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The Wakamiya Maru Wreck - 1795

THE WRECK OF THE WAKAMIYA MARU
AT UNALASKA - JUNE 1795.

By Stewart Culin. (Culin)

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Contributors and Contributions

STEWART CULIN, curator of ethnology at the Museum of the Brooklyn Institute of Arts and Sciences, contributes *The Wonderful News of the Circumnavigation*, the unusual and fascinating diary of some shipwrecked Japanese sailors who visited the forbidden outside world at the end of the eighteenth century, when Japan was hermetically sealed against all foreign influence.

JOHN DEWEY, the distinguished American educationalist, is now lecturing at the University of Peking.

BERNARD SEXTON—better known to the children of America as Grey Wolf—is a student of eastern and western folk lore.

GWENYTH WAUGH is a young American decorator whose work frequently reflects oriental inspiration.

"The Letters from a Japanese Patriot" were written to a friend in the United States by a young Japanese graduate of an American university, who returned to his country to promote the cause of international brotherhood.

LIEUTENANT-COLONEL ROUSTAM BEK was an officer in the old Russian army for a number of years, spending much time in Turkestan and Central Asia. He was attached to the Russian Military Commission in London during a part of the war.

T. Y. LEO is a Chinese, formerly in the diplomatic service, who is a student of his own country's ancient civilization.

CH'IU YING, a great Chinese artist, was also a celebrated teacher. It was due to his influence that costume painting in brilliant colors became so popular in the middle of the Ming period. Ch'iu Ying's original paintings for the famous T'ang love story, *The Romance of the Western Pavilion*, have been reproduced from a book presented to a former amir of Afghanistan by a Ming emperor. The book was eventually sold in India and is now in the collection of S. Fyzee-Rahamin, the Indian artist.

LOWELL THOMAS continues in this issue his series of articles on Colonel Thomas R. Lawrence, the young British archeologist who restored the ancient Kingdom of Arabia. Mr. Thomas, historian of the Arabian campaign, sailed for England in March to continue his travel-talks on Arabia and Palestine.

MICHAEL KOTSYUBINSKY, a Ukrainian and a well-known writer of fiction, died in 1913.

JOSEPH KOVEN spent the year 1914 in Palestine, gaining access, through his knowledge of Hebrew, Arabic and Turkish, to many of the places held sacred by the Moslems.

WITTER BYNNER, in much of his recent poetry, has been influenced by Chinese and Japanese literature.

EDWARD M. DODD, M.D., was sent to Persia in 1916 as a medical missionary of the Presbyterian Board of Missions. During the war he did relief work among mountain peoples of Persia. He is at present in charge of the Tabriz Mission Hospital.

H. K. RICHARDSON is an engineer who has had unusual experience in investigating mining and river conditions in China.

ASIA

THE AMERICAN MAGAZINE ON THE ORIENT

VOLUME XX

NUMBER 4

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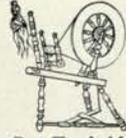
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From *Asia Magazine*
May, 1920

Wick # 2462

THE WRECK OF THE WAKAMIYA MARU

Edited by STEWART CULIN

DURING the winter of the fifth year of Kwansei (1793), some sailors of Sendai loaded their vessel and set sail from the port of Ishinomaki on the 27th of the 11th month. Meeting a storm in the open sea they drifted for several months, and arrived at last in the summer of 1794 at Ontereitsuke (Unalaska) a remote island in the extreme north. They were told this place had been occupied recently by Russia. The inhabitants were friendly and gave them careful attention. Here they tarried for ten months until they were taken on a ship sailing to the port of Ohotsuka (Okhotsk), in Russia, where they arrived the last of June (1795). After receiving cordial treatment by the

officials, the fifteen Japanese were separated into three parties which left Ohotsuka at intervals from the 8th month of that year to the summer and autumn of the next. They passed on their route through Yakotsuka (Yakutsk), and going southwest for a distance of several hundred *ri*, arrived at Irukotuska (Irkutsk).

The several parties assembled at Irkutsk one after another, and stayed there for eight years in care of the district officers, that is, from the summer of 1796 to the spring of 1803. In the 3rd month of that year they received an imperial order to go up to the capital, called Heterufuruga (Petersburg). They started on their journey of several hundred *ri*, and passing Musukuwa (Moscow), the old capital, arrived at the new capital at the end of the 4th month. Here, for a few days, they were accorded a home in the mansion of a noble, and were given wine and meat for their daily meals, and presented with robes and furs. They were granted also an audience with the Emperor and taken to see the city in all its details.

It happened that Russia wanted to send an ambassador to Japan that year, so four of the Japanese, Tsudayu, Gihei, Sahei and Tajuro, returned from Russia to Japan at the end of the 7th month. The ship sailed from Kanasuta (Kronstadt) the chief port of Russia, anchored in the country of Denemaruka (Denmark) to settle some business, and then tarried a while at a port in Angelia (England). Next they went to the Kanariya (Canary) Islands where they stayed for five or six days. Then passing directly under the equator, they came to Brazil in South America, where they remained several months. They rounded this great continent in the first year of Bunkwa (1804), sailed obliquely toward the west, and anchored at an island of the Marukeisa (*Marquesas*). After a few days they sailed again to the west, and again crossed the equator. Then, passing the Sanpeitsuke (Sandwich) islands, they went northward to Kamishakka (Kamchatka) at the northeastern extremity of Asia, recently occupied by Russia. Tarrying here for a few days, they left in the autumn of the same year and sailed



THE OOBU IS NOT AFRAID OF MAN
AND IS AS POWERFUL AS AN EAGLE

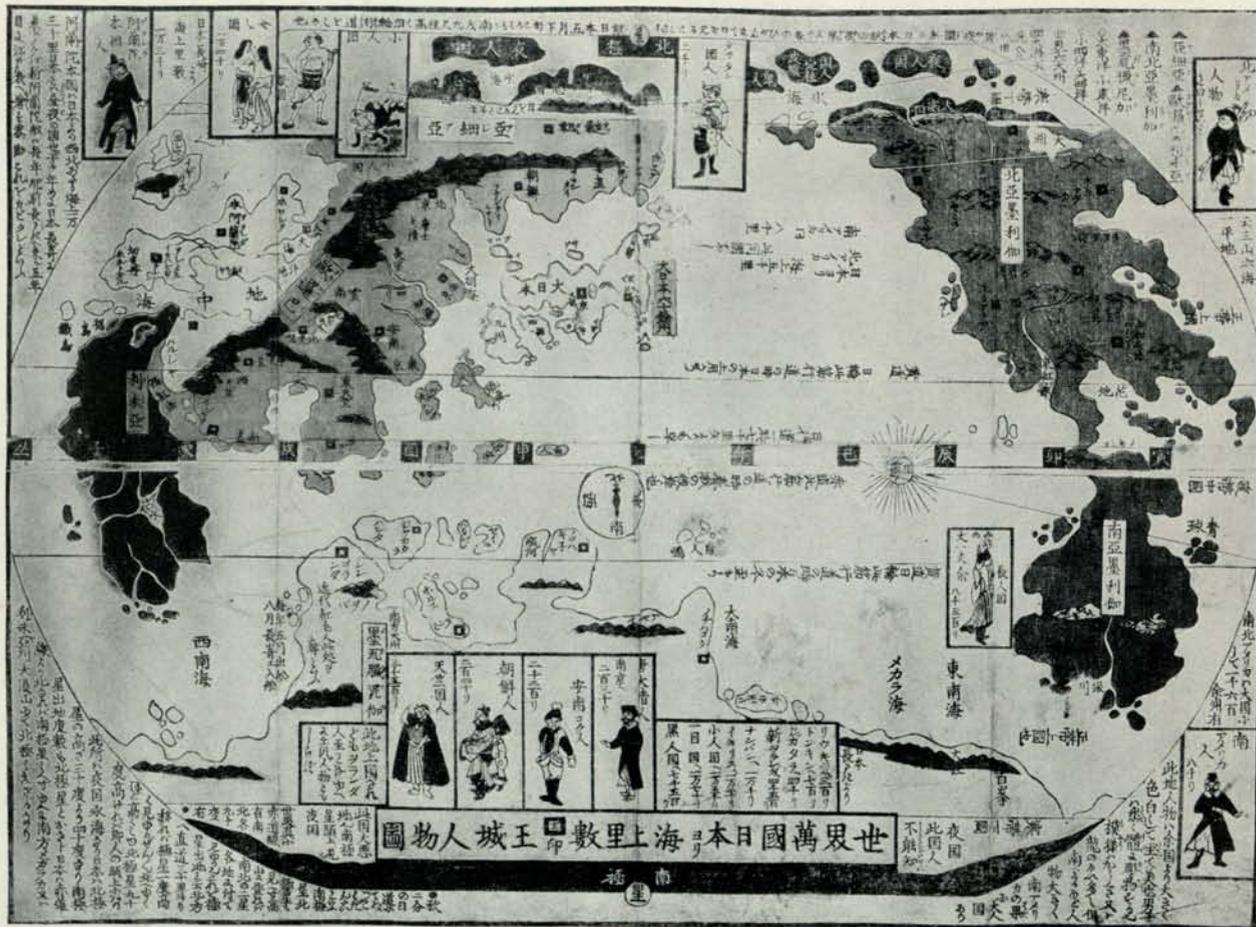
to the south, running through the open sea of Ezo and the southern sea of Japan, arriving at Nagasaki in Hizen on the 6th day of the 9th month.

It had already been announced in the Hog year (1803) that the Japanese government would not receive the Russian Ambassador, so his ship returned in the 3rd month (1805), leaving the four Japanese at Nagasaki. Guarded by four soldiers, they were taken to the city office and examined about their adventures from the time of their shipwreck until their return. After this they repeated the accounts of their travels several times and were kept in the city office for these examinations. The Central Government also inquired of the Lord

of Sendai of this affair and, the first inquiry finished, the government paid their expenses and ordered the four to be brought from Nagasaki to Edo. Accordingly, in the late autumn of that year, the government dispatched officers from the castle of Edo to Hizen to bring them to the capital, and toward the end of the 12th month they were summoned to the government office to be interrogated.

We, humble subjects, Otsuki Shigekata and Shimura Hirotsuyo, obeyed the order to investigate this affair and draft a general outline of the story of the four sailors. Later, as a result of a conference of illustrious officials, we were directed privately to give more details. Accordingly, we set to work within a month, in a room in a villa of Atogoshita, and wrote the results of our inquiries day by day. I, Shigekata, asked the questions and Hirotsuyo, at my side, wrote the replies. We spent more than forty days in this manner, and when the New Year passed, by the middle of the next second month, we finished the work of investigation and, being granted dismissal, returned to Sendai. I brought with me one of my students who is a good draftsman, and let him make pictures following the descriptions. After questioning and correcting we obtained several tens of pictures, but these must be regarded as giving only general ideas. We thought, however, they would help the reader. Those representing clothes were copied from actual clothes the travelers brought home. In this manner the record of the travelers' journey and sojourn in Russia, with all their experiences during the twelve years, was completed.

Being the result of chance observations of humble and ignorant people, the record is not exact in detail and contains perforce descriptions which are extremely crude. I asked them about many important matters concerning which they could not give information. We felt indeed as though we were trying to scratch an itching foot through the sole of a shoe. We could follow only the details they remembered, and while we may seem to have neglected our charge, there was no recourse. Moreover, while their stories seemed understandable, and we



IT APPEARS FROM A TERRESTRIAL GLOBE THAT THE WORLD IS DIVIDED INTO FOUR GREAT CONTINENTS. OUR MARINERS TRAVERSED ASIA AND EUROPE AND SKIRTED THE OTHER CONTINENTS ON THEIR WAY HOME

reached often a point where we thought we understood them, we did not do so always in fact, nor could we find words to explain them. While we were compiling our records, I compared my notes with those written by Hirotsuyo and found there was much confusion, with many repetitions. Although we put our questions in order, we were led away frequently by the replies and, afraid lest we should forget, wrote more or less at random. Now we have set our record in order, reducing the confusion, inserting the omissions, correcting the dates and classifying the information with reference to the places whence it was acquired. We have spent days and months, revising in the morning and correcting in the evening, and thus completing the compilation that follows. Notwithstanding, on re-reading our record, we find much that is unsatisfactory and ask the generous consideration of our readers.

During the second year of Tenmei (1782) a sailor of Shirake in Ise named Daikokuya Kwodayu was wrecked at Kamchatka, said to be near Ontereitsuke, where the Sendai mariners landed, an island dependent on Russia. He was the first of our countrymen to visit the continent of Europe and return to Japan. There are books concerning this man or one like him. I possess some of them and have a general idea of the geography of the lands he visited. Moreover, I met this Kwodayu several times recently and heard anew many things, of which I took advantage in editing this book. It happened, too, that one of my pupils who was anxious to learn geography was newly acquainted with many books on the subject, and I

consulted with him. Further, in the course of my professional work, in translating some Dutch medical books, I had a chance to consult a map of the world drawn by their author and acquired some knowledge of world geography. In these ways certain unfamiliar parts of the sailors' stories became more obvious, and we found means to correct some of their mistakes. This additional material we added in the form of commentaries and notes, as without them it would be hard to grasp the full meaning of a narrative which is strange and bewildering. It is not our intention, however, "to put legs on a snake".

It appears from a terrestrial globe that the world is divided into four great continents. Our readers should know this. The people of the Far West are said to have discovered this by traveling. At the end of the Ming dynasty in China the Europeans entered that land and showed a map which seems to have afforded the Chinese their first correct information about the world. Our mariners traversed two of the continents, Asia and Europe, from end to end by land and sea, and skirted all the continents on their way home.

As the story has to do with Japanese who went to Russia and were safeguarded home from there, it would be difficult to understand without some foreknowledge of that country. Russia originally was contained within the boundaries of Europe, and has been known since the time of the Ming dynasty. In spite of our ignorance of its location, it has been much talked about for the past hundred or hundred and fifty years under the name of Musukobia. Arai Hakuseki (1656-1725) says in his

Gojiryaku that Musukobia lies 14,000 ri from Japan. The phonetic transliteration of the name Musukobia was made in China at the end of the Ming dynasty. Russia is famous for its leather. When foreign ships brought leather to Japan, it became known by the name of the place where it was produced. So we have leathers called Harusha (Persia) and Amakawa (Macao), as well as Musukobia, which latter word some people, not knowing it to be the name of a country, regard only as a name of a leather. It is said that this name Musukobia was originally the name of the capital and became afterwards the general name of the country. The real name of the land is Ryushianu, Oroshia or Oroshusui. It is located in the northwestern portion of the continent of Europe and is a kingdom.

About a hundred years ago the country of Siberia, that is, the lands north of China and Tartary as far as Kamchatka, was invaded and conquered by a wise king. The Russians in consequence have been visiting the islands of Ezo, the northeastern part of our country. During the periods of Kyoho (1716-1736) and Gembun (1736-1740) the people of Matsumae called them *Ezo akahito* (red men of Ezo). It is said they gave them this name because so many of the Russians wore red clothes. (Children thought from their name of "Red Ezo" that they must be terrible demons. They considered the people of Ezo, the Ainu, as something outside of human, and hearing that there were red people far inland, they regarded them with dread and wonder, associating them with the red demons which are seen in the pictures of Hell. Later, with better information, it came to be understood that these people were Russians.)

Although the place where our mariners landed was very remote, they were afforded an opportunity to return home, as it was an island dependent upon Russia. In this they were lucky, since they had to be taken to the mainland of Asia, saw the capital of the kingdom in Europe, observed the actual conditions in Russia at a time when that country was about to send an embassy to Japan, and circumnavigated the globe. While scholars who study geography and try to learn about things abroad can only look at pictures and their explanations and then make guesses, these sailors from our province by an accident really saw the world—a fortunate thing for us!

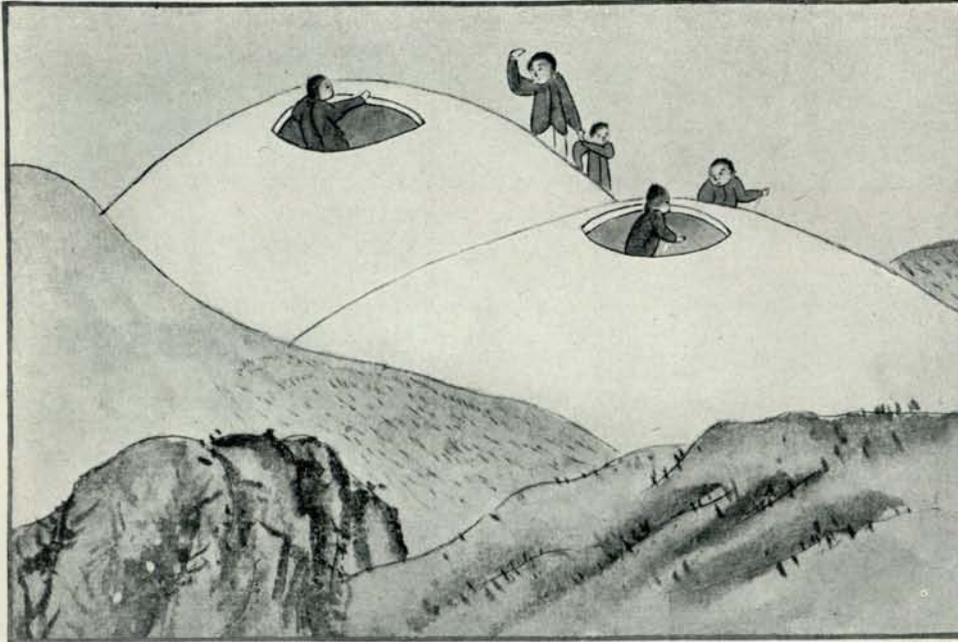
We realize, therefore, the importance of a detailed record in spite of all the necessary trouble involved, and regard ourselves as favored by the order that was given us. Most Japanese know of China, Korea and India by name only, and as for other places, even our wisest scholars cannot explain them. Some even do not know of the great continents beyond the sea. Ordinary people are amazed but do not concern themselves. The far-sighted, however, always want to learn about things, even foreign things, and try to inform themselves in regard to the traditions and customs of other lands. Through knowledge of the locations, usages, areas, routes, climates, productions, population, religions, governments and history of other countries, we may avoid unexpected calamities. While we may be unable to make inference concerning the past from the present, just as we cannot judge the present by the past, and while it may be thought unnecessary to consider other countries in a land like ours where the grains grow in such abundance and the people are so prosperous, at the same time we should



THE CLOTHING OF THE ISLANDERS WAS MADE OF SKINS AND WAS WORN WITH THE FEATHERS INSIDE

neglect no provision for the future. I say this because I think the idea is bound up with my book, although it may not appear so.

Our sailors were humble and ignorant people and did not concern themselves by making inquiries, nor did the people of the country treat them as guests. Indeed, for eight years they were regarded as servants although pitied and treated kindly. It must be assumed that their account is imperfect concerning the people above the middle class, whom they could not at all understand, even though they had seen or heard something of them. We cannot, therefore, say we know all about Russia from this record. There must, too, be many errors due to their lapses of memory, and to our misunderstandings as well as our failures to question them fully. As I have mentioned, this is only a fragmentary record in which there is no complete narrative of each successive year. At the same time the story is one such as has never been told before. They went to the Arctic seas, both north and south. In the north they saw the frozen sea water which is called an iceberg. In the south they penetrated nearly sixty

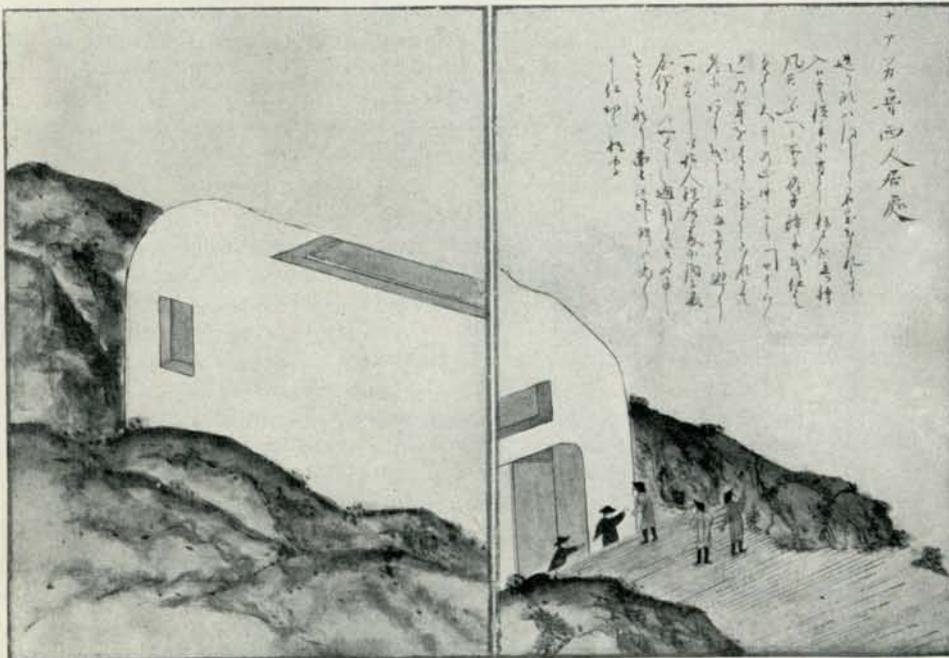


AFTER SEARCHING WE FOUND THEY WERE PIT DWELLERS, LIVING IN DEEP HOLES WHICH WERE COVERED WITH DRIFTWOOD AND THATCHED WITH GRASS

degrees. As opposed to this they twice crossed the equator. Again, among other wonders, they saw people wearing feather clothes who lived in caves with earthen chambers and windows made of ice. The houses where they tarried here had stoves, and although the people covered their faces as well as their hands and feet when they traveled in the snow, the cold was so intense they often saw their hands and feet fall off. At times they lived at places where there was practically no summer and again at others where there was no winter and the heat so great the people ran naked and bathed constantly in the rivers and sea. They encountered no less than twenty different races, people who were unlike in appearance and language such as the *kobito* (dwarf) *kuronbo* (negro)

and *seitaka* (giant). These creatures, who are described in Japanese and Chinese romances and which are known to us only through such sources, they actually saw and talked with. They witnessed, too, the skilful feats of the northern people who use dogs like horses to draw their sledges, and saw boats which run on the snow. They saw also curious sea animals and the ostrich, elephant and crocodile. They drank the milk of the living cow and ate the raw fruit of the coconut tree, and there was nothing in their food and diet which is not wonderful to hear about. Such stories must indeed awaken our surprise. Visiting in their travels lands beginning with the outlying islands of North America and extending through Asia, Europe, Africa and South America, they circumnavigated the earth, after battling the waves for no less than ninety thousand ri.

Such a wonderful journey has never been made in all the three thousand years of our national history. On account of this I have entitled my book *Kwankai ibun* (The Wonderful News of the Circumnavigation). As Japan is entirely surrounded by the ocean its sailors have been driven often to foreign shores, and there are many books which record the adventures of such as returned home by means of Chinese or European ships. But these stories have to do only with lands that pertain to the continent of Asia as, for example, China and Annam near at hand and farther off the islands of the south China Sea or the islands of India, none of which is more distant than several hundred ri. Some passages in my book make references to the Latin language. It is said that Latin is the source of occidental languages, and that this archaic tongue is used in several European countries, although books written in it could not be read except by scholars. There are, however, certain Latin names of things (for example, *ekutsuru*, "equator") used so long throughout the continent of Europe that they are more or less widely understood. The Russian alphabet consists of thirty-three letters which are read from left to right. The forms of the letters as well as their names and numbers are somewhat similar to the Dutch. None of our sailors learned the alphabet, so all the words in their vocabulary they learned only by ear. We understand there are several kinds of writ-



OVER THE ROOF OF THE HOUSE OF THE RUSSIAN OFFICIALS IS SPREAD THE SKIN OF THE SEIUCHI, WHICH ADMITS THE LIGHT AND EXCLUDES RAIN AND SNOW

ten and printed characters in Russia and I have copied two forms from the specimens brought back by Kwodayu which may be regarded as corresponding to the square and cursive styles of Chinese writing. It is said in a Dutch book that the Russian language had its origin in that of Surahoniya (Slavonia) and Gureshia (Greece). Slavonia is the ancestral country of the Russians, while their religion from ancient times is that of Gureshia. I regard all the three forms of their written characters as similar to those of Gureshia. The reason we have no section devoted to literature and science in our work is because the sailors learned nothing about them.

The questioning for this book was begun in 1805 and finished in the middle of the 2nd month of the following year. After this Hirotsubo made the first draft of the compilation, which I edited and added to. Leaving the manuscript in my care, he returned to his home in Sendai in the autumn of that year on official business. During my leisure I compared my own several volumes of notes with the manuscript and consulting other sources arranged all in order. I also had the illustrations made and maps translated. Several months were thus occupied. Although we did not neglect the work, chiefly because of my incapacity, it was completed only in the summer of 1807.

I, Shigekata, an humble servant, having been honored with this commission, and having had an opportunity to learn about the customs and geography of lands distant ninety thousand ri and to hear strange and marvelous stories such as never were heard before, with full appreciation of this prosperous age, am deeply conscious of the favor of my Lord. I have no excuse for delaying the work so long, and offer my humble apologies to the attendants of my Lord.

Early summer of the Hare year of Bunkwa (1807).

Respectfully signed,

Otsuki Shigekata, *Medical Servant*.

Here begins the story of the wonderful circumnavigation.

We sailed from Ishinomaki on the 27th of the 11th month. Our cargo consisted of faggots for the use of the government, 400 timbers, and 2332 bales of rice. Our ship, the *Wakamiya maru*, had a tonnage of 800 *koku*, twenty-four *tan* of sail and three boats, and belonged to Yonezawaya Heinojo of Ishinomaki. Our destination was Edo, but as there was no wind, we anchored at Higashimura. On the 2nd, with a favoring wind, we ran almost 50 ri, but the wind suddenly changed to the southwest and the waves rose and dashed over our stern. We cut our hair, made vows to the gods and Buddha and worked with all our might. We had lost sight of land, but thought we were in the open sea of Cape Shiwoya.

On the 5th of the 12th month we were compelled to throw over half our rice. We saw no land. The wind blew S. W. W. On the 6th and 7th of the 1st month in the new year, the sea rose again and we threw over half our remaining rice, saving the rest by means of two ropes. Our thirst we quenched by drinking bilge-water. We had lost all sense of direction.

As soon as we had passed beyond our usual sea route, we saw a large bird called *oobu*, which is not afraid of man. One that we saw while drifting was four times larger than usual and looked as powerful as an eagle. As ships are seldom seen in this course the bird seemed to wonder at the unusual object floating on the water and circled around with an even motion, so near we could hear the rustling of its wings. (The Chinese call the *oobu*, according to our Japanese pronunciation,



THE OCEAN IS FROZEN AS FAR AS KAMCHATKA SO THAT PEOPLE TRAVEL ON IT FREELY IN SLEDGES DRAWN BY DOGS AND LOADED WITH DRIED FISH AND FUEL

shintenuo. The Japanese name is *ahodori*, "foolish bird".) Near land the sea has a reddish color, but the open sea was bluish and strange to us. We did not see any fish, for they are found only near the land.

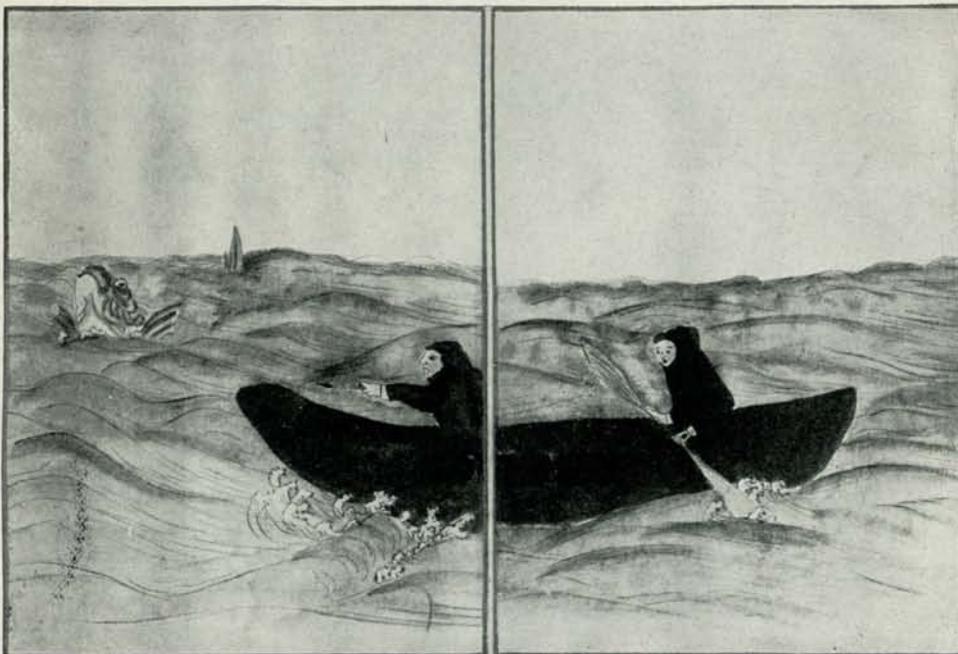
In the third month we regained our courage at sight of a log covered with oyster shells and thought land might be near. Writing numbers on lots we drew one. It said the land lay at a distance of 1050 ri. We cannot tell how often we repeated this sortilege. The next day the weather became fine and we improvised a mast from the handle of our rudder and hoisted a sail. Carried by the wind we continued on for several days. We drank rain water, which barely satisfied our thirst. Rain had fallen from time to time and the weather was like winter in Japan, with snow at intervals, extending even into the 5th month.

In our anxiety to approach land we drew lots again on the 6th of the 5th month and the writing declared the land distant 200 ri. After that we drew lots daily and knew we were approaching the land. On the 8th of the 5th month the log read 50 ri.

On the 10th, looking out in the morning haze, we saw something like a ship in the far distance and, gazing intently, discovered it to be a small island. We all re-

joyed at the sight of it. At about eight o'clock the haze cleared and suddenly a snow-capped mountain appeared before us in the northeast. We had thought we were being carried toward Matsumae in Ezo, but seeing snow on the mountain at this season, we knew we were in a foreign country.

The mountain seemed two ri distant and as high as Komagadake in Iwai district, Sendai. The ship drifted toward the southeast end of the island, which was covered with snow. The coast was so precipitous with projecting rocks that we could not approach it. We anchored among the rocks, lowered a boat and, carrying the god of the ship with other small belongings in our hands, the sixteen of us landed on the island at three o'clock in the afternoon. The island was sandy, without trees or



THE ISLANDERS ARE VERY SKILFUL IN THE USE OF A HARPOON ABOUT FIVE FEET LONG, WITH WHICH THEY KILL SEA ANIMALS AND BIRDS

plants, and snow extended down to the shore. There was no trace of human habitation. In our exploration we came to a place where we could again see our ship. It had been shattered by the waves and only some few planks remained.

After ten days passed in fruitless effort to find any human habitation, we drew the lots three times and the oracle declared that there was an inhabited island lying 50 or 55 ri to the north. We thereupon launched our small boat and rounding the point of the mountain where we had anchored the ship, we followed the coast for two days, skirting inward toward the northwest.

At last we saw smoke. Directing our course toward it, we made out two or three men. The islanders must have seen us for they followed us to the landing and, as we approached the shore, we saw that no less than thirty of them had gathered together. They had dark complexions with short hair and long beards. Their clothes were so different from ours, being made of plumage and furs, that we scarcely recognized them as human beings. They beckoned and addressed us, but we could not understand them and were frightened, and the more they beckoned us and urged us to land the more frightened we

became. We felt that our lives which we had preserved with such difficulty were again threatened. But the older among us declared that as we could not escape in our little boat and as we should have to die anyhow if these creatures proved demons, it would be better to land and take our chances. Thus persuaded, we reached a decision. The islanders, who seemed to recognize we were shipwrecked urged us by gestures to hasten our landing and helped us on shore. The men surprised us by bringing fish and the women water in skin pails. Then, pointing to the kettle in our boat, they directed us by gestures to cook and eat. Further, they brought dried grass like our *kaya* (rushes) and, kindling a fire, showed us how to use it as fuel. They also spread the same grass on the shore and encouraged us, by reclining upon it, to follow their example. In spite of our fright they seemed to understand all about us. We said to one another that we could not sleep, but overcome by the long exhaustion fell down unconscious. In the morning the islanders brought us fish and fuel as before. We saw no houses nor did we know where the islanders lived, but spread the dry grass again and slept as on the first night.

