the Emperor's council at our departure from Firando; they kept it, saying, they would deliver it to me again very suddenly: then they asked if we had peace with Portugal and Spain, and how long our King had been married to the daughter of Portugal, and what children she had? To all which I answered, that we had peace with all Nations, that our King had been married about eleven years, that he had no children by the Queen, that it is customary in our parts for kings to marry with their equals to strengthen their alliance, and for other reasons of state, and not with their own subjects; also I acquainted them of some presents we had for his Imperial Majesty, which seemed to please them: they asked what religion we had? I told them the Christian as the Dutch, not Papists; they asked what goods we brought; I told them in general terms, wherewith they seemed content and went ashore.

Two hours after they came again, and said, that if we would be content to trade as the Dutch, we should, but we must, according to the Japan custom and manner, deliver our guns, and all other ammunition into their hands to be carried ashore, with our two boats: that nothing should be diminished; that they would send to the Emperor, and upon receipt of his answer, we should come ashore and have a house; they brought boats to ride by us as guards, a head and stern, and on both sides, (a small distance from the ship) full of soldiers; then they took the names of every man aboard, and viewed every man; they brought a Dutchman with them to see if we were English, asking every man if he were not

a Portugal, or if he could not speak that language; after taking an account of the quantity of bales of goods we had brought, and their several qualities, they asked what ships came with us out of England, and concerning our stay at Pehoe and at Bantam? I told them one went for Tonqueen, the other returned for Bantam; then they demanded our Ammunition, which was delivered them in part, as much as they could well carry, so taking our two boats with them they went ashore.

Came on board the governor, secretary, and bonjoyses, *June 30.* with the interpreters, and said, since it was forty nine years since we had been there, what was the reason of our so long absence? I answered, that we had for about twenty years civil wars in England, and twice wars with the Dutch, and that it was no small matter to resolve upon so long a voyage, it being very difficult and dangerous. They asked if we had any that had been here before aboard our ships? I told them not a man; then they said how could you find the way into the Harbour? I answered them we had sea-draughts for our assistance, which seemed to content them. This morning they brought off boats with them, wherein they took the rest of our powder and shot, with every particular man's arms, leaving nothing of that nature aboard, and viewing a double barrel gun, and some small pistols sent for presents by our honourable employers, they were well pleased with them and took them ashore, saying they would shew them the governor, who would write to the Emperor the particulars of the curiosities we had brought. They wrote down exactly every thing they took ashore, and compared their accounts together in the great cabin before the secretary; who approving thereof, with much courtesy took his leave, promising that with all speed we should have an answer from Jedo, and admittance to trade: I gave them thanks, and said we no ways questioned their honourable performance; they said they would not take our great guns ashore, but leave them aboard for our conveniency.

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July 1. The governor and the interpreters came aboard again and examined me concerning the affairs of Tywan; to which I answered, that our Interpreters there had told me, that in regard the governor of Nangasacque this last year had put a price upon their goods, they intended not to come this year with any Juncks. Being asked whether they intended to set out their Juncks and rob upon the coast of China, I answered that I knew of no such intent: but the Dutchman that came with them the first day told them, I had said they did intend to rob at sea, which I told them was an untruth, for I had said no such matter. Then they examined all our men over again by their names to know their age and office, which they took; and desired against next day they might have a particular account of every particular man's goods he had to sell; how many pieces of each sort; and likewise desired the contents of the honourable company's bales, which I promised I would endeavour to get ready. They took the dimensions of the ship, masts, and yards, &c. and said if we wanted anything from the shore we should make a waft; and in case of the death of any person we should not throw them over-board, but put out two wafts, and that they would come aboard with an interpreter; and again told us, they had sent to the Emperor, and wish'd us to be chearful and contented, and so departed.

July 2. In the morning came aboard the interpreters with some gentlemen of the Emperor's, and desired an account of the news we brought; I told them we had peace with all nations at home and abroad; that being in Bantam we had news from Surrat, from the chief of our nation, that there were seventeen French ships upon or about the coast of Mallabar; that it was supposed there might be a war between them and the Dutch, but the certainty we knew not. Then they desired me to read a Dutch letter brought in our ship for the Dutch chief here, from Tywan, which I did, and told them the contents were, that they had been a long time Prisoners, and were in great want, and desired the Dutch chief to intercede for their liberty

to the Emperor of Japan, the next treaty there might be betwixt the Chinese and this Empire, for they understood, as to matter of commerce, all was for the present laid by. They asked if the letter did not mention they would not send any Juncks this year to trade; I told them nothing to that purpose; and what I had told them, I had from our Jurybasses, but was certain of nothing, all being but reports of the people; with this they departed.

