



THE  
JAPANESE EMPIRE :

ITS PHYSICAL, POLITICAL, AND SOCIAL CONDITION  
AND HISTORY :

WITH DETAILS OF THE LATE

AMERICAN AND BRITISH EXPEDITIONS.

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## INTRODUCTION.

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As the social state of the Japanese has not much changed since the Portuguese and Romanists were driven out in 1637, it is principally from the old German and Dutch writers that intelligence concerning Japan is to be acquired.

Among these, that of Kampfer is said by a recent writer to have been written by one Camphay, governor-general of the Dutch East Indies, and at one time the superintendent of the Dutch trade in Japan. The manuscript was only given to Kampfer to bring home, and to place it in the archives of the Dutch East India Company at Amsterdam ; but, instead of complying with the trust, he took the pages with him to Germany, and kept them until he died, when a friend of his, named Scheuchzer, residing in London, went immediately to Germany, procured the manuscript, and it was first published in 1728, in Great Britain, in English, under the patronage of Sir Hans Sloane and the Royal Society, and subsequently translated into other languages. It is

however considered the best and most genuine. Few travellers have equalled Kampfer in picturesque power. His descriptions have, indeed, the completeness and finish, and at the same time the naturalness and absence of affectation, with much of the same quiet humour characteristic of the best Dutch pictures.

This, together with the narrative of Von Siebold, who was sent out in 1823, commissioned by the Dutch government to make all possible investigations, as well into the language, literature, and institutions, as into the natural history of the country, and who therefore pursued his inquiries under circumstances more favourable than have been enjoyed by any European since 1640, and the narrative of the expedition of the American squadron to Japan in 1853-4, forms the greater portion of the present little work.

The writer has endeavoured to confine himself to those subjects that are peculiarly Japanese and well authenticated, and to produce a condensed, portable, and cheap handbook on the people and country of Japan.

*Nailsworth, Gloucestershire,*  
*February, 1860.*

# INDEX.

- Abdomen ripping, 49  
Accommodation, 134  
Acupuncture, 214  
Adams, William, 278—280  
Adventure, 146  
Agriculture, 100—103  
Alphabet, 201  
Amboyna, massacre of, 147  
America, how peopled, 247  
American precautions, 284  
Amusements, 23  
Anecdotes, 28, 170  
Animals, 72  
Apostasy, 270  
Arms, 151  
Army, 141  
Artillery, 154  
Arts, the fine, 211
- Baths, 225  
Beggars, respectable, 192  
Birds, 75  
Blind, Societies of the, 191  
Boats, 122  
Bonin Islands, 98  
Books, printed, 204  
Bows, &c., 152  
Bridal outfit, &c., 11  
Bridges, 70  
British expedition, 290  
Buddhism, 185  
Burning the dead, 55
- Candles, &c., 224  
Capital, fine view of the, 231  
Castles, 156  
Cavalry, 149  
Ceremonies, master of, 25  
Character of the Japanese, 59, 60  
Chess, 24  
Children, 5—7  
China, Japanese invasions of, 144
- Christ, Japan v.c., 248  
Christianity, prospects of, 276  
Climate, 71  
Coal, 90  
Coffins, curious, 53  
Coins, 125  
Commerce, 120  
Complaints-box, 232  
Concluding remarks, 301  
Conjuring, 26  
Conscience, liberty of, 184  
Conspiracy, Portuguese, 268  
Copper, 89  
Coral, 96  
Corea, Japanese invasion of, 253  
Council of State, 163, 164  
Courtesans, 19  
Courtship, 10  
Crisis, ministerial, 165  
Cross, trampling on the, 273  
Crucifixion, 179
- Daring and adventure, 143  
Dead, entertainment of the, 57  
Desima, 240  
Dinner parties, 37  
Divorce, 17  
Dogs, 74  
Drama, 32  
Dress, 41  
Dutch help to expel Portuguese, 271  
Dwarfing, 106  
Dynasty, founder of present, 257
- Eating, mode of, 36  
Earthquakes, 66  
Education, state of, 209  
Elgin, the Earl of, 295  
English treaties, 166, 279, 297—8  
Equipages, travelling, 132  
European intercourse, 259  
Executions, 179

- Fans, 44  
 Female determination, 48  
 Festivals, 186  
 Feudal nobility, 167  
 Filial affection, instance of, 182  
 Fire places, &c., 220—222  
 Fish, 35, 78  
 Flowers, 109  
 Foreign commerce, 129  
     "    Knowledge, love of, 205  
 Forest trees, 81  
 Fortifications, 155  
 Fountain of honour, 160  
 Funerals, 51—55  
  
 Gardens, 108  
 Gibraltar, the Japanese, 242  
 Girdles, 42  
 Gods, treatment of, 196  
 Gold, 88, 261  
 Gongen, or Ye-Yas, 256  
 Gospel, translation of, 274  
 Government, 158  
 Guard, the Imperial, 148  
 Gulf-stream, the Pacific, 62  
 Gutzlaff, Dr., 274  
  
 Hakodate, 95, 241  
 Harris, Townsend, Esq., 290  
 Hereditary classes, 140  
 Hiogo or Fiogo, 236  
 History, 245  
 Honey-moon, 16  
 Horses, 72  
 Hospitality, 37  
 Houses, 215—218  
 House-owners, responsibility of, 173  
 Humour, Japanese good, 30  
  
 Idol, a gigantic, 197  
 Indulgences, 189  
 Ingenuity, 29  
 Ink, Indian, 82  
 Insects, 77  
 Intelligence, latest, 300  
 Interpreters, 239  
 Introduction, iii  
 Invasion, Chinese attempted, 250  
 Islands, 63  
  
 Japanning, 111  
 Japan varnish, 85  
  
 Japanese letter, interesting, 291—2  
 Jesuit success and failure, 265, 266  
 Junks, 121  
 Justice, courts of, 176  
  
 Kite flying, official, 23  
 Knightsbridge, the Japanese, 229  
 Kurile islands, 92  
  
 Lady, first European in Yeddo, 299  
 Lady, a Japanese, 4  
 Landing of the Americans, 285  
 Language, 199—203  
 Lanterns, feast of, 58  
 Laws, 175  
 Learning, aptitude for, 206  
 Literature, chief seat of, 235  
 Liverpool, the Japanese, 236  
 London Bridge of Japan, 228  
 Loo Choo, 97  
  
 Maps, 213  
 Manufactures, 110  
 Manuring, 108  
 Marriage, 9—16  
 Masters and serfs, 177  
 Merchants, position of, 128  
 Mermaid, artificial, 28  
 Miaco, 234  
 Mikado, 159—161  
 Military tactics, 215; display, 150  
 Mineral springs, 67  
 Missionary, last Romish, 272  
 Mourning, 56  
 Moxa-burning, 214  
 Municipal government, 240  
 Music, 212  
  
 Names, 8  
 Nagasaki, 237, 238  
 Neegata, 297  
 New Year's Day, 187  
 Night-fly, or moth, 77  
 Nobunanga, 251  
 Nuns, mendicant, 190  
  
 Origin of the Japanese, 246  
 Ornaments, house, 223  
 Osacca, 236  
  
 Palace, imperial, 230—232  
 Paper, 115, 116, 217

- Parties, social, 3  
 Peacock, anecdote of, 76  
 Pearls, 79  
 Petticoat-trowsers, 43  
 Perry, Commodore, 283  
 Persecution of Romanists, 269  
 Physical condition of Japan, 61—  
   91  
 Pilgrimages, 188  
 Plains, 64  
 Plays, intermingling of, 33  
 Poetry, 208  
 Politeness, ceremonious, 21  
 Political condition of Japan, 92—  
   245  
 Population, 138  
 Porcelain, 112  
 Portuguese, first arrival of, 260  
 Postmen, 135  
 Praying by wheel and axle, 195  
 Presents, 15, 288, 289, 296  
 Priests, begging mountain, 190  
 Prisons, 178  
 Protestant service, first, 277  
 Punishments, 178
- Race, 137  
 Radishes, enormous, 105  
 Religion, 183—198  
 Retinues, 139  
 Revenge, 50  
 Revenue, 157  
 Rice, 35, 104  
 Rice-beer, 40  
 Rivers, 69  
 Roads, 130  
 Romanism and Buddhism, 262—  
   265  
 Romish pride and cunning, 267  
 Russia's Japanese policy, 281
- Salt, 91  
 Scenery, beautiful, 101  
 Schools, 209  
 Secretaries, provincial, 168  
 Secrets, well-known, 34  
 Sedans or norimons, 133  
 Shaving the head, 45  
 Shipwrecked, treatment of the, 275  
 Siamsie or guitar, 212  
 Silk, 113  
 Simoda, 240
- Sintoo, 165  
 Sitting, curious mode of, 21  
 Smoking, 22  
 Smuggling, 127  
 Social condition, 1  
 Social intercourse, 20  
 Soil, 99  
 Soldiers, estimation of, 142  
 Soy, 38  
 Spies, 174  
 Straw shoes, 44, 117  
 Street government, 172  
 Subjection by poverty, 169  
 Suicide legal, 47  
 Sun goddess, temple of, 244  
 Surface, general, 63
- Taiko-sama, 252  
 Talent, mode of testing, 31  
 Tea, 86, 87  
 Tea houses, 18  
 Teachers, 210  
 Teeth, blackening the, 46  
 Tomb, a splendid, 198  
 Tortures, 258  
 Towns, 226  
 Trade, internal, 126  
 Tradesmen, 119  
 Travelling, 131  
 Trial, an interesting, 180, 181  
 Turnips, 105
- United States expedition, 282—290  
 Uruga, key of Yeddo, 233
- Varnish collecting, 84  
   "  tree, 83  
 Vegetables, 80  
 Volcanoes, 65  
 Voluntary subscriptions, 193
- What's o'clock, 136  
 Whirlpools—waterspouts, 68  
 Windows, paper, 216  
 Women, estimation of, 2  
 Wrestlers, 27
- Yeddo, 227  
 Yeaso, 93  
 Yoritomo, 249  
 Ziogoon, 162



# THE JAPANESE EMPIRE.

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## PRESENT SOCIAL CONDITION.

IN order to convey any sort of connected notion upon the subject, the most effectual way will, perhaps, be, to take the Japanese at his birth, and trace him, as we best can, through childhood, youth, and manhood, to his grave; but the condition of the female sex in Japan must be first taken into consideration.

CONDITION OF FEMALES.—This is far less degraded than in the generality of heathen lands. Japanese ladies are very favourably reported on for their intelligence and graceful manners. They are not subjected to so much seclusion as in other eastern countries, but have almost as much liberty as European females. The young Japanese girls are said, by the gentlemen of the late American expedition, to be well formed, and rather pretty, and have much of that vivacity and self-reliance which springs from a consciousness of dignity derived from the esteem in which they are held. They hold a fair station in society, and share in all the innocent recreations of their fathers and husbands. The fidelity of the wife, and the purity of the maiden are committed wholly to their own sense of honour, somewhat quickened, perhaps, and invigorated, by the certainty that death would be the inevitable and immediate consequence of a detected lapse from chastity. If a wife be seen to speak to another man, unless he be one of her near relatives, she may be put to death. And so well is this confidence repaid, that a faithless wife is, we are universally assured, an occurrence unknown in Japan.



The Japanese women strongly resent dishonour ; and there is more than one instance related of death having been inflicted on her dishonourer by the injured woman. Many tales are told in honour of female determination of character, presence of mind, courage, and fortitude. Among the rich and great, the husband, in general, is very far from corresponding to the fidelity of the wife ; and, among all classes, those pleasant vices that carry with them their punishment, appear to be very prevalent. Many good current authorities declare that incontinence—the great social evil—is the great national vice of the Japanese. Yet the purity of mothers and wives remains an indisputable and striking fact. Numberless native stories bear testimony to it, and very many incidents, related by different travellers and their own writers, prove the respect in which a married woman is always held by the men. At home, the wife is mistress of the family ; but in other respects, she is treated rather as a toy for her husband's recreation, than as the rational, confidential partner of his life. She is to amuse him by her accomplishments, to cheer him with her lively conversation, not to relieve, by sharing, his anxieties and cares. So far from being permitted to partake the secrets of his heart, she is kept in profound ignorance of his affairs, public or private ; and a question relative to any such matter would be resented as an act of unpardonable presumption and audacity. In general, the Japanese ladies are described as lively and agreeable companions ; and the elegance with which they do the honours of their houses has been highly praised. At every feast it is the lady of the house who presides. Tea parties are fashionable at Yeddo, Miaco, and Nagasaki, and the ladies there discharge the duties of the tea-table with an elegance which would do no discredit to the fashionable circles of London or Paris. At these they display the newest finery, and discuss the current news. They take great pleasure in social gatherings ; and on such occasions during the long winter evenings they while away the time in making pretty boxes, artificial flowers, pocket-books, purses, plaiting thread for the head-dress,

and in painting of fans, birds, and animals, all for the favourite use of giving as presents. Most of them can also play on the *siamsie*, a musical instrument with three strings, like a guitar. To this music they will listen delightedly for hours; and the girl must be low-born and low-bred, indeed, who cannot accompany her own extemporary singing upon the *siamsie*, which is even more invariably a part of female education than is the piano-forte in England. Its touch is the signal for laying aside ceremony and constraint. The Japanese gentleman—truly a *gentleman* in this respect—has no notion of social enjoyment without the company of the ladies. Golownin says, "One day the officer in charge of us, brought us three portraits of Japanese ladies, richly dressed, which, after examining, we handed back; but the old man insisted that we should keep them; and, when asked why, he observed that, when time hung heavy on our hands, we might console ourselves by looking at them!" Every fair one takes with her to their parties her *siamsie*, and they sing and play by turns, while the gentlemen smoke their pipes and drink *sackee*. The *dancing* is of the oriental style, and depending more upon the arms and body than upon the feet, which remain nearly immoveable, and concealed as usual beneath the robes. It is, in fact, pantomimic in character, and generally designed to represent some scene of passion, absurdity, or every day life. These domestic ballets are performed by the ladies, the man gazing in rapturous admiration. A gentleman, who had been a great traveller in nearly every country, and lived in each of them in the most refined, and most accomplished circles of society, resided several years in Japan, said—"The Japanese ladies have a natural grace that cannot be described. They are the most fascinating and elegant that I ever saw in any country in the world. Take away a few peculiarities, to which one soon gets accustomed by living among them, and they would, at their first appearance in public, be admired at St. James's or in any other court of Europe." In manners it is woman that makes the man. Where the gentler sex are

graceful, elegant, and refined, the other sex are never found to be coarse, ungainly, or vulgar. The Japanese gentleman is invariably described as a person of pleasing address and most polished manners. Still, however, the female sex in Japan stands greatly in need of the elevating influences of the Gospel, which, wherever it becomes the standard of public opinion, restores woman to her proper position in the social scale.

Captain Ricord, of the Russian sloop of war *Diana*, having captured a large Japanese ship with a crew of sixty men, and the merchant owner and his lady friend on board, the latter were invited on board the Russian vessel. "She was extremely desirous of seeing our ship, and the strange people and 'polite enemies' (as she styled us), and to witness our friendly intercourse with her countrymen. A Japanese lady was, also, to us no slight object of curiosity. When she came on board, she appeared very timid and embarrassed. I requested the merchant to conduct her into my cabin, and, as she advanced, I took her by the other hand. On reaching the cabin door, she wished to take off her straw shoes; but as there were neither mats nor carpets in my cabin, I explained to her by signs, that this singular mark of politeness might be dispensed with among us.

On entering the cabin, she placed both hands on her head, with the palms outwards, and saluted us by bending her body very low. I conducted her to a chair and the merchant requested her to sit down. Fortunately for this unexpected visitor, there was on board our vessel a young and handsome woman, the wife of our surgeon's mate. The Japanese lady seemed highly pleased on being introduced to her, and they quickly formed an intimacy. Our countrywoman endeavoured to entertain the foreigner with what the women of all countries delight in—she showed her her trinkets. Our visitor behaved with all the ease of a woman of fashion; she examined the ornaments with great curiosity, and expressed her admiration by an agreeable smile. But the fair complexion of our countrywoman seemed most of all to

attract her attention. She passed her hands over the Russian woman's face, as though she suspected it had been painted, and, with a smile, exclaimed, *Yoe! yoe!* that is, *good*. I observed that our visitor was somewhat vain of her new ornaments, and I held a looking-glass before her, that she might see how they became her. The Russian lady placed herself immediately behind her, in order to show her the difference of their complexions, when she immediately pushed the glass aside, and said, *Vare! vare!*—*not good*. She might herself have been called handsome; her face was of the oval form, her features regular, and her little mouth, when open, disclosed a set of shining black lacquered teeth. Her black eyebrows, which had the appearance of having been pencilled, over arched a pair of sparkling dark eyes, which were by no means deeply seated. Her hair was black, and rolled up in the form of a turban, without any ornament except a few small tortoise-shell combs. She was about the middle size, and elegantly formed. Her dress consisted of six wadded silk garments, similar to our nightgowns, each fastened round the lower part of the waist by a separate band, drawn close together from the girdle downwards. They were all of different colours, the outer one black. Her articulation was slow, and her voice soft. Her countenance was expressive and interesting, and she was, altogether, calculated to make a very agreeable impression. She could not be older than eighteen. We entertained her with fine green tea and sweetmeats, of which she ate and drank moderately. On her taking leave, I made her some presents, with which she appeared to be much pleased. I hinted to our countrywoman that she should embrace her, and when the Japanese observed what was intended, she ran into her arms, and kissed her with a smile."

CHILDREN.—Sin-gou-gwo-gou, the widow of the *mi-kado*, Sin-Ai, went over with a numerous army, which she commanded in person, for the conquest of Corea; but finding herself with child, she prayed to the gods to delay her delivery till she had completed her conquest; and

as a means, she tightly bound a girdle of braided red crape round her body immediately below her bosom. From which circumstance the Japanese ever after made it a custom, upon the first symptoms of pregnancy, to put a piece of braided red crape, with great ceremony, round the future mother's body, just below the bosom, which continues, as at first fastened, till childbirth. The more ignorant opinion represents the girding as a mere physical precaution, by which the unborn babe is prevented from stealing the food out of the mother's throat, and so starving her to death. Upon the occurrence of the happy event of childbirth, the mother is relieved from her long-endured binding of the fillet of braided red crape. She is next placed in an upright sitting posture upon the bed, fixed in it by bags of rice under each arm, and at her back; thus is she compelled to remain during nine whole days and nights most sparingly fed, and actually kept wide awake, lest, by dropping asleep, she should in some way alter the prescribed position. Perhaps the most extraordinary part of the whole business is, that no ill effect is said to ensue to the patient. It is to be observed, however, that Japanese women recover more slowly than those of other countries on these occasions, probably in consequence of this severe treatment. For one hundred days after, she is considered as an invalid, and nursed as such; at the end of that period only, she resumes her household duties, visits the temple frequented by her family, and performs her pilgrimage, or any other act of devotion that she may have vowed in her hour of peril.

The infant, immediately upon its birth, is bathed, and remains free from all swathing and clothing that could impede the growth and development of body or limb; except on the thirty-first day of a boy's age, and the thirtieth of a girl's (the seventh when the child is of persons of distinction), when the infant is taken to the family temple to receive a name, the *azona*. It is followed by the servants bearing a whole infantine wardrobe, by the abundance of which the father's wealth and dignity are estimated. Last in the procession walks a maid-servant,

with a box in her hand, containing money for the fee of the officiating priestess, and a slip of paper with three names written on it, which the latter submits with prescribed rites to the god; then announces which has been selected, and confers it on the child, whom she sprinkles with water. Sacred songs, chanted to instrumental music, concludes the naming ceremony. The infant is then carried to several other temples, and for its final visit, to the house of the father's nearest kinsman, who presents it with a bundle of hemp, intended as a sign to spin it a long life, charms, relics, and other valuables; to which he adds, if a boy, two fans representing two swords, implying courage; if a girl, a shell of paint, implying beauty.

The child remains unconfined for three years, when the clothes are bound at the waist with a girdle with religious rites. At seven the boy receives the mantle of ceremony, and a *new name*, with religious ceremonies. Every change, every event in Japanese life, is consecrated by the rites of the national religion. During the school period of their lives Japanese children are very ill-dressed. This is to prevent the hurtful effects of the admiration which, if well dressed, their beauty might excite. Even when with their splendidly attired mothers, they walk through the streets, their shabby appearance offers a disagreeable contrast to hers.

Thunberg says, "I observed that the chastisement of children was very moderate. I very seldom heard them rebuked or scolded, and hardly ever saw them flogged or beaten, either in private families, or on board the vessels." Caron says, "The parents educate the children with great care. They are not for ever bawling in their ears, and they never use them roughly. When they cry they show a wonderful patience in quieting them, knowing well that young children are not of an age to profit by reprimands.\* This method succeeds so well that Japanese children ten

\* Most of the peasants hastening home from the Yeddo market were observed by Lord Elgin's suite to have some child's toy in their hands. A number of children's toy shops were noticed—proofs of how much love is expended upon the younger members by these kind-hearted people.

or twelve years old, behave with all the discretion and propriety of grown people." The love and obedience displayed by Japanese children towards their parents is said to be unbounded; and the confidence of parents in their children is equally without limit. Children are trained in habits of implicit obedience, which Japanese parents value as removing the necessity for punishment. Parents submit implicitly to the arbitration of eldest sons in many important disputes. It is also a common practice for parents to resign their wealth and station to a son of a suitable age, remaining for the rest of life dependent on him for support. This arises from the vexations, restrictions, and burdens attached to the condition of heads of families, which increase with the rank of the parties; so that almost every father in Japan, of the higher orders at least, looks impatiently for the day when he shall have a son of a suitable age to take his place. The Japanese, in all situations, pay particular attention to old age. *This harmony at home might be imitated to advantage elsewhere.* At fifteen (or, as another writer has it, "when the beard begins to grow") the boy, as of man's estate, now takes his place in society; *his head is shaved* in Japanese fashion, and again he receives a new name. Upon every advance in official rank the placeman takes a new name. No official subaltern may bear the same name as his chief. The system of changing the name with the post, extends even to the throne.

NAMES.—The following curious statements on this subject are from Rodriguez's Japanese Grammar. The Japanese take successively many sorts of names, and change them at different epochs of their lives. They are, 1. Names designating the individual, (corresponding to our Christian names, and to the surnames, or names of addition, of the Romans). 2. Family names, common to all the individual names composing a family, or descended from it. 3. Names indicative of rank or office. I. The names of the first sort taken at different epochs are five; 1. *Azona*, that given by one's parents at birth, generally that of

some animal, or of something long lived, or thought to be of good omen. 2. *Kemio* or *Korina*, the name of the adult man, taken when girded with the sword by the god-father. This is retained till superseded by some official or religious name. 3. *Nanori* or *Yatmio*, a kind of personal designation peculiar to nobles, and the great, employed by them in signing papers, along with their *Kemio*, and their name of office. 4. *Bozu*, *Dogo*, or *Fomio*, the religious name assumed, as in European monasteries, on shaving the head, withdrawing from the world, and turning Bonze or monk. 5. *Wokurina*, a name given especially to princes and the great after death. II. Family names are either derived (as commonly in Europe) from some place in which the lordship is in the family, or from some event. There are in Japan eighty families or stocks (something, it would seem, like the Scotch clans) of which four are particularly illustrious, and from these all the nobles claim to be descended. But these family names are not peculiar to people of high rank; they are borne by all not of the very lowest class, (by all, probably, entitled to the privilege of wearing two swords). III. Names of office are derived either from the particular province of which one is the governor, or from one's place in the general administration. Thunberg says, "The family name of the Japanese remains unchanged, but it is never used in daily conversation, or in the ordinary course of life, but only when they sign any writings. The family name, also is not put after, but always *before*, the additional, or adopted name, which is the name by which they are addressed, and this is changed several times in the course of their lives. The names of women are less subject to change, and are frequently taken from certain beautiful flowers."

**MARRIAGE.**—Marriage is contracted at an early age by the Japanese; but as an improper alliance is held to be utterly disgraceful, persons even of the middle class of society are not unfrequently reduced to the necessity of espousing, like princes, those whom they have never seen. The children of the Governor of Nagasaki—who have no



equals in the place—must get wives and husbands out of the families of men of the governor's rank in the distant cities and provinces. Titsingh says, "At present (1779—1781) beauty is held in much less estimation than fortune and high birth. People of quality affiance their children in infancy, and marriage always follows. The mode of courtship which prevails is very singular. When a young gentleman in Japan has fixed upon a lady, whom he deems, from the situation of her parents, to be a suitable object for his affections, he first seeks to obtain a sight of her; and if he likes her person he declares his sentiments to her by hanging up a branch of the *celastrus alatus* (thought by the Japanese to have the power of making her fall in love with you) at the door of her parents' house. If the branch is left untouched, the suitor may consider that his wooing is unsuccessful, but if the lady is favourable, the branch is taken in, and she proceeds to mark her favour still more unequivocally by *blackening her teeth*, but she must not *pluck out her eyebrows* till the wedding shall actually have been celebrated. A mediator selected from among the gentleman's married friends is sent to negotiate a match with the female friends of the bride elect. These persons discuss and arrange the terms of the marriage contract; and, when they have agreed upon these, they carefully select two auspicious days; the first for an interview between the affianced pair, and the second for the wedding. The bridegroom now sends as costly presents as his means will allow, to the bride, which she immediately offers to her parents for their kindness in her infancy, and for the pains bestowed upon her education. The bearer, accompanied by the mediator, delivers not only the presents, and a written list or invoice of them, but a complimentary message also. For these presents a written receipt is given, and, three days after, the bearer and those who attended him, are complimented by a counter present. When the marriage day comes round, the toys with which the bride has played are burned, as a sign that she is now expected to put away "childish things." A present of a spinning wheel, a loom, and the

culinary implements of a Japanese kitchen is also made to her, as a hint that industry is an essential requisite of good housewifery. (Some English ladies, we shall be excused for adding, might advantageously on their wedding day take a hint from Japan.) The following articles are then got ready at the bride's house by way of outfit:—A white wedding dress, embroidered with gold or silver; four other dresses, one with a red, a second with a black ground, one plain white, and a fourth plain yellow; a number of gowns, both lined and single, and all the other requisites of a wardrobe, as girdles, bathing-gowns, under-ropes, both fine and coarse, a thick furred robe for a bed-gown, a mattress to sleep on, bed-clothes, pillows, gloves, carpets, bed-curtains, a silk cap, a furred cotton cap, long and short towels, a cloak, a covering for a *norimon*, a bag with a mixture of bran, wheat and dried herbs, to be used in washing the face; also, a bag of tooth picks, some skeins of thin twine, made of twisted paper, for tying up the hair; a small hand-mirror; a little box of medicines; a small packet of the best columbac, for painting the lips; several kinds of paper for doing up packages; also paper for writing letters; a *kollo* (a kind of harp); a siamsie; a small chest for holding paper; an inkhorn; a pin-cushion; several sorts of needles; a box of combs; a mirror with its stand; a mixture for blackening the teeth; curling-tongs for the hair; scissors; a letter-case; a case of razors; several small boxes, varnished or made of osier; dusters; a case of articles for dressing the hair; an iron for smoothing linen; a large osier basket for holding the linen; a tub with handles; a small dagger, with a white sheath, in a little bag (thought to drive away evil spirits, and to preserve from infectious exhalations—a quality ascribed also to the swords worn by the men); complimentary cards, made of paper, variously coloured, and gilt or silvered at the ends, to tie round presents; *nosi*, a species of edible sea-weed, of which small pieces are attached to every congratulatory present (and nothing is done in Japan without presents); silk thread; a small tub to hold flax · several slender bamboos, used in hanging out clothes

dry ; circular fans ; common fans ; fire-tureens ; and--what certainly ought to form part of the bridal outfit of our city belles—a small bench for supporting the elbows when the owner has nothing to do ! Several books are also added, poems and stories, moral precepts, a book on the duties of woman in the married state, and another on the etiquette of the marriage ceremony. Two different kinds of dressing-tables are also provided, containing many of the above-mentioned articles ; also a number of other housekeeping utensils.

When these things are ready, the mediator and his wife are invited to the house of the bride's father, and entertained there. A lucky day is selected for sending the above-mentioned articles, accompanied by a written list, to the bridegroom's house. The mediator is present to assist in receiving them, and a formal receipt is given, as well as refreshments and presents to the bearers in proportion to the value of the articles brought. On the day fixed for the marriage, an intelligent female servant of the second class (there are three classes of women-servants—those of the first class make the clothes of the mistress, dress her hair, and keep her apartments in order. Those of the second wait on her at meals, accompany her when she goes abroad, and attend to other domestic duties. Those of the third are employed in cooking and various menial offices) is sent to the house of the bride to attend her ; and the bride's father, having invited all his kinsfolk, entertains them previous to the bride's departure. The bridal party sets out in norimons, the mediator's wife first, then the bride, then the bride's mother, and finally, her father. The mediator has already preceded them to the bridegroom's house. The bride is attired in white (Japanese mourning colour) to typify her purity, and covered from head to foot with a white veil, which is her destined shroud, and is put on at the moment of exchanging a paternal for a conjugal home, in token that she is henceforth dead to her own family, belonging wholly to the husband to whom she is about to be delivered up. She is escorted by the rest of her family, and by her friends bidden to the wedding feast—the men

all in their dress of ceremony, and the women in the gayest gold-bordered robes, through the greater part of the town, a very pretty spectacle.

Although a mere civil contract, marriage is consecrated by the prayers and benedictions of the priests of the temple to which the young couple belong, and who there register it. This is accompanied by a formal kindling of bridal torches, the bride's from the altar, and the bridegroom's from hers, after which the pair are pronounced man and wife. Upon reaching the bridegroom's house, the *norimon* is met within the passage by the bridegroom, who stands in his dress of ceremony ready to receive it. If all the ceremonies are to be observed, there should be stationed, at the right of the entrance of the house of the bridegroom, an old woman, and on the left an old man, each with a mortar containing some rice-cakes. As the bride's *norimon* reaches the house, they begin to pound their respective mortars, the man saying, "a thousand years!" the woman, "ten thousand!"—allusions to the reputed terms of life of the *crane* and *tortoise* thus invoked for the bride. As the *norimon* passes between them, the man pours his cakes into the woman's mortar, and both pound together. What is thus pounded is moulded into two cakes, which are put one upon the other, and receive a conspicuous place in the *tokko*, or most honourable place in the room where the marriage is to be celebrated. There is also a woman seated with a lantern, and several others behind her. The bride on seeing the bridegroom, reaches to him, through the front window of her *norimon*, her *marmorì* (a small square or oblong bag, containing a small image of metal, wood, or stone, supposed to operate as a sort of amulet), and he hands it to a female servant who takes it into the apartment prepared for the wedding and hangs it up. The bride is also led to her apartment, the woman with the lantern preceding. The marriage being now about to take place, the bride is led by one of her waiting women, and accompanied by two playfellows of her girlhood, into the state room where it is to be celebrated, and is seated there with her two female attendants

on either side. The bridegroom then leaves his room and comes into this apartment. No other persons are present except the mediator and his wife. In the centre of the apartment stands a beautiful wrought table, with miniature representations of a fir-tree, a plum tree in blossom, cranes and tortoises, the emblems respectively of man's strength, woman's beauty, and of a long and happy life. Upon another table stands all the apparatus for sackee drinking, beside which the bride takes her stand, and now begins a pouring out, presenting and drinking of sackee, amidst formalities numerous and minute beyond description or conception, and which it must require many a school rehearsal to perfect. The formality of the marriage consists of drinking sackee after a particular manner. The sackee is poured out by two young girls, one of whom is called the male butterfly, and the other the female butterfly—appellations derived from their *susu*, or sackee-jugs, each of which is adorned with a paper butterfly. As these insects always fly about in pairs, it is intended to intimate that so the husband and wife ought to be continually together. The male butterfly always pours out the sackee to be drank, but before doing so, turns a little to the left, when the female butterfly pours from her jug a little sackee into the jug of the other, who then proceeds to pour out for the ceremony. For drinking it three bowls are used, placed on a tray or waiter, one within the other. The bride takes the uppermost, holds it in both hands, while some sackee is poured into it, sips a little three several times, and then hands it to the groom. He drinks three times in like manner, puts the bowl under the third, takes the second, hands it to be filled, drinks out of it three times, and passes it to the bride. She drinks three times, puts the second bowl under the first, takes the third, holds it to be filled, drinks three times, and then hands it to the groom, who does the same, and afterwards puts this bowl under the first. This ceremony constitutes the marriage. The bride's parents, who meanwhile were in another room, being informed that this ceremony of sackee drinking is over, come in, as do the bridegroom's parents and brothers,

and seat themselves in a certain order. The sackee, with other refreshments interspersed, is then served by the two butterflies, to these relations of the married parties in a prescribed order, indicated by the mediator; the two families, by this ceremony, extending, as it were, to each other the alliance already contracted between the bride and bridegroom. Next follows the delivery of certain presents on the part of the bride to the bridegroom, his relatives, and the servants of the household. These are brought by a female, who arranges them in order, in an adjoining room, and hands written lists of them to the mediator, who passes it to the bridegroom's father, who, having received the paper, returns thanks, then reads the lists aloud, and again returns thanks. The bridegroom then presents the bride with two robes, one with a red and the other with a black ground, embroidered with gold or silver. The bride retires, puts on these robes, and again returns. Refreshments of a peculiar kind then follow, the bride, to spare her bashfulness, being suffered to eat in a room by herself. This entertainment over, the parents of the bride prepare to leave her. They are accompanied by those of the bridegroom, and by the bride herself, to the door; the bridegroom with two servants bears candles, shows the way, and takes leave with compliments. Sometimes the bridegroom proceeds, that same night, with his parents and the mediator, to the house of the bride's father, where the contracting of relationship by drinking sackee is again gone through with, the bride remaining behind in her husband's house, where she is meanwhile entertained by his brothers. On this occasion the father of the bride presents his new son-in-law with a sabre. Presents are also delivered on the part of the bridegroom to the bride's relations. The feasting over, the bridegroom and his parents return home, and are received at the door by the bride. The beds having been prepared, the bride is conducted to hers by one of the women appointed to attend her, and the same person introduces the bridegroom into the apartment. The young couple are waited on by the male and female butterflies. One of the bride's women

sleeps secretly in the adjoining chamber. The bridal chamber is abundantly furnished with all the numerous articles of the Japanese toilette, including a greater or less quantity, according to their rank, of wearing apparel, hung on moveable racks or clothes-horses. Next morning the young couple take a warm bath, and then breakfast together. Soon after numerous presents come in, of which a careful account is kept, the bride also receives visits of congratulation. The day after, all the bridegroom's people are treated with cakes in the apartment of the bride; and rice-cake, put up in boxes, is sent to all the near relations who did not attend the wedding. After the expiration of three days, the bride pays a visit to her parents, preceded by a present from her husband, one corresponding to which is sent back when the bride returns. All the preceding ceremonies over, the bride, accompanied by her mother-in-law, or some aged female relative, pays a visit to all who have sent her presents, thanks them, and offers a suitable return,—a supply of suitable presents for this purpose having been provided for her before she left her father's house. Seven days after the wedding, the bridegroom and four or five of his intimate friends are invited by the parents of the bride to a grand entertainment. A few days after, the bridegroom invites the relatives of the bride to a similar entertainment, and so the matrimonial solemnities terminate. The above is Titsingh's description of the marriages of what we should call, the middle class (including merchants, artisans, &c.)

As a general rule the daughters of even the high nobility have no fortunes or dowry on marriage. In families of the rank of the governors of Nagasaki, the bride is portioned with twelve robes, each upon a distinct horse; beyond some personal outfit of this sort, it is said not to be the custom to portion daughters. On the contrary, if they are considered very handsome, amiable in temper, and very accomplished, the parents expect the bridegroom to pay down to them a handsome sum of money, or to make over to them some other valuable property.

A Japanese can have but one lawful wife at a time; and

she must be of the same rank as her husband. Her issue alone can inherit family property, titles, and honour. Not only may the husband introduce as many subsidiary unwedded helpmates as he pleases into the mansion over which his wife presides, and these women, though inferior to her in rank, dignity, and domestic authority, in proof of which they are not permitted to shave their eyebrows, are not deemed criminal or dishonoured; and, as far as any law exists to the contrary, it is very easy for a man to put away his wife and take another; but if he sends one wife back to her home, he not only does not recover the money he paid for her, but must support her according to his own station, unless he can allege grounds for the divorce satisfactory to a Japanese tribunal; among which grounds, barrenness is one, that leaves the unfortunate, childless wife no claim to any kind of maintenance; and if he gains the evil reputation of being a capricious, inconstant husband, the price in the matrimonial market is raised upon him, and he must disburse largely before he can get another wife. Under no circumstances, upon no plea whatever, can a wife demand a separation from her husband. The children of the concubines are adopted by the wife, who is respected in proportion to the number of which she is either the actual or nominal mother. Japanese females are held during their whole lives in a state of tutelage, of complete dependance upon their husbands, sons, or other relations. They are without legal rights, and their evidence is inadmissible in a court of justice. Golownin says, "Our first interpreter visited us the day after the marriage of his daughter, and, having mentioned the marriage, said that he had wept very much. Why wept, said we, since on such occasions it is usual only to rejoice? Certainly, he answered, I should have rejoiced, were I but convinced that the man will love my daughter, and make her happy; but as the contrary often happens in the married state, a father who gives his daughter to a husband cannot be indifferent for fear of future misfortunes. He spoke this with tears in his eyes, and in a voice which affected us."



TEA-HOUSES.—These are licensed places of entertainment for drinking and music, and abound throughout Japan, sometimes situated near their idol-temples. The proprietors of these houses are further licensed to purchase female infants for a term of years as apprentices, of poor parents. The price varies in proportion to their beauty and the number of years agreed for, which is, generally speaking, from ten to twenty. During their childhood these girls act as the servants of the adult inmates, but are, at the same time, educated by them with the utmost care; they are not only rendered skilful in every accomplishment that can increase the effect of their personal charms, but their minds are diligently cultivated, and enriched with all the stores of knowledge that can make their conversation attractive and agreeable. Japanese husbands invite their wives to join their party to these tea-houses, there to partake of the amusement afforded by the music, singing, dancing and conversation, of their intellectual and highly accomplished, but unfortunate and dishonoured sisters. They are very commodiously lodged in handsome apartments, and those who make considerable improvement, and for their beauty and agreeable behaviour are oftener sent for, are better accommodated in clothes and lodging, all at the expense of their lovers. But while the proprietors of these houses, though possessed of ever so plentiful estates, are for ever denied admittance into honest company, and are universally despised as the very scum of the earth, by the Japanese, when the period for which these females are bound, expires, they may return to their families, and are received into society into any station, of which they show themselves worthy; and it is solely by their conduct in the character of their choice that they are thenceforward judged, without any reference to their past compelled occupation, the guilt of their past lives being by no means laid to their charge, but to that of their parents and relations who sold them in their infancy for so scandalous a way of getting a livelihood, before they were able to choose a more honest one. Many become *Bikunis*, or

mendicant nuns ; and, as they are generally well-bred, still greater numbers are said to find husbands, especially the *Jammaboos*, or begging mountain—soldier priests, and to emulate all the good qualities of the purest Japanese wives and mothers. The governor of Miaco told Don Rodrigo that there were 50,000 courtesans in that city (1607—1618). Caron says, that besides concubines the nobles were allowed free indulgence with the courtesans maintained by the lords of each district for public use (1620—1707). It is only these women that are admitted to Desima, being supplied to the Dutch by seventeen victualling commissioners, housekeepers of Nagasaki. Meylan passes a high eulogy upon their strict fidelity and affectionate levity ; and indeed the connexion appears to be regarded by them not so much in the light in which we see it, as in that of a temporary marriage. It is unquestionably true, that there is hardly a public inn (tea-house) upon the great island of Nippon, but what is provided with these courtesans, sometimes a single house contains eighty of them, and if too many customers resort to one place, the neighbouring innkeepers will lend theirs, upon certain conditions. The prodigious numbers of these notorious tea-houses attracted previous to 1684 swarms of young and wealthy Chinese to Nagasaki for the indulgence of those vicious pleasures, for which the immense expenditure of these profligate guests rendered them more peculiarly welcome. The principal cause of this was that in China, the women, except those of servile condition, are kept in perfect seclusion, and courtesanship is strictly forbidden and punished. This detestable custom is of very old date, and took its rise, as the Japanese say, many hundred years ago, in the times of the brave general and first *Ziagoon*, Yoritomo ; who, apprehensive lest his soldiers, weary of his long and tedious expeditions, and desirous to return home to their wives and children, should desert his army, thought it much more advisable to indulge them in this particular. To escape capture by Yoritomo, the Mikado was obliged, being as yet very young, to flee with his nurse and domestics, which con-

sisted then, as now, of none but the fair sex, to Simoneski. Being closely pressed, his nurse leaped with him into the sea. His female servants arrived at Simoneski, but having nothing to live on, were obliged to get their living dishonourably. These tea-houses gradually increased in number during the many years disturbances of the civil wars. These women are not called by the same name everywhere, nor alike regarded. In its present aspect it has all the moral guilt and deformity it has in Europe, whilst it is totally exempt from the frightful social evils and penalties invariably incurred by the latter. It is possible that Sintoism inculcates it as meritorious, while the law acknowledges this course of life as the legitimate resource of the penniless, and it is unjust to measure their morality by the codes of Christian nations.

SOCIAL INTERCOURSE.—The lives of Japanese ladies and gentlemen are little disturbed by business; even government offices, from the number of occupants, giving little to do—their time is therefore pretty much divided between the duties of ceremonious politeness and amusement. Amongst the former may be reckoned correspondence, chiefly in notes, such as the following:—"Last year you were happy, and I greatly desire that this new year you may enjoy good health, and experience happiness and prosperity in every undertaking. I still respect you as formerly, and request that you will not forget me;" and the making of presents, both which are constantly going on; the last is regulated by unchanging laws. A superior must always bestow objects of utility upon an inferior, who must in return offer rarities and useless elegancies. Between equals the value of a gift is immaterial, a couple of quires of paper, or a dozen eggs, are a very sufficient present, so that they are arranged in a beautiful box, tied with silk cord, placed upon a handsome tray, and accompanied by a knot of coloured paper emblematic of luck. They must likewise be accompanied with a slice of dried fish of the coarsest description. This same coarse fish is, moreover, an indispensable dish at the most

sumptuous banquets; and although no one is expected to eat it, is thus constantly brought under notice, in memory of the frugality of the early Japanese, whose chief food it constituted. Upon one festival day, every one presents *a cake* to every friend and acquaintance.

Social intercourse among the Japanese seems at first sight to be entirely governed by ceremony. Two gentlemen meeting in the street must bow low, remain for some instants in their bowing attitude, and part with a similar bow, from which they must not straighten themselves so long as by looking back they can see each other. The studied politeness which marked their intercourse with the American officers in 1853-4 was evidently not assumed for the occasion, for it is so habitual with them, that in their ordinary relations with each other they preserve the same stately courtesy; and it was observed that no sooner had the Japanese officials entered their boat than they commenced saluting each other as formally as if they had met for the first time, and were passing through the ceremonials of a personal introduction. They have learnt our English mode of salutation by "shaking hands," and seem to be fond of it. Their *kitu* or *kitoo*-homage, or reverence of an inferior to a superior, is testified by sitting on their knees and heels, laying the palms of their hands on the floor and bending their bodies so that their foreheads almost touch the ground. The superior responds by laying the palms of his hands upon his knees, and bowing low according to the inferior's rank. Strangers are received by adjusting the cloak, and gracefully sitting as above; and on their first introduction by the usual greeting, "Ah (to day), seen for the first time." The ordinary mode of *sitting* adopted is to drop on the knees, cross the feet and turn up the heels, with the toes, instep, and calves of the legs brought together in close contact. The mode common among the lower classes is crouching on their haunches with their legs crossed. Sometimes it is mere squatting down with the soles firm upon the ground, the knees bent, and the body crouched low. They are never forgetful of

the respect due to rank, and graduate their obeisance according to its degrees. From the ziogoon to the lowest subject in the realm, there is a constant succession of prostrations. The former, in want of a human being superior to himself in rank, bows to some pagan idol. In a morning call the visitor and visited begin by sitting down on their heels facing each other, then placing their hands on the ground, they at the same time bow down their heads as close as possible to their knees. Next follow verbal compliments, answered on either side by a muttered he, he, he! Then pipes and tea are brought in, and it is not till all this is duly performed that anything in the nature of conversation may be attempted. They express profound veneration by a buzzing sound; and it is impossible, without violating the laws of courtesy to look round for what should attract attention or excite curiosity; and the highest possible expression of respect is first to kotoo and then to *turn the back*.

The name and use of *tobacco* was introduced by the Portuguese, and the practice of smoking has become general. The apparatus consists of a board of wood or brass, though not always of the same structure, upon which are placed a small fire-pan with coals, a spittoon, a small box filled with tobacco cut small, and some long bamboo pipes with small brass heads; as also another japanned board or dish with fruits, figs, nuts, cakes, hot rice cakes, roots boiled in water, sweetmeats, &c. In smoking their custom is only to smoke one bowl-full as large as a marble, hardly holding more than a good pinch of snuff, and then to lay aside the pipe for a quarter of an hour, more or less, according to individual taste. In the conversation which ensues upon these or more formal occasions, they are careful not to annoy their friends with complaints of private troubles or vexations; but even under heavy afflictions assume in company a cheerful countenance. They hardly ever betray any outward emotion of sorrow or grief, they have a wonderful degree of resignation under misfortune; they are hardly ever heard to murmur or complain, and they go even to execution, and a horrible

death, with placid and even cheerful countenances. The ceremony of a morning call ends by serving up on a sheet of white paper, sometimes ornamented with tinsel or bright colours, confectionery or other dainties, to be eaten with chopsticks. What he cannot eat the visitor carefully folds up in paper, and deposits in his pocket-sleeve; and lastly another cup of tea.

AMUSEMENTS.—Thunberg says, “Although gravity forms the general character of the Japanese nation, this serious disposition does not prevent them from having their pleasures, sports, and festivities.” They work hard the greater part of their time, but they must have their feasts and their frolics on the great holidays, which appear to occur rather frequently. In fact they are everywhere described as essentially a sociable, pleasure-seeking people. Their holidays are of two kinds, occasional and periodical, and constitute part of their worship. Their chief festivals are the “Feast of Lamps,” called *Bong*; and the *Matsuri*, or “an offering.” The last is celebrated upon some festival-day, and in honour of some particular god. At Nagasaki after the religious part of the festival, follow sports, processions and dramatic representations, the expense of different parts of which is defrayed by the inhabitants of different wards—each of ten or eleven streets of the town, to which each street has to contribute once in six or seven years, except that in which the courtesans reside, which must pay every year. The scenes vary every time in such a manner that those of the present year bear no resemblance to the last, nor are the same arrangements made; while everything of dress or decoration is purchased new, and of the best materials.