The feather clothing worn by both men and women was made of skins sewn together and worn with the feathers inside. The women wore the beaks of the birds strung through their nostrils and attached at the seams of their clothes as ornaments. These beaks are crooked, red at the point and yellow at the base, and altogether beautiful. We heard afterwards that the name of the bird is *okucho* (puffin). Other skins used for clothing

are those of a sea animal called *kojiki*, which resembles the *ajika* (Steller's sea lion). It is lighter in color and of different size. Both men's and women's clothes are made with tubular sleeves (*tsutsu sode*) and are sewn at the top except for a space large enough to push the head through. As both front and back are identical they are like a bag open and expanded toward the bottom. They put these garments over their heads and then push their heads and arms through. They are made in such a way that the women draw their babies from their skirts to give them milk and keep them fast in their bosom by a girle around the waist.

Men and women alike go barefoot. The men are dark but the women, like our own, have light complexions and are gentle creatures. Strange to tell, however, they tattoo their mouths and pierce the cartilage of their noses as we do a cow. A small stick is passed through the orifice, and strings of worked fish bones, which hang over the upper lip, are suspended from it. Sometimes small jewels of *biidoro* (glass) are substituted. These, we were told, had come into use since the time of Russian intercourse. They also pierce their ears with holes from which they hang objects like the nose ornaments.

We were told they pierce both ears and nose at a tender age. The hair of the islanders, which is tied at the back, is black and long. The girls plait it in three strands.

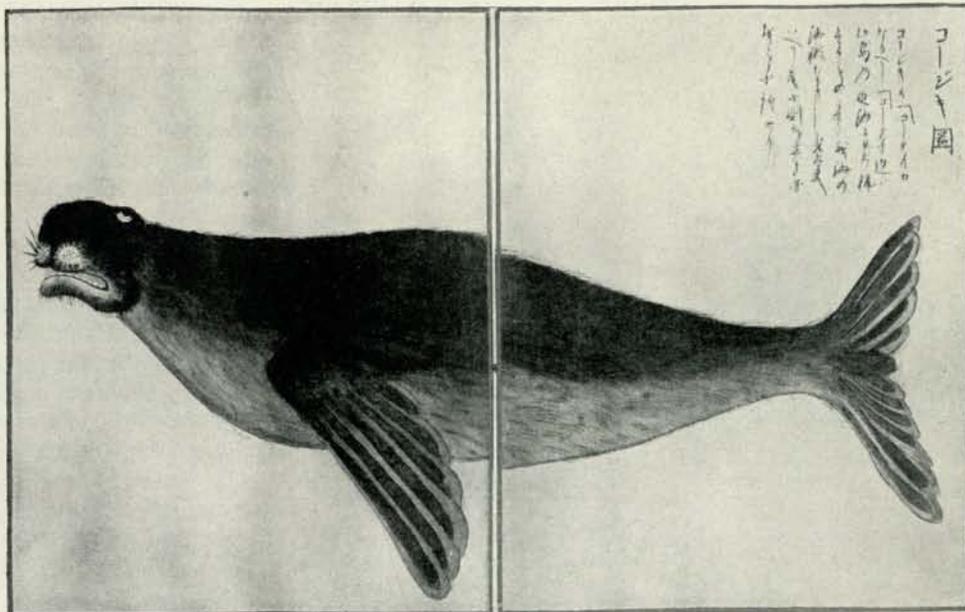
We did not learn the original name of this island. It is called *Ondereitsuke osutoro* by the Russians, *osutoro* meaning island. We wondered where the islanders lived, since we could not see their houses, but after searching we found they were pit dwellers. There were pits near the shore made by digging deep holes in the earth. These were covered with driftwood collected for the purpose, thatched with grass and overtopped with earth, leaving a hole in the middle two *shaku* and four or five *sun* square, like a chimney opening. This

served as the entrance to the house and a notched piece of wood was used as a ladder. The size of the pits varied with the number of the family. It seemed to us they lived in these pits because there were no trees on the island from which to build houses, and because the climate is so severe.

On the 8th day of the 6th month Captain Heibei, who had suffered from *midzubare* (dropsy) for many months, became seriously ill and died. All we could do was to dig a hole and bury him, clothing him in his nightgown.

A few days later a man of strange aspect, of about fifty years of age, dressed in a skin garment and leaning on the handle of a steering-oar as a staff, arrived at the island in a skin-covered boat. Under his leather coat, which covered all his body, was a coat with sleeves which buttoned across. Later we learned that he was a Russian. With him were ten islanders, five of whom carried his guns and a halberd with a blade of eight inches. We thought the islanders must have announced our arrival to the government, and that he had come to examine us and that the islanders accompanying him were his guard. The Russians differ from the islanders in their features and expression and are much taller. His skin garment was like those used by the islanders, for the Russians who visit these islands wear clothes made of dog and deer skins as well as their native dress, because of the cold climate.

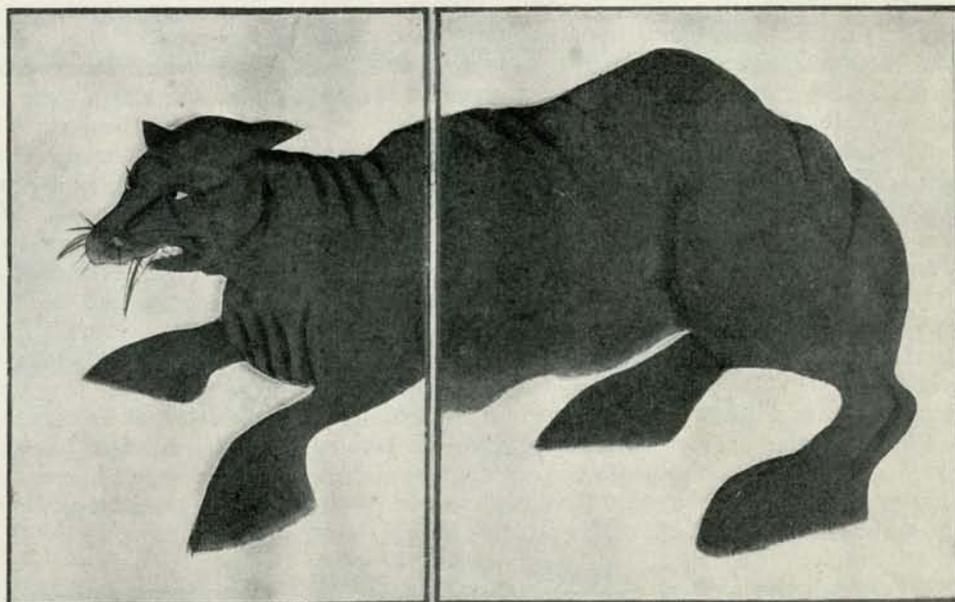
This Russian addressed us, as if to question us, but we could not understand him. Then, looking around, he took up the paddles and, standing one of them upright in his boat, said something. Then he stood a second and a



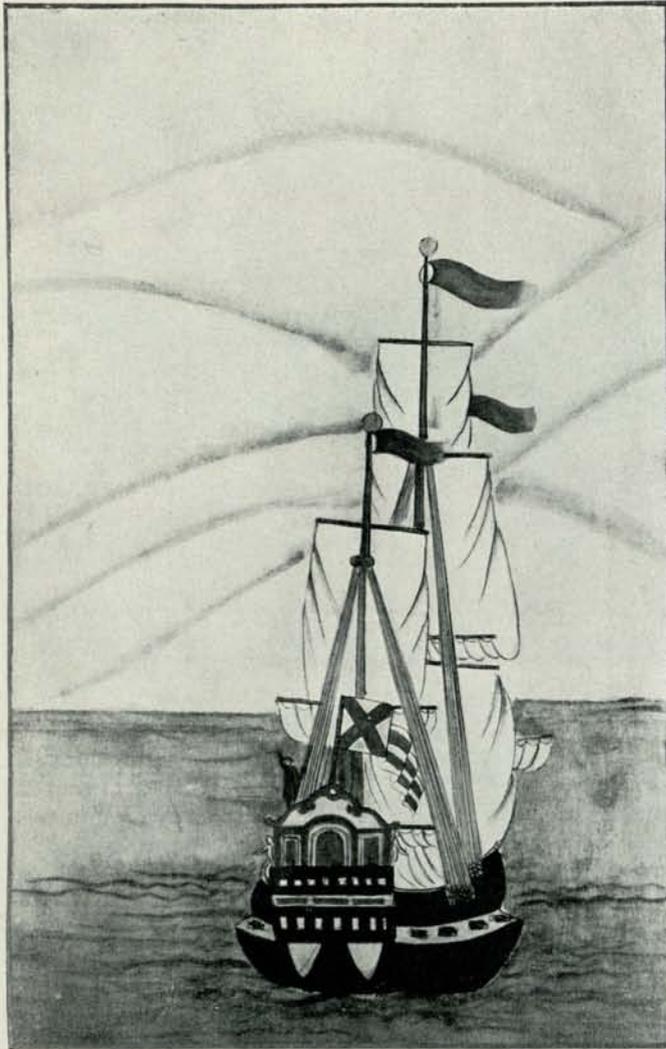
THE KOJIKI IS HUNTED BY THE ISLANDERS IN ONE OF THE NEIGHBORING SEAS AND IS THE SAME AS THE SEA OTTER IN OUR WATERS

third upright in the same way and said something. We understood he was inquiring whether our ship had one or two or three masts and showed him by gestures that it had but one. He seemed to understand and exclaimed "*Uu re eppon!*" which we interpreted as meaning "Are you Japanese?" We answered "*Nippon*" whereupon it seemed clear to him that we were Japanese. We learned afterwards that foreign ships generally have two or three masts and that ships with one mast are exclusively Japanese. This seems to explain the form of his interrogation. The Russian then ordered four or five eggs brought for us to eat as if to show his desire to entertain us. These eggs, we were told, were those of the *okucho* and were larger than duck eggs. As the bird lives on these islands in great numbers its flesh and eggs serve for food as well as its plumage for clothes.

The next day a south wind was blowing from seven in



THE SEIUCHI IS A SEA ANIMAL MUCH BIGGER THAN AN OX OR A HORSE. IT HAS PALE RED FUR, WHITE WHISKERS AND LONG, SHARP TUSKS



TEN DAYS OUT FROM NAATSUKA WE RAN INTO A MASS OF SNOW AND ICE WHICH IS CALLED AN ICEBERG

the morning and the Russian ordered the islanders to launch our boat and directed us by gestures to go on board. At nine in the evening we arrived, with some of the islanders, at a port lying to the northeast. At this place, which is called Naatsuka (Unalaska) there is a minor office of the Russian government. Naatsuka lies fifty Russian miles from the point where we started and one hundred miles from the place where we first landed.

We found here a Russian ship of 300 or 400 koku in tonnage. She had some thirty people on board and there were thirty or forty more on land. We were told that Russian officials are sent here for terms of three years. Instantly on our arrival a table was set and we were entertained with boiled fish.

We remained on this island for about a year. There appeared to be numerous islands, large and small, in the neighborhood. The grass used by the islanders for fuel is also used for mats. It is softer than kaya and grows in the mountains. The skin bags to which we have referred are made of the intestines of sea animals and are used to contain water and oil. The food consists mostly of fish, boiled in sea water and laid on mats from which it is eaten with the fingers. The islanders also eat raw fish. The refuse is not cleaned away and the fish-bones are scattered untidily about both in and out of the houses. They have *tara* (cod) like ours, but fatter and less

slender, throughout the year. They cut a codfish in three parts, wrap it in grass and boil it in sea water with the addition of salt. Then unfolding the wrapping, they pluck the fish in pieces. They also pound the boiled fish as we do for our *kamaboko* and fry it in whale, walrus or seal oil. The latter is the cleanest and best flavored. In season they have also salmon and flounder. They fish for mackerel from the beginning of April. Whales are not captured, but those which die naturally and occasionally drift on shore are eaten. There are crows, larger than ours, and their cry, "Au! Au!" sounds as if they were calling to man. There is also an animal like a cat but with a tail and a cry like a fox. It seems to have red fur. We saw it in the mountains. The islanders call it *resetsu*. (Kwodayu says the Russian word for fox is *rishitsu*, so this may be a fox.)

The islanders use an implement like a harpoon to kill sea-animals and birds. It is about five or six feet in length and pointed with a sharp black stone like flint. They are very skilful in its use, which they seem obliged to practise from early youth, for we have seen their children learning this art on land. Years ago when the Russians began their conquest, many islanders assembled on the shore and threw thousands of these harpoons like rain, so that it was difficult for the Russian ship to approach. We were told they had many wounded. The black stone point is poisoned and it is said there is no cure for its wounds except cutting off the injured part. There was a foot soldier with the Russians who had been in this ship and who showed us a scar on his arm which had resulted from such a wound. We were told the Russians at this place tried many times to learn the art of throwing this dart, but without success, while the islanders, on the other hand, are expert with firearms which date from the time of the Russians.

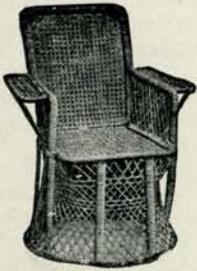
The climate of the island is so cold that even in the 6th month ice remains on the shore although the middle of the stream in the valley is melting. The soil is like that of Japan. Women occupy themselves in sewing, in which they are skilful. It is said that their needles come from Russia. They also help in fishing. We never heard of women being ill either before or after labor. They carry a new-born infant to a waterfall to wash it and bathe their children occasionally at the same place. The women are sparing with their milk and we saw babies left alone to suck a piece of seal meat. The men are chiefly engaged in fishing. They part their hair both front and back. The back hair is cut on a line with the collar and the front hair in a straight line across the forehead even with the eyebrows. Some wear hempen undergarments which probably come from Russia; and some put the fur of the kojiki around their collars. Lamp oil is obtained from seals and sea otters and old hemp clothes are used for wicks. All the hemp, as well as the pots, kettles, needles, cotton cloth, thread and tobacco, are brought from Russia. The islanders go to bed at about nine o'clock and rise very early in the morning to go fishing.

The house of the resident Russians is built on the level ground with a wooden frame which is covered with dry grass and plastered over with clay. The entrance is at one end, at which the earth is piled, and has a hinged wooden door. There is a square opening covered with the translucent skin of the *seiuchi* in the middle of the roof. This admits the light and excludes rain and snow. There is also a glass window in the (Concluded on page 436)

Vantine's

The Oriental Store.

Chairs from Canton, China



No. 18A. Price \$12.00
Height of back 36", Width of seat 17", Height of seat 17", Weight 8 lbs.



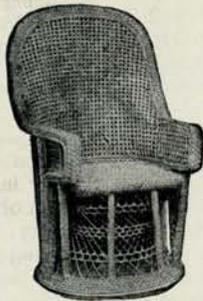
No. 1038A. Price \$12.00
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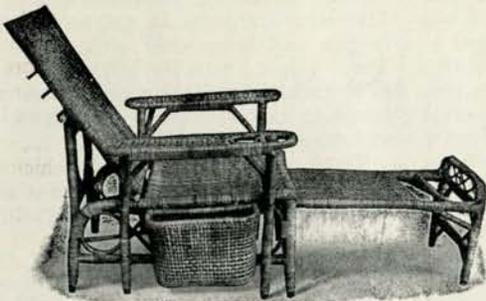
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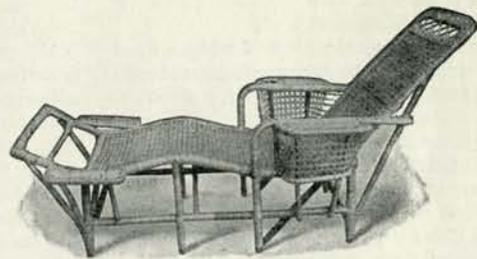
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No. 1112A. Price \$23.50
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more than
half a century

THE WRECK OF THE WAKAMIYA MARU

(Concluded from page 372)

gable and another on one side. The window glass we were told was brought from Russia. The interior is divided into rooms which have board floors and individual beds. About forty persons live in one of these structures. The islanders are employed as servants.

The skin boat surveyed from above looks like a tortoise with a hole in its back. The occupant sits in this hole. If the boat be for one person, the hole is in the center; if for three people, there are three such holes. The boats generally are about the length of our *Sanya bune* (a ferry-boat used at Sanya on the Sumida river) and slender. The entire surface of the boat is covered with skin, and the edge of the holes has a cord inserted like a drawstring which the rider may tie about his waist after he takes his seat. This prevents the entrance of the water even in rough sea and holds the occupant in place. The paddle has two blades, one at either end, and is held in the middle across the boat, the blades being used alternately on either side. The boat upsets if the rider does not sit properly. In embarking we saw the men bring their boat lengthwise to the shore and then insert one leg after the other. Then there is a trick in sitting and paddling as they go out. The paddles are used also as poles on landing, when skill is again necessary. They are well versed in these arts and embark and land without difficulty. When they go out fishing or hunting in pleasant weather they do not tie themselves in their boats. They throw the fish and animals they capture into the boat through the hole and if the wind and waves rise they tie themselves about. The framework of the boat is made of pieces of wood of suitable size. The skins used to cover it are put in just as they are taken from the animal, stretched around and sewn together with the sinews of the whale. The seams do not show on the outside. The threads are rather wide. (I think the sinews are the same as the material we call *tenshin ryoku*, used as a bowstring for our cotton gin.) The holes in the skin are pierced first with a needle and the thread is put through from the upper side. The thread is pointed with something that resembles the bristles of a pig.

Whale sinews are collected when a dead whale drifts ashore and made into thread with a tusk of the seiuchi which is wrought like a distaff. Gihei brought home such an implement. When they have sewn the skins together so that not a drop of water will come through they put the seam to their lips and blow until they are convinced it is air-tight. After this the skins are spread over the wooden frames and sewn tightly in place. They have no wooden boats, only this skin boat which they call *haitana*.

The seiuchi is a sea animal, much bigger than the horse or ox, with pale red fur. Its head is shorter than that of a horse. It has white whiskers and two long white tusks on the upper jaw which hang down like the tusks of the elephant. Its diameter is from one to five inches and its length from two to three feet. The skin is used

for a variety of purposes. Gihei has a piece which is wrought as a *netsuké*. Some hundred and fifty of the tusks were brought on the Russian ambassador's ship, apparently intended as presents. As our government did not receive anything from him, it is likely they were taken back to Russia. The seiuchi has four legs and resembles the sea otter in having webbed feet. Its skin, when the fur is removed, is lighter than that of the ox and is used, among other purposes, to cover boats. The animal occasionally comes on land where, as it moves with difficulty, the islanders take advantage of its condition and kill it with axes and other weapons.

There was a native at Naatsuka who seemed to be chief. When we entered his pit dwelling we found it more spacious than others, with a wooden floor and ceiling. He had a beautiful garment of vermilion-colored wool ornamented with gold and silver jewels which he said had been given him by the Emperor of Russia, and which we saw him wearing. The amount of his salary is indicated by his receiving 200 cigarettes from the Russians while ordinary officials get but one hundred. As it is difficult for him to manage the islanders, it seems that the Russians send an official from their country to collect the annual tribute and govern the people.

Our daily meals consisted of codfish and salmon, but once a week we were treated to cakes made of oatmeal fried in seal-oil and seasoned with salt. The islanders are given the same dish as a reward for success in collecting furs. By mixing tobacco with ashes from a grass that grows here we made a snuff and put a pinch on the palms of the islanders when they returned from fishing. They liked it exceedingly.

We learned only three words of the island language: *akari*, sun, *ionari*, moon, and *taka*, water.

The language, we were told, is the same as that spoken in Kamchatka.

The name of the owner of the Russian ship at Naatsuka was Estoran Iwanowitch Garalof. At the end of the next spring (1795) Garalof told us that it did not accord with his reputation and position to live so long in a locality where there was nothing but fishing. He had decided to return home and wanted to take us with him. Accordingly he ordered us to prepare for our journey and gave each of us fifteen a leather suit. He usually returned home to Russia when he had collected a cargo of furs. He was going back a year earlier than usual and we were told it was on our account. We embarked and sailed from the island the 3rd of the 4th month.

Ten days out from Naatsuka we ran into ice and saw something that looked like a mountain in the sea and thought it must be an island. It proved, however, to be a mass of ice on which snow was piled so that it resembled a hill. The Captain was surprised and agitated. It was in the direction of North America and we had been carried into the polar sea. The Captain changed his course hastily. (I understand the sea is frozen in both north and south latitudes and that at 60 and at 70 degrees the ice never

melts. The world map designates these seas as Arctic oceans. The snow, repeatedly falling on the ice and freezing, forms at last the mass which is called an iceberg. In countries like Gruntetea (Greenland) and Eisuranto (Iceland), which are night countries and lie near the Arctic Ocean, icebergs are seen. They are said to move in warm and clear weather, and are described by the Dutch and other whalers who have visited these regions.)

On the 11th or 12th of the 5th month we arrived at an island called Amiseitsuka (Amchitka). There was no port here but we freighted many skins. There were a number of small islands on our route here and many skin boats in the sea. We arrived at Okhotsk on the mainland, at the southern extremity of Russia, on the 28th of the 6th month (1795).

The Captain, having announced our arrival, we were delivered over by him to the Russian officials, as if by order of the government, and all of us were taken to a house on shore. This house, which appeared to be an official residence, had board floors on which stood several chairs. They gave us wheat flour bread baked like our rice-cakes at meals, and we saw a straw bale of Japanese rice in its original state, which we were told had been sent there from Japan.

Okhotsk, which we understood was a new port, is the Russian port of entry from which one may proceed by land to the capital, and lies at the mouth of a big river which runs through the city. It is guarded with a number of cannon, seven or eight on one side and three or four on the other side of the port, and some twenty in front of the temple. They are all mounted on carriages and are about seven feet long with a bore of two feet and four or five inches. There is but one temple here. The houses are built of logs arranged horizontally with hewn boards for the roof. Okhotsk is rather warmer than the islands from which we came and at this time the climate was like that of the 2nd month in Japan. We wore our cotton-padded clothes with our unlined clothes during the day. Snow falls from the 8th month (old calendar) and in the 12th month the sea as well as the river freezes and is covered with thick ice. The ocean is frozen for 1000 miles as far as Kamchatka, so that people travel on it freely in sledges loaded with dried fish and drawn by dogs.

There are no horses, and dogs are used as beasts of burden. The snow is so deep the people use dog sledges to transport everything both on sea and land.

On the 18th of the 8th month an officer called on us and told us to prepare to leave Okhotsk, but he explained that we could not all go together, so we drew lots. The first choice fell to Gihei, Zenroku and Tatsuzo, and they started on the 18th. Their party, which numbered about twenty, included the governor and less important officials with their attendants. The three Japanese rode on horseback and we understood they went first to Yakutsk. Twelve of us were left, but it seemed as though they intended, gradually, to send us all into the interior.

ASIA—

The Magazine

Not a Jog Trotter

Suppose It's You

Suppose it's the end of a hustling day—which is 'most every day, these days. Suppose dinner is over; you light up, and you are ready to settle down in your favorite chair for a good read. There the living-room table is, with its books and array of magazines. Most of them more or less alike. Sort of jog trotters, as it were.

First you think you will read what some big business man tells about. Why he did what he has done. You leaf over the pages and lay it down. You've had big business all day. Had your fill.

Then you think of that article you marked in a magazine on business, pick it up, start the first clause or two, and come to the conclusion that most of the articles nowadays are hot air. You know the mood. Trouble with you is, you are generally tired of things in general.

Still under the guise of "relaxation," you don't want to spend a whole perfectly good evening reading about the girl, the man, and the rubber plant.

Then your eye lights on ASIA. You pick it up. Run it through. Then you settle down in your chair and lose yourself in its crisp, vital presentation of what has happened and is happening so fast to our neighbor, Asia. For neighbor she now is.

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THE ROMANCE OF THE WESTERN PAVILION

(Concluded from page 399)

had to go westward again. On the eve of his departure, of which he was reluctant to inform her, he sat beside her, showing his feelings merely by his sighs and sorrowful mien. Knowing intuitively that now they were going to part, the girl, in a very cordial manner and cheerful voice, said to Chang, casually:

"Of our intercourse I should not—cannot—complain; but I do hope that it will end in our lifelong happiness. Could matters be really as I wish, your present departure need not be the cause of any unhappiness whatever. But I see that you are wretched and I am sorry I have no means of affording you any comfort. However, you once spoke well of my playing on the lute. I used to be too shy to play it to you; but, now that you are going to leave me, let me satisfy at least this wish of yours."

Thereupon she ordered the lute to be brushed and brought to her, and began playing the "Rainbow Skirt and Feather Dress".¹ After only a few notes, however, the lute, as if by itself, broke out into a penetratingly melancholy strain that could not be identified with the tune in question. Even the attendants, one and all, were sadly moved. The girl, too, suddenly stopped and, pushing aside the lute, allowed her tears to fall unrestrained. Then, with faltering steps, she retreated to her mother's lodging and did not put in an appearance again.

The next morning Chang went away. But failing to pass in the examination, he chose to stay in the capital another year and wrote to Miss Ts'ui, trying to set her mind at ease. She answered him in a long letter, of which I roughly quote the text:

"I have read your letter. How great your love is for me! My sentiment, a silly girl's sentiment, crowds me with feelings both of pain and of ecstasy. You were kind enough also to send me a case of head-ornaments and a five-inch-size of lip-rouge, for the purpose of brightening my hair and anointing my lips. While grateful for your unusual kindness, I fail to see for whom I am to make myself up; and to look at these things intensifies my emotion and merely adds force to my pain and sighing.

"You said in your letter that you would pursue your studies in the capital. I quite recognize the fact that, in cultivating one's self, one should avail one's self of the conveniences and comforts where such exist; but I am disappointed that, unworthy though I am, I should thus be left forever behind. This seems to be my fate. What more can I say?"

"Since last fall, I have often felt the

loss of something. Diverted by human voices around me, I would do my best to contribute my laughter and chatter. But the quiet and lonesome evenings! Never one have I passed without finding myself in tears. Even in my sleep, my dreams show me a scene in which we are telling each other our sorrows, or are speaking of our sad separation. In such times, we are together, for the moment, as we used to be; but, alas, our pleasant meeting is generally interrupted by my being startled into wakefulness. Yes, our happiness is too far, far out of reach.

"It seems only yesterday that we took leave of each other. In a twinkling, the old year is out! In a gay and merry-making city like Ch'ang-an, it would be quite natural that your mind should be diverted and attracted to something else. But, how fortunate I am! So far you have not forgotten my low and insignificant self and have never ceased thinking about me. My heart is too inadequate to pay you back in kind. However, our 'Beginning-to-End' oath will ever be binding.

"Should you be so good and generous as to grant me what I have always desired, my dying days would make no more difference to me than when I was fully alive; but if, being a wise man, you choose to ignore our love, and to consider it harmless to play false in regard to our sworn compact, the result will be that, with my bones dissolved into their elements and my form disappearing into thin air, my blood-red heart will yet remain forever the same: though I find myself floating in air and besprinkled with dew, I should still be near you.

"This is all I wish to say about my feelings, whether I live or die. Nor, with my tears gushing forth over the paper, can I further express myself.

"With this I am sending you, for your own use, a jade ring, a toy thing of mine when a child. The jade is appreciated because of its tenacity, purity and incommutability, while its form as a ring is meant to indicate 'an unbroken chain from beginning to end'. Coupled with the ring are also sent a strand of colored silk threads and a tea-roller² of mottled bamboo. All these things are really not of much value to you, but by them I mean to convey to you my hope that you will have the qualities of the jade and a tendency resembling the ring. My tears are not unlike the traces of tears³ on the bamboo and my pining sorrows for you are as tumultuous as the silk threads. Thus, by these I try to transmit to you my feelings, so that our friendship will continue the same long and forever.

"Alas! My heart is very near you, but distance keeps me away from you. And

the date for our meeting again is so indefinite! Thought of all this plunges me in despair and I feel that my soul is close to you despite the space of a thousand *li*. Do take good care of yourself, and, the spring breezes having brought forth all sorts of maladies, do endeavor to strengthen yourself by good nourishment. Do not worry too much about me."

Chang showed the letter to one of his friends; so it has passed from mouth to mouth among the people of the time. His most intimate friend, Yang Chu-yuan,⁴ who was fond of turning verses, wrote one on Miss Ts'ui and Yang Chen⁵ of Honan also composed a poem, in thirty rhymes, in continuation of Chang's *Meeting an Angel*. A great sensation was created among Chang's acquaintances.

However, circumstances eventually led Chang to break off all relationship with Miss Ts'ui. Now, as I, Yuan Chen, have been on very friendly terms with Chang, I asked him for his view of the whole affair. This is what he said to me: "All the most beautiful things created by Nature, will, as a rule, bring themselves, if not other people, to ruin. Suppose, now, Miss Ts'ui makes a match of riches and high honor, she may so abuse her position and influence that, if she does not make clouds and rain,⁶ she will turn herself into a flood-making monster.⁷ Indeed, I am not at all sure what eventual metamorphosis she may undergo. In ancient times, the Emperor Hsin and the Emperor Yu were rulers of a mighty empire, both powerful men, but, in each case, it was a woman who wrought the man's downfall. My own virtue is certainly not high enough to get the upper hand of any evil circumstance; therefore, I have curbed my love."

About a year later, Miss Ts'ui was given in marriage to another man, and Chang, likewise, was married. Presently, Chang traveled past where Ying-ying was living and asked her, through her husband, to see him and receive him as her cousin. The husband transmitted the request, but she refused to come out and see Chang. Chang was so vexed that his face showed his annoyance and resentment. But she would not see him. Several days later, when Chang was taking his departure, she wrote him a poem, to sever finally their connection.

"I was deserted,
What more can now be said?
Yet, alas, in those days
We thought to love always;
But, now, to the man before my eye
I must devote my every sigh."

This was the last communication Chang had with Ying-ying.

ground the leaves into a fine powder, in what they called the tea-rollers.

² A Chinese legend has it that the mottled spots on the bamboo were the blood-tears shed by the Emperor Shun's two wives who grieved for the emperor (2258-2206 B.C.) when he went away, and died on a tour of inspection in Southern China.

⁴ A well-known poet.

⁵ The writer of the *Hui-Chen-Chi* himself.

⁶ I.e., if she is not up to some infamous intrigue.

⁷ I.e., scatter death and destruction all around.

¹ This costume was alleged to have been worn by the immortal maidens in the Palaces of the Moon to which the Emperor Ming-huang (712-756) was taken for sightseeing by the famous magician Yeh Fa-shan. The maidens were playing some fine music which his majesty never before heard. As he was a great musician himself, when brought back to the earth and his palace, he tried to reproduce from memory the music he had heard, but he could recollect only one half the air. Just at that time, it so happened that a military governor of Hsi-liang (Kansu) forwarded to the

Emperor a Brahmanic tune which, to his majesty's amazement, was exactly the other half the air played by the maidens in the moon and forgotten by himself. So he combined the Brahmanic tune together with what he remembered and gave the combination the title, "The Song of the Rainbow Skirt and Feather-Dress." The tune was still known as late as the first half of the tenth century, A.D.

² In the T'ang period people made their tea in a way far different from those of either the Sung period or modern times: before boiling the tea in water, they

ACROSS SIBERIA IN THE DRAGON YEAR OF 1796

Edited by STEWART CULIN

THE fifteen Japanese sailors, who had been shipwrecked among the islands in the far north but were rescued at the end of ten months and taken to Siberia by some Russian traders, left the port of Okhotsk for Irkutsk in three parties. The first, comprising Gihei and his companions, started on the 18th of the 8th month, arriving at Irkutsk on the 24th of the 1st month of the Dragon Year (1796). Sahei's party and Tsudayu's both made the journey in summer.

Gihei gives the following facts in relation to his story.