This afternoon they came off and brought us some fresh fish, peaches, plums, eggs, radish, cucumbers, mellons gourds, six hens, a hundred small loaves of bread, bought by the Dutch Commodore, and rated all at a Copang and a half, which was extraordinary dear, yet we paid them with many thanks. I asked them leave to wear our colours, and sound our trumpets, which they said we might do; and at their departure we sounded; I desired them to lose no time in sending up to the Emperor; they told me they had sent away two days before, and that we might rest contented; they made no doubt but we should have a kind reception, and with all speed possible. We daily went to prayers, with singing of Psalms publickly upon the quarter deck.

Note, That all questions they put to us they did it in the Portugal language and were answered in the same, or Spanish, and then put the same into Dutch again; and thus they constantly did, asking one thing five or six times over, and every time had their answer, for their more certain understanding; so that all persons in these parts should have one, if not both these languages.

We made a waft, thinking they would have come from the shore aboard us, but they came not, we suppose they understood not the manner of our waft. *July 4.*

This afternoon came aboard in two boats a Bonjoyce with some others, and about six interpreters; they inquired of me concerning the Portugal religion, whether they were not called Catholico Romano: I told them yes, that they so termed themselves; they asked if they had not a woman image, or print, called Sta. Maria, and a man called Sto. *July 6.*

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Christo, and whether they had not their images in reverence? and what other saints they had? I said I had heard they had images of these too which they worshipped, but how many others they had I knew not, as not being of their religion; they asked what religion we had: I told them the reformed religion, so called in England, and in Dutch Ghereformeert; they asking whether we had any images as the Portugals had, I told them we had none; then asking what worship we had, I told them by words praying to God Almighty maker of Heaven and Earth, above in the Heavens, filling the world with his Presence, but that we had no images of him. They asked who that Sto. Christo was? I told them the Son of God; who was Sta. Maria? I told them we called her the Virgin Mary; and that we made no addresses to her: they asked how the Dutch did worship God? I told them as we who were Ghereformeert; and asking how the Dutch called God and Christ? I said Godt and Christus; they asked how we called the Portugal religion? I told them Roman Catholicks; by what name we termed those that were of that religion? I told them papists or popishly affected; how the Dutch called them? Papisten & Rooms-Catholiicken, & Rooms Gesinde: and what other names they gave them? I told them I was no Dutchman, but without question they had other names for them, but all were to this effect: then asking what the Portugals called us? I told them Hereyes, in English Hereticks, in Dutch the same. It being Sunday we put our colours with St. George's cross; they asked why we put out our colours today, not having spread them before since our coming? I said this was our Sunday which came every seventh day, and it was our custom so to do: they asked again what way we worshipped God? I said by prayer every morning and even unto the great God of Heaven above; whether the Dutch did the like? I told them I believed they did; with all which they seemed satisfied, and having asked these questions six or seven times over, they wrote

them down, together with my answers, and gave them me to sign, which I did, although I understood not their character; all the interpreters firmed the same, and put their seals to it, and said upon their words it was as they had asked me; then wishing us not to throw any thing overboard by night, to keep our men sober, and not to give them leave to go into the water to swim, and to forbear fighting; I told them we had no arms aboard; they said not with knives; I replied it was not our custom. I desired them to send us some hogs, bisket, salt, fish, radishes, turnips, or other salleting, with one barrel of Sackee, (having formerly made a waft, and none came off to us, they said they had not seen our waft) and promising to send us the next day what we wanted, they departed, not saying any thing against our usual colours, having been aboard five hours and very troublesome. The same evening, about an hour after, they return'd aboard again, and said that in our colours we now put abroad there was a cross, how it came, that when we first entered the colours we then wore had no cross in them, only stripes white and red? I answered, the colours we came in with, were new colours of silk made at Tywan, red and white without a cross; because the Chinese had told us, they were great enemies to the cross for the Portugals sake, and that it would be better taken not to wear the cross at our first entrance: they asked to see the colours we came in with; I said it being a rainy day at our entrance, those new colours were spoiled and were taken in pieces; yet they desired to see them, which being brought, they were satisfied; then I said these colours that we now wear, were the right English colours, and had been worn by the English nation for several hundred years; that when we were last at Firando, they were worn by our English ships; and that the Dutch knew very well they were our colours, whom I desired them to ask for their satisfaction; they said one of the interpreters father had been interpreter to the English, and that he was still living, and that they would inquire

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of him: moreover, I said, we did not wear the cross as in worship or superstition, but as being worn by the English nation for distinction, and that the Portugals colours and cross were much different from ours; they asked if ever England had been under the government of Portugal or Spain, and had received this cross from them? I told them we never had been subject to either of them; but that it being so long since our first using them, I could not tell them certainly what was the cause of our first wearing them, being used by us time out of mind, and according as I had read in history above six hundred years? and that our King was a Monarch of three great nations, and far greater than the King of Portugal; with all which they seemed satisfied; all questions and answers were put in writing and signed by me; having been here some three hours they departed, promising to send us some provisions to morrow. This morning early we heard five shot from some shipping at sea, the Dutch boats went out but could not get to the ships, two sail were seen, we hoped they might be English.