The Japanese participate, in the spring, in all sorts of out-door amusements. Of these the choicest are afforded by the *pleasure boats*, which, adorned with the utmost cost and beauty, cover their lakes and rivers. In the enjoyment of society and music they glide in these vessels from noon till late in the night. During the heat of the day they lie moored in some shady nook protected from

the sun's rays, but open to the sea breeze, whence they command a pleasing sea view. This is the enjoyment which can only be shared under the advantage of such a climate and season. Their lakes and rivers are, after sunset, one blaze of illumination, as it were, with the brightly coloured paper lanterns displayed in their vessels. They play meanwhile that game with the fingers which has been perpetuated from classic times in Italy. A floating figure is also placed in a vase of water; as the water is stirred by the motion of the boat the figure moves. The guests sing to the siamsie, the strain—"he floats, he is not still"—till at last the puppet rests opposite some one of the party whom it sentences to drain the sackee bowl, as the pleasing forfeit of the game.

Their game of *Sho-ho-ye* corresponds to our game of *chess*. It is played by two persons with forty pieces—twenty on either side—and upon a checker-board of eighty-one squares—nine on either side. The board is of one uniform colour, though the square might be coloured, as with us, for the sake of convenience. The pieces are also of one uniform colour as they are used, at pleasure, by either party as his own, after being captured from the adversary. They are of various sizes, are long and wedge-shaped, being at the same time sharpened from side to side, in front, and the name of each piece is inscribed upon it, both the original and the one assumed, upon being reversed. Each player distinguishes his men, or pieces, by always having the pointed and thin end forward. They are laid flat upon the board, front forward, and thus their names are plainly visible. They capture, as in chess, by occupying the place of the captured pieces. The king *Oho-shio*, being the chief piece, cannot remain in check—and when check-mated the game is lost. Cards and dice are prohibited; and although the law is said to be secretly transgressed in gaming houses, at home the Japanese respect it, and resort to other kinds of games. The cards were at first known to the Japanese by their European names, and were fifty-two in the pack. Owing however to the pecuniary losses—for the Japanese are

great gamblers—and fatal disputes to which cards gave rise, they were strictly prohibited. But this law was evaded by the invention of a pack of forty-eight cards, much smaller than those of Europe. Their game of *draughts* is extremely difficult and complicated. They make use of a large board, and 400 men, which they move about in many directions, and which were liable to be taken in various ways. They have learned the European way from Russian sailors. During fine weather junketing parties into the country are universal. In general the Japanese appear to be great lovers of nature. On eminences whence fine views are to be seen, spaces under the trees are cleared, and here they sit, smoke or pic-nic for hours. The more wealthy place themselves under a professional master of ceremonies, whose duty it is to set an example of politeness and high breeding, to improve the tone of the society that requires his services. These persons make it their especial business to learn all the gossip of a neighbourhood, which they retail for the entertainment of their employers. Some of these traders in scandal are frequently hired to relieve the tedium of a sick room. Although, in their character of amusers, they indulge in extravagant buffoonery, rudeness and impudence, they remain perfectly self-possessed, and, should any of the party in the exuberance of their spirits encroach on decorum, they immediately resume their polished demeanour, interpose their authority, recall the whole company to order and good breeding, and are implicitly obeyed.

Tumblers, mummers, mountebanks, conjurers and jugglers exercise their callings to the delight of the common people, and are frequent in the public streets. The following are some of the feats of a Japanese juggler. First, He took an ordinary boy's top, spun it in the air, caught it on his hand, and then placed it (still spinning) upon the edge of a sword, near the hilt. Then he dropped the sword point a little and the top moved slowly towards it. Arrived at the very end, and the hilt was lowered in turn, and the top brought back. As usual, the sword was



dangerously sharp. Second, he spun it in the air, and then threw the end of the string back towards it with such accuracy that it was caught up and wound itself all ready for a second cast. By the time it had done this it had reached his hand, and was ready for another spin. Third, there was an upright pole, upon the top of which was perched a little house, with a very large front door. The top was spun, made to climb the pole, knock open the said front door, and disappear, the hand end of the string being fastened near the door. When at Yeddo in 1858, Lord Elgin was shewn the far-famed butterfly trick. The Japanese conjurer took a piece of tissue paper six inches square, and by dexterous manipulation, he formed it into a very good imitation of a butterfly, the wings being extended, and at the most each wing was one inch across. Holding the butterfly in the palm of his hand, to show what it was, he placed two candles, which were beside him, in such a position as to allow him to wave a fan rapidly without affecting the flame. He then threw the paper butterfly up in the air, and gradually it seemed to acquire life from the action of his fan—now wheeling and dipping towards it, now tripping along its edge, then hovering over it, as we may see a butterfly do over a flower on a fine summer's day, then in wantonness wheeling away, and again returning to alight, the wings quivering with nervous restlessness! One could have sworn it was a live creature. Now it flew off to the light, and then the conjurer recalled it, and presently supplied a mate in the shape of another butterfly, and together they rose and played about the old man's fan, varying their attentions between flirting with one another and fluttering along the edge of the fan. We repeatedly saw one on each side of it as he held it vertically, and gave the fan a short quick motion; then one butterfly would pass over to the other, both would wheel away as if in play, and again return. A plant with some flowers stood in a pot near at hand; by gentle movements of the fan the pretty creatures were led up to it, and then their delight! how they played about the leaves, sipped the

flowers, kissed each other, and whisked off again with all the airs and graces of real butterflies! The exhibition ended when the old man advanced to the front of his stage, within arm's length of all, accompanied by his magic butterflies, that continued to play round his fan.

The attention of the Americans in 1854 near Kanagawa was suddenly rivetted upon a body of professional *wrestlers*, who formed part of the retinue of the princes, who kept them for their private amusement and for public entertainment. They were some twenty-five in number, and were men enormously tall in stature and immense in weight of flesh, but their limbs displayed no angular muscularity, or pugilistic activity. Their proprietors seemed proud of them, and were careful to show their points to the greatest advantage. Some two or three of them had the characters of being the most famous wrestlers in Japan—the reputed bully of the capital being one of them. On Commodore Perry attempting to grasp the monster's immense arm, he found it as solid as it was huge, while the folds of massive flesh on his huge neck fell like the dew-lap of a prize ox. As a preliminary display of the power of these men the princes set them to the removal of 200 sacks of rice, each 125-lbs., to a convenient place on the shore for shipping, and there were only a couple of the wrestlers who did not carry each two sacks at a time. They bore them on the right shoulder, lifting the first from the ground without help, but obtaining aid for the raising of the second. One man carried a sack suspended by his *teeth*, and another taking one in his arms, turned repeated somersaults, as he held it, and apparently with much ease. These men were most carefully provided for, and waited on by a number of attendants, who were always at hand to supply them with fans, which they often required, and to assist them in dressing and undressing. When they had finished, rich garments were cast over their huge frames by these servitors.\*

Among the unlucky theological disputes which disturb

\* It appears from what the Japanese interpreters let fall to the gentlemen of Lord Elgin's embassy, that the severe strictures in the

all lands, one arose in Japan, concerning the colour of the *devil*; one party, like white men, affirming it to be black, a second, like the negroes, represented it as white, a third red, and a fourth declared it was green. This difference of opinion was likely to produce a civil war, when the judicious idea was started of submitting the question to the *mikado*, who, after a short deliberation prevented the threatening evil, by declaring all parties to be in the right, and sanctioned the belief in devils indiscriminately, black, white, red, and green. Since that time, Japanese men attired as mummers, and duly horned and masked, with a drum, &c., have adopted the four colours, and thus *attired*, perform a grotesque dance up and down the streets to the great delight of the curious spectators, who, whilst they look on, no longer dream of menacing disputes.

The most *singular* religious festival, is one in which men, holding high official situations, and of advanced years, busy themselves in *flying kites*, the strings being covered thickly with broken glass, and great interest is attached to the cutting the string of a rival's kite; and the most *absurd*, one in which the devil is at the same driven from every house by pelting him with *boiled peas* according to one writer, and stones according to another.

ANECDOTES OF CHARACTER AND MANNERS.—A Japanese fisherman seems to have displayed ingenuity for the mere purpose of making money by his countryman's passion for everything odd and strange. He contrived to unite the upper half of a monkey with the lower half of a fish so neatly as to defy ordinary inspection. He then gave out that he had caught the creature in his net alive, but that it had died, shortly after being taken out of the water. He asserted also that while it lived it had spoken and

American history of Perry's expedition had made the government of Yeddo decide that Europeans should witness no more wrestling. The two facts, that the Japanese know what foreigners have said about them, and that they are very sensitive under criticism, are well worthy of note, and should be kindly remembered through the length and breadth of Christendom.

predicted a certain number of years of wonderful fertility, and a fatal epidemic, the only remedy for which would be the possession of the marine prophet's likeness, the sale of which was immense, and paid well. Either this composite animal, or another, the offspring of the success of the first, was sold to the Dutch factory, and transmitted to Batavia, where it fell into the hands of a speculating American, who brought it to Europe; and here, in the years 1822-3, exhibited his purchase as a real *mermaid* at every capital, to the admiration of the ignorant, the perplexity of the learned, and his own profit.

An American vessel hired by the Dutch at Batavia, to carry on their permitted trade with Japan during the war between England and Holland, as she set sail in the night with her return cargo of copper and camphor, struck upon a rock, filled, and sank, the crew getting on shore in boats. After many ineffectual efforts to raise and lighten her had proved vain, a simple Japanese fisherman fastened on to the side of the vessel under water from fifteen to seventeen boats, and connected them all with each other by props and stays; then, when a spring tide favoured him, he came himself in a Japanese coasting vessel, which he similarly fastened to the stern of the sunken ship, and at the moment that the tide was at the highest, set every sail of every boat. Up rose the heavy laden, deep sunken merchantman, disengaged herself from the rock, and was towed by the active fisherman to the level strand, where she could be conveniently discharged and repaired. He not only had his expenses paid, but the Prince of Fisen gave him permission to wear two swords, and to bear as his arms, a Dutch hat and two Dutch tobacco pipes!

Fun and drollery are said to be universally diffused, and even the beggars exhibit touches of humour. A troop apparently of "lame, halt, and blind" will one moment solicit alms in doleful strains, and the next, throwing off disguise, leap about and chant merrily, in return for the reward that may have been bestowed upon them; or calculating that they are more likely to gain their object by

mirth, than by persisting in the feigning of distress, the unreality of which can be easily detected.

As an instance of Japanese good humour, the following anecdote is related by Titsingh. About the middle of the last century, Fota-sagami-no-kami, a man of high reputation for learning and talent, was advanced to an eminent place in the council of state by the young ziogoon, Yeesige, upon his accession. In the business of administration, Fota-sagami fulfilled all the expectations to which his reputed ability had given birth; but he provoked great, if partial, animosity, by the inexorable severity with which he treated the officers of the *koobo*, or abdicated ziogoon, depriving them of the rewards their former master had bestowed upon them for their services. The despoiled men, having vainly petitioned for redress, meditated revenge, but determined first to make an effort for the recovery of their lost wealth by intimidation. In pursuance of this scheme a *pumpkin*, carved into the form of a human head, appeared one morning over the state councillor's door, with the following inscription attached to it: "This is the head of Fota-sagami-no-kami, cut off and set up here in recompense of his cruelty." Fota-sagami's servants were enraged at the insult offered to their master, but yet more terrified at the idea of the fury they anticipated that it would awaken in him, and which they feared might in some measure fall upon themselves, as though their negligence had given the opportunity for so daring an insult. Pale and trembling they presented themselves before him, and reported the ominous apparition of the pumpkin head with its inscription. The effect was far different from what they had expected. Fota-sagami's fancy was so tickled by learning, whilst full of life and health, that his head was announced to be actually cut off and set up over his own door, that he laughed heartily at the joke; and as such, upon joining his colleagues in the council chamber, related his vicarious decapitation in the person of a pumpkin. There, likewise, the jest excited bursts of laughter, amidst which, however, unbounded admiration was expressed of the councillor's fortitude.

Another incident of the same reign, at a later date, exhibits a Japanese view of good breeding, and mode of testing talent and character. One of the governors of Yeddo was directed to seek out able men for the service of the zioگون, and amongst others a skilful accountant. A person was recommended to him as an admirable arithmetician, and in every respect well fitted for office; and when he presented himself the governor gravely asked him the quotient of 100 divided by 2. The candidate for place as gravely took out his tablets, deliberately and regularly worked the sum, and then answered, 50. "I now see that you are a man of discretion as well as an arithmetician," said the governor of Yeddo, "and in every way fitted for the post you seek. Had you answered me off-hand, I should have conceived a bad opinion of your breeding. Such men as you it is that the zioگون wants, and the place is yours."

The zioگون had by this time so completely destroyed his intellectual faculties by excesses of various kinds, as to reduce himself to idiocy. To plainly have stated the fact would have been treason. The wit of his subjects avoided this by surnaming him *Ampontam*, the name of an herb that is said to cause temporary insanity.

**THEATRE.**—All classes are extremely fond of theatrical entertainments. The theatre is open from soon after noon till late at night, and they very frequently get up plays and farces among themselves in their own houses: indeed private theatricals seem to be even more fashionable with them than with us. The profession, however, is held in great contempt, although the most celebrated performers are enormously paid; the Japanese maintain that the man who will give up his own character to assume that of another for pay or profit, can have no sense of honour; the actors, therefore, are the most immoral, licentious, and depraved people in the empire. As a school of morality, indeed, the Japanese stage has been no less unsuccessful than our own, and tends to imbue its votaries with a taste for idleness and false pleasure. The theatre is very costly,

and in Japan few persons of the *higher* classes can afford to indulge in unnecessary expenses. The theatres are far superior to those of the Chinese in respect to scenery, costume and decoration. The chief subjects of the play, such as fountains, bridges, gates, houses, gardens, trees, mountains, animals and the like are also represented, some as large as life, and all in general contrived so as to be removeable at pleasure; but in other respects they have no machinery nor decorations which can entitle them to be put in comparison with those of Europe. They have three tiers of boxes, in the first of which, all the ladies who are young and pretty, or who fancy themselves so, take care to show themselves, and make a point of *changing their dress* repeatedly during the afternoon and evening representation, in order to display the richness of their wardrobes, being attended by their female servants who carry an ample supply of dresses for the purpose. At the annual "offering" of Suwa at Nagasaki, the spectators sit in houses of different dimensions on benches. Facing them, upon an elevated, but small and narrow place, stands the theatre itself. The public spectacles on these occasions are a sort of plays, acted by eight, twelve, or more persons, although seldom more than two actors perform upon the stage at once. In general they are splendidly dressed, but in a very singular manner, according as their own taste or fancy suggests, so that a stranger would be apt to believe that they exhibited themselves to frighten instead of entertaining the audience. Their gestures as well as their dress are strangely uncouth and extravagant, and consists of artificial contortions of the body, which it must have cost them much trouble to learn and perform. Their style is ranting declamation, the actors maintaining for a quarter of an hour together an unnaturally raised, strained, and passionate tone of voice. One and the same drama admits of a mixture of the tragic and comic; and one play often dramatises the birth, life and death of its hero, while the scene changes from island to island, and passes over to the continent. The plays seem to be founded mostly on national history or tradition, representing some heroic exploit or

love story of their gods and heroes, which are frequently composed in verse, and sometimes accompanied by music. Some of their other plays are composed only of ballets, or dances, for the dancers do not speak, but endeavour to express the contents of the story they are about to represent, as naturally as possible, both by their dress and by their gestures and actions, regulated according to the sound of the music. Some of the plays are designed to illustrate and enforce certain moral precepts, their general tendency being elevating, patriotic and excellent; but they sometimes exhibit, in broad and revolting light, the unfavourable features of the national character; such as a demoniacal passion for revenge, and a fondness for witnessing punishment and torture. M. Fischer saw, on the stage at Osacca, a representation of one of their punishments by torture, which was astoundingly cruel. The actor is most esteemed who can most frequently change parts in the same piece. But the most singular point of all is the order of performance. Three long pieces are frequently represented on the same day; not, as with us, one after another in wholes, but in portions; viz. the first act of one, then the first act of the second, and the first of the third; then returning to the first play, the second of it, and successively the second of the second and third plays, and so on till all the three plays are played out. By this curious arrangement any of the audience who wish only to see one of these pieces, or who have not patience to sit out the whole, may withdraw to attend to business, or to other diversions, or to smoking and drinking, while the dramas they have no wish to see, take their turn on the stage; and they can then return refreshed to see and hear the next act of their favourite play. The performers change their dress on the stage, and are said frequently, if not habitually, to pass through the pit in their way on to the stage, that the audience may be more familiarly acquainted with the costume and appearance of each character. Playbills or printed programmes of the piece about to be represented are always in circulation. The orchestras are all filled by blind men.



NAYBOEN or Neboen.—In Japan, as elsewhere, etiquette requires a good many things to be done under feigned pretences; and the Japanese make a strange and incessant use of the underhand course, termed by them *neboen*, which means the professed concealment of something generally known; and the boldness and tact with which they manage such matters is remarkable. In case of persons holding office who die suddenly without having previously resigned in favour of their heirs, it is not unusual to bury them in a private manner the night after their death, which meanwhile is *neboen*. The heir, who dresses and acts as usual, notifies the authorities that his father is sick and wishes to resign. Having obtained the succession, he soon after announces his father's death, and the formal funeral and mourning then take place. If such a person is deeply in debt, the same course is adopted for the benefit of his creditors, who receive his salary, whilst he, though well known to be dead, is nominally alive. Golownin relates an anecdote to the point. The Governor of Hakodade having a letter for a returned captured Japanese merchant, from his only son, said not a word to him about it, but having sent for him to convey a letter, while walking up and down the room, threw his son's letter towards him, as if it had been a piece of waste paper taken out of his sleeve accidentally with the other letter, and then turned his back to give him time to pick it up. As a person just returned from a foreign country, according to Japanese laws, he ought not to have been allowed to correspond at all with his friends. The laws of Japan punish the smallest of proven crimes, even the telling of a lie, with death; the government officials, therefore, are commanded to close their eyes and ears to all but *proven* offences; and those guilty of a grave offence against the laws buy *neboen* of the officers not to take notice of it; and they respect the *neboens* of others, except when the necessity for disclosing them is thrust upon them by some officious person.

FOOD.—The principal food of all the inhabitants is *rice*,

which, boiled to a good subsistence, is eaten instead of bread at their meals. It is so nourishing and substantial that foreigners, who are not used to it, can eat but little at a time. Thunberg says, that the poorer sort of people, particularly in the province of Nara, sometimes boil their rice in the *boiled tea liquor*, by which means they say that it becomes more nourishing and filling, inasmuch that one portion of rice thus prepared, will go as far with them as three portions if it were boiled in common water. Next, *salt water fish*, of which the whale is most extensively used by rich and poor. A red-coloured fish, like a carp, is the common food of the poor people. In Japan every custom is a religion, and both custom, and eleven out of the twelve religions forbid them to eat flesh meat (except venison, which is the meat most used at their tables) or to use butter, tallow, or milk in any form. They hold themselves so deeply indebted to the race of horned cattle for their services in agricultural and other labour, that it would be an act of base and criminal ingratitude, either to eat their flesh or to rob their young of its mother's milk. It is rather the killing the animal, than the eating its flesh, that the Japanese so decidedly reprobate and prohibit; no repugnance is manifested by the usual dinner guests of the Dutch at Desima to partake at their tables of the beef sent from Java. They use great varieties of food and sauces, and many kinds of vegetables and fruits. They have a kind of sweetmeat which they very much prize, called *Xacane*. They are excellent confectioners, and very fond of sugar. Orange-peel and sugar is a dish given only upon extraordinary occasions, in token of fortune and good-will. *Turnips*, perhaps, contribute most to the sustenance of the natives, and *radishes* is the common food of country people. In their journeys they sit down to meals twice a day, besides what they eat between meals, first a good substantial breakfast before break of day, or before they set out; second, a dinner at noon; and, lastly, a plentiful supper at night. Foot travellers find it put down in the road-books, which are sold by numbers of poor beggar children along the road, and which travellers always carry

with them, where and at what price the best victuals are to be got. Their food is first cut into small thin pieces, and then served up in basins of porcelain, or japanned wood, on a small wooden salver *apart to each*, having no other furniture than mats, carpets, and these small tables or salvers, about twelve inches square, and four inches high, one of which is set before each person at every meal. They use chopsticks, like the Chinese, but they are not of ivory, but lacquered black. They drink their soups directly out of the bowl, after seizing with their chopsticks the pieces of fish which are frequently floating in the liquid—they, however, occasionally use an earthenware spoon. The place of honour among them is the *left* hand, because the swords are worn on that side. A Japanese dinner or feast usually consists of seven or eight courses—twelve courses is even the prescribed limit for a royal feast: but when they desire to confer double honour on the company they double the number of courses. At entertainments of this description, each guest is served with a portion of every dish in a small light lacquered bowl. Another bowl is placed beside him, and kept constantly replenished with rice, while the sauces and other relishes of which, besides *soy*, are *salted ginger* and salted fish, are handed round by the servants of both sexes in constant attendance, who, when they retire, place the palms of their hands on the upper part of their thighs. The dressed food consists of every kind of vegetable, seaweeds not excepted, of game, poultry and fish, which last is the standing dish at every Japanese table, answering to the English roast beef, or joint of meat. (It is said that an American at his ordinary meals consumes as much as four Japanese; and that the banquet given on board the Powhattan, by Commodore Perry, 27th March, 1854, to the Treaty Commissioners, would have made in quantity, at least, a score of such as that offered by the Japanese in return). During the changing of the courses the master of the house walks round, drinking a cup of sackee with each guest; this is their way of “taking wine.” But the grand object in giving a dinner is said to be less the assembling

a cheerful party, than the exhibition of the abundance, variety, and magnificence of the china and lacquered ware—called by us *japan*—possessed by the founder of the feast; and no compliment is more expected, or so agreeable and flattering to the master and mistress of the house, as admiration of the richness and beauty of the table service and furnishing in general, and *inquiries concerning the price of the different articles*. None but persons of high hereditary rank dare presume to give a feast of the first order. A wealthy merchant must on no account entertain his friends like a prince or lord; but when he can gain over all the spies which are watching over him by making them partakers of the feast, he sometimes ventures to give as grand a *spread* as any of his betters. It appears that the feasts are generally enlivened by music and dancing, and drinking of sackee and tea. Occasionally some new little play or interlude, suitable to the occasion, is introduced and performed by amateur actors.

In the early part of the seventeenth century all the Japanese were much devoted to the giving of "house-warmings;" and considered that no dwelling could be prosperous, or stand long on its foundations, that was not, on its being finished, opened with a banquet. But it was the custom on such occasions, for all the neighbours of the master of the new house to send him liberal presents of eatables and drinkables. At the same period, no English or Dutch vessel was ever allowed to leave port for Batavia, or Europe, without receiving presents, and holding a drinking bout. The people went off to the ship carrying with them good store of foreign wines, and of native drinks, to drink success to the voyage. The Japanese, like our English tars of the old school, "dearly loved their beer," and had no notion of "parting dry."

The Japanese are noted for their hospitality. Not content with inviting a guest to a grand dinner, they expect him to bring servants with baskets, properly arranged, with him, that he may carry off in them what he is unable to eat at table. At the above American banquet when the dinner was over, all the guests simultaneously spread out

their long folds of paper, and gathering what scraps they could lay their hands on, without regard to the kind of food, made up an envelope of eatables, in which there was a most extraordinary confusion of sour and sweet, meats, pastry, &c. Nor was this the result of gluttonous propensities, or a deficiency of good breeding; it was simply the fashion of the country. The *soy* above mentioned is prepared as follows: the *Daidso*, that is, daidbeans (*dolichos soia*) are boiled till they become rather soft, when an equal quantity of pounded wheat or barley is added. These ingredients being mixed, the compound is set away for twenty-four hours in a warm place to ferment. An equal quantity of salt is then added, and twice and a half as much water. It is stirred several times a day for several days, and then stands well covered for two or three months, when the liquid portion is decanted, strained, and put in wooden casks. It is of a brown colour, improves with age, but varies in quality according to the province where it is made. The Dutch of Desima cork up the better qualities in glass bottles, boiling the liquor first in an iron kettle, to prevent fermentation, by which it is liable to be spoiled. The Japanese call it an *embamma*, which they eat at meals to get a good stomach. Soy mixed with sackee or some other condiment is placed beside each dish.

**DRINKS.**—The common drinks of the country are all *hot*; tea being the most used by all classes. Cold drinks might tend too much to check the digestion of their vegetable food; at any rate, they are thought to be frequently the occasion of a violent colic, one of the endemic diseases of Japan. Tea, made in the ordinary way, or boiled in the tea-kettle, is drunk at every meal, and indeed all day long. It is sold at every inn and cook-shop along the road, besides many tea-booths set up only for this trade in the midst of fields and woods, and at the tops of mountains. They take a good handful of the tea leaves and boil them in a large iron kettle full of water. The leaves are sometimes wrapped up in a small bag, but if not, they have a little basket swimming in the kettle, which they make use

of to keep the leaves down when they have a mind to take out some of the clear decoction. Half a cup of this is mixed with cold water, when travellers ask for it. Tea thus prepared tastes and smells like lye, the leaves it is made of, besides that they are of a very bad sort, are seldom less than a year old; and yet they esteem it much more healthful for daily use, than the young tender leaves prepared after the Chinese manner, which they say affects the head too strongly, though even these lose a great part of their stupifying quality when boiled. The most recent visitors to Japan all agree in representing the *common* tea of the country as an inferior article, not suited for exportation. Golownin, however, (1811) says, "*green* tea is used as a luxury on occasions of ceremony. Sugar is rare and costly, being brought from Batavia by the Dutch, and packed for retail in small baskets; also a very inferior kind, I suppose, of domestic manufacture." The Japanese often use sugar in their tea. It is almost the only article of consumption which they do not produce for themselves, and it now no longer appears on the list of Dutch imports. There being no tea-pots used in the country the tea is made in the cups, which, to keep the heat from the hand, rest upon circular pieces of bamboo, resembling the dice box of the backgammon board. Kampffer says, "It is a particular art to make the tea and to serve it in company, which however consists more in decent and agreeable manners, than in any difficulty as to the boiling and preparation. This art is called *Sado and Tsianoi*. As there are people in Europe who teach to carve, dance, fence and other things of the like nature, so there are masters in Japan who make it their business to teach children of both sexes to behave well when in company with tea drinkers, and also to make the tea and to present it in company with a genteel, becoming and graceful manner." The rules and laws which govern these matters, and numerous others depending on them, are formed into a regular system, printed and published in books, which must be diligently studied by every young lady at school. There are various sorts of tea-parties, and various methods

of making and serving out the beverage. At a very grand party the cups and bowls, and all the articles used, must be ornamented, and of high price. Here the mistress of the house takes that pride in showing her lacquered ware that the English matrons used to feel in displaying their rare and costly china. The silken napkins, little stools, trays, &c., must all be of the very finest qualities. At these parties the best and finest sorts of tea are ground to powder; a tea-spoonful of this powder is, with all the necessary graces, put into a richly ornamented bowl, boiling water is then poured upon the powder, and the whole is stirred or whipped with a piece of split bamboo till it creams. Another mode is to place the tea before the company in a lacquered box, which forms part of the tea equipage. The cups being filled with warm water, the powdered tea is taken from the box on the point of a knife, and thrown into the cups, which are then handed to the company. The tea thus made is said to be a very agreeable, but very heating beverage. When company are invited to such a tea drinking, the room in which they are received must be adorned with a picture of the philosopher and bonze Darma, its inventor and patron saint.

*Sacki*, or sackee, a beer brewed or distilled from rice, is drunk by all classes and at all seasons. It appears to be very various in quality and strength, quite as much so as European ale or beer. Generally it is colourless, pleasant to the taste, something of the taste of champagne, but as it is brewed in Japan is too strong, and that in particular made at Nagasaki of a disagreeable taste. It is flavoured with honey or sugar. It is very heating and heavy, and is almost as strong as *aqua vitæ*. The yeast, or rather vinegar, from it, is largely used for pickling or preserving fruits or vegetables. The acid of it penetrates the fruit or vegetables, giving it a peculiar flavour, of which the Japanese are very fond. Sackee is drunk out of little cups of china. Wine and spirituous liquors are said to be almost unknown. The Japanese are very fond of social drinking parties; but no drunken brawls occur, each person taking himself quietly off as soon as he finds he

has enough, or too much. Upon occasions of this kind, the trammels of ceremony are completely broken, and the most extravagant merriment prevails, often ending in results very contrary to our English notions of the temperance of tropical and oriental climates. Sackee is drunk, as a penalty or voluntarily, to intoxication by the men, who then sober themselves with tea, and again inebriate themselves with sackee, until after several repetitions of the two processes they are carried away insensible.

DRESS.—The usual dress consists of loose, long and wide gowns or robes, worn over each other; in the higher orders, of silk, with the family arms woven or worked into the back and breast of the outer robe; and in the lower, of cotton; and all fastened by a girdle, the number being increased according to the coldness of the weather. The sleeves are enormous in width and length, those of young girls reaching to the ground, and the portion that hangs below the arm is closed at the end, to answer the purpose of a muff or pocket, subsidiary, however, to the capacious bosoms of the robes, and to the girdles where more valuable articles are deposited. The robes of the men come down to their heels; but travellers, together with soldiers and labourers, either tuck them up or wear them so short that they only reach to their knees. The men generally have them made of plain silk of one colour, black, dark blue, or black and white; but those of the women are flowered, sometimes in gold. In the summer they are worn either without any, or with a thin, lining. In winter, by way of defence against the cold weather, they are quilted with cotton or silk wad. The men seldom wear many of them, but the women often from thirty to fifty, or more, and all so thin that together they hardly weigh more than four or five pounds. They reach down to the feet, and those of the women of quality frequently with a train. All these gowns are fastened about the waist by a belt, which for the men is about the breadth of the hand, and for the women of twelve inches, and of such length as to go twice round the body, with a large knot



and rose. The knot worn by the fair sex, which is larger than that worn by the men, shows immediately whether the woman is married or not; as the married women wear the knot before and the single behind. The men fasten to this belt their sabres, fan, tobacco pipe and pouch. The gowns are rounded off about the neck, without a cape, open before, and show the bare bosom, which is never covered, either with a handkerchief or anything else. A recent visitor says, "The robe which crosses the breast, close up to the neck, or a little lower, according to the taste of the wearer, is confined round the body by a shawl of some beautiful bright colour—crimson for instance. The robes were quiet in colour—striped silks of grey, blue, or black; and their fine jet black hair was tastefully set off by having crimson crape of a very beautiful texture thrown in among it." The undermost robe serves for a shirt, and is of a blueish colour, and for the most part thin and transparent. A *white* inner shirt, or vest open at the breast, is a mark of the very highest rank, and belongs exclusively to princes and the loftiest dignitaries of the empire. On account of the width of their garments they are soon dressed and undressed, as they have nothing more to do than to untie their girdle and draw in their arms, when the whole of their dress instantly falls off of itself. The gowns serve also for bed clothes. Common people when at work are frequently seen naked, with only a girdle about them, or with their gowns taken off the upper part of their bodies, and hanging down loose from their girdles. Men of a higher rank wear over the long gowns a shorter one made of some thin stuff such as gauze. As to the neck and sleeves of it they are like those of the other, but it reaches only to the waist, and is not fastened with a girdle, but tied before and at the top with a string. This half gown is sometimes of a yellow, but most frequently of a black, colour, and is laid aside at home, or in any place where no superior is present.

As the Japanese ordinarily wear no covering for the legs, feet or head, the above described gowns constitute their entire dress, except upon occasions of ceremony,

when a complimentary dress, or honour-gown, *kamisimo*—*kami*, what is above, and *simo*, what is below—as they call it, is added to it. This complimentary dress consists of a frock, generally of a blue stuff with white flowers about half the length of the gown, and made much in the same way, but carried on each side back over the shoulders, giving a very broad shouldered appearance to the wearer, and is called *katageno*. To this, with princes, nobles, priests, and military, is added, as part of the dress of ceremony, a garment called *vakama*, half breeches, half petticoat, as if it were an immensely full plaited petticoat sewed up between the legs, but left open at the sides for two-thirds their length, fastened about the waist by a band, and reaching to the ankles. These are either black or striped with brown or green. The dress of the Japanese Treaty-Commissioners, 1854, consisted of an under garment somewhat similar to the antique doublet or lady's short gown, and a pair of very wide and short petticoat-trousers of figured silk; while below, the legs were encased in white cotton or woollen socks, laced to some distance above the ankles. The socks are so contrived that the great toe was separated from the other toes for the passage of the band by which the sandal was fastened. Over the doublet or trousers they wore a loose gown of embroidered silk, something in the shape of the clerical robe, with loose sleeves. This was secured to the waist by a sash, in which they usually thrust the two swords which mark the dignitaries of higher rank. The three princes alone wore the white inner shirt or vest exposed at the breast. Gentlemen wear a scarf over the shoulders; its length is regulated by the rank of the wearer, and serves in turn to regulate the bow with which they greet each other. Stockings are not used, but some tie a broad ribbon about the legs instead. Within doors socks are the only covering of the feet. This description applies to both sexes. The dress of the ziogoon differs in no respect from that of his subjects.

The shoes of all the natives, as well as of their *horses*, are merely soles of *twisted rice straw*, mainly kept on by

an upright pin or button, held between the two principal toes, and projecting through a hole in the socks. They are by no means strong, they cost however a mere trifle, and are taken off on entering any house or shop, and left on the ground as the person steps on the mats and squats down to look at the goods, which are then spread out on the floor. A foreigner has need of some thoughtfulness in this particular, as it is an annoyance to a Japanese to have his mats soiled by dirty feet, or broken through by coarse shoes. The suite of Lord Elgin at Yeddo, in 1858, having been requested not to go into the room (of the shogun's palace) with the same shoes that they then wore, they put slippers over them. The horse-shoes have ropes likewise of straw, hanging down from them, whereby they are tied about the horse's feet, instead of our European iron horse-shoes, which are not used in this country. Later accounts represent cloth or cotton stockings, or socks, as frequently worn in cold weather, resembling mittens, to accommodate the sole-holding strap. The impossibility of lifting a foot thus shod, in walking, may amply account for the awkward gait ascribed to the Japanese of both sexes; but the women's are the worst, in consequence of their *bandaging the hips* so tightly as to turn the feet inward. As these straw shoes are soon worn out, all travellers and grooms carry a competent stock with them, but they can be bought in every village and of beggar children on the road. As they are thrown away when worn out, they are found lying everywhere by the sides of the road, especially near rivulets, where travellers, on changing their shoes, have an opportunity at the same time of washing their feet. In very wet weather they use wooden *clogs*, which are attached to their straw plaited soles, by ties also made of straw plait. They bear the cold better than the rain, which does not altogether agree with their bare feet and heads. People of very high rank sometimes wear *slippers*, made of fine slips of rattan neatly plaited. It is said that the common people count the length of a journey by the number of these straw shoes that they wear out in making it. To show the feet is

considered an act of gross rudeness. To keep off the rain, and heat of the sun on their journeys, both men and women wear large *conical hats*, made of split bamboos, or artfully twisted straw, in the form of an open umbrella, tied under the chin with broad silk bands, lined with cotton. It is transparent and very light, and yet if once wet will let no rain come through. It is also worn in cities and villages at all times and in all weathers, and it gives them no disagreeable look.

The men *shave their heads* every day in an oval form from the forehead to the crown, but the hair on the back and sides is turned up and fastened at the crown, after being stiffly plastered with pomatum, and curiously tied up; the united ends of the tie, adhering together with the pomatum, lie like a cheroot cigar in form, three or four inches long, the end pointing to the brow, and terminating about half way between the apex and the forehead in the centre of the place that is shaved. This mode of wearing the hair forms the common covering of the head. Buddhist priests and physicians shave off all the hair, while surgeons retain all theirs gathered into a knot on the top of the head. It is customary with those about to die by their own hands, in a distant place, to send their tuft of hair to their friends, who bury it with all the ceremony which they would have bestowed on the body. The Japanese seamen, in acknowledgment of deliverance from danger, cut off all their hair as a sacrifice to their patron divinity. The women of Japan wear their hair very long, and arranged in the form of a turban, or else (in the case of single women and servants) make it stand in puffs on each side of the face. The ends are fastened together in a knot at the crown of the head, just before which is stuck a large comb, made, in the case of the poorer people, of lacquered boxwood, and among the richer stuck full of pieces of fine and extremely costly ornaments of *tortoise-shell* fifteen inches long, and of the thickness of a man's finger, highly wrought and polished to look like gold. The more of these that project from a lady's hair the better is she dressed; but none of any other material, as they wear no jewellery or

other trinkets, except a few flowers. The hair of a very rich merchant's daughter is described as built upon the model of a small mountain, filled and decorated with flowers, ribbons, and bodkins of gold and silver. To set anything three times on the head is a mark of the greatest honour and esteem that can be paid to any thing or person: so that on receiving a present from a superior they touch the top of the head with it, and they salute by placing both hands on the head, with the palms outward.

The faces of females are painted red and white, to the utter destruction of their natural complexions, the lips purple, with a golden glow; and when married, the lips are painted either green or a bright red, the teeth are blackened and the eyebrows plucked out. Some whiten their faces, neck, and upper part of the chest by means of chalk. The lips are painted with colours made of the bastard saffron, rubbed on little porcelain bowls. If laid on very thin the lips appear red; if thick, it gives them a violet hue, esteemed by them as the more beautiful. The foetid mixture (containing iron filings or rust, and sackee) used to blacken the teeth is so corrosive, that the lips have to be protected from it while it is laid on. It eats so deeply into the teeth that it takes much trouble and several days to scrape it away. The custom of blackening the teeth is so common as to be adopted by almost all females above the age of eighteen. Travellers wear a large *cloak*, made of double-varnished oil paper. It covers and shelters man, horse, and baggage. When the weather is bad, they wear a singular rain cloak, called *meno*, made up of a number of tassels of a kind of mountain fern, pendant from the junction of meshes knit from the same material, and having outside a covering of green silk network.

The Japanese of both sexes never go abroad without *fans*, no more than Europeans do without gloves. It is deemed a sufficient guard from the sun. Upon their journeys they make use of a fan which has the roads printed upon it, and tells them how many miles they are to travel, what inns they are to go to, and what price vic-tuals are at. Nothing will more strike a newly arrived

European than this fan, which he will behold in the hand or the girdle of every respectable person. Soldiers and priests are no more to be seen without their fan than fine ladies, who make of theirs the use to which fans are put in other countries. Amongst the men it serves a great variety of purposes; visitors receive the dainties offered them upon their fans; the beggar, imploring charity, holds out his fan for the alms his prayers may have obtained. The fan serves the dandy instead of a switch; the teacher instead of a cane for the schoolboy's hands. A fan presented to the high-born criminal upon a peculiar kind of salver, is said to be the form of announcing his death doom, and his head is struck off at the same moment he stretches it towards the fan. The fans used by officials are of an uniform size, and regulated by custom. They are a foot long, and are used sometimes instead of memorandum books. They are adorned with paintings of landscapes, birds, flowers, or ingenious sentences. The etiquette to be observed in regard to it requires profound study and close attention. At feasts and ceremonies it is always stuck in the girdle on the left hand, behind the sabre, with the handle downward. In 1858 the ladies of Yeddo were especially delighted with scented soaps and hair brushes; and the gentlemen looked upon boots and gilt buttons as marvels which it was highly desirable the Japanese nation should know how to manufacture as soon as possible.

**HARAKIRI** (or happy delivery or despatch).—The Japanese, to the very lowest classes, imbibe from their earliest years a profound contempt of death, which they prefer to the slightest disgrace. This arises probably both from their natural temperament, and from the belief of the nobility, and all the educated classes, in the doctrines of transmigration and annihilation; and that self-murder is heroic and highly commendable, as the only means of avoiding a shameful death, or to prevent falling into the hands of a victorious enemy. The following anecdote will show, both that the women share in this lofty contempt for life, whether their own or another's, when they conceive

duty, or the public interest, to require the sacrifice ; and that if a ziogoon possesses despotic power there is little disposition to exercise it arbitrarily. A profligate ziogoon, who by his vices had destroyed his constitution, accidentally lost his only son, and resolved to adopt the son of a mere favourite of inferior birth, instead of his nephew, the legal heir. The prime minister remonstrated, alleging that such a step would exasperate all the princes of the empire, but to no avail. He then sought the *midia* (ziogoon's wife), a daughter of the reigning mikado, and told her that unless she could avert it, the adoption and an immediate general insurrection were inevitable. The day before the intended adoption she invited the neglectful libertine to drink sackee with her, and privately implored him to renounce his design. The ziogoon, incensed at such feminine interference, was leaving the room when the *midia* followed, and, detaining him by his sleeve, persisted with humble urgency ; but this served only to exasperate him further. Finding argument and solicitation fruitless, and hopeless of otherwise averting the impending disaster, she suddenly plunged her dagger into his breast, and the moment he expired she stabbed herself, and sank lifeless upon his corpse, where she was found by her ladies and the prime minister. The latter, by following her precise instructions, secured the accession of the lawful heir, who recompensed his services by rendering the office of Governor of the Empire hereditary in his family ; and alleviated the disappointment of the youth whom the ziogoon had intended to adopt, by giving him a principality.

A thirst for revenge is a national vice. The Japanese has a delicate sense of honour, and will resent any insult whatever, pursuing his enemy with unrelenting purpose. He believes that a stain put upon his character can be washed out by blood alone. They are thus more disposed to treat one another, in their mutual intercourse, with the highest respect. This passion has furnished a great quantity of matter for romantic and dramatic literature. They practise a singular and detestable custom where their

honour has been supposed to be injured called *harakiri*, and is effected by ripping up the body by two gashes in the shape of a cross. In early life children of the male sex of all persons of quality are instructed in school for five or six years as to the peculiar circumstances in which this act is to be performed. They are taught and exercised not only in the proper mode of performing the operation with gracefulness and dexterity, and the several accompanying ceremonials, varying with the occasion, and with the consequent publicity or privacy, but also the nature of the occasions; that is of the causes and situations which render this form of suicide imperative upon a gentleman; and they take as much pains to acquire this accomplishment, as youth among us to become elegant dancers, or skilful horsemen. When a person is conscious of having committed some crime, and fearful of being thereby disgraced he performs the *harakiri* to spare his family the ruinous consequences of judicial proceedings. This practice is so common that scarcely any notice is taken of such an event. The criminal who thus anticipates execution secures thereby the public sympathy and applause, saving his property from confiscation, and his family from disgrace or death. It is sometimes done in consequence of a disgrace or affront, to escape or revenge which no other means appear. M. Caron relates a remarkable instance which occurred within his own knowledge. It appears that two high officers of the court met on the palace stairs and jostled each other. One was an irascible man, and immediately demanded satisfaction. The other, of a placable disposition, represented that the circumstance was accidental, and tendered an ample apology; representing that satisfaction could not reasonably be demanded. The irascible man, however, would not be appeased; and finding he could not provoke the other to a conflict, suddenly drew up his robes, unsheathed his cattan, and performed the *harakiri*. As a point of honour, his adversary was under the necessity of following the example; and the irascible man, before he breathed his last, had the gratification of seeing the object of his passion dying by his side.



A party of Americans proceeding one day on an excursion into the country, was followed by two officers of the government, who performed this duty under strict compulsion. Our author and his American friends were thrown into a savage mood by the occurrence. The sailing-master turned back, and closely confronted the two. He took hold of one of them by the shoulders, turned his face towards the bamboo edifice, and gave him a slight push in that direction. The two Japanese persisting in coming on, the Yankee took his man again by the shoulders, 'and performed,' with his heavy expedition boot, a violent ceremony, which is usually considered anything but flattering or agreeable throughout the rest of the world, but in Japan was an insult that, I might safely aver, had never been committed before, and which could only be avenged by death. Without, therefore, making the slightest attempt at retaliation on the body of his adversary, he unsheathed his chief sword, which, beautifully burnished, flashed for an instant in the sunlight; the Yankee, meanwhile, extricated his revolver from its hiding-place: it was needless, for at two easy strokes—two gentle slashes of that keen-edged weapon, performed in an instant one across the other like the letter X—he had disembowelled himself, and fell a swiftly dying man. As he reached the ground, he cast up his eyes to his adversary, and seeing him standing near, apparently with no intention of following his example, he expressed the most fearful agony I had ever beheld. We were all filled with dismay at this strange event, while the brother official surveyed us threateningly with looks of the most intense horror. "He expects you to kill yourself in like manner, and with the same sword," said the Sandwich Islander. The Yankee muttered out something to the effect that he was not such a fool. Meanwhile, the distortions of the dying man were painful to look upon; the other officer motioned us away, and went down on his knees beside the wounded body; and before he rose, a few seconds afterwards the man was dead.

All military men, the servants of the ziogoon, and persons holding civil offices under the government, are bound,

when they have committed any crime, to perform the harakiri; but not till they have received an order from the court to that effect; for if they were to anticipate this order, their heirs would run the risk of being deprived of their places and property. For this reason all the officers of government are provided, in addition to their usual dress, and that which they put on in case of fire, with a suit necessary on such occasions, which they carry with them whenever they travel from home. It consists of a white robe, and a habit of ceremony, made of hempen cloth, and without armorial bearings. As soon as the order of the court has been communicated to the culprit, he invites his intimate friends for the appointed day, and regales them with sackee. After they have drunk together some time he takes leave of them, and the order of the court is then read to him once more (among the great in presence of their secretary and inspector). The person who performs the principal part in this tragic scene then addresses his speech or compliment to the company, after which he inclines his head to the floor, draws his sabre and cuts himself with it across the belly, penetrating to the bowels. One of his confidential servants, who takes his place behind him, then strikes off his head. Such as wish to display superior courage, after the cross-cut inflict a second longitudinally, and then a third in the throat. No disgrace attaches to such a death, and the son succeeds to his father's place. The Americans were told that the yearly number of those who now commit the harakiri in Japan is estimated at 400.

FUNERALS.—The Japanese have two ways of disposing of the dead—*dosi*, or interment, and *gunso*, or burning—and persons about to die generally state which method they prefer. When the fatal hour approaches the clothes of a father or mother are changed for clean ones: men being tended by men, and women by women. Their last wishes are asked, and written down, all in profound silence. At death the body is covered with his robe, the skirt over his head, and the sleeves over his feet; the face, turned

toward the east, is covered with a piece of light gauze, in order not to hinder him from coming to life, if only in a swoon or trance. The near relatives must not wash nor eat for three days, or at least only eat moist rice. The head must be covered, that the sun's rays may not be defiled by falling on it.