We started from Okhotsk with about fifty horses, but they died one after another, so that we had only eighteen left, and these were exceedingly tired when we reached a point some 350 miles this side of Antan. Accordingly, we sent three mounted Yakote, as the people in the neighborhood of Yakutsk are generally called, with instructions to bring twenty horses with ten mules and provisions to meet us. The government office had originally provided bags of salted chicken, pork and bread. As we were delayed on the road, however, this food was nearly exhausted and only three bags of wheat flour were left. For each of us, we were given a bowlful, which we ate, stirred up with hot water. Of course, there was no unfrozen water in this place, so we melted snow in the kettle which we carried with us. The climate was especially severe. We wore skin garments with the fur inwards, sewn up closely front and back, with a hole at the top through which to put the head. The hood, which is made to cover the head and face, is sewn to the collar of the robe. We also wore gloves and wrapped our legs, and on our feet we wore boots of deer skin. One of the Russians had his feet frozen and mortification set in, which we were told was not uncommon.

There were many high mountains on our route, and in climbing the slopes we often had to travel through snow which sometimes reached the bellies of our horses. As there were no trails, a Yakote would guide us. At night we slept in the fields. We saw few birds or animals, except bears, which were numerous and required watching as they are said to carry away horses. Pines were numerous as well as low birch wood. Many flowerless cherry trees grew

on the opposite bank, but not on our side of the river.

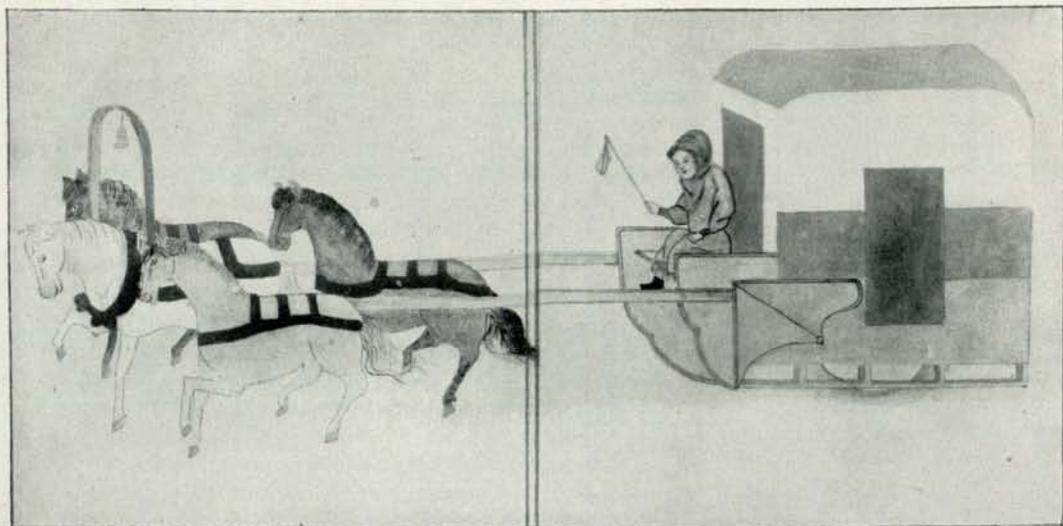
After obtaining our supplies we started from Antan on our journey to Yakutsk. From this point there were no high mountains. Except at occasional intervals of from five to ten Russian miles, there were houses all along the road. They appeared to be built of stone with both roof and walls plastered with clay and an entrance at the side. They have double doors, one being opened after the other to keep out the cold. Within they have both wood and earth floors, with grass spread on the latter. The beds in the bedrooms are elevated. Light is admitted through windows, and in some places the openings are glazed with ice. This ice is cut of the required shape at the river and kept in place by packing with snow and pouring over it water which freezes instantly. The windows, which make the interior of the houses very light, are wiped off if snow or dust covers them.

We arrived at Yakutsk after a journey of fifty days. We had expected to be only thirty days on the road but were delayed by the extreme cold. We remained in Yakutsk some forty days. The Russian, whose feet were frozen on the journey, asked for a doctor on his arrival. A surgeon came, accordingly, and we saw him cutting off the mortified limb with a saw and dressing

it with bandages. We discovered later that such operations were frequently necessary, as we saw many people with wooden legs and walking with crutches. Guarded by government officials, we left Yakutsk for Irkutsk. Our route henceforth, 2,500 Russian miles, lay entirely along the river, which was now frozen so that we drove on the ice, progressing with greater speed than on the ground. Of course, the horses were shod lest they slip, their shoes being triangular in front. A small bell was put on the foremost horse and the sound of the horse-bells, heard far and near, announced our coming so that fresh horses were ready for us at the post stations, and we lost no time. When we arrived at post stations we traveled on land again, and we had to drive on land around the high-piled ice barriers in the river. Even the land-road, however, was far better than that from Okhotsk to Yakutsk. There were



GIHEI'S PARTY, TRAVELING IN WINTER, WORE DEER SKIN BOOTS AND SKIN GARMENTS WITH THE FUR INSIDE AND HOODS COVERING THE HEAD



A SMALL BELL WAS PUT ON THE FOREMOST HORSE AND THE SOUND OF THE HORSE BELLS ANNOUNCED THE ARRIVAL OF THE PARTY AT THE POST STATIONS SO THAT FRESH HORSES WERE IN READINESS AND WE LOST NO TIME ON OUR LONG JOURNEY

mountains on either side of our route, but none of them very high.

Sahei, of the second group, reported that at Osukota, some 700 Russian miles from Irkutsk, there was a well-like spring in a hollow from which the water was pumped by a wheel. This water, conducted by a pipe into a kettle where it was boiled, yielded salt. This mountain salt, which is not different from sea salt, is used by all the people in the neighborhood.

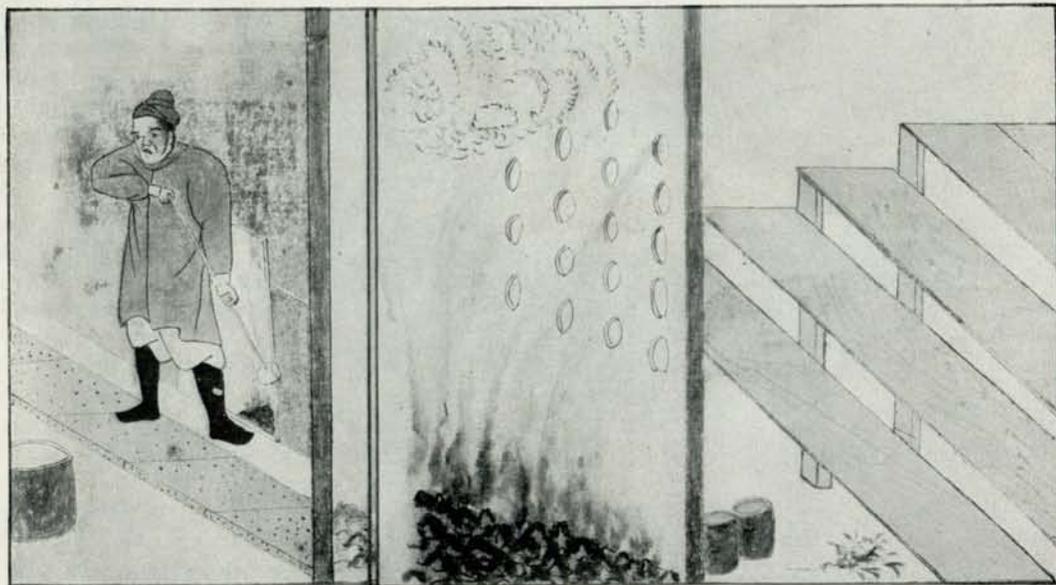
Tsodayu, the spokesman for the third group, says:

We left Okhotsk on the 3rd of the 7th month in the Dragon Year, our party consisting of seven Japanese and a Russian officer, besides the Yakote grooms with sixteen horses, and we arrived at Yakutsk on the 29th of the same month. We traveled for the most part in the daytime, resting our horses at night. We carried no fodder

and let our horses eat grass by the way. Their bits were like those used in Japan, and the baggage, which consisted of utensils and food in cow-skin bags, was loaded on pack saddles. There was no well-defined road, but the foremost horse remembered the right trail and guided us. Although it was summer, there was a place among the mountain valleys where we traversed ice for half a day. This, we recall, was about half way to Yakutsk, but we saw no ice either before or afterwards. Again, small pines grew in our path and we pushed our way through. These trees were like those of Japan, but all very small. There were, however, a few larger pines among them. We saw also a few mountain cherry trees, and trees like willows along the rivers. The spring grasses were like those of Japan. We encountered many ants, but few other insects except mosquitos, which were very thick and of different sizes. Happily they did not appear at night. At places they swarmed so that we could scarcely open our eyes, and we were forced to cover our faces with a sieve-like mask of horsehair. All wear this object when they go to the mountains. The mosquitos do not live among human habitations. During our stay at Yakutsk, Ichigoro fell ill with a dropsical swelling and the government sent a physician who prescribed a liquid medicine and a red thing like grass seed.

He was removed afterwards to a hospital in the same city, where we visited him. There were some twenty to thirty other patients, all in beds. We were compelled to leave him behind and later we heard that his treatment had been of no avail and that he died.

In the 11th month, when Sahei and his party arrived, they were driven to the government office and called before the governor, with whom they found an interpreter whose stature, eyes and general appearance were quite different from the Russian. His attire, however, was the same. When they inquired in

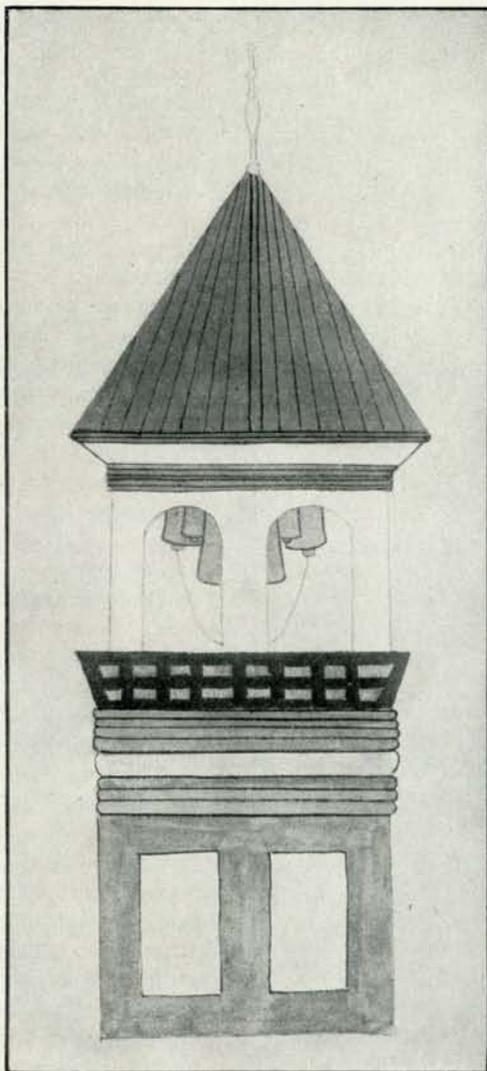


DETACHED FROM THE MAIN RESIDENCE, EACH HOUSE HAD A VAPOR BATH WHERE STEAM WAS MADE BY POURING WATER OVER HEATED STONES. THE BATH WAS PREPARED IN THE EVENING BEFORE SUNDAY. ON THIS OCCASION ALL THE MEMBERS OF THE FAMILY BATHED, USING A SMALL BRUSH OF CHERRY BRANCHES FOR CLEANSING

wonder as to his identity, he told them their surprise was to be expected, but that they might have heard of him and his companions, for he was a native of Isé, Japan, by the name of Shinzo, and that he had come to this place some years ago with Captain Kwodayu. When at last they understood him, Sahei said that in 1792, the year before the shipwreck, he had heard at Fukagawa in Edo that a man named Kwodayu had been sent through Matsumae on a Russian ship. He had not heard, however, that any of Kwodayu's party remained in Russia. It was, indeed, a strange meeting.

At the close of the interview at the government office Shinzo took them to his house and introduced them to his wife. She made salutations which they could not understand, and later Shinzo called on Gihei and his party. Shinzo was known here as Nikorai Haitoruichi Korotegenô. He was engaged as a schoolteacher in the Japanese language and was instructing six boys, receiving forty pieces of silver as salary. After the arrival of the other Japanese his work was augmented and his salary increased to 120 pieces, and after the subsequent trip to the capital, his salary was not only doubled, but he received a robe and an official cap of woolen cloth from the Emperor. He was also appointed to an important office and wore a robe adorned with stars like that of the Russian ambassador. In addition, he had fuel and candles from the government, and his son, who must have been twelve or thirteen years old, was presented with fifty pieces of silver every year. Shinzo seemed to know nothing more of Japanese letters than the Japanese *iroha* and *kana* syllabaries, but he was so proficient in Russian that he was able to write complicated documents such as petitions and legal processes.

The other interpreter, a Russian named Tokorokofu, had been an official land inspector, but when Kwodayu and his party arrived he had been made Japanese interpreter. His knowledge of the language had been acquired from a Japanese from the neighborhood of Tana district, Nambu, who had been shipwrecked some fifty or sixty years before and had become a permanent resident. There was a Japanese phrase book on hand and conversation was carried on at first with its aid, but this was inconvenient since the forms of expression were irregular, and if the Japanese spoke without pausing, he could not reply. Though the phrases were written down, he had had no practice. There was another man here who was said to have studied Japanese for no less than eight years, but they found they



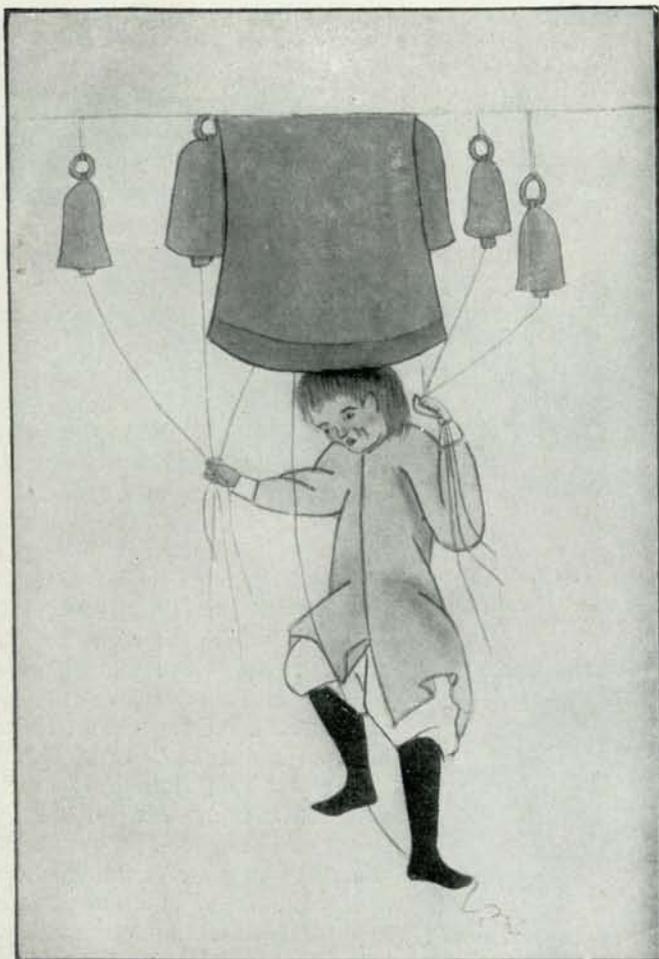
BELLS HANGING FROM THE CEILING OF THE CHURCH TOWERS, INSTEAD OF BEING STRUCK, WERE RUNG BY A CORD TIED TO THE TONGUE

were unable to communicate with him.

The houses in Irkutsk numbered about three thousand. The minor officers and their retainers numbered more than 1800. There were thirteen temples, built in part of wood, but mostly of stone. A mountain lay southeast of the city and a great river ran around the city northward toward Yakutsk. In extreme weather its broad expanse was covered with ice three feet thick. This began to melt at about the beginning of the 3rd month, when a thick fog would rise from its surface. Irkutsk was about 7000 miles distant from St. Petersburg. China is distant about 500 miles and the land of Kamchatka about 6300 miles. The general name for the entire territory of several thousand miles from Tobolutsuka (Tobolsk) to Ohotsuka (Okhotsk) and Kamishatka (Kamchatka) is Shibir (Siberia). The climate is everywhere extremely cold but in the so-called summer it is somewhat warmer. Only at Irkutsk, however, did they experience what seemed like real summer weather. The city people call all the natives who come there *Buratsuke* and despise them because of their manners. These *Buratsuke* speak their old language and have a different religion. Their clothes and food are different but in recent years they have come to learn some Russian and wear woolen clothes.

The fourteen Japanese remained in Irkutsk for eight years. In 1799 Kichiroji died, reducing the number to thirteen. As the narrative covers such a long period, to prevent confusion we have so arranged and classified their description of Irkutsk that the manners and customs of the country generally may be understood.

Streets and Residences. The residential area of Irkutsk covers about four Russian miles. This we knew from the milestones. The distances here and hereafter are given in Russian miles. The streets run at right angles and the temples are located in the squares. We never heard any street names, locations being indicated by the names of temples. All houses, large and small, have gardens in front in which are planted vegetables and tobacco. The fish market consists of a row of shops on a street apart, but the shops for pork and mutton are scattered through the city. The abattoir is in a suburb. In the outskirts the land is open. The shops and residences are in separate quarters, and in the day-time the clerks go to the shops and return home at night, leaving watchmen in charge. The appearance of the shop quarter is like that of Yanagiwara in Edo, or Yokkaichi.



THE BELL-RINGER HELD THE ROPES IN BOTH HANDS AND BETWEEN HIS TOES, PULLING AND STEPPING TO KEEP TIME. THE BELLS, WHICH HUNG IN CLUSTERS OF FIVE, SEVEN OR NINE, WERE RUNG ALL THROUGH THE SERVICE

There are passages under the eaves between the shops.

The buildings are plastered and whitewashed both inside and outside, and have windows with glass conveniently placed. Spar is sometimes used instead of glass. All the floors are of wood, and the living-rooms are above the downstairs rooms, which contain the fireplaces for cooking and are used for domestic work. The houses also have cellars, in which food is kept warm in winter and cool in summer, so that it does not spoil. As ice is to be found in the river, even in summer, they pile it in their cellars with perishable food, which does not decay when surrounded with it. Even the poor have small cellars. The interior is divided into several rooms, containing *heichi* (stoves). The stove is built of bricks placed on the floor with one side open for the fire and the other three sides built up with plastered stones. It varies in size according to the room. The chimney extends up through the roof some three or four feet with a slender top. The fuel is put in through the opening of the fireplace and the smoke ascends by the chimney. As they have such a stove in every room, the heat is so great that they wear only their shirts when at work. We became dizzy and confused at first, never having experienced such heat from a fire.

Both men and women sit on chairs, of which several are placed in each room. There are special chairs for guests. The dining-tables are of different sizes. The

Buddhas (saints) are hung in a high place in an upper room. The bedrooms are secluded and the bed-clothes left in the beds both day and night, and curtains to screen them hang in front. The bedding varies, some being made of leather. These are very warm, as the leather is double with bird-feathers between. Pillows, of which several are employed, are made in the same way.

The wells are dug deep in the earth and lined with stone. They have no cribs like ours in Japan. Each house has a vapor bath apart from the main building. Stones are piled and heated in a fire, and water is poured on them so that when the door is closed the steam fills the bathroom proper, which is shut off by a board partition. The bathers, sitting on benches, steam their naked bodies both to cleanse themselves and to relieve fatigue. They use a brush made of small cherry branches with leaves to strike themselves with for cleansing, and pour cold water from a small pail on their faces when the heat is too great. There is hot and cold water, as in our Japanese bath. From time to time they wash themselves and return again to the vapor. The vapor bath is prepared four times a month and always in the evening before Sunday, when all the members of the family bathe. There are also public baths in the city which are the same as those described, only larger, so that many people may be accommodated. It is difficult for one unaccustomed to it to remain long in the vapor bath.

Food and Drink. In the morning they have tea; at noon they dine at the sound of the temple bell. The evening meal is at seven. Rye bread and beef are a regular part of the noon and evening meals. Wheat bread is not a common diet but is eaten on festival days. It is said to cause indigestion if used constantly. Their ordinary food is rye bread. Flour is ground by a water-mill in a stone mortar, but we were told that wind-mills are used from Irkutsk to the capital. The bread is made by mixing flour with water and kneading it into cakes, which are baked in a row on hot bricks in the fireplace. The bricks, which are cleaned with a bundle of damp pine branches, are put in a place called *ishi* inside the fireplace, where fuel is burned so that they become hot. The proper heat is tested by sprinkling the bricks with powder. If the burnt powder flies up it shows they are too hot, but if it remains on the bricks the cakes will bake properly. This daily bread is sliced with a knife; a feat at which some are more dexterous than others.

Beef is the common meat. Many cattle are raised in the country and sent to the city for sale. Some herders have 500 to 1000 head, and also raise sheep and goats. The cattle are brought in daily to the cattle market where they are sold to the butchers, who strike them on the forehead with a big axe and cut the throat as they stagger from the blow. Then they are skinned and cut up. There are special workmen who buy the skins and take them to a remote part of the city where they make them into leather for sale. This leather, which is plentiful, has many uses. The cut-up meat is arranged in the shops on huge logs as big as large mortars and sold by weight with reference to the demands of the customers. Milk is consumed daily with other food. Both Yakote and Buratsuke are said to drink the milk of mares, which I understand intoxicates them. The Tongosu drink the milk of deer.

A vegetable called *kabonkare* is cut in small pieces and packed in a big cask with flour and salt where it is kept

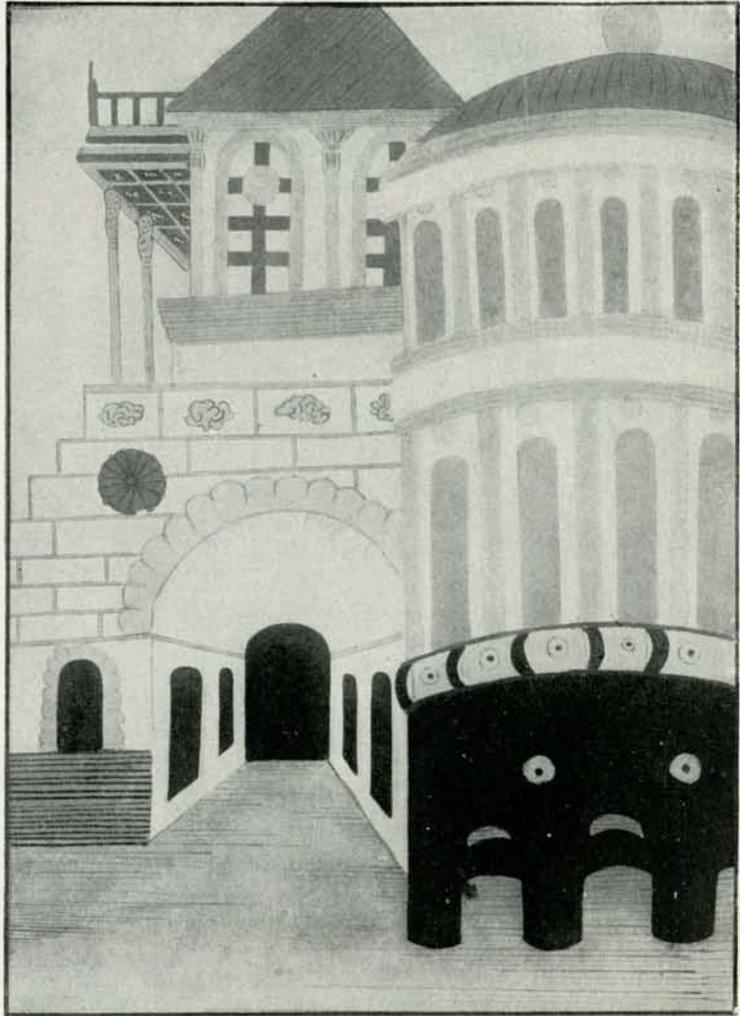
until it tastes sour. Every house has such a cask, which varies in size according to the family, and every household makes and keeps this food in store. A bowlful is put in some water with beef and the mixture boiled in the fireplace. This soup and meat are eaten with bread. Bread corresponds to our boiled rice and the soup to our *miso* (bean curd) soup.

While beef is eaten ordinarily, it is refrained from with all other meat of quadrupeds on fast days, when only fish, fowls and vegetables are consumed. Fish is both boiled and fried. At times like festivals it is fried with flour in oil. Chickens, ducks and geese are kept by every house for food, and for each hundred grown fowls they keep as many young. The former are killed and salted in the autumn and eaten in winter on fast days, while the young are kept until the next year. Rich families often have from 500 to 700 fowls. Turkey meat is especially valued. Only the rich keep this bird, but no house is so poor that it does not have at least ten chickens.

Their rice is boiled as a gruel with milk and water, and served with cream at the end of meals at feasts. Children add sugar. This rice is white and is said to come from South America. It is sold hulled for 100 coppers (one Russian silver piece) for about twenty-five *mommé*. The grains are smaller than ours. Radishes are more slender and shorter, though their taste is not different from the Japanese variety. They are eaten on fast days with salt and sesamum oil. Carrots are boiled. Turnips, which are round in shape and red, are eaten raw. Dried ginger and toasted red pepper are imported from China. The people are fond of red pepper, which is believed to purify the blood. We saw black pepper but did not learn from whence it came. A white potato is dried and baked and crushed to a flour. A bowlful of this flour is mixed with water to make cake. It is the custom of this country to sprinkle a white powder on the hair, and potato flour is used for the purpose.

They use tea leaves, which they import from China. They have a substance called *kohichi* (coffee) which looks like beans and is said to be the seed of a tree. It is sent in bales from the direction of Moscow and sold at the shops in the markets. They roast it to a dark color, crush it to powder and put it in a cotton bag. Supporting this bag with chopsticks they pour hot water over it and drink the liquid with milk, sometimes adding eggs and sugar. It is used only by people above the middle class, who drink it in the morning daily and offer it to guests. The strong drink is mostly beer which is made in the country, but other liquors are sent from Russia proper. The best come from France, England and other countries. There is a certain place to which people resort for pleasure where they sell wine and food. Here they have famous wines from different countries among which is a red wine called "ladies' wine", which is sweet and is drunk by those who cannot drink much. The spirit used to preserve fish and worms in their natural shape is called *shiberi*.

Tobacco is grown in the country, but cut tobacco, which has an oily smell, is imported from China. Most people do not smoke. Occasionally they take a few whiffs as a diversion. The Yakote and Buratsuke are

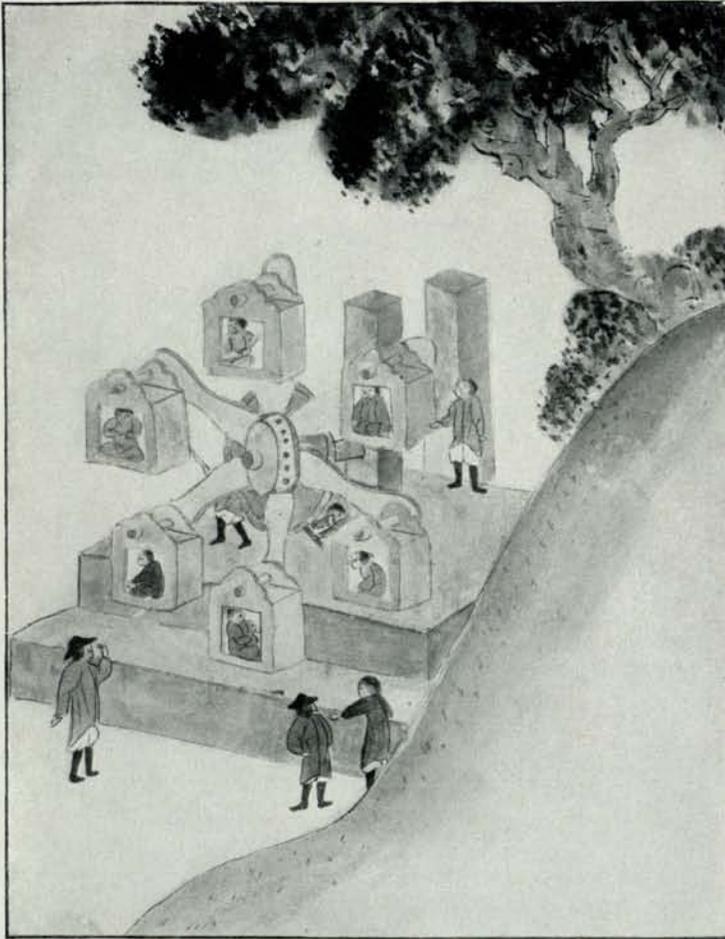


THE TEMPLES OF IRKUTSK WERE OF STONE AND EACH WAS BUILT IN A DIFFERENT BLOCK. THE WHOLE NATION PROVED TO BE OF ONE RELIGION, AND THE ONLY DIFFERENCE IN THE RANK OF THE TEMPLES DEPENDED ON THEIR WEALTH

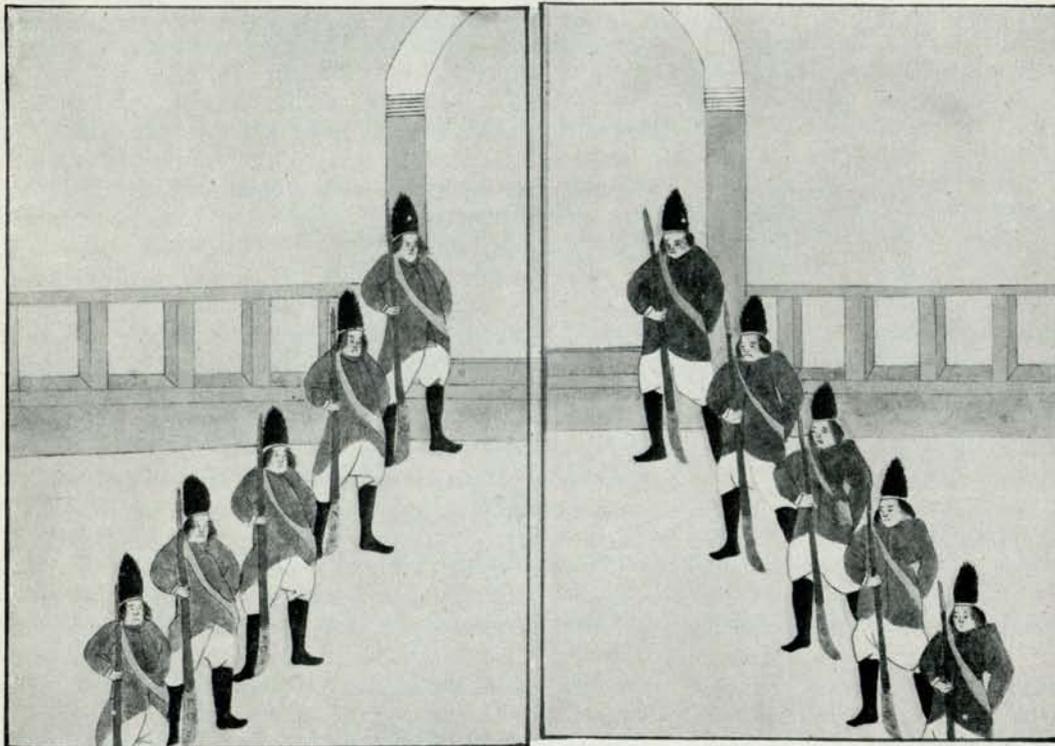
very fond of smoking. None of the women of this country smoke. They have a substance called snuff tobacco which is powdered and kept in a box and occasionally snuffed in the nose. Now and then we would see an old woman with nose and eyes running from it, but women generally do not use it.

Food is placed on a dish in the centre of the dining-table, which is either round, square or oblong, and around which the diners sit orderly on chairs. Each has a plate, fork and spoon. The knife is used to cut the meat which is eaten with the fork, and the soup or rice with the spoon. If they have wine, a glass and flask are placed at the side. The table is covered with a white cloth, and each person when eating has a broad white cloth which hangs from the collar reaching to the knee, seemingly to prevent soiling the clothes.