July 7.

This morning about six of the clock entered the two ships that were off, they proved Dutch, each about 200 tons, square stern'd, man'd, as they tell us, with 140 men between them, which is more than they usually carry; they came from Batavia about forty days since; news we could not learn any as yet: we put our English colours with the cross in them, flag, ancient, and jack, at their entrance; about ten of the clock came aboard the interpreters with two chief men, and they told us that for the future, until other orders came from Jedo, they would not advise us to wear our colours with the cross in them, it being so nigh the Portugal cross, the generality of the people would take our cross to be the Portugal cross; any other colours we might wear, but not in the form of a cross: this the interpreters advised us to observe from them as our friends, not that it was the command of the governor or Emperor, and by this means we might be assured of the Japanners friendship and of a trade;

they promised us that tomorrow we should have the fresh provisions we had desired ; and taking a particular account of all goods for quantity and quality we had aboard, they went ashore, telling us again that they expected within twenty days an answer from Jedo, and then we should have an house and all other accommodation necessary provided to our content. About eight at night there came aboard again two chief secretaries, and seven interpreters, and told me they had been examining the Dutch chief concerning the news these two ships brought from Batavia, which was (as they were informed) that the English and French were join'd together and made war against the Hollanders, who had taken a ship about Batavia from the English, and that the English had taken one about Ceylon, or the coast of Mallabar, from the Dutch : then asking me (that since the Hollanders and we had made peace five or six years since, and promised to assist each other, and were both of one religion) how it came to pass that we fell out with the Dutch, and join'd with the French that was a Roman Catholick ; I answered, that when we came from England all was in peace, and at our being at Bantam the like, and that we knew of no wars, more than what they now told me these two ships brought advice of, much less could I give any reason for the same ; and that I did not believe what the Dutch reported, unless there came news from England or Bantam, to confirm it. Then they shewed me a paper signed by Mr. Martinus Cæsar, chief for the Dutch here, wherein he declared the abovesaid news to be true, and hath promised the governor of this place, that notwithstanding there was war between the two nations, that in this port both by water and land he and his men should live peaceably with us, as likewise in any part of the Emperor of Japan's Country, for such were his commands ; and therefore required of me to sign the like paper, with promises that I and our Nation should live peaceably with the Dutch, and not put any affronts upon them, which we did as they desired, they told us, the Emperor would protect us (though but new

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comers into his country) as much as he should the Dutch ; for which I returned him thanks, and made him the same promises, and signed to a paper in the Japan character according to their custom. This they several times repeated, that we should have the same friendship as the Dutch, although they had been here so many years, and we but newly come ; but they expected our peaceable living both here and upon their coast ; and that as soon as the Emperor's answer came from Jedo, they would provide all things ashore for our convenience and security. They required me to promise, that when the other ships came that we expected, they should do the like, which I did. I also proposed to them, that since there was war between both nations, they would let our ships depart first out of their ports, for the Dutch were like to be double the number of ships to us, and in case they went out first, in all probability they would lie in wait for us, and fight us at our going to sea ; which proposition they said was but reason, and that upon receiving the Emperor's orders for our reception, we might propose that, or any thing else judged necessary. They stayed aboard till midnight and so departed.

July 8. This day they brought us from on shore some fresh provisions, viz. three small hogs rated twenty four Tayle, some salt and fresh fish, some bisket, and one tub of sackee containing four gallons at $2\frac{1}{2}$ tayle, all our provisions amounting to $6\frac{1}{4}$ copangs, which we paid with thanks ; every thing being excessive dear, contrary to what we were informed at Tiwan of this place, but we find the price of every small thing to be put down in writing by order of the government ; and it being not fitting for us to refuse anything they bring us for our relief, until we have admittance to trade, and a house ashore, we pay for everything at the rates they put them at for compliance sake. The interpreters tell us that the Dutch pay the same rates.

July 10. We made a waft, and soon after came off by our ship side in a small boat two interpreters ; we desired them

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to come aboard, but they would not; we requested some hens and water, with some herbs and roots, which they promised we should have the next day. We enquired what news they had learnt from the Dutch ships concerning the engagements there had been, but could not get any satisfactory answer; they told us that upon arrival of the Dutch Admiral they should know more; they told us likewise that there were but three Dutch ships more expected here this year and so departed.