Of some of the more elevated personages, the bodies are burned, but in general the bodies are buried. The funerals—particularly those of the nobles—are conducted with great pomp and solemnity, and no manner of expense is spared; as it is a prevailing opinion with those who believe in the immortality of the soul, that the greater the expense of a funeral the happier the deceased will be in the other life. The body, after being carefully washed by a favourite servant, and the head shayed, is clothed according to the state of the weather, and, (if a female, in her best apparel) exactly as in life, except that the sash is tied, not in a bow, but strongly fastened with two knots, to indicate that it is never more to be loosed. The body is then covered with a piece of linen, folded in a peculiar manner, on which the priest has inscribed some sacred character, as a sort of passport to heaven, and is placed on a mat in the middle of the hall, surrounded by screens to keep away the cats; the head to the north; food is offered to it, and all the family lament. The first symptom of mourning that appears is the turning all the screens and sliding-doors throughout the house topsy-turvy, and all the garments inside-out. A priest then takes his place by the corpse. The priests are not only the chief mourners, and officiating persons upon these occasions, but the undertakers likewise, as they furnish every thing but the presents, and order the ceremonials of the whole affair. One of the most intimate friends of the family directs the laying out of the body, while another orders the funeral; a third stations himself at the house-door in his dress of ceremony, to receive all the visits of condolence paid by all the friends of the deceased *outside* of the house, to avoid the impurity incurred in entering the house of death. The digging of the grave is superin-

tended by a fourth friend. This is situated in the grounds of a temple; it is shaped like a well, and lined with a strong cement to prevent water getting in. If the deceased is married, the grave is usually made sufficiently capacious to receive husband and wife. A monument is prepared, bearing the name of the deceased, and, if married, the name of the survivor is added in red letters, to be blackened, or sometimes gilt, when the survivor shall rejoin in the grave the partner who has gone before. An infusion of a powder, called *dosia*, is given to people of quality when at the point of death, to prevent rigidity of the limbs and the exposure of the body to the rude handling of professional persons. After being kept forty-eight hours, (the labouring class twenty-four) a pinch of this powder is put into the ears, another into the nostrils, and a third into the mouth, and in twenty minutes the body recovers all its flexibility. It is then placed on its knees, in the sitting posture of the country, with the hands closed, and the head bent forward, in a tub-shaped coffin, three feet high, two-and-a-half feet at top, and two feet at the bottom, which is then enclosed in a square oblong box, or bier, the top of which is roof-shaped, called a *quan*, and carried by four men with white garments, covered with a paper robe made of the leaves of a book, whereon are described the actions of the god to whom the deceased was most devoted. Two *ifays* are then prepared, wooden tablets of a peculiar shape and fashion, containing inscriptions commemorative of the deceased, the time of his decease, and the name given to him after that event. The corpse of a principal person is dressed in the most superb apparel, and the *quan* placed upon a litter made of cedar, in the ornaments of which the most exquisite workmanship is displayed; the coffin, sometimes containing spices and sweet-scented herbs, to preserve the body from corruption, is preceded by a chief priest with thirty subalterns, attired in white linen shirts covered with black cloaks, and carrying lighted torches in their hands, followed by two hundred of lesser rank, bearing their sacred books, incense, &c., singing, and invoking the particular deity worshipped by

the deceased : then a great number of men with pikes, at the end of which are baskets filled with variously-shaped and coloured pieces of paper, to denote that the dead person has safely arrived at the mansions of eternal bliss ; followed by eight young priests, or novices, who carry long canes with streamers, upon which are written the names of different deities ; priests with lighted lanterns, painted in hieroglyphics ; men dressed in brown robes with unlighted torches ; a crowd of servants carrying bamboo poles, to which are attached lanterns ; umbrellas, and strips of white paper inscribed with sacred sentences ; and great numbers of other persons, all with black leathern caps highly varnished, and embellished with the names of different idols. Over the quan a garland is suspended from a bamboo carried by a servant. Following it is the eldest son and heir, whether by blood or adoption, who is the chief mourner, and, like his brothers, the bearers, servants, and all the females attending the funeral, whether relatives or not, dressed in undyed white hempen garments, and wearing a broad brimmed hat of rushes, which hang about his shoulders, and in this attire does not recognise any one. Then follow the rest of the family younger than the deceased, (relatives in the ascending line, and seniors, never attend the funerals of their junior kindred, nor go into mourning for them. Thus, if the second son should die, neither father, mother, uncle, aunt, elder brother or elder sister would attend the funeral) the nearest relatives coming first, the male, on foot accompanied, attended, and surrounded by their friends and acquaintances in their usual dresses of ceremony, and the females with their friends, each in her own norimon, and attended by her female servants, but in the lower ranks walking ; the eldest daughter taking precedence of the mother, and all following the males, (the friends and more distant relatives of the deceased—the women deeply veiled—having previously marched to the grave). Lastly, follow a multitude of the populace, respectfully wearing black leather caps. They all proceed to one of the neighbouring temples, whence, after certain ceremonies, in which the priests take

a leading part, the quan is carried, by the relatives only, to the grave, when a priest, while awaiting their arrival, repeats certain hymns. The moment they are come, the coffin is taken out of the quan, and deposited in the grave, which is then filled with earth, and covered with a flat stone, which again is covered with earth, and over the whole is placed the quan and one of the ifays, which is removed at the end of fifty days to make room for the *sisek*, or gravestone.

If the deceased had preferred to be burned, the quan, surrounded by the children, the youngest of whom carries a lighted torch, and whose peculiar duty it is to set fire to the funeral pile, is taken to the top of a hill where is a furnace prepared for the purpose, enclosed in a small hut : or, according to other accounts, a funeral pile is erected over a deep grave filled with the most sweet-scented wood that can be procured, and the fragranciness heightened by the addition of spices, oils, gums, and other perfumes or odoriferous materials. The grave is enclosed by four walls, which are covered with white cloth, with the exception of the four entrance gates placed north, south, east, and west. On each side of the pile is placed a table with all kinds of provisions ; upon one of which is laid a copper pan of live coals and sweet wood. The corpse is then taken out of the quan, carried three times around the pile, during which time the relatives and priests repeat the name of the tutelary idol, and laid upon the pile (or in the furnace). The chief priest walks three times around, flourishing a lighted torch, and muttering some mysterious words, (the meaning of which is not known to himself), then throwing the torch upon the ground, it is picked up by two of the relatives, who, after a great quantity and variety of aromatic drugs, sweet herbs, flowers, pieces of money, clothes, wines, victuals, &c. have been added by the friends, as presents to the deceased, for his or her particular use in the other world, wave it three times over the body, and set fire to the pile. While the body is consuming, the friends and relatives throw perfumes into the censer and pray ; after

which they withdraw, leaving the viands for the benefit of the poor people who have attended the funeral, The day following, the deceased's eldest son and other children and friends deposit the ashes of the corpse in a vermilion earthen urn, which they seal up, cover it with a rich veil and deposit it in the grave, which is filled with earth and surmounted by the *quan*, till it is superseded either by a statue of the deceased, a brass plate, or stately column, upon which are placed the name, titles and remarkable actions during life.

The general (deep) mourning has been fixed by the *ziogoon Yesi yas* at forty-nine days, during which, persons stay at home, abstain from animal food of all kinds, and from *sackee*, and neither cut their nails, nor shave their heads ; but very near relations remain impure (lighter, or second mourning) thirteen months. During the seven weeks, the other *ifay* is set up in the best apartment of the house of the deceased. Two candles, burn by it night and day, and a lighted lantern is hung up on either side. Sweetmeats, fruit, and tea are placed before it morning, noon and night, food is offered to it, served up as to a living person. The whole household, servants included, pray before it, morning and evening. Each day of the forty-nine, a priest attends, and reads hymns for an hour, and is each time supplied with ornaments, and paid a fee from five to six *mas* (2s. to 2s. 6d.). The eldest son, during the same period, goes every day, be the weather what it may, and says a prayer by the grave. He wears his rush hat, through which he can see without being seen, speaks to nobody, and is dressed in white. It is customary for two persons deputed from the house of death, to sit in a side chamber of the temple, with writing materials to note down the names of every friend and acquaintance who have attended the ceremony. Also a small hut is erected near the grave, in which a servant watches, noting down the names of all who come to visit it. Cups of fresh water are set by the graves, and to these, birds of dazzling plumage and delightful song come and drink. When the seven weeks are over, the mourner

shaves and dresses, opens his door, and goes, if an officer, to inform the governor that his days of mourning are over. He next pays a complimentary visit to all who attended the funeral, or have visited the grave, sending them also a complimentary present. The ifays of all the ancestors of the family are kept in a case. The last is taken out every morning, and a little incense burnt before it, bowing the head in token of respect.

The great dignitaries must wear mourning for the ziogoon; all officers, civil and military, for their princes; and whoever derives his subsistence from another, must mourn for him as for a father. Pupils also must mourn for their teachers, education being esteemed equivalent to a livelihood. The sons of a mother repudiated by her husband, and expelled the house, mourn for her as if dead. Children and grandchildren make offerings at the tomb for fifty years afterwards. Once a year, towards the end of August, is the "Feast of Lanterns," called *Bong*, when the Japanese visit the graves of their deceased relatives and friends, and carry provisions for them to eat. The festival lasts three days, but the second afternoon, with the following night, are kept with the greatest festivity. Every house is illuminated. All through the dusk of the evening, the people with torches flock to the grave-yards, which are outside the cities on the tops of hills. They believe that their dead friends at their invitation leave their graves on the first afternoon of this festival, to speak to them. They congratulate them on their return to life, and invite them to come and take some refreshment in the city. After awhile, the dead are supposed to be ready to go, and they return in company—the living and dead together; the former conversing all the way, as if they really believed the latter were in their presence. Every table is magnificently spread, places being carefully left for the invisible guests; for the Japanese imagine the soul to be still sufficiently material in its nature to be capable of deriving nourishment from the more subtle portions of the food. After dinner they go and visit the tombs of those whom they believe they



have been entertaining; the night is spent in running to and fro throughout the city. By way of welcoming the dead on their arrival, they plant stakes of bamboo near all the tombs, upon which they hang a great number of lanterns with lights, and those so close to each other, that the whole mountain appears illuminated. These lanterns are kept alight till nine or ten o'clock at night. On the second evening, when the spirits of the deceased are, according to their tradition, to be sent away again, they are reconducted in procession to the place whence they came. The whole country is lighted up in order that they may not lose their way; and the rooms where they are supposed to have been, are carefully beaten with sticks, to prevent any dull spirit from lingering behind, and so becoming embarrassed as to how to regain its companions, and also, from a dislike to meet face to face a solitary ghost when they are unsupported by good cheer and numerous companions. When the two days are over, stones are thrown about in all directions, to drive them back to their graves. If one remains behind, it is supposed some great misfortune will happen. They also, on the last evening, make a small vessel of straw, with lights and lanterns in it, which those who live near the sea carry at midnight in procession, with vocal and instrumental music, and loud cries to the sea-shore, whence it is launched into the water, and left to the winds and waves, till it either catches fire and is consumed, or is swallowed up by the waves. By its fate they believe they ascertain the destiny of the souls of their deceased relatives and friends. Both these illuminations, consisting of several thousand fires, exhibit to the eye an uncommonly grand and beautiful spectacle. This custom appears to have been a religious superstition, at an earlier period, and perhaps still is among the ignorant and credulous peasantry, but has since degenerated into a feast and a game.

**GENERAL CHARACTER.**—The virtues of the Japanese are said to greatly preponderate over their vices. All writers—ancient and modern—who have treated of the

subject give a high manly character to the Japanese, and praise the great civility, mutual respect, and formal, but real politeness of the people. One even says, they are as gifted as any nation in Europe; and another, that they are full of ceremony and demonstrations of politeness, in which the nation yields to no other, not even to the French. Whatever the people or the government may be, both are certainly raised far above the contempt with which Europeans usually regard Asiatics. The people, with all their faults and vices, exhibited qualities that won the heart, and commanded the respect of the early missionaries, who are unanimous in their praises of their good, docile, kindly, grateful disposition, and as having a pride, self-respect, haughty magnanimity, and sense of personal honour, very uncommon in the East. Kamper (1692) says, "they were, their pride of warlike humour being set aside, as civil, as polite and curious a nation as any in the world, naturally inclined to commerce and familiarity with foreigners, and desirous to excess to be informed of their histories, arts, and sciences. Their behaviour, in fact, from the meanest peasant up to the greatest prince or lord, is such, that the whole empire might be called a school of civility and good manners." Thunberg notes especially their courtesy, friendly disposition, ingenuity, love of knowledge, justice, honesty, frugality, cleanliness, and self-respect. They carry notions of honour to the verge of fanaticism, and they are haughty, vindictive and licentious; (quick to resent an injury, but equally willing to retrieve one to the best of their power). On the other hand brawlers, braggarts, backbiters, loud-tongued disputants, dirty slovens, or men with coarse repulsive manners, are held in the most supreme contempt, and are very seldom met with. The poorest labourer toiling by the way-side for his daily bread expects a civil question, and is always ready with a civil answer. In their most familiar intercourse with each other they scrupulously observe the set forms of politeness. Unless it be some person in authority, they will not reply to the man that addresses them in an insolent or rough

way. They will even refuse to work for a violent or coarse-tongued employer. The slightest infraction of truth is punished with severity; except in a Japanese official, one of whose most cherished accomplishments is duplicity. They are open-hearted, hospitable, and, as friends, faithful to death: it is represented that there is no peril a Japanese will not encounter to serve a friend; that no torture will compel him to betray a trust; and that even the stranger who seeks aid will be protected to the last drop of blood. The principal moral characteristics are skill, perseverance, courage, and frankness; with much good humour, natural politeness, and courtesy of manner. The latter qualities are particularly observable amongst the agricultural population; who are besides, industrious, temperate, and hospitable. Finally, the Japanese are the most moral and refined of all eastern nations, and the effect is apparent in the superior character of the women, and in the greater prevalence of the domestic virtues. One thing that contributes infinitely to the preservation of many virtues is, that there is no man of quality in Japan without a confidential servant, who has not only the right, but is expressly obliged to represent to his master, any fault or error into which he may have seen him fall.

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## PHYSICAL CONDITION OF JAPAN.

**NAME.**—The word *Japan*, by which the empire is known to Europeans, comes from the English reading of the Chinese word “Jehpun” or “Yepuen” the Japanese pronunciation of which is “*Nippon*” or “*Nifon*,” “ni” sun, and “pon,” source—referring probably to the patronage, if not the birth, of the sun-goddess, whose children the Japanese call themselves. It has been called “the Great Britain of the East,” for Japan is to Asia what Great Britain is to Europe. It has about the same area, population, climate, insular position between a great continent and a great ocean; and a maritime metropolis with the same population. The Japanese themselves are fond of referring to this analogy; but Japan lies 10° further south than Britain.

**BOUNDARIES.**—It is bounded N. by the Straits of Perouse, which separates it from Saghalien Island, and the Vries Straits, which separates the Russian Kurile Island Urup from the Japanese Island Iturup; on the E. and S. by the North Pacific; and on the W. by the Straits of Corea and the Sea of Japan, which is about 540 miles in width at its widest part.

**EXTENT.**—These islands lie between 31° and 45° North Latitude, and 129° and 146° East Longitude, or, including the dependencies, Yesso, and the two Japanese Kuriles, extend about 1250 miles in length, by about 130 miles in average breadth, covering 160,000 square miles.

**COAST.**—The borders of this empire are its rocky mountainous coast, washed by a tempestuous sea, no part of the ocean being subject to heavier gales than that which surrounds Japan, and which by reason of its shallowness admits of none but small vessels approaching most parts of the shore, and even those not without great danger; the

depths of most of its gulfs and harbours is not yet known, and others, which the pilots of the country are better acquainted with, are unfit for harbouring ships of any considerable bulk, which are often obliged to anchor five miles from the mainland. The coasts of the larger islands are extremely irregular, being deeply indented and broken by numerous bays, gulfs, inlets, creeks, roadsteads, ports, harbours, channels, peninsulas, capes, and islands. The rocks round Japan seem so high and inaccessible, that when seen at sea from a distance, the whole appears as one immense rock. The Japanese believe that they were put about the "foggy jawbone"—as the Dutch sailors call the largest island, from its shape—to keep it out of the way of foreigners. The Pacific Gulf-stream originates in the warm and shallow southern portion of the Chinese sea, enclosed between Malaya, Borneo, and Cochin China; flows out between the islands Formosa and Luzon, sweeps the eastern coast of the former, embraces the Loo Choo and Linchousen groups, curves along the outer shores of Japan, and thence makes its way to the north, ameliorating the climate of Behring's Straits, and especially that of N.W. America. Its course to the northward and eastward may be traced easily by the existence of coral and Sarra-gossa weed; the former, especially, only exists from 50 to 100 miles off the coast of China. This gulf-stream current runs nearly two and a-half miles per hour, and is the source of those fearful storms which do such an immensity of damage on the coasts of China, and give to Japan so bad a character among seamen. The exceedingly stormy nature of the seas around Japan force the common gull, and such other sea birds to seek calmer spots to feed and breed in; only stormy petrels, and others of that strong winged class, being seen there. The land-locked Suwonada Sea between Nippon, Sitkokf, and Kiusiu, possessing three routes of communication with the external seas, thus affording a ready means for the traffic from one part of the empire to the other, is traversed by thousands of barks that could never expose themselves to the gales and heavy seas of the outer ocean. It is 240 miles long from

E. to W., and from 15 to 60 geographical miles in width, and affords anchorage throughout.

**ISLANDS.**—The total number of islands in the Japanese Archipelago is about 3850. The most important are *Nippon*, which is curved "like a jawbone," and which, measured along the middle, exceeds 900 miles, with an average breadth of above 100 miles, area 100,000 square miles, or considerably more than Great Britain. *Kiusiu*, or the "country of 9 provinces," is about 200 miles long, by 120 miles broad, with an area of 24,000 square miles, or about equal to Denmark. *Sitkokf* is about 150 miles long, by 70 miles broad, covering 10,000 square miles, or equal to Sardinia. *Yesso* is about 250 miles long, by 100 miles broad, covering about 25,000 square miles, or less than Ireland. The *Kurile* islands, *Kunashir* and *Itourup*. *Sado* and *Oki* in the Sea of Japan, formed into two provinces, the former of which is about 45 miles long, by 21 to 24 miles broad. *Fatsisiou*, about 135 miles from the S.W. coast of *Nippon*, and 230 miles from *Yeddo*. Besides numberless small islands in the south, between *Nippon* and *Kiusiu* and *Sitkokf*, which are all hilly, and for the most part barren and uncultivated rocks. A few have a tolerably good soil and sweet water. These are inhabited, and the hills, though very steep, are cultivated to their tops. The principal are, *Awatsi*, *Tanegasima*, *Iki*, *Yaksima* and *Ohosima*.

**GENERAL SURFACE.**—The aspect of Japan is bold and striking, a regular chain of rugged mountains, among which are its numerous active volcanoes, traverse the interior from north to south, but an ample space is covered with the richest valleys and plains. The surface may be said to be generally uneven and hilly, but not mountainous. The highest peaks are *Fusi-yama*, which is said to be about 12,000 feet high, and covered with perpetual snow; and the pilgrimage to the top of which, where high winds prevail, and which occupies three *days*, is considered a meritorious act of devotion. The descent can be made in

three *hours* by the help of sledges of reeds or straw, tied about the waist, by means of which one may slide down over the snow in winter, and the sand in summer, it being surprisingly smooth and even. It is an enormous pyramid, detached from and south of the great central chain of Nippon. It is the largest and most noted volcano in Japan. In 1707 there was an eruption from it, which covered all the neighbourhood with masses of rock, red-hot sand and ashes, which latter fell even in Yeddo some inches deep. It is quite barren and is situated in the province Suraga, on the borders of Kiu. Japanese poets cannot find words, nor Japanese painters colours, in which to represent this mountain as they think it deserves. It is a household god to the Japanese—it is painted at the bottom of the delicate china cup from which he sips his tea, and on the lacquer bowl from which he eats his rice. Fusi-yama is on his fan, on the back of his looking-glass, on the skirts of his garments, and forms the back-ground of every Japanese work of art or imagination. Siro-yama, near Yeddo, 8000 feet, is an extinct volcano. The *Faconie* mountains are in the same quarter, and surrounding a small lake of the same name. Many of the mountains are overgrown with wood, but the generality are cultivated up to the watershead of its streams, and abound with evergreen trees and springs of clear water. Near lake Oitz is the picturesque and sacred mountain, *Jisan*, (fair-hill) with its 3000 temples.

PLAINS.—Kampfer says, that he passed through several plains of considerable extent; as that which runs from the town of Osacca to Miaco, seventy miles, and a similar plain west of Yeddo, and extending to that city. A large plain occurs also along the northern shores of Mia Bay, and numerous smaller plains are noticed by Kampfer, but generally the hills run down close to the sea, or leave only a narrow slip of level ground between them and the sea-shore.

VOLCANOES.—All the Japanese islands are volcanic.

The whole island Ohosima, off the entrance of Yeddo Bay is one immense volcano, the top of which has fallen in, and formed a general basin, which incessantly belches forth white smoke and ashes. Not far from Firando is a small rocky island, which has been burning for centuries; and another volcanic mountain is in the province Tisikousen, near Kuyanosse. It was formerly a coal mine, which through the carelessness of the miners took fire, and has continued burning ever since. *Unsen*, or *Wunzendaki*—"high mountain of warm springs." Early in 1793 the summit of this mountain sank entirely down. Torrents of boiling water issued from all parts of the deep cavity thus formed, and a vapour arose like thick smoke. Three weeks after there was an eruption from a crater, about half a league from the summit. The lava soon reached the foot of the mountain, and in a few days the country was in flames for miles around. The soil of this mountain is burning hot in several places, and so loose and spongy, that, a few spots on which stand a few trees excepted, a person cannot walk over it without continual fear from the hollow cracking noise under foot. When it rains the water bubbles up, and the mountain appears as if boiling. In the interior of the province Figo, on the opposite shore of the gulf of Simabara, is another volcano. In Yesso some dreadful eruptions have occurred—one in 1783 destroyed twenty-three villages. In September the same year there was an extensive volcanic eruption from the mountain Asama, in the province of Sinano, north-west of Yeddo, which vomited sand, ashes, and pumice stones, the rivers flowing from it were boiling hot, and their dammed-up waters inundated the country. Twenty-seven villages were swallowed up, and many people perished. The province Satsuma is entirely volcanic. Off its south coast is *Sulphur* Island, which has a volcano on its north-west side, which emits white smoke, and the smell of sulphur is very strong on the lee side of the crater. It is called the "Island of Devils." About A.D. 93, in the 23rd year of the reign of Keiko, the island Sikubusima was formed by volcanic action, which then,

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and has ever since ceased, and three years after, a *mia*, or temple was built on it in honour of Nebis, "the Japanese Neptune." Six volcanoes and four hot-spring mountains are the ten hells of Japan.

**EARTHQUAKES.**—The empire is so subject to these that the natives dread them no more than we do thunder. The vulgar believe them to be caused by a *huge whale creeping under ground*, and that they signify nothing. They are, however, very terrible sometimes. In 1586 the country was shook by such dreadful earthquakes that the like was never known before. In 1595 Japan was visited by a frightful earthquake which almost ruined the new city Fusimi. The sea rose to an extraordinary height, especially in the strait between Sitkokf and Nippon, attended by a terrible destruction of life and property. In 1703 one took place accompanied by a great fire, which, in forty-eight hours, destroyed 100,000 houses, and the imperial palace of Yeddo, and buried 200,000 inhabitants under the ruins. After the eruption of Unsen in 1793, the whole island of Kiusiu was shaken by an earthquake, felt principally, however, in the neighbourhood of Simabara, every house in which, except the castle, was thrown down. It reduced that part of the province Figo, opposite Simabara, to a deplorable condition, and even altered the whole outline of the coast, so that it was no longer known, sinking many vessels in the harbours. In December, 1854, another took place, by which Osacca and Yeddo suffered severely. The town of Simoda was desolated; junks were carried two miles into the fields; and the Russian frigate Diana, then lying in the harbour, was so damaged as to have been totally wrecked, and sunk in attempting to make a neighbouring port (about sixty miles distant, resembling Hakodade, but smaller, and completely land-locked with abundance of water) for repairs. When the sea retreated, the mud boiled up from the bottom in a thousand springs, when it rose it boiled like a maelstrom, and such was its velocity and force that the frigate made forty-three complete revolutions in thirty minutes. The earthquake in November, 1855, destroyed in Yeddo 100,000 houses,

fifty-four temples, and 30,000 people, yet this made little difference in the appearance or activity of the city. From some cause unknown the islands of Gotto and Sikubusima, as well as the large mountain of Kojasan, near Miaco, are entirely free from them. Thermal and *mineral springs* are of frequent occurrence. The hot springs connected with the Unsen volcano are said to have been the scene and means of one of the tortures inflicted upon the native Romanists; and the sores produced by pouring the naturally boiling water over them were, from the peculiarity of its sulphurous quality, singularly envenomed. When reduced to a moderate degree of heat, they are occasionally used for medicinal purposes; and the terrible persecuting zio-goon, Bugendono, caused himself to be carried hither for the cure of a disease by which he was tormented; but unable in the frenzy of his fever to calculate the proper temperature at which they should be used, he compelled his attendants to put him in immediately after they had been brought fresh from the chasm, and his body was in an instant so completely parboiled that the flesh literally fell from the bones before he could be taken out. Not far from this hot bath is a monastery of the sect of Tendai. The monks of this place have given peculiar names to each of the hot springs arising in the neighbourhood, borrowed from their quality, from the nature of the froth on top, or the sediment at bottom, and from the noise they make as they come out of the ground; and they have assigned them as purgatories for several sorts of tradesmen and handicraftsmen, whose profession seem to bear some relation to any of the above qualities. Thus, they lodge the deceitful beer and sackee brewers at the bottom of a deep muddy spring; cooks and pastry-cooks in another, which is remarkable for its white froth; wranglers and quarrelsome people in another, which rushes out of the ground with a frightful murmuring noise; and so on. At Tsuka-saki is a celebrated hot-spring with a bathing establishment for invalids. Colonel V. Sturler and his party were permitted to bathe in the Prince of Fisen's own bath, and were much struck with the superlative cleanliness of the whole. There

are several others in the neighbourhood. Caron also speaks of these springs, some of which he describes as intermittent. They are all found in a volcanic mountain, having several craters, which eject black sand and smoke.

**WHIRLPOOLS.**—There are two remarkable and dangerous whirlpools, viz., *Faisaki*, about fifty miles south-east of Nagasaki, is dangerous, chiefly when the tide turns, when it sinks suddenly ninety feet, drawing in with great force everything within reach, and dashing it to pieces against the rocks at the bottom. *Narotto*, in the Kino channel, is not so dangerous as the former, because it makes a great rushing noise which is heard at a great distance, and can thus be easily avoided.

**WATERSPOUTS** are more frequent in these seas than in any part of the world. The Japanese call them *Tatsumaki*, or “spouting dragons,” as they fancy they are “a sort of water-dragons, with a long watery tail, flying up into the air with a swift and violent motion.”

**WATER SYSTEM.**—The country is plentifully supplied with fresh water, there being very many fountains, lakes, and rivers up and down the empire. The abundance of running water affords everywhere the means of irrigation, and in this art the Japanese seem even to surpass the Chinese. The rivers are generally wide at their mouths, but their courses are short, and not navigable (except for small river boats) for many miles inland, but are used to float timber and wood down them. Several of the rivers are so rapid, that they will bear no bridge nor boat. This is caused partly by the nearness of the snow mountains where they rise, and partly from the frequent great rains, which swell them to such a degree that they overflow their banks. These must be forded. Men, horses, norimons, and baggage are delivered up to the care of certain people, bred up to this business, who are well acquainted with the bed of this river, and the places which are the most proper for fording. These people, as

they are made answerable for their passengers' lives, and all accidents that might befall them in the passage, exert all their strength, care, and dexterity to support them with their arms against the impetuosity of the river, and the stones rolling down from the mountains where the rivers arise. The chief of these rivers is the formidable *Oyingawa*, which separates the two provinces Tutomi and Suruga. The passage of this river is what all travellers are apprehensive of, not only for its uncommon rapidity, but because, sometimes, chiefly after rains, it swells so high that they are necessitated to stay several days on either bank till the fall of the water makes it passable, or till they will venture the passage at their own peril. Its current is so rapid, and its bed is so thickly strewn with large blocks of stone, that when only knee deep it takes five strong men, well acquainted with it, to ford a horse through. The ferrymen are paid according to the depth of the water. There are many other shallow and rapid rivers; but because they are not near so broad and impetuous, passengers are ferried over them in boats, which are built with flat thin bottoms which will give way, so that if they run aground, or upon some great stone, they may easily, and without any danger, slide over it, and get off again. The *Yedagawa* rises out of lake Oitz in the province Oomi, runs through the fine plain which extends from its shores to the harbour of Osacca, in the Kino channel, and in all this course it is navigated by river-barges. The river *Oomi* is said by Japanese historians to have sprung from the ground in one night, B. C. 285. The *Askagawa*, rising in the mountains between Kootsuke and Musasi, flows through the latter, separating into two branches; the *Toda* flows into the gulf of Yeddo, to the east of the city, which is watered by branches and canals from it, and chiefly remarkable for the depth of its bed altering perpetually; so that inconstant people are compared to it in proverb by Japanese poets. The principal lake is *Oitz*, or *Biwano*, in the province Oomi. It is said to be seventy miles long, and twenty-two miles at its greatest breadth. This fresh water lake abounds in fish and fowl. On its south-east

shore is the famous mountain Jesan, and near it are other mountains covered with snow, and extending along the lake shore. On the south-west shore is Oitz, a town of 1000 houses.

*Bridges.*—Strong broad bridges, generally from 300 to 360 feet long, are laid over all the rivers which do not run rapidly nor alter their beds; and as they are kept in constant repair, they look at all times as if newly finished. They are usually built of cedar, railed on both sides, extend over each bank twelve feet, and open with their rails like two wings. As a person may travel all over the empire without paying any taxes or customs, so there are no tolls for the repair of the highways or bridges. The principal bridges are,—1. Niphon-bas, or “the bridge of Japan,” because all distances throughout the empire are measured from it. It lies opposite to the shogun’s palace, in the middle of Yeddo, and is 252 feet long. 2. *Yedabas*, over the Yedagawa; where it leaves lake Oitz, is supported by forty arches, and forty balusters, is divided into two parts by a small island, and is altogether about 800 feet long.

*CLIMATE.*—Japan boasts of a happy and healthful climate. An old writer says, that the air of these islands is very salubrious, the soil very fertile, and the fruits most delicious. The Japanese are much prejudiced in favour of their own climate, and acknowledge that it must be very healthy, since the people are long lived, the women very prolific, and diseases very uncommon. The longevity of the people appears to be a well established fact. Kampfer mentions a village in which all the inhabitants were sons, grandsons, and great-grandsons, all the descendants of one man *still living*. It is on the whole much milder than its latitude would indicate, owing chiefly to the influence of the surrounding ocean. A remarkable difference exists between the east and west shores; on the latter the cold being more intense than the former, owing to the nearness of Asia, the former being protected from the cold continental winds by the lofty central ridge of mountains

traversing the islands from north to south. The air is very inconstant, and subject to frequent, great, and sudden changes; violent storms of thunder and lightning are common. In winter the thermometer, even in the most south parts, falls many degrees below zero, especially with the wind from the north, and with ice and snow, which on the highest mountains remains all the year round. In  $32^{\circ}$  north latitude ice is formed of several lines in thickness; in  $36^{\circ}$  the lakes are covered with a sheet of ice; and in  $38^{\circ}$  to  $40^{\circ}$  it is so thick that rivers may be crossed upon it. The climate is most severe in the north, in the mountainous islands, Yesso, Saghalin, and the Kuriles. The Russian Golownin says, "Matsmai (about forty miles from Hakodade, in Yesso) where I lived two years, lies in  $42^{\circ}$  north latitude, that is, on a parallel with Leghorn in Italy, Bilboa in Spain, and Toulon in France. In these places the inhabitants hardly know what frost is, and never see any snow, except on the tops of high mountains; in Matsmai, on the contrary, the pools and lakes freeze, and snow lies in the valleys and the plains from November to April, and falls in as great abundance as with us in St. Petersburg. Severe frosts are indeed uncommon, yet the cold is often  $15^{\circ}$  Reaumer. In summer, the above-named parts of Europe enjoy almost constantly serene and warm weather; in Matsmai, on the other hand, the rain pours down in torrents; at least twice a week the horizon is involved in dark clouds, violent winds blow, and the fog is scarcely ever dispersed. In the former, oranges, lemons, figs, and other productions of the warm climates, thrive in the open air; in the latter, apples, pears, peaches and grapes hardly attain their proper ripeness." Another writer says, "it does not freeze and snow in the south every year, though in most years it does, and the Japanese are obliged to make fires in their apartments from October to March." The eastern ocean may be truly called the "Empire of Fogs," and Japan the "land of fogs;" for in the summer months a dense yellow fog often lasts three or four days without interruption, says Golownin, who was a prisoner all the time

he was in Japan. (The atmosphere of a prison does not improve one's notions of the climate of any place.) The summer heat is great, especially in July and August, sometimes 100° Fahrenheit, and were it not for the sea breezes from the south during the day, and from the west during the night, would be scarcely bearable. It rains frequently and abundantly throughout the year, and especially so in spring and summer, but most in June and July, which are called *Satsuki*, or "water-months." This copious moisture is one of the chief causes of the fertility of Japan, mainly due, however, to careful cultivation. The thermometer at Nagasaki averages 80° in the middle of summer, and 35° in the middle of winter. Like the eastern edge of all known continents, it is far more rigorous than that of countries lying further west, at the same distance from the equator. The climate is so varied, however, that almost every province has different products, but it is in general mild and healthy.

PRODUCTIONS.—I. *Animal*. Siebold's *Fauna Japonica* includes three lizards, two tortoises, six snakes, eleven of the frog family, 359 fishes, besides several whales, and 202 birds. The principal quadrupeds, natives of Japan, and described in it are, a small deer, an antelope, in the most southern parts an ape, a wolf, a bear, and in Yesso another more ferocious species, like the rocky mountain bear, a wild hog, two foxes, and a number of smaller animals. The Japanese distaste for animal food partly originated perhaps from the small number of animals natives of the country. Besides these there are many wild dogs, weasels, ferrets, and some curious animals that look like a cross between the fox and the wolf. *Rats* and mice swarm throughout the country. The former are tamed and taught to perform several tricks, and form a common diversion for the poorer people. They have two small native animals of a reddish colour, that live under the roof, being quite tame, called *itutz* and *tin*. They have *cats* of a peculiarly beautiful kind, of a whitish colour, with large yellow and black spots, and a very short tail ;

they have no turn for mousing, but the ladies carry them about as lap dogs. There is a breed of *horses* which now appear to be rare, equal in shape, swiftness, and dexterity to the Persian. Old Captain Saris says, "Their horses are not tall, but of the size of our middling nags, short and well trussed, small headed, and full of mettle, in my opinion far excelling the Spanish jennet in pride and stomach." Kampfer says, "The best horses come from the provinces of Satsuma and Osiu; and a breed of small much esteemed ponies from Kai." The horses are used for state riding, occasionally for carriage and ploughing, but chiefly for cavalry. The cavalry horses seen by the Americans in 1853 seemed a fine breed, hardy, of good bottom, and brisk action. *Cows* serve only for carriage, and *oxen* for ploughing such fields as lie almost constantly under water. They have a sort of very large buffaloes, with bunches on their back like camels, which serve for carriage and transport of goods only in large cities. Sheep and goats were introduced by the Portuguese, but the Japanese, not eating their flesh, nor understanding the art of working up their wool or hair, took no pains to multiply them. If this was not the case, they might be bred in the country to great advantage. They are only found at present at Firando. The hog was introduced from China by the Chinese, and swine are now kept by the country people living near the coast of Fisen, not for their own use, but for sale to the Chinese and other foreigners. Captain Sir E. Belcher in 1845, at Nagasaki, was supplied with some hogs that were overwhelmed with their own fat, and weighed 150 lbs.

In Kampfer's time, 1690, there were more *dogs* in Japan than in any other nation, from a superstitious fancy of the zioگون then reigning, who was born in the Japanese sign of the Dog. "Dogs, the only idlers in the country," says Thunberg, "are kept from motives of superstition." The dogs used for hunting appear to be indigenous. There are pet house-dogs, derived from China, and troops of street dogs—belonging to no indi-



viduals, but denizens of particular streets—of a mongrel breed, between the two. They lie and prowl about the streets to the exceeding great annoyance of passengers, especially if they happen to be foreign travellers. If they come round you in packs, barking, snarling, and showing their teeth, nay, even if they fall upon and bite you, you must not beat them off or shoot them, as to kill one of them is a capital crime, whatever mischief the brute may have done you. In every town there are “guardians of the dogs,” and to these officers notice must be given in case of any canine misdemeanour; these guardians alone being empowered to punish the dogs. Every street must keep a certain number of these animals, or at least provide them with victuals; huts or dog-hospitals stand in all parts of the town, and to these the animals, in case of sickness, must be taken. Those that die must be carried up to the tops of the mountains and hills as the usual burying places, and very decently interred. The natives tell the following pleasant tale on this head:—A Japanese, as he was carrying up the dead carcase of a dog to the top of a steep mountain in order to its burial, grew impatient, grumbled, and cursed the ziogoon’s birthday, and whimsical commands; his companion, though sensible of the justice of his complaints, bid him hold his tongue and be quiet, and instead of swearing and cursing return thanks to the gods that the ziogoon was not born in the sign of the *horse*, for in that case the load would have been much heavier.—Dogs always form part of a royal Japanese present: it is therefore possible that one species of spaniel now in England may be traced to a Japanese origin. In 1613, when Captain Saris returned from Japan to England he carried to James I. a letter from the ziogoon, and an exchange of presents; and it is not improbable that dogs formed a part of the gifts, and may thus have introduced into the country this peculiar breed. At any rate there is a species in England which it is hard to distinguish from the Japanese dog. The species sent as a present by the ziogoon to the American president is by no means common,

even in Japan. It is never seen running about the streets, or following its master in his walks, and dogs of this kind are costly.

*Birds.* They keep fowls and ducks, chiefly for sale to foreigners and for their eggs, of which the Japanese make great use, boiled hard and chopped into small pieces. They have two remarkable species of domestic fowls singularly different from each other; the one the *crisp* cock, having the whole of the feathers curled up so as to resemble wool; and the other the *silk* cock, having the webs of the feathers so entirely disunited, that the bird appears covered with silky hairs—both species usually white. The common cock is much prized by the religious orders, because they mark the time, and foretell changes in the weather, but chiefly the former. The common wild *drake* is surprisingly large and beautiful. Its feathers are wonderfully diversified with the finest colours imaginable; about the neck and breast chiefly they are red. The head is crowned with a most magnificent topping. The tail rising obliquely, and the wings standing up over the back in a very singular manner, afford to the eye a sight as curious as it is uncommon. The chief wild bird is the *crane*, which must not be molested or killed except by the express order of the *ziogoon*, and then only for his own pleasure or use, as it is esteemed sacred. There are two sorts of them, one white as snow, and the other grey. They become quite familiar, and mix with the people who throng the market places. Tortoises and cranes are considered to be very happy animals in themselves, and to be a sign of good luck, because of their imagined long lives; for this reason figures of them, and of firs and bamboos for a like reason, adorn the imperial apartments, and walls of temples, as well as of dishes, drinking cups, and articles of domestic furniture, &c. Country people never call them by any other name than that of O Tsurisama, *i. e.* "My great lord crane." White, grey, and blue *herons*, as well as white and grey *wild geese*, are common. The grey ones particularly are very tame and mischievous, from its being a capital crime to disturb or kill them,

except those who have bought the privilege to shoot them in some tracts of ground. There are *pheasants* of uncommon beauty, with tails nearly three feet long. About A.D. 600, in the reign of a female mikado, some *crows* and *peacocks* were brought over from beyond sea as a present to her. Both are subsisting, and the crows particularly have multiplied to such a degree that they fill the streets of Simoda and other country towns of Japan, and do a great deal of mischief. On the tops of some of the houses wires are stretched to keep them off, but perhaps they are preserved from injury for sanitary purposes. Woodcocks, wild pigeons, hawks, sparrows, and swallows are as common as in Europe. *Storks* remain the whole year. The best falcons are caught in the north, are much esteemed, and are kept more for state than sport. *Larks* sing much better than they do in Europe. Caged *nightingales*, with a good voice, are highly prized, and are sometimes sold for £26. There is a splendid species of *peacock* distinct from the Indian. Kampfer (1692) says, about 30 years ago, on the Japanese new-year's-day, their greatest festival, there was a numerous appearance at the court of the Prince of Fisen of ladies and gentlemen, who came here in their richest apparel to compliment the prince on the occasion of the day, and were by him entertained at dinner. Amongst other presents made to him there happened to be a peacock and hen. Every one was delighted and struck with admiration at the uncommon beauty of these scarce foreign birds, whence the prince took occasion to ask their opinion which was the cock and which the hen. The gentlemen, out of civility to the ladies, unanimously pitched upon the most beautiful to be the hen; the ladies, on the contrary, very modestly apprehended that the finest of the two was the cock. You are in the right he answered, nature herself will have the man best clad, and it seems to me incomprehensible, that the wife should have more pride and go richer dressed than her husband, who must be at the expense of maintaining her.

*Reptiles.* The country may be said to be remarkably

free from insects and hurtful reptiles. There are but few snakes, and hardly any appear to be venomous. One species, the *ourabami*, attains an enormous size, and another very large black one, but quite inoffensive, is found in the mountains. Both are very scarce, and when taken, are shown about for money. Another is of a beautiful green colour, with a very flat head. Japanese soldiers cook and eat its flesh, in the belief that it imparts courage and audacity. The natives also burn the flesh in an hermetically sealed earthen pot, and derive from it a powder which they believe to possess the most extraordinary medicinal virtues, but the bite of the snake is very dangerous.

*Insects.* These are nearly the same as in Europe. Bees produce but a small quantity of honey and wax; humble bees, wasps, common flies, gnats, fire-flies, beetles, locusts, scorpions, centipedes, as well as the destructive *white ant*, (called by the Japanese *do toos*, i.e. "piercers," from their piercing everything, except metal and stone, not surrounded by salt, but wherever their mortal enemies the European ant have been introduced, the *do toos* have rapidly disappeared) are common. But the finest of all, and one of the most beautiful insects in creation, is a peculiar and scarce moth, or *night-fly*, kept by the Japanese among their curiosities. It is about four inches long, slender, round, and finely shaped, with four wings, two of which are transparent, and hidden under a pair of others, which are shining like polished metal, and adorned with blue and golden lines and spots. The following graceful fable—the best written by any of the Japanese poets, owes its origin to the matchless beauty of this little creature. They say that all other night-flies fall in love with it, and to get rid of their importunities it maliciously bids them, for a trial of their devotion and constancy, to go and fetch it fire. The blind lovers scruple not to obey commands, and flying to the nearest lamp, fire, or candle, never fail to get burned to death:—

A Nippon youth sat in a shady grove,  
And thus bewailed his unsuccessful love :

Like the night-fly, my cruel fair, I find,  
 Alike she's lovely, and alike unkind.  
 Insect! 'tis thou hast my destruction wrought;  
 By studying thee, her cruelty she caught:  
 In thee, like her, I various charms survey;  
 Describing thee, her faults I can display.  
 Nothing in symmetry excels thy frame;  
 Thy head is coral, and thine eyes are flame;  
 Transparent wings the blue beneath infold,  
 And give a polish to the streaky gold:  
 But such attractions how do you employ?  
 You charm to kill, and please but to destroy;  
 Then, your most faithful lovers to remove,  
 Pretend that their sincerity you'll prove,  
 And tell them, if their passion they'd reveal,  
 The spiry flames from tapers they must steal:  
 The hapless moths, to prove their love aspire,  
 Singe their silk wings and in the flames expire.  
 Their fate is mine—I every shape assume,  
 And aim to please with presents and perfume;  
 But meet disdain, and in her frowns consume;  
 Like the poor silly moths, obey to burn,  
 And in my passion find my funeral urn.

FISH AND FISHERIES.—Except rice, the sea contributes as much towards the sustenance of the natives as the land. The Japanese are very expert fishermen. The boats used in the whaling trade being small, narrow and tapering to a point at one end, and rowed with five oars or ten men each, seem more adapted for it than those generally used by Europeans. The *whale* is common in the south and south-east; it is caught as usual by harpooning, and is used extensively by rich and poor. Of the six species, differing in name, form, and size, of this animal caught, only the shoulder bone is thrown away as useless. They boil the fat or blubber into train oil; they pickle, boil, roast, or fry the flesh and eat it; they even reduce the cartilagenous bones into food; they make cords, ropes, and strings for their musical instruments out of the nerves and tendons; they make a great use of the fins; and out of the jaw and other solid bones they manufacture numerous articles, particularly their fine steel-yards for weighing their gold and silver. The Japanese fishermen attribute to the flesh of the whale, their favourite food, their strength and hardihood, and their extraordinary

capability of enduring exposure to cold and foul weather. The Japanese whale fishery for the season 1636, resulted in the capture of 274 whales, smaller and less fat than the Greenland variety. There is a fish caught called *mabuku*, which is poisonous, and eaten only by suicides. Soldiers and military are forbidden by special command of the shogun to eat it. If one dies of eating it, his son, which otherwise is entitled to his father's post, forfeits it. *Mebaar* is a red-coloured fish, in size and shape like a carp, with the eyes standing out of the head like two balls. It is caught all round the coast in great plenty, and is the common food of the poor people. *Koi*, another sort of it, caught in rivers, chiefly about waterfalls, against which they try to swim, is so strong that two men can hardly hold one. Of all amphibious animals, the *tortoise*, of which there are the land and water sorts, is the most esteemed by the Japanese, who say that upon the south and east coasts, are some large enough to cover a man. All sorts of salmon, soles, turbot, cod, smelts, lobsters, oysters, crabs, mussels, and shrimps, both salt and fresh water, are plentiful. One sort of crab, called *simagani*, found in the gulf of Surunga, are incredibly large, one claw being full as big and long as a man's shin-bone. *Pearl* oysters are common on the coasts of the islands Kiusiu and Sitkokf, and are obtained by fishermen's wives, who are the best divers in the country. They are armed with knives to defend themselves from porpoises, and to hew the shells from the rocks; sometimes coming up successful, at others, bleeding from coming in contact with the rocks. The Japanese pearl dealers, for the love of money, disregard their rigorous laws, and at the risk of their lives venture their frail vessels to the Bonin islands, to barter their pearls with foreigners, chiefly Chinese. Turtles of enormous size are said to abound on the south and east coasts. The American sailors when at Hakodade in 1854, obtained, by drawing the seine, plentiful supplies of salmon, small, but of a good flavour, salmon trout, groupers, white fish, flounders, herrings, whittings, mullets, excellent crabs, and large blue mussels. In the larger

islands every part of the coast is thickly strewed with buildings, and at every second or third mile are populous villages, from which extensive fisheries are carried on. Aided by a good growth of potatoes, or an adequate supply of rice, the sea alone would support a vast population.