Temples and Religion. There are thirteen temples in Irkutsk, each built in a different block. They are of stone and face the west, and each has a bell-tower. The *Honzon* is a metal Buddha cast in gold or silver or a wooden Buddha plated with metal. There are various other Buddhas painted on board and framed in metal. The candlesticks, arranged in a row, are placed in front of the image. There may be other sacred objects which we did not see. Besides the *Honzon* they have minor gods



AT FESTIVALS CRIMINALS WERE RELEASED FROM PRISON AND PERMITTED TO CONSTRUCT REVOLVING CARS IN WHICH THE PEOPLE RODE, PAYING A FEE FOR THEIR ENJOYMENT



HUNDREDS OF FOOT SOLDIERS WERE ON DUTY IN THE GOVERNMENT OFFICE, STANDING GUARD WITH THEIR GUNS. THIS DUTY THEY PERFORMED DAILY IN TURNS

and goddesses. Both men and women preface their names with the names of the Buddhas and gods, and we must understand that all the names, such as Iwan and Nikorai, are the names of Buddhas. Shinzo told us that in the old time there were twelve men whose corpses displayed an aureole when they died. Nine of these are especially superior Buddhas. These are the ones which are hung even now in frames in every temple beside the Honzon. The nation is all of one religion and there is no difference in the rank of the temples except so far as their relative wealth. Every affair in life—birth, naming, funerals, marriages and festivals—is in the charge of the temples.

The *Ariherai* are the chaste and pure-living men of special holiness who are sent from Russia, appointed by the Emperor. Ordinary priests, who have long hair and beards like laymen are permitted to marry, but their office is not hereditary, and the candidates for the priesthood, who may be either the sons of priests or of disciples, are closely examined by the *Ariherai*, or a priest may be chosen from another temple. Their inner garments are like those of other people, with tubular sleeves, but their robes have broad sleeves. They hold service, like the reading of the scripture by Buddhist priests, three times a day, morning, noon and evening. The candles are hung in a row in front of them and the bells are rung in the bell-tower. The bells hang from the ceiling of the tower, with the largest in the middle. The smaller number five, seven or nine, but never more. They have tongues inside, like our wind bells, and are not struck, but are shaken and rung by a cord tied to the tongue. The bell-ringer holds the ropes in both hands and between his toes, pulling and stepping to keep the time. The chimes are very sweet and agreeable. If the bell-ringer is

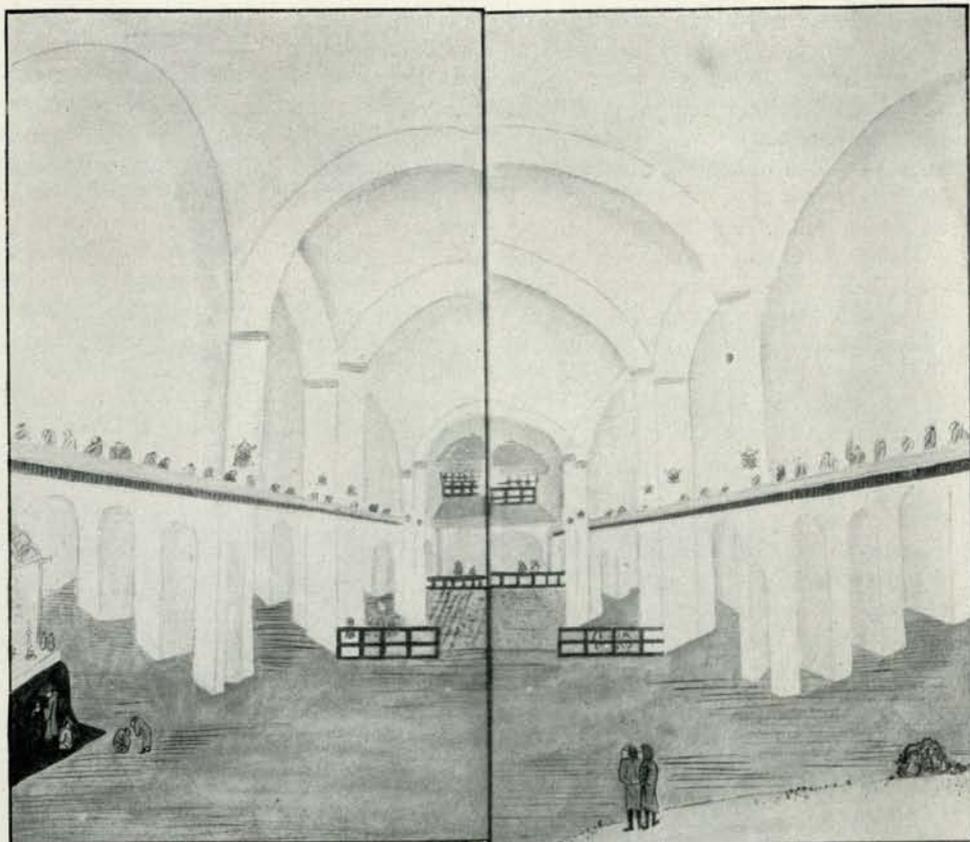
unskilful, another man rings the large bell in unison with the small ones. The bells are rung as a signal from the beginning to the close of the service. The people are awakened from their dreams at dawn by the bells for morning service. They are rung three times daily, and this is never neglected.

In worshipping Buddha and the gods, both clergy and laymen, putting their thumb, index and middle finger together as if to pick up something, touch themselves first on the forehead, next on the coat and then on the left and right shoulder. This makes a cross and seems to be like the joining of the palms in Japan.

The first month of the New Year they have a celebration in each house on the day that corresponds with our New Year's day. Forty-nine days, that is seven times seven days, are passed in fasting and purification by all classes and during the seven days after this period (the middle of our 2nd month) there is a great festival. At this time both men and women refrain from work and play, and passers-by in the streets exchange painted eggs. These eggs are boiled in their shells with *saho* wood, which colors them. This is done on the streets by all classes, but of course only among believers, and seems to be a covenant of the faith. We were told that this day was the day on which he who was the founder of their religion was resurrected and came to life. The words they exchange may be regarded as meaning, on one side: "I congratulate you on this, the festival of our Founder," and on the other, "Congratulations to you." The bells ring constantly from the temples all these seven days, so that one can scarcely hear anything for the noise. It is said that in the capital there were great festivities and shows every day, but in the provinces these occur only at intervals through the week. Criminals are released from prison and construct revolving cars in which the people ride, paying the makers a fee for their enjoyment. This is both a matter of charity and public diversion. Many persons are able to ride at the same time in the cars on the circumference of the wheel, which is so contrived that they sit upright while it revolves.

On the great festival day the Ariherai wears his most gorgeous attire and the crown given him by the Emperor, and presides over the temple service. His robe is very beautiful, and is assumed according to an established usage, being put upon him by three or four attendants in a special room in the temple. The bell is rung when his dressing is finished and this bell is a signal for his procession to advance to the Hondo, the main temple building. This festival does not vary from year to year. The Russians told us that the forty-nine days preceding it are the days when the founder of the religion lay dead, and the fiftieth, the day of the festival, that of his resurrection.

The cemeteries generally are not connected with the temples, but are located some distance from the city. When a person dies the body is dressed in clean clothes and laid with head uplifted in a coffin made especially for it. The interstices of the coffin are filled in and it is covered, ready to be closed, but it is sent open to the temple. The ceremony takes place at one of the three



BESIDES THE BUDDHA, WHOSE IMAGE WAS CAST IN GOLD OR SILVER OR CARVED IN WOOD, THERE WERE MINOR GODS AND GODDESSES. IN WORSHIPING BUDDHA, THE PEOPLE PUT THEIR THUMB, INDEX AND MIDDLE FINGER TOGETHER AS IF TO PICK UP SOMETHING, AND TOUCHED THEMSELVES ON THE FOREHEAD, COAT AND SHOULDERS

daily temple services and the families, relatives, and friends act as an escort. The priest reads an incantation like the *Indo* as the procession carrying the coffin enters the temple. After the service the mourners pass in front of the open coffin and kiss the mouth of the corpse, and all persons who happen to be present, holding lighted candles, take their places with the mourners and kiss the body. The lid is then nailed down and the coffin sent to the cemetery, some distance from the city. Coffins are shaped like our razor case, wider at the top than at the bottom. They may be bought ready made at the coffin makers, but rich people have them made to order. They are carried like our *mikoshi* (shrines), and each mourner holds a lighted candle. At funerals of people of rank they are covered with a silk cloth, and the hat and sword of the deceased placed upon them. The gravestone is cut and laid flat like a stepping-stone in our gardens and is inscribed in horizontal writing, some having the letters filled with vermilion or gold plate.

In the 11th year of Kwansei (1799) Takehama Kichiroji died at Irkutsk. As he did not belong to the Russian religion we could not send his body to the temple, so we bought a coffin and a ready-made grave and all of us attended his interment. Afterwards we purchased and erected a gravestone in the Japanese way and carved an inscription.

Government, Administration, Official Titles and Duties, Army and Soldiery.

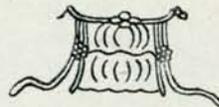
There are two principal officials in the government office. One controls civil affairs both in city and coun-

try, and the other the military administration. They occupy different parts of the hall and each has many subordinates. They are sent down from the capital and remain during their term of three or four years. In addition to these two there is an officer in charge of the farmers. The officials bring their wives, but some who have no wives have concubines. It is forbidden by law for a man to keep a concubine if he has a wife.

Many guns are decoratively arranged in the government hall. Some hundreds of foot soldiers are on duty in the hall daily, standing guard with their guns in a row on each side. This duty it seems they perform in turns. Their guns have a spear-like object fixed at the top. Their uniforms are all alike. They are relieved at nine in the morning, marching very accurately in procession with an officer between each twenty-five men, their guns in line and their feet and shoulders keeping time. Any lack of discipline is reprimanded by the officers. One class of officer is mounted and on duty at the government office ready to ride wherever he may be needed. These officers also escort the magistrates, riding before and after them, when they go about to inspect the city. They seem to have a little higher rank than the foot soldiers. It was marvelous to see their daily procession to and from their place of duty. The magistrate drives around the city four times each month in a carriage drawn by six horses with four officers preceding him. Files of foot soldiers, some with swords at their sides, follow him. The procession numbers about twenty persons and passers-by are kept aside as they pass. If there is a fire in the city the magistrate comes with the same escort. Closing the entrances to the place, he allows no one to go out, and with the aid of his soldiers and officers, compels all to help in extinguishing the fire. For this purpose they use a pump with a long leather hose. They place one end of the hose in water and pump it up so that it squirts from the other. In addition they have an implement for destroying wooden houses by pulling down the framework. There are no fires in stone buildings, only in wooden houses, where they catch from badly mended fireplaces. The system of putting them out is so perfect that fires do not extend to several houses. We never heard of incendiaries, and judge that all fires are caused by negligence. When a proclama-

tion from the capital is made the drums are sounded in each place and the people from the country assemble in the cities to hear the message.

There is an officer, or city elder, who inspects the city daily, taking cognizance of all misconduct and of the prices of merchandise which are fixed by the government. We do not know about ancient times, but at present there is no capital punishment, only whipping, which is regulated in degree by the character of the crime. There are places for punishment facing the two residential districts, and when whippings are announced by beating a drum, many people assemble. If the crime be slight the criminal is laid face downward and given many tens of blows, but if the crime be grave, he is fastened naked on a kind of cross with his head free, and lashed across the back. The whip is made of thin strips of ox-hide tied to a stick, and is applied until the flesh is lacerated and the criminal cries out in pain. As the thongs are made of cheap hide their edges are rough, so that after a few lashes the blood flows. When the whip becomes soft after repeated blows, a new one is substituted. Once we saw this punishment when there was snow, which was stained crimson for a distance of several feet. These whippings are administered to fellows who commit grave crimes like the murder of their master, patricide, counterfeiting, burglary and robbery with violence. The whipping is so severe it is said that criminals sometimes die under it, and it differs from capital punishment chiefly in that the offender is not put to death instantly by decapitation. If they do not die under three lashings they are branded with scissor-like tongs and sent to the mines or the remote uncultivated lands and islands which they are obliged to reclaim. We were told that most of these provinces which are now cultivated had been opened up by criminals. Lashing implies not only this punishment but exile as well. We were told that some of the exiles so improved their conditions that they ransomed themselves and became prosperous. While at Irkutsk we saw some 3000 people passing through who were apparently exiles on their way to the farthest north where they were to make roads over the mountain passes. We think in consequence that the road from Okhotsk to Yakutsk may be improved by this time.



A MESSAGE TO MY FRIEND LIU

From the Chinese of Po Chü-li

By WITTER BYNNER

*There's a gleam of green in an old bottle,
There's a stir of red in the quiet stove,
There's a feeling of snow in the dusk outside.
What do you say to a cup of wine?*

FOUR-FOOTED SERVANTS OF THE EAST



What the camel is to the desert-dweller the reindeer is to the Mongol tribes that live on the frozen tundras of Siberia. The distant Mongolian kin of the North American Eskimos, who make their homes in northeastern Siberia owe all they have to this mossy-horned, rough-coated animal. Among the scattered "Hyperboreans", as they are called, the possession of herds of reindeer is an index of civilization. The tribes in regions adapted to the reindeer are further advanced and know more comfort than the coast people, who, reindeerless, lead a wretched, hand-to-mouth existence. The bold hunter-cousins of the Manchus, the rich Tunguses who still speak a language that is half Chinese, are also reindeer-breeders. They are called Reindeer Tunguses by the Russians, as their neighbors are called Horse, Dog, Steppe or Forest Tunguses. But perhaps the greatest reindeer breeders of all Siberia are the Chukches of the Amur region, who sometimes have as many as ten thousand reindeer in a single herd. To these tribes the reindeer, a half-mythical animal to most Americans, is everything that his cattle are to the Iowa farmer, and a beast of burden to boot.



Pacific Mail Steamship Co.

The growing railway and steamship lines of China have not yet driven out the donkey-train. The little beasts, packed ready for a journey into remote provinces, with their Mongolian drivers towering above them, are still a common sight in Peking. But most of the goods of China are transported by human labor. Boats drawn by men, wheelbarrows pushed by men, poles with great baskets at either end, balanced on the shoulders of men—these are the common means of transportation in China. Freight-rates are comparatively cheap, for human labor is cheap—a coolie will carry merchandise on his shoulders at the rate of fifteen cents a ton a mile, and freight carried by man-drawn boats costs three cents a ton a mile. But in the long run, China pays dear for using her men as beasts of burden. From fifteen to twenty per cent of Chinese labor is diverted from production to transportation, while the United Kingdom, the common carrier of the world, employs only six or eight per cent of its man-power in transportation, and Belgium and Austria use only two or three per cent. Steam and electricity, to take the burden off the shoulders of the Chinese coolies and release numbers of them for the great and necessary work of production, are necessary for the comfort and happiness of China's wakening people.

THE SHOGUN'S SUBJECTS VISIT THE RUSSIAN COURT

Edited by STEWART CULIN

WE had passed eight years at Irkutsk without hope of returning home. Suddenly, at the beginning of the 3d month, in the year 1803, we received an order from the city elders to present ourselves at the government office. Without knowing for what purpose we were wanted, all thirteen of us appeared at the appointed time and were informed by the magistrate that we had been ordered, by imperial decree, to proceed in haste to the capital. The official messenger who was to conduct us had just arrived. This person requested us to return at once to our houses and prepare for the journey.

Nikorai Shinzo, who had some petitions to present at the capital, wished also to accompany us. After conference with the city elders, the magistrate concluded that as the order called only for the shipwrecked Japanese, Shinzo could not go. It seems, however, that after several conferences it was agreed that Shinzo might go if we petitioned the government to allow us to have him as an interpreter. When he had visited us and explained the situation, we assented to the proposal that we present the petition, saying we should be helpless if removed from his care. Our petition was not answered directly; then they said that since there was an interpreter in Japanese at the capital, we might not need Shinzo, but in any case he would be required on our journey and so he might accompany us.

After bidding farewell to the people to whom we were under many obligations, we left Irkutsk on the 7th of the 3d month, 1803. With the official and Nikorai Shinzo the party consisted of fifteen persons. The elders of the town saw us off, and each of us was presented by the government with a suit of woolen clothes and a pair of shoes. We were informed privately that since everything we might require could be obtained later at the capital, it would be better to limit ourselves to mere necessities for the actual journey. We crossed the river, beyond which a row of carriages waited. The official messenger entered the first carriage and we followed, two in a carriage, seven in all, each drawn by four horses. Our place inside the carriage was surrounded with leather, and the front entrance was so arranged that the leather could be drawn over it in rainy weather. The two passengers sat opposite each other. As there were only two of us in each carriage we were able to take with us such things as we desired. Gihei, who had been working for a long time in the household of one of the Russians, had many pieces of silver and other gifts with which his master presented him at parting, in reward for his services.

Our carriages had two wheels, as in China and Japan, but in addition an extra front wheel. The latter was small, about half the size of the two rear wheels, which were a little larger than those of our *daihachi-guruma*, or drays. The front wheel was attached with iron bars to a cross-beam of the carriage so that it remained on the same level as the others. Above this was fastened a pole with a cross piece at the end, which extended in front of the horses and to which they were tied on both sides

with leather thongs. (The reason for the smallness of the front wheel is that it makes the carriage ride easier. When the carriage is turned to right or left, the weight of the driver is supported on the front wheel, and the rear wheels move by themselves, a saving of energy. The carriages of occidental countries seem generally to have three wheels, but vary in their construction in different lands.)

The driver sat on a bench in front of the carriage, resting his feet on a copper plate and urging the horses on with a whip of thongs. The carriage was about the height of a man. It had glass windows, one in front and two smaller ones at the back, which were covered with leather in stormy weather. There were doors on both sides, contrived so that copper steps appeared when they were opened. There was also a wooden block which was pushed out at the back of the carriage and upon which a groom was mounted. A horseman with a bell hanging from his horse's breast rode in advance and announced the coming of the party. This is the custom for long journeys, but on short trips a post-bell hangs from the cross-bar of the first carriage. The sound was heard at a distance and announced our arrival at the stations so that fresh horses were in readiness. If there was any trouble or delay, the official messenger reprimanded the station people with great authority. Hung around his neck, he wore a leather bag decorated with the national emblem, two eagles. It seemed to contain a passport or certificate, for all the officers at the stations who saw it seemed to fear and respect him. (When I questioned the Japanese sailors I found that they regarded this person as a courier. His traveling alone for several thousand miles was a brave feat, although it may be an everyday matter in Russia.)

On the 8th of the 3rd month, Sadayu and Seizo became ill from the rapid motion, and although from here on the road was smooth, with low mountains on either side, they grew steadily worse. Since they seemed unable to go on we asked the officer to leave them in care of a doctor and have them rejoin us when they recovered. This reduced our number to eleven. Later we heard by mail that they did not recover and had to be sent back to Irkutsk. For the most part we rode both night and day, even eating in the carriages and not leaving them except to wash our hands. We traveled so rapidly that we remember nothing, nor were we told anything about the route, distances, dates or places.

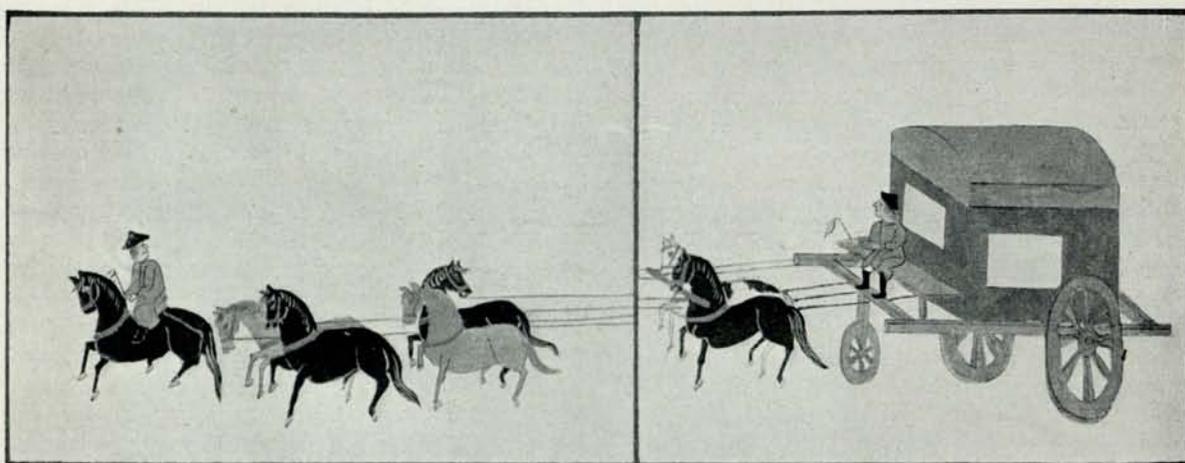
We saw no snow, except on the mountains, from the time of our departure from Irkutsk until we reached the vicinity of a place where a regiment of soldiers was stationed. Here we remained some days. There were numerous houses, but not so many as at Irkutsk, and the magistrates everywhere seemed to have built government schools and hospitals. Here the roads and river banks were covered with ice. The cold was more severe than at Irkutsk and we realized now that we were going northward. Generally we drove from 135 to 140 miles in a day and night. Now and then, in this vicinity, we saw

windmills erected on the heights. After traveling some ten days more the cold became unbearable. About the beginning of the 4th month, for about seven days, darkness continued, and then suddenly the eastern sky was lighted and the sun rose, but only to the height of our eyes. The same thing had happened some years before as we sailed from the island where we were shipwrecked and entered the Arctic sea, which was as dark as night. (The book of geography says that the summer climate of Siberia is always like this, and we understand such things occur in all the lands lying in this latitude.)

After traveling nearly 1,500 miles we arrived at Ton-suke, where the houses were similar to those we had seen before. We met here a merchant of Tarutaria who seemed to be living among the Russians. The Tartars have white faces, black eyebrows and shaven heads, and wear a cap that closely fits the skull. They are said to be

and other cereals are grown abundantly in the fields and the prices are low. All the wheat we had seen in the fields up to this time was short, but here it grew high as in Japan. We stayed an evening at this place because we had to repair our carriage, but as it was late we did not have an opportunity to look around.

We arrived at the great city of Musukuwa (Moscow), which is 1,000 miles from Kazan, in the middle of the 4th month. Moscow is a capital city. We were told its castle was the residence of nobles belonging to the imperial family. It has hundreds of streets so broad that five carriages can be driven abreast, and all, even the sidewalks, are paved with stones. The houses are built of stone, and the one where we lodged was exceedingly fine. The vestibule and the fireplaces in each room were covered with decorated tiles like Seto-ware, bearing pictures of birds and flowers. All the furniture was extremely



CARRIAGES OF OCCIDENTAL COUNTRIES GENERALLY HAVE THREE WHEELS. THE DRIVER SITS ON A BENCH IN FRONT OF THE CARRIAGE AND URGES THE HORSES WITH A WHIP OF THONGS

strong. The next place we came to was Ekatenhoruka. Iron is produced here and coins minted and we saw coal piled up like a mountain. After this we came to Berima and were told that the distance from here to St. Petersburg was 2,200 miles. The houses were all built of stone, the shops very gay and the streets twice as broad as those of Irkutsk, with the country opening up in all directions. There were many fish which we were told were very cheap. Among them we saw a big fish like a shark. On our arrival, Ginzaburo was taken with a sudden fever. His face became swollen and little eruptions like measles covered his body. As he was breathless and could not travel we left him, asking the people to send him to the capital when he recovered, but we heard nothing about him, whether he lived or died, until our arrival at St. Petersburg. Measles were prevalent at Irkutsk at the time we left and we concluded he must have caught them there.

Leaving Berima we went on to Gaza, where again the houses were built of stone. This place, like Berima, seemed particularly prosperous. There was a watch-tower and magistrate's office at the entrance of the city, near what we were told was the castle of Tarutaria. A big river, said to be a mile and a half wide, ran below the castle. Its stone walls, so high we had to look upward to see their top, were solid and magnificent in appearance. We heard there were temples within the castle. This city is renowned for its leather, which is said to be the finest in Russia and very cheap. Wheat

beautiful, and the food with which we were served—bread, beef, pork and chicken—was delicious.

When we asked the officer to take us sight-seeing he told us there were no less than 1,000 or 1,500 temples and that it would take two or three years to see them all. The city is said to be twice the size of St. Petersburg. There is a hill at the entrance of the city like Atagosan in Edo from which one may look in every direction. Three matchless cannon, supported by a stone wall and covered with a tiled roof, are set in a row on this hill. They are made entirely of bronze and fastened to their beds by chains arranged so they can be moved in all directions. Great metal balls for use in these guns lay on both sides of them. In a cavern some distance from the cannon was a famous bell. This bell had a diameter of twelve or eighteen feet; its thickness could not be observed, however, because it stood on the ground. The cave was lined with a stone wall which extended for perhaps thirty feet in both directions. We were not told when or for what purpose the bell was cast. The place of the cannon and the bell was guarded by six or seven watchmen. (Kwodayu says there is a great bell of a size not to be expressed in words near the cannon. In former days this bell was suspended so that visitors could pass under it. It looks like a hill. I understand it is one of the famous sights of fifty-two countries.)

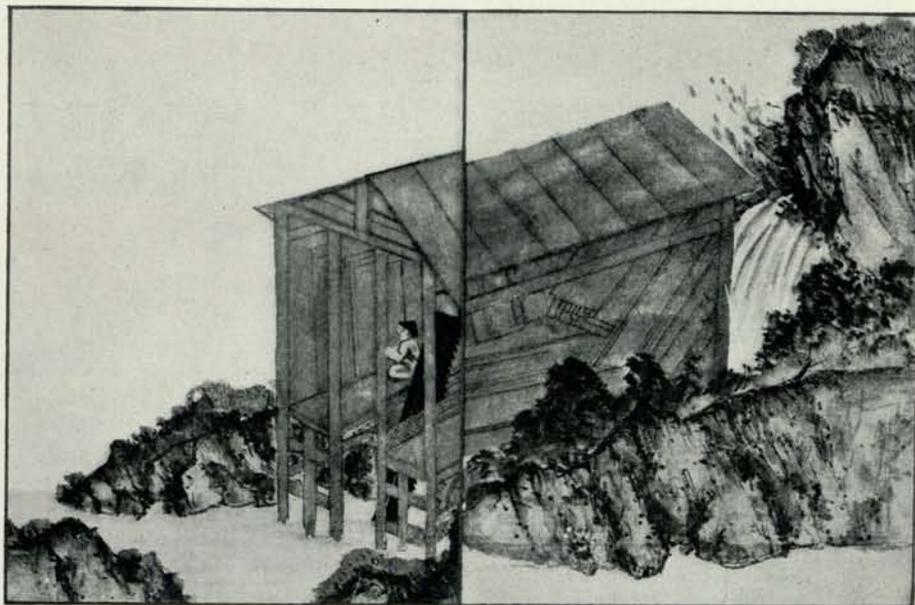
Musukuwa is the so-called Musukobiya, which the Russians call Musukuwa or Moscow. The Chinese

transliteration reads Mosukobia. This name is also applied to the entire country, which actually is Oroshia, Russia, pronounced Orosha of late in Japan. Moscow was moved to its present site from a place called Woroshimeru and fixed as the capital from the year 1300, according to the Russian calendar. This date corresponds to the 2d year of Shoan. The country was a kingdom at that time but was raised to imperial rank with the Emperor called Heteru, Peter. The new capital, the present Heteruburuka, Petersburg, was established some eighty years ago, when the palace was moved and the old capital left to the nobles. Kwodayu says that the Empress lived half of each year in the two capitals alternately, but the present Emperor, possibly as a matter of convenience, resides only in the new capital.

We do not remember exactly how many days it took to cover the 700 miles from Moscow to St. Petersburg. The road was paved throughout with flat stones cemented with mortar. The marshes were filled with big logs which were covered with earth and paved like the rest. Great plains spread on either side, but there were no fields. Mountains rose in the distance. All the rivers we crossed on bridges, not by ferry-boats. The post stations were closer together and the houses larger, but built of wood. We encountered no snow and there was no ice in the river.

Proceeding thus, as we believe, to the north, we arrived at St. Petersburg on the 26th of the 4th month, forty-eight days after our departure from Irkutsk. Kwodayu writes he was forty-four days on the journey, which was 5,823 miles. He rode in a carriage about 100 miles a day, traveling both by day and night. He explains that this made him dizzy and nauseated, and that these sensations finally became so unbearable that he was taken into a special carriage. This carriage ran smoothly and he did not again feel the motion. It was a highly elaborate affair said to have cost 100 gold pieces.

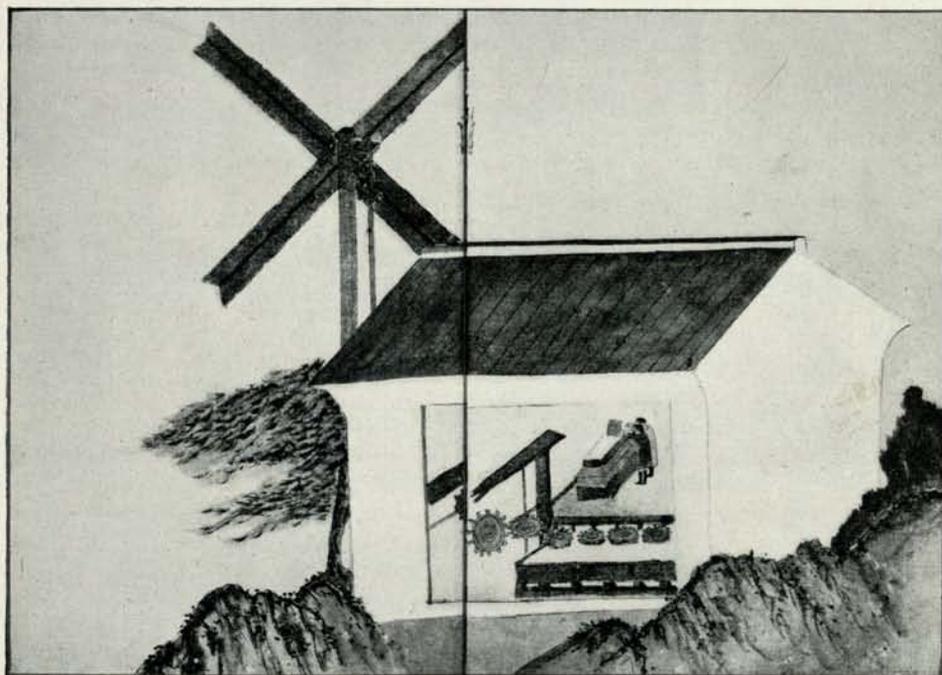
Immediately after our arrival at the capital the officer took us to the mansion of a certain high official who gave us a front upstairs apartment for our dwelling. We were told the name of this official was Nikorai Haitoruichi Ryumanzofu Garafu and that he was one of six nobles called Senatoru who have charge of national affairs. Collectively the six are called Senatsuke, and two of them, who bear the additional title of Garafu, are espe-



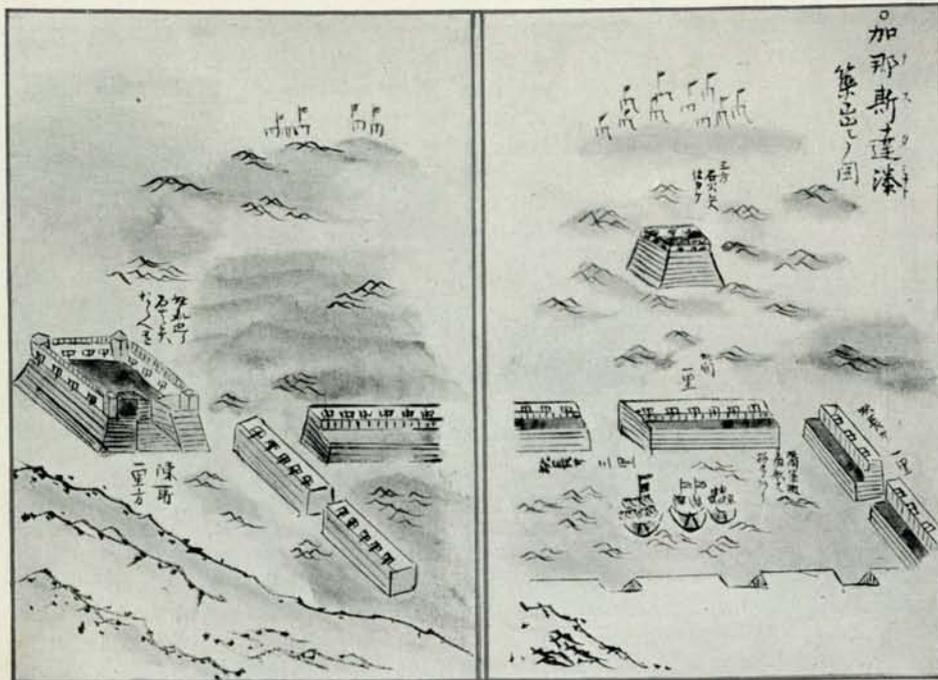
LUMBER FOR THE HOUSES, GOVERNMENT SCHOOLS AND HOSPITALS BEYOND IRKUTSK WAS SUPPLIED BY SAWMILLS RUN BY WATER POWER.

cially important. The Garafu always rides out in a carriage drawn by four horses with two attendants riding before and only six behind, none of whom carry anything. (When Garafu is used in the following narrative, it refers to the particular person just mentioned.) We heard afterwards that he managed all foreign affairs and that it was by his order that we had been summoned to the capital and that an ambassador was later sent to Japan. We were lodged in his house and were indebted to him in many ways during our stay.