They brought us some water and hens, with some radishes, cucumbers, &c. We paid three copangs for all, according to their account: as yet we could not receive any certain news of the ships that had been taken. *July 11.*

These two last nights we had much wind and rain, and so excessive violent, that it was rather a Tuffon, than a storm, coming from the mountains in such violent gusts upon us, that although we ride with our best and small bower in the river where no sea goes, it being a mile round, both our anchors came home, and we were forced to let go our sheet anchor, the wind veering from the S. to the S.S.E. and S.E. but blessed be God we suffered no damage. *July 13.*

Arrived a Junck from Batavia wanting from thence fifty days: the men were all Chineses, and colours Chinese; her lading being pepper, sugar, several sorts of callicoes, Allejaes, &c. for account of particular China men here at Nanguasacque. We inquired, but could not be informed of certain news of the difference between us and Holland; they reported we might expect the Dutch chief with three or four ships more in a few days from Batavia; they said they had spoken with two China Juncks of Tywan, but heard of no war. *July 19.*

In the morning about ten o'clock came on board our ship with three boats, the chief secretaries and one banjoise, with seven interpreters, and other attendants. They told us that they had received letters from the Emperor, whom they had acquainted with our being here, and with the intent of our coming to trade, upon account *July 20.*

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of our former friendship (all which as they were advised had been considered) but in regard our King was married with the daughter of Portugal their enemy, they could not admit us to have any trade, and for no other reason. This they said was the Emperor's pleasure, and express order, and therefore they could make no alteration in it; they likewise said we must be gone with the first wind, nay, within twenty days. I replied, it was impossible for us to go until the monsoons changed. They asked how many days we desired. I replied forty days hence, I suppos'd the winds might be favourable. They said, what provisions we wanted to supply our occasions we should have, and seem'd to give consent to our staying until the monsoons changed. They did express themselves to be very sorry that we could not be admitted to trade. I several times alledged, that we had licence by our last articles to come here and trade, and that we had been nigh two years upon this voyage; wherefore I desired again and again that we might be admitted to sell this ship's lading of goods. They said they could make no alteration in what the Emperor had commanded; that his will was that we must be gone, and come hither no more; for by reason of our alliance with Portugal, they would not admit of us. They told us we should have our ammunition, &c. again, and so departed.

July 31. We made a waft, the interpreters came to us; we desired several provisions, as water, wood, rice, wheat, hogs, &c. We told them we had no more money, and therefore desired them to take payment for the provisions we wanted in goods, offering English cloth, or China silks, such as they best liked. They took notice of our request and offer, and promised to return next day, and bring us several things; so we hope to have relief, which God grant.

Our commander summoned his officers, and at a consultation it was agreed, that all standing cabins between decks should be taken down; as also bulk heads, and two men to be reduced to one chest, and other provisions

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and rummages to be made to clear our ship, against the day of engagement with an enemy; also finding several of our men to be discontented for want of provisions, which we could not procure; and our voyage proving extremely long, we were fain to give them good words and large promises to make them amends, when we came where it was to be had, to prevent a mutiny, especially in our condition, for we might not (by the Japanners orders) strike our men for any crime, which we more ready to observe, lest they should take any advantage against us: Our lives, with ship and goods being in their power, and we deprived of all means to help our selves; we were full of troubles in our minds, God in his infinite mercy deliver us out of their hands.

Came aboard the interpreters again, and desired a particular account of what we should want weekly during our stay here, and for six weeks provisions to carry us from hence to Bantam, all which we put down in writing, and they promised to bring us weekly what we desired; and for payment they would take what goods they had occasion of that were China goods, but English goods they would have none. *August 2.*

In the morning about ten of the clock came aboard the interpreters (whom we had expected with many a longing look, in regard of our want of provisions) and brought us the particulars we had desired; this being the first week we entered upon account with them, amounting in all to 111 tail 1 mass, which being reduced into copangs, make $16\frac{1}{4}$ and 6 mass, amounting each copang at 6 tail 8 mass. I firmed a paper to pay them in such goods as we had on board, when the governor should desire the same. They promised to bring us weekly the like quantity, during our stay here, and to provide for us according to our desire, at our departure. They told us there was a ship seen at sea some twenty leagues off, but they knew not what she was, so we parted with much friendship and content. About two a clock in the afternoon entered the ship they told us of, which we all made *August 6.*

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at a distance, both seamen and others, to be the Experiment belonging to our honourable employers, and dispatched by us from Tywan for Bantam the 19th of November last. To our great grief and discontent we saw our companion a prisoner, God knows what they have done with the ship's company, but to our apprehension she was no ways damnified, so that the parting from us in time of peace, we judge her to have been surprized, the truth God knows, who we hope will keep us out of their hands.

August 8. In the Afternoon entered two Holland ships, or great fly-boats, about 300 tuns each, the first with a flag on the main-top, which she kept aboard until she came within sight of the ship that wore the flag here before riding in the harbour. We put out a waft all this day intending to desire a boat of water, but none came aboard of us.