II. *Vegetable.* Japan may vie with most, if not all known countries, in the great variety of beautiful plants and flowers with which God has adorned its fields, hills, woods, and forests. From remote time the Japanese appear to have bestowed an exceeding great care on the growth and preservation of their timber trees. *Firs* and *cypresses* are the most common trees in their woods and forests. Of both there are several different sorts. In the plains, the natives take care to plant them in barren and sandy soils which are fit for nothing else. For the sake of ornament and shade they are, however, planted in rows along the sides of roads and over ridges of hills. This gives great beauty to the country, and renders travelling in warm weather very pleasant. None are allowed to be felled without permission of the local magistrate, and for every full grown tree that is felled a young one must be planted. Among the trees that of the *mulberry* deservedly claims the first place. It grows in most parts of the country, but in great plenty in the north, where many towns and villages subsist almost entirely upon the silk manufactures. But the silk of Japan is coarse and very inferior to that of China, from the natives allowing the mulberry trees to grow to age and size, instead of keeping up a continual supply of young dwarf trees. The coarseness of the leaves of the old tree imparts its quality to the silk. Whenever fine silk is produced the worms are fed on the leaves of saplings. The *Kadsi*, or paper-tree, is of the mulberry kind. Its fruit, which is of a scarlet colour, consists of a broad, slightly concave receptacle, shaped like a globe, on which numerous male and female flowers are placed. The tree assumes the shape of a large thick shrub, with huge branches of leaves, which make excellent nutritious food for cattle.

It is remarkable for its quick growth; a single root, covered through the winter with earth, and shooting up in summer to the height of four or five feet. It is found wild, but from its great usefulness the natives transplant and cultivate it. It affords a large quantity of bark, from the fibres of which they make ropes, cloth, stuffs, matches, and crape paper. *Cedars* of great size and beauty are very frequently met with, rivalling those of Lebanon—some being eighteen feet in girth. Captain Sir E. Belcher in 1845, at Nagasaki, was supplied with some cedar spars ninety-six feet long. The *camphor* tree is of the laurel kind, and the juice, obtained from boiling the roots and wood cut into small pieces, is extremely cheap. This timber tree grows to the height of fifty feet, and sometimes measures twenty feet in girth, with large branches eight or nine feet in girth. Kämpfer on his return from Yeddo, May, 1691, saw a camphor tree thirty-six feet in girth, in full blossom, and was a very beautiful sight. In 1826, 135 years after, Siebold found it was fifty feet in circumference and quite hollow, being capable of holding fifteen men inside, still healthy and rich in foliage, the berries were blue and purple. The *bamboo* supplies materials for almost everything, from the partition walls of their houses and the fences of their gardens, to the sails of their boats and junks. A fine sort of bamboo, which the Dutch exported by the name of *rattan*, and sold for walking canes, was a Japanese production and preparation. Both firs and bamboos are highly prized among the natives from their constant verdure, and from a superstitious belief that they have an influence over the happy occurrences of human life. The approaches to their temples and other holy places are fringed with them; and they make frequent allusions to them in their poems, believing that if respected by the elements, and not disturbed by man, they will live and flourish for an almost indefinite period of time—thus, “may you live as long as the bamboo,” is considered no bad compliment. In Yesso and Saghalien pines and *oaks* of several species abound. The acorns of two species of the latter—both different from any that grow in Europe—



are boiled and eaten by the common people, and are said to be palatable and nutritious. There are no less than six peculiar species of *maple*, all of great beauty. They have three different sorts of *fig-trees*, one of which, introduced by the Portuguese, produces a fruit larger and of better flavour than any in Europe. *Chesnut* and *walnut* trees are still more frequent, the latter chiefly in the north provinces, and the fruit of the former is excellent. There are no apple, and but one sort of pear trees, the fruit of which is like our winter pears, and is not fit to be eaten raw, they however seldom weigh less than a pound each. There are plenty of bramble-berries, raspberries, and strawberries, but they are insipid. The barberry and wortleberry are common. The pepper tree, or one that supplies its place, and of which both the leaves and fruit are used, as well as a new species of ginger, are common. In the north provinces is a tree called *kaja*, which produces an oblong nut, enclosed in a pulp, and not unlike, in size and shape, to the areca nut. The oil compressed out of these nuts is very sweet and agreeable, resembling the taste of the oil of sweet almonds. It is much commended for its medicinal virtues. They make much use of it in dressing their food. The condensed smoke and soot produced by the burning of the shells of these nuts is the chief ingredient of the best and blackest Japanese ink, much of which is sold in Europe under the name of *Indian ink*. The orange and lemon trees of several sorts, grow very plentifully, the juice of a very small but delicious sort is commonly used in cookery. They have plenty of peach, apricot, plum, and cherry trees, but they are kept only for the endless variety of their double blossomed flowers, which they so improve by culture, that Meylan saw some plum blossoms four times the size of our cabbage roses; and in the spring, when in full blossom, they afford a most delightful sight about their temples, gardens, and walks, the trees being covered with the flowers as thick as snow. They have a shrub with leaves so rough that they are used by the joiners for polishing; the *Osyris Japonica*, bearing its flowers at the

middle of its leaves; and the Virburna, a shrub with double as well as single flowers. Hemp and flax thrive well under Japanese management. Other larger trees are willows, palms, cocoas, cycas, and mimosas.

The *urusi*, *cerosino-ki* (*rhus vernix*), poison or *varnish-tree*, is one of the noblest and most useful in the country, from the resinous gum which flows from it when cut, and which is the basis of the varnish which they lay on all their *laquer*, or, as we call it, *Japan ware*. The tree has very large and beautiful leaves, rendering it one of the handsomest of shrubs. It is cultivated in plantations, and is so much improved by the treatment it receives, that a cultivated tree affords three times more of this valuable product than the wild one. The true *urusi* is of a kind peculiar to this country, and grows in great abundance in the provinces of Figo and Tsikoku; but that which grows in the imperial province, Yamatto, is reckoned the fittest for use, and to yield a better sort of varnish than it does anywhere else. The tree has some resemblance to the ash, with leaves shaped like those of the laurel, of a light-green colour and downy feel. There is scarcely anything more curious in this tree than the common manner of propagating it, which is neither by seeds nor suckers. Early in the spring a small branch or twig is selected, about one and-a-half or two feet long, and a ring of bark cut from it all round, about half-an-inch in breadth. The wound is immediately coated up with smooth soft clay, and a ball of the same clay formed all round it as large as a child's head. This is then covered up with matting to prevent it from falling to pieces, and a vessel of water hung over with a very minute hole in the under part, sufficient to let the water drop slowly upon the ball, and to keep it constantly moist. As the water drops from the vessel it is of course replaced from time to time, and in the course of six months it is found that the wounded edges of the bark have shot forth into the mass of clay fibre-like roots, which form the more readily, as the tree is still supported by the sap from its parent stock. When the twig is thought to have taken sufficient root in the mass of clay to support an

independent existence, it is sawed off from the tree a little below the clay, placed immediately into a hole prepared for the purpose, and becomes at once a tree. When these trees are seven or eight years old (some say three), they are capable of supplying the precious varnish, which is gathered in the following manner:—About the middle of summer, a number of labourers proceed to the plantation of these trees, each furnished with a crooked knife and a large number of hollow shells, larger than oyster shells. With their knives they make many incisions in the bark of the trees about two inches in length, and under each incision they force in the edge of one of the shells, which easily penetrates the soft bark and remains in the tree. This operation is performed in the evening, as the varnish flows only in the night. The next morning the workmen proceed again to the plantations; each shell is either wholly or partially filled with varnish; this they carefully scrape out with their knives, putting it in a vessel they carry with them, and throw the shells into a basket at the foot of the tree. In the evening the shells are replaced, and the varnish again collected in the morning. This process is repeated throughout the summer, or till the varnish has ceased to flow. It is calculated that fifty trees, which can be attended by one workman, will yield a pound of varnish every night. When the gathering is over, the varnish is strained through a thin cloth, loosely suspended over an earthenware vessel; and the little impurity that remains in the strainer is used in medicine. There is a corrosive property in the varnish, which operates very injuriously to the workmen employed in the preparation of it, if the utmost care and precaution is not taken to obviate its distressing effects; a kind of tetter on the face appears, and in the course of a few days spreads over the whole body; the skin becomes red and painful, the head swells, and the whole surface of the body is covered with troublesome sores. To prevent these effects, the workmen rub their bodies well with prepared oil, before they proceed to their work, they wash themselves with a decoction of herbs and bark, and prepare themselves by a course of medicine. In addition to these

things, they wrap their heads in linen veils whenever they are at their work, leaving only two holes for their eyes; and also cover themselves with a close dress of leather, and wear long gloves reaching above the elbows. By these means they are enabled to escape the diseases generated by the hurtful properties of the varnish tree. It is said that there are men who will handle the tree or touch the juice with impunity, while others are dreadfully affected by being even in the way of the effluvia, or the wind which carries the effluvia of the tree. The artisans who employ this varnish can only work in the dry season, when the north wind blows. To render it fit for use it is poured into a large shallow vessel, and stirred for several hours, that every part may be equally exposed to the air. This causes it to turn perfectly black; a quantity of finely powdered charcoal is then added, and it is fit for use. The varnish is brought to market in large tubs—its natural colour is white, of the consistence of cream, but grows thicker and black, and loses its poisonous qualities after it has stood some time in the open air. It is of so transparent a nature that when it is laid, pure and unmixed, upon boxes and other pieces of furniture, every vein of the wood may be clearly seen, but it assumes any colour upon being mixed with it. The best varnish in Japan is usually black or red, and almost everything is so varnished; but they have green, yellow, blue and other varnish. They also, in varnishing, imitate marble. The varnish is tinted by slow and long continued rubbing upon a copper-plate with the colouring material. The workmen engaged over the lacquer in a boiling state, have their nostrils protected from its fumes.

*Tsianoki*, or the *tea*-shrub, is one of the most useful plants growing in Japan; and yet it is allowed no other room than round all the borders of rice and corn fields, and in other barren places unfit for the culture of other things, furnishing the drink of the farmer's family and labourers. It was introduced into Japan from China about A.D. 800, when the bonze Yeitsin, returned from China, presented the first cup of tea to the mikado Saga. It is like

the myrtle in appearance, about five or six feet high, with several stems, each about an inch thick, partially joined as far as the top, where they spread out in branches. It is covered very plentifully with flowers, something like dog-roses, and the leaves are very hard and glossy. The plant is pollarded to render it more branchy, and, therefore, more productive; and must be at least three or four or even five years old before the leaves are gathered. The tea plantations are manured with dried anchovies, and a liquor pressed out of mustard trees. They must enjoy the unobstructed beams of the morning sun, and they thrive best upon well watered hill sides exposed to the south, and with a loose gravelly soil. The process of harvesting the tea, or rather storing the harvest, is one of extreme nicety. The leaves are sorted for the finer and coarser teas as they are plucked, not in handfuls but singly; and no more of either kind are gathered in a day than can be dried before night; so that an active labourer will not collect in the course of a day more than fifteen pounds. Leaf gathering commences in the early part of spring, and three crops are obtained during the season. The first crop consists of the young leaflets. These, when plucked, are covered with a soft white down, and is called by the Chinese *Pekoe*, one of the most exquisitely flavoured teas. In a few days a second gathering takes place, the product of which is our *black-leaf Pekoe*. In the month of May, the mature leaves are stripped from the trees, and take the Chinese name of *Souchong*; and in about six weeks after, a new crop is produced, which from a Chinese word, expressive of the labour required in gathering it, is called *Congou*. All that remains is called *Bohea*; it is but a coarse sort being the largest leaves, which are not rolled and curled up as are the former, but simply roasted in a pan, and continually stirred whilst they are roasting lest they should get a burned taste. When they are done enough, they put them by in straw baskets under the roof near where the smoke comes out. The Japanese have better teas of all sorts, much finer and better cured than those of China. There are two modes

of preparing the leaves, called the dry and the wet process. In the former the leaves are exposed some hours in bamboo baskets to the sun's rays, and rubbed between the hands till they become as soft as leather. They are then thrown by handfuls into a cast-iron pan which is fixed breast-high in a frame of brickwork, and standing at an angle of  $45^{\circ}$  towards the workman. The bottom of the pan has been heated by a wood-fire, the leaves are stirred round for few moments with the naked hand, and then brushed briskly out, with a bunch of the same material, into a basket or upon a mat, waiting to receive them; after being rolled into balls by hand to press out any yellow juice which they may still contain, they are again placed in the hot pans, and upon removal are spread out upon a sieve or mat and rolled again. This is repeated five or six times, or till they are quite dry. The heat employed in these processes has to be very nicely adjusted to the particular delicacy of the leaves, and great care is required lest they should be injured.

In the wet process, the leaves are first placed in a vessel over the steam of boiling water till they are withered; they are then rolled by hand, and dried in the iron roasting pan. When thus prepared, less of the yellow juice flowing out, the leaves retain a brighter green colour, and more of their stupifying effect. The tea-plant is of one species, of which there are two distinct varieties, viz. *black* and *green*—the Chinese themselves acknowledge that either black or green tea may be prepared from any tea-plant. When fresh dried, the tea is delicately susceptible of all extraneous odours, and requires to be guarded from their influence.

On a mountain near Miaco, a particular sort of tea is grown, for the sole use of the imperial court. The trees are planted at a due distance from each other, and form long avenues up to the top of the mountain, and down the other side to its base. From the whole area the turf has been pared away; no plant, not even a blade of grass, is let grow; and the entire space is kept so carefully swept, that not a fallen leaf remains many hours on the ground. When

in spring, the time for gathering the young tea has arrived, persons wearing gloves and respirators are employed in picking, so as not to offend the imperial delicacy by their touch or even breath. Several specimens of Japanese tea a few years ago, were brought to England and sold at the India House, where, probably, on account of their rarity, they fetched three guineas a pound.

III. MINERAL.—The greatest riches of the Japanese soil consist of all sorts of minerals and metals, especially gold, silver, and copper. The prevailing formations in these islands are trachyte and basalt; plastic clay, marl, and felspar occur in various localities; and there are whole mountains of porcelain earth. The metallic wealth of the empire is said to be very great. *Gold*, uncommonly pure and beautiful, is as plentiful as in any other country in the world. The largest quantity is melted out of its own ore, some is washed out of sand, and some is separated from the copper ore. The richest gold ore, and that which yields the finest gold, is dug up in the island and province Sado, off Nippon, and contains also a very rich gold sand. Next comes that of the gold mines of Surunga, Satsuma, Tsikungo, and the island Amakousa. The zio-goon claims the supreme rule over all the mines of the empire, none of which can be opened without his express leave or consent; and of their produce he claims two-thirds, the other third being left to the lord of the province in which the mine is situated; who, however, being on the spot, knows how to improve his portion so as to share pretty equally with the zio-goon. Mines of excellent *silver*, are quite as plentiful as gold. It is used in coining and plating, and is found in the province Bingo, and north toward Kattanii, Nippon. The silver mines of Tsusima were known and worked as early as A.D. 674. *Cinnabar*, the ore of mercury or quicksilver, is said to be abundant. *Copper* is the most common of all the metals dug up in Japan, and is matchless. It is chiefly obtained from the provinces Surunga, Yetsingou, and Kuni; that from the latter is the finest, most malleable, and fittest for work of

any in the world. That from Yetsingo is coarse, but that from Surunga is richly impregnated with gold, which is separated from it. All the copper is brought to Saccai, one of the imperial towns, where it is refined and cast into small bars about a foot long and an inch thick. A mould is made for this purpose, by digging a hole in the ground a foot deep, across which is laid ten square iron bars, barely a finger's breadth apart. A strip of sailcloth is spread over these bars and forced down. The hole is then filled with water, and the melted metal, smelted from the ore, is dipped up in iron ladles and poured into this mould, thus forming each time ten or eleven thin plates. To this method of casting is due its high colour. It is then packed in square wooden boxes, of a picul or  $133\frac{1}{2}$  pounds, and sold to the Dutch and Chinese, who carry on a great trade with it, being very cheap. In former years, the Dutch sometimes took from 30 to 40,000 piculs away in one year. It is of so rare a fineness, purity, and beauty, that it may be used in the most delicate watchwork. After being roasted and smelted at various smelting houses, it is always refined and manufactured at Miaco. It does not, however, reach the European market, being disposed of on the coast of Coromandel to great advantage. Sir Stamford Raffles says, that the export of the precious metals in the course of the 200 years from 1540 to 1740 drained Japan of specie to the amount of £40,000,000, but a Japanese of high distinction at the *ziogoon's* court says, perhaps from official documents, that from 1611 to 1706 there were exported from Nagasaki above £86,000,000 sterling. *Brass* is very scarce in Japan, and much dearer than copper, the calamine stone being imported from Tonquin in flat cakes, and sold at a very good price. *Iron* is dug up in large quantities on the borders of the provinces Mimasaca, Bitsuu, and Bisen. It is of admirable quality, as is also the steel which they make from it. It is refined on the spot, and cast into bars about twenty-two inches long. Household goods, hooks, cramp irons, &c. are, however, generally made of copper. Iron is about the same price as copper, and manufactured into swords, arms,



scissors, knives, and sometimes pots and kettles. Old specimens of which last are of great value, being rare. *Tin* is obtained in large quantities from the province Boungo, exceedingly fine and white, almost like silver, but there is but little use made of it. Some of the officers of the English squadron at Nagasaki, in 1854, found that good *coal* existed in abundance, and was actually dug out in heaps of 200 or 300 tons on the shore of the outer island from two pits. The mouth of one was arched over with brick, and both were within fifty yards of the shore where boats might load in four or five feet water. The Americans declare that their main object in fitting out and sending their Japan expedition was, to obtain from the *ziogoon* permission to purchase from his subjects the supplies of coal which their steamers in their outward and homeward voyages across the Pacific may require, and without which the chain of steam navigation must remain broken. At Wuku-moto, near Kokura, in the province Tsikousen, and in the province Awa, Sitkokf, are coal mines. Siebold descended sixty feet into the former and found that it was skilfully worked, the upper strata were only a few inches thick, but he was told that the lower beds measured many feet, and he saw some very thick blocks which were brought up. The coal, being pitchy in its nature, they convert it into coke for domestic purposes, but the general fuel is *charcoal*. *Sulphur*, in inexhaustible quantities, may be dug up fine and pure at the volcanos, and removed as easily as sand. Sulphur island, off Satsuma, brings in to the prince of that province twenty chests of silver annually. *Naptha*, of a reddish colour, is obtained from a river in the province Yetsingo, and is used instead of oil in lamps. *Ambergris* is found washed upon the coasts of Kumano, and is the intestines of whales suffering from indigestion or some other disease. It is much employed in the East in the preparation of perfumes and sweetmeats, and once had considerable reputation in Europe. It is a fragrant drug, and melts almost like wax. *Agates* of several sorts, some very fine, of a bluish colour

like sapphires, as also cornelians and jaspers, are brought from the mountain Tsugaar in the province Osyu. All the precious stones of which travellers speak, appear to have been found by them in the rough, unpolished, uncut state, as the Japanese hold jewels in little esteem. Asbestos, white and variegated marble, nitre and lime are also found. *Salt* is procured by enclosing portions of ground near the sea, covering them with fine loose sand, upon which sea water is repeatedly thrown, until it is well impregnated with salt; it is then placed in large vessels with holes in the bottom, fresh sea-water put upon it, which filtrates into proper receivers, boiled to a good consistence, calcined in earthen pots till it is white, and fit for use.

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## POLITICAL CONDITION OF THE JAPANESE.

**DIVISIONS.**—Japan was divided into seven great tracts of land, called *Doo* by the mikado Siunsin, A.D. 590, and these were again divided into 68 provinces by Ten-Mu, A.D. 681, which are further subdivided into 622 districts. I. Tookaido, or the south-east tract of fifteen provinces; II. Toosando, or the east mountain tract of eight provinces; III. Foku-rokkudo, or the north tract of seven provinces; IV. Sanindo, or north mountain, or cold tract of eight provinces; V. Sanyodo, or the south mountain, or warm tract of eight provinces; VI. Saikaido, or west-coast tract of nine provinces; VII. Nankaido, or south-coast tract of six provinces. Besides these there are the five imperial provinces, Yamatto, Kwatsi, Idsoumi, Yama-siro, and Tsinokuni.

**DEPENDENCIES.**—The islands Yesso, Kunashir, Iturup and Saghalien may be called Japanese colonies; but, for the honour of the Japanese it is said, necessity only forced them to settle on a foreign soil. About 200 years ago a Japanese prince bought, from the natives of Matsmai or Yesso, a part of the south-west coast of that island, which is still called the Japanese country; and in which, in many Japanese villages, not a hut can be found which belongs to an ancient native. The Japanese call the other part of the island “the country of the *Ainu*,” the name they give to the inhabitants. The abundance of fish found on the coast induced the Japanese to treat with the natives, and to enter into conventions to receive permission to establish fisheries on the coast; in return for which they gave them a certain quantity of necessary goods. In this manner did the Japanese spread, by degrees, over the whole island. The profit which they derived from the farming of the fisheries led them to trade with the islands

Kunashir, Iturup, Urup, and others, as also with the south part of Saghalien. The government farmed out this trade in portions to merchants; and in this manner long traded with those islands without forming a settlement or thinking on conquest. By chance they heard that the Russians had conquered the north Kuriles, and extended their possessions further to the south. The Japanese then formed the resolution to make themselves masters of the south islands; and since that time have built fortresses on them, furnished them with garrisons, and governed the natives as subjects of Japan. *Yesso* is situated to the north of Nippon, from which it is separated by Sangar strait. It is about 250 miles long by 100 miles broad, covering 25,000 square miles, with 20,000 hairy Kuriles. Its whole circumference is indented by deep bays and inlets, in many places forming secure harbours. One of the best known to Europeans is Volcano Bay, towards the south-west, which is secure and spacious, and contains Endomo harbour, completely sheltered by the land; and the north-east coast is curved into a deep bay, nearly within the horns of which lies Kunashir island. Two lakes are said to exist in the centre of the island, each the source of a river flowing into the sea. Golownin, in his attempted escape from the Japanese, found the island to be composed of steep hills separated by precipitous ravines, with hardly any plain land, except near the coast. The interior was uninhabited, except by wood cutters employed in getting timber and preparing charcoal. In the north villages the inhabitants were principally native Kuriles, with a few Japanese officers. Within 120 or 130 miles of Hakodade, the villages were much larger and handsomer than those further north, having gardens and orchards, and distinguished by their scrupulous neatness; but even the Kuriles were far superior in civilization and comforts to those of the more north islands belonging to Russia. The general aspect of *Yesso* is wild and mountainous. A barren and rugged chain traverses it from north to south, exhibiting active and extinct volcanoes; three of the former, separated by short intervals, stand on the shore of Volcano Bay.

The soil is of equal quality, and much of the surface is uncultivated, and about Endomo harbour the soil is good and the produce luxuriant. The mountains are covered with beautiful verdure and magnificent forests, which abound in wild animals, as wolves, foxes, bears, deer, rabbits, and dogs trained for draught; also eagles, hawks, pigeons, crows, and a yellow bird like a linnet. The products are pelts, furs, wheat, rice, hemp, tobacco, fruits; oak, elm and birch timber; large quantities of dried salmon, and other fish, &c.; for which in return the inhabitants receive from the southern islands summer clothing; as, having no coin, they trade solely by barter. A particular species of anchovies, called *nising*, of delicious flavour, frequently appear in vast shoals on the surface, being driven towards the coasts, it is supposed, by whales; which, as well as porpoises and turtle, are numerous. Trepang, or *birche-de-mar*, is obtained by diving among the rocks, and constitute a considerable branch of industry. The Ainos around Endomo harbour, and indeed throughout the island, subsist principally on dried fish, boiled with sea-weed and mixed with oil. They have also some fruits and vegetables; but excepting about Matsmai, their cultivation of the earth extends no farther than to scanty patches; and their subsistence on the whole seems precarious. The men occupy themselves in the more laborious pursuits of hunting and fishing, while the women are engaged in domestic duties, making cloth of the bark of trees, and sewing and embroidery, which they do very neatly. The men are expert archers, discharging their arrows with remarkable force and precision. The bow is only thirty-seven inches long; the arrow twelve inches, feathered, barbed, and poisoned. Their other arms are swords, pikes pointed with iron, and a weapon once known in Europe, which consists of a ball attached by a chain to a handle like a flail. Polygamy is said to be practised without regard to relationship. Few external demonstrations of religion have been observed among the Ainos. The Japanese seem to be masters of the whole island, and to employ the natives exclusively for their

own benefit. It is divided into five districts, and the government is committed to the prince of Matsmai. Each district is under a chief, whose consideration is proportioned to its extent and population. The inhabitants always add the name of their district to their own name, a peculiarity which has been observed in the New Hollanders. The natives are tall, strong, savage, and slovenly, when compared with the Japanese, who call them Mosins, i.e. hairy bodies, from their having large, thick, black beards, and black frizzly hair. In the extreme north of this island, wheat yields but a poor return, and the winter is so severe as to drive the savage but vigorous natives to the protection of caverns. They preserve their own customs and public officers, though the election of the latter has to be confirmed in Yeddo. The capital *Matsmai*, i.e. "town of firs," is said to contain 50,000 inhabitants, and to extend along the margin of an open bay, about four miles wide at the entrance, and ascends the rising ground behind. The port of *Hakodade* is now open to the vessels of England, France, Russia, and the United States to repair, renew their supplies, establish depôts of coal, &c. In September, 1855, two French frigates, belonging to the naval expedition sent to the coast of Kamskatka, took possession, in the name of the allied powers, of the island *Urup*, the centre of the Russian trade in the Kurile Archipelago, and captured there a Russian cutter laden with a rich cargo of furs. The Russian name of the island was changed to *Alliance*.

II. *Loo Choo*, (pronounced in Japanese Lu-Kiu). This is a cluster of about forty islands, the largest of which, the great Loo Choo, is fifty miles long, by twelve to fifteen miles broad, situated about 300 miles from the south coast of Nippon, and 500 miles east of China. They are peopled by a colony of Japanese, to whom they bear a great likeness in feature and language, which last is a mere dialect of the Japanese. They are small in stature but well made, strong and athletic. Their disposition appears to be peculiarly gay, gentle and amiable, though they show strong aversion to receive strangers into their

country. The climate and soil of these islands seem to be among the best on the globe. The fruits and vegetable productions are of the most exquisite nature. An officer of the United States expedition to Japan, 1853, thus describes the great Loo Choo:—"You cannot, or rather it would be difficult for you to imagine the beauties of this island, with respect to the charming scenery, and the marvellous perfection of cultivation, its ancient bridges, paved roads, canals, delapidated works of defence, &c. There are five palaces in Sheudi, the capital, the one we visited is of very great extent, probably covering a space of three acres, with massive walls, quite equal to many of the old castles of Europe. In the harbour, the coral grew in rounded banks, with clear deep spaces of water between, resembling in miniature, ranges of hills covered with autumnal forests. The loveliest tints of blue, violet, pale green, yellow, and white, gleam through the waves; and all the varied forms of vegetable life were grouped together along the edges of cliffs and precipices, hanging over the chasms worn by currents below. Through those paths, and between the stems of the coral groves, the blue fish shot hither and thither like arrows of the purest lapis-lazuli; and others of a dazzling emerald colour, with tails and fins tipped with gold, eluded our chase like the green bird in the Arabian story. Far down below, the dusky depth of the waters, we saw, now and then, some large brown fish, hovering stealthily about the entrances to the coral groves, as if lying in wait for their bright little inhabitants. The water was so clear, that the eye was deceived as to its depth, and we seemed now to rest on the branching tops of some climbing forest, now to hang suspended, as in mid-air, between the crests of two opposing ones. Of all the wonders of the sea which have furnished food for poetry and fable, this was assuredly the most beautiful."

The inhabitants owe their partial civilization and literature to China, and the schoolmasters of the islands are the descendants of thirty-six Chinese families, who came here about 200 years ago, at the Tartar invasion of

China. The Chinese historians first make mention of Loo Choo, A.D. 605. The history of the island speaks of constant civil war and bloody battles. In 1372, the largest island was divided into three kingdoms, and a feudal system was established. In 1500, the Loo Chooans sent a trading junk to Malacca, many to Formosa, and a great many to Japan; but during the reign of Taico, the Japanese ziogoon, Loo Choo suffered severely, her trade being brought to a standstill. In 1612, a Loo Chooan chief, dissatisfied with his king, went over to Japan, and by the assistance of the prince of Satsuma, he armed 3000 Japanese, took them to Loo Choo, defeated and took his sovereign prisoner, and forcibly annexed his dominions to those of the prince of Satsuma, who, however, was so pleased with the monarch's dignified bearing as to reinstate him in his kingdom. The Japanese seem lately to have renounced their claim to sovereignty. Commodore Perry asked for a port in Loo Choo, and was told the country was but partially subject to the Japanese ziogoon. On the other hand, in his contract with the Americans, the Loo Chooan regent declined to sign anything that bore on its face the assertion or appearance of their claiming absolute independence, as such an assumption on their part would get them into trouble with China, to which country they owed allegiance. In fact from all the information the commodore could obtain, he concluded it to be a nearly independent sovereignty. The only trade is with Japan; from twenty to thirty junks are sent from thence annually. The import and sale of their goods was limited to £40,000 annually, though in Kampfer's time a much larger amount was smuggled in, large quantities of Chinese goods being thus introduced. The native merchants at the port of Kagosima, carry on an indirect trade with Foo Choo, through Napakiang, in the Loo Choo tribute junks, by which, with the sanction of the prince of Satsuma, a member of the imperial family, and governor (by means of lieutenants) of the Loo-Choo and Meiacosima groups, they receive regular supplies of foreign merchandise, including American cotton goods.

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The public officers are appointed by the Yeddo council. It is to Japan they look for protection in time of need, and there is a garrison of Japanese at Napha, the port of the capital, a city of about 20,000 inhabitants. The Japanese have full liberty and equal rights with the natives, and may intermarry and settle if they choose. They have a dairi-sama, or king, of their own, who receives formal investiture of his crown from the emperor of China, for an annual junk. A second junk is sent every other year to China, in payment for the instruction of some youths at Foo Choo. The compact between the governors of Loo Choo and the Americans provide for free commercial intercourse between the inhabitants and any Americans who might visit their shores—the supply of wood and water to vessels—the protection of life and property in case of shipwreck on their coasts—liberty of locomotion in any part of the island, without annoyance from espionage by the natives—the appointment of skilful pilots—and the appropriation to foreigners of a place of interment for their dead. The capital Sheudi, is about four miles from its port Napha, and contains about 50,000 inhabitants. It is half buried in luxuriant foliage, and occupies the slope and summit of a group of hills. The population of the whole group of islands is said to be about 200,000.

III. *Fatsisiou* is about 135 miles from Japan, and is the place of exile for disgraced Japanese nobles, who are here obliged to work for their living, chiefly at silk-weaving. Its coasts are so rocky and steep that the provision boat and its contents must be drawn up and let down with a crane.

*Bonin Islands.* These are a group of about ten islands, and seventy rocky islets, all of volcanic origin, about 500 miles south of Yeddo, and east of Loo Choo. They were discovered in 1543—5 by the Japanese, who in 1675 sent an exploring expedition from Simoda there, which named them *Muninsima*, "uninhabited." They are on the direct route from the Sandwich Islands to Shanghai, 3300 miles from the former, and 1100 from the latter.

They consist of three groups. The largest island, called "Peel," is about forty miles round. The extent of the whole is about 250 square miles. Except some ineffectual attempts at penal colonization by the Japanese, they remained uninhabited, till occupied in 1830 by a colony of American and European runaway sailors from whalers, and natives from the Sandwich Islands. The islands had been visited and claimed for the British crown by Captain Beechy, in the surveying ship Blossom, 1827. The larger islands are fertile and well watered, but scantily wooded. They have recently been brought into a good state of cultivation, and the inhabitants afford supplies to the twenty annual whalers which call here. Port Lloyd, on Peel Island, has a good harbour, and here Commodore Perry bought a piece of land from a squatter for the American government, as a depot for steamers, &c. and left some animals, garden seeds of various kinds, and agricultural implements. The inhabitants of Port Lloyd are about forty in number; and on the Bayley or Coffin group there are living two families.

*Miaco-sima*, or the "Asses' Ears," so named because their peaks run up in a manner like the ears of that animal. Their coasts are bold and craggy, washed by the rollers of a wild though narrow sea, whose spray has left a mark far up the polished way-worn sides; yet there was green grass and stout pine trees immediately above the wash of the sea, and vegetation made a bold fight to reach the summits of the craggy rocks.

SOIL.—Here and there narrow valleys of great fertility present themselves, but there are many extensive tracts naturally barren; in fact the quality of the soil, chiefly clay or sand, is in a great measure barren, and is only compelled to yield the means of subsistence by the most unremitting industry. That fit for cultivation is in proportion of six parts good to four bad; and is divided into six sorts, viz., the best, next to the best, the middling, next to the middling, the poor, and next to the poor.

INDUSTRY.—I. *Agriculture.* The Japanese are as good husbandmen as any people in the world, there being no country in which agriculture is carried to a higher degree of perfection, or where more food is grown for the subsistence of man on the same space of ground. Two-thirds of the natives are cultivators of the soil—they are free from all lordly and priestly hinderances, are highly respected by all the other social classes, and are industrious and prosperous. Every inch of land is improved to the best advantage, and even hill and mountain sides too steep for cattle, and which in other countries with fewer inhabitants would be wholly neglected, are here ploughed by men, and are cultivated to their tops by cutting them into successive terraces, on which has been placed mould, supported by retaining walls of stone, and sown with rice, pulse, or other eatables, bearing crops to their summits, or at least as far as the water source. Thousands of these beds adorn most of the mountains, so that for miles they look like hanging gardens. Siebold thus describes the appearance of the country:—" Hills clothed with fresh green, and cultivated to the very summit, adorn the foreground, behind which rise blue mountain peaks in sharp outlines. Dark rocks here and there break the glassy surface of the sea, and the precipitous wall of the adjacent coast glittered with ever changing views in the bright beams of the morning sun. The mountain side of the nearest island, cultivated in terraces, tall cedars among which white houses shone, and insulated temple roofs jutted magnificently out, with numerous dwellings and huts bordering the strand and the shores of the bay, affording a really attractive sight. The bay becomes more animated as we approach the town (Nagasaki) and offers on both sides the most delightful variety of objects. How inviting are the shores with their cheerful dwellings! What beautiful hills, what majestic temple groves! How picturesque these green mountain tops with their volcanic formation! How luxuriantly do these evergreen oaks, cedars and laurels clothe the declivity! What activity,

what industry, does nature thus tamed as it were by the hand of man proclaim ! As witness those precipitous walls of rock, at whose feet corn fields and cabbage gardens are won in terraces from the steep ; witness the coasts, whose cyclopean bulwarks set bounds to the arbitrary caprice of a hostile element." A gentleman in 1857 says :—" Nothing can exceed in picturesque beauty the bay of Nagasaki and the situation of the city at its extremity ; swelling hills covered with most luxuriant verdure rise from the water's edge. The steep thatched roofs of snug cottages peep from out the dense foliage amid which they are nestled ; white temples, perched upon overhanging points, contrast brilliantly with their dark green setting. In some places precipitous walls of rock are mirrored in the azure blue of the water at their base ; in others, drooping branches kiss its calm surface. Green batteries guard projecting points, and rock cut steps ascend the steep hill sides, clothed with heavy forest which are terraced with rice fields."

The country scene round Yeddo in 1858, the roads, fields, ditches, drains and cottages, all looked as if they had just been constructed, tilled, clipped, planted, or clean swept, ready for special inspection ;—industry combined with the greatest economy of space and material, blended with taste and beauty.

Captain Cooper, in April, 1846, represents the climate and the appearance of the country within a furlong of Yeddo as pleasing and lovely in the extreme. Wherever he inspected the coasts the whole earth teemed with the most luxuriant verdure. Every acre of hill and dale appeared in the highest state of cultivation. Where the eminences were too high for the agricultural genius of the inhabitants, they were formed into terraces, so that for miles together they presented the appearance of hanging gardens. Numerous white, neat-looking dwellings studded the country. Some of them were so charmingly situated on sloping hill-sides, and sequestered amidst the foliage of a fresh and living green, that the delighted mariners almost sighed to transplant their homes there—the spots were so sunny, so inviting, and so peaceful. As

they approached the land, they could see the great green-foliaged parks of the nobles, with their adjoining plantations of magnificent fir, cedar, or pine trees, set, as they seemed to be, in boundless fields of *purple-coloured barley* and rice, yet surrounded and intermixed with the lowly huts of the poorest labourers. In fact, nothing could be more picturesque than the landscapes wherever the eye was directed, and even those on board never tired of gazing upon the surrounding scenery. The high cultivation of the land everywhere, the deep rich green of the vegetation, the innumerable thrifty villages, embowered in groves of trees, at the heads of the inlets which broke the uniformity of the bay, and the rivulets flowing down the green slopes of the hills and winding tranquilly through the meadows, combined to present a scene of beauty and abundance which every one was delighted to contemplate.

Among the Japanese whoever does not cultivate his ground for one year, forfeits by law his title and possession, and any waste lands may be seized by a more industrious neighbour. But for the sake of encouragement of those who cultivate untilled lands, they have the whole crop left to them for the first two or three years. The chief causes of this are the dense population and there being (1860) no foreign commerce of importance. The natives must thus of necessity support themselves by what they can produce by their own labour and industry on their own soil. Even the most rocky and uncultivated places yield their plants, fruits, leaves, and roots for the sustenance of the inhabitants, which their indigent ancestors by experience learned to dress and prepare so as to make them fit and agreeable for food. The gathering of sea-weeds (*fucus saccharinus*, called by the Japanese *komb*, *kohu* or *kosi*, and by the natives of the north coast of Scotland and Ireland *dhulish*, or when boiled *sloak*) constitutes a general branch of industry. Cleansed and dried it is eaten, though very tough, either boiled or raw—in the latter case, cut into strips and folded in squares. They possess the art of depriving poisonous plants of their

noxious qualities, and rendering them eatable. The mushroom under several varieties is found everywhere, and is in great request. They are commonly found in the shops dried for sale, and are in daily use for soups and sauces. The buds of the yellow buckbean are steeped in brine, and used for pickles.

All lands must be surveyed before they are sown by certain officers called *Kemme*, who are allowed to wear two swords. The landlord claims six-tenths of all the produce of their lands; but tenants of crown lands give the *ziogoon's* steward but four-tenths. Grain is delivered in kind, and half the value of gardens, orchards, and woods in silver. Through the genial climate and the patient industry and skill of the native agriculturist, the soil has been made fruitful enough to supply them with all manner of necessaries; so that every spot capable of bearing anything is covered with vegetation, and the most valuable of the productions of the earth are brought to great perfection. The fields and flat country are never turned into meadows, or kept for pasture, the few cattle being kept the whole year in yards. There are very few fences to the fields; nothing, however, can exceed the beauty of the hedges of maples—indigenous to this country. There are two varieties of it, which differ only that the leaves of one turn purple in the spring, and of the other in the autumn, both affording a very curious sight. The ploughing is done with a small plough with a single hand and beam, the share being like an iron scoop, not of much diameter. It is drawn by an ox in traces, and with a wooden saddle; while a small boy leads him with a stick attached to a ring in the nose, and a man holds the handle. *Gokokf*, or the five chief fruits of the field, are, 1—*Kome*, or *rice*—their main food—which is perfectly white like snow, and the best of all Asia. It yields two harvests yearly, and after being washed in muddy water, dried, and put into store-houses it will keep many years. Rice is chiefly grown in the low country. The rice fields are cut through and through by little canals, and irrigated in the most careful manner. Only such of them as lie low and quite under

water are ploughed by oxen. The rice grown in the upper grounds, where irrigation is difficult, is of an inferior quality. The rice crops succeed each other year after year. During the winter that part of the rice field which lies low is left fallow, while the terraces are sown with wheat. After the rice fields are flooded they are reduced by ploughing and harrowing into a soft, well mixed mud. Subsequently, a substratum of grass and small bushes is trodden below the surface. The labourer, putting on a couple of broad pieces of wood, like snow shoes, goes tramping over the grass and bushes until they disappear below the surface. In April the rice ground is turned over with a hoe, then, by means of raised borders, the land is laid under water. The rice is sown in beds, and when the plants are six inches high they are taken up in tufts or small clusters, containing several plants. These are planted in the rice grounds about the middle of June, with six inches between each tuft. This work is always performed by the women, who wade about in the water at least six inches deep. The rice is ripe in the latter part of September, or early in the ensuing month; it is then mown, bound up in bundles, and carried home. The mere striking of the ears against a band of rice straw or any hard body causes the corn to fall from the ears; but before the husk can be separated from the grain, it is necessary to place the grain in a hollowed block of wood, forming a kind of mortar, and grounding it with a wooden pestle, or by means of a machine consisting of a number of pestles set in motion by a water wheel, or by a man's foot.

2. *Barley* is what they feed their cattle and horses with: some dress their food with the flour and make cakes of it.

3. *Wheat* is extremely cheap, but they only make cakes of the flour, which are boiled and frequently coloured. Wheat and barley are sown in beds about a foot wide, and the same space left between each bed. The corn is sown either in drills the length of the bed, or in rows across it. When the young plants are from eight inches to a foot high, the earth is dug out of the space between the beds, and laid between the rows of corn, so that the

fields have the appearance, when the corn is young, of cabbage seed beds with trenches between them. The wheat is sown in November and is ripe in June. The barley is sown in October and is ripe in May. Barley, wheat, and cabbage seed are all threshed in a plain and artless manner on straw mats, in the open air, and frequently before the doors of the houses, with flails which have three swingles. 4. Daidbeans are about the size of Turkish peas, growing like lupines. They are next to rice in use and esteem. Of the meal they make a pap to dress their food as we do with butter, and also a sauce which they call soeyu, and which is known in England as *soy*. 5. Sobeans also grow like lupines, and are black not unlike lentils. The flour is baked with sugar into mansie and other cakes.

Besides these they grow maize with ears not more than from two to four inches in length, millet, and in general all sorts of corn, peas and other pulse. *Turnips*, very large, are eaten by the natives raw, boiled, or pickled, but from the nature of the manure they have a very rank and strong taste, and strangers do not like them. *Radishes* commonly weigh fifteen pounds, and sometimes as much as fifty or sixty pounds. Golownin says, it is in form and taste very different from ours. It is thin and extremely long. The taste is not very hot, but sweetish, almost like our turnips. Whole fields are covered with it. A great part of the crop is salted, the remainder is buried in the ground for winter, and boiled in soup. Not even the radish leaves remain unused; they are boiled in soup, or salted and eaten as salad. Horse radishes, black radishes, carrots of a yellowish caste, melons, white and red-fleshed, cucumbers, both raw and pickled, fennel, parsnips and lettuce grow wild. Parsley, cummin and succory are cultivated with great success by the Dutch. Buckwheat, medlars, shaddocks, pomegranates, grapes, figs, almonds, sweet potatoes, which is the most cultivated of all the eatable roots, long ranges of sloping ground at the foot of the mountains being planted with it; several kinds of yams (*dioscorea Japonica*) grow wild near Naga-



saki, of which one species is used for food, and when boiled had a very agreeable taste. Windsor beans, French beans, (sown for a second crop after wheat and barley), colewort, or Indian kale, which last they cultivate to a considerable extent, and out of which they express oil for their lamps: in April, when it is in flower, the fields have a most pleasing appearance, from their yellow blossoms. Pumpkins, used for soup, and vast quantities of *tobacco*, the people being great smokers. The best tobacco comes from the province Satsuma, and is cut very small, moistened with *sagi*, and sold in papers weighing about a pound. It is strong, but it has an agreeable taste and smell, and is of a bright-yellow colour. That from Nagasaki is very weak in taste and smell, perhaps the best, and of a light-brown colour. They manufacture tobacco so well that it is smoked with great pleasure. Calabashes, or bottle-gourds, are cultivated for flasks. Red beet, dill, endive, asparagus, leeks and onions are cultivated with success, and most of them in great abundance.

In some rural arts the Japanese are unequalled, such as the *dwarfing* of forest trees, an art scarcely known in Europe, and only to be admired as a curiosity. They exhibit in the miniature gardens of the towns full grown trees of various kinds three feet high, with heads three feet in diameter. These they rear in flower pots, and when they bear luxuriant branches upon a distorted stem the very height of perfection is attained. A box was offered to the Dutch president, in which were flourishing a fir-tree, a bamboo, and a plum-tree in full blossom, in a box four inches long, one and a-half wide, and six high. The price asked was about £100. Another very small box contained miniature specimens of every tree that grows on the island. They are likewise unequalled in as unnaturally *enlarging* vegetables. Branches of fir-trees growing in the grounds of temples, springing at the height of seven or eight feet, are led out sometimes across ponds, and supported upon props to such a length that they give a shade 300 feet in diameter.

Their mode of *manuring* is to form a mixture of manures

of all kinds, liquid and solid, which is very carefully collected and kept in large earthen jars sunk in the ground, or in holes. In every street in Japan there are public conveniences of a portable nature, merely tubs, the contents being used as manure. This is carried in large pails to the fields, and poured with a ladle upon the roots of the plants when they have grown about six inches high, so that they instantly receive the full benefit; a method which avoids the waste incident to spreading the manure on unplanted fields, to be dried up by the sun, or to lose by evaporation its volatile salts and oily particles. This is done twice to each crop of grain. The *weeding* is also carried to the utmost nicety. Thunberg, who was a great botanist, and visited Japan in quest of new plants, complains that in a long journey in which he expected to collect many plants, he could hardly discover a weed in whole provinces.