There were about 700 persons, who seemed to have come from the Garafu's estates, living in his compound. His mansion extended some twenty or thirty blocks in each direction and had triple gates. Of these the first was the largest. The second was guarded by two soldiers



IN THE INTERIOR NORTH OF IRKUTSK HOUSES WERE NOT SO NUMEROUS AND HERE AND THERE UPON THE HEIGHTS APPEARED WINDMILLS



FROM THE VILLA OF THE GARAFU, WEST OF THE IMPERIAL PARK, COULD BE SEEN THE PORT OF KRONSTADT

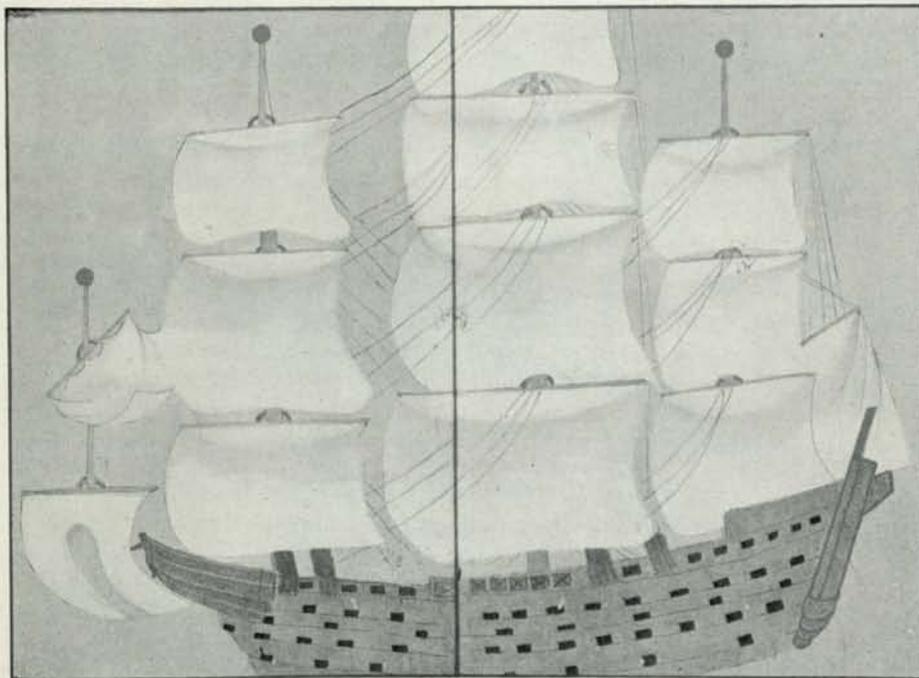
with guns, and the third, built of stones, was like the *karamon* of our temples, arched and with a wooden door. A man responsible for ushering in visitors stood on guard here, armed with a weapon. On the evening of our arrival we were called before the Garafu. Accompanied by the officer who had been with us on our journey, we passed through the triple gates and entered the mansion. As we ascended the stairs to the third story we saw that the walls were lined with mirrors that reflected the figures of all who entered. Later we saw the same thing in the Imperial Palace, except that there the mirrors were larger. There were also pictures of birds and animals,

interview, since his coming had not been reported to the Garafu by the officer, but we learned that later he was sent for and questioned alone in detail.

Over his other clothes, which we could not see, the Garafu wore a woolen garment like a *haori*, or loose coat, the edges of which were embroidered with gold and silver. The Emperor, whom we saw later, was robed in the same way. It seemed that the lady's presence was due simply to her desire to see the Japanese. Her attire appeared to be the same as that of the Empress.

The food given us in the palace was finer than any we had ever known. At breakfast there was the usual

meal, but we had nine different dishes at dinner and supper. Several tables were spread, each with a waiter who brought the dishes one after another from the cook in the kitchen. The dish we had with bread consisted of beef, chicken and other meat, with rice boiled in salt water. In addition there were pork, lamb and various kinds of fish. This was the first time since our shipwreck that we had eaten rice. We had liquor twice a day at meals, mostly delicious beer, but sometimes wine. There was a stone-topped table, the size of a mat, made of a material called *muramura*, tiger-dappled, of a purple or yellow color. It had wooden legs and stood in the middle of the room where guests were entertained. We saw the same strange stone used for the columns in the temples. It is employed for many purposes, even to make ash-trays. We saw also



THE IMPERIAL WAR VESSEL WAS SAID TO HOLD 1,500 MEN. IT WAS IN THE SHAPE OF HALF A LONG MELON AND HAD MANY WINDOWS FOR GUNS



COLORED COPIES OF THE PORTRAITS OF THE EMPEROR AND EMPRESS, SAID TO BE MOST LIFELIKE, WERE SOLD IN THE CITY SO THAT THE PEOPLE EVERYWHERE MIGHT KNOW THEIR RULERS

at the palaces many books in European languages.

There is a place in the mansion surrounded with glass in which flowering trees and plants are grown. The beds are in the middle and the gardener, who is in attendance, adjusts the temperature and regulates it so that the flowers blossom and fruits ripen. When we visited this place in our 5th month there were peaches, plums and nectarines, which we saw for the first time since our arrival in Russia. The land is so cold that it appears flowers do not bloom except in such a house of glass. Once we went out to the Garafu's villa and saw tame peacocks, many kinds of strange plants and grasses in pots. This villa is located west of the Imperial Park. From it we could see the port of Kanasuta (Kronstadt), where an imperial war vessel was lying, said to hold 1,500 men. It was three stories in height with a bridge on the first story and windows for guns opening on its sides and front. It was ballasted with stones or iron to reduce its speed, and food and several tons of water barrels were stored in it. Its cabins, among which was one for the steersman and one for the soldiers, were partitioned. The ships of this country are in the shape of half a long melon.

After a short time we were told to prepare for our interview with the Emperor. We were ordered to wear Japanese costumes, but as we had none suitable for the purpose—all our Japanese clothes had worn out—we were sent to the government office where the ten of us were measured. We went again to this office when we were

notified that our Japanese clothes were ready, and received kimono of striped satin, with *haori* (coat) and *obi* (belt).

Whenever we went out during the period of our stay in the capital we were driven in four-horse carriages with gaily adorned wheels and trappings, each carriage holding four people. These carriages were so constructed that they swung and the occupants were relieved from the jarring motion. Their sides were covered with glass so we could see out, and inside they were spread with cushions and adorned with beautiful cloths. There was a seat on the shaft on which the driver sat urging the horses with a whip. Attendants rode behind.

On the 15th of the 5th month, after we had been living two weeks in the mansion of the Garafu, we were told that on the next day we should wear our Japanese clothes and be received in audience by the Emperor. Accordingly we dressed ourselves in Japanese attire, shaving the front part of our heads. The Garafu preceded us to the Court, and we followed in the carriages drawn by four horses. The palace was three or four blocks from the Garafu's residence. It was located in a city street and resembled a mansion rather than a castle. It was built of stone, and the four fronts were like those of tall dwellings. One side faced a flowing river and the other three sides were surrounded by a moat. It was not placed on any elevation and occupied in all two city blocks. Two guards with guns stood on each side within the gate. The palace had five stories, each with glass windows, so that

one could count the stories by these windows from without. The great gate was so wide that five carriages could pass abreast. Escorted by an usher we entered the palace and ascended by an incline. We could not tell in which story we were until we came to a place which was said to be on the third floor, where we saw a stone bridge leading to the inner palace. This bridge, about forty feet in width, was covered with earth like a city street and pine and cherry trees were growing on both sides. Through its arches the carriages were driven. There were guards in every room of the palace, but no military equipment. Each of the rooms had glass windows, and where there were no windows the walls were covered with great mirrors placed at regular intervals, making everything very bright and beautiful. The floors, on which people walked in leather shoes, were of polished wood. The stones of the building were clamped with iron and the holes filled in with lead. High towers or turrets were built here and there—but we could not understand the plan.

Before the interview an officer showed us the place of audience and told us the Emperor would soon arrive, but since he was at supper we should have to wait for half an hour. When we were called to the audience room, we found that seats were arranged for us according to our ages and four or five officers were in attendance. They told us we should be questioned at the audience, and should be allowed to express our preference as to whether we desired to stay in Russia or to go home.

After a time the Emperor, accompanied by his mother, his wife, the Empress, and his brother, led by the Garafu, entered the room. The Emperor escorted his mother, holding her hand. It was her left hand, for it is the custom of this country to regard the left hand. His countenance was majestic and dignified and we felt unworthy and awe-stricken. Bowing our heads, we were about to prostrate ourselves before him, but one of the attendants told us we must not do this as it was Russian etiquette to remain standing. Accordingly we stood, slightly bowing our heads. Then the mother of the Emperor approached and looking at us all, pointed with her finger and showed us each of the imperial party, saying, "This is the Emperor. This is his brother. This is the Empress." The Emperor then approached us and asked us directly whether we wanted to return home. As we stood in a respectful manner the Garafu explained to us that the Emperor had no unreasonable desire to keep us in Russia and that we should answer just as we had in mind. Shigejiro and Minosuke, who hitherto had wanted to go home, suddenly replied they wished to stay in Russia. We do not know why they changed their minds. Tsudayu, Gihei, Sahei and Tajuro answered that they had been about ten years in a strange land and that it was their earnest desire to return to Japan. Shinzo interpreted for each of us. The Emperor nodded his head, and saying it was most reasonable that they should want to go back to Japan, laid his hand on the shoulders of each of the last four. He did not do this to any of the others or address them a word, why we did not know. Then the Emperor's brother spoke and evidently was about to ask us what gods we worshiped in Japan, but the Emperor stopped him with a look which seemed to say that such a question was unnecessary.

The Empress was dressed in beautiful attire and was

attended by five or six women who seemed to be court ladies. She did not rise from her seat and soon retired with the modesty natural to young women. Both the mother and the wife of the Emperor had holes pierced in their ears from which beautiful objects were suspended, and they wore something like a rosary of gold around their necks. The hair of the Empress was bound with an exceedingly beautiful object resembling a winged knot and seemed to be fastened with pins. The heads of both the men and women were sprinkled with white powder so that their hair looked like silver. The name of the mother of the Emperor was Maria Hyokurona (Maria Fedorovna), but we did not hear the name of the Empress, who, we were told, came from a foreign country. The dress of the Emperor was of fine blue wool, with a star hanging by a silver cord from the left shoulder. He wore also another beautiful object hanging from his robe. The star worn by his brother had a golden cord. The Emperor wore nothing that resembled a crown. His name was said to be Orekisandara Pauowichi (Alexander Pavlovich) and we were told he was twenty-seven years of age. The Emperor's brother, who was called Konokino Pauowichi, seemed to be twenty-three or twenty-four years of age. There was no one in attendance on the Emperor except the Garafu, and there were no ornamental objects, even chairs, in the audience room.

(The ceremony attendant upon the imperial audience of our shipwrecked Japanese was very simple, and quite different from the custom of the East. We had heard of the audience given by the Empress to Kwodayu, which was even more intimate and familiar. It may be that these interviews are arranged merely to gratify curiosity about foreigners and that they are not to be regarded as representative of the formal ceremonies of western nations. As I understand that there are orders and ranks among their officials, it must be impossible for ordinary people to approach the inner palace without permission, and even officials must have formalities for each rank when they are admitted to see the Emperor. There must be court ceremonies for the reception of Russians, but we can only conjecture about them. It is significant that the Emperor did not address himself to the Japanese who elected to stay in Russia, but spoke only to those who wanted to return. I suppose that the former, by making the choice that they did, had taken their place with humble Russian folk, while the others still remained subjects of another land. There was no reason why the Emperor, in spite of his rank, should look down upon these. The copies of the portraits of the Emperor were made from two paintings on cloth in oil-colors which were brought home by Tajuro, who bought them in the capital. With their wonderful coloring, and the luxurious beauty of the dress and ornaments, they are most lifelike and indeed appear very real. After being shown to our Lord they were given us to reproduce here. It is said such pictures are sold in the city by a dealer, and that they are reproduced so that the people everywhere may know the Emperor. Occasionally we see European gold and silver coins adorned with the portraits of the ruling sovereigns, like that which appears on the gold coin of the Empress Katarina.)

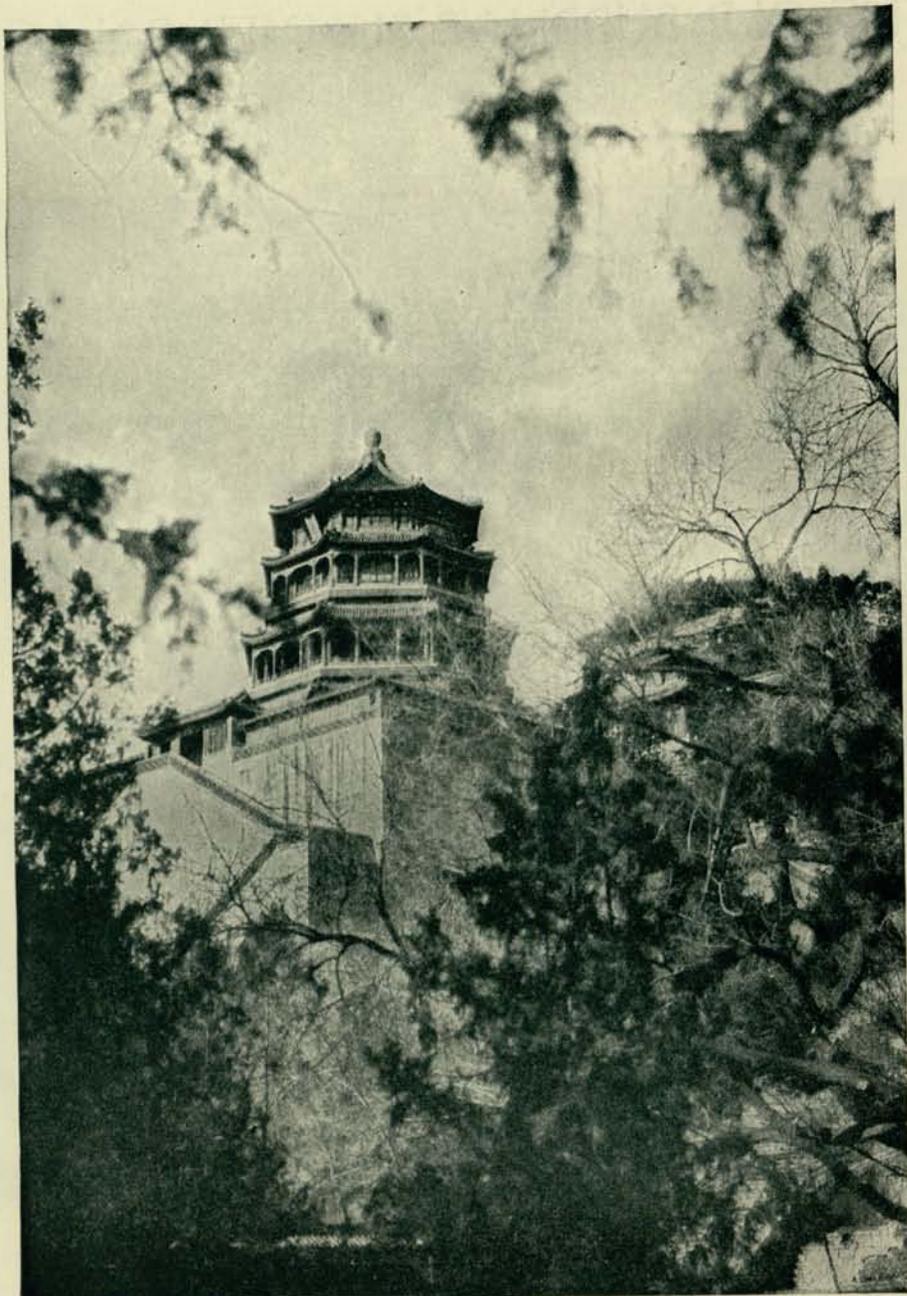
When we left the palace after the interview, we were taken in carriages in charge of the officer to see all the sights of the capital.

THE OLD BUDDHA'S SUMMER PALACE



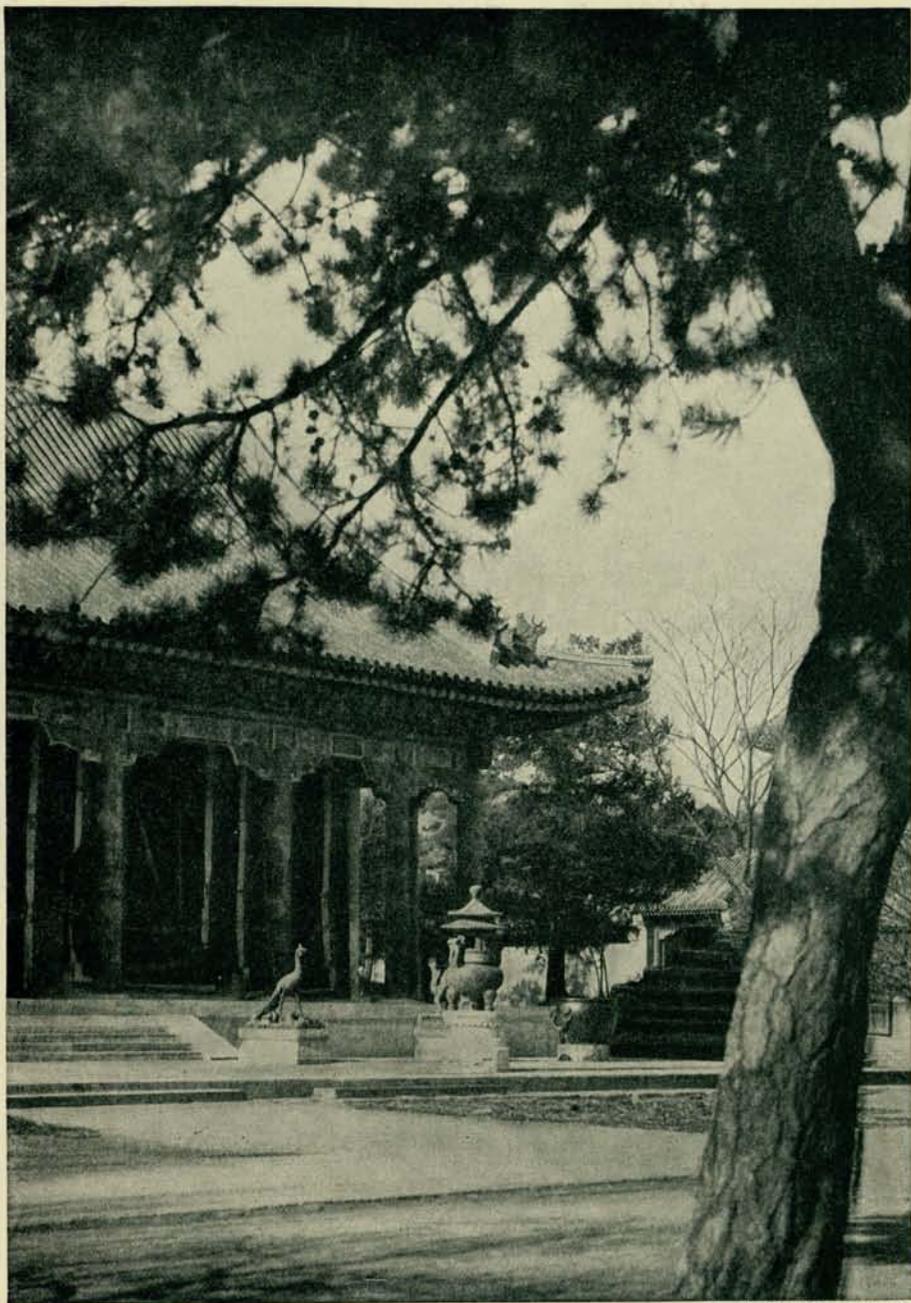
John D. Zumbrium

It is the fourth day of the third moon in one of the twilight years of the Manchu dynasty. The road from Peking to the Summer Palace is strewn with yellow sand, and triangular flags flutter a warning that Tzu Hsi, the Empress Dowager, is coming. The little gray inns where the carters and farmers gossip over their tea are tightly shut. Not a Peking cart, not a single pedestrian, not a stray duck on the highway. The Great Old Buddha is on her way from the Forbidden City to her beloved Summer Palace—the imperial fairyland created out of the funds that were to have built China a modern navy. The procession is long in passing out of the city gate, in traversing the twelve miles of granite-paved highway: for there are soldiers; young Manchu princes; the imperial yellow chair of the Empress Dowager carried by eight bearers; a cavalcade of eunuchs riding behind, resplendent in their embroidered robes, official buttons and feathers; the yellow chairs of the Emperor Huang Hsu and his wife the Young Empress; the orange chair of his Secondary Wife; behind them the red chairs of the Court Ladies; and everywhere eunuchs carrying tea-things, the yellow satin stool and precious personal possessions of the Empress Dowager. After a short rest for tea at the Temple of Imperial Longevity, the procession slowly winds toward the gentle hills, where the jade and yellow porcelain-tiled roofs glisten in the sunlight. The great gate, guarded by bronze lions, swings open, and the Old Buddha enters her favorite domain.



Pacific Mail Steamship Co.

Behind the flamingo walls, where courtyard unfolds into courtyard and marble terraces girdle a perfect little lake, the Empress Dowager tries to banish the cares that creep apace toward the Dragon Throne. The Old Buddha may rest for a while in the Ever Happy Palace on the shore of Lotus Lake, or she may have her chair-bearers carry her up the hundreds of steps to the Temple of the Ten Thousand Buddhas, which crowns the highest hill. Within the Summer Palace are pleasures and solaces for every mood—and the Empress Dowager has many moods, all of them imperial. She may suddenly order her luncheon carried up the two hundred and seventy-two steps to Spreading Cloud Pavilion, where she can sit under the pink-and-white oleanders and linger caressingly over the pagodas and temples, the moon-curved roofs of the palaces, the terraced slopes covered with flowers down to the graceful summer pavilions and marble “pailows” fringing the lake. Sometimes she tires of ceremony, and with two or three court ladies, she goes to her farm on the west side of the lake, rolls up her richly embroidered sleeves and plays at cooking with fresh vegetables and eggs. In a particularly happy mood she visits the Pavilion of the Butterflies, which is decorated with delicate drawings illustrating the story of the Ming Emperor who asked the butterflies to choose his loves from the court ladies; or she climbs Peony Hill to a rustic tea-house built of straw and bamboo. There she often drinks her tea, flavored with jasmine flowers, from a jade cup with silver cover, and looks toward the purple haze ringing the Western Hills. Is not the Chinese name for the Summer Palace, I-Ho Yuan, “Rest and Peace to Heaven-Sent Old Age”?



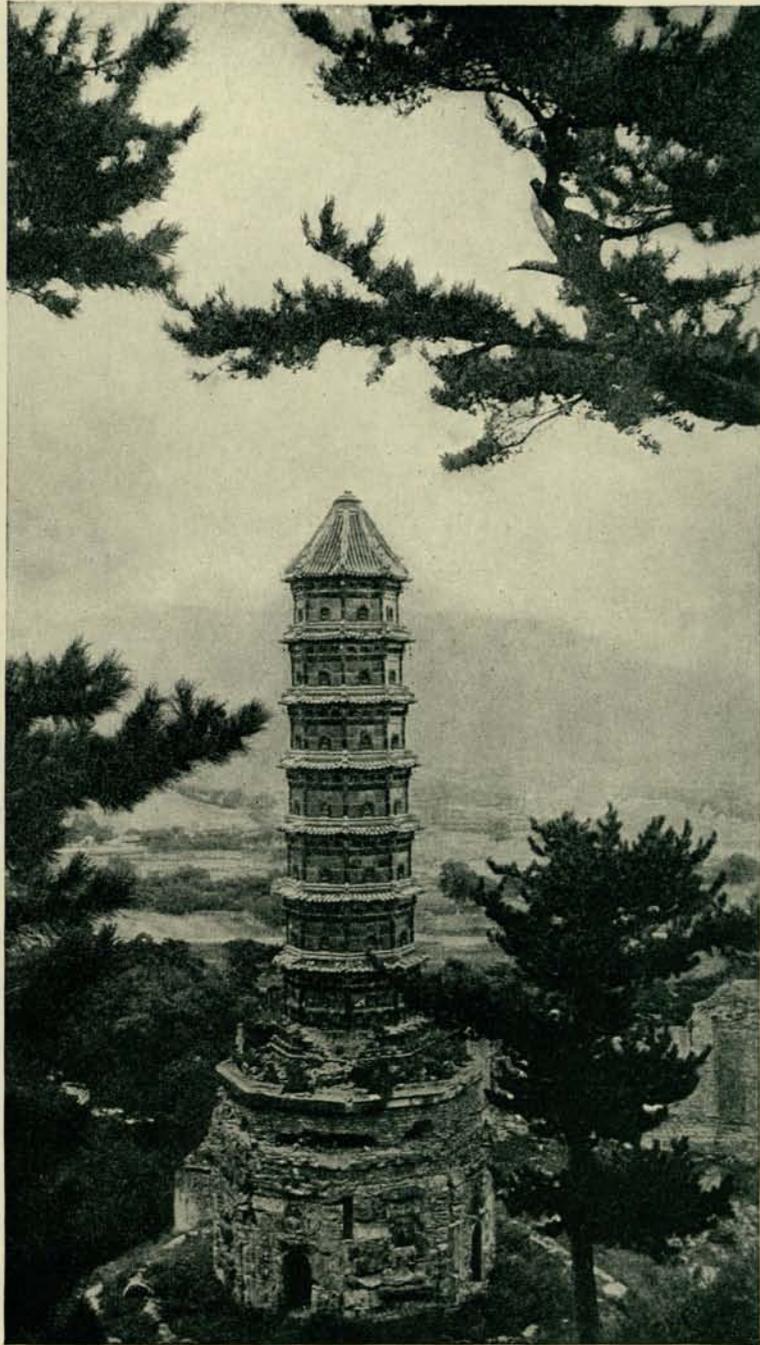
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The Empress Dowager is on her way to the Great Audience Hall to receive the reports of her high officials. Her chair is carried by eight eunuchs, and Li Lien-ying, the head eunuch, walks at her left side, with one trembling old hand on the chair-pole. Other eunuchs of the sixth rank bring up the rear, carrying handkerchiefs, powder-boxes, mirrors, perfumes; for her Imperial Majesty is a woman who cannot discuss grave affairs of estate without a full regalia of personal vanities. Over the wide doors is the inscription, "Hall Where Industry Is Applied to State Affairs". Within, the walls are hung with scrolls written by long-dead emperors, and the beautiful black characters throw their reflection across the polished marble floor. The Empress Dowager, in an imperial yellow gown, with pearls and jade butterflies in her flaring Manchu head-dress, mounts her throne, raised on a carved ebony dais. Her keen eyes penetrate every corner of the great hall. Even though the Emperor, Kuang Hsu, is seated on a smaller throne beside her, she dominates everything. The Great Old Ancestor is the sacred symbol of authority to four hundred million people. Venerable servants of the Empire, who have left Peking at dawn to be present at the early morning audience, kneel on the cushions placed at some distance from the dais, make their reports and go away. Finally, the Prime Minister comes to discuss some important matters, kowtows out of the Presence, and the audience is over for the day. The Old Buddha may return to her stately pleasure domes.



John D. Zumbum

The Old Buddha loves her Lotus Lake. On the long summer days she sits on the marble terrace with her Court Ladies around her and listens to the silver-toned reading of an ancient Chinese classic by one of her eunuchs. Often she has her yellow satin stool carried to the Jade Girdle Bridge, where she drinks her tea and, looking across the beds of pink lotus flowers, dreams rainbow dreams of her lost youth. Hardly a day passes when she does not order her imperial barge, richly carved with dragons and phoenixes, for a sail on the lake. The Empress Dowager takes her seat on the ebony throne raised on a platform in the center of the barge, and the young Empress and princesses all seat themselves beneath her on red satin cushions. The barge is attached by yellow ropes to two boats, each manned by twenty-four eunuchs, who must stand at their oars in the presence of Her Imperial Majesty. In another boat follow the musicians, who softly play plaintive minor melodies on their flutes and jade bells. There are eunuchs carrying portable stoves and tea-cups, for one never knows when or where Tzu Hsi will demand her imperial tea. Perhaps she will direct the barge toward a pavilion on one of the tiny islands, or, serenely content, she may float for an hour or two under the marble bridges. This is a province of enchantment, and only by sceptered command does the outside world brush through the gates. What need for the Seven Seas when one has a lotus lake?