August 9. Our waft being out, the interpreters came by our side in a boat. I desired some water, pumpkins and gamons, which they promised us speedily. They asked if we knew the English ship that the Dutch had brought in. I answered them she was our companion out of England, and we had dispatched her from Tywan. They said all her men were prisoners at Batavia; that Samuel Barron and the Junck were taken and carried to Batavia. Also they said they had hanged some of our men at Batavia; that they had taken two English ships more at or near Ceylon, and four French ships; that now all the Dutch were come for this year, and so returned. God deliver us out of the hand of our enemies.

August 14. Came all the interpreters, bonjoyces, desiring to know what rarities we had aboard, and said they would willingly buy them, not by order from the governor, but as from themselves. Particular men shewed them what was at hand; but they put a small price and esteem upon every thing and bought nothing; they spake of several of the Chineses goods, which they desired to be brought to hand against to morrow, and they would return to see them, so departed.

Came off in the morning the chief magistrate of Nanguasacque and two secretaries of state, attended with six of the Dutch interpreters, and two other interpreters, that told me, they had formerly been interpreters to the Dutch; both of them spoke and understood Dutch better than any of the other. They took a view of most of the rarities we had aboard, provided by our honourable employers, and belonging to particular persons, and of all our China goods: after which they examined me concerning the state of Europe, our King and his alliance, especially by marriage and descent, concerning the course of the sun, and moon, and stars, and tides, &c. with many other questions, they had formerly put, and about the prayer I formerly gave them in Japan character, and whether any in England could write that, or the China character; to all which I answered the truth, and informed them of affairs, as briefly as I could. They told me that the English, French, and Bishop (meaning, as I suppose, of Munster) had taken three of the seven Provinces under the States-General, asking me whether I knew what places or castles they had taken. I answered, we knew nothing but what we heard from them; and that they very well knew, we having been nigh two years out of England. They took several rarities ashore to shew the governor, and promised to return them. The two interpreters told me that it was for our good they came aboard; so that we hope some good may come of this examination extraordinary. In the afternoon came aboard our weekly provisions of food and water: the interpreters told us that Mr. Baron was not hanged, nor any English at Batavia, as had formerly been reported. They said that there had been a fight between the Dutch and the English, and that we had taken and sunk ten or twelve ships, and beaten the Dutch home again. We were glad to hear from our country, not having had any letters since our departure.

August 15.

The wind came easterly with gusts and rains, for five weeks of our time here. Generally we had southerly

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winds, fair weather, and very much heat; we now expect (it being the moon's wane) alteration of weather.

August 22. In the morning came in a fly-boat about 350 tuns from Batavia, wanting from thence forty one days: they report that there was no other news from Holland than what formerly they brought. They said Coxinga of Tywan's Juncks were roving upon the coast of China taking what they could.

August 25. Came off the interpreters, and acquainted us the wind being northerly, we must make ready to be gone within one or two days, and desired to know what we wanted, which we told them, and fitted our ship for sail.

August 26. In the morning came aboard two secretaries of state, and the magistrate of Nanguasacque, with the usual interpreters. They brought in several boats the provisions of wood, water, rice, &c. that we wanted. We made up all our accounts, and agreed and signed them an acquittance in full for what we delivered them; and having adjusted accounts, the secretaries examined me again, with several questions formerly answered, concerning our country and King, Holland and France, &c. But they asked now one question more than formerly, which was, since it was forty nine years since our being here, caused, as I had told them, by the civil wars, which we had nigh for twenty years, and twice wars with the Dutch, and in all that time having trade with Bantam, why we did not come for Japan, as well as for Bantam? I answered, that the trade between England and Bantam was chiefly continued for pepper, which was bought yearly, with what was sent out of England, and returns made immediately, which could be done with a small stock; but the trade for Japan could not be carried on from England directly, but required a settlement in several places in India, as Tonqueen, Siam, Cambodia, and Tywan, which several factories required a stock of twenty tun of gold, which our honourable employers had resolved to set apart, to furnish the trade with such commodities, as were proper for this market, which being so considerable a sum (besides the employ-