In the houses in towns the *garden* takes in all the room behind the house. It is commonly square, with a back door, and walled in very neatly. In some small houses and inns of less note, where there is not room enough either for a garden or a large flowering tree, they place in the back window one or two flower pots, or some dwarf trees, or some little plants, which will easily grow upon pumice or other porous stone, without any earth at all, provided the roots be supplied with water; and they generally add to these a small vessel full of water, with a few gold or silver fish in it. The great number of incarnate and double flowers which these plants bear, are a surprisingly curious ornament to the back part of the house. The gardens attached to the better sorts of houses are kept with uncommon care and neatness, and though somewhat artificial in their arrangement, are described as being very delightful. They are laid out by professional gardeners, who do no other work, and who proceed upon certain established ancient rules in the landscape garden style, the Japanese being passionate lovers of a beautiful country and fine prospects. This contributes greatly to the airiness and gay aspect of the towns themselves. They also con-

tain a *mia*, or family chapel, before which, as well as before the domestic house-oratory, prayer is offered daily. In a town garden of thirty feet square, first, you see the ground covered partly with round stones of different colours, gathered from the rivers on the sea shore, well washed and cleaned, and those of the same kind laid together in beds or with gravel, which is swept daily, and neat to admiration; the large stones being laid in the middle, as a path to walk on without injuring the gravel—the whole in a seeming but ingenious confusion. Perhaps you perceive some few flower-bearing shrubs, apparently planted all in confusion, but upon minute examination, you discover that certain rules of contrast in colour or other peculiarities have really made a design of the distribution. In the midst of the clump there is probably some outlandish, or scarce, or dwarf tree worthy of observation. Yonder is a small rock or hill, made in imitation of nature, curiously adorned with birds and insects cast in brass, and placed between the rock-work; or perhaps it is the model of a temple, built, as it were, on a remarkable eminence, or the brink of a precipice, or in some very pleasant spot, and a small rivulet is made to gush and run down the stones with a pleasant murmur, all well contrived and proportioned, and in accurate imitation of nature. A small thicket or miniature forest on the side of a hill or mountain, startles you with its resemblance to the scenes you have admired at a distance; and yet the gardener has done it all, by merely selecting such trees as will grow close together, and planting and cutting them according to their size, nature, and the colour of their leaves and flowers, so as to make the whole very accurately imitate a natural wood or forest. Lastly, there is a cistern or pond stocked with various fishes, surrounded with appropriate plants in equal variety. The garden of the temple where Lord Elgin resided at Yeddo, contained within its limits two ponds stocked with fish, and ornamented with the lotus in full flower; a bridge, the lawn, shrubbery, kitchen and flower garden, and a mountain side, up which a tortuous path led to two or three fine

cedars on the summit, overlooking the roofs of two adjoining houses and the cupola of a temple. Siebold's own villa, outside Leyden, is like a Japanese house, being made up of odds and ends brought from Japan, and the garden is full of Japanese flowers and plants. The islands of Japan have a very beautiful *flora*. The love of flowers, indeed, is one of the most interesting features in the character of these most interesting people, who are remarkable, not only for this, but for the attention which they have paid to botany. Siebold says, that in no countries out of Europe is botany so much regarded as in Japan and China. He enumerates ten Japanese books on the science, which have been printed and illustrated by coloured plates. Their flowers are superior to ours in brilliancy of colours, but commonly inferior in odour; their lilac, which is very like our own, has not the least fragrance. Thunberg describes about 1000 species of plants, of which upwards of 300 were new. Siebold states that of 500 plants most remarkable for ornament or utility, at least half are of foreign origin, having been probably chiefly imported from Corea and China. But perhaps the circumstance of greatest interest attached to the vegetation of the Japanese islands, is the occurrence of above thirty species of North American plants, thus presenting a union of the vegetation of the old and new worlds. To these islands our gardens are indebted for many highly prized plants. The flowers generally called Japan lilies are natives of China and Japan, as well as many plants known in botany as Japonica or Japanese. Siebold's *Flora Japonica* contains descriptions of 478 genera and 847 species. Taking its whole extent from south to north, and counting all its islands, Japan will afford the cultivator all the productions both of tropical and temperate climates. Kiusiu is extremely well cultivated, and generally fertile, except its east coasts, bordering on Bungo channel, where it is mountainous, barren, and comparatively thinly inhabited. Sitkokf contains many mountains and barren districts, and is, on the whole, less fertile than the other large islands. Nippon is well

cultivated and fertile, except a few barren tracts of moderate extent.

II. *Manufactures*.—They make everything wanted for their own use. In manufacturing industry generally they equal the Chinese, and in some branches they are superior. It is a general remark that their productions in *ware* are superior to those of China. The lacquered or varnished ware of the Chinese is, by their own admission, inferior to that of Japan. The chief manufactures of Japan are—

1. *Japan ware*, or lacquer, especially on wood, in which they have very few, if indeed any, equals. Three processes are usually required in japanning; laying the ground, painting, and finishing. Five or more different coats are put on the articles, suffered to dry, and then finely pumiced, until the lacquer acquires the requisite softness and brilliancy. European japanning was formerly performed in the same manner as the Japanese, the peculiar substance used being imported from Japan for the purpose. But an artificial method of imitating the oriental japanned work was discovered, and superseded the eastern method, which, although far superior to ours in hardness and durability, is very injurious to the workers in it, owing to the poisonous nature of the varnish. The Japanese make choice of the finest sorts of firs and cedars, and cover them with the very best varnish. The article to be japanned first receives one or two thin and even coats of this substance, which, after being dried in the sun, soon becomes excessively hard. It is then polished with water and a smooth kind of stone, until it is as smooth and bright as glass. As far as this the process is the same whatever colour or pattern is required. Another kind of varnish is now used, composed of turpentine and a peculiar oil prepared by the Japanese. If the article is to be of a uniform black colour, this varnish is simply laid on without any mixture, and the process is then complete. But if any other colour except black is required, the pigment, which must be an opaque one, is mixed with this second varnish, and laid on with great care to preserve it even and smooth. But one of the most

common kinds of japanned work is that in which gold or silver figures are produced on a black ground—this is done before the final varnish is laid on. After the black ground has been polished, the figures are drawn on it with the same varnish as that afterwards used. Before this is quite dry the gold or silver leaf is laid on and adheres to the damp figures, but not to the dry surface surrounding them. The superfluous gold or silver leaf which does not adhere is then removed, and the whole receives the finishing coat as before; but the flowers are liable to be rubbed off in time. Golownin was shewn a bottle-case which was a master-piece in varnishing—the polish on it was so beautiful that he could see his face in it as in a mirror. For this purpose they use the fine sludge which is caught in the trough under a grindstone, or ground charcoal, and occasionally some blacker substance is mixed with the varnish, and sometimes leaf-gold ground very fine, when it is called *salpicat*. They lacquer all their table utensils—dishes, plates, and drinking vessels, whether made of wood or of paper; boxes, saddles, bows, arrows, spears, sheaths, cartouch-boxes, tobacco-boxes; in their houses, all their household furniture, the walls and screens, and, in short, every trifle which they wish to ornament. The specimens of lacquered ware, both inlaid shell, mosaic, gilded and plain, which they make, are superior to anything produced in the east. No adequate idea can be conceived of them from the specimens commonly seen in Europe. What is really fine cannot be purchased by foreigners, as the finest specimens are not allowed to be exported. The best ever obtained by the members of the Dutch factory at Desima are received as presents from their Japanese friends, and are mostly deposited at the royal museum at the Hague. Siebold's Japanese Museum at Leyden, however, is said to be far richer and in every way superior to that at the Hague. These are the finest collections existing in Europe. The Dutch government contributed a collection of articles of Japanese manufacture to the Dublin Exhibition. The first direct importation of curiosities of Japanese art and

manufacture was opened to the public, on Monday, 30th January, 1853, at the Gallery of the Old Society of Painters in Water Colours, in Pall Mall, East.

II. *Porcelain*, or China, choice and old specimens of which are of great value, there being sworn persons kept to estimate their worth, as we have to value gold, silver, pearls, &c. The porcelain from Japan has a whiter body, and more translucent glaze, more artistic ornament, better shading, and greater brilliancy of colours than that from China; but this manufacture has degenerated from its original superiority, owing, it is said, to a deficiency of the peculiarly fine clay from Miaco, of which it is formed, and from their great fondness for dishes and vessels of light lacquered ware; but they are said to produce in this line, some articles that far exceed the finest Chinese. The finest has little raised images upon it. Some of the specimens of Japanese porcelain exceed anything to be found elsewhere, for thinness and clearness of ware. The particulars in which the Chinese and Japanese are still superior to their European rivals in the manufacture of porcelain are—their transparent white glaze is generally below the European average, though specimens are occasionally seen superior to any of the Western productions. In their vitrifiable colours they have a very brilliant black not yet equalled, and a rich purple tinged with crimson, which has never been approached in any of our imitations. The deep green (copper is supposed to be its basis) on the Japanese specimens are superior to any similar colours produced either in China or Europe; but China again has a superiority in olive green, and in a rich orange. Coarse pottery and earthenware are cheap, and many of the pieces are worked into grotesque and elegant shapes. At Swota, a seaport on the gulf of Simabarra, in 1691, was a manufactory of large earthen pots, used by vessels as water casks.

III. *Silk*.—The best and most curious of the silk stuffs are made in the island Fatsisio, by the banished nobles. Presents of some pieces of silk that may only be worn by the nobility, no inferior being allowed to buy or possess it, and said to be made by these banished nobles, were

made to the persons of Lord Elgin's embassy and officers of the ships; but it was not better in quality or handsomer than Chinese silk. Their silks are rich and heavy, and somewhat like our brocade in texture, but stouter and less flexible. They are often of very elaborate figured patterns, interwoven with gold threads, and exceedingly beautiful. Those are mostly used for the state robes of high officials and dignitaries. At the visit of the Americans, in 1854, a very high price was generally demanded for these silks, though, in one instance, an American officer purchased a piece at Hakodade at thirteen cents a yard. The specimens of silk fabrics furnished by the Japanese show that they can manufacture almost every variety of these goods. Crapes, pongees, challies, camlets, and gauze, are all made, especially the first, which is the favourite article of dress among the gentry, as it is in China. They dye silk stuffs in liquor of tea, which has grown too old and lost too much of its virtues to be drunk, to which it gives a brown or chesnut colour. For this purpose vast quantities of the leaves are sent annually from China. Cheap combinations of cotton and silk are woven, and form substitutes for pure silk among the poor. The dyes in all kinds of silks, and the stamps in cottons, further prove that the arts of ornamenting the products of the loom have been carried to a high degree of excellence. Some of the tints are superior to those in China, and the variety of patterns stamped on cotton is great and novel. The figures on crapes are frequently laage and grotesque, those on cotton small and of a single colour. Some of the various coloured crapes are very flimsy, and are an essential part of Japanese upholstery, being often used as coverings to divans or seats, and hangings to apartments.

*Cotton* is much worn by the lower classes, and is generally coarsely woven, being ordinarily made in private looms at home. Every Japanese woman is more or less an adept at handling the wheel, the spindle, and the shuttle, and they were often seen by the Americans busy in preparing the treads and weaving the rude fabric of



which the garments of the poorer classes are commonly made. Their cottons are occasionally printed with colours, forming neat patterns; but as they are unacquainted with the art of fixing the colours, they readily fade, and will not bear washing. The width of the calico pieces, like that of the silks and crapes, is eighteen inches.

IV. *Metallurgy*.—In the working of metals they are very skilful; and the beautiful work called *syakfdo*, in which various metals are partly blended, partly combined, producing an effect much resembling fine enamel, is used instead of jewels for girdle clasps, boxes, sword belts, &c. They work with great skill in *sowas*, which is a mixture of gold, silver, and copper, which they understand how to colour blue or black with their *tousche*, or ink, by a method hitherto unknown to us, and which is esteemed at least equal in value to silver. In the art of making and tempering *steel* they go beyond any and all other nations in the world, and they must possess some valuable secret or most extraordinary skill. They especially excel in the manufacture of sword blades, which are of such exquisite temper as to cut through at one blow an iron nail half an inch thick, a European sword, or a man's body, without turning or notching the edge. From a Japanese work, Siebold states their method of making sword blades. "The blades, forged out of good bar steel, are plastered over with a paste of potash, porcelain clay, and powdered charcoal, and dried in the sun. They are next exposed to the fire and heated till the mass assumes a white hue. The glowing blades are then plunged into tepid water, three-fifths boiling to two-fifths cold, and cooled gradually. Often the edge only is heated, and then the cooling is with cold water. The re-forging of old blades is not uncommon." Golownin often saw carpenter's and cabinet maker's tools made in Japan, which might be compared with the English. Their saws are so good that the thinnest boards may be sawed out of the hardest woods. They likewise make daggers, metallic mirrors, excellent thermometers, barometers, chronometers, watches, clocks, &c. They can make glass, but not blow it; there-

fore common green glass bottles are much prized by them. They also understand the art of glass grinding, and to form telescopes with it, for which purpose they purchase mirror glass from the Dutch. The artisans of Japan have been taught to imitate and reproduce our astronomical instruments to perfection. Both in carving and die-sinking they are very skilful. They understand the art of casting metal statues, and abundant employment is found for artisans of this class in furnishing temples, tea-houses, and dwelling-houses with idols large and small. They are said to cast handsome vases, and their *bells* are remarkable for the beauty of the *bas-reliefs* that adorn them. These bells have no metal tongues, but are sounded by striking them externally with a piece of green wood swung horizontally on the outside of the bell, which gives a delightful softness to the sound, while the nearness to the earth increases the distance at which it can be heard. Near Miaco is the largest bell in the world, being 17 feet  $2\frac{1}{2}$  inches high, and weighing 1,700,000lbs. English, or five times greater than the great bell at Moscow. It is rough, ill-cast, and ill-shaped. Of the arts of sculpture and architecture they know nothing. They do not understand the cutting of precious stones, which they little valued till they found that the Chinese were willing to pay high prices for pearls of the finest qualities. This may account for the want of jewellery in the dress of both sexes.

V. *Paper*.—Now that so many experiments are on foot for this manufacture, the following account by Kampfer, as abridged by Thunberg, of the Japanese mode of making it, may suggest some useful hints:—"They prepare it from the bark of the young twigs of the paper mulberry (*Morus papyrifera*). After the tree has shed its leaves in December, they cut off the young shoots about three feet in length, which they tie up in bundles, and boil in the ley of ashes standing inverted in a covered copper kettle, till the bark is so shrunk that half an inch of the woody part is seen bare at the ends. If the twigs grow dry before they can be boiled, they are first soaked in water

for twenty-four hours. They are then taken out and left in the open air to cool, cut up lengthwise, and the bark is stripped off. Upon this the bark is again soaked three or four hours in water, and when it becomes soft they scrape off the fine black skin and the green part beneath it with a knife. The next thing to be done is to separate the coarse bark from the fine of a full year's growth, which produces the best and whitest paper. The older the branches are the coarser is the paper. The bark is then boiled again in fresh ley, and the whole continually stirred with a stick, and fresh ley added to it, and this process is continued till the bark is dissolved, as it were, separating into flocks and fibres. A nice and delicate operation is then performed in a booth, by means of a sieve, by stirring the bark incessantly about till the whole is reduced to the consistence of a fine pap. For the finer kinds this washing is repeated, a piece of linen being substituted for the sieve, to prevent the finer parts from being carried away. After being washed, it is beaten with sticks of hard wood on a wooden table, till it is brought to a pulp, which if thrown into water separates in the form of meal. It is then mixed further in a small vessel with a decoction of rice and *oreni* (hibiscus manibot), and stirred well about till it has attained a tolerable consistence. This mixture, upon which much depends, and the proportions of which vary with the season of the year, succeeds best in a narrow tub, and requires perpetual stirring. After this it is poured into a wider vessel, from whence the sheets are taken and put into proper forms made of grass straw, and laid one upon another in heaps with straw between, that they may be easily lifted up. They are further covered with a board, and pressed, first lightly, but afterwards, and gradually harder, till the water is separated. When this is done they lay the sheets upon a board, and dry them in the sun, and then gather them into bundles for sale and use." Crape paper is made by pounding and steeping the bark in water, then mixing it with glue, and taking it up with a mould of bamboo screen of the size required. When subjected to

a further refining process it becomes the beautiful Indian paper, on which proofs of engravings are taken. Japanese paper is very close and strong. It will bear being twisted into ropes, and is occasionally used even for dresses, kittosols or paper umbrellas, and rain cloaks made of oiled paper, afterwards varnished; these latter being neatly-made articles, which last longer than one would suppose so frail a material would endure. Some of the specimens of their paper seen are extremely fine and smooth, not so white as cotton or linen, but silky and soft. The species used for pocket handkerchiefs is as soft as cotton cloth, and exceedingly tough. Another species is employed for taking notes, or for wrapping up the fragments of a feast. Great abundance is manufactured for printing, as well as a coarse, thick, spongy sort for paper hangings, cloths for packing goods, napkins, and for other purposes, in which we employ calico, silk, or muslin. It is of various qualities,—other sorts of bark being sometimes used,—and sizes, but usually less than three feet square.

VI. *Straw shoes, mats, &c.*—Many thousands are constantly employed in the manufacture of straw shoes, hats, and mats. The consumption of this straw, made out of a native grass, must be truly prodigious. The floors of the houses are always covered with mats made of a fine species of rush (*Juncus effusus*), cultivated in low spots for that purpose, and interwoven with rice straw, the corners being curiously fringed, embroidered, or otherwise neatly adorned, and stuffed with chaff or grass. They are made from one to three or four inches thick, and of the same size by law throughout the country, viz.: six feet long and three broad.

In the practical and mechanical arts the Japanese show great dexterity; and when the rudeness of their tools and their imperfect knowledge of machinery are considered, their manual skill appears marvellous. Their handicraftsmen are as expert as any in the world; and with a freer development of the inventive powers, they would not remain long behind the most successful manufacturing nations.

Their curiosity and eagerness to learn the result of the material progress of other people, and their readiness in adapting them to their own uses, would soon, under a less exclusive policy of government, raise them to a level with the most favoured countries. Once possessed of the acquisitions of Western nations, the Japanese would enter as powerful competitors in the race of mechanical success in the future. A recent writer, who accompanied Lord Elgin to Japan in 1858, says, " You cannot be five minutes in Japan without seeing it is a progressive nation—the country towns, houses, and people all show this. Japanese captains and engineers command their men of war, of which three are steamers; they understand the electric telegraph; they make theodolites, and, I believe, aneroids. Their spy-glasses and microscopes are good and very cheap. They have a large glass manufactory, which turns out glass little inferior to our own. Some of the specimens of ornamental bottles were very original and tasteful in pattern. Many of them speak Dutch, some English: and all are anxious to learn. There was not a trade, or manufacture, or invention common to Europe or the United States that they did not expect to have explained to them, in order that they might immediately proceed to imitate it; and the inquiries upon these subjects would come from the Government, the nobles, and the people generally. Nearly all the independent princes emulate each other in manufacturing, or rather imitating, every European article that can be copied, and then send the surplus specimens to be sold throughout the empire. A Japanese came all the way from Yeddo, an overland journey of forty odd days duration, *only* to enquire about the means by which the hourly variations of the barometer may be registered by means of a photographic apparatus! One prince became so enraptured with steam machinery, that a factory for their construction was established, and one complete engine had already been turned out of hand, put up in a vessel built at Nagasaki, and actually worked about the harbour. Everything is done by themselves; and when it is considered that it is less than ten

years ago since they made this start, the advance they have made in that short time is perfectly wonderful. They are undoubtedly a very imitative, adaptive, and compliant people, and in these characteristics may be discovered a promise of the comparatively easy introduction of foreign customs and habits, if not of the nobler principles and better life of a higher order of civilization."

The Americans admired the skill of the *carpenters*, as displayed in the construction of the wood-work in the houses, the nice adjustment and smooth finish of the jointing, regularity of the flooring, and the neat framing, and easy working of the window casements and moving door panels and screens. As in the *carpentry* so in the *masonry*, there was no freedom or boldness of conception, but the most finished execution. Their stone was well cut, and their walls strongly and regularly built, generally in the massive cyclopean style. The *coopers* were found to be very expert at Hakodade, where a large number of barrels are manufactured for packing the dried and salted fish. These barrels are firkin shaped, bulging at the top, and they are rapidly and skilfully hooped with plaited bamboo. *Blacksmiths* are numerous and busy in the towns. They do not, however, work the base metals in large masses, but chiefly as parts of various implements and articles of which wood forms the larger portion. Their bellows are peculiar, being a wooden box with air-chambers, containing valves and a piston which is worked horizontally at one end like a hand-pump, while the compressed air issues from two outlets at the sides. Charcoal is generally used as the fuel, of which large quantities are made in the forests of the mountains of the interior, and brought to the town by droves of pack horses, which are constantly seen trotting through the streets of Hakodade. The handicraftsmen usually dwell in the outskirts of the town, so as not to disturb by their hammering and pounding the richer and more leisurely sort. Some of the trades are followed in a grand, wholesale way, as their iron-works, tobacco manufactories, breweries, and distil-

leries, some of which last are said to be very extensive. Japanese artisans are so dextrous, ingenious, and patiently persevering, that they rarely fail to execute anything they undertake, how different soever from the articles they are accustomed to produce. They are said, however, to require from their customers patience similar to their own, as no money will induce them to expedite their work by encroaching upon the hours allotted to meals, rest, or recreation. Generally, Japanese workmanship has more strength, solidity, and real finish than that of the Chinese. They seem to have a contempt for all that is flimsy. Their common packing cases are nearly always strong and finished specimens of materials and workmanship. There may be said to be about the same difference between Chinese and Japanese work that there is between French and English, except in taste of design.

III. *Commerce*.—The principal part of the trade of the empire is inland, or from island to island, the commerce with the Chinese and Dutch being of little importance. The inland traffic, however, in tea, silk goods, porcelain, rice, lacquered ware, &c., having its centre at Miaco, where there are several annual fairs, is very great. It is exempted from imposts, and is carried on chiefly with an inconceivable number of coasting vessels, and fishing smacks of various sizes, and by the roads, which are crowded with various goods. Kamper says, "How much commerce is carried on between the several provinces and parts of the empire! How busy and industrious the merchants everywhere are! How full their harbours of ships! How many rich and mercantile towns up and down the country! There are such multitudes of people along the coasts and near the sea ports, such a noise of oars and sails, such numbers of ships and boats, both for use and pleasure, that one would be apt to imagine that the whole nation had settled there, and that all the inland parts of the country were left quite empty and deserted." Merchant junks, the largest naval structures of the country, are used to convey passengers and goods from one island or province to another. They are of many sizes, from a

fishing smack to a junk of 200 or 300 tons, but they are usually about 84 feet long and 24 feet broad, and all in their general form and rigging resemble the following sketch of one given by an American seaman who went to Japan in 1837:—"The hull was made of pine, and, in its general form, resembling a Chinese fast boat; the bow was sharp, without bowsprit; but, instead, there was a high peak, like those of an ancient galley, with a fender, in case she should run stem on. The solitary mast was about 40 feet high, and supported by a huge forestay, and several backstays passing to the sides of the vessel, under which hung a yard, in form like two cones united at their bases; this was raised by halliards passing over the top of the mast, aft, to the quarters, where they went over a sort of windlass, and then round a capstan, below deck. The sail was made of very coarse heavy cotton, and the bolts were loosely laced together, each being four or five inches apart, giving the sail a singular appearance; at the bottom, several ropes secured it in its proper place. There was no stern post, and the open work permitted us to look directly into the cabin, where, at this time, the crew were hoisting sails with loud cries. The rudder was about fifteen feet long and eight broad, with a tiller like a spanker-boom, reaching forward nearly to the mast. The long boat was lashed athwart the vessel, near the bow, the ends projecting over each side about five feet, placed, one would suppose, in a very hazardous manner. Three or four grapplings lay on the bows attached to large hawsers, and a double-headed anchor placed athwart the vessel near the mast, with the flukes outside, for the purpose of strengthening the sides. The stern was high out of the water, as in the junks of China, and upon it was her name, painted in large Chinese characters; upon the bow was a bird rudely carved, all neatly ornamented with copper, which here, as in other parts of the vessel, was laid on profusely. The capstan stood in the cabin, which, like every other part of the vessel, was kept very clean; her sides fell in above the water-mark, and she was rudely though strongly built. The crew numbered about fifteen, one or two



of whom wore the singular leggings seen in Japanese pictures; but most of them were scantily clad. Off the wind it sailed with a rolling motion; and when close hauled made much lee-way, being, like the Chinese vessels, without keels." Their mode of reducing sail is singular; instead of lessening the hoist of the sail, as other nations do in reefing, they reduce the *width* of it, by unlacing a cloth from either side.

In 1854 the Japanese *guard boats* struck every American with admiration of the beauty of their models, which resembled that of the celebrated yacht America. They were constructed of unpainted wood, with very sharp bows, a broad beam, a slightly tapering stern, and a clean run. They were propelled with great swiftness through, or rather over, the water; they seemed to skim upon its surface rather than to divide it. The rowers *stood* to their oars, which worked on pivots upon the sides of the boat near the stern, and they handled them with great skill and effect. At the stern of each boat was a small flag, with three horizontal stripes in it, a white one on either side and a black one in the middle, while in many of the boats there was an additional flag with symbols upon it. The national flag is white with a red ball in the centre, and a white pendant. The imperial colours are white with black trefoil leaves in the centre. The crews, numbering in some of the larger boats thirty or more, were tall and muscular men, whose tawny frames were naked, except a cloth about their waists. As a precaution against malaria, they tie a strip of material tight over the nose! At night they put on loose red or blue gowns, with hanging sleeves, upon which were white stripes, meeting at an angle at the shoulders. On their backs were emblazoned coats of arms, or some insignia in various colours. Most of the men were bareheaded, a few, however, wore caps of bamboo, in shape like a shallow basin inverted. Japanese sailors are generally bold, hardy, athletic, and skilful. The superior excellence of the Japanese boats in a sea was strikingly proved to the Americans by the fact that those on board of them reached the ships with dry jackets, while the

others were soaked by the dashing spray. The use of the scull instead of the oar may partially account for this advantage, but more is due to their construction. After the signing of the American treaty, the imperial edict, preventing the building of Japanese vessels without open sterns, to prevent the natives from venturing out to the main sea on any voyage whatever, was repealed, and the governor Uraga, under the permission of the ziogoon, built a three-masted ship on the model of the *Southampton*, painted her red, with black stripes, and called her the Ho-o-marō, *i. e.* "sea-ship." Her trial-trip up the bay from Uraga had given them much satisfaction. In their address to Burrows the Uraga officials said:—"The ziogoon has directed that two ships like the 'Lady Pierce' shall be built, and we thank you for having allowed us to take drawings of her, and of all that we desired on board." In 1857 a steam vessel was presented by Lord Elgin to the ziogoon from the English government, and three others are being built by the Dutch government for the same purpose.

According to every account trade is as active in the interior of Nippon, and the other great islands, as it is along the coasts. The goods are conveyed on pack horses or oxen that ascend and descend the staircase roads over the mountains. The *shops* too are well stocked; their number, and the quantity of goods they contain is astonishing. Of the apparatus for the kitchen, and what they use at meals, as likewise of clothes and other necessaries, there is such an incredible quantity exposed for sale in the shops of the tradesmen, both in town and country, that one is led to wonder where they can find purchasers only to make the proprietors get a livelihood, much less to enrich them, and would be apt to suppose that they kept magazines here to supply the whole world. Here the native may select, according to his varying taste and fancy, all his clothes ready made; and may be furnished with shoes, umbrellas, lacquered ware, porcelain, and a thousand other articles, without having occasion to bespeak anything beforehand. The shops at Simoda succeed each other without any regular order as to their contents, those

of the same sorts not being arranged together. The finer wares are usually kept in drawers ; so that, unless one is well acquainted with the place, he cannot easily find the goods he seeks. The eaves of the houses project about four feet from the front, and are not over eight feet from the ground ; the porch thus made, furnishes a covered place for arranging crockery, fruits, &c., for sale, trays of trinkets on a moveable stall, baskets of grain, or other coarse articles, to attract buyers. The entrance is on one side, and the path leads directly through to the rear. The wooden shutters of shops are all removed in the day-time, and the paper windows closed, or thrust aside according to the weather. On a pleasant day the doors are open, and instead of the windows a screen is hung midway, so as to conceal the shopman and his customer from observation, while those goods placed on the stand are still under his eye. A case, with latticed or wired doors to contain the fine articles of earthenware ; a frame work with hooks and shelves to suspend iron utensils or wooden ware ; or a moveable case of drawers, to hold silks, fine lacquered ware, or similar goods, constitute nearly all the furniture of the shops. Apothecaries' shops are hung with gilded signs and paper placards, all suspended in the shops, and setting forth the variety and virtues of their medicines, some of which are described as brought from Europe. The partition which separates the shops from the dwelling is sometimes closed, but more usually open ; and a customer has, generally speaking, as much to do with the mistress as the master of the establishment. Dyers', carpenters', blacksmiths', stonecutters', and some other shops have latticed fronts to admit more light, which are elevated above the observation of persons passing by. In front of those dwellings occupied by officials, a white cotton curtain three feet wide is stretched along the whole length of the porch, having the coat of arms of the occupant painted on it in black ; the names of the principal lodgers are also stuck on the door posts. Signs are mostly written on the doors, as the windows are drawn aside during the day ; but only a portion of the shops have any. Lodging houses,

barbers' shops, restaurants or tea-houses, apothecaries' and a few others, are almost always indicated by signs. Placards for medicines are the most conspicuous of all.

Large fairs are held in different places to which a vast number of people assemble. There are no custom houses in the interior, and no customs are demanded from the natives on the import or export of goods. The officers of each port have the superintendence of the loading and unloading of goods, &c. They have also officers like our harbour masters, and a kind of commercial gazette, which contains an account of the general state of trade and agriculture, and prices current of the chief articles of traffic at the trading marts of Yeddo, Miaco, Osacca, and Simone-seki, in the islands Nippon; Kagosima, Sanga, Kokura, and Nagasaki in Kiusiu; Tosa in Sitkokf; and Matsmai in Yesso, each of which is remarkable for some distinct produce or manufacture, and a variety of regulations are in force to protect home industry.

The *money* of the country is gold and copper coins, and silver by weight. The *koban*, value about £1 6s. 6d. English; the *itsibu*, or fourth part of a koban; the *mas*, a new copper coin rated at 100 kas. It is oval-shaped, about the size and shape of a longitudinal section of an egg, of very fine copper, and as thick as a penny, the rim is thicker, and the workmanship very beautiful. It has been introduced recently, and weighs only as much as seven of the old kas, which it has driven out of circulation. This depreciated coin, the integer of the currency, has raised the nominal value of everything, as in the case of silver and gold. The bullion price of gold in Japan is only eight and a-half times that of silver, instead of sixteen times as with us; while in currency, the difference in value is only about as one to three and a-half. In 1822 there was a treatise on the science of coins and medals published at Yeddo in seven volumes, which described 550 coins with coloured prints (the colour being given in the impression) of most of them. Japanese coins are not struck, but cast in a mould. They are, however, exceedingly well finished, and the impression sharp. Siebold

the nobleman's coat of arms on the sleeve of his garments. According to recent writers, many of the Japanese merchants in the great cities are possessed of enormous capital, and are truly merchant princes." Their liberality keeps pace with their riches. President Doeff says, that in April, 1806, a fire broke out in Yeddo, by which Itsigoya, a rich silk-mercator, lost his whole shop and warehouse, containing 100,000 lbs. of spun silk, yet the second day after he was re-building his premises, and paying every carpenter 10s. per day. Besides his establishment in Yeddo he had large shops in all the other great cities in the empire, and any customer conveying his purchase to another of these cities and no longer liking it may return it, if undamaged, receiving back the whole sum paid for it. These merchants are the only persons in Japan, except the *ziogoon*, who can become rich; for they cannot, as in Europe, purchase titles or raise themselves by their money to a higher rank. The position of the trading and manufacturing class seems, indeed, almost precisely the same with that which they held in Europe during the prevalence of feudal ideas. A merchant or an aspiring shop-keeper of London, Paris, or other European capital, may spend his money as fast as he gets it—or faster than that—by taking a house in a fashionable quarter, by setting up fashionable equipages, by giving costly entertainments, and by imitating in all things the style and magnificence of the wealthiest and most profuse nobleman. But the Japanese merchant can do nothing of the sort: his style of living is strictly regulated by sumptuary laws, which he dare not infringe.

The Chinese junks come annually from Sha-po, not far from Chusan, half of them in January and the other half in August. Their cargoes are partly furnished by private merchants, who come over in them, but chiefly by a commercial company at Sha-po, for whom the captains of the junks act as supercargoes. The trade seems, like that of the Dutch, to be pretty much in the hands of the Japanese government, or some privileged company under them. As they have no factory, they cannot winter at Nagasaki,

but they are permitted to visit a temple in the town, and, till recently, were allowed much more liberty than the Dutch, of personal intercourse with the inhabitants. They are treated in Japan with great indignity, and their intercourse is tolerated chiefly on account of certain drugs, such as rhubarb and ginseng, which are produced in China, and to which the Japanese are attached. They also bring broad cloth and other woollens, red felt, sugar, raw silk, silk stuffs, turpentine, drugs, tea, dried fish, china ware, sandal wood, and considerable quantities of American cotton goods, which are in increasing demand in the Japanese market. For these, 1000 piculs of bar-copper (about two-fifths of the whole cargo) is allotted to each junk, besides japanned ware, sea slug, dried fish, whale oil, &c.

In 1615, the ziogoon, I-ye-yeas, concluded a treaty with *Corea*, by which it was agreed that embassies of congratulation should be sent by either state, upon every accession of a new monarch, and that the Prince of Tsusima should be allowed to establish a commercial factory (Nippon-matsi) at Fusankai, in Corea, subject to similar restrictions to those till recently imposed upon foreigners in Japan. The trade with Corea is very extensive. They receive from thence medicines, sweet potatoes, ginseng root, ivory, and various Chinese productions; and give on the other hand salt and dried fish, shell-fish, sea cabbage, and some of their manufactures, as well as American cotton goods.

The voyage of the two annual *Dutch* ships from Batavia, in Java, occupies from five to six weeks, and they arrive at Nagasaki in June, and return towards the end of the year. They bring Dutch broad cloths and other woollens, haberdashery, linen, cotton, fine chintzes, velvets, raw silks, sappan wood for dyeing, silver coin, wax, camphor, cloves, and other spices; ivory, tortoiseshell, tin, lead, iron-bars, quicksilver, musk, and glass wares upon government account. Among the private importations are saffron, spices, Venice treacle, Spanish liquorice, rattan, spectacles, looking-glasses, watches, ginseng, unicorns' horns, che-

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micals, and a great variety of Paris trinkets. The returns upon government account continue to be furnished exclusively in camphor and copper, the latter furnished at the old rates, much below the current price, by which advantage alone was the Dutch trade sustained. The private exportations are cabinets and lacquered goods, wax, pitch, wheat, rice, sackee, soy, tea, porcelain, &c. This private trade is farmed out for the benefit of those interested in it at £2,500 annually—the profits of the director alone in 1692.

INTERNAL COMMUNICATION. 1. *Roads*.—The seven great tracts of land into which Japan is divided are each bounded by a highway, upon each side of which is a row of tall, straight, pine trees, with leaves of a silver-white on their under sides, to make travelling easy and pleasant. These roads obtained their names from the provinces to which they lead, and are all divided into *Re* (each equal to  $2\frac{45}{100}$  English statute miles). They are so broad that two companies, however great, can easily pass each other. Those who go up to Miaco take the left side of the road, and those from it the right. All distances are measured from Yeddo bridge (Niponbas). The *re* are marked by two small hillocks, one on each side of the way, planted on the top with trees trimmed round like an arbour, and at every two or three leagues distance are huts of green-leaved branches, with a private apartment for the accommodation of princes and nobles. At the end of every tract, province, or smaller district, and at the entry of the sideways is a wooden or stone pillar, with characters upon it, shewing what provinces or lands they are which here bound upon each other, to whom they belong, and the distance to the next remarkable place. The roads are all kept neat, clean, and in good repair, convenient ditches and outlets are contrived to carry off the rain-water, and strong dykes are cast up to keep off that which comes down from higher places. As whatever makes the roads dirty is of some use as manure, they are swept every day by the neighbouring villagers; pine nuts, branches, and

leaves being used as fuel. People of quality on their journeys cause the roads to be swept with brooms just before they pass it; and if it rains upon their arrival, sand, from heaps at due distances, brought thither some days before, is spread to dry it. In the more rugged parts of the country, when high and very steep mountains are to be crossed, they make their roads zig-zag, and cut the rocks into steps.

2. *Travelling*.—The principal ways of making journeys are on horseback, and in *norimons*. They mount the horse and alight by the breast, their object in thus mounting, they say, is to do honour to the noble animal. Each horse is led by one or more grooms, the European way of sitting on horseback, and the rider holding the reins, is considered proper only for soldiers. A Japanese on horseback makes a very comical figure at a distance; for besides that they are generally short and thick, their large hat, wide breeches, and cloaks, together with their sitting on their knees and heels, make them appear broader than long. Not having the bridle to hold, a Japanese traveller amuses himself with singing, fanning himself, or perusing the subjects painted upon his fan. The reins are made of silk instead of leather, and the stirrup like the sole of the foot, and inlaid with silver, is commonly of exceedingly neat workmanship. The switch tails of the steeds bestrode by Lord Elgin and suite, in their excursion from Yeddo, were tied up in long blue bags! The stirrups were solid masses of bronze, from 30lbs. to 40lbs. the pair. The saddle, shaped like the letter V, was handsomely and tastefully bound with bronze along the entire edge. The horse's head was rendered perfectly sword and bullet proof, from the quantity of brass and bronze about it; apart from the weight, the skill and taste of the ornamental labour was wonderfully beautiful. A plain wooden saddle, not unlike the pack saddle of the Swedish post-horses, is girded on the horse, with a breast leather and crupper. Two lachets are laid upon the saddle, which hang down on both sides of the horse, to be tied to two portmanteaus, one on each side duly balanced; for, when once tied together, they ar



barely laid on the horse's back, with a small long box or trunk, called *adofski*, about  $4\frac{1}{2}$  feet long, 9 inches broad, and as many deep. It contains one single drawer, much of the same length, breadth, and depth, with a little opening on one side which can be locked up. It is made of thick, strong, grey paper, and for security two strings are tied about it in the form of a net, very neatly. The saddle has a cushion underneath, and a caparison behind, lying upon the horse's back, with the traveller's coat of arms stiched upon it. Another piece of cloth hangs down on each side as a safeguard to the horse, to keep it from being daubed with dirt, both pieces being tied loosely together under the horse's belly. The head is covered with a net-work of small strings to defend it, especially its eyes, from the flies. The neck, breast, and other parts are hung with small bells. Over the whole they spread a covering, or rather bedding, with broad sashes, the middle cavity being filled with some soft stuff, as the travellers seat, where he must sit right in the middle, and not lean too much on either side, which would either upset the horse or himself, and his baggage; in going up-hill or down, the footmen and grooms support the trunks for fear of an accident. The horses are unsaddled and unladen in an instant; having removed the upper covering, they need only untie a latchet or two, at which they are very expert, and the whole baggage falls down at once. The latchets, thongs, and girths are all broad and strong, made of cotton, and very neatly worked, with small oblong cylindrical pieces of wood at both ends, which are of great use to strain the latchets and tie the load securely. Upon the road they ride one by one. Merchants have their horses, with their heavy baggage packed up in two or three bales, led before them. Persons of quality, in cities, when going on a visit, frequently sit on horseback as Europeans do, but they hold the bridle merely for form, the horse being still led by one or two footmen, who hold the horse's head by the bit. A broad round leather flap hangs down on both sides to defend the legs. The stirrup is made of iron or sappan wood, very

thick and heavy, open on one side, in order that the rider may get his foot loose easily in case of a fall, and the stirrup leathers very short. The rich Japanese grandees always keep a numerous if not good stud in the stable, and are very rigorous with the grooms who neglect the cleaning and proper feeding of their horses. Some of their stables are said to be as neat as a drawing room. They also make a great show with their equipages. The princes and most distinguished people have carriages similar to our old fashion ones, and were introduced into Japan by the Dutch. They are often drawn by horses, but for the most part by oxen. The only wheeled vehicle to be seen at Simoda is a rude hand cart without tires to the wheels. The only wheeled carriages seen in Japan by Kampfer and Thunberg were a few carts about Miaco, some with two and some with three wheels. These carts were long, narrow, and very low, some with spokes and felloes but without tires, except with a rope tied about them, and others of a solid piece sawed from a log. They were employed in drawing stones from a quarry. In unloading, the single wheel was taken off, when the cart formed an incline. For the preservation of the roads, they must travel only on the lower part of the thoroughfares; and to prevent all stoppages, they must start in the morning and return during the afternoon.

The *norimon* is a small oblong room to sit in, with a folding door to sit or lie in, or sometimes a small window before and behind. It is large enough for one person to sit or lie down in conveniently, and is chiefly used by the upper classes. The *Kango* is of the same figure, but smaller, like a basket with a round bottom and a flat roof. Both sorts rise through such a variety of degrees, from the lowest to the highest, from the plainest to the most curious, that a fine kango is scarcely to be distinguished from a plain norimon, except by its pole, which is plain, heavy, all of one piece, and smaller than that of a norimon, which is large, curiously ornamented, and hollow, being made up of four thin boards, neatly joined together in the form of a wide arch, and much

lighter than it appears to be. The size and length of these poles are determined by law, proportionate to everyone's quality, but this does not concern the women, who have theirs as they like. The norimon is curiously woven of fine, thin, split bamboos, sometimes japanned and finely painted, and sometimes filled up for the conveniency of sleeping in it; with a roof which in rainy weather has a covering of varnished paper. It is carried by two, four, eight, or more men, according to the quality of the person in it, with the pole on their palms (if a nobleman), or upon their shoulders. The tea equipage borne beside the norimon is an indulgence restricted to personages of very high rank.

Kangos are used for carrying travellers over rocks and mountains, which are not easily passed on horseback. Three men are appointed for each kango, and they have enough to do. These bearers are all clad in the same livery, with the coat of arms of their masters, and are at intervals relieved by others, who meanwhile walk by the side of the vehicle.

3. *Accommodation*.—Tea, cook, and confectioner's shops, and other resting places, are at regular distances in all parts of the country. The sackee (rice-beer) houses are tolerably good ones where they are post-houses. They are of one story, with the front the same breadth as other houses, but with a greater depth, sometimes 240 feet, generally with a good garden behind. It is customary for guests before they quit the inn to order their servant to sweep the room they lodged in, not to leave any dirt or dust behind them. There is in all the chief villages and hamlets a *post-house* belonging to the lord of the place, where at all times may be had a horse to ride, with two portmantaus and a valise for a farthing a mile; a horse only saddled, six-eighths of a farthing; porters, five-eighths; a person being able to live comfortably for threepence a day. They lie at from eight to twenty-eight English miles apart. From Osacca to Yeddo there are fifty-six. They are not built for inn-keeping, but only for convenient stabling of horses. *Messengers* are waiting day and night at them to

carry letters, edicts, proclamations, &c., of the ziogoon and the princes of the empire, two always going together to guard against the possibility of delay from any accident that may chance to befall each other. They run at their utmost speed, and upon reaching the end of their stage, find the relay carriers awaiting them, to whom the packet is tossed the moment they are within the reach of each other. The relay postmen have already started before the arriving postmen have stopped. The letters, &c., are kept in a small black varnished box, bearing the coat of arms of the ziogoon or of the prince who sent them, and which is carried upon the shoulder tied to a small staff. All travellers whatever, even the princes of the empire and their retinues, must get out of the way of these messengers of the ziogoon, who ring a little bell to give warning of their approach.

4. *Division of time.*—The measurement of time by the Japanese is very peculiar, whimsical, and inconvenient. A natural day and night is there divided into twelve hours; six to the time from the beginning of morning twilight to the end of evening twilight, and six from the beginning to the end of darkness. Of course the length of these hours is constantly varying except at the equinoxes; but these variations are regulated only four times a year upon averages of three months. Again, the numbering of these twelve hours, which seems so straightforward a matter for people who can count twelve, is in Japan so strangely complicated, that had not the expedient been adopted of bestowing upon each hour the name of a sign of the zodiac, in addition to its number, it would there be no easy task to answer the seemingly plain question of "What's o'clock?" The system is based upon the profound respect entertained for number *nine*—that being esteemed the perfect number. They make nine occur twice in twelve, by omitting the first three and the last three numbers. The *hours* are struck on the bells of the temples, the *first*, our noon and midnight, being indicated by nine strokes, preceded by three warning strokes (as is the case also with all the hours) to call attention, and to indicate that the hour is about to be struck, and followed, after a pause of

about a minute and a-half, by the strokes for the hour, between which there is an interval of about fifteen seconds—the last, however, following its predecessor still more rapidly, to indicate that the hour is struck. The *second* hour, about our two o'clock, is indicated by eight strokes; the *third*, our four to five, by seven strokes; the *fourth*, end of evening and commencement of morning twilight, by six strokes; the *fifth*, our eight to nine, by five strokes; the *sixth*, about our ten, by four strokes. In Osacca the watchmen make the hours of midnight known thus: an hour after sunset they beat a drum, the succeeding hour by striking on a brazen bowl, and the next hour by ringing a bell; and so on alternately. In all other parts of the empire, however, the hour of the night is told by beating with two wooden cylinders against each other. The bark of the *anise* tree is used as a time measurer. A box a foot long is filled with ashes, in which are marked furrows in parallel lines, strewed with fine powder of this bark. The lid being closed, with only a small hole left to supply air, the powder is set on fire at one end, and consumed very slowly, and the hours, marked beforehand on these furrows, are proclaimed as above. Another method is by burning a slow match, divided into knots to mark the hours. They also have a clock worked by two balances, one to act by day and the other by night. The arm of each balance is notched, to accord with the varieties in the length of the hours. At the summer solstice the weights are hung respectively upon the outward notch of the day balance, and upon the innermost notch of the night balance. At intervals of six days, four hours and twelve minutes, both weights are moved; until at the winter solstice their original positions are reversed.

The Japanese date by the years of the reign of the mikado, and they also, for ordinary purposes, employ the Chinese device of *nengos*. These are periods or eras of arbitrary length, from one year to many, appointed at the pleasure of the reigning mikado, named by him and lasting till the establishment of a new nengo. For convenience, every new nengo, and also every new reign, begins chro-

nologically with the New Year, the old nengo and old reign being protracted to the end of the year in which it closes. Their month is alternately twenty-nine and thirty days, of which every year has twelve, with a repetition of one of the months in seven years out of every nineteen; so as to bring this reckoning by lunar months into correspondence with the course of the earth round the sun; this method being based on a knowledge of the correspondency of 235 lunations with nineteen solar years. According to Titsingh, every thirty-third month is repeated, so as to make up the necessary number of intercalary months, the number of days in which being fixed by the Miacō almanacks. The commencement of the Japanese year is on the day of the new moon, directly preceding or following the first day of February. The months are divided into two distinct portions of fifteen days, each having a distinct name, and the first day of which serve for a Sunday or holiday. This regulation of the Japanese calendar is borrowed from the Chinese, as also the use of the period of sixty years corresponding to our century.

RACE.—The Japanese are of the Mongol-Tartar race, of a yellowish-brown complexion, large heads, broad skulls, high cheek bones, rather thick and short noses, thick eyelids, face generally oval, with hair long, black, and shining from the frequent use of oils, but often brown or red. They are short in stature, stout in appearance, well-made, strong, active, free and easy in their motions. The young of both sexes are smooth-faced, rosy, and graced with abundance of fine black hair. They are distinguished from all other nations by their eyes, which are small, obliquely set, and sunk deep in the head, of a dark-brown, or rather black colour, with eyebrows high. The eye, although placed almost as obliquely as that of the Chinese, is, however, wider nearer the nose, and the centre of the eye-lid appears drawn up when opened. These features make them look almost pink-eyed and sharp-sighted. Their hair is not uniformly black, but of a deep brown hue. In children below the age of twelve it may be found of all shades,

even to flaxen. There are also individuals to be met with who have hair completely black, and almost crisped, eyes very oblique, and skin extremely dark. At a distance the complexion of the lower orders appears yellow, like the colour of the Chinese; that of the inhabitants of towns is diversified according to their mode of life, whilst in the palaces of the great may be often seen complexions as fair and cheeks as ruddy as those of Europeans. The vagabonds on the highways, on the other hand, have a skin of a colour between copper and a brown earthy hue. This is the prevailing complexion of the Japanese peasantry, of those parts of the body particularly which are much exposed to the heat of the sun. From the wide difference between the natives of several provinces, there is no doubt but that new and different branches were from time to time grafted into the original race of the nation. Although this singular people seem always to have been somewhat jealous of intermixture or even of intercourse with foreigners, they appear to have admitted from time to time small colonies from China, Corea, and perhaps from some other neighbouring countries, caused by emigration from, and revolutions in them, as well as by shipwreck. The descendants of the oldest and noblest families of the princes and lords of the empire are tall, exceedingly handsome in their shape and countenance, being more like Europeans than the common original race. In some parts of the islands, even the common people, if dressed in our costume, might pass for Portuguese, Southern Italians or Sicilians. Siebold divides them into inhabitants of the coasts, country, and towns; all of which, he affirms, differ in physical appearance, dialect and manners. Ladies of distinction, who seldom go out in the open air without being covered, are quite white. The immoderate use of the warm bath causes Japanese females to look at twenty-five at least ten years older.