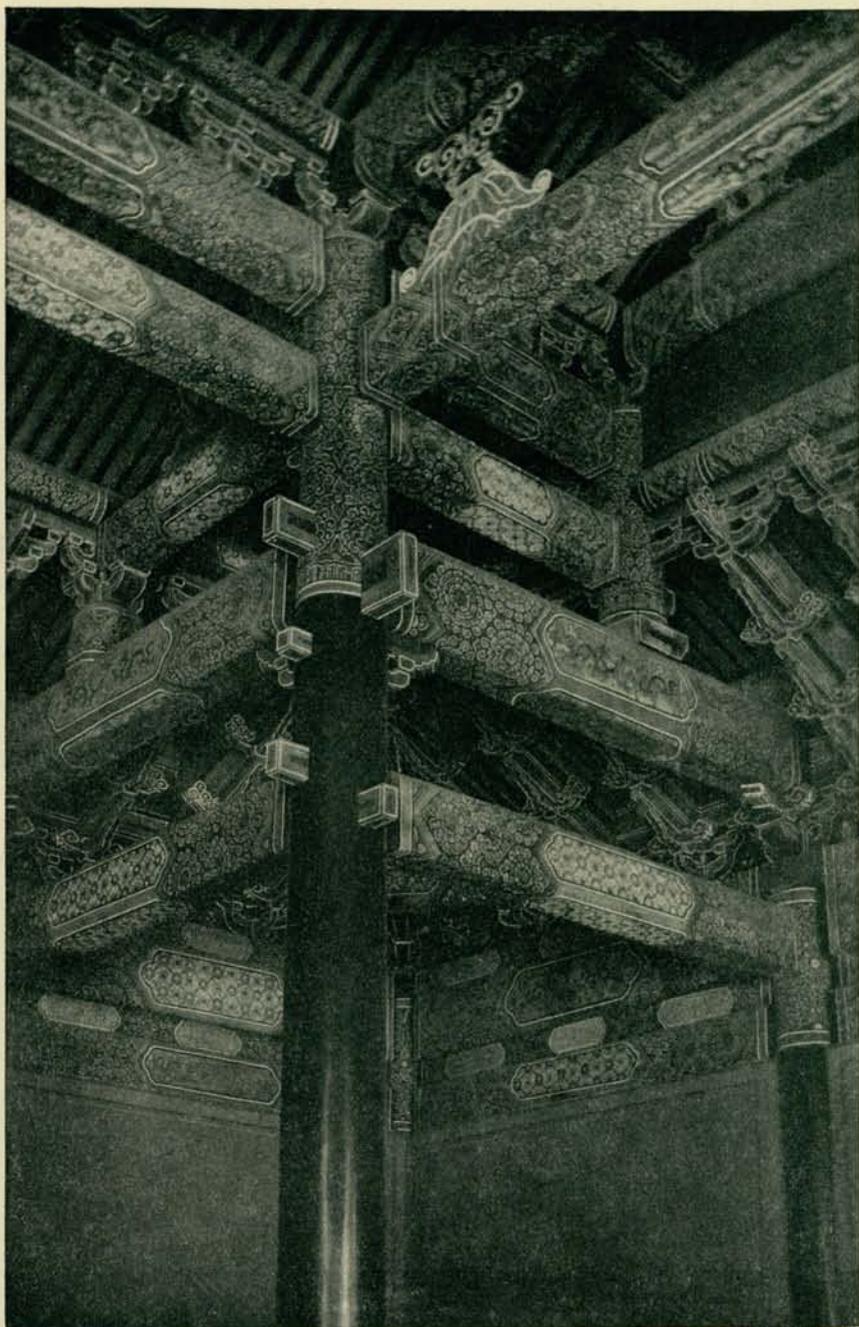


In the Forbidden City, wall after wall shuts in the Empress Dowager like a royal prisoner, but the Summer Palace has its pagoda-crowned hills from which one can command the surrounding country. The Empress Dowager is very vigorous in her old age and often insists on mounting the hundreds of steps to the summit of the highest hill, with all her Court Ladies panting behind her. The Old Buddha looks down on the white ribbon-like road from Peking. Cumbersome blue-covered Peking carts with heavy brass-studded wheels creep along the road; yellow-gowned lama priests file past in long procession; a caravan of camels, laden with presents from Mongolian princes, is coming toward the palace. A bridal procession in red embroidered chairs is on its way to a neighboring village, and behind it are officials of the Wai Wu Pu, the Foreign Office, in their green chairs, with a small company of soldiers on horseback. In the valley, the farmers, in long blue cotton gowns, are busy in the fields. The Empress Dowager loves to watch the farmers at their planting and harvesting, for agriculture is a hallowed industry in China. The Emperor makes an annual sacrifice in recognition of the divinity of the soil on the Altar of Agriculture and also plows the first furrow of the year in the palace grounds. At the Festival of the Harvest Moon in the Summer Palace, the Empress Dowager and the Emperor place their offerings of chrysanthemums and the fruits of autumn on the altar and then descend to the Imperial Barge to float on the lake, which is illuminated by thousands of slowly swaying lanterns.



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The Marble Boat was built as a summer pavilion for one of the Chinese emperors, but it is seldom visited by the Empress Dowager, except when she is entertaining some of the ladies of the diplomatic corps. It is a great bore to be obliged to entertain foreign ladies, for seldom do they understand the ordinary rules of Chinese etiquette, still less the time-honored rules of the Court. They might even conceive the fantastic idea of sitting on one of the Empress Dowager's chairs, and once a traveler who gained an audience appeared in a woolen tweed suit with her hands in her pockets! However, when they do come, the Empress Dowager is all grace and courtesy, and serves twenty-four-course luncheons on long tables covered with foreign cloths, and erects booths where costly presents are given to the diplomatic representatives of those strange foreign countries that have insisted on breaking down the old Chinese walls. On these occasions, sweetmeats and tea are set out on the lower deck of the Marble Boat, and the steam launch, with Her Majesty's throne in the prow, takes the place of the slow-moving barges. But she breathes a sigh of relief when they have gone. Lotus Lake was not intended to be desecrated by foreigners. The King of the Dragons, who lives in a cave under the temple built on the island in the center of the lake, sends an angry ripple over the surface of the water to signify his displeasure. And then all is tranquil again.

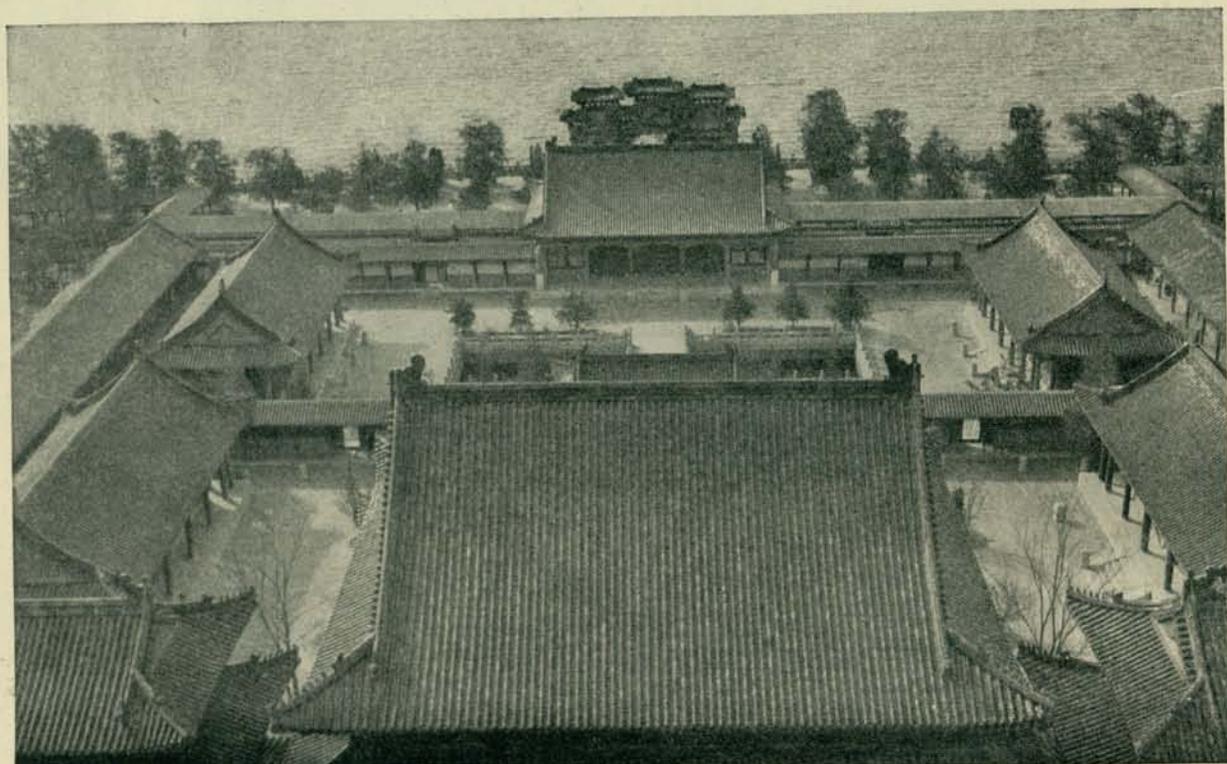


John D. Zumbrum

The Empress Dowager's theater is built around the four sides of an open courtyard, and inside, the great polished columns are attached to beams, all brilliantly painted with intricate designs in gold, green and red. The imperial loge, on a level with the stage, is heavily curtained so that the Empress Dowager cannot be seen by the audience of princes and ministers who are sometimes permitted to witness a performance. The theater is the Old Buddha's favorite hobby and she often superintends the designing of the scenery and costumes and writes many of the plays herself from old Chinese legends and fairy tales. On gala days, such as the celebration of the Emperor Kuang Hsu's birthday, the high Manchu dignitaries are invited to the tableaux and plays specially prepared for the occasion. The festivities begin early in the morning with a congratulatory poem exhorting the Emperor to live ten thousand years, and end with a series of floats representing Buddhas, mythological animals and personifications of happiness, long life and manifold virtues. At the end of the performance the curtains are drawn aside from the imperial box, and all the guests kneel and kowtow to the Empress Dowager in gratitude for their entertainment. Then the actors come to the front of the stage and humbly bow their heads to the ground nine times for the privilege of playing before Her Imperial Majesty. The Old Buddha retires, well satisfied with her day's work.



Frederick C. McLean



Maynard O. Williams

Today the Summer Palace is deserted except for the crows that circle around the tiled roofs, a small army of tattered beggars at the gates and a few old servants who guide foreign barbarians through the buildings. Twelve years ago the Great Old Buddha, the last of her dynasty to rule the Empire of China, returned to the spirits of her Imperial Ancestors. A magnificent paper barge, filled with the paper figures of servants and court attendants, with paper furniture and food, was burned with solemn ritual that the Empress Dowager might enjoy all the comforts of her Summer Palace when she reached the Yellow Springs.

HOW A HERMIT GAINED KINGDOM AND TREASURE

"I have already told this wretched, ill-mannered hermit that I am a prince of the blood and yet he nurses a rat, a parrot, a snake before me." However, Vodragurutha concealed his anger, for he was helpless. Within a few hours the sun was out and the Prince made ready to go. He thanked the hermit and said, "If ever you are in my city come to visit me and I will greatly honor you."

In two days the river had gone down. The rat offered thanks to the hermit, saying as he went, "If ever you are in need of a treasure come to my hole and call my name." Then he told where he lived.

The snake thanked the Bodhisattva saying, "I, too, am the guardian of a mighty treasure. If you but call on me, it is yours." And he told the way to his cellar.

The parrot said, "Sir, if you need rice I will bring you all that you require." And he flew off to find another tree.

Sometime after this adventure, the Bodhisattva went out to see the world. After half a day he came to that city ruled by the Prince, whom he had rescued. He thought, "Well, I have one good friend in this place." Now it happened that on the same day, when the Bodhisattva walked down through the streets, Vodragurutha rode by, and recognizing the hermit he thought, "Here is this beggarly hermit come to plague me and ask for alms. I'll fix him." He called to the guard and said, "Drive that fellow out of the city with whips. Kill him outside the gates."

The soldiers leapt at the hermit, carried him and drove him toward the gates. The Bodhisattva resisted them not but cried continually in a loud voice, "A rat is more grateful than a prince!" or "A snake is more grateful than a prince," or "A parrot is more grateful than a prince." At last the soldiers, overcome with curiosity, stopped and asked him what he meant by his exclamations. By this time an immense crowd had gathered, for no one had ever seen a holy man beaten. They listened as he told the tale of that cruel ungracious Prince. The mob was so wrought up by this story that they raised a cry of "Down with the tyrant!" They rushed toward the palace, seized the Prince and killed him in a frenzy of rage.

Then when someone asked, "Who shall be our prince now?" there was silence for awhile. A voice from the crowd called out, "The hermit!" A thousand voices echoed the cry. They took the hermit on their shoulders, carried him into the palace and made him prince.

Next day the treasurer came before the Prince and said, "Sire, I regret to say there is no gold left in your treasury; the former prince spent it all! What shall we do?"

"I will find sufficient treasure," answered the Bodhisattva. "Let thirty bullock carts be harnessed and provided with drivers. Let them be ready to follow me within the hour."

Within an hour the Bodhisattva went forth in a chariot. The carts followed. They went along by the river for several hours until he came to the place where the rat lived. He leaned down and called, "Rat! It is your friend the hermit who calls."

The rat came scrambling out, glad to see his friend again. The Bodhisattva told his story, ending with, "And now, as the treasury is empty, I thought you might help me."

"Sir! All my treasure is yours!" cried the rat, and he led the Bodhisattva to the cellar where the rupees were heaped; and with them were jewels and silver. The men loaded this treasure into fifteen carts and the Bodhisattva sent them back to the city. He went on, taking the rat with him, until he found the snake's hole and he called, "Snake! It is your friend the hermit!" The snake crept out, delighted to meet his rescuer. "Sir!" he exclaimed. "Can I serve you in any way?"

The Bodhisattva told his tale. When he had finished the snake revealed the treasure, and it was loaded on the remaining carts which then returned to the city. Now the Bodhisattva, carrying the rat and the snake, sought his good friend, the parrot. Him he found atop another silk-cotton tree near the scene of the catastrophe.

"Ho, friend parrot, it is the hermit!"

The parrot flew down joyfully and alighted on the hermit's shoulder. "Sir, I am very happy to see you. Are you hungry? Do you need rice? If so I can call on a thousand parrots, and each one will bring a stalk of rice."

"I need no rice just now, dear parrot. I have become prince and I want you to come and live with me in the palace. See, here are the rat and the snake. They are coming too."

The rat squeaked joyfully and the snake coiled himself affectionately about the Bodhisattva's neck. The parrot gave a loud cry and hopped into the chariot.

When they came to the city again the Prince had a golden cage made for the parrot, but the door of that cage was always open. For the rat he had a wondrous rat's den constructed. The snake thereafter had his home in a golden tube near the Prince's couch. The kingdom prospered beyond all measure during his reign. As the years went by first the rat, then the snake and finally the parrot died. And not long after the death of the parrot, the Bodhisattva, too, passed on to reap the fruits of his deeds.



SIGHTSEEING IN PETERSBURG A CENTURY AGO

Edited by STEWART CULIN

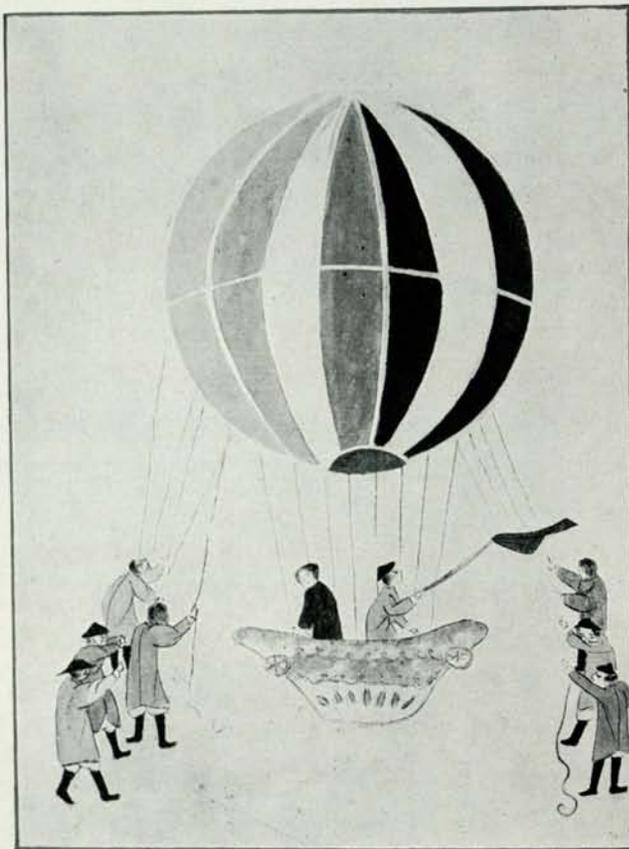
OUR first sightseeing adventure in the capital took us to Washifuitsuke (Vasilyevskiy), an island across the Neva, which is a great river flowing through Petersburg. We crossed the river on a bridge supported by thirty-six boats, each about twenty-four feet long, fastened together by iron chains. The bridge had a board floor and railings to enclose the footpaths that ran along both sides of a central drive wide enough for three carriages to pass abreast. The shores of the island, which proved to be extensive, were protected with walls made of Ohata stone, in which iron rings for mooring large ships were fastened.

On this island, in an enclosure guarded at the gate by a watchman, a large audience had assembled to attend an exhibition. We were told that advertisements of the performance had been put up at the cross-roads and people attracted from far and near. Although a charge was made for admission, the whole city had turned out. Over the center of the plaza moved unsteadily a huge ball, affixed to a boat, which people on both sides were holding down by ropes. The boat, which was about six feet in length, was hardly large enough for two persons, and the ball-shaped bag, which was about twenty feet in diameter, was arranged to hang just above the heads of the occupants of the boat. It seemed to be made of waxed silk, and to be filled with wind, and swayed violently as if it would leap skyward had the men released the ropes. After an interval, the Emperor and his party arrived, and, preceded by the Garafu, the Emperor, taking the hand of his mother, descended from his carriage. Very soon a man and a woman entered the boat, and waving flags, addressed the crowd as if to say, "This is so extraordinary a machine, you all must be interested. Look! Look! We are going to fly!" Then the men who held the ropes loosened them from the boat, and following the bag, it went up and up, while the enraptured multitude gazed at it from afar. It soon ascended until we could barely see it. Then turning southward, it was at last lost from view. We could not understand the machinery of the boat, for we saw it only at a distance. It seems that a woman was always required to ride in the boat, perhaps because only a woman was able to handle its machinery. The big bag appeared to be tied to the boat with cords. It was said that under the large

bag the passengers had another one, in which they kept a kind of cord, and that, when they wished to descend to the ground, they gradually let the air out of the large bag with the aid of this cord. In the boat there was a telescope with which they could spy out a place for landing. We understood that they intended to land at a place in the southern province, but descended a mile or two from their destination. Since they had failed to accomplish their object, they proposed to try again, but we did not see this second performance. If nothing prevented, they should be able to fly to Moscow, 700 miles. We did not learn the use of this flying ball, which the people called *shari*, a name that is applied to anything round like a ball.

[When the suite of the Ambassador landed at Umegasaki, Nagasaki, and were staying at a hotel, as a diversion, they made a paper ball with a hole at the bottom, and burning twigs in an *hibachi* (brazier), placed the bag over it, and in this way filled it with hot air. As soon as it was full, they set it free and it ascended into the sky like a kite. It is said they first sent it up with a string, and afterwards detached it. While the townspeople were looking on with amazement, the ball fell on the roof of a house in Kakocho, and the smoke issued from it as if the house were burning. Many people gathered to extinguish the fire, but when they learned the facts, returned home. The incident aroused the suspicion of the government, which ordered an investigation, but when the matter was explained, it was overlooked. The ball appeared to be

lifted up by the power of the air confined in it. The rising and flying of the *shari* must be identical with that of this latter ball, which is a simpler form. A picture of the *shari* was brought to Edo by a Dutch captain in the beginning of the Temmei period (1781-1789). He stated that this picture had come the preceding year from Holland. The Dutch had not actually seen the machine, but had made the picture because of their interest in the curious new invention. The name of the contrivance was *riyukuto shikifu*, which means an airship, or *riyukuto surupu* (boat), or *riyukuto baru* (ball). The picture was accompanied by an explanation, which I translated into Japanese. It says that this airship had lately been invented at a place called Paris, in France, by a man named Karuresu Enroheru of Chuirerisu (the Tuileries). Mr. Morishima published



THE FLYING BALL WAS MADE OF WAXED SILK AND WAS AFFIXED TO A SMALL BOAT ABOUT SIX FEET IN LENGTH



THE ROPES WERE LOOSENEED FROM THE BOAT, AND THE FLYING BALL, CONTAINING TWO PASSENGERS, A MAN AND A WOMAN, WENT UP AND UP WHILE AN ENRAPTURED MULTITUDE GAZED FROM AFAR

my translation with the picture in his *Komo zassetsu*, but as the Hollander himself had only heard of the invention, and had not seen it, his picture can scarcely be credited. In Europe, where the study of science is so common, progress in the investigation of the phenomena of the air has, no doubt, made possible the invention of this machine to ride on the winds. However, since we did not actually see it, we have been discussing it and doubting its existence.

Another picture, in a frame, which was presented to a *daimyo* by an interpreter in Kyowa (1801-1804), was brought to Japan by a Dutch admiral. It had an inscription saying it represented Karuresu Etoroberuto of Chuirerisu (the Tuileries), experimenting with his airship. It is said that in France this machine is called *korobeia erosukuchikue*, which means a ball lifted by air. Under the inscription the date was given as the beginning of the 10th month, 1783. Although the objects in the two pictures differ in shape, they seem to have been made at about the same time. The shari that our Japanese saw at Petersburg appeared to be the same thing. When we showed them copies of the pictures, they did not recognize the first, but at the second they smiled, and they declared it identical with the one they had seen. They said the machine was a late invention, brought from abroad to Russia, where, on the occasion when they saw it, it was being exhibited for the first time. We concluded that the first picture represented the early experiment, and the new one, the date of which was 1783 (Temmei 3d), the machine that had been tried. It was twenty years ago that I first saw the picture and heard of the airship by name. Now our shipwrecked countrymen have actually seen this marvelous thing and, wonderful

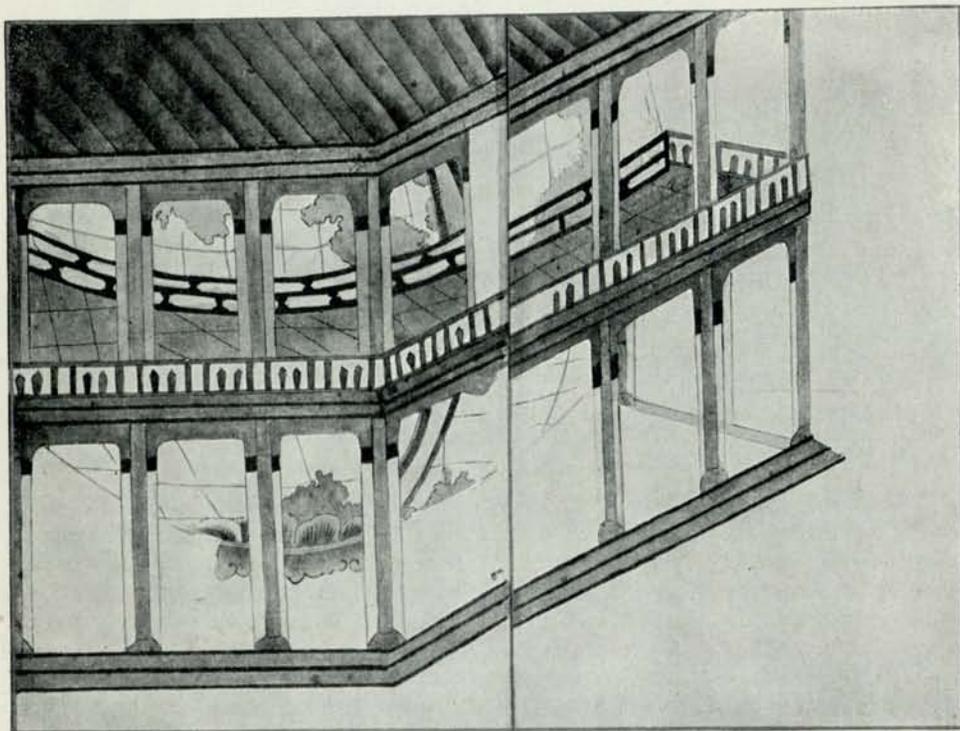
to tell, have given us direct testimony about it. Of course, we do not know about its mechanism or its purpose. However, if one investigates it carefully and studies the principles involved and compares it with the paper ball played with at Nagasaki, the problem may prove easy.]

One day we were sent sightseeing to Musuaamutsu, on the same island of Washifuitsuke, where are stored the productions and curiosities of all lands. On entering the building, we found the interior to be like the treasure room that is displayed on the opening of the curtains in a Buddhist temple. Because of the railing in front of each row of specimens, we could not see everything. Nor could we understand or remember all we saw; for, though labels and descriptions were appended, we could not read the strange letters, and only experienced surprise at thousands of things.

We recall a number of conspicuous objects in the natural science collection. Among them was the skeleton of an elephant. It consisted of dry bones with the joints united as in the living animal. There was a favorite dog of the Emperor, which looked as if it were alive; for its skin had been stuffed and mounted to show its original figure, and stones had been inserted for eyes. By some mechanism that we did not understand, a large stuffed bird like a wild goose moved its wings in the manner of a living bird, and on the shelf beneath it a stuffed cock announced the time. An owl beside this had eyes that turned round, and beneath it a frog jumped as if alive. An entire human fetus had a long snake like a *tasuki* (cord for girding up the sleeves) wound round it. They told us a woman had died in a difficult parturition, and upon dissecting her abdomen, they found this wonder, which

they had preserved for future reference. There was a big bamboo, which seemed to be cherished as a specimen because of its having grown in Russia. Birds, animals, worms and fish were submerged in a medical liquor or wine, or contained in boxes.

There was also a place where garments typical of the dress of all the peoples of the world had been collected. They were all unfamiliar to us. Among them we saw the robes, umbrella and shoes of the Chinese. Our guides said there was a Japanese costume and asked us if we could discover it, but we looked in vain. They then pointed out to us an old quilted coat which we call *uwappari* (a kind of single over-garment), worn by poor Japanese folk and farmers. We did not recognize it until



A MAP OF THE WORLD WAS DRAWN UPON A GLOBE, WHICH COULD BE MOVED AROUND TO SHOW ALL THE COUNTRIES OF THE EARTH

we saw a Japanese *mon* (crest) on it, and thereby knew it to be Japanese. [This seems to have been a kind of hemp or cotton summer garment, or a wadded cotton coat that originally bore a crest. When such a coat is worn out, the cloth is doubled and quilted like sail-cloth, and it is called *uwappari*. It is not necessarily made of the crested garment, but of any old cloth, and is worn at farm work or fishing. No doubt it is the thing they saw. It is a shame that, among all the splendid costumes of the world, we were represented in this collection by such a garment. It had been worn, doubtless, by shipwrecked mariners from the coast of Nambu or Tsugaru.]

In the world there are seventy-seven races of mankind, all of which are represented at the capital, so that the number of interpreters is also seventy-seven, and there may be also as many kinds of costume. [It seems to me there must be more than seventy-seven races of mankind, and our Japanese must have been mistaken in this number. We do not know what the word *musuamutsu* (museum) means. Kwodayu also said there was a place called *morukarato*, where curious things were collected.

It seemed to be a warehouse where they kept the innumerable objects needed for consultation. These must have been past the comprehension of our ignorant sailors. It is a pity they remembered only unimportant objects.]

Our entertainers showed us in the same neighborhood a two-story stone house where a big ball was kept. When they unlocked the door and we went in, we saw a big ball about twenty-four feet in diameter and apparently made of *papier-mâché*. The inside was hollow, with an entrance about three feet in diameter. Passing through this entrance, we saw a vast expanse and a bench, on which we sat down. It was like going inside the *Daibutsu*. When they turned a screw at one side, the door closed, the inner surface began to move around by means of machinery we did not understand, and the moon and numerous stars appeared above our heads. The bench on which we were sitting did not move a particle. Then they turned the screw in the opposite direction, and the door opened as when we entered. Afterwards, we ascended the stairs to a circular balcony, from which we looked down into a hole in which half of the ball was visible. Leaning on the railing, we saw that a map of the whole world was drawn upon the ball, which could be moved around to show all the countries of the earth. Pointing to the map, they said, "This is our land of Russia, and this is your native country of Japan." [The sailors told me the ball was called *shari*, a name which seems to be applied to all balls. The exact construction of this object is difficult to conjecture. It appears to me to have been a globe, made on a large scale, with the inside contrived so as

to represent the celestial phenomena. The bench must have been located on the horizon. It seems that the view must have been limited to a representation of the stars seen at night, possibly to those that may be observed from the region of northwestern Russia. It is a pity we could not learn more about this contrivance, but we could do no better, for our Japanese were only ignorant and uneducated people. Though it is hard to imagine the appearance of the globe and the heavens within it, we have made our picture in accordance with their description. It is said in the 14th section of the illustrations of Petersburg, that in a house there, devoted to astronomy, is a large globe, which was imported from Holstein. This may be the same exhibit.]

We never saw the Emperor's procession, but we understood that it consisted of decorated coaches. As we have said, when we went out, we rode in carriages, to avoid the rude crowds that gathered to see the strangers, as if we were a show. We were told that there were two hundred coaches in the procession of the last emperor, and that one hundred and fifty to two hundred had been employed

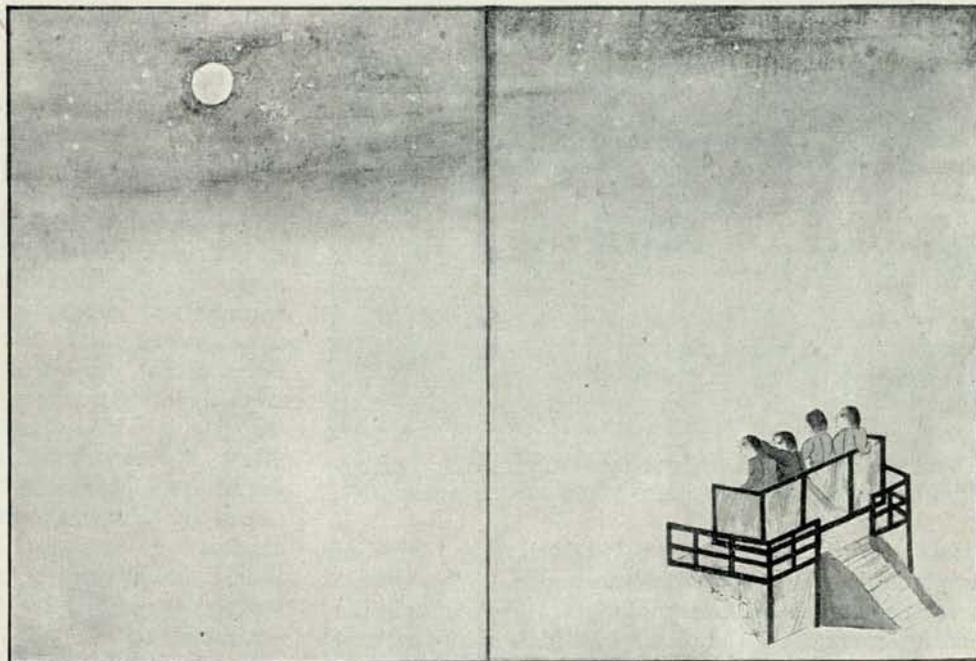
down to his time. Now, however, the imperial ceremonies were much less extravagant than in former days, when there was no limit to expense, and forty carriages were considered enough. When we drove through the city of Moscow in twelve carriages, with many attendants, some of the citizens mistook us for part of the imperial procession, since the latter had become so unostentatious. All this was told us by the Ambassador, on our way home to Japan.

Three or four times a month, the Emperor with high officials rode out to inspect several hundred foot-soldiers, who drilled in companies, one after another, in front of the Imperial Palace. They carried guns and each company wore uniforms of a different color. The foot-soldiers marched in review with guns, shoulders and steps all aligned. Their commander stood behind them, and drums were beaten to keep their movements in time. We were told that, after the review, the Emperor immediately retired to worship in the temple in the palace, but we never saw the ceremony. The service was said to be exceedingly solemn.

The capital city must have been two Japanese *ri* in each direction. The moats ran both ways, like those enclosing the castle at Edo. We thought the length of a Russian *cho* or block was a little more than ours. All the houses in the streets and squares were splendidly built of cut stone. We were told their solid uniformity was due to their having been built by rich folk, who consulted with each other beforehand. The poor people, by whom we mean, not paupers, but those who could not afford to build thus magnificently, lived in hired houses. [Generally the ground floor of a house was earth and was used as a cellar, the second floor was devoted to the kitchen, the third, to living-rooms, and those above it, to storerooms. The Imperial Palace had five stories, but was built on an unusually large scale.] We saw many shops for books, clothes, watches and other things. [Kwodayu says all the shops were located in one house of several stories, with passages on each floor.] Although we heard there was a porcelain shop, we did not see it, nor did we see the house of prostitutes. We heard that married men were forbidden to go there. As we have said, we never walked, and, as we made all our observations through the glass windows of our carriages, we could not see in detail.