ment of many ships) it was no small matter to resolve upon so great an adventure, which required time, and peace, and other matters for their encouragement, which until now they had not found convenient; and these I supposed were the reasons inducing our company now to prosecute this voyage; they seemed contented with this answer. After they told me, the wind being come fair, and they having furnished us with what we required for our maintenance of life, and for the carrying on our voyage to Bantam, which was according to the Japan courtesy, we must be gone from hence the next day. We should have our boats sent us, and all our ammunition, and we must depart peaceably without shooting off any guns in the jurisdiction of the Japan Emperor, which I promised we would perform. I asked whether we might wear our colours. They said we might wear any colours that had no cross in them, our cross being offensive to them for being nigh the Portugal cross. Then asking whether we might return hither after the death of our Queen, they answered, possibly we might, if the Dutch and several Chinese did satisfy the Emperor, that we were not in amity with Portugal; but he could not assure us we should have admission, our surest way was not to come; for this Emperor's commands (according to the Japan saying) were like unto sweat that goeth out of a man's hands and body, which never returned in again; the Emperor's commands admit of no alteration. They asked why we of the reformed religion did admit of marriages with the Romanists, because the female usually draws the inclination of her husband to her religion. I answered, it was usual in Europe, and each party adhered to their opinions, without any alteration as to the generality of the nation. I desired some answer in writing, to shew our honourable employers in England for their satisfaction. They answered, they had no order from the Emperor to give any, and that it was sufficient what we had received verbally. They asked, if our Agent at Bantam had the power of the Dutch General at Batavia, and what his

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name was, and how many English were usually in Bantam. I answered, that over the English in Bantam the Agent had the chief command; and as to the number of English they were more or less, as shipping came in; that the Dutch usually made wars in India with several nations, and fortified themselves in all parts; that we were peaceable, and came chiefly for trade. They promised me that none of those six Dutch ships should stir out of port these two months, and they hoped we should in less time be at Bantam, and that we should miss our enemies, and wished us a happy voyage, and many years of life; so giving them many thanks for their continual favours, wishing them long life and happiness, we parted, with much outward courtesy and seeming reluctance, for our not being admitted by the Emperor to settle a trade here. God grant us protection wherever we shall be forced to go from hence, for the security of the honourable company's estates, our lives and liberties. We have had a troublesome life here under the severe commands of this people.

August 27. In the morning about seven of the clock came aboard the old secretary, whom they now called the second person, with another great man, and several Interpreters; with them came all our ammunition and boats. They told me the wind being fair we must be gone; and said, we should have our boats and all things restored to us, which they ordered to be deliver'd, excepting our powder, and that we should have when we were out of the harbour; saying, the Dutch and Chineses had their arms all delivered them without, but we should have all but the powder delivered to us presently, for our better satisfaction and dispatch. They told me I should give order immediately to weigh our anchors, which I did, and about ten a clock we were under sail; they charged us not to shoot any guns off, neither in harbour, nor at sea, so long as we were upon the Japan coast; and in case the wind came contrary, and we were forced back, we should endeavour to come for Nanguasacque, and at our entrance to fire no guns; if we did, we must expect they would treat us as

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enemies, and all the country had order to esteem us as such, in case we fired any guns. I promised to comply with their commands, and returned them many thanks for all their favours and assistance we had received, and that being got out we should stand for the coast of China; then wishing us a good voyage, they returned to their own boats, and said, they would see us out of their port. The wind being but little we could not get out, which they seeing, they sent for Japan boats, and towed us out with about forty boats. We put out a pennant from the main-top of red and white, and no other colours. About three a clock we were got some four miles from Nanguasacque; the wind being contrary, they told us we might come to an anchor as the Dutch did, and when the wind came fair, we must be sure to be gone immediately; they would leave our powder in boats with two interpreters, and a guard to see us out at sea; and then again wishing us a good voyage they returned, taking the most part of their boats and guards with them, which were very numerous, being by estimate at least 5000 men, besides spectators, that came out of the country and town to see us depart.

In the morning about two of the clock came aboard *August 28.* the interpreters, and told us the wind was fair, and we must be gone. We told them we were ready, and would weigh anchor by break of day, but being strangers desired we might have day before us; they delivered us our powder, and we were under sail about five a clock, with a small gale at N.E. We took our leaves, and God be praised got out of their clutches, to our great joy and content of mind, having been three months in their port in continual fears.

During the time we were in port (by what they told us) there came this year twelve Juncks in all, viz. eight from Batavia, two from Siam, one from Canton, one from Cambodia, and six Dutch ships of the companies. They had not any from Tywan, by reason the year before they put the price upon their sugar and skins, and so they

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intend to do with all other people, for whatsoever goods shall be brought to their port; which if they do, few will seek after their commodities upon such unequal terms.

SIMON DELBOE.
HAMOND GIBBEN.
WILLIAM RAMSDEN.