POPULATION.—The census is taken with considerable care at regular intervals, but as it is kept a state secret, and there being a great difference of opinion, it is difficult

to speak with accuracy upon this point; it has, however, been roughly estimated at about 40,000,000. It may be more or less; but it is impossible to possess the least acquaintance with the country without being convinced that it is very considerable, more especially when we remember that it has been shut up for above 200 years, none of the inhabitants being allowed to leave their own country under pain of death if they return. Kampfer (1692) says, "It is scarce credible what numbers of people daily travel on the roads in this country. Tokaido, the chief of the seven great roads, is upon some days more crowded than the public streets of any of the most populous cities and towns of Europe." The *Aratame* is a sort of an inquisition into the life and family of every inhabitant, the number of his children and domestics, the sect he professes, or the temples he belongs to, made very punctually once every year, in every city and district, by commissioners appointed for this purpose. The country is, indeed, populous beyond description, and one would scarce think it possible that, being no larger than it is, it should nevertheless maintain and support such a vast number of inhabitants. The natives make frequent journeys, both willingly and of necessity. The princes and lords with their whole retinue go to court once a-year, when one of them occupies the road for two or three days, and bespeak the accommodation on it for a month previously. Their attendants vary in numbers from several hundreds to as many as 5000, according to their rank. As both the monarch himself and all the princes of the country are clothed and dress their hair in the same manner as the rest of the inhabitants, and being destitute of thrones, jewels, and other like ornaments, cannot be so distinguished from others, they have adopted the expedient of exhibiting themselves on journeys and festive occasions according to their condition in life, and the dignity of their respective offices, with a great number of people, officers and attendants hovering about them. When the monarch moves, it is said his retinue is composed of 20,000 persons; and the losses of life consequent on the difficulties of commissariat



and other troublesome incidents of a large picnic are enumerated by hundreds. As neither squalor nor poverty are to be found, so neither is their ostentatious magnificence or extravagance amongst the higher and wealthier classes. In the audience chamber of the Prince of Bitsu, or in the official procession of an imperial commissioner going to an interview with Lord Elgin, there was no gaudy display of bright coloured silks or satins, no glitter of gold and silver, yet there was abundance of ceremony, and invariably a large well-dressed retinue. There are eight *hereditary* classes, viz., 1. Vassal princes, including both those of the first and second rank. 2. Hereditary nobility, from whom the officers of state, governors, generals, &c. are selected. 3. Priests of all the religious sects that flourish in the empire. 4. Military, or the vassals furnished as soldiers by the nobility. All these four classes, who constitute the higher orders of Japanese society, enjoy the envied privilege of wearing two swords and the petticoat-trowsers, which latter none beneath them dare ever put on. Thus, unless he he disguised as a spy, the way to tell whether or not a man belongs to the upper classes, is to look at his sword belt and breeches. 5. Comprehending the upper portion of the middle class, consisting of medical men, government clerks, professionals and employes; persons deemed respectable, and permitted to wear one sword. 6. Comprises the lower or trading portion of the middle orders, as merchants, and the more considerable shop-keepers, who, whatever may be their wealth or intelligence, are regarded with the greatest disdain by the Japanese; yet among these are the only wealthy men in the empire. They can by no amount of wealth or patronage aspire to wear the petticoat trowsers. The privilege of wearing swords, like other privileges elsewhere, is probably rather encroached upon by the unprivileged. On festival days, Kampfer says, even the poorest inhabitant of Nagasaki deck themselves out with at least one sword. The Kurile islands appear to be farmed out to certain mercantile firms, which thus acquire a certain civil authority over the inhabitants, and the members of which

have the privilege of wearing two swords. 7. Retail dealers, little shopkeepers, pedlars, mechanics, and artisans of all descriptions, as well as painters and other artists. 8. Peasantry and agricultural labourers of all kinds. The people in the small towns appear to be divided into three principal classes—officials, traders, and labourers. There is another class, the tanners, curriers, leather cutters, and all persons connected with the leather trade, which, from the Sintoo doctrine of defilement by contact with any dead body, is held to be so vile, that the persons composing it are considered the very outcasts of society in Japan. They are not permitted to dwell in any town or village with other classes of men, but in detached huts, or in hamlets exclusively their own, whence they are called into towns to be jailors and executioners. They are not allowed to enter a tea-house or other place of public entertainment; but if in want of refreshment on a journey they are served on the outside, in their own bowl or platter, for no one else but a man or woman of their own class would ever use the vessel out of which they have eaten or drunk; and, finally, their villages when situated upon the high road are not measured into the length of that road.

DEFENCES. 1. *Army*.—From the best authorities the standing army maintained by the princes and lords numbers about 300,000 infantry and 50,000 cavalry; while the imperial guards are 100,000 foot and 20,000 horse. The last are all nobles, many of them children of the concubines of the ziogoons and great princes, and excluded on that account from the prospect of succession. To every five men there is an officer. Five of these sections compose a platoon, which has its commander; two platoons make a company, which has its captain. Five of these companies, of fifty privates and thirteen officers, compose a battalion of 250 rank and file, with its special officer; and ten battalions a division of 2,500 men. In 1611, Captain Saris, at Fusimi, saw the change of the garrison of 3,000 soldiers maintained by the ziagoon to keep Osacca and Miaco in subjection. They were armed

with a species of fire arms, pikes, swords and targets, bows and arrows, and *wagadashes* (like a Welsh hook). They marched five a-breast, with an officer to every ten files, without colours or musical instruments, in regiments of from 150 to 500 men, which followed each other at the distance of a league or two, and were met for two or three days on the road, the captain-general hunting and hawking in the rear all the way. For each 1,000 *kokfs* of revenue the lords furnished on demand twenty foot soldiers and two horsemen, and maintained them during the campaign, exclusive of the necessary servants and camp followers. Besides this every household is bound to produce a man capable of bearing arms. In Pinto's time every housekeeper, high and low, was required to keep by him a conch-shell, which, under severe penalties, could be sounded on four occasions only—tumults, fire, thieves, and treason. To distinguish what the alarm was for, the shell was sounded once for tumult, twice for fire, thrice for thieves, and four times for treason. So soon as the alarm for treason was sounded, every householder who heard it was obliged to repeat it. And upon the signal thus given, and which spread from house to house, and from village to village, all were obliged to march armed to the spot whence it came, the whole population of the district, or the force of a city, apart from the regular military or police, being presently mustered.

The military profession is held in great honour. In conversation the common people and even the rich merchants give the common soldier the title of *sama*, or "my lord," and address him with all possible respect. To turn a soldier out of his profession is considered the greatest punishment that can be inflicted on him. Every soldier, whatever may be his rank, has the right to wear two swords like the first lord of the empire. Accustomed, from their infancy, to hear the accounts of the heroic achievements of their ancestors, to receive at that early age their first instruction in those books which record their exploits, and to imbibe, as it were, with their mother's milk, the intoxicating love of glory, they make

the art of war their favourite study. Golownin says, that the common soldiers when on duty are continually engaged with their favourite books of the history of their native country, the contests which have arisen among themselves, and the wars in which they have been engaged with neighbouring nations. Such an education has, in all ages, trained up heroes: it excited in this haughty, but not conceited, people that pride which is noticed by all in the whole nation. In a country where the lower classes cannot gain a subsistence but by assiduous labour, thousands of Japanese were disposed to seek their fortune abroad, not so much by the prospect of gain, as by the certainty of being enabled to gratify their curiosity with the sight of numberless objects that were wholly unknown to them. This state of things formed adventurous traders, bold and experienced sailors, and at the same time soldiers not surpassed in bravery by those of the most warlike nations of India. The Japanese soldiery, like the Swiss of later ages, previous to 1615, (the closing of the empire against foreigners, and the confinement of every native within its limits,) were so highly esteemed for their valour in actual combat, for their celerity on the march, and for their perseverance and cheerfulness under fatigue and privation, that they were eagerly engaged to serve in the armies of the princes of the opposite continent. No sooner were the Chinese and Mongols driven off from Japan in 1274, than the Japanese retaliated by ranging in their barks as pirates or buccaneers up the coast from Swatow to the Shantung promontory. In 1350 we find Chinese records of extraordinary levies and defences to meet the marauders, and expel them from different points in their possession. They are described by writers (Chinese) of 1459 as a fierce people; naturally cunning: they would always put on board their ships some of the produce or merchandise of their own country, and also weapons of war; with these they would stand off and on, and so they could parade their goods, and call them "tribute to the crown," until a favourable opportunity offered, when they would take arms and make a wild

inroad on the coast. In 1540 these Japanese pirates had become so formidable that the Chinese historian says their extermination was impossible. In 1552 the Japanese vessels, hundreds in number, covered the seas, and spread terror along the coasts of China for many thousands of (Chinese) miles. Shanghai, Keangyin, and Shapoo were sacked. In 1553 they pillaged Soo-chow-foo, Chinu-keang-foo, and the island of Tsing-ming in the entrance of the Yangtsi. In 1554, their vessels arriving in great numbers, they grew still more bold; and the leaders of each division, only from sixty to seventy in number, fired their barks as they landed in a country they intended to conquer. Hang-chow-foo soon fell, and they appear to have sacked the entire country between the Yang-tsi and Ning-po rivers, and as far back as Kang-cho, Loo Chow and Nankin. At Nankin, being too far from their base, they were defeated; yet these small bands often defeated forces ten times more numerous, and carried fortified or walled cities by stratagem or escalade. One body of 200 Japanese actually, during a period of fifty days, ravaged a district as large as three English counties, killing and capturing an incalculable number of people. These war parties were detachments from the main body of buccaneers, who, to the number of 20,000, occupied places of security from Woosung to Shapoo, and thence round by Ning-po to Tski-ki. As late as 1575 Chusan was in the hands of the Japanese; in 1579 the Pescadores, in Formosa Channel, Tien-pak in Quang-tung, and some places in Fuh-kien fell to them, and great was the misery of the sea-board dwellers of China.

It was the custom of these Japanese buccaneers to divide their force into three divisions. The van, composed of their stoutest men, and their rear-guard of the like, in the centre the brave and cowardly were ranged alternately. They rose at cock crow, and fed on the ground. This over, the chief from a position above them read the orders for the day, detailing their duties, telling off the different companies, and pointing out the place for their foray for that day. The companies did not

consist of more than thirty men each, and moved at a distance of two-thirds of a mile from each other. At a blast from a conch-shell, the nearest company closed to give support to the one that had given the signal. Skirmishers in twos and threes moved about armed only with swords. Towards evening the force re-assembled, and every one gave up his spoil, none daring to retain it. The chief then made a partition in just proportion to those that had contributed to the day's success. They were addicted to drunkenness and debauchery, and usually set fire to places they had sacked, and escaped in the alarm thereby awakened. Every precaution against treachery or surprise was closely observed. They marched in single file some distance apart, but in slow pace and in such good order that the imperial troops could seldom take them at a disadvantage. Their powers of endurance were very great, and they marched vast distances without apparent fatigue. In action against artillery or archers they received the first fire, and then rushed into close quarters. They were adepts in all the stratagems of war, and though brave used strange means to deceive the Chinese, and effect their end at as slight a loss to themselves as possible. Severe to prisoners made in battle, they were nevertheless so kind to the people in the vicinity of their resorts, that they were kept fully informed of all hostile movements against them. The bulwarks of their ships were all covered with cushions, which they damped to render them proof against fire. In some actions, as soon as they came to close quarters they boarded with rapidity; their onset was terrible as the thunder, and their enemies were scattered like the wind.

In 1604, the *Tiger*, a ship of 240 tons, while on her course from England, *via* Bantam to Batavia, encountered a little junk of seventy tons, with ninety Japanese on board, most of them in too gallant a habit for sailors. They left home, as it turned out, in a larger vessel, which had been pirating along the coast of China and Cambodia,—

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much the same business, by the way, in which the Tiger was herself engaged,—but having lost their vessel by shipwreck, they had seized upon this little junk laden with rice, and were trying to reach Japan in it. In hopes to get some information out of them, they were entertained for two days with gifts and feasting; but at the same time, their junk was searched for treasure which might be concealed under the rice. While part of the Tiger's men were employed in this search, the Japanese made a desperate effort to get possession of that ship. Davis, the master, himself was killed in the first surprise, but the Japanese were finally forced into the cabin, where, by breaking down a bulkhead, some of the ships' guns loaded with bullets and case-shot were brought to bear upon them; they disdained to ask quarter, and all perished from the effects of the shot, except one, who jumped into the sea.

The Japanese at that time were not suffered to land in any port of India with weapons, being accounted a people so desperate and daring that they were feared in all places where they came. When the Dutch under Matelief attacked Malacca in 1606, the Portuguese were greatly indebted to a small body of Japanese, who formed a part of the garrison, for their success in repelling the assault. A short time previous to 1612, 280 Japanese, the slave-soldiers of a principal Siamese noble, who had been put to death by the regal authority, had revenged their master by seizing the king of Siam, whom they compelled to subscribe to such terms as they dictated, after which they departed with great treasure, the Siamese not being able to right themselves.

A treaty made in London in 1619, by which the English were entitled to one-third of the produce of the Molucca or Spice Islands, made the Dutch settlers and the local government jealous in the extreme, and they determined, by the most diabolical means to free themselves from all competitors. A Japanese having put some questions to a Dutch sentinel about the strength of the fort of Amboyna, he and others of

his countrymen were arrested on suspicion, and by tortures the most exquisite the Dutch could invent, were compelled to accuse the English, who were then tortured into accusing each other of having conspired with thirty Japanese residents to surprise the garrison, seize the Dutch fort, and expel the Dutch from Amboyna—an impossibility or a flitting dream of madness, as there were not twenty Englishmen, nor above thirty Japanese in the whole island, and the castle had in it 200 Dutch soldiers, and eight ships riding before it well manned, two of which were above 1200 tons each; besides, the Dutch had two other castles in the same island. However, the “massacre of Amboyna” followed, by which ten Englishmen, nine Japanese, and one Portuguese were decapitated or strangled. The residence of these Japanese at Amboyna is a proof, in addition to those already mentioned, of the adventurous spirit of the Japanese of that day, who had indeed a reputation for desperate daring, such as might give some colour to the suspicions of the Dutch.

Haganaar, who was at Cambodia in 1637, found among the inhabitants of that city seventy or eighty families of Japanese whom he describes as not daring to return to their own country, with which, however, they carried on trade by means of Chinese ships. They were in great favour with the King of Cambodia, to whom they had rendered valiant assistance in suppressing a dangerous rebellion, and were greatly feared by the other inhabitants of the city, whether Chinese or Malays. To this day one of the channels of the great river of Cambodia is known as *Japanese river*—a name given, indeed, on some maps, to the main river itself; and probably taking its origin from this Japanese colony.

With very few exceptions the Japanese may be found at this day the bravest of Asiatic nations. Although they have little active service to perform, their chief employment being to keep guard along the sea-coast, and increase the splendour of the two courts of Miaco and Yeddo, yet they are tolerably active and disciplined; and although they have for so long a period enjoyed the most profound



peace, they are still brave and hardy, both willing and capable to repel a foreign invader should he attempt to land on their native soil. It is said that the common soldiers have such a keen sense of the point of honour that they frequently resent affronts by fighting duels with one another, or by performing the harakiri, in order to show that they prefer death to dishonour. If they really retain this mettle, they are troops that will assuredly stand and fight. At any rate if conquered they would never survive their defeat, as every Japanese, of whatever rank he may be, will always prefer death to disgrace. Though unable to contend in the field even with a small disciplined force well provided with artillery and good artillerymen, they will brave death and die in heaps. Loyal and courageous, they will stand by their laws and defend their superiors, in courtesy and submission to whom few nations can compare with them; but sensible enough to learn from those who know better than themselves, whether it be the arts of peace or the practice of war.

The soldiers of the imperial guard take precedence of the others, and were so handsomely dressed and equipped as to be mistaken at first for officers by Golownin. Their state uniform consist of a lacquered metal helmet, a short coat of black silk, but which is only partially seen, as the breast, back, arms, and thighs are covered with armour; some are armed with glittering copper-barrelled matchlocks and pistols, others with bows or pikes, besides the usual two swords. At the visit of the Americans in 1853, 300 of their marines landed who were for the most part very vigorous, able-bodied men, and contrasted strongly with the smaller and more effeminate-looking Japanese, who had mustered above 5000 strong. The line of the latter was very extended, and the loose order in which they stood did not indicate a very high degree of discipline. They were tolerably well armed and equipped, their uniform was very much like the ordinary Japanese dress, consisting of a frock of dark colour, with short skirts, the waists of which were gathered in with a sash, without sleeves, the arms of the wearer being bare. All in front

were infantry, archers, and lancers, but large bodies of cavalry, with rich caparisons were seen behind, and formed a showy cavalcade. The *Cavalry* are, as a general rule, well mounted; the dress consists of greaves for the legs, and similar coverings for the arms and shoulders, helmet with visor and neck piece, and a gorget of chain armour. As a general rule the helmet, breastplate, greaves, and arm pieces are made of leather, fastened together with silk cords, and covered with metal plates. Entire coats of chain armour, very similar to those in use among the warlike tribes of Asia, are very frequently worn by them. On either side the entrance of the reception house were grouped a rather straggling company of guards. Those on the right were dressed in a tunic, gathered in at the waist with broad sashes, and in full trousers of grey colour, the capacious width of which was drawn in at the knees, while their heads were bound with a white cloth in the form of a turban. They were armed with muskets, upon which bayonets and flint-locks were observed. The guards on the left were dressed in a rather dingy brown-coloured uniform turned up with yellow, and carried old-fashioned muskets.

Though, in their later history, a pacific people, the Japanese are evidently fond of military display, and seemed particularly desirous of scrutinizing all the warlike implements which made the Americans so formidable; as if they felt the necessity, in the new relations which were opening with foreigners of studying and adopting the best means of attack and defence, in case of any future collision with the great powers of the west. Their officials took especial interest, on their frequent visits to the American ships, in the inspection of the armament, and were often gratified with the exercise of the guns, the filling of the shells, &c. To their military gentlemen and artillery officers the handsome small ordinance pieces—Lieutenant Dalgren's twelve pounder brass howitzers, without a superfluous ounce of metal, and probably as admirable guns as are to be found in use among any nation—were always objects of great interest. They were presented with one of these,

but none of the lock wafers, or boxes of cannister, or other fixed ammunition for them were given, nor any instruction as to the manner in which they were made. Their curiosity about the mode of making percussion caps, and the "wafers" for the howitzers was very great at times. After the delivery of the American presents, a detachment of marines from the squadron were put through their various evolutions and drills, while the bands played martial airs. The Japanese dignitaries seemed to take very great interest in this military display, and expressed themselves much gratified at the soldierly bearing and excellent discipline of the men; but the Japanese officials never manifested any wonder. So capable are they of concealing and controlling their feelings that they would examine the guns, machinery, &c. of the steamers without expressing the slightest astonishment. Considerable preparation had evidently been made at first by the Japanese to impress the Americans with a lofty estimate of their military power. New works of defence were commenced, and large numbers of troops paraded ostentatiously within sight of the squadron during the *first* visit to Yeddo bay. On the second visit, there was evidently a change of policy, and a studious avoidance of all show of military resistance. It was well enough with the Japanese as long as they remained secluded; but when the visit of the American ships gave their military men an opportunity of seeing what great improvement had been made in artillery, the contrast showed the defectiveness of their defences, and they at once proceeded to see how their security might be made greater. They at first thought of fortifying Simoda, but being told that it could never become a great commercial place, they gave that up. Izabavo, one of their most prominent engineers, was told to make a report as to the fortification of Uraga, because they know that the supplies for Yeddo are gotten coastwise by the junks, who come into the bay, and that the blockading of Uraga, its key, would stop them; and when Yeddo falls, the empire falls with it. Izabavo reported, that as no two fortifications could protect Uraga, and that the width and

roughness of the bay at times and the depth of water would make floating batteries impracticable, a gunboat system must be their defence. These matters were discussed by the imperial council, as also the reorganization of their army on the European plan, that is, the having a standing army that would obey promptly the behests of the centralized government of Yeddo, and quiet any refractory sentiment of their thousands, instead of each of the princes of the empire contributing a quota of troops as now.

2. *Arms.*—The remains of the knives, axes, and other instruments of warfare which have been found in the graves and caverns of Japan, are exactly similar to those found in the graves of the early German races, as well as in Siberia, North and South America, and which are even to the present day to be met with among the islanders of the North Pacific, and some of the tribes on the North-West coast of America. The Japanese still retain the large bows of their ancestors, and their sword blades are now highly prized by the Koreans and Chinese. They preserved their primitive weapons till the seventh century, and about 1645 they first became acquainted with European fire-arms, which were soon after almost universally adopted by them; but while the former have continued to be improved by every successive generation, the latter is still the old, long, slow matchlock, which they will not change for our modern muskets and rifles, with which they are well acquainted, and with which they could be well supplied by their own native artisans. This, the Dutch conjecture, is caused by a deficiency of flints in the geological formation of the country, and their determined aversion to dependance upon foreigners for anything essential to their military equipment. Thunberg says, that guns—matchlocks—were not ordinarily employed. He saw them only as articles of show in the houses of the imperial officers, displayed upon a stand in the audience chamber. At the visit of the English squadron to Nagasaki, 1854, the Japanese guards each bore on their left shoulders a matchlock enclosed in a red

cloth case, as they believe it is unlucky for friends to see naked fire-arms or swords (which last they do not like to be drawn, or looked at, or even touched), and having a double coil of slow match cord hanging on to the butt end of the stock. When they fire, they place it, not against the shoulder, but the right *cheek*.

The most ancient offensive weapons of the Japanese consist of bows, arrows, javelins, and lances. The *bows* are very large, and composed of three or more pieces of wood very skilfully placed, layerwise, over each other, glued together, and covered with thin veneer of bamboo. The middle piece is thicker than the others, and is generally made of candleberry, myrtle, or willow. After it has been scraped smooth, the bow is carefully bound round with the fibres of the hemp plant, and calamus—rotang bands, two or three inches broad, at certain regular intervals. Lastly, it is very artistically lacquered white and red. The bow man, in order to shoot, places himself on one knee, a position which renders it impossible to discharge the arrows with any great rapidity. The *arrows* are long, like those of the Chinese, and made of bamboo with feathers from the wings of the hawk or other birds at the lower end. Among both the Chinese and Japanese the bow and arrow makers constitute two separate professions. The arrow heads are wooden, horn, or iron, blunt, and of every shape, mostly attached to the shaft by a long prong running into the wood, or else fit it exactly as a percussion cap does the nipple of a gun. They believe in charmed arrows. The quiver, of which there are many sorts, answers a double purpose—to put the arrows in, in hunting or war, or with the bow and arrows are set up for show in the entrance halls of the houses of the great, or in the tents of superior officers. They also use an instrument like a pea-shooter, only much longer, and formed either of bamboo or some other reed. Out of this they shoot a small sharp javelin about an inch in length. It is used in shooting, and is thrown at a target with a human face sketched roughly upon it. At present the use of the *spear* or lance is strictly confined to the

military and those nobles who hold office under government. It is to be seen in the halls of such nobles, and is always borne in an upright position before the princes of the empire and officers of the highest rank ; before those of a lower class it is carried slantingly. The *swords* now in use are of various kinds. Large sabres worn on state occasions, which, like all others in Japan, are without any basket to the hilt, which is covered with shagreen wound round with silk cord in diamond shapes, and ornamented with amulets in the shape of small animals made of gold, boxwood, red coral, or bronze. The guard, which is a circle of bronze, is crossed at acute angles, and frequently has an image of a fly entangled in a web. The blade has little curve, and is contained in a scabbard of wood finely lacquered, and ornamented with purple cord. The back is shaped like a razor, and the edge is equally sharp, and so highly polished that they look black instead of bright, and the breath disappears from their surface as from the face of the finest mirror. The handle is a foot long, so that it can, and is intended to be, grasped with both hands when in use. Of the two swords usually worn by the Japanese one is a yard long, broad backed, slightly curved, hilt somewhat roundish and flat, furnished with a round substantial guard without any bow, made of wood ; and the shorter one straight, of which there are two kinds, one worn by the men and the other by ladies of rank. They are always kept very sharp and fit for immediate use. They are usually worn stuck into the belt, on the left side, with no belt of their own, a little crosswise, and with the edge upwards. When a person is seated, the longer sword is taken from the belt and laid on the ground by him. To lay down the sword and dagger is a mark of deep submission among the Japanese. A sum equal to £100 is often given for a peculiarly fine sword blade, while swords that have belonged to some celebrated person, or made by some famous swordsmith, or an old one of exquisite temper, will sell for £200 or £300. The President of the Dutch factory alone, of all the Dutch, is permitted to wear one

sword, and that only upon state occasions. It is borne behind him in a black velvet bag at the audience with the ziagoon. It appears that though the Japanese sometimes pay for the privilege of wearing a sword, they rarely use the weapon. If, in a quarrel, a Japanese merely lays his hand on his sword or poignard—without even touching his adversary—he is condemned to death, if denounced. Many of the ziagoon's picked men are said to be expert swordsmen.

They are acquainted with the use of *cannon*, their guns being beautifully made, it is said, but are not expert artillerymen. However, one of the shots fired at the runaway convict ship, *Cypress*, from a Japanese land battery, knocked the captain's spy glass out of his hand, and another struck the vessel under the counter betwixt wind and water. In August, 1858, some great personage desired to have the construction of Colt's pistols and Sharp's rifles explained to him, in order that he might undertake their manufacture. The Prince of Satsuma had armed his retainers with both of the above weapons, made by native workmen after models obtained from Europeans. Iron and brass guns of every calibre up to those of 10 inches diameter were cast. Shells, with the latest improvements in fuzes, one prince could produce. Throughout the period of Lord Elgin's stay in Yeddo, drilling of men was constantly going on under the direction of Japanese officers, instructed by the Dutch at Nagasaki, and there was a constant target practice with muskets in more than one of the enclosed batteries. A Dutch non-commissioned officer was instructing a number of Japanese gentlemen to ride in European fashion for military purposes, in a riding school constructed for the purpose. When they were perfect they would be sent to instruct their countrymen in the different provinces.

3. *Fortifications*.—Apparently they know next to nothing of the art of defending or attacking fortresses or fortified positions. The Japanese sailors on board the *Morrison* said that "lines of blue and red, or white and black striped canvass cloth, repeated one in the rear of

the other, were intended evidences of hostility; nor were they so contemptible as they might seem, for four or five pieces of heavy canvass, loosely stretched one behind another, at short distances, would weaken the force of, indeed almost stop, a cannon ball." During the whole time the *Samarang* was at Nagasaki, 1845, the hills and outlines of the villages were marked by batteries dressed as above. These screens, it has been said, are also designed to make a false show of concealed force; but they are now, on longer experience, supposed to be rather military emblems, like their flags and banners. At the visit of the Americans to Yeddo Bay, 1853, the officers in the surveying boats obtained a good view of the fortifications, which, as their construction did not exhibit much strength or art, were not very formidable. Their position and armament were such as to expose them to an easy assault, the parapets being of earthwork, while many of the buildings, the barracks, and magazine appeared to be of wood. The five forts defending Uraga mounted only fourteen guns in the whole, none larger than nine pounders, and the embrasures so wide as greatly to expose them. Some of the guns were laid on level platforms without parapet or protection of any kind except the canvass. Some of the forts were in progress of construction or alteration; a length of ornamental cloth screens were stretched tightly for a distance upon posts both in front of the breast-works inside the embrasures, and along parts of the shore, so as to give a distinct prominence and the appearance of greater size to the bastions and forts. Each interval between the posts was thus distinctly marked, and had in the distance the appearance of paneling. Upon these seeming panels were emblazoned the imperial arms, alternating with the device of a scarlet flower, bearing large heart-shaped leaves. Flags and streamers, upon which were various designs represented in gay colours, hung from the several angles of the screens. Close under these batteries and amid hosts of huge-masted, broad-sterned junks, H. M. gun-boat *Lee*, with thirteen ships' boats (the four paddle-box boats, each



with a twenty-four pound howitzer in her bows) in tow, steamed in steadily towards the official landing place in the centre of the city, till the water had shoaled to seven feet. It was clear that the city could be readily destroyed by a hostile flotilla of gun-boats armed with guns of the heaviest calibre.

The *castles* of the Japanese nobility are built either on great rivers, or upon hills and rising grounds at the extremity of some large town, which encompasses them in the form of a half-moon. In 1692 there were 164 castles in Japan. They take in a vast deal of room, and consists commonly of three different fortresses or enclosures, which cover and defend, or, if possible, encompass one another. Every enclosure is surrounded and defended by a clear deep ditch, and a thick strong wall of earth or stone with strong gates. The principal or innermost castle is the residence of the prince or lord in possession, and as such it is distinguished from others by a large square white tower, three or four stories high; with a small roof encompassing each story like a crown or garland. In the second enclosure or castle are lodged the gentlemen of the princes' bed-chamber, his stewards, secretaries, and other chief officers, who are to give a more constant attention about his person. The empty spaces are cultivated and turned either into gardens, or sown with rice according to the locality. The third or outside castle is the abode of a numerous train of soldiers, courtiers, domestics, or others—any one being permitted to go into it. Viewed at a distance, the white walls, bastions, gates, each of which has two or more stories built over it, and above all the beautiful tower of the innermost castle, are extremely pleasant to behold. There is a place outside the castle for the review of troops. The proprietor must keep the castle in good repair, but if any part of it is going to ruin it must not be rebuilt.

On the east side of the city of Osacca, lies the famous castle built by Taico-sama. After the castle of Figo, it has not its superior in extent, magnificence, and strength,

throughout the whole empire. It is about half an hour's walk in circumference, and covers one square mile. It is square, strongly fortified with round bastions, and defended on the north side by the Yodagawa, which washes its walls; on the east by a tributary river, on the opposite side of which lies a great garden belonging to the castle; and the south and west sides border on the city. The moles or buttresses which support the outer wall are at least forty-two feet thick, and are built to support a high, strong brick wall, lined with freestone, which at its upper end is planted with a row of firs or cedars.

On the west side of Miaco is a strong castle built of freestone, where the ziagoon formerly lodged when he visited the mikado. It is upwards of 1000 feet long, where longest; a deep ditch filled with water, and walled in, surrounds it, and is enclosed itself by a broad empty space or dry ditch. In the middle of this castle there is, as usual, a square tower several stories high. A small garrison guards the castle under the command of a captain.

REVENUE.—The public revenues are derived solely from taxes on lands and houses, which are assumed to be the property of the state. The mikado, as the successor and representative of the gods, is the nominal proprietor as well as the sovereign of the realm; the ziagoon merely his deputy or vicegerent. His dominions are divided into the principalities, which are parcelled out amongst the nobility, who hold these their hereditary estates by military service. Each province is governed by a resident prince, who is strictly responsible for his government; and who enjoys the revenues of his province, with which he supports his court and military force, repairs the roads and bridges, and pays for every civil expense. He is also obliged to maintain troops in readiness to march at the order of the ziagoon. In 1819 the revenue of the empire, according to princes and provinces, was £28,340,000, besides £12,000,000, the revenue of the imperial provinces and cities. The greater portion of

the imperial revenue goes to support the imperial guards, and the remainder to the maintenance of the court. This is exclusive of the annual presents from each of the princes and lords. These revenues arise in part from mines of gold, silver, copper, iron, lead, tin, timber, hemp, cotton, silk, and fisheries; but chiefly from the rice and other crops. The "property tax" is assessed on all the houses and lands within the precincts of the towns, according to the *length*, not the value of the property. Houses and lands *under* ninety feet in length are exempt, but the slightest above that distance is doubly taxed.

GOVERNMENT.—The Government of Japan is an absolute, hereditary monarchy, tempered by a cabinet of thirteen absolute hereditary princes, viz., five of the first class uniformly selected from the princes of the empire; and eight of the second class selected from the nobility. The whole is presided over by a councillor of the first class, who is also hereditary, and styled "Governor of the Empire." There are two monarchs, the nominal and the real. (1.) The *Mikado*, *Dairi-sama*, i.e. "Lord of the Grand Interior;" *Tensin*, i.e. "Son of Heaven." When he speaks of himself he assumes the latter title, and when he signs, that of *Maro*. He is the embodiment of an idea which at one time or other has enthralled every people in the world, viz., of an absolute, divinely-commissioned Sovereign, the Vicegerent of God on earth. He rules by "right divine," and is looked up to as the descendant of the "sun-goddess," *Tensio-dai-dsin*, and is even believed to be visited and waited on in an invisible manner by all the gods of the country during the tenth month, at which time the temples, supposed to be deserted, are shut up—the gods not being "at home." He is nominally the supreme head of the religion of Japan, determining the ceremonial, and deciding without appeal all theological questions—absolute alike in spiritual and temporal affairs. When the meaning of the title Emperor was explained to the Japanese, they were indignant at its application to the

ziogoon, declaring that there was no emperor in Japan but the Mikado. However, his power is only nominal, for he is born, lives, and dies within the precincts of his spacious palace at Miaco in *splendid poverty*. He is supported by the ziogoon, who keeps a strong guard of officers and soldiers at the Dairi, as it were out of care for the safety of his second person and family, but in reality to put it out of his power ever to attempt the recovery of the throne and supreme authority. To secure the ziogoon against the intermingling of any ambitious views with the laudable pursuit of literature by the Mikado and court, is the business of the grand judge; and the watch he is required to keep over the movements of the Mikado is facilitated by the position of his residence opposite to the Dairi gate. His office is, however, by no means a pleasing or easy one. The slightest negligence incurs the ziogoon's anger, and any over officiousness might provoke the resentment of the Mikado, to whom he is professedly only the humble representative of a dutiful vicegerent. In either case he could have no choice but to perform the harakiri. This decline of the Mikado's power was occasioned, at least in part, by the introduction into Japan, and the spread there, of a new religion, gradually superseding, to a great extent, the old system, of which the mikado was the head. He still retains a nominal ministry. The first rank in the court of the mikado belongs to the Kwanbak, (or "holy person"), who represents the mikado when that dignity devolves on a woman or child. Ordinarily, the president of the council is the first officer, then follow the officers of the left and right hand. These constitute the mikado's council, and theoretically the ziogoon can do nothing without their consent. It is esteemed a great honour to the ziogoon to receive even the third of these titles. A mikado may resign and another be put in his place, without anybody, beyond the precincts of the court, knowing anything of the matter until it is all over and settled. Then it is plainly, simply, and directly made known to the whole empire, at the same time the new mikado is proclaimed, that the mikado has *vanished*, as they

believe that they are incapable of death. Usually upon the death of a mikado, the ministry and council put upon the throne whomsoever they thought the nearest heir without regard to age and sex. Hence it has often happened that princes under age, and young unmarried princesses ascend the throne. The Japanese have had many brilliant female reigns; in fact a decided preference is shown to the female line. At the settlement of the empire the ziogoon and princes concluded that it was incomparably more honourable to leave the award and distribution of honour and dignity in the hands and at the disposal of him who represented the natural sovereign lord of all Japan, than arrogate and assume them to themselves. So that like our own "Fountain of Honour," the mikado distributes honours, decorations, and coats of arms, according to the birth of the recipients, their exploits in battle, the extent of the landed property they may acquire, the services they may render to the state by their intellectual acquirements and civic administration. This is a source of great revenue to the mikado, as the Japanese grandees change their heraldic devices repeatedly—the King of Bingo changed his thirty-four times in less than ten years—according to the price fixed upon them by the mikado. To procure these titles and honours, the grandees maintain and fee certain agents of the court, make rich presents to the mikado annually, send embassies to him, never empty handed. The mikado also deifies or canonizes great men after death, at the proposal of the ziogoon. All the revenue drawn from the province Kioto and the city of Miaco—which is exempt from the property-tax—is appropriated to his support. The ziogoon sends an annual embassy, with costly presents, to the mikado, an equitable return for which the mikado sends back his blessings and prayers. The envoys sent from the mikado are received by the ziogoon as if they were the mikado himself. The ziogoon goes to meet them and conducts them to the hall of audience, where he performs the kitoo, bending before them till his head touches the mats, as if they were the very mikado. This homage finished, the ziogoon resumes

his rank, and the ambassadors then perform the kitoo to him. During their stay they are entertained by two persons, who, from the allowance made for it, find this office very lucrative. The ambassadors also receive rich presents, not only at Yeddo, but all along the route, and the attendance upon this service, even in an inferior capacity, is so lucrative as to be equally coveted by the poor courtiers of the Dairi, who, however poor and powerless, still enjoy all the outward observances of superior rank. The first princes of the empire must pay them the homage of the kitoo, and must lay aside their two swords in their presence. For this reason, these princes in going to and in returning from Yeddo, carefully avoid passing through Miaco. In order to secure the direct transmission of the divine dignity, the mikado has no less than twelve lawful wives, divided into two ranks, but one of them is called *kisaki*, or "queen mikado." These wives, the children of the chief nobility, he selects from the ladies of his court. They are distinguished from other Japanese women by the double spot always placed on their foreheads, and the absence of any ornamental head-dress; it being the rule when in the presence of the mikado, and on all visits of ceremony, to wear the hair in its natural state, flowing over the shoulders to the feet. Their robes are said to be so very long and large, and the silk of which they are composed to be rendered so stiff and heavy by inwrought gold and silver flowers, as nearly to prevent them from moving. The mikado wears a black tunic, a red robe, and over this a veil of crape, the fringes of which conceal his hands. His head-dress is a cap ornamented with various tufts or knobs like the ancient priests of Rome. The robes of the Dairi, male and female, are almost as large and long as those of the mikado's consorts, and in this respect they are imitated by the priesthood. The Dairi, like the Indian Brahmin, say they are descended from the demi-gods, and look down upon the rest of the nation, calling them *Gege* and themselves *Kuge*. The royal children are educated by the ladies of the court. The eldest daughter generally becomes chief priestess at the temple of the Sun in Iseye;

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while one or more of the male children is sent to join the Buddhist fraternity at Yeisan or elsewhere. According to Thunberg, the personages composing the imperial court were in his time so little known that very few people in the whole empire were acquainted with their names. The ziogoons are seldom spoken of in the Jesuit letters, and other cotemporary memorials, by their personal or family names, but only by some title.

The real monarch is called *ziagoon*, i.e. "the great general;" or *Tycoon* (i.e. Taiko) "mighty commander." *Kubo* is the especial designation of a ziagoon who has abdicated. He is said to rule by "right of might," and to hold the real power. He scarcely ever stirs beyond the precincts of his spacious palace enclosure. The business of the government is represented as wholly unworthy of engaging his thoughts; and his time is said to be so skilfully employed, as scarcely to leave him leisure, had he the wish, to attend to the affairs of the empire. The observance of etiquette, the receiving the homage or compliment and the presents of those permitted and bound to offer both, upon frequently recurring festival days, and the like, are represented as fully sufficient to occupy three persons. The posterity of I-ye-yas still hold the ziagoonship in undisturbed tranquillity; and although evidently so degenerated from the energy and talent of their ancestor, that they have suffered the power to fall from their own hands into that of their ministers, the change is one which they perhaps, unconscious of its real degradation and future evil consequences, feel as gratifying to their pride as to their indolence. Thus Japan presents the anomaly of two co-existing sovereigns, each maintaining a state independent of each other, both being the objects of homage on the part of the people, and neither of them, as far as can be seen, betraying any dissatisfaction at the amount of allegiance that is tendered to him. The very peculiar system is indeed fenced in with innumerable laws, regulations, and precautions; but these may all be taken as indications of doubt and apprehension, if not as something very like proofs that the Japanese grandees,

governing under the ziogoons, are oppressed with a sense of the frailty of their institutions. Suspicion and distrust prevail through every link of the social chain, and the precautions against foreigners, up to 1853, are said to be equalled by those adopted against innovation or disturbance within.

The council of state transacts the whole business of government, decides upon every measure, sanctions or reverses every sentence of death pronounced by an imperial governor, appoints to all efficient offices, corresponds with the local authorities; and upon the occurrence in Japan of any matter in which the course to be pursued is not clearly marked out by law or precedent, must be consulted, and pronounce its decree before a single step be taken by even the highest local officers. Each councillor has his own specific department, for which, in the common routine, he alone is responsible; but the measures for which upon any important point must be discussed and adopted, or rejected, by the whole body of his colleagues, headed by the president. When, however, to this is added that the whole council, collectively and individually, is surrounded by spies, known and unknown, employed by superiors, inferiors, rivals, and each other, it will be evident that these seemingly absolute ministers cannot venture upon the slightest infraction of the law, or upon any deed of violence, of rapacity, or of arbitrary tyranny without fear and trembling. Under these councillors in regular order are lords of the temples, commissioners of foreign affairs, ministers of police, superintendents of agriculture, &c. All the offices of government are filled with the relatives of the ziogoon, who by marriage or blood is connected with all the most powerful princes. The second son of the ziogoon, as also those of all the hereditary princes, is compelled to become a bonze or priest, in order to make them more submissive to their elder brothers. The executive duties of the government are performed by seven boards, viz.: those of taxation, commerce, public works, police, criminal justice, military



affairs, and religion. Klaproth, extracting his information from Japanese works, says there are eight boards, viz. : the general central board ; the board of legislation and public instruction ; the general board for the interior ; the board for the affairs of the people ; the general police ; the general board of war ; of criminal affairs ; the treasury ; and the ministry of the imperial dwelling. The population being divided into eight *hereditary* classes tends to keep society quiet, though it may prevent some improvement. So well is this custom understood and established, that family disputes about property very rarely occur. The younger sons have small portions, regulated according to usage, and of which, if old enough, they are put in possession during their father's lifetime. If of noble birth they are regarded with respect however poor they may be. The pride of birth seems to be very strong among all the upper classes. It is held to be the duty of every individual to remain through life in the class in which he was born, unless exalted by some very peculiar and extraordinary circumstance. To attempt to rise above his station is somewhat discreditable ; to sink below it utterly so.

The council collectively have the power of dethroning the ziogoon, before whom they lay any important resolution which they have adopted for his approval, which is usually given as a matter of course, without any delay or inquiry into the matter—as the Queen assents to our parliamentary statutes. But if he should trouble himself about the concerns of his empire, attempt to examine for himself, and then withhold his consent, the matter is referred to the arbitration of three of the princes royal, the nearest kinsmen of the monarch, whose decision is final, as the ziogoon, in these state cases, has not the liberty of retracting an opinion. If they decide against him, he must resign his throne to his eldest son living, or in default of male heirs to the eldest son of the prince of the empire nearest in blood to him ; but if in his favour, the minister who proposed and most strongly urged the obnoxious measure, if not the president and the whole

council must perform the harakiri. With such penalties before their eyes, it is no wonder that the ziagoon and his council appear to move on in perfect harmony.

Japan, like other countries of ancient institutions, has its conservative and progressive parties. Though many Japanese of the highest distinction, and intimately acquainted with matters of government, still consider Japan as the first empire of the world, and care but little for what passes out of it, yet such persons are denominated by the more enlightened, "Frogs in a well," which signifies that when they look up they can see no more of the sky than what the small circumference of the well allows them to perceive. Of this more enlightened party was the extraordinary councillor, *Matsdaira Tsu*, who proposed, in 1769, the building of ships and junks suitable for foreign voyages; but this plan was put a stop to by his death. Tango-no-kami, governor of Nagasaki, another of this more liberal party, proposed to Titsingh, in 1783, to bring carpenters from Batavia, to instruct the Japanese in building ships; but this, and all such "widening of the road," was prevented by the assassination, in 1784, of Tonoma, councillor of state (son of Tonomo, ordinary councillor and uncle of the ziagoon), a young man of uncommon merit and liberal ideas, but who, with his father, incurred the hatred of the grandees by introducing various innovations, which they censured as detrimental to the empire. Thus, there are parties as among ourselves—one protective and exclusive, the other eager for improvement and intercourse with European nations. Even political crises are not unknown, and change of ministers as with ourselves. The Prince of Boringo had stood stoutly for the ancient Japanese constitution and no foreign competition. But when the United States ship of war *Powhattan*, appeared, and the news of the warlike operations in China circulated, a strong feeling gained ground in favour of the progressive party. Prince Boringo retired, and Prince Bitsu took his place, admitted Mr. Harris, the United States consul-general to an interview with the ziagoon, opened ports, and agreed upon commercial

tariffs. Since Mr. Harris obtained this treaty there had been a reactionary movement in Yeddo, directed by the priesthood, mikado, and independent princes. They had ousted the minister who signed the treaty, and Prince Boringo ruled again. But the arrival of Her Majesty's steam-frigates with Lord Elgin, spread consternation throughout the camp of the obstructives, brought about another ministerial crisis, and the liberal premier was restored. But so far from yielding to further pressure, there was a strong disposition manifested on the part of the hereditary nobility to break rather than bend further. This was the public opinion which the six plenipotentiaries appointed to treat with Lord Elgin, although of sufficiently enlightened views themselves, were compelled constantly to consider in their discussion of those points in which any advance was desired upon the treaties already signed. So determined, indeed, was the resistance made to any further innovation, and so keen their investigation of our demands, that the work of negotiation, though it proceeded rapidly, was not unattended with difficulty, and afforded no prospect of a more liberal tendency than that already manifested. It is but just to add that Lord Elgin made no secret of the reasonable and impartial spirit with which all the negotiations were carried on by them; and that he never had a more agreeable task than that of conferring with these Japanese gentlemen upon measures which would be mutually beneficial to both countries. All they sought for was a sound reason for any privilege, and proof that it was not likely to be injurious to Japan: in some cases they acknowledged that such and such a demand ought to be conceded—that there was no reason against doing so but ancient prejudice; and then they asked for time to enable their rulers and people to accommodate themselves to the new order of things. "Give us three or four years," they said, "by that time we shall be ready." This will explain those clauses in the treaty in which specific periods are given for certain concessions. The ziogoon, as well as the secretary of state for foreign affairs, the Prince of Bitsu, appeared

well aware of the necessity for some arrangement being made to pacify the Europeans; but they doubtless delayed as long as they could, to see the issue of our efforts to open up China, before they yielded themselves. Both the mikado and ziogoon are considered as subject to the laws, which are of long standing and cannot easily be changed. In fact, law and established custom, at this present time at least, unvarying, known to all, and pressing upon all alike, are the despots of Japan. All are slaves to custom, and ridiculous and often oppressive ceremony; but he who complies with their dictates has no arbitrary power, no capricious tyranny to apprehend. So profound and subtle is the spell of habit, custom, and etiquette, which wraps the two monarchs of Japan in a charmed sleep, that it is difficult to anticipate the period of its dissolution, or the process by which it can be broken.