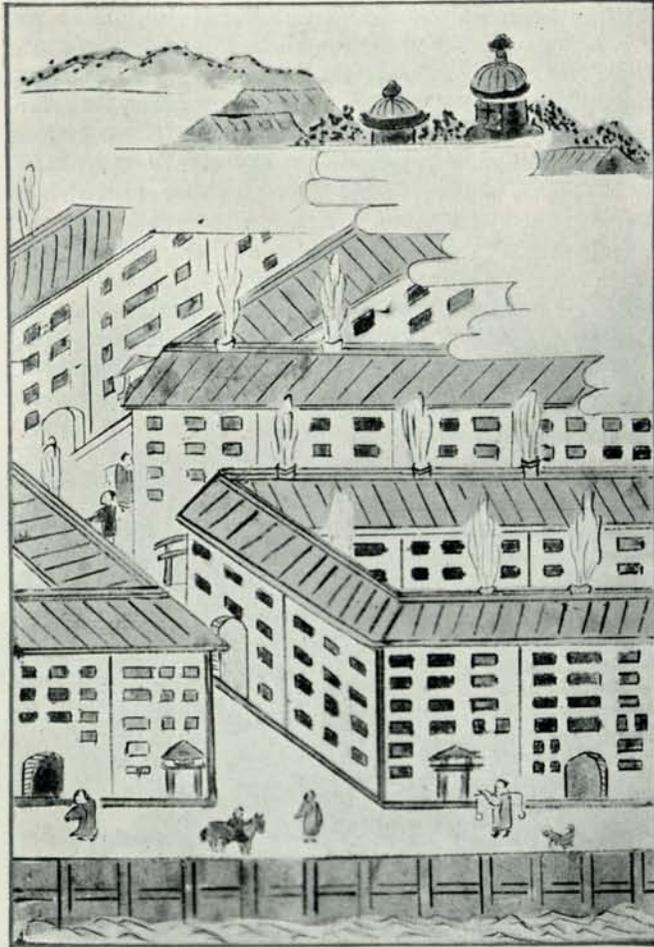
We were sent one day to see the summer resort of the Emperor. At this time the Emperor was visiting here with the Empress and her mother. [My informants were unfamiliar with the name of this place. I think it must have been a sort of villa or park. Kwodayu said it was called Tsuwarusukoisero (Tsarskoe Selo), and that the Emperor went the 1st of the 5th month and remained until the 30th of the 7th month.] It was twenty-eight miles from the capital, and the road, with magnificent

iron railings, ran along the river. At our destination we found some ten miles of houses, all used for potted plants. When the door was opened, we saw thousands upon thousands of potted plants, which were taken into the upper stories in cold weather. The roofs of these houses were made of glass panes so that the plants could have the sunshine. In one court was an arbor to which a strange tree was clinging. Numerous stems hung from its branches and its trunk seemed to have withered. Its leaves were round like those of our *kusu* (camphor tree), and its flowers were purple like wistaria blossoms. [This tree must be the *yoju* (banyan). It is written in "*Nan fang tsaou muh chwang*" (The Aspects of Southern Plants) that the banyan is a tree that grows mostly in the South Seas. Its leaves are like those of the hemp, its stems are twisted, and its branches covered with



THE INSIDE OF THE GLOBE WAS CONSTRUCTED TO REPRESENT THE CELESTIAL PHENOMENA. THE SURFACE REVOLVED AND THE MOON AND STARS APPEARED OVERHEAD

abundant leaves. Its boughs are slender and, like those of the wistaria, hang down to the ground. When they touch it, they take root and a large trunk grows, so that four or five trunks are connected by their branches. Accounts of this tree appear also in other books. A translation from a Dutch book says that, at the beginning, this tree does not differ from others. Later, the slender shoots from its branches drop to the ground and take root, and in the course of years become trunks like the original stem. This process continues until together they form a forest that grows toward the sky. Its leafy boughs cast a shade that sometimes is an Italian mile in circumference. The small roots that hang down from the branches look like ropes. This tree grew in Satsuma, Kii and Tosa in old days. It was called *ako* and its roots were said to be like those of the *shuro* (palmetto). It is said to grow also in Loochoo. I was told it was called *kasumaru* in the dialect of Oshima in Satsuma. It seems to be a product of warm climates.] Besides the banyan there were innumerable varieties of plants and trees. We saw the *keikwanso* (cockscomb),



THE HOUSES OF THE RICH IN THE CAPITAL CITY WERE UNIFORM AND SPLENDIDLY BUILT OF CUT STONE

sekichiku (pink) and *hosenkwa* (lady's-slipper). Most of the plants were in tubs with iron hoops. We saw also cherry trees on an artificial mountain. The paths in the garden were made of red clay mixed with what appeared to be golden sand, and they glittered in the sunshine. In another section of this place, was a large artificial lake, as large, maybe, as the lake of Hakone, in which was the model of a war vessel. This ship was built in three stories with portholes and cannon, and yet it could contain only five or six men. Although we did not go near it, and saw it only at a distance, we could perceive that it was constructed very carefully. There was also a palace, of which we did not see the interior, and a theater.

In this theater, we were entertained at a play. The stage must have been sixty feet in width. The interior of the building, which was closed, so that all light was excluded from without, was illuminated with innumerable candles. The audience on the day of our visit consisted only of the imperial family, the attendants and ourselves. The imperial seats directly faced the stage. Upon the entrance of the Emperor, the musicians struck up on flutes, drums, lutes, violins and other instruments, with which the imperial steps seemed to keep time. The musicians were seated in front of the stage. A man who looked like a *joruri-dayu*, or musical interpreter, sang to the music, holding a book in his hand. A curtain painted with various figures was drawn across the stage. The performance appeared to be a representation of events in various countries, and the story did not seem to be con-

tinuous. Russian events were shown in the Russian manner. One of the actors wore *waraji* (straw sandals), which seemed to indicate that the people of Russia wore sandals in the old times. When the play was about negro-land, the houses and men were painted black, and the costumes and accessories were in accordance with the customs of that land. The performers included both men and women, the former taking male parts, and the latter female parts. The actors quickly reappeared after having changed their aspect from youth to age. Though we did not understand a word of their language, and could not follow the details of their acting, we thought it much the same as that in our own theater. The dancing was done by some fifteen men and women, who were divided into two parties. Three of the women stood on a lofty rock, which shrank and lowered when the dancers sprang from it and joined the others. Then five or six jumped up to a height of five or six feet and twirled round on one leg. On this, the audience applauded by clapping their hands. It seemed that they had to applaud when the Emperor did so.

Subsequently we visited a large theater in the city. This theater, also, seemed to have been founded by the Emperor, who occasionally visited it. The admission fee was five hundred pieces of copper, which, for some reason we do not know, was said to be paid to the government. The building was of stone and both the roof and the ceiling below it were round. A special chair was reserved for the Emperor. The seats for the audience were located on the floor and in balconies that may be described as *sajiki* (galleries) surrounding it. These triple balconies were constructed to hold 1,000 people. The people seated at a distance used a kind of far-seeing glass. The interior of this theater, also, was closed to darken it and was lighted with candles. From the middle of the house hung a large glass chandelier in which many candles were arranged. These made the room brighter than it would have been by daylight. The programme was not very different from that of the performance we saw at the villa. We returned from the theater at night, and we recall that it was the end of the 5th month, and that although we wrapped ourselves in something like a woolen *kappa* (rain-coat), we were very cold.

On another day we were taken to a place where foundlings were nurtured. It occupied a continuous row of houses, a block and a half square. The interior was partitioned into rooms for children of various ages, whose names were written at the entrances. Nurses were engaged in sewing, washing, cooking and teaching the children their lessons in accordance with their age and disposition. We were told that the work of the boys and girls in this house was often of public utility. [I have been told that such institutions exist in other countries in Europe. It is to be regretted that our informants should have made observations so imperfect. Kwodayu says that since there were persons too poor to support their children, or prevent their dying in the extremity of their poverty, the Emperor established this House of Infants as a means to succor them. It occupied a great building in Petersburg, with a passageway running through it from street to street. This latter was open during the day-time but closed at night, when no one was allowed to enter. The house had a window facing the street. People who wanted to abandon a child would knock at the window, then a kind of drawer would be pushed out from

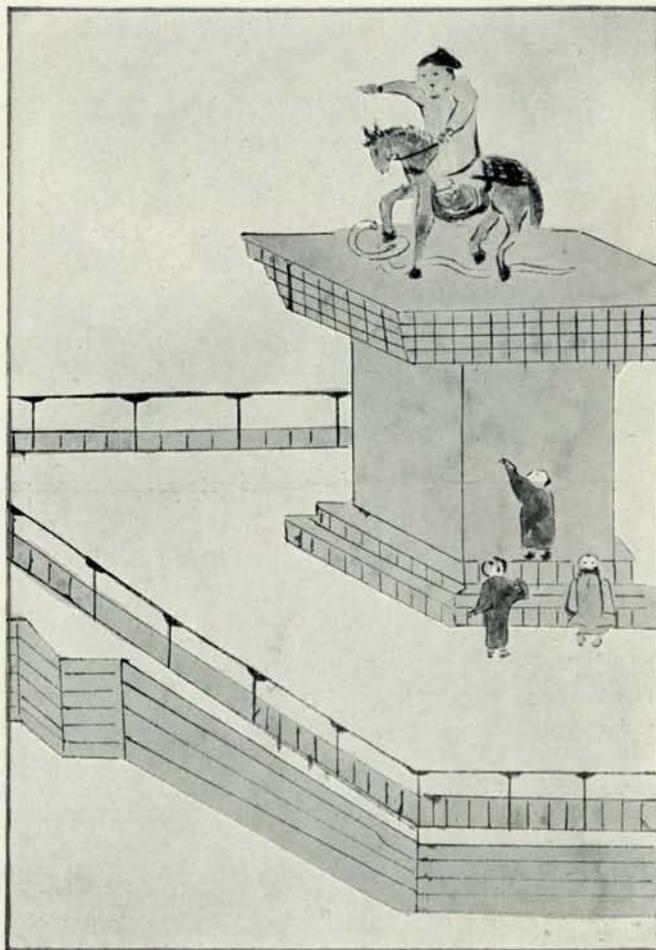
the inside, and when they had placed the child in it, it was pulled back again. A tablet with the date of the birth of the child was put into the drawer with it. This tablet was then hung at the entrance of the child's room. If the parents wished to see how their child was progressing, they could pass along the corridor, and looking at the tablets on each side, identify their child and observe its progress. If they wanted the child back, they had to go to the house and write a petition giving the date of its birth. Thereupon the child would be delivered to them. As a rule, such parents were given money, and the child was rated as having been brought up at government expense. It was cared for by nurses and teachers in various arts until it grew up, and then it was allowed to select a trade in accordance with its preference, and was at last employed in public work. It is said that, as a result of this institution, there are no castaways in Russia. Similar establishments seem to exist in all other European countries and are common in the Occident.]

We heard also that there was a place for nursing the sick, but we did not see it. [As there were such things even in the provinces, the one in the capital must have been a very large establishment. I was not told its name. It is called *byo-in* (hospital) by the Ming people.]

Pauratsuke, the plaza of the city, resembled the place we leave open to avoid the spread of fire. It seemed to be also the center of the capital. Along a river that skirted it the foot-soldiers paraded, and the houses in the streets beyond constituted a prosperous quarter. We heard they called the plaza Pauratsuke because it contained a statue of the king who was said to have founded the empire, and to have been the first to ascend the imperial throne. The name of this emperor was Peteru Haitoru Pauroichi (Peter the Great). He was a native of Urazeimeru. Gradually expanding his territory, he occupied the land of Petersburg, and there founded his capital. There is a legend that he killed the terror of the white snake to rescue his people. The stone pedestal of the statue, which was surrounded by an iron fence, supported a bronze equestrian figure of the king with his right hand outstretched and his left on the bridle of his galloping horse, which tramples upon a white snake. The figure was larger than life, with its head covered with curly hair, and its features prominent, the nose and ears being very large. It was like our Nurebotoke (Wet Buddha). The passersby looked at it without bowing.

[It is recorded in a translated book that Uraruroshimeru belongs to western Russia. Urazeimeru in the text must be this Uraruroshimeru. The story of the founding of the new capital and of the life of the king is recorded in other translated books. Sahei recalled that this capital was originally part of the territory of Sweden, which was taken by the Russians at the time of this king. He is said to have been versed in many arts, and on his journeys through various countries to have studied many of the humblest handicrafts. It seems that specimens of his work are still in the possession of a great temple called Manosuterai. He is credited also with having settled the style of building houses and with having succeeded, because of his experience as a laborer, in regulating satisfactorily the wages of working-men.]

On another day we were sent to see a great temple called Manosuterai, at a considerable distance from the city. On our arrival we saw, indeed, a great temple. It was built of stone, and was filled with Buddhistic images



A STONE PEDESTAL SUPPORTED A BRONZE FIGURE OF PETER THE GREAT ON A HORSE WHICH TRAMPLES ON A WHITE SNAKE

decorated with gold and silver, many of them standing figures of life size, and some seated. Buddhistic portraits were framed and hung on the walls. There was also a place like a *tamaya* (tomb), which glittered in the sacred light, because its framework was decorated with gold and silver. We were told that a vast number of precious objects were stored there. There were pillows used by King Peteru Haitoru Pauroichi during his lifetime, and his iron stick, one foot, four inches long, sheathed in a cane. There was also a bronze tablet with an inscription in horizontal writing, which we did not learn about. Besides, we saw various things, which we are unable to enumerate, made by the king. It appears that the temple contained also *tamaya* of generations of kings and emperors. The abbot, accompanied by seven or eight priests who may be called acolytes, came out to meet us shipwrecked mariners. He wore a head-dress of black crape like the *sodezugin* worn by women in Japan, and an undergarment with *tsutsusode* (tube sleeves) with a thing called *iresu*. To his outer garments was attached a *suwitsuta*. His attire in general resembled that of the Emperor. Among our party Shinzo said he had been converted to the Russian religion, and the abbot gave him something that looked like a sacred book. [As I understand that the Manosuterai is a convent, there must have been nuns. There must be a precise history of this temple. It is to be regretted that the sailors contented themselves with observations so general.]

We saw also another temple, said to be the largest in



THE DWARF WAS TWENTY-SEVEN YEARS OLD, BUT HE HAD A MUSTACHE AND LOOKED OLDER THAN HIS AGE

the capital, located on the street called Isakatsu keserukow. The building, which we were told was not finished, was planned on a vast scale, and built of stone with polished columns. The dried corpse of the preceding emperor was preserved in a sepulcher there, and was taken out, it was said, once a year. It was formerly buried, it seems, at a place called Urazeimeru, but as a strange vapor came from the tomb, the grave was opened and the corpse found to belike a living body. Eventually it was moved to this place, and a great temple built around it. [A legend on the picture of the new capital of Petersburg indicates a temple, the name of which is Arekisandara Nekobusunochii. It is written in the book of geography by the Dutchman Hihoneru, that there was a wise king called Arekisanteru Neefusuchi (Alexander Nevsky) in the old days in Russia. He was a hero and a man of virtue and the natives still worship him. When Peter founded the new capital he moved his sepulcher from Urazeimeru and erected the temple at this place. The account agrees with that of our sailors.]

When we went to the house of the Ambassador Resanoff before we sailed, we saw a Japanese dwarf about two feet and four or five inches high. One of our party lifted him up on the table and pointing to us Japanese joked him, saying, "They are Japanese. If you will go with them to Japan, I will give you gold and silver." The dwarf replied that he did not care to go to Japan, and that we could not be Japanese, but must be people of Kameika. When we asked from what country he came, we were told Karura, but we did not understand exactly whether this was the name of a country or a word for dwarf. He was

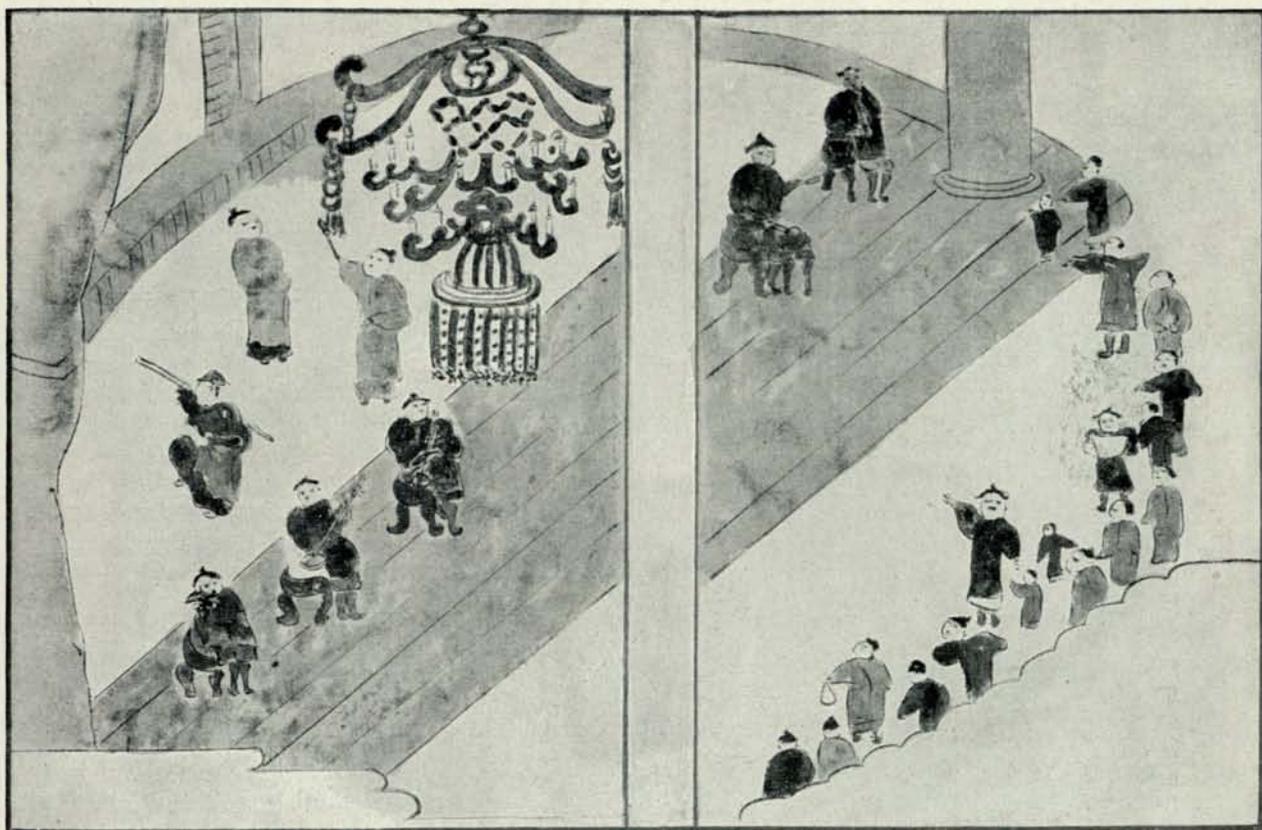
twenty-seven years old, we found out, but, though he was so short, he had a mustache and looked older than his age. He spoke Russian and wore Russian clothes. [There is said to be a country in the extreme north called Samoedere where all the natives are small. Since this country appears to have been occupied by Russia in recent years, I think the dwarf must have been one of its natives. We have an account of Samoedere in a translated book. In spite of our legend of an island of dwarfs it really is not an island. I do not know what country Kameika refers to, but I was informed that it was occupied recently by Russia. Our sailors said that they heard of the people of Kameika during their stay at Irkutsk, and that they were reported to have white hair, with faces like those of Russians, but to be of the stature of Japanese. These observations are not one-tenth of what our sailors might have made. Their being driven in carriages and their ignorance explain the meagerness of their statements. In a Dutch book I had a picture of Petersburg, which I showed them, but they could only offer conjectures. I copied the picture and, as an aid to the reader, noted the variations in the two accounts.]

On the 11th of the 6th month of the same year (1803) an officer gave us word from the Garafu that the Ambassador's ship, which would take us on board, was ready to sail, and that those of us who wished to go home should prepare for the journey. We need not say how gladly we received the news. Thereupon we were called to the house of the Ambassador Resanoff, and were given clothes and utensils for use on the voyage.

On the next day, the 12th, we, Sahei, Tsudayu, Gihei, and Tajuro, bade farewell to our six countrymen who were going to remain in Russia and, shortly after mid-day, leaving our grateful thanks to those to whom we were so much indebted during our long sojourn in the mansion, we betook ourselves to a little boat in the river Neva, which flows in front of the Garafu's mansion. We had our goods on board, and we were attended by Shinzo and three officers of the Garafu. As the boat descended the river southward, the stream broadened gradually, until, after journeying twenty-five miles, we arrived at a place called Kanasuta (Kronstadt). We were told that this was the port of Petersburg and was well fortified. By this time the river had widened to form a harbor. The ship anchored here until the 15th of the 6th month.

In this harbor were built two piers of cut stone, extending a distance of one or two miles far into the sea, and connected at right angles by another pier about three miles in length and five and a half in width. The tide flows into this mole, which has five or six entrances for ships, both in front and on the right and left. Besides our boats, many ships, among them warships, were anchored there. On the top of the walls were mounted many cannon, with an abundance of cannon balls beside them. There was also a guard-house. It seems that the harbor was thus fortified because it was the entrance by which foreign ships approached the capital.

Beyond the mole, an island, which must have been a mile square, was built up of cut stone. The town seemed to comprise some two thousand houses. A camp-like building stood in the middle of the island, which was guarded with cannon on its three outer sides. Large ships were passing on each side. Looking toward the sea, we saw hundreds of merchant vessels of various



THE THEATER WAS ILLUMINATED WITH INNUMERABLE CANDLES. RUSSIAN EVENTS WERE SHOWN IN THE RUSSIAN MANNER AND WHEN THE PLAY WAS ABOUT NEGRO-LAND THE HOUSES AND MEN WERE PAINTED BLACK

nations. Each vessel had three masts, and these masts were so numerous that they looked like a forest. We were told that among them there were Russian warships, guarding them from attack by foreign war vessels. One of these Russian vessels, which was said to contain 1,500 men, had five masts and looked, from afar, like a mountain. We were told that this was the first ship of its size built in Russia. Blank guns were fired twice a day, morning and evening, from this ship, in accordance with the law for warships. We heard that she had on board vegetable gardens and stables for horses and cattle and that, when she left port, large empty boats were chained like wings on each side to aid her passage. [This harbor of Kanasuta must be the Koronsurofuto of the Dutch translations. It is written in the statements of the Dutchmen that the Ambassador's ship was ready at Koronsurofuto. In the accounts of Russia written in Holland it is said that this place is about four German miles distant from the new capital. It is an important harbor where many ships anchor and has a prosperous city with numerous houses. A fort exists here and the harbor opens upon the sea of Oosute. Kwodayu says Kanasuta must be Karansutan Osutorofu. It is not part of the mainland, but an island about five miles distant from the capital. It must be this place to which they gave the mistaken name of Kanasuta.]

On the 13th of the 6th month we were taken about a mile outside the harbor, and put on board the ship of the Ambassador to Japan. The officers of the ship numbered about twenty, and the sailors more than forty. The Ambassador was already on board, and after we were settled, we presented ourselves to him and thanked him with heart-felt gratitude for his protection on the journey. The Ambassador made us a salutation and gave us each twenty pieces of gold and a watch, which we understood to be gifts from the Emperor, and accepted with gratitude. We were told that the Garafu had visited the ship, inspected it, and given commands, and that he had intended to present these gifts to us in person, but that, as our boat was delayed, he had left them in charge of the Ambassador and returned to the capital. It seems we passed each other on our journey. His reason for returning was that it was the birthday of the Emperor. We were told that the Emperor himself had visited the ship and looked it over, and expressing his wish for the good health of the officers, had bidden them note well all occurrences both on the voyage and in Japan. Shinzo and three officers of the Garafu, who had accompanied us, also returned to the capital. At last, on the 16th of the 6th month, having finished all our preparations, we set sail from Kronstadt.



ARISTOCRATS OF THE LAND OF LONG LIGHT



New Zealand Tourist and Health Resorts

The last step of the Great Migration has been made. A race whose origin was Caucasian and whose remnants may be found today among the Maori tribes of the South Seas, began a journey four thousand years ago from the Red Sea, through Tibet, India, Cambodia and Java, leaving in its wake a civilization so advanced that its influence may still be found in the art and legend of the countries of southern Asia. In the isolation of the final goal of the migration—the islands of the South Seas—these last remaining tribes of mighty warriors, skilled seamen, poets and orators, have been allowed to keep their customs, their legends, their art and their traditions untouched by the destructive influence of a more recent civilization. In the dignified bearing and clear-cut, handsome features of the Maori people is to be found the quality which has made them the aristocrats of the brown race and has admitted them to a closer relationship, politically and socially, than is commonly attained between the administrators of a white man's empire and a subjugated people.

THE RETURN OF THE SHOGUN'S SAILORS

Edited by STEWART CULIN

ON the 4th of the 6th month, after a voyage of 2400 miles from Kronstadt, we anchored at Kuppeika (Copenhagen) in the land of Denmark. The cargo was shifted while we were here and the partitions of the rooms were finished. All the gunpowder was unloaded. When we asked the reason, we were told that it is the law of nations that, when a ship is anchored in a foreign port, it must give a hostage and deliver its powder. The Ambassador went ashore and took a house in which to lodge. We understood that he paid for his board and lodging during his stay.

On the 27th of the 6th month, we sailed from Copenhagen into the great ocean. The captain was especially anxious and careful as to his course, for this region was said to have many hidden reefs. The ship traversed the sea of a country called Angeli (England) on the 1st or 2nd of the 8th month. A war-ship appeared there in the night and fired many blank charges at our ship. Since we did not return her fire, she seemed to wonder and gradually approached us. Ambassador Resanoff ordered our captain to inquire what ship she was and to what country she belonged. The latter turned to the bridge and shouted loudly with the *rufuru*. "What ship are you who fired on us?" he asked, and the ship replied, "This is a warship of Angeli. From what country and for what purpose do you come here?" "This is the ship of the Russian Ambassador, who is on his way from Russia to Japan. Why did you fire on us? Explain!" When we made this inquiry, the people on the ship appeared surprised and apologized, saying they had mistaken us in the darkness for a ship of another country. They then lowered their sails and in token of apology brought wine and dainties. The Russian Ambassador was unsatisfied and boarded the other ship with four or five attendants, leaving orders with the officers of his own ship to anchor at a certain port in England and await him there. We did not know the object of his parley but we understood that he proceeded in the war-ship to the English capital.

Obedying the Ambassador's order, our ship anchored at the English port and awaited his return. The Ambassador, who seemed to have settled his affairs at the capital, arrived at the port on the 12th or 13th of the 8th month, and we set sail from England on the 23rd of the 9th month, 1803. We gradually sailed southward without seeing even an island, but we were told at the beginning of the voyage that the country of Karantsuke (Holland) lay on our left hand. At last we anchored at the Kanariya (Canary) Islands. We were told that they belonged to Ishipan (Spain). Near them were others belonging to different countries.

The island at which we anchored seemed as large as our Kyushu. The climate was very hot and the natives all went naked except for short trousers. They looked like negroes but were somewhat lighter in color. Their hair was cut short. We could not wear cotton-wadded clothes, even at this season of the year. A pilot in the ship told us that this island was in the same latitude as Japan and that the climate was the same. [This statement is incredible.]

The natives came to sell us various products. The

ship bought provisions and loaded water and fuel. It also purchased here a box containing the corpse of a man. As we thought it unclean, we did not approach it but saw it from afar when they took off the cover. It was indeed a dead body. [It must have been a mummy.] After six days spent in enjoying the pleasures afforded by the island, we were ready to depart. When we had weighed anchor and spread our sails, the islanders fired a blank gun as part of the ceremony of farewell.

For three or four days after leaving the Canaries, we passed between many islands but afterwards did not see land. Beset by violent winds, we ran to the southwest and then, after several days' sailing in the open sea, we had four or five calm days. The weather was exceedingly hot, even at night, with occasional thunder showers. We were told at this time that we had arrived at the middle of the world, and we celebrated the event, giving drinks even to the sailors. This place is called *ekuatoru* (equator). The Ambassador said he would have to pass this place again on his homeward voyage from Japan. The captain told us the sea from the Canary Islands under the equator to South America was the most tranquil in the world. He said that the winds were gentle and the waves calm throughout the year, but that, within a day's voyage, we should meet fierce winds. He added that it was a strange chance that had brought us there. As the wind did not blow, the ship did not sail rapidly and the masts were greatly damaged.

From the equator southward we lost sight of the single (polar) star and of the seven stars, and were astonished and talked together. Also we saw a ship in the distance through a telescope but did not learn its country. The two ships waved little flags as they passed.

We were told that the ship was gradually approaching South America. As we came nearer, the heat grew more intense, and everybody on ship took two or three baths a day. The Russians did not expose their bodies, no matter what the weather, and, even after a bath, they instantly put on an unlined garment. Usually they wore woolen clothes and the only change they made in summer was in not wearing furs. After the 10th of the 11th month, the ship anchored at a great fort called Ekachirina (Santa Catharina).

The natives were dark but lighter in color than the entirely black negro we saw in Petersburg. Both men and women went barefoot and naked, except for short trousers like those we saw in the Canaries. Their hair was frizzled and their eyes were black. The women, who were dark like the men, wore a figured garment like a *furoshiki* (a cloth used for wrapping) hanging on their back, and a kind of skirt, made of cotton or hemp cloth, like that worn by the Russian women. The children were dark and went entirely naked. Both men and women had black teeth. They were constantly chewing something like pine gum and seemed to be always moving their mouths.

The island was rich in food products. Among those we bought as supplies for the ship were large fruits covered with a thick bark, which, when removed, revealed a hard shell resembling a human face. The shell was



IN THE MARQUESAS, THE MAN TATTOOED HIS ENTIRE BODY; THE WOMAN TATTOOED ONLY HER WRISTS

brimful of fleshy juice as sweet as milk. The negroes scooped it from the shell into a vessel and, swimming across, brought it to the ship for sale. We bought and drank it and, finding it so cooling that we forgot the heat for a time, we bought it in quantities. [Our Japanese had forgotten its name. Shigetaka thought it might be *yashi* (coconut), as the place was hot. The foreign name is *kokkosu* (coconut). When I asked if it was so called, Tsudayu clapped his hands and recalled that word.] There was also a green fruit about two inches long, marked with three ridges and growing on a stem. It turned flesh-yellow when ripe, and its strange, seedless pulp, which did not change its mellow color for two or three days, was as white and sweet as our *akebi* (barberry). One bunch, which contained twenty or thirty specimens of the fruit, was altogether two or three feet long. We do not know whether it grew on a tree or a plant.

The mountains were covered with trees, among which we recognized the bitter and the sweet orange. Far inland was a high mountain, the ascent of which we were told was difficult. This mountain filled even the Russians with astonishment. Since our ship's masts had been damaged on the voyage, the Ambassador and other officers went on shore and brought timbers from the mountain to replace them. We saw them when they were brought down. The wood appeared very solid and was marked with red and black spots. They called it *karasuna seriri*, which means redwood.

We observed the animal life and compared it with our own. The pigs all had tusks and their meat, like that of the cattle, was very fat, so that the Russians did not eat it. The cats were all like ours but fiercer, and the dogs did not seem to be especially different from ours. A long-tailed monkey was bought by the ship but it did not live long. Another animal had a grayish-white fur, a long snout and a tiger-dappled tail about two feet in length. It was very tame but unapproachable because it had a bad smell emanating from its entire body. Four of these animals were bought and kept on board the ship, but one died when we arrived at Kamchatka and the others, one after another. A quadruped that was said to be a young *karukaruseru* (crocodile) was also brought to the ship. It was four feet long. It had a thick, dark-colored skin with scales that stood erect, and spines on its tail. Its mouth, containing teeth above and below, was cut as deep as seven inches. Above its eyes were small wens that would grow, it was said, into horns, and on its feet were three claws, each about an inch long. This creature was supposed to frequent both mountains and plains and even to catch and eat human beings. As we were reminded of pictures we had seen of dragons, we concluded it might be the dragon's young. The Russians killed it and, putting it in liquor, after having disemboweled it and extracted its eyes, inserted glass balls for eyes and preserved it in its living form. [Consulting the illustrations in several books I found *korokojiru* referred to as *wani* (crocodile). The name *karukaruseru* sounds something like *korokojiru* (crocodile) and the description of it by our Japanese is similar. When I showed them a picture in a Dutch book, they said it bore a resemblance to their animal. An illustration was made after their description.]

We stayed at Santa Catharina for several days and, having settled our business there and made preparations to sail, we left on the 28th of the 12th month and ran southward. The heat, which had been unbearable even when we went naked, gradually decreased. We arrived at last at a place said to be off the southern extremity of the American continents. A man on the ship told us that this was called Korinomesu (Cape Horn).