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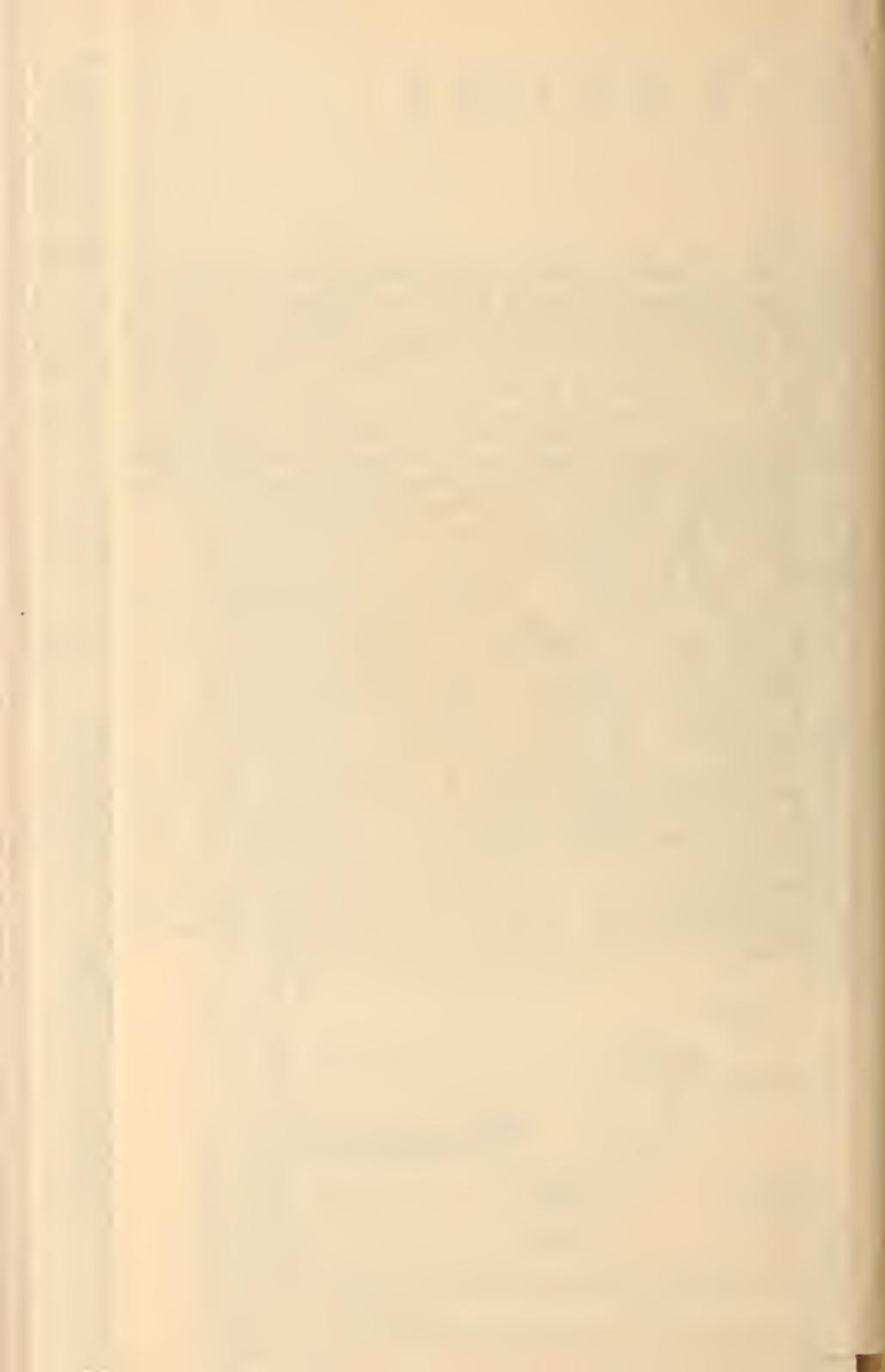
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THE END.