Japan had been found by Xavier and his successors divided into numerous principalities, which, though they acknowledged a nominal subordination to one imperial head, were substantially independent, and were engaged in perpetual wars with each other. The superior abilities of two successive military usurpers, Nobunanga (1567—1582) and Faxiba, or *Taicosama*, (1585—1598) had consolidated these numerous states into a real feudal empire, according to the very spirit of feudality. The provinces are governed by fifty or sixty princes, who are vested with the regal dignity, and are called *Daimios*, i.e. "of the highest rank." They hold their principalities directly of the mikado; and notwithstanding the jealous supremacy of the ziogoons, they still retain certain privileges. According to Titsingh they enjoy absolute power in their own palaces, with the right of life and death over their dependants; nor in case they commit crimes, has the ziogoon any authority to put them to death. He can only with the mikado's assistance compel them to resign in favour of their sons. The lesser districts are governed by about 360 *Seimios*, or nobles of the second rank, who hold their governments directly of the ziogoon. The former pay

their respects and make presents to the ziogoon in person, and the latter salute his chief ministers, assembled in council. Two *governors* selected from the nobility by the Yeddo council, who also appoint all their official establishments, are appointed to each of the imperial provinces, and are under the same relations as the provincial *secretaries*, who are the real governors of every principality, and reside, each alternately, at Yeddo and at the province for one year, those of the north and east provinces during one-half of the year, and those of the south and west during the other half. These secretaries, or rather spies, thus maintained on the state of each noble, are sent nominally to assist and advise him in the management of his affairs. Those selected for this service are generally persons educated at court, and of known fidelity, who, before their departure, signed with their blood a promise to keep the ziogoon fully informed of the affairs and actions of the prince to whom they were sent. The wives and families of all the princes, nobles, and governors *always* reside in Yeddo as hostages to their fidelity. At Nagasaki, where European observation has been most frequently made, only the treasurer, military commandant, and under-police officer are allowed to have their families with them; but even then they are perpetually surrounded by spies.

The marriages of the nobles are arranged by the ziogoon, and the wife thus given is entitled to great respect. Her sons alone succeed to the lordship, which in case she has none is generally transferred to some other family. The children by the numerous concubines of the nobles have no share in the inheritance, and are often reduced to beggary. Neighbouring princes are not allowed to reside at the same time in their respective dominions; but the chief plan relied upon for insuring their subjection is to keep them dependent by poverty; and to reduce them to the required state of indigence many means are employed. In the first place, nearly the whole military duty of the empire is thrown upon them, and they are also obliged to display extravagant pomp and magnificence during their residence

at Yeddo, which involves them in every imaginable expense. They travel in great state, some of them with not less than 5000 men in their suite, and on their arrival or departure give great entertainments. The prince of Firando thus entertains 1000 persons. What with their household, the clothing of their followers, their women, of whom they entertain a great number, their children—the Prince of Mito, the ziogoon's uncle, in Kampfer's time, had fifty-four boys, and daughters still more numerous—presents, and festivals, their expenses generally exceed their incomes; and besides they are often required to furnish workmen, at the demand of the ziogoon, for building new temples, or anything he might undertake—100,000 of the common people are said to be thus constantly employed. Should these fail the ziogoon invites himself to dinner at the princes' Yeddo palace, the honour of which is very highly esteemed. He seldom pays more than one to the same house. No expense is spared, and years are spent in preparations, which often ruin those who enjoy this honour. Or else the ziogoon obtains for him some highly coveted post at the Dairi. The expense of this last is such as no Japanese fortune has yet proved able to withstand. Hence the very prevalent practice among the nobles of abdicating in favour of the son or other lawful heir. It has been remarked that a reigning prince of advanced age is rarely seen in Japan. They vacate the throne or die prematurely of grief or ennui. Whatever it may be for the governed, the Japanese system seems to be a wretched one for the governors. Mikado and ziogoon, governor of the empire and vassal prince, councillors or provincial secretaries, all are "cabinéd, cribbed, confined" and condemned to a state of existence which would be to an Englishman about as insupportable as that of a galley-slave.

The lawful wives live in splendid seclusion, attended by troops of female servants. Not only the strictest chastity is expected of them, but entire devotion to their husbands, and abstinence from any intermeddling with business or politics. The children though treated with

great indulgence, are exceedingly respectful to their parents. To prevent the female members of the families of the princes and lords escaping from the capital to their husbands, &c., in the provinces, guards are stationed at different points, who examine every person to prevent any female passing in the disguise of male attire. At Fakonie there is a guard for this purpose, and to prevent any weapons being carried up the country; and the following curious anecdote is told of a trick upon them, and of the combined artifice and violence by which the extensively fearful consequences of that trick were obviated. An inhabitant of Yeddo, a widower with two children, a girl and a boy, was called to a distance by business. He was poor; he knew not how to provide for his children during his absence, and resolved to take both with him. Accordingly he dressed his daughter in boy's clothes, and thus passed the Fakonie guard unsuspected. He was rejoicing in his success, when a man, who knew what children he had, joined him, congratulated him on his good luck, and asked for something to drink. The alarmed father offered a trifle; the man demanded a sum beyond his means; a quarrel ensued, and the angry informer ran back to the guard to make known the error that had been committed. The whole guard was thunderstruck. If the informer spoke truth, and the fact was detected, all their lives were forfeited; yet to send a party to apprehend the offenders, and thus actually betray themselves, was now unavoidable. The commanding officer, however, saw his remedy. He delayed the detachment of reluctant pursuers sufficiently to allow a messenger with a little boy to outstrip them. The messenger found the father and his children refreshing themselves at an inn; he announced the discovery made, and the imminent danger, offered the boy as a temporary substitute for the disguised girl, and told the father that, when the falsehood of the charge should have been proved by both the children appearing to be boys, he might very fairly fly into such a rage as to kill his accuser. The kind offer was, of course, gratefully accepted. The wilfully dilatory guard arrived, surrounded

the house, seized upon the father and upon the children, and gladly pronounced that both the latter were boys. The informer, who well knew his family, declared that some imposition had been practised, which the accused indignantly resenting, drew his sword and struck off the informer's head. The delighted guard exclaimed that such a liar had only met his deserts, and returned to their posts; while the father, receiving back his daughter instead of the substituted boy, went his way rejoicing.

The whole country is parcelled out into minute divisions, each consisting of five *house owners*, who, (in state offences only), are responsible for each other's conduct, and who are bound to report anything which appears unusual in their neighbour's behaviour. This is like the English "frank pledge" of the Middle Ages, when the responsibility of ten men, each for the other throughout every village in the kingdom; so that if one of the ten committed any fault, the nine should bring him to justice, where he should make reparation by his own property, or by personal punishment. House arrest is usually the penalty of the irregularities thus reported; and a severe one it is. The doors and windows of the offenders house are generally closed for 100 days; (a week for permitting a street noise) his employments are suspended; salary, if any, stopped; and the friend and barber alike forbidden entrance. The *ziogoon* has in every city and village officers for the administration of justice; but every householder has the right to dispense punishment in his own family. Justice is very strict and severe, especially in case of theft; and for crimes against the state the punishment extends to the whole family of the offender. Each of the companies or corporations of five house-owners has one of its members for a head; and each street has from ten to fifteen such companies, who choose by ballot from among themselves a chief magistrate for the street, called an *ottona*, whose election is then sanctioned by the government, his salary being a tenth of the street's revenue—levied on foreign trade at Nagasaki. He is responsible for everything within his jurisdiction. He gives



the necessary orders in case of fire; sees that the night-guard of three house-owners patrol the street, walking from each gate, one of which is at the end of every street, and is closed at ten o'clock, till they meet and then back. This guard, on occasions of festivity, or other popular course, is kept by day. The ottona keeps a register of the names of all the occupants of every house, of births, marriages and deaths, the names of those who go on their journeys and those who change their residence, with their class, rank, religion, and trade. He compels the inhabitants to assist in the arrest of criminals, he punishes those of smaller magnitude by imprisonment; composes, if possible, all disputes among the people of his street, but may not enforce his decision; and to be generally answerable for their good behaviour. He has for assistants three lieutenants, the heads of the corporations of house-owners, a secretary, a treasurer, and a messenger. To change residence, a petition must be sent to the ottona of the street, explaining the reason; and the petition must be accompanied with a complimentary present of fish. Before the ottona of the street to which he would remove replies, he inquires into the profession, character, and general conduct of the petitioner; he asks every house-owner in the street if they consent to receive the applicant. Any serious opposition, founded on any objectionable or scandalous vice, is fatal to the petition: but even when obtained, the applicant must get from the house-owners of the street he is leaving "a character" of good life and morals, and a permit to depart. These he carries to his new ottona, who takes him under his protection, incorporates him in the street, and begins to answer for his conduct. He must then give a treat to all the inhabitants of the street. He then sells his old house—but only with the consent of all the house-owners of the street in which it stands, and they may effectually object to an unknown purchaser, or one of bad reputation. He must then pay a duty of from eight to twelve per cent. on the sale to the common treasury of the street—one part of the proceeds is distributed equally to the inhabitants, and the other is applied to the general

outlay of the street. The same formalities are necessary if any one wishes to travel. The certificate must state the particular reason and the length of absence. All the officers of the street must affix their seal to it gratuitously, but the paper must be paid for at a charge fixed by government.

Should a fight arise in the street, the nearest house-owners must separate the combatants. Should a man kill another of course he shall lose his head, even if he did it only in self-defence; but the three nearest families are by law and custom compelled to keep within doors for many months: time is given them to lay in a stock of provisions for the period of their domiciliary imprisonment, and then their doors and windows are closed upon them. Besides, all the house-owners of the street are also punished by public labour in proportion to their negligence in preventing the murder; the chief men of the street are more rigorously punished than the rest, for whom they are responsible. At the death of the humblest individual, the house-owners of the street must attest that he died a natural death. At Nagasaki and elsewhere, the corpse is examined, with the double object of discovering if there be any marks of violent death, or any signs of Romanism. The street officers are held responsible for the offences of the house-owners; the house-owners for the offences of their lodgers, domestics, and families; masters for servants; children for parents; and each corporation for its individual members. As each street has a rail or barrier at its issues, and therefore can be cut off from communication with the rest of the city at a moment's notice, there is little difficulty in securing an offender. None are suffered to pass by night, not to fetch either doctor or midwife, without a pass from the *ottona*. The gates are also closed for the least reason during the day, and in suspicious times a passport from the *ottona* is required to go from one street to another, and the party must be accompanied by one of the guard. This is useful to prevent theft and mutiny, but a great inconvenience in case of fire, as no street or ward can

have the assistance of another, besides the danger people themselves are in, being sometimes so narrowly pent up. The whole empire thus affording no hiding-place for criminals, there are few countries where so few crimes are committed against property, and doors may be left unbarred with little fear of robbery. Any theft or robbery being thus a most difficult matter, the roads are perfectly safe, and the merchant loads his bullocks with the richest goods, or with gold or silver, and travels cheerily along without any fear. This result is not all produced by legislation, severe laws, municipal and police regulations; the Japanese as a proud people disdain to cheat or steal.

There are also paid official informers belonging to all classes of society. So perfect is the system, that each half of the people are spies on the other half. It may well be called a "government of spies." These spies are said to be of every rank in life, from the lowest to the highest beneath that of a prince. The proudest of the nobility have been known to undertake the office, either out of the ambitious hopes of succeeding to the places and emoluments of those he might denounce, or in dread of the consequences of a refusal. When a man, if nominated, must be a spy or rip open his own bowels, it is not wonderful that there should be so many spies of all classes, ages, and conditions. Complaints of the governor of Matsmai reached the court at Yeddo. The obnoxious governor was soon displaced, but it was not without astonishment that the people recognised in his successor a journeyman tobacco cutter, who a short time before had suddenly disappeared from his master's shop. He was a noble of the land acting as a spy in the disguise of a journeyman tobacco cutter. Yet living under so detestible a government system, the people of Japan are almost always described as frank in their manners, free and open in their speech, and most sensitively alive to the point of honour. They are certainly less corruptly governed and less shackled by ancient usages than the Chinese. Every writer belonging to the Dutch factory, and therefore possessing the best attainable means of

knowledge, affirms that rebellion has been prevented by the enthralment of the princes, and that the empire has, since the quelling of the Arima insurrection, the thorough extirpation of Romanism, and the complete exclusion of foreigners, enjoyed profound peace, internal as well as external. As we speak of virgin fortresses, so we may call Japan a virgin empire, for *it has never been conquered by any foreign foe*. This, in spite of the oppressiveness of their internal government, which refuses them the right of free action, confines them to their streets, decrees the size of their houses and mats, makes spies of them and sets spies over them—and yet, withal, unable to crush within them that high sense of honour and dignity which strengthens their arms in the hour of disgrace, or when they cannot take revenge on some sneaking coward—to rip up their own abdomen (forgiveness of an injury being unknown, or considered as a weakness or a sin), contributes materially to the independent bearing of the people.

LAWS.—They have no condensed written code of laws. Their laws consist of edicts issued in the name of the *ziagoon* from time to time. They are very simple in their construction and can be understood by all. Great pains are taken to publish and make them generally known. Upon the issue of every new edict, the magistrates first assemble the people and proclaim it by word of mouth. Next the edict is circulated in a printed form, and lastly they are written in large fair characters, article by article, on a square table a foot or two in length, and put upon posts at least twelve feet high, in large cities just at the entry, and in villages in the middle of the chief street where is the most passing. There is no reason given how it came about that such and such a law was made; no mention of the lawgiver's views and intention; nor is there any certain determined penalty put upon transgression thereof. Such conciseness is thought becoming the majesty of so powerful a monarch. They are enclosed by railings or gratings. There are few of them, for the

more laws the more offenders, but *as a principle* all crimes are punished with death, especially murder, including homicide of any kind. They maintain that justice would be violated, unless all persons, whatever their rank, guilty of similar offences were punished in an equal manner; and they believe that death is the only penalty that affects alike prince and peasant. On this principle pecuniary fines are not tolerated. There are no professional practising lawyers or barristers of any kind in the empire, every man being considered competent to be his own lawyer or pleader. The parties themselves appear and the cause is determined without delay. The case is stated in the presence of the accused, who is heard in reply; witnesses are examined. Sentence is then passed, and generally carried into execution instantly; but the sentence of death must be signed by the Yeddo council. In trivial cases the parties are usually ordered to retire and settle the difference either between themselves or with the assistance of mutual friends. Should both parties appear to be blameable, the judge makes his award accordingly, and neither escapes without censure. When false accusations are preferred the false accuser is punished; and should malice be apparent the punishment is proportionably increased. In cases of great intricacy and importance the magistrate has the option of referring the matter to the chief justice at Miaco, or to the zioogon in council; but when a decision is once given there is no appeal, no superior court having it in its power to mitigate a sentence pronounced in another, though inferior.

Coming down to the present century, competent authorities concur in bearing testimony to the purity with which justice is administered in the empire; to the great solemnity and strict decorum with which the proceedings are conducted before the tribunals; to the ardent desire manifested by the magistrates to draw out the truth; and to the remarkable quickness they display in detecting falsehoods; in fact, truth is but justice in their knowledge, and justice is but truth in their practice. If offences against the state are more certainly punished than those

against individuals, it is only because the officers of government would risk their own lives by neglecting to prosecute a state criminal, whilst the prosecution of crimes of the second class rest with the individual injured, who may not think it worth his while for the mere gratification of taking a fellow creature's life to add the expense and trouble of a lawsuit to the evils he has already endured. Parents and relations are made answerable for the crimes of those whose moral education they ought to have superintended. All servants, formerly, were so far at the disposal of their masters, that if they were accidentally killed while undergoing punishment, the master was not answerable. The mass of the peasantry are said to be little better than serfs or villeins attached to the soil, and the property of the landholder. The person of a party, male or female, may be sold under certain circumstances, or a party may sell his or her service for a stipulated period for a sum of money which may be agreed on, and which must be paid down at once in the gross. On the expiration of the stipulated period, the party is free to dispose of his or her person again. Masters have power over the lives of their slaves, if they commit offences which by the law are punished with death; but if a man should kill his slave by any cause that the law does not deem worthy of death, the offender is adjudged guilty of murder, and subjected to the penalty of the crime. He cannot even inflict any severe punishment unless he previously take the serf before a magistrate. It is said that in this heathen country fewer capital crimes are tried before the courts of justice than perhaps in any other country. The laws are strictly enforced without regard to persons, partiality, or violence. Punishments are prompt and severe; yet great regard is had to the nature of the offence, the condition of the person who committed it, and the share of guilt to be reasonably laid to the charge of his superiors, relations, or neighbours.

Capital punishment, and even sentence of death, necessarily involve confiscation of property and disgrace to the family of the culprit. The practice of making young chil-

dren suffer with their parents is possibly intended as much in mercy to them as to aggravate the punishment of the real offenders, and is the act of those parents who have the power of life and death over their children, and who do not choose to part with them in this extremity. The banishment of nobles to distant, cold and desolate islands has been but rarely resorted to since the troubles of the seventeenth century. In the rare occasions on which they are now resorted to they appear to be extended to his wife and children, however innocent and however young. Hence a man of the higher orders publicly accused and conscious of guilt, prevents his trial by performing the harakiri. But if he be arrested too suddenly to allow of this step, and the family excite sufficient interest to induce the judicial and prison authorities to incur some little risk for their sake, the prisoner, before sentence, is either privately supplied with a weapon with which to rip himself up, or he is tortured to death under the pretence of extorting confession. In either case he is reported to have died of disease, and, being presumed guiltless, because unconvicted, he thenceforward ranks as brave in the memory of men. His family contracts no stain, and his property is not confiscated, the most odious crimes being effaced by such a death. Their *prisons* for slight offences are kept clean and wholesome, and the treatment therein is very tolerable, a fair proportion of wholesome food being provided; and consists of a kitchen, a dining room, and a bath. These are called *rayas*, or "cages." At Hakodade, Golownin was confined in a prison, a high wooden enclosure or fence surrounded by an earthen wall somewhat lower, inside which was a long barn-like building. Within this there was a number of small apartments, scarcely six feet square, formed of thick spars, and exactly like cages, in which the prisoners were shut up, the passages and other spaces being occupied by the guards. The prisons destined for heinous offenders are gloomy and horrid dungeons within the walls of the governor's house, called *gokuya*, or "hell," lighted and ventilated only by a small window in the roof, a hole in the wall serving as a means

of rejecting the filth, and receiving food, the door never being opened but for the entrance or release of a prisoner. Books, pipes, and all kinds of recreation are forbidden. No beds are allowed ; and as a mark of disgrace which is acutely felt, the prisoners are deprived of their silk or linen waist girdles, for which bands of straw are substituted. The diet is limited in quantity and execrable in quality, but their friends may supply them with good and sufficient food, on condition that it is *shared equally by all the prisoners in the dungeon*, from fifteen to twenty in number. The places of public execution are usually in an open field without the cities and villages on the west side. When a criminal has been sentenced to be beheaded, he is bound with cords about the thickness of a finger, overlaid by others much smaller and fastened by a regulated number of knots and nooses round the breast, neck, and arms ; the hands are bound together, the elbows nearly touch each other, and all the ends of the various ties are united to one long cord held by the executioner. The slightest effort to escape brings the elbows completely into contact, and tightening the noose round the neck of the unhappy prisoner almost to strangulation, effectually prevents him from accomplishing his object. Occasionally prisoners previous to their execution have their hands struck off ; which is considered the very extremity of dishonour. He is now set upon a horse and thus conducted to the place of execution where are the judges, their assistants, and insignia of office surrounded with unsheathed weapons, his crime being published both by word of mouth and flag. Before receiving the fatal blow he is presented by the executioner with a cup of sackee and some fruit and pastry which he is allowed to share with his friends. He is then seated upon a straw mat upon two heaps of sand, and his head is struck off with a sharp sword. The severed head is set upon a stake, to which is fixed a placard indicating the crime for which he had died. At the end of three days the relations are allowed to take down the head and bury it and the body in their own way.

Their mode of *crucifixion* is to bind the victim to the



cross by the hands and arms, and by an iron ring passing round the neck so as to keep the head in an erect position, and a sharp lance or sometimes two lances is then driven into the heart at the sides, and coming out at the shoulders, extinguishing life in an instant. *Corporeal* punishment is inflicted frequently, and with great severity. *Torture* is resorted to but rarely, principally in cases of religious apostacy and political delinquency. The following curious trial from T'itsingh will afford an idea of the careful manner in which the discretionary power vested in the magistrate by the council of state is exercised:—A merchant of Osacca charged his servant with robbing him of 500 kobans (£700) before the governor, who had been promoted to his post in consequence of his reputation for ability, wisdom, and virtue. The accused solemnly protested his innocence; and the accuser, supported by the testimony of other servants, solemnly maintained the truth of the charge; circumstances were against the prisoner, who, in spite of the cross-questioning, menaces, and cajolery of his master, declared that torture itself should never compel him to confess a crime of which he was innocent; but the evidence was doubtful, so he was remanded. At the end of some days the magistrate called the parties before him again; and he remonstrated with the accuser ineffectually. At length he required the charge and the demand of the accuser to be submitted to him in writing. This was done in the following terms:—"Tchoudyet, servant to Tomoya, has robbed his master of 500 kobans. This we attest by this writing, and demand that he be punished with death, as a warning to others. We, the kinsman and servants of Tomoya, in confirmation of this, have fixed to it our signatures and seals. The second month of the first year Genboun (1736)." The governor took and read the paper attentively, and then said to the complainant, "Good. Now that I am absolved from all responsibility be assured justice shall be done. Are you satisfied?" The master said that he was; returned his thanks, and with his party went away rejoicing. Soon afterwards a convicted felon confessed himself guilty of the robbery with which the

servant had been charged, The governor at once sent for the master with all his servants and relatives, and addressed him sternly thus, : " What is this thing ye have done ? Behold ! you accused your servant without proof, attesting your accusation under your hands and seals. Know ye not that your false accusation hath tended to cause the death of an innocent man, and that you, your wife, kindred and servants should be put to death ? And that I, for not having investigated the business with sufficient care should die the death ? Prepare for doom ! " Thunderstruck at these dreadful words the terrified wretches were overwhelmed with despair. They wept, bemoaned their sad fate, threw themselves on their knees and begged for mercy ; while the magistrates and officers present united in praying for some mitigation of so terrible a sentence. But the governor remained sternly inflexible, beholding their abject state for some time in silence. He kept them in an agonising state of suspense, willing to give them a lesson they should not speedily forget. When this scene had lasted a considerable time he suffered his features to relax into a milder expression, and at length he exclaimed, " Be of good comfort, your servant lives. I doubted his guilt, his answers convinced me of his innocence, and I have kept him in concealment in hope that the truth would be brought to light. Most sincerely do I rejoice that my precaution hath proved of avail. Let the servant be brought in." The order having been obeyed the governor continued, " Behold an innocent man who might have fallen a victim to your unjust accusation. Your lives I spare because his has not been taken ; but for what he has suffered through your injustice you owe him reparation. Pay unto him then 500 kobans, and henceforth cherish him as a faithful servant. Go your ways, justice has now been done. Let the pangs you have this day experienced be graven on your minds, as a warning how you again bring forward accusations upon insufficient grounds." This decision gave universal satisfaction, and in a short time, as a mark of the ziogoon's approbation, the governor was appointed to the lucrative and high posts

of Inspector of the Chamber of Accounts and Governor of Nagasaki, where his good qualities endeared him to the people, his memory being held in reverence in Titsingh's time, 1779-80.

The following relation is found in the Japanese history. A woman was left a widow with three children, and had no other means of subsistence than what she derived from their labour. The young men having never been accustomed to a life of toil, scarcely earned common necessaries, and were above all things afflicted, at not being able to procure their mother a more comfortable subsistence. It had been lately proclaimed, that whoever would bring a thief to justice should receive a considerable reward. The three brothers, whom the poverty of their mother afflicted ten times more than their own indigence, unanimously made a resolution as strange as it was heroic. They agreed that one of the three should pass for a thief, and that the two others should accuse him, and carry him before a magistrate. Lots were drawn which should be the victim of filial affection, and it fell on the youngest, who was immediately bound and conducted to the judge, and as a criminal underwent his examination and confessed himself guilty. He was then sent to prison, and the brothers received the promised sum. Before they departed with it, they found means to gain admission to the place of his confinement in order to take a last farewell of their unfortunate brother; and supposing they were unobserved, threw themselves into the arms of the prisoner, and by their tears and groans, attended by the most tender embraces, evinced the excess of their grief and despair with which they were penetrated. The magistrate, who happened to be in a part of the prison whence they could be easily seen, was astonished at the scene he beheld, and gave orders to one of his servants to follow the two informers and watch them narrowly. The man obeyed, and at his return related to his master that he had traced the two brothers to their house, and entered unperceived, stopping at the door of their chamber, from whence he could easily hear all they said. Their first care was to give their mother

the money which they had received as the price of their information ; the woman testified more inquietude than joy at the sight of so considerable a sum ; and questioned them with eagerness on the absence of their third brother. To which the unfortunate young men could only at first answer with their tears ; but at length, being threatened with the malediction of a parent so dear, they disclosed to her the dreadful truth. The mother, penetrated with gratitude, terror and admiration, abandoned herself to all the transports of a just despair, and rushed out of the room with an intention to go and declare everything to the magistrate ; but was restrained by her cruel yet generous children, who both threw themselves at her feet, while she, a prey to all the most impetuous and passionate emotions that anger, grief, and tenderness united could produce, no longer able to support the violence of so many distracting agitations, fell senseless into the arms of her son. The magistrate, on this recital, immediately repaired to the prison ; and interrogated the youngest brother, but without being able to induce him to retract a word of his confession. The judge then assured him that he was acquainted with every circumstance of his history, and added, that he had only concealed for a moment this knowledge because he wished to behold to what excess filial piety might be carried in a virtuous breast. He then hastened to recount this adventure to the ziogoon ; and this prince, delighted and astonished at an action so heroic, desired to see the three brothers, and the happy mother of these virtuous children, on whom he heaped praises and marks of distinction, assigning to the youngest a pension of 1500 crowns, and 500 to each of the others.

RELIGION.—The Japanese have the capacity of a fervent faith ; and everything seems to prove that they are a “ God-fearing ” people. This is the unanimous character of the mass of the population given by the ancient missionaries—Xavier calls them “ the delight of his heart ”—and by recent travellers. Siebold says, that on his voyage from Simoneseki to Osacca in 1822, the winds

being contrary and tempestuous, the Japanese sailors, to obtain favourable weather, threw overboard a small barrel of saki, and a certain number of copper coins as a sacrifice to the god Kampira. The money of course sank; but the barrel floated, and was picked up by some fishermen, who, well knowing the meaning of the act, instead of drinking their favourite intoxicating beverage, as the mariners of other nations probably would, honestly carried the offering to the proper temple!

Liberty of conscience, so far as it does not interfere with the interest of the secular government, or affect the peace and tranquillity of the empire, has been at all times allowed in Japan. It is related as an instance of this, that shortly after the introduction of Romanism the bonzes of all the sects united in a petition to the shogun to expel the Romanists, when he inquired how many religious sects already existed in his empire; and on being told thirty-five, he said, if he could tolerate all those he could surely tolerate one other additional sect: leave the strangers in peace. In emoluments and dignities all sects are pretty nearly on an equality. On these points causes for dissension cannot often arise. Never do we hear of any religious dispute among the Japanese, much less discover that they bear each other any hate on religious grounds. They esteem it, on the contrary, an act of courtesy to visit from time to time each other's gods and do them reverence. Every Japanese citizen has a right to profess whatever faith he pleases, provided only it be not Christianity, and to change it as often as he thinks fit, nobody concerns himself whether he does so out of conviction or out of regard to his worldly interests. It is said to happen frequently that the members of a family follow different faiths or sects, and that the difference of belief does not disturb the family harmony. The cause from which this tolerance originates is, that worshippers of all persuasions in Japan acknowledge and obey one superior, viz.: the *mikado*, in each of whom the "Sun-goddess," the founder, (through Zin-mu-ten-woo, their first sovereign) of the

Japanese nation is believed to be incarnate. At the present day in Japan the lower orders—the mass of the nation—are *Buddhists*, and the higher orders, especially the educated classes, secretly *Sintooists* or philosophical Rationalists; their faith, which is a mixture of the moral doctrines of Confucius and some high Buddhist mystic notions concerning the final condition of the human soul, being pure *Atheism*. Yet Buddhism cannot be called *dominant*, as it exists nowhere in the remoter parts of the country without an admixture of the old Sintoo. There were, no doubt, preceding and ruder forms of faith; but what is now considered the original, national religion of Japan, is called *Sinsyu*, or “Spirit-worship,” from the Chinese word *Shin-tao*, adopted and softened by the Japanese into *Sintoo*. The proper native name of this religion is *Kami-no-mitsi*, *i. e.* “the way of the kami,” as in Acts xxviii. 22, “for as concerning this sect (*Gr. way*) &c.” The Sintoo worship is thoroughly mixed with Buddhism, and in all probability the Sintoos have nowhere preserved its original simplicity. Originally the “Sun-goddess” alone was worshipped, the kami being similar to the Roman Catholic saints; there were no images of them before the introduction of Buddhism. The Sun-goddess is too great to be addressed in prayer, except through the mediation of the mikado, or the 2,640 deified mortals, who with 492 born gods constitute the kami, all of whom have temples dedicated to them. The Sintoos have some undefined notion of the immortality of the soul, of a future state of existence, of rewards and punishments, of a paradise, and of a hell. Celestial judges call every one to his account. To the good is allotted paradise, and they enter the realms of the kami; the wicked are condemned, and thrust into hell. The duties enjoined by this ancient religion are: 1. Preservation of pure fire, as the emblem of purity and means of purification. 2. Purity of soul, heart, and body. The purity of the soul is to be preserved by strict obedience to reason and law; the purity of the body, by abstaining from everything that defiles. 3. An exact observance of

festival days. 4. Pilgrimage. 5. The worship of the kami, both in the temples and at home. External purity is most rigidly enforced ; and generally stands in place of everything else. Impurity is contracted in various ways ; by associating with the impure, by listening to impure language, by eating certain meats, by coming in contact with death or with blood. As the Japanese believe that the gods are so much above mankind as not to concern themselves in human affairs, they are not worshipped, nor are there any festival days sacred to them, although they swear by them. The chief end aimed at by the Sintoos is a state of happiness in this world. The festivals and modes of worship are cheerful and even gay ; for they regard the gods as beings who solely delight in giving happiness. The religious observances on festival days appear to be very simple, and very short. The worshipper, clad in his best clothes, approaches the temple, performs his ablutions at a tank, kneels in a verandah opposite a grated window, offers up his prayers with his arms extended, and a sacrifice of rice, fruit, tea, saki, or the like, which goes to the priest's kitchen and table, enabling them to be, what they really are, very hospitable to strangers, deposits a little money in a box, which goes into the priest's purse, strikes three times upon a bell hung over the door, believing the gods to be highly delighted with the sounds of musical instruments, and retire to divert themselves the remaining part of the day with walking, exercises, sports, music, eating, drinking, and treating each other to good things. These festivals put a stop to all business. The poorest artisan then appears as a gentleman, clad in his dress of ceremony ; and all the houses are adorned internally with carpets and screens, and externally with hangings and awnings under which friends entertain each other, making merry all day long. These festivals or holydays appear to be as numerous among the Japanese as among any other people in the world. In general they are sacred rather to mutual compliments and civilities than to acts of holiness and devotion. Their feasts, weddings, audiences, great

entertainments, and in general all manner of public and private rejoicings are made on these days in preference to others. There are three monthly holydays, viz.: the first day or new moon is kept by all ranks and religions; the fifteenth day or full moon; and the twenty-eighth. They have five yearly festivals, viz.: 1st. *New Year's Day*, which is celebrated with the utmost solemnity, preferable to all others. The main business of the day consists in visiting and complimenting each other on the happy beginning of the new year; in eating and drinking; and in going to the temples, which some do for worship but the greater part for pleasure. 2nd. The third day of the third month is chiefly a day of pleasure and diversion for young *girls*, for whose sake a great entertainment is commonly made by their parents, to which they invite their nearest relatives and friends. 3rd. The fifth day of the fifth month is intended chiefly in celebration of spring, and the diversion of young *boys*. 4th. The seventh day of the seventh month, on which the school-boys erect poles of bamboo and tie verses of their own composing to them, to show their application and progress at school; and, 5th. The ninth day of the ninth month, drinking being the favourite diversion; no expenses are spared to provide victuals and good liquors in plenty, each according to his ability. At Nagasaki the national "offering" is celebrated upon this day in honour of *Suwa*, formerly a renowned hunter, and now the patron divinity of hunting and the town, when the temples are frequented, sermons preached, prayers offered up, and public shows, dances, processions, and games take place. The temple dedicated to Suwa is decorated with flags, and every one then visits it in their dress of ceremony, prays, and makes the usual offering, always including a cup of saki. The public solemnity consists in placing the image of the god, together with the most precious ornaments of the temple, including costly arms, in a shrine magnificently gilt and lacquered, which is deposited in a capacious straw booth, supported on posts with a roof and benches, erected in a large square on the occasion for the convenience of the



spectators, among whom are the magistrates, priests, and foreigners, with a guard to keep off the crowd. The hut in which the god is placed is open in front, although partially encircled with screens. This ends the religious part. The annual festival of Ten-sio-dai-dsin, or in Japanese, Ama-terasu-no-kami, i.e. "Celestial spirit of sunlight," falls on the sixteenth day of the ninth month, and is kept up in all cities and villages of the empire with processions, &c. All the Japanese, especially the Sintoos, make a pilgrimage once a year, or at least once in their lives, to his temple in the province and town of Isye. It is made at all times of the year, but chiefly in March, April, and May. The zioگون sends an embassy once a year in the first month, and most of the princes follow his example. It is thought a duty incumbent on every true patriot, whatever sect or religion he otherwise adheres to, and a public mark of respect and gratitude which every one ought to pay to the Sun-goddess, as to the protectress, founder, and first parent of the Japanese nation. Every one is at liberty to make the journey in what manner he pleases. Able people do it at their own expense in norimons, with a retinue suitable to their quality. Poor people go on foot, living upon charity, which they beg upon the road. They carry their beds along with them on their backs, being a straw mat rolled up, and have a pilgrim's staff in their hands, and a pail hung by their girdle, out of which they drink, and wherein they receive people's charity, pulling off their hats much after the European manner. These hats are very large, twisted, of split reeds. Generally their names, birth, and the place from whence they come, are written upon their hats and pails, that in case of sudden death or any other accident befalling them upon the road, it might be known who they are, and to whom they belong. Those that can afford it, wear a short white coat without sleeves over their usual dress, with their names stitched upon it before the breast and on the back. Multitudes of these pilgrims from all parts, but especially from Yeddo and the large province Osyu, are seen daily on the road.

At Yeddo, children apprehensive of severe punishment for their misdemeanours commonly run away from their parents and go to Isye, and thence bring back an indulgence, which is deemed sufficient expiation of their crime and will effect a reconciliation. The like attempt would be more difficult in other places, where a traveller that is not provided with the necessary passports would expose himself to no small trouble. As to those that return from Isye, they have the privilege, that the *ofarria* which they bring from thence, is allowed everywhere as a good passport. Multitudes of these pilgrims must pass whole nights lying in the open fields, exposed to the injuries of wind and weather, some for want of room in the inns, others out of poverty, having left their employments for the sake of this grand and most sanctifying act of devotion. And many are found dead upon the road. In such a case the passers-by see if they have an *ofarria* about them, in order to hide it carefully in the next tree or bush. This *ofarria*, or "capital purification," ordinarily is a scrap of paper with a few Japanese characters written upon it, but the Japanese believe that, together with the pilgrimage they have performed, these indulgences secure them the absolution and remission of all their sins, health, prosperity, and children in this world, and a happy state in the world to come. As there are very many who stay at home and think it sufficient for the ease of their conscience to purchase these indulgences, great quantities of *ofarrias* are sent every year from Isye to all parts of the empire.

The *Bikuni*, or "mendicant nuns," appear to be of no particular faith and of very doubtful morality. Besides what they pay to their nunneries at Kamakara and Miaco for protection, they take a yearly tribute to Isye. Kampfer says, "They are, in my opinion, by much the handsomest girls we saw in Japan." The daughters of poor parents, if they be handsome and agreeable, apply for and easily obtain this privilege of begging in the habit of nuns, knowing that beauty is one of the most persuasive inducements to generosity. The *Yammabos*, or begging mountain sol-

dier priests frequently incorporate their own daughters into this religious order, and take their wives from among these "nuns." Some of them have been bred up as courtesans, and having served their time, buy the privilege of entering into this religious order, therein to spend the remainder of their youth and beauty. They live two or three together, and make an excursion every day some few miles from their dwelling-house. They particularly watch people of fashion, who travel in norimons, or in cangos, or on horseback. As soon as they perceive somebody coming, they draw near and address themselves, though not altogether but singly, every one accosting a gentleman by herself, singing a rural song; and if he proves very liberal and charitable, she will keep him company and divert him for some hours. They conform themselves to the rules of their order, by shaving their heads, but they take care to cover and wrap them up in caps or hoods of black silk. They go decently and neatly clad, after the fashion of ordinary people. They wear also a large hat to cover their faces, which are often painted, and to shelter themselves from the heat of the sun. They commonly have a shepherd's rod or hook in their hands. Their voice, gestures, and apparent behaviour are neither too bold and daring, nor too much dejected and affected, but free, comely, and seemingly modest.

Another religious begging order is that of the *Yammabos*, so called because they always go armed with swords. It was founded about twelve and a-half centuries ago by a man who spent most of his years wandering through deserts, mountains, and uninhabited places, which ultimately proved of great service to his countrymen, as he thus found out the situation and nature of places which no one before him had dared to visit, and thus discovered new, easier, and shorter roads from district to district, to the great benefit of travellers. His followers have fallen short of his rigorous way of life, but they conform themselves to his rules in their dress, apparent behaviour, and some outward ceremonies. The richer among them live "at ease" in their own houses, while the poorer go strolling and beg-

ging about the country, particularly in the province Suruga near Fusiyamma, to the top of which they are obliged to climb once a year. These mountain-priests are frequently applied to by superstitious people, for conjuring, fortune-telling, to predict the future, to drive away evil spirits, to find things lost, to discover robbers, to determine the guilt or innocence of accused parties, to interpret dreams, to cure desperate maladies, and other similar feats, which they pretend to perform chiefly through the medium, not of a table, but of a child, into whom they pretend to make a spirit enter, able to answer all their questions. Others are shaved and clad like Buddhist priests, standing two together, each with a book, which they pretend to read, having got a portion by heart; for reciting which they expect your charity.

The blind are numerous, and disorders of the eyes are very common in Japan. This is caused partly by the smoke of the charcoal, which is the usual fuel used in their houses, by which the eyes of the company become red and inflamed and suffer exceedingly, and, probably partly from the large quantity of warm drinks, which keeping up a too great action of the kidneys weakens the sight. The blind are almost a separate nation within the empire, and have two societies, into either of which when once entered a member must remain for life, and the foundation of which is romantic, characteristic, and thoroughly Japanese. The son of a mikado, a youth of incomparable beauty, and exceedingly beloved by all that came near him, but more especially by a princess of the imperial blood, whose beauty and virtues proved charms as irresistible to him as his graceful person and princely qualities had been to her. For some time "the course of true love ran smooth," when the death of the princess intervening, the prince took it so much to heart, that not long after through grief and sorrow he lost his sight. To commemorate both events he obtained a charter from his father to erect a society, the Blind Bussetz, into which none were ever to be admitted but such as had the misfortune to be blind. The society prospered exceedingly, and was held in great

repute at court, and all over the empire, for many centuries. During the dreadful civil wars between the Fekis and Gendzis, the general of the former, very much renowned for his valour and supernatural strength, was taken prisoner by Yoritomo, the general of the latter, who valuing his friendship and affection treated him kindly; and upon pressing him to enter his service in his own terms received from him this answer:—"I was once the faithful servant to a kind master. Now he is dead, no other shall boast of my faith and friendship. I own that you have laid me under great obligations. I owe even my life to your clemency. And yet such is my misfortune, that I cannot set my eyes on you, but with a design, in revenge of him and me, to cut off your head. Therefore these designing instruments of mischief I will offer to you, as the only acknowledgment, for your generous behaviour towards me, my unhappy condition will allow me to give you." And having thus said, he plucked out both his eyes and presented them on a plate to Yoritomo, who, astonished at so much magnanimity and resolution, forthwith set him at full liberty, when he retired and founded the Blind Feki society, the very numerous members of which are of all ranks and professions, and support themselves and their commonwealth as musicians and physicians.

With a strong religious sentiment there is combined a sense of the ludicrous and theatrical. There are beggars of all kinds, but none in our sense of the word, as the majority of these beggars or pilgrims present a respectable appearance, amongst whom it is not customary to thank people for their charity. Among them was, in *Kampfer's* time, a woman well-dressed in silk, with her face well-painted, leading a blind old man and begging before him! Religious motives are constantly appealed to, or the fancy is amused, but whatever the beggar's condition the charitable trifle is always given.

The maintenance of the Japanese priests arise from the fees given them for prayers to be said in their temples, or at funerals, for the relief of departed souls, as also from

voluntary and charitable contributions, which strongly stimulate them to considerable activity and zeal in the discharge of their duties. Before the idol in the large Sintoo temple at Simoda, in 1854, was a subscription list at least thirty feet long, containing the names and donations of the contributors towards the expenses of the temple services. Also a box provided for the alms of those who are too modest to publish their names, or whose donations are too small to make much of a figure on paper. Almost all the temples have large unconsecrated rooms, in which, in places destitute of tea or saki houses, travellers are accommodated, and which the priests usually let out as feasting rooms. They are furnished with sliding doors that they may be separated into several rooms for the accommodation of several persons. In short, the temples of Japan, as in China, are often used for places of concourse and entertainment, and sometimes of revelry and debauch. On such occasions the altars and shrines are covered or removed, which so changes the aspect of the interior that no one would suspect he was in a house of worship. None of the religious creeds of Japan have now any great hold on the popular mind. The priests, both Sintoo and Buddhist, are held in very little repute by the people, and this remote regard seems to be returned by the clergy. Both classes lounge and gossip in their places of worship, attaching little or no sanctity to it, except it may be when immediately engaged in their devotions.

Miaco is the centre of the Sintoo religion, having 50,000 priests, chiefly of the Dairi, and 6,000 temples of all sorts, 500 of them being superior. Man being naturally a hero worshipper, where there is one temple to the god of fire, or any other of those elemental deities, there are twenty to the god of war. The Sintoo priests are secular married men, called Kami-nusi, i.e. "landlords of the gods," whose wives are priestesses, having specific duties and rites—such as god-mothers general to all the female children of their sect born in Japan—allotted

them. The dress of the priests consist of yellow robes and oblong lacquered caps, tied under their well-shaven chins with twisted silk strings hanging down in fringed knots, and the length or shortness of which denotes their exact rank in the priesthood. These priests are under the mikado, but in temporal affairs they and all other ecclesiastical persons are under two imperial temple-judges appointed by the ziogoon or his cabinet. As everything in Japan seems to have a tendency to split into two, so this order divided itself into two sects, viz.: *Juitz*, who are firm and constant to the religion and customs of their ancestors, but are so few in number, that the priests form the majority. And *Riobus*, who endeavour, if possible, to reconcile the foreign pagan worship to that of their ancestors. There are several orders of monks and nuns, as in the Roman Catholic system. In general Sintooism is much less austere than Buddhism, which teaches that sorrow is inseparable from existence, the only escape from it being in annihilation. The adherents of Sintoo are, on the other hand, as before stated, much more disposed to look on the bright side of things, turning the religious festivals into holydays, and regarding people in sorrow and distress as unfit for the worship of the gods, whose felicity ought not to be disturbed by the sight of pain and misery. And this, perhaps, was one cause that enabled Buddhism, which addresses itself more to the sorrowing hearts of which the world is so full, to obtain that predominancy of which the Portuguese missionaries found it in possession. They do not believe in any devil but that which animates the *fox*, which the peasantry believe to be in league with all evil spirits or devils, and to be himself the very incarnation of craft, malice, and wickedness; but the fox-hunters are expert in conjuring and stripping this "animated devil," his hair and wool being much coveted for writing and painting pencils. In Japan, as in every other country where it exists, Buddhism is divided into a high, pure, mystic creed for the learned, and a gross idolatry for the unlearned and common people. It appears that at least in the maritime parts of the empire

there are twenty Buddhist to one Sintoo temple. Buddhism has this peculiarity, that where it cannot overpower the popular belief it absorbs it. Hence, so far from opposing itself to the Sintoo doctrines, it has appropriated a great many of them, and brought itself to their standard ; so that the Sintoo belief has lost its distinctive character.

At Hakodade the Americans, in 1854, saw a *wheel and axle* praying machine in one of the burial places, consisting of an upright square post about eight feet long, in which, near the centre, an iron wheel was inserted vertically at a convenient height to be reached by the hand, and moving readily on an axle that passed through the post. Two small iron rings were strung upon each of the spokes of the large wheel. On each of the four surfaces of the post was one or two inscriptions or prayers. Every person, who in passing twisted this instrument, was supposed to obtain credit in heaven for prayers according to the number of revolutions of the wheel. The jingle of the small iron rings was believed to attract the attention of the idol to the prayers of its votaries. Unless a vital change takes place in their religious views and sentiments, it is not impossible that in the course of Japanese improvement in the mechanical arts, the more effective power of *steam* may be applied to such machines.

In the location of their temples the Japanese show a fine appreciation of the picturesque, as the most lovely sites are always selected for the purpose—those of size or consideration being approached through an avenue of evergreen trees, sometimes of pines and cedars intermixed, which uniting overhead, entirely exclude the heat of the summer's sun ; and having a gate of wood or stone bearing a tablet or door plate of one and a half feet square, which announces in gilded letters the name of the kami to whom the temple is consecrated. These temples are built as plainly as the houses ; less gaudily painted, and far less gilding about them than elsewhere in the east ; like them always surrounded by a verandah, and often having many



smaller chapels round the principal building. The whole, or the large temple, is called a *yasiro*, and the smaller chapel-temples *mias*, i.e. "a royal residence," e.g. *Miaco*, "the abode of the mikado." Every *yasiro* stands upon a hill, commanding a fine view, and is enclosed in a garden, which last is the resort of parties of pleasure. These temples are generally about sixteen and a half feet high by eighteen feet broad, having little in them but a *gohei* formed of many strips of spotless white paper, to shew the purity of the place; and a *kagami*, i.e. "the supreme spirit," or bright disc or mirror, representing the sun, which is the object the Sintoos most venerate. The curious ceremony of the *immolation of the horse* is still observed in Japan. The horse was primarily considered as an emblem of the primeval and universal manifested being. When this being was identified with the sun, the horse became his attendant. In Japan the sun-god is honoured in a peculiar manner by the presentation of a horse, or its emblem at his temple. Every Sintoo temple has numerous pictures of these sacred horses suspended on its walls. The priest receives them at the hand of the donor, marks them with the sign of consecration, and then hangs them up in the presence of the resident spirit, and in sight of the sacred mirror, as a true sacrifice to him whom that mirror represents. Yoritomo on one occasion presented 500 horses at the shrine of the Sun-goddess at Ise. Some temples have an image of the kami to whom they are dedicated, which is put into a box at the upper end of the temple opposite to its grated front, and kept there *locked up* with such relics as bones, swords, or garments, which worshippers bow to. The chief *mia* contains a small model temple curiously lacquered; the outside of which is adorned with gilt cornices, and the interior with mirrors, cut white paper, and other ornaments. This model is kept hanging upon two poles, except upon the god's great festival, once in 100 years, when the box and model is carried about with great pomp and solemnity. Private families are said to keep images of their patron kami in shrines and chapels. At home,

in every Sintoo house, each meal is preceded by a short prayer.