The wind from the land was so violent that we could not round the cape and were driven southward several days. We recall that it was about the 3rd month and that it snowed and was so excessively cold that the people on shipboard seemed greatly concerned. We asked them the cause of their anxiety and they explained that, if we continued to be driven southward, we should pass the 70th degree where the sea was frozen and the ship could not get through.

Meanwhile the wind changed and became favorable, the ship rounded Cape Horn and proceeded northward, and then, as we had been told it would do, the weather gradually became hot. We remembered that we passed a place where the tide spouted up from the ocean. We think it was in this neighborhood.

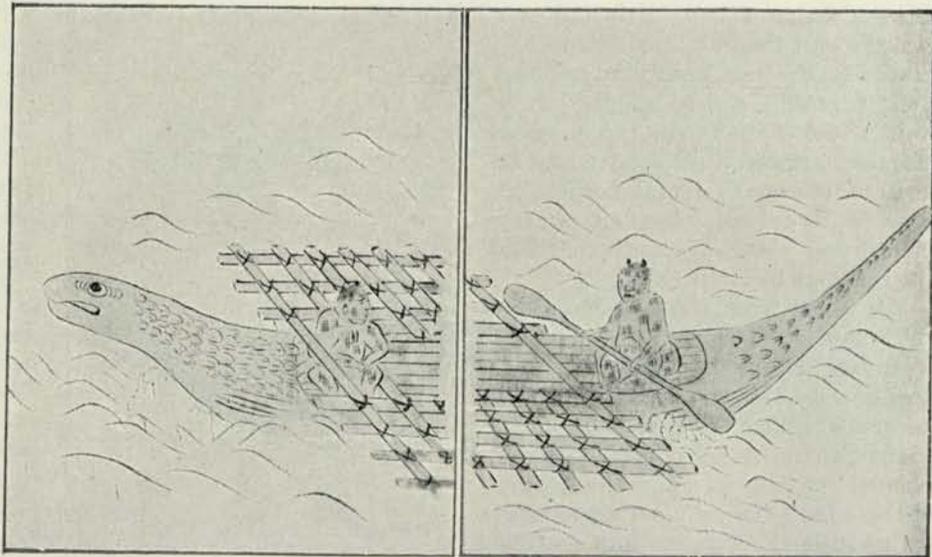
In the latter part of the 4th month in the next (mouse) year of Bunkwa (1804), the ship anchored at the island called Marukesia (Marquesas). When the islanders saw our ship entering the harbor, both men and women jumped into the sea and swam to the ship like fish and, making a noisy gibbering as if they were talking, looked upward. Great numbers of men and women, some of them carrying green coconuts, swam thus from the

island. Others carried bonito caught in the sea and some, even human skulls. The Russians, who had evidently heard that the island did not produce iron, brought out pieces of iron hoops of water-barrels, which the blacksmith had cut for the purpose, and gave them to the islanders in exchange for bonito. The crowd of men and women at the ship's side made an incredible noise day and night. When the sailors tried to restrain them, the Ambassador stopped them, saying we could not tell what these extraordinary islanders might do, and ordered them to be treated kindly. We had anchored to get water, but conditions were so difficult that we could not even enter into communication with the shore.

One day we saw two men who did not seem to be islanders approaching the ship in a native boat. Both were naked but tattooed only on their faces. Their hair was tied at the four corners, so that they looked like Chinese in pictures, and their waists were covered with a material like *matanuno* (bark). These two men sent a note to the captain of the ship, saying that one was a native of England and the other of France, and that they had been shipwrecked on the islands many years before and, having no means of returning home, had taken wives of the daughters of the island chiefs and had become permanent residents. Both of them knew Russian and, since our shipmates could understand their languages, it was easy for them to converse with one another.

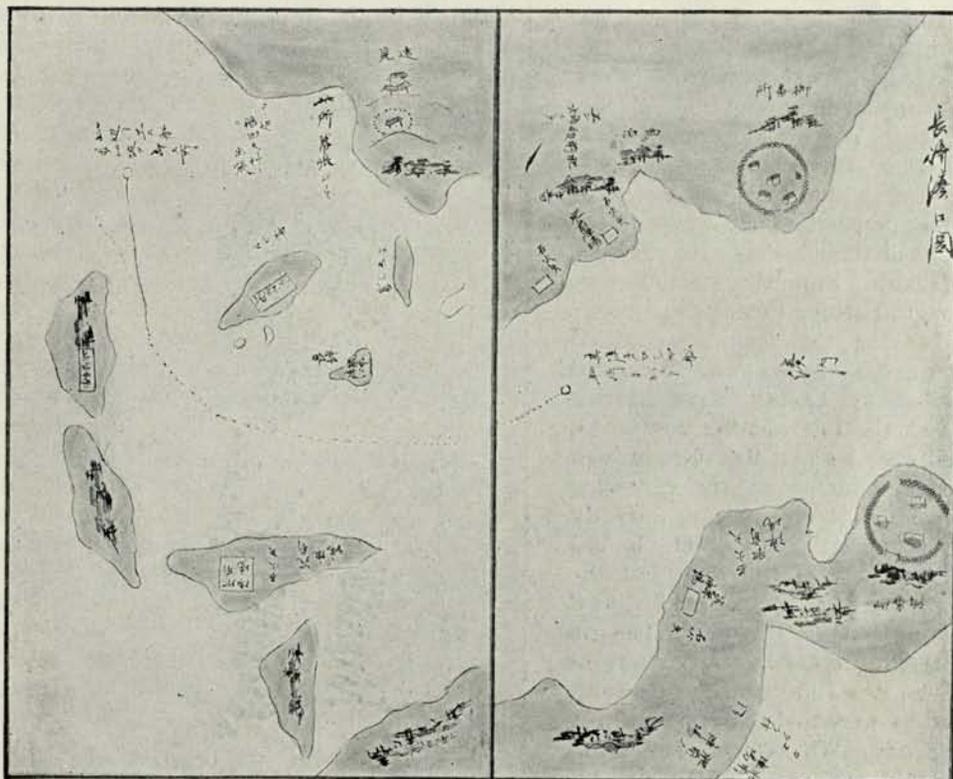
The captain told them that we had anchored there to get water and fuel but that, as soon as we had arrived, we were surrounded by the native canoes and were much disturbed by them. He asked the men to drive the natives away that we might have an opportunity to secure our necessary supplies. They instructed the captain in suitable methods of dealing with these people, and he followed their advice.

After that, the islanders became milder and helped us in carrying water and other things on board. We were told that Resanoff went on shore to make a complimentary visit to the island chief, who was said to be especially ferocious, and gave him on this occasion a blunted axe, which seems to have been made for the purpose. The islanders sent us pigs in return. In old times, we were told, they killed and ate men but now they ate only



THE MARQUESANS HAD BOATS OF LOGS HOLLOWED TO LOOK LIKE A SNAKE, WITH THE PROW CARVED TO REPRESENT ITS HEAD AND THE STERN, ITS TAIL

the bodies of their dead—even relatives. As their principal food, they ate coconuts, in which the island was rich. They had no houses but lived in valleys between the rocks. They had boats made of logs hollowed in the shape of a snake, with the prow carved to represent its head and the stern, its tail. The islanders wore their hair long at the two corners of their forehead, so that, at a distance, it looked like horns. They tattooed their entire bodies with an implement like a *tsukaharai*, made of fish-bone, with fish-spines fastened where there is hair on the *tsukaharai*. The men, who were more than seven feet in height, were tattooed from their heads to their heels. The women, who were about five feet in height, were

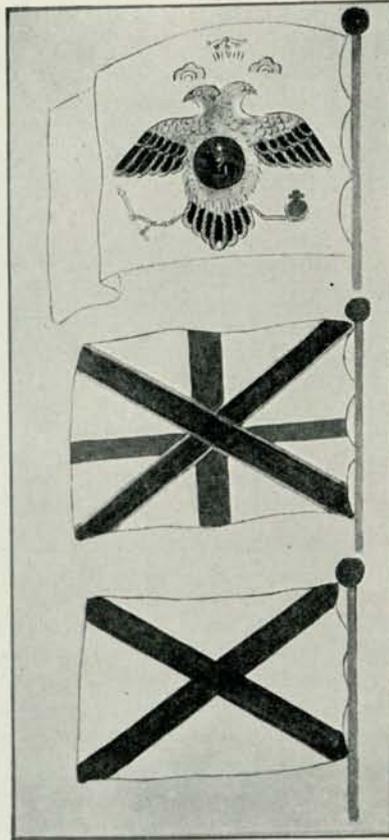


THE MAP OF THE ENTRANCE TO THE PORT OF NAGASAKI, WHERE THE RUSSIAN SHIP ANCHORED, IS ABRIDGED SO AS TO SHOW ONLY THE OUTLINES

tattooed only on their wrists and were girded about the waist with leaves of a grass like the *susuki* (a kind of long, slender grass), which hung down in front. One of the sailors employed an islander to tattoo Russian letters on his arm, to indicate that the man had arrived at the island on such a day, month and year. We were told that the islanders had no writing.

We sailed from the Marquesas on the 3rd or 4th of the 5th month. After a voyage of about 1,500 miles, we anchored at the southwestern part of a great island called Sanbeitsuke (Sandwich). A man on the ship pointed out to us on a map the location of this island and told us that it was a little southeast of Japan in a sea that was really the beginning of Japanese boundaries. The ship approached the island in the daytime and anchored at a distance during the night. When we asked the reason, the Russians told us that there were some French people who remained on this island, for what purpose they did not know, and, as France was not entirely submissive to Russia, they were not sure of these Frenchmen and, because of this uncertainty, they did not go ashore. We saw the islanders, who approached the ship in boats like those used by the people of Marquesas. The men, who were of the same height as Japanese, had short hair and, strange to say, had two of their front teeth extracted. The women had long hair except in front, where it was cut short and was entirely white. We could not discover whether this white patch was natural or due to the use of some white powder. They wrapped the front of their bodies with material like bark. From these islanders we bought nothing except some pigs.

Leaving this island, we sailed toward Kamchatka. We sailed for about twenty days, during which the fair weather continued, and once we saw the stars of high heaven shining in the glittering sunshine, though not so brightly as at night. The sailors looked wonderingly at the sight but the captain and his officers smiled as if they knew the reason. When we entered the sea in the vicinity of Japan, the ship turned northward, and we were told that Japan lay on our left. We saw no mountains on this voyage until the day before our arrival at Kamchatka, on the 3d of the 7th month.



SIGHT OF THE SHIP'S FLAGS TRANQUILIZED THE KAMCHATKANS



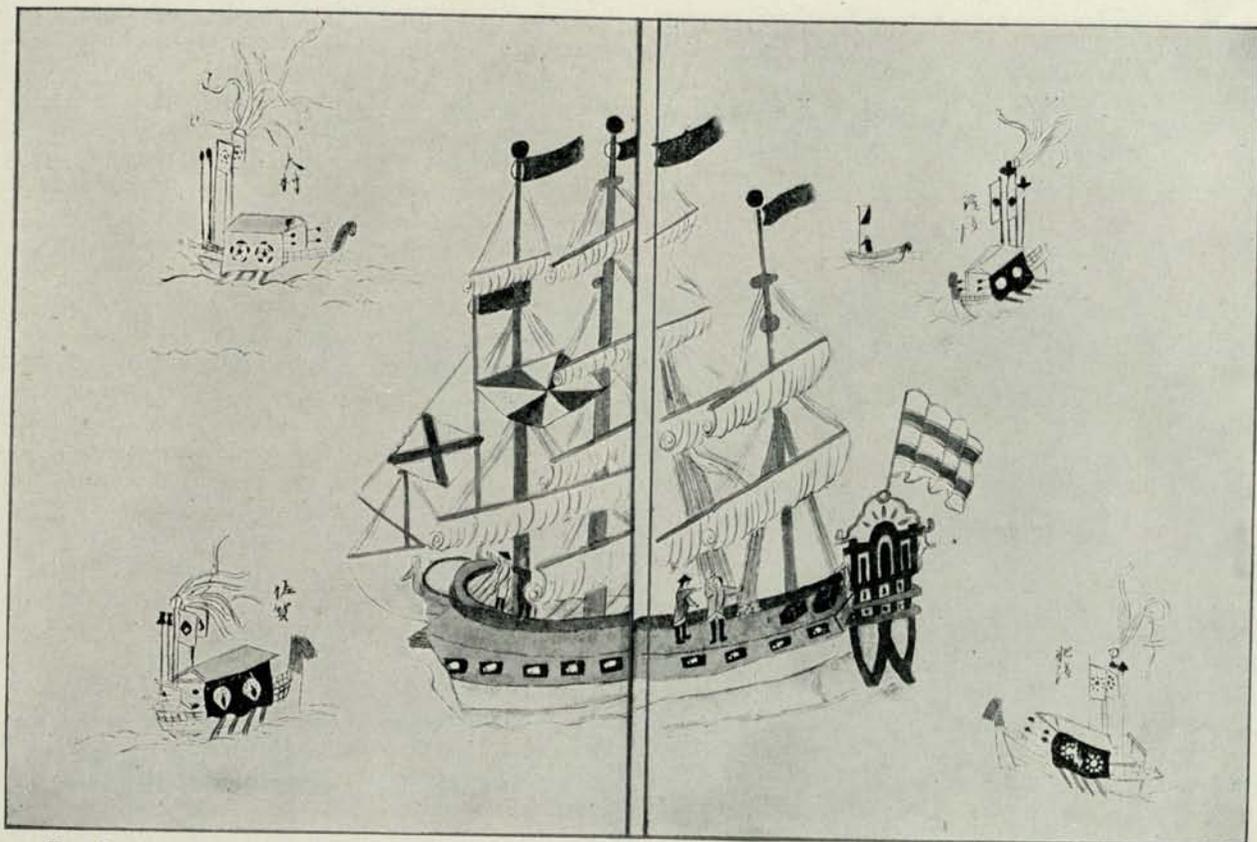
BUT FOR SWORD, CANE AND POMPOM, RESANOFF RESEMBLED HIS GUARDS

Since it was the first time the captain, the Ambassador and the others on the ship had arrived at this place, they could not find the harbor and turned the ship hither and thither. Though they looked for it on a detailed chart, it was so hard to discover that they passed it but, sailing back, came upon it at last. It was shaped like a bag, with a small island, round and white in the middle, at a considerable distance from the landing-place. We recall that it was named Shitarotoka. There were some trees at the top, to which it was said no one could climb, and it appeared that the whiteness of the island was due to the droppings of birds. From far out at sea the island was taken as a mark for entrance to the harbor. But the entrance was so narrow, with high mountains on both sides, that we could not find either it or the white island, although we passed close by. Then we sailed on to a point beyond and, returning, saw the white islands within. Rejoicing, the ship entered the passage and we found that between the two high mountains ran an exceedingly narrow strait. On entering, we saw a large harbor like a gulf and, sailing into it past the small island, we arrived at the port.

As soon as the ship entered the harbor, it fired cannon and thus caused great alarm among the people of the town, who mistook it for a foreign ship. After a time, however, tranquilized by sight of the ship's flags, they dispatched a guard-boat to guide us, and the Ambassador and the high officers went ashore.

Of the natives, who were called Kamishaku and who, it seems, lived apart from this place, we saw only some half dozen. They had black hair and eyes and they were dressed in deer-skin clothes, made so that they put their heads through an opening as a protection from the cold.

Snow fell from the 8th month. We were told that the harbor began to freeze after the middle of the same month and that, in the season of the greatest cold, the sea from there to Okhotsk for a thousand miles was covered with ice, on which the people of the two places communicated by means of sledges. Since there were no horses, they used dogs to drag the loaded sledges, as at Okhotsk. Because the Ambassador had never seen one of these conveyances, they



THE PICTURE OF THE MAIN SHIP, GUARDED BY BOATS, ENTERING THE HARBOR, IS A COPY OF A SKETCH MADE AT A DISTANCE. THE ORIGINAL WAS PRESENTED TO THE JAPANESE GOVERNMENT

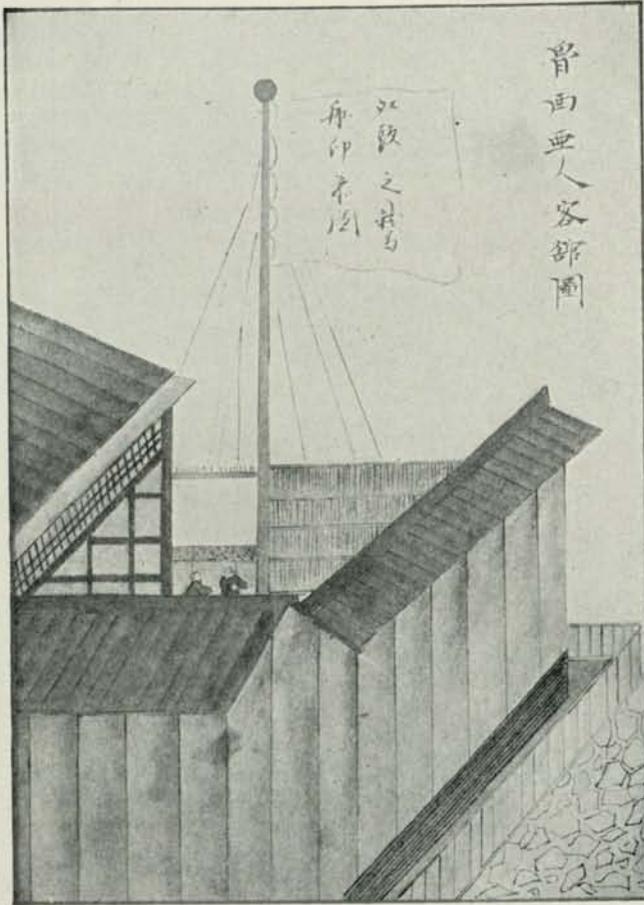
showed one to him on land, though it was not the season.

On our departure from Kamchatka, on the 5th of the 8th month, there remained only the voyage to Nagasaki, which we expected would occupy about thirty days. The officers assured us they could make it in twenty-one or so if the weather proved favorable. The Ambassador told us that the Japan Sea was one of the most wild and difficult bodies of water in the world, and that no doubt many of the poorly constructed Japanese ships were wrecked there. The ship's channel was said to lie about five hundred miles from the land, which never came in view. Every day we looked at the maps and sent the sailors to the masthead in all weathers, but they saw no island. Soon after sailing, we were told we were in the open sea of Ezo, and then, after a time, they brought and opened the maps and books and, showing us the place, said, "This is the passage along by Sendai, your native country." After going beyond this place, we were told that we were passing the open sea of Edo, the capital of Japan. Again we sailed a while and were told that we were near to the island called Hachijo, one of the seven scattered in our neighborhood, and that we might not know it. Thus, day by day, the Russians explained to us the location of the islands of Japan but, as we had never known about these islands, we did not understand at all and said we did not know. They retorted that it was queer that we did not know where Hachijo was, the island where the famous Hachijo fabric was produced. They said that the Loo Choo Islands lay in this open sea and that we were sailing between the province of Satsuma and Loo Choo, and asked us if we knew anything about this neighborhood. We replied that we did not, and they railed and laughed and said we were

very careless not to know about our own territories.

On about the 28th or 29th of the 8th month, the ship approached Satsuma. The wind blew hard by this time and the waves dashed waist-high into the cabin of the Ambassador. Russian ships are lined with iron plates with openings on both sides, so that the water that dashes over the ship may escape and not enter the hold. However, as the water ran off, the waves dashed again into the ship. All were much troubled at this unexpected difficulty. It may have been that the people on land saw the ship tarrying here, for a torchlight was burning on the promontory. Seeing this, the Ambassador said our arrival must be known at Nagasaki, for the torchlight was burning in the land of Satsuma.

The Russian ship anchored at Cape Iwo, Nagasaki, at nine o'clock on the morning of the 6th of the 9th month. Although the officers on the ship seemed to know that this was the port of Nagasaki, they hesitated to anchor because they were visiting these waters for the first time and were uncertain as to the depth of the sea. The authorities at Nagasaki were evidently aware of the advent of our ship, for two officers came to inspect her in a guard-boat flying a small white flag with a black spot in the middle. While we were uneasily observing it, it gradually approached and, when we saw that it was constructed in the Japanese manner and manned by Japanese, we were happy beyond expression. As we waited to carry out the Ambassador's orders, the boat rowed nearer and soon came close to our ship. When the two officers questioned us, we were so overcome with emotions of both joy and sorrow that we could not utter a word. Being urged to speak quickly, we recovered our senses and went on board the guard-boat, showing our papers from the port of Uruga bearing the official stamp.



A TEMPORARY HOUSE WAS BUILT AT UMEGASAKI FOR THE RUSSIAN AMBASSADOR AND HIS OFFICERS

As we were questioned, we became more tranquil and finally succeeded in opening our mouths and with difficulty telling our story from the time of our shipwreck down to the present. Upon hearing it, the two officers sent word to the ship to proceed around Iwosaki and anchor in the port. Subsequently, the Russians thought this place was not protected from the wind and so, after many requests, they were allowed to enter from Kamizaki and anchor there.

No inquiries were made of the Russians at this time and the boat instantly returned to the shore. At about five in the evening, the two inspectors, a Dutch Kapitan (captain) and another Dutch official, accompanied by a high and a low interpreter, came in the guard-boat and stepped on board our ship. They said they had set sail at about seven that morning and had only just arrived at Iwosaki at five. Since the Ambassador had told us to change our clothes and wear the Japanese clothes that were made for us in Russia, we were wearing these latter garments when the officials arrived. They questioned us in detail about them. Meanwhile, the Ambassador, who reclined on a chair, and the Kapitan, who remained standing in the cabin, seemed to be having a discussion. The Kapitan appeared amazed at the Ambassador's dress and decorations. The high interpreter conversed with an officer of the ship and learned the particulars about us. When the Ambassador perceived that the Kapitan was a common man of low rank, he directed the officer who was present to have him leave the cabin and retire to the bridge, since he did not care to have him sit in his presence. Because we also left the cabin when the

main business was finished, we did not learn what happened afterwards. By this time, we had been asked for and had shown the document that was given the Russians years ago at Matsumae. We understood that this paper was kept carefully in a box and was covered with an embroidered cloth when it was removed from the cabin. We also heard that the two officials were shown a copy of the Russian Emperor's letter and one of the presents sent by him. Though we once saw on the ship the box, covered with a splendid cloth, in which the imperial letters were contained, we learned nothing of their contents. When the inquiry was ended, the Japanese officials with the Kapitan returned to their boat.

On the 7th of the 9th month, the ship was drawn into the place called Kibachi-ura. Since there was a festival of the Suwa shrine at Nagasaki, our ship was watched by the guard-boat and not permitted to communicate with the shore for three days before and afterwards. The ship was then allowed to enter the port. A temporary house was built at Kibachi-ura and the Russians were given permission to live there. They did not do so, however, for they did not consider the house suitable to their rank.

After a time, the officers of the ship asked that provision be made for a landing, since they had to repair damages. A temporary house was accordingly built at place called Umegasaki, and, on the 17th of the 11th month, the Ambassador and other officers, altogether twenty in number (some say sixteen), including a cook, went ashore and established themselves there. The others remained on the ship. By means of *batteira* (little boats), they landed on the *Ryuwomaru*, the official boat of Saga. [I give a rough sketch of the house built for the Russian guests at Umegasaki. The map of the entrance to the port of Nagasaki is, of course, abridged, so as to show only the outlines. The same thing is true of the picture of the main ship, guarded by boats, entering the harbor. This picture is a copy of a sketch made at a distance. We understand that the original picture, with an exact description, was presented to the government.] The house was in front of a *tawaramonogura* (a storehouse for straw-bag packages such as cereals, charcoal, etc.), which was there originally and which was united to the newly built structure, so that, although the *genkwan* (porch at the front entrance) was new, the Ambassador's sitting-room, which was a parlor of six *jo* (mats), and the adjoining rooms were part of the original structure. The new room was partitioned into separate rooms for his officers. All the presents were placed in the empty storehouse. The big mirrors were so large that it was difficult to get them in. The Ambassador was guarded by two soldiers, who went on duty by turns. The house was surrounded by a fence having a single entrance, which was strictly guarded by a gate-keeper.

In order that the ship might be repaired, its cargo, anchors and hawsers were taken off and put in the storehouse. It took some five or seven days to carry them from the ship. The bottom was loaded with big stones, which were said to be employed to decrease speed. The Russians said that, on account of the bilge water, they had to repair the leaks that the ship had sprung at sea. Food and everything else they required were sent them every day. They were touched by this kindness and declared they had everything they wanted.

On shipboard the Russians had apparently studied the

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ebb and flow of the tides in the port of Nagasaki, and, even after they landed, they were all busily engaged in surveying, counting, writing, drawing or handicrafts. They made many vivid pictures of the adjacent scenery. In making pictures, they used an instrument that copied the reflection in a mirror. Among these pictures, one of a Japanese woman was extremely life-like. They said that, on landing, they had seen her from afar and made the picture with the aid of this instrument. [It must be the thing that is called *tonkuru kameru* in the Dutch language.] Later on, having received permission, they carried the native birds, fish, trees and plants into the house and copied them. Some they made pictures of and others, especially birds, they skinned and, stuffing the inside with other material and replacing the eyes, made them look as if they were living. Among them was a hen, which seemed ready to jump and fly. Everything, including even the vegetables that came to the house, they reproduced in pictures. They asked the name of each thing, repeated it and wrote it down beside the picture. Even the names of things of which they had no pictures they wrote in the same way, as soon as they heard them. Among them was a doctor named Anzo, who was skilled in drawing and acquainted with the languages of many countries.

We were told that many things were understood by means of his explanations.

Our comrade Tajuro, who now grew very ill, was naturally an eccentric and gloomy man. It may be that he became melancholy through the delay in our landing, caused by the prolonged examination, and feared that we might not be received by the Japanese authorities. For that or some other reason, he lost his mind one day and, stealing a knife in the kitchen, thrust it into his mouth and turned it around. The blood flowed so copiously that it seemed it would be difficult to save his life. The Japanese and the Russians in the house made a great outcry and, announcing the matter to the authorities, called the inspectors, who came and examined Tajuro and clearly established the fact of his insanity. He required the services of two Japanese physicians and of a surgeon, who performed an operation and afterward visited him every day. He had cut his tongue so that he could neither eat nor speak and he suffered exceedingly. We three Japanese nursed him day and night and, since he had lost his reason, watched him sleeplessly with painstaking care. In time, the wound in his mouth healed but he could not eat or drink for thirty days. His case taxed the skill even of the foreign doctors. It was difficult to treat him but fortunately the doctors made a gargle that relieved him so that he was able to take food. Later, his appetite improved and, to our great distress, he so craved food that, upon the slightest negligence on our part, he would steal it. Afterwards, he did not want to eat at all, took only what was given him and lay silent in bed. In this condition he remains at the present day.

At the end of the 2nd month (we understood it was the 29th of the 2nd month), in the first (mouse) year of Bunkwa (1804), the *ometsuke* (guard) who had been sent by the government at Edo arrived at Nagasaki, and, after some seven days, at the beginning of the 3rd month,



TWO SOLDIERS DRESSED IN GREEN, ONE CARRYING A GUN AND THE OTHER, A SPEAR, TOOK TURNS IN GUARDING THE AMBASSADOR'S HOUSE

the Ambassador was summoned to the government office at Tateyama. When the Ambassador went to the government office, he took with him two officials called *mayoru*, a captain, a foot-soldier and a servant. Starting from Umegasaki, they passed along the *hatoba* (pier) and went to the government office at Tateyama in front of the Nishiyashiki. We were told that the streets through which they passed were hung with curtains. It seems that they made three visits to this office.

All the gifts presented by the Ambassador to the government were extraordinarily curious. Among them the four great mirrors were largest in size. They were twenty-four feet long, ten feet wide and more than four inches thick. They were backed with boards and framed with gold, on which something like *karakusa* (the ornamental figure of a vine) was carved. There were likewise some forty glass mirrors of various sizes, and white stone called *muramura* (marble) cut in tablets and plates and made into stands for gifts, some of which were sculptured images of emperors. There were also several rolls of woven stuff and fifteen or sixteen walrus tusks, each three or four feet long.

When talking about affairs from day to day, the Ambassador told us how much he appreciated the polite treatment that he received on this occasion. Others remarked that, although the embassy had not been received, they were treated with the courtesy they should have been accorded had they been invited guests. Although neither the presents nor the message had been accepted when the time at last approached for sailing home, we were told the Ambassador wanted to show his

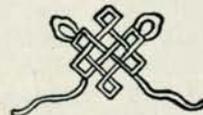
gratitude to the interpreters by sending them gifts. And when we too were notified that we would be received by our government, the Ambassador told us he wished to give us something as a souvenir but was afraid that, under the circumstances, it might not be allowed. Still, he thought it might not do any harm for us to take some little things from him and he asked us what we wanted. We replied that we were grateful for his favors during these three long years and that we wanted nothing; we felt just the same as if we actually had his presents, and we hoped he would not think about them. Then, replying that if that was really our desire, he would like to give us at least a piece of cloth, he took out a roll of woolen cloth, saying that he would mention it to the authorities to save us trouble. Though we declined it, fearing our national law, he spoke about it to the inspectors and we were told to receive it. It may be added that, on our arrival at Edo, we presented it to our Lord, asking him to accept it. Regretting to part with us all, the Ambassador told us that, if his mission were successful, other Russian ships would come and there was a chance we should meet again, but that, if his embassy were not received and he had to sail back home, there would be no likelihood of our meeting again in this world. Then he trampled the earth with his feet and, saying that we should surely meet when we were under the ground, he shed a tear.

Before leaving the house, we brought out to the Ambassador all the things that we were taking home to be examined by the inspectors. They comprised chiefly garments of cotton, linen, silk and wool; hats, bags, shoes and other articles made of leather; gold, silver and copper coins; silver watches, scissors, tobacco-pipes, mirrors, a pair of spectacles and other ingenious contrivances; a book in the horizontal writing; maps of the world and pictures of the ship; and an oil painting on linen of the Emperor and Empress. Some of these things were bought with money saved from our earnings during our stay and

some were given us from time to time by our acquaintances. Lists of these things were made at the examination. [We understood that all the gold, silver and copper coins were confiscated when the sailors were taken over by the authorities and that, instead, Japanese silver money of equal value was given them. The other things were first taken to the government office and later given back. When the sailors were consigned to our (Sendai) authorities, all these things were delivered with them and, after being shown to our Lord, were returned to the sailors, who took them to their homes. The Japanese wished to present all the watches to the government but all but one were returned to them. I opened it and found many tens of Russian letters engraved in it. Though I could not understand them because they were in dialect, I found the word London, which is the name of the capital of England. Such English productions are often seen among the things brought by the Hollanders. Undoubtedly the watches were made in England.]

We left the house on the 10th of the 9th month, to be turned over to the Japanese authorities. At parting with us, the Russians wept, saying we should never meet again. Then we were called to the government office at Tateyama and, after a general examination, we retired. We were thereupon ordered to do *fumie* (treading, that is, on an image, to prove one is not a Christian) and were put in the *agariya* (jail) according to the law. We were allowed to go out from time to time and sometimes were taken to see the city. We were grateful for this cordial treatment.

On the 18th of the same month, we heard that the Russian ship had set sail and that the order had been dispatched to the landowner of our district to send men to receive us. Glad to be so near the fulfilment of our heart's desire, we awaited the message from our country. Now we were impatient to begin again, after the wanderings of thirteen years, our journey home.



THE NIKKO MINSTRELS

By E. E. SPEIGHT

*Heedless of the driving snow
Or murmur of the rock-bound river,
From house to house they go,
In the dark, the hungry minstrels—
The soul of a flute wailing forth
On the frost air, a shrill voice plaining,
And the maddening rhythm of a little drum.
None welcometh them, or listeneth,
For the dingy town
Is weary of their clamor.
And they traverse the bitter streets
With hearts more bitter,
With stony faces no heavenly tidings
Ever fill with sunlight.
For their souls are as wounded seabirds,
Drifting and abandoned.*