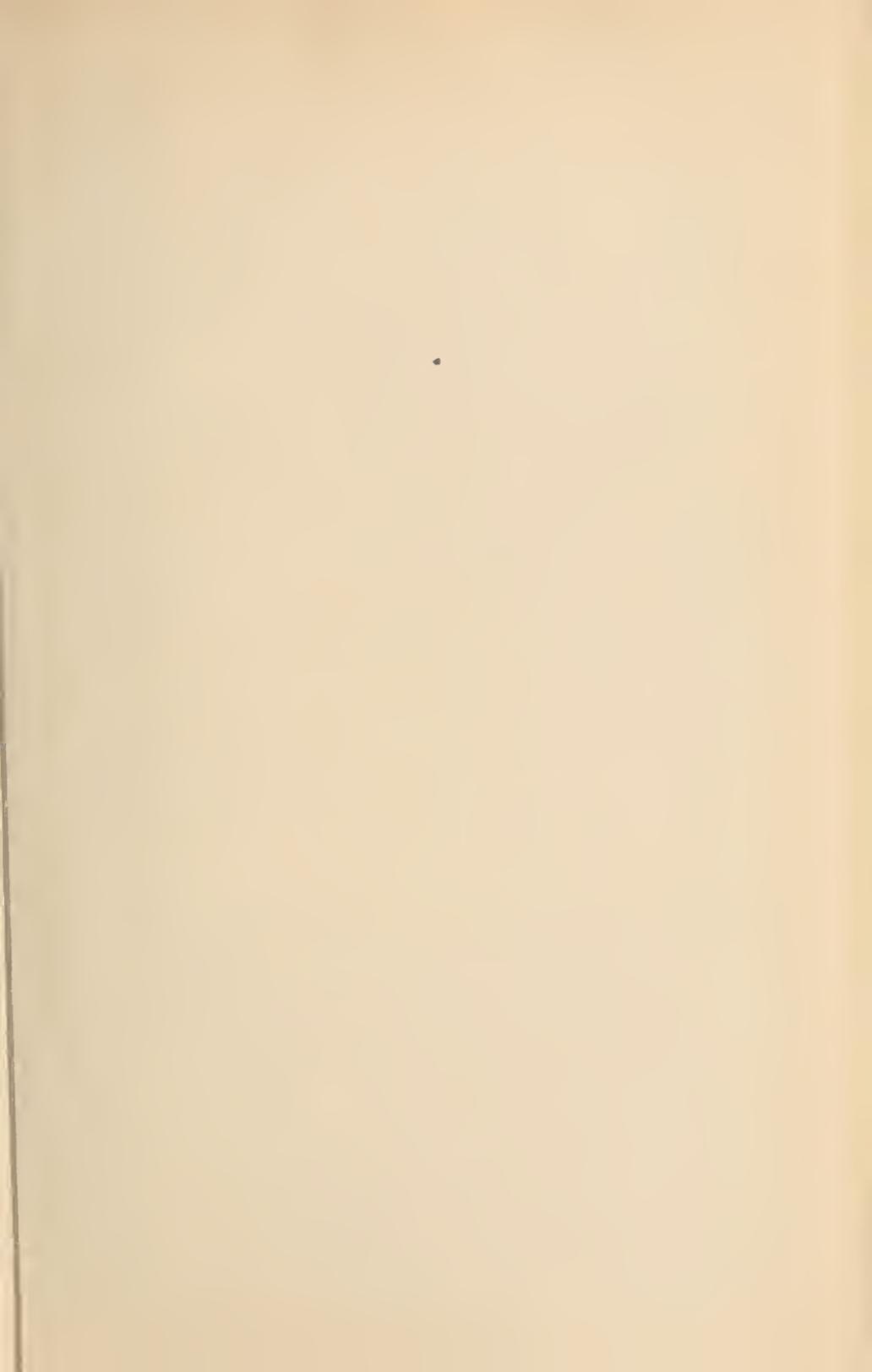
FIG. 162. A map of the Empire of Japan, compos'd from the maps of the natives, and the observations made by Dr. Kaempfer, during his abode there, and in his two journies to the Imperial court. For embellishment's sake and to give a further light into the geographical description of the Japanese Empire, I have added, 1. A map of the country of Kamchatka, (which is probably the Oku Jeso of the Japanese) as it appears to be by the latest discoveries of the Russians. Some account of this country hath been given in the Translator's Preface. 2. A map of the Northern coasts of Japan, and the Southern coasts of the neighbouring Island Jesogasima, as I found them represented in another map of the Empire of Japan, wherein the revenues of each province have been accurately specified, together with the names of their Princes or Governors. 3. The number of the highways, provinces, districts, towns, villages, castles, Sin and Buds temples of the Japanese Empire. 4. The mariner's compass, as represented by the Japanese. It hath been in use in China and Japan long before it was known in Europe. 5. The distances of several Eastern countries, and of Holland from Japan, as computed by the Japanese. 6. The rosaries, or beads of the adherents of several sects of the Japanese, which they use when they say their prayers, to wit: the Rosary of the Seodosju sect, consisting of two strings of beads hung one within another, the uppermost whereof is compos'd of 40, and the lowermost of 30, and sometimes more, little balls: The Rosary of the Sensju sect, which is composed of 18 round wax balls: A general Dsiuusur Rosary which is common both to the Chinese and Japanese; it is call'd Fiakmanben, and is composed of six large, and 108 smaller balls. One of these, which hath but two large, and 108 small balls, all very curiously carv'd, is now in the collection of Sir Hans Sloane: The Rosary of the Ikosiu sect, which is likewise compos'd of six large and 108 small balls. 7. Three of the Gods worship'd by the merchants, and describ'd p. 224, to wit, Tossitoku, the God of fortune: Jebis, the Neptune of the Japanese, and Protector of seafaring people, with the Tai or Steenbrassem, a very scarce fish, describ'd Vol. I., p. 225. Daikoku, the God of the riches, with the tun, out of which he knocks them, and a bag to put them up.



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