In one of the Buddhist temples in Miaco, called *Dai-Bods*, is the principal idol *Amida*, which is eighty feet in height, and the shoulders so broad as to reach from one pillar to another, a distance of thirty-two feet. It is in the Indian sitting posture, on a terete flower, supported by another flower, of which the leaves are turned upwards, the two being raised about twelve feet from the floor. Six men are able to sit on the palms of its hands; the thumb cannot be quite encircled with *both arms* of a person of ordinary size. The idol is gilt all over, and has long ears, curled hair, a crown on the head, which appears through the window and roof over the first floor, with a spot not gilt on its forehead. The breast and body is covered with a loose piece of drapery. It holds the right hand up, the left rests edgewise on the belly. But the size of the statue is not its only merit; the feet, mouth, eyes, forehead, and other features are as perfect and expressive as the most accomplished painter could make a portrait. This image was first set up by Taiko-sama in 1576. The temple in which it was placed was destroyed by the great earthquake of 1596. The rebuilding was commenced in 1602. The colossus, however, was seriously injured by another earthquake in 1662, after which it was melted down, and a substitute prepared of wood covered with gilt paper. The temple containing it was enclosed by a high wall of free-stone, the front blocks being nearly twelve feet square. A stone staircase of eight steps lead up to the gateway, on either side of which stands a gigantic image nearly twenty-four feet high, with the face of a lion, but otherwise well proportioned, black, or of dark purple, almost naked, and placed on a pedestal six feet high. That on the left hand has the mouth open, and one of the hands stretched out. The opposite one has the mouth shut, and the hand close to the body. They represent the two celestial kings, Awoon and Jugo, the usual porters at the Buddhist temples, and are the emblems of the two first and chief principles of nature, the active and pas-

sive, the giving and taking, the opening and shutting, generation and corruption. Within the gateway are sixteen stone pillars on each side for lamps, a water basin, &c., and on the inside of the enclosing wall is a spacious walk or gallery open towards the interior space, but covered with a roof which is supported by two rows of pillars about eighteen feet high and twelve feet distant from each other. Directly opposite the entrance, in the middle of the court, stands the temple, much the loftiest structure Kampfer saw in Japan, with a double roof, supported by ninety-four immense wooden pillars, of at least nine feet thick, some of a single piece, but others of several trunks, put together as in the case of the masts of our large ships, and all painted red. Within, the floor is paved with square flags of free-stone—a thing not seen elsewhere. There are many small narrow doors running up to the first roof, but the interior, on account of its great height, the whole up to the second roof forming but one room, is lighted very badly. In this temple are 2600 gilt bronze statues of gods, each in his own tabernacle, decorated with emblems; and the tomb of Taiko-sama, the entrance to which is by an avenue paved with jasper, 400 feet by 300. On each side, at equal distances, are posts of jasper, on which are placed lamps, lighted at night. At the end of this passage is the peristyle of the temple, ascended by several steps, and having on the right a monastery of priests. The principal gate is encrusted with jasper, and overlaid with gold and silver ornaments skilfully wrought. The nave is supported by lofty columns. After raising five or six curtains, covering as many gratings of iron and silver, and the last of gold, a kind of chest is exposed, in which are contained the ashes of Taiko-sama.

The Quanwon (Kanon) temple is a structure very long in proportion to its breadth. In the midst is a gigantic image of Quanwon with *thirty-six arms*. Sixteen black images larger than life stand around it, and on each side two rows of gilt idols with twenty arms each. On either side of the temple, running from end to end, were ten platforms rising like steps one behind the other, on each

of which stands fifty images of Quanwon as large as life,—1000 in all,—each on its separate pedestal, so arranged as to stand in rows of five, one behind the other, and all visible at the same time, each with its twenty hands. On the hands and heads of all these are placed smaller idols to the number of forty or more; so that the whole number 33,333, according to the estimate of the Japanese, does not appear to be exaggerated. In Suwa's temple enclosure at Nagasaki, Kampffer observed a small chapel, built in honour of the god and lord of *thousand legs*, hung about with numbers of his clients, i. e. with legs of all sorts and sizes given by his worshippers. At a little distance from Miaco is a chapel called *Mimi-tsuka*, or "tomb of ears," in which are buried the ears and noses of the Coreans who fell in the war carried on against them by *Taiko-sama*, who had them salted and conveyed to Japan. A grand portico, eighty-three and a-half feet high, of its external wall, is called the "gate of the two kings."

LANGUAGE.—The Japanese language is so peculiar as to be rarely understood by the people of other nations. If it be examined it will be found to be so far free from mixture with those of their neighbours as to give no room to conjecture an original descent from them. It is in its structure similar to those of the Tartar or Scythic class, although the dictionary portion of the language differs from all others of that class. The points in which they agree are these: the substantives have no gender; they form all their cases and other variations by subsequent participles which are too numerous to come under our strict ideas of grammatical declension. There is a very singular fact in relation to the pronoun, which we believe to be unknown in any other language: it is that the same word may be I, thou, or he, according to circumstances—in fact, that the so-called personal pronoun is not personal at all, or that it belongs to any person. All classes have an *I* peculiar to themselves, which no other class may use, so that they have at least eighteen. The verbs have their tenses produced by additions to, and not changes of, the

root. The language in general follows the inverse order of construction, placing the attribute before the subject; the adjective before the substantive; the adverb before the verb; the accessory before the principal; the modifying expression before the expression modified, &c. The nouns have no discrimination of gender or number, though sometimes for the plural the word is repeated. To distinguish the gender of animals the words male or female are added to them. The cases are indicated by particles suffixed. The adjectives (like ours) have neither gender nor number. The personal pronouns have no distinction of gender, nor are there any relative pronouns. The prepositions instead of going before, come after the cases they govern. Both verbs, nouns, and pronouns undergo certain modifications indicative of humility on the one part, and superiority on the other. This has an intimate connection with that scrupulous politeness for which the Japanese are distinguished, and is the cause of the discrepancy in the missionary grammars as to the personal pronouns. The Japanese say they have two languages—*Yomi* and *Koye*; but the fact is *Koye* is pure Chinese with a different pronunciation, though still monosyllabic. Practically the Japanese mix the *Koye*, or Chinese, with their own language to the best of their ability; the most learned inflicting such a mass of Chinese upon their readers or hearers, as to be unintelligible to all but those as learned as themselves. In fact the higher the pretensions of a Japanese writer the more Chinese he intermingles. Hence to read Japanese books a knowledge of Chinese is actually necessary. There are thus in Japan not only two written but two spoken languages, the Chinese tongue being understood by the educated classes when the sounds are written in the Japanese alphabetic characters, although they are unable to speak it. In the words and phrases reported by all travellers and writers from the Jesuits downwards, there is a complete confusion of these two tongues, each person being inconsistent, not only with others but with himself. The same thing, indeed, is not uncommon with the Japanese themselves, who often em-

ploy Chinese and Japanese terms indifferently, though there are cases in which usage requires the one in exclusion of the other. The purest dialect of the Japanese is spoken in the province Yamato. In the north and south parts of the empire the language is not so pure owing to frequent immigrations and intercourse with strangers. At the imperial court, attempts are still made to keep up the use of the Yomi, or old dialect. The Japanese speak of two kinds of style—the *maiden*, or the most learned or religious, and the *gheden*, the secular; each of these has its subdivisions, but scarcely any is free from admixture with Chinese words. Japanese poetry is composed most commonly in Yomi only, (or the old dialect in all its purity) in feet of five or seven syllables. It is now and then mingled with prose, which has often a cadence in imitation of poetry, the recitation being noticed as very harmonious. The language is said to be soft and sweet, and usually written with forty-seven characters, each representing a *syllable*, though the number of syllabic sounds represented is increased to 144 by the use of three additional signs. They set these characters in a row one below the other, beginning at the right hand; for which they give the reason that writing ought to be a true representation of men's thoughts, and that men naturally stand erect. The pronunciation of the language is in general pure, articulate, and distinct, there being seldom more than two or three letters (according to our alphabet) combined together into one syllable. But Golownin, who was in the constant habit of hearing it for two years, during which he acquired a good knowledge of the language spoken, although not allowed to learn to read it, says, "The pronunciation of the Japanese language is excessively difficult for us Europeans. There are middle sounds between *l* and *r*, *h* and *f*, *te* and *de*, *be* and *fe*, *jse* and *sche*, *ge* and *che*, *che* and *se*. No European would succeed in pronouncing the Japanese word for fire. I have studied it for two years but in vain; when pronounced by the Japanese it seemed to sound like *fi*, *chi*, *psi*, *fsi* pronounced through the teeth, but however we

turned and twisted our mouths about the Japanese persisted in their 'not right,' and such words are very numerous in their language." The *ou* and *u* indicate the same sound as that of our English *u*. The *i* represents our English *e* in *me*, or *i* in *fill*; the *e* our English *a* in *fate*; the *a* our English *a* in *far* or *ah!* Besides these difficulties generally in composition, the syllables retain their full sound, but often the vowel part is contracted, or elided, especially at the close of a word. There are two systems in use similar to the printed and written forms used in our own literature—the *katagana*, "man's writing"—a kind of short-hand—which is very easy, simple, distinct, and compact, each sound having one invariable representative; the other, the *hira-kana* (or *hirakana*), or "woman's writing," very difficult, employing at least six characters radically different from each other, for each sound; varying each of these characters at the pleasure of the writer, employing in addition any Chinese character he may choose to adopt, twisted into any cursive form he pleases, instead of using one of the characters more generally known. It is this habit of adapting new Chinese characters which has caused the *hira-kana* syllabarium to grow to its present incredible extent, and bids fair to render it at last utterly illegible. It is very like script type, or rather running-hand. Of course the latter is selected for general use in the transaction of the common business of life, and in all kinds of light reading; it is also called, as above stated, the female character, from its being usually employed by the fair sex. Books intended for the instruction of either children or the lower orders are invariably printed in the *hirakana* characters. The *katagana* is only employed for notes, comments, interlineary insertions, dictionaries, works of science, official papers and public documents. In the early part of the eighth century these syllabic sounds were invented (or more probably introduced by the Buddhists missionary monks through China from India, from whence they brought the Sanscrit language and alphabet, which last contains the same number of letters as there are characters in the Japanese syl-

labary), and found completely adapted to the idiom of the country. The use of this species of writing is now almost universal in Japan; it is rare to find a person unable to read it. It seems to be easily enough mastered by the Japanese themselves, among whom book printing from wooden plates, and the art of reading, have been common from our earliest knowledge of them. But it puts serious obstacles in the way of learners from abroad. Though so long written and printed, and abounding in books, and once familiarly spoken and read by a considerable number of Europeans, and though a considerable number of books in it exist in European libraries, yet scarcely two or three European scholars are to be found who make any pretensions to be able to read Japanese, notwithstanding that for 250 years there have not been wanting European helps to its acquisition. The Japanese have learned men far better acquainted with the languages of Europe,—Russian, French, Spanish, Portuguese, and especially Dutch, than Europeans are with the Japanese. In fact, the Dutch may be said to have, in some respects of late years, taken rank of the Chinese as the learned language of Japan; and to facilitate the study of it, at least one large Dutch-Japanese dictionary has been published there. A Japanese dictionary which promises to be much more complete as well as useful, is now in the course of publication at Vienna, by Dr. Pfitzmaier, which, it is calculated that if be it continued and concluded on its present ample scale, will run to twenty volumes. Among the corps of officials which is being assembled by the British government, and which will soon sail for Japan, are several young men who go out expressly for the purpose of learning the Japanese language, and studying the manners and customs of the people, so as to act as interpreters, and be otherwise useful to British subjects settling in or trading with that country. The native interpreters, although they have engaged to learn English in five years from the signing of the English treaty in August, 1858, are not to be trusted in diplomacy.

EDUCATION AND LITERATURE.—*Paper* came into use



in Japan as early as the beginning of the seventh century ; and *printing* from engraved wooden blocks, in the Chinese manner, was introduced A.D. 1206, 250 years before that invaluable art was invented in Europe. From the moment the Japanese acquired a written language their literature advanced rapidly, and it appears to have improved from age to age. They are unacquainted with moveable types, and only impress on one side of their thin paper. They rather multiply manuscript copies by means of a very inferior sort of stereotype in wood, or by wood cuts, than really print as we understand the process. Most of their books are illustrated and explained with frequent wood cuts, which are engraved upon the same wood blocks with the types. The art of engraving upon copper has, however, been recently introduced amongst them, and adopted with an eagerness which promises well for its cultivation. The Japanese printers keep the market well supplied with cheap easy books for the instruction of children, or people of the poorer classes. The editions or impressions of books of a higher order appear to be uncommonly numerous. As regards the literature of Japan, it consists of voyages and travels, geographical and other works of science, history, biography, and moral philosophy, natural history, poetry, and cyclopædias, which last appear little more than picture books, with letter-press explanations, arranged like other Japanese dictionaries, sometimes alphabetically, sometimes according to a not very scientific classification of the subject. An imperial cyclopædia printed at Miaco, at the Dairi, is most copiously embellished with wood cuts. Good almanacks, including the calculation of eclipses, are made by a learned citizen at Miaco, examined and approved at the Dairi, and then sent to be printed at Isye. Rodriguez, in his grammar, enumerates the following Japanese writings. 1. *Uta* and *Renga*, poems. 2. *Mai*, historical incidents, theatrically represented, with musical accompaniments. 3. *Sosi*, histories and lives of their great personages (also intended apparently to be sung). 4. *Sagheo*, lives of saints. 5. *Monogatari*, histories, entertaining and

instructive narratives, in prose. 6. *Taifeki*, history written in a graver style. 7. Laws and customs. A large printed quarto which Thunberg purchased at Yeddo, contained figures of Japanese fishes, engraved and coloured in such superior style, as to be able to compete with similar European works. In short, the whole circle of a very polite literature seems familiar to them. Their works are spoken of by competent authorities as having considerable merit. At the visit of the Americans, in 1854, there were no printing establishments seen either at Simoda or Hakodade, but books were found in the shops. These were generally cheap works of elementary character, or popular story-books or novels, and were evidently in great demand, as the people are universally taught to read, and are eager for information. The higher classes were not only thoroughly acquainted with their own country, but knew something of the geography, the material progress, and the contemporary history of the world. This appetite for foreign knowledge was noticed by Thunberg and Titsingh. The latter says, "During my residence in Japan, several persons of quality at Yeddo, Miaco, and Osacca, applied themselves assiduously to the acquisition of the Dutch language, and the reading of our books. The prince of Satsuma, father-in-law of the ziogoon, used the Dutch alphabet to express in his letters what he wished a third person not to understand. The surprising progress made by the prince of Tamba, by the ziogoon's physicians, and the prince of Wakassa (the last two were Thunberg's pupils), and several others, enabled them to express themselves more clearly than many Portuguese born and bred among us at Batavia. Considering the short period of our stay at Yeddo, such proficiency cannot but excite astonishment and admiration. The privilege of corresponding with the Japanese above-mentioned, for sometime after leaving the country, and of sending them back their answers corrected, without the letters being opened by the government (allowed by the special favour of the worthy governor of Nagasaki), facilitated to them the learning of Dutch." In 1858 the

Dutch naval and general instructors at Nagasaki bore the highest testimony to the intelligence and mental capacity of their pupils; that their aptitude for every branch of knowledge, and their avidity for acquiring information, were equally remarkable. Mathematics, algebra, and geography they acquired *con amore*, and the facility of computation by means of the European system of arithmetic, astonished and delighted them exceedingly. An American visitor at Simoda, in 1856, observed a little fellow of graceful frame and sparkling bright eyes tracing something in the sand with a sharp pointed stick. He went up to him and recognised the child he had shaken by the hand on the previous day, and whom he had endeavoured to teach the art of numbers after the English style, seeing that counting appeared to be about the most prominent feature in the government of his country. He had tried to make him repeat after him one, two, three, and so on up to ten, and before leaving had written in pencil on a slip of paper the several figures. And here he was, slip in hand, now deeply engrossed in transferring them to the sand. One, two, three, and the first stroke of the next figure were already represented on the Japanese beach, and he was evidently resolved to persevere till he accomplished the ten; moreover, the figures were quickly and accurately formed. He made a sign for him to continue scribbling; in five minutes more he had the ten figures traced out in a straight line, and all as true to the copy, excepting a little exaggeration in point of size, as was possible.

The Japanese government allow the free importation of foreign books, provided they have nothing to do with the Christian religion; and scientific books from Europe are eagerly sought after by many. Periodicals of literature, science, arts, and politics are annually received from Europe through the Dutch at Nagasaki; and some of these are translated, re-published, and distributed through the empire. Thus they are enabled to speak somewhat knowingly about our railroads, telegraphs, daguerreotypes, Paixan guns, and steam ships, none of which they had

ever seen before Commodore Perry's visit. Thus, too, they can converse intelligently about the European war, American Revolution, Washington, and Buonaparte. One of the three steamers built in Dutch dockyards for the Japanese zioogon, called the "Yeddo," proceeded from Rotterdam with a scientific library on board.

Reading is a very common and favourite recreation with both sexes, few sights being more frequent in Japan during the summer season of the year, than that of ladies and gentlemen seated by a cool stream, or in a shady grove, each with a book in hand. Whatever their literature may be, it is evident that it delights them, and that it has polished their manners. Many of their prose tales and romances appear to be exceedingly interesting, and far more imaginative and natural than the general run of oriental narrations. As an instance may be mentioned, the "Tale of the Six Folding Screens," translated by the learned Pfitzmaier, and of which the following is the quaint and curious preface:—"The reader will find in this book nothing about fighting with enemies, or about conjurers, or magical works, or fairy discourses, or jackals, or wolves, or toads; nothing about pedigrees, or jewels, or any other lost property. Here are no stories of confusion between the names of father and son, or elder or younger brother; no sealed up boxes, or hair pins, or mysterious revelations of the gods or Buddhas, by means of dreams; no mortal swords pointed against each other; nothing which makes the blood run cold can be at all found in it. Convinced of the incorrectness of the adage, that 'men and folding screens cannot stand unless they be bent,' we have here hastily put together upon this perishable paper, covered with figures, the brief notes of good counsel, as a border or frame to the tale of six such folding screens under the new forms of this transitory world, who have wholly disdained to bend; and we publish the same to the world." The tenor of the story itself is said to be in striking contrast with those of Chinese origin, to which it might be supposed, from the vicinity of the two nations, most nearly to approach.

Neither in manners nor feelings is there anything in common between the two races. Ballads, romances, and songs form the greater number of Japanese poems. It is said that every Japanese is fond of quoting poetry and enlivening his conversation with verse. It appears pretty evident that their poets delight in point, contrasts, short turns, and conceits. They suffer no event at all worthy of notice to pass without making it a subject for exercising their passion for poetry. It appears that persons who make rhymes extempore are common, and that they can throw off at their festive meetings extempore rhymed toasts. After a terrible fire at Miaco, a poet improvised these lines :—" Whenever I hear a violent wind, I dread the breaking out of a fire while it blows." To which one of his rhyming companions immediately subjoined :—" Were it even in a valley, watered by a running stream, everything would be consumed." In these impromptus there is a double meaning or play upon words. The poems called *Renga*, composed in Chinese only, may extend to 100 or 1000 verses, each verse dependent (as the name *renga* implies) upon that which immediately precedes it, or at least upon some word in it. These poems are all didactic ; they have no narrative poems. Rodriguez mentions, however, that the popular prose observes a certain rhyme, which, as before stated, renders it very harmonious, and this corresponds with what Golownin states of their chant-like manner of reading.

The court of the mikado is eminently literary and scientific, studies and learning being the chief amusement. Not only the courtiers, but even many of the fair sex have acquired great reputation by their moral, poetical, historical, and other writings ; in fact, many of the best and most admired Japanese writers are ladies, and their compositions are represented as being creditable to their ability. The Yeddo academy may be more scientific, but it is in the Dairi that we shall find Japan's theologians, historians, poets, and moralists. It is said that there are libraries at Miaco and Yeddo of 150,000 volumes each.

In the year A.D. 716 two Japanese students visited China for the purpose of study, both being at the time between twenty and thirty years of age. The one named Simo-mitsi-no-mabi returned home after a sojourn of nineteen years, and under the name of Kibino-daisi became the most celebrated of all the learned men to whom Japan has given birth. The other was so honoured in China, that he there obtained the appointment of archive keeper, and held it for sixty-one years, during which he lived in social or scientific relations with all the distinguished Chinese philosophers of the day. He was lost at sea in a storm on his return to Japan, aged eighty-seven years.

The Japanese institutions for instructing the lower classes seem not to be inferior to any on the globe. They are said to have more schools than any country in the world, and to be better educated than any other nation in Asia. In the time of Xavier they had, near Miaco, four schools attended by no less than from 3000 to 4000 children in each, and he remarks, that considerable as the numbers were, they were quite insignificant in comparison to the numbers at an institution near the city Bandone; and that such institutions were universal throughout the empire. In these schools they teach reading (according to Thunberg the children read all at once, and so loud as almost to deafen one), writing, arithmetic, history, geography, music, poetry, elocution, astronomy, painting, &c. Children of both sexes and of *all* ranks are almost invariably sent to the inferior or primary schools, where they learn to read and write and acquire some knowledge of the history of their own country. They are not sent to school till they are seven or eight years old. They study house-keeping, or domestic economy as a science, and next to this every Japanese is versed in the history of his own country. For the lower orders this is deemed sufficient education; but of this much it is positively asserted that not a day labourer in Japan is destitute. The children of the higher order proceed from these schools to those of a higher description, where they are carefully instructed in morals a

manners, including the whole science of good breeding, the minutest laws of etiquette, the forms of behaviour as graduated towards every individual of the whole human race, by relation, rank, and station, including also a thorough knowledge of the almanack, since it would be as vulgarly disgraceful as it would be disastrous, to marry, begin a journey, or take any other important step upon an unlucky day. Boys are further taught arithmetic, and the whole mystery of the harakiri. Girls, instead of this fearful instruction, receive lessons in the craft of the needle with every species of ornamental work, in the service and management of a house, in whatever is thought may be useful to them as mothers and mistresses of families, the minds of the females being as carefully cultivated as those of the men. Their hearts are first formed and inspired with a high principle of honour and right reason; then they are made seriously to study their language with assiduity, so as to read, speak, and write it correctly; then follow the doctrines of religion, logic, eloquence, morals, poetry, and painting. The education of the youth is accomplished without the degradation of personal chastisement, while courage is instilled by the repetition of songs in praise of deceased heroes. These schools are governed by bonzes or superiors, who are usually of noble descent, adepts in moral philosophy and masters of the most persuasive eloquence. They have colleges with professors in the higher departments of learning and science, including mathematics, astronomy, geography, and the leading Asiatic and European languages. In *science* the Japanese have particularly cultivated medicine, astronomy, and mathematics. Astronomy is cultivated so that they can calculate eclipses and measure the altitude of heavenly bodies. In this study their proficiency really appears to be very considerable. They pursue it with great ardour. Their best astronomers are said to be well acquainted with Lalande's treatises and profound works. The works of Laplace, the French astronomer, have been translated by them. They have learned the use of most of our astronomical instru-

ments, and have learned to measure the height of mountains by the barometer. They are skilled in trigonometry, and in some of the best principles of engineering. The magnetic car, in which is placed the little figure of a man turning on a point, and having its finger always directed to the same part of the horizon, was known in Japan about A. D. 650, as is proved from the testimony of Japanese works; but they admit that the invention came from China. Their vessels are provided with a compass, which is not divided into so many points as those which Europeans make use of. The mechanical arts, or all such portions of them as tend to abridge manual labour and deprive people of the employments to which they have been bred, are discouraged, and in fact repressed by the government. The *ziogoon* would not accept as a present a European oil-mill; he said that it was very ingenious, but that if such a machine were generally adopted in the country it would throw all the old Japanese oil-pressers out of work and bread.

The *fine arts* are much admired, but the Japanese taste differs from ours, being more like the Chinese. In the arts of design and painting they certainly possess both skill and taste, although, like the Tartars and other Mongols, they have a great dislike to portraits, and consequently are somewhat negligent of the "human form divine." They are extremely fond of painting, and are eager collectors of pictures. They sketch boldly with charcoal and often in ink, seldom having occasion to efface; their outlines are clear, and their drawings are as good as may be compatible with a deficient knowledge of perspective, upon which the effect of scenery wholly depends. On the second visit of the American squadron to Yeddo Bay, in 1854, Mr. Jones, the chaplain, saw in the hands of a Japanese a perfect drawing in true proportion of the whole steam engine, with its several parts in place, which he says was as correct and good as have been made anywhere. The Japanese artist made it, and valued it very highly, being un-  
to part with it at any price. Through the Sintoo d



of defilement by touching a dead body, they are ignorant also of anatomy. From this arises their inability to take a likeness, the professed portrait painters bestowing their care rather upon the *dress* than the features of the sitters. In birds and flowers they succeed better, but delicate finishing seems to be their chief excellence. They are acquainted with oil-painting, but are skilful in the management of water colours. These they prepare from minerals and vegetables, obtaining tints far more brilliant and beautiful than ours of the same kind.

Of *music* the Japanese are passionately fond, and their traditions give the art a divine origin. According to this account the Sun goddess once upon a time, in resentment of the violence of an ill-disposed brother, retired into a cave, leaving the universe in anarchy and darkness. Music was devised by the gods to lure her forth. But, though the existence of daylight is evidence that the invention succeeded, Japanese music, as described to us, corresponds but ill with the high purpose of its birth. It has produced twenty-one instruments, stringed, wind, and of the drum and cymbal kind, but the Japanese have no idea of harmony; and when several are played together, they are played in unison. Nor are they much greater proficient in melody; their airs, we are told, boasting neither "wood notes wild" nor any portion of science. They have an odd, remarkable sort of beggar's chime of bells. A young boy, with a sort of wooden machine pendant from his neck, and a rope with eight strings about it, from which hang down eight bells of different sounds, turns round in a circle with a swiftness scarcely credible, in such a manner that both the machine which rests on his shoulders and the bells turn round with him horizontally, the boy in the meanwhile with great dexterity and swiftness beating them with two hammers, makes a strange sort of melody. To increase the noise, two people sitting near him beat, one upon a large, the other upon a small drum. "At the beginning of the new moon," says an American in 1854, "I saw in several houses a sort of domestic worship. A number of women had assembled before the

shrine of the household god, and divided into two parties were singing hymns, one party alternately answering the other. Their song was accompanied by strokes upon a little bell or gong with a small wooden hammer; and as the bells were of different tones, the effect was by no means unpleasant." The Japanese favourite instrument, the *siamsie*, has three strings—two in the octave, the middle one giving the fifth. It is played by a flat piece of horn, held between the thumb and third finger of the right hand, in shape not unlike the one painters use to clean their palettes and mix their colours. The *siamsie* is of wood except the upper lid. They play and sing by book, the tunes being noted on lines and spaces, much the same as European music. They keep time tolerably, but they do it in so very slow a manner, and is so poor and lamentable, that it seems much easier to satisfy their gods than to please a musical ear. On the visit of the Americans in 1854, the governor of Simoda allowed the band of one of the ships to play in the large temple-yards ashore, and allowed the poorer classes to come within the enclosure; and the attention and delight with which they listened, and their asking permission to present the musicians with fruit, showed that they were both fonder and had more appreciation of pleasant strains than the stolid Chinaman. They have little tabors or stringed instruments, small in the middle and large at both ends like an hour-glass. The flute is of the most primitive description, consisting only of a piece of hollow bamboo, bored with seven finger holes and the hole for the mouth.

The Japanese *survey* with tolerable accuracy, and their *maps* are as exact as their imperfect instruments will allow. Japanese artists produce beautiful maps of their own country, which by law are not allowed to be exported or even seen by foreigners. They are admirably executed and altogether very good. It was in procuring copies of the best of these maps of the empire that Dr. Von Siebold was the cause of the suicide, by the harakiri, of some of his intimate friends. Being ignorant of anatomy by dissection they cannot be good surgeons. But as physicians

they very frequently show the best of ability, for they cure their patients of alarming and even dangerous diseases. Kampfer, Thunberg, Siebold, and nearly all the medical men who have travelled in the country, speak favourably of their skill and of their ardent desire to acquire professional European knowledge. The people, however, place their main dependance upon diet, *acupuncture*, and the *moxa-burning*, both of which last are Japanese inventions, and are still universally practised amongst them. *Acupuncture* is chiefly practised in a violent colic, called *seuki*, endemic to the country. According to the Japanese theory it is caused by the wind, and to let out this wind several small holes—nine being a favourite number—are made with needles prepared for the purpose, generally in the muscles of the stomach or abdomen, though other fleshy parts of the body are in some cases chosen for the operation. The needles are nearly as fine as hair, made of gold and silver generally, but sometimes of steel, by persons who profess particular skill in tempering them. The bony parts, nerves and blood vessels are carefully avoided, and while they are passed through the skin and muscle, they are twisted about in a peculiar manner. There are many practitioners who confine themselves to this practice alone. A still more favourite and universal remedy, employed quite as much for prevention as cure, is burning with the *moxa*, or the finer woolly part of the younger leaves of the wormwood (*artemesia*), of which the coarser kind is used for ordinary tinder. It is procured by rubbing and beating the leaves till the green part separates and nothing remains but the wool, which is sorted into two kinds. When applied, it is made up into little cones, which being placed on the part selected for the operation are set fire to from the top. They burn very slowly, leaving a scar or blister on the skin, which sometime after breaks and discharges. The operation is not very painful, except when repeated on the same place, as it sometimes is, or when applied to certain tender parts. It is thought very efficacious in pleurysies, toothache, gout and rheumatism. The fleshy parts,

especially of the back, are ordinarily selected. Every person, young and old, male and female, even prisoners in the jails, submit to the operation at least once in six months. Another remedy is friction, applied by certain professors, and which proves of great use in pains of the limbs arising from the prevailing changes of the weather. The Japanese also possess a sandy mineral powder called *Dosia*, which is said to have been found by a priest about A.D. 825, on the mountain Kojasan, in the province Yamatto. Their physicians assert that it is a most excellent medicine in child bearing, disease of the eyes, and for other maladies. An infusion of this powder taken even in perfect health is said to have virtues which cause it to be in great request among the Japanese of all classes. It is said to cheer the spirits and refresh the body. It is tied carefully up in a piece of white cloth, and dried after being used, as it is said it will serve a great number of times before losing its virtues. Wonderful virtues are ascribed to the drugs unicorn's horn and ginseng. Thus the Japanese seem to be as much deluded by quackery as Europeans. *Chemistry* appears to be very imperfectly studied. *Botany*, as before stated, on the other hand, is said to be diligently and successfully cultivated, at least as far as it is connected with the knowledge of simples. Some of the vegetable medicines are described as effective and excellent. Out of 80,000 persons seen at Yeddo in 1858, the number suffering from infirmities arising from disease, fell considerably short of a hundred, and only two beggars were seen in a ride of twenty-two miles.

HOUSES.—Of architecture as an art no idea exists in Japan, the only beauty in it discoverable by the Japanese in some English pictures was the height of the buildings—they counted the number of stories in undisguised incredulity. The most creditable specimens of architecture are found in some of the stone causeways and bridges which are often built upon single bold Roman arches, and in design and masonry are equal to the most scientific and artistic structures anywhere. The houses of cour

people and husbandmen are so small and poor that a few lines will serve to give the reader a full idea of them. They consist of four low walls covered with a thatched or shingled roof, in the back part of the house the floor is somewhat raised above the level of the street, and there it is they place the hearth; the rest is covered with neat mats, which are the only furniture used in Japan, and answer the purpose of chairs, tables, sofas, and bedsteads. Behind the street door hangs a row of coarse ropes made of straw, not to hinder people from going in or out, but to serve instead of a latticed window, to prevent such as are without from looking in and observing what passes within doors. As to household goods they have but few—many children and great poverty generally make up all their possessions; yet with some small provisions of rice, plants, and roots they live content and happy. The interior of the Japanese houses, even among those of the poorer classes are said to be remarkably clean, neat, and orderly, everything in its place and a place for everything. Generally the Japanese seem to merit the praise of being a cleanly people. Their rooms have seldom more than one wall, which is plastered with good fine clay of Osacca, and so left bare without any other ornament. It is besides made so thin that the least kick would break it to pieces. On all other sides the room is enclosed either with paper windows, or folding screens and doors which move in double joints, the lower cut in the sill even with the mats or carpets, and the upper in a beam two or three feet lower than the ceiling. The paper windows which let the light in have wooden shutters on both sides. These windows are of light frames, which may be taken out and put in, and slid behind each other at pleasure, divided into parallelograms, sometimes to the number of forty, like our panes of glass, and covered with a fine white paper, imparting a monotonous aspect to the street. Glass windows are almost unknown. Just before Thunberg's visit in 1775, glass windows had been introduced into Desima from Batavia. Each room had two or more windows, reaching from the ceiling to within two or three

feet of the floor. The ceiling is sometimes neither planed nor smoothed, but covered with a thin transparent varnish to preserve it from decay, on account of the scarcity and curious running of the veins and grain of the wood. Sometimes they paste it over with the same sort of gilt, silver or variously coloured and flowered paper which their screens are made of. It appears that Europe derived the idea of *paper hangings*, as a substitute for tapestry, from Japan. The walls as well as ceilings and screens are covered with a handsome thick paper ornamented with various flowers. These hangings are either green, yellow, or white, and sometimes embellished with silver and gold. As the paper is greatly damaged by the smoke in winter it is renewed every third or fifth year. In short, there is not one corner of the whole house but looks handsome and pretty, and this the rather since all their furniture may be bought at an easy rate. In the solid wall, just opposite to the door, is a *tokko* or cupboard, raised about a foot or more from the floor, nearly two feet deep, under which are two extra fine carpets laid one upon the other, and both upon the ordinary carpets or mats which cover the floor. These are for the people of the first quality to sit upon, and which are removed upon the arrival of persons of less note, this part of the room also being the most honourable. At the side of the *tokko* is a side cupboard with a few boards or shelves of the very finest woods over each other in a curious manner, for the landlord or travellers to put their most esteemed book upon. Above this is a drawer where they put up the inkhorn, paper, writings, books, &c. Here also travellers sometimes find the *wooden pillow*, about a span long, but not quite so broad, composed of six thin flexible boards, joined together, smoothed and varnished, and upon which a wadded cushion is laid. It is also used as a toilette box, in which to keep combs, brushes, &c. Travellers have no other night-clothes or bedding to expect from the landlords and must bring their own along with them, or else lie on the carpet which covers the floor, covering themselves with their own clothes, and laying their heads upon this

piece of wood. With the native, when the hour of rest approaches, a soft *mattress*, or quilt with a thick wadding of cotton folded double, is spread out on the mats. With such an apparatus for sleeping the Japanese bed chamber is put in order, and he himself up and dressed in a few seconds; as, in fact, scarcely a longer time is requisite for him to throw the gown over him, which serves for dress by day and bed clothes at night and to gird it round his waist. On the same side of the room is a very fine balcony, of an uncommon but very beautiful structure, projecting triangularly for the benefit of more light and cheerfulness into the garden or fields. The *rear* of the building is appropriated to the family. Here the domestic operations are all carried on; here the family take their meals in the day; here, on the same mats, they sleep at night; receiving visitors and dressing the children are done here, and sometimes the cooking too. In the rear-yards, attached to a large number of the dwellings are out-houses and sometimes, as in the lodging-houses, additional sleeping-rooms. Kitchen *gardens* are not unfrequently seen, and more rarely fancy fish-ponds, dwarf trees, and even stone carvings, but only a few are adorned with large trees.

The houses in Simoda are built merely of pine boards, or of plaster, thickly spread over a wattled wall of laths, the interstices of which are filled in with mud. In some cases these modes of construction are combined—the front and rear being of boards or sliding panels, and the sides of mud. When thoroughly dried, the mud is white-washed, and the plain surface worked into round ridges, three inches high, crossing each other diagonally from the roof to the ground; the ridges are then washed blue, and give the exterior a chequer-board look, which though singular is more lively than a blue mud wall. The plaster is excellent, and these walls appear very solid, and rather pretty when new, at a distance one would even think them to be stone; but after a few years the ridges loosen, the rain insinuates itself beneath the outer coating, and the whole begins to scale and crack off, disclosing the mud and rushes, and then the tenement soon

falls to pieces. Still the process of decay is not so rapid as one would think, judging only of the nature of the materials, and the walls are well protected by the projecting eaves. No bricks are used in building, nor are square tiles for floors seen. Some of the best houses and temples have stone foundations, a few only of which are made of dressed stone. There are no cellars under the houses; the floors are raised on sleepers only two feet above the beaten ground. The frames are of pine, the joists four or five inches square, and held together by the flooring of the attic as well as the plates and ridge-pole. The houses and shops join each other on the sides, with few exceptions, leaving the front and rear open. There is no uniformity in the width of the lots, the fronts of some shops extending twenty, thirty, or more feet along the street, while intermediate ones are mere stalls, not over ten feet wide. The roofs of all the best buildings are hipped and covered with bluish tiling, each tile being about eight inches square, shaped somewhat like a wedge, the thick side is so made that when laid on the rafters it laps sideways over the thin edge of the adjoining tile in the next row, and thus forms gutters somewhat like the Chinese roofs. They are washed in alternate rows of white and blue, which, with the chequered walls, imparts a lively aspect, and contrasts pleasantly with the more numerous dingy thatched roofs. The thatched roofs are made of a specis of arundo, grown and prepared for this purpose, and answering admirably as a cheap and light covering to the wooden tenements occupied by most of the people. It is matted into a compact mass, eighteen inches thick as it is laid on, and then the surface and the sides are neatly sheared. The ridge-pole is protected by laying the thatch over a row of hoops that enclose it enough to overlap the edges on both slopes and prevent the rain finding entrance. Wires are stretched along the ridges of some of the tiled roofs in Simoda to prevent birds from resting on the houses. By law the houses of private persons must not be above thirty-six feet in height, or more than two stories. The upper story reached



by a ladder, is without any ceiling, and is used for storing goods or lodging servants.

In the centre of the common sitting room there is a square hole built in with tiles and filled with sand, in which a charcoal fire is always kept burning, and suspended above is the tea kettle of bronze, silver, or fire-proof earthenware, supported by a tripod, and always simmering. The better class of houses are warmed, imperfectly, by metal braziers of various sizes with broad projecting edges, placed on lacquered stands containing burning charcoal, which are readily removed from room to room as they may be required. The landladies in their rooms put a low table upon the fire hole and spread a large carpet or table cloth over it for people to sit underneath and to defend themselves against the cold. It is by the charcoal fires in the centre of the sitting apartment that, besides the water for tea, the sackee is heated, and sundry small dishes are cooked; but in the larger establishments there is a kitchen, where the family cooking is carried on. This is generally provided with a stove, like an ordinary French cooking apparatus, in which wood is often burned; but this is an article they use very economically. Around these fires and hand braziers the family are usually found seated on their knees and heels drinking tea and smoking their pipes; for *all smoke* and drink tea all day long, men and women, high and low, from the ziogoon's Yeddo palace to the humble cot of the peasant. The charcoal sometimes smokes, so that the apartment becomes dirty and black as there are no chimneys, the smoke escaping through cranies and cracks, unless, as is sometimes the case, holes are left in the upper part of the walls for the purpose, or, as in the better class of houses, the charcoal is not brought in until it is perfectly ignited. The cooking is usually performed in the porch, so that the inmates are not so much annoyed with smoke in Simoda as in Hakodade.

In the front, jutting out some distance towards the road, runs a gallery with a covered roof, which serves not only as a lounge for travellers, but as a place from whence

they can mount their horses without soiling their feet. A private passage runs from the front to the back, or state-portion of inns, for the express use of the higher class of visitors, who can thereby walk out of their norimons directly to their own state apartments without passing through the kitchen, the gable ends, as in Dutch houses, facing towards the streets.

One cannot feel surprised at the ravages fires make in Japanese towns, when the least wind must blow the flame upon such straw coverings, which, like a tinder-box, would ignite at the first spark. Nearly every house has a large tub full of water or mud either under or upon the roof, with a couple of mats, which may be easily come at even without the house with ladders, by which precaution they quench a fire in particular houses; but it is far from being sufficient to stop the fury of a raging flame which has got ground already, against which they know no better remedy than to pull down some of the neighbouring houses which have not yet been reached, for which purpose whole companies of firemen, often 100 in number, walking in much the same military order as ours do in Europe, clad in brown varnished leathern coats to defend them from the fire, some carrying long pikes, others fire hooks, with their captain riding in the middle, patrol about the streets day and night. This is a part of the duty of the soldiers, and to extinguish a fire is stated to be a glorious achievement; but though fire is almost the only element the Japanese soldiers have to contend with they do not seem to be very expert at subduing it. At every fifty paces there is a well-head substantially fitted up with freestone, and served with buckets for the people to fetch water in case of fire. Their fire-engines are constructed very much like our own, but they want that important part of the apparatus, an air-chamber, and consequently they throw the water, not with a continuous stream, but in short quick jets. Two of the inhabitants of each street, as before stated, in turn patrol it during the night to guard against fire. Fire alarms are made of a thick piece of plank, hung on posts at the corners of the

streets, and protected by a small roofing, which are struck by the watchmen in case of fire breaking out. In fine weather there is generally a fire every night, and as this happens more seldom than rainy weather it is usual with the citizens of Yeddo to wish one another joy of a good wet evening. The fire-watchman is known by his dragging along the streets a cleft bamboo, or an iron bar, in the upper part of which there is an iron ring that produces a singularly disagreeable sound. At the end of every street where it can be shut with gates there is always a high ladder on which the watch can mount, to see if there be anywhere an appearance of fire. Certainly there is nothing of which the Japanese stand more in need than some contrivance for extinguishing fire. The following anecdote, by Kampfer, shows their determined aversion to dependence upon foreigners for anything essential. "There were brought over in my time two brass fire engines of the newest invention, but the governors of Nagasaki did not think them proper to be presented to the shogun, and so returned them, after they had first seen them tried and taken a pattern of them."

Each dwelling house has a *fire proof store-room* in which tradesmen keep their stock of goods, and private families their most valuable effects, as pictures, books, collections of rarities, &c., and which are built of the same materials as the houses; but the whole wood-work, doors and roof included, is covered with a coating of clay composed of shell-chalk a foot thick: but sometimes, as at Simoda, faced entirely with slabs of stone. The openings for windows are closed with copper shutters; and for further security a large vessel of liquid mud with which to smear over every part of the building in case of danger, and on their sides are several large iron hooks fixed in the wall, which serve to hang wet mats on, and by that means to moderate the force of the fire. These buildings answer the purpose so well, that during a fire which destroyed eleven whole streets in Nagasaki not one of these store-rooms were injured.

The principal *ornaments* in the houses are—1, a paper

neatly bordered with a rich piece of embroidery instead of a frame, either with the picture of a saint, or a judicious moral sentence of some noted philosopher or poet written with his own hand or by some noted writing master. They set a very great value upon them. 2. The pictures of old Chinese, birds, trees, landscapes, &c.. upon white screens done by some eminent master. 3. A flower pot, which they take good care to keep constantly in good order, filled with all sorts of curious flowers and green branches of trees, such as the season affords, and curiously arranged according to the rules of art, it being as much an art in Japan to arrange a flower pot as it is in Europe to lay the cloth, carve, &c. The kinds, the intermixture, the number, and even the proportion between the green leaves and the gay blossoms must all be regulated according to the especial occasion. Sometimes instead they have a perfuming pan of excellent workmanship, cast in copper or brass, resembling a crane, lion, dragon, or other strange animal. 4. Some neat or beautiful branched work adorning either the balcony or window towards the garden, or the tops of the doors, screens, and the partitions of the chief apartments. 5. Some scarce and uncommon piece of wood, or branch of a tree, or a piece of rotten root of an old stump, remarkable for their monstrous shape.

The chief and largest of the other rooms is that where they keep their lacquered and China ware, plate and other household goods, arranged upon the floor according to their size and shape. Most of these goods are made of wood, thin but strongly varnished, the greatest part upon a dark red ground. Nothing can well be more light, neat, and graceful than the superior kind of their lacquered cups. They are generally painted in a very pretty style, and are so exceedingly light as scarcely to be felt in the hand through their weight. These varnished utensils may be used without danger; you may pour hot water into one of the best workmanship without perceiving the slightest smell of the paint. They are generally washed with warm water and wiped clean with a cloth, and so laid by against the next time. By this means if they be

lacquered and the varnish good, they will, though constantly used, keep clean and neat and in their full lustre several years. The use of plate, porcelain, or glass appears to be very limited. From the ziogoon down to the meanest peasant all make use of the above light-varnished or japanned cups and dishes, the inner substance of which is wood or paper (*papier mache*), which are preferred even at court and at the imperial table to those of gold and silver. The Japanese, however, have little furniture in their houses beyond the apparatus for their kitchen, and what they use at their meals.

In striking fire a tinder is used made of the woolly part of the leaves of the common wormwood. The *candles* are hollow in the middle, the wick, which is of paper, being wound round a wooden stick before the tallow is laid on. For this reason also the candlesticks have a punch or bodkin at the top, which the candles are fixed upon. They burn very quickly and make a great deal of smoke and smell, because the oil or tallow is made out of the berries of bay trees, camphor trees, Indian kale and some others of this kind. Siebold says, that they make a cylinder of paper, coated with the marrow of a rush called *wi* which grows in the south provinces, and is planted in the midst of corn-fields, or cultivated like the fruit trees of the country, and secured by a red silk thread which sticks to it, the smoke being concentrated in this cylinder is consumed with it. The vessel stands in another filled with water, or in a square lantern, as a precaution against fire. Instead of *soap* the meal of a species of bean is used. Though *mirrors* do not decorate the walls, they are in general use at the toilette, made not of glass but of a composition of copper and zinc highly polished, and fixed obliquely in a stand of wood made for that purpose. It is very healthy to live in these houses, and in this particular they are far beyond ours in Europe, because of their being built all of cedar wood or fir, and because the windows are generally contrived so that upon opening them, and removing the screens which separate the rooms, a free passage is left for the air through the whole house.

The *bathing place* is commonly built at the back part of the garden, of cypress wood, and contains a hot-house or warm bath, and sometimes both together. It is made warm and got ready in the evening, as the Japanese generally bathe when the day's journey is over. It is about nine feet long, the same broad, and six feet high. All classes make a frequent use of the bath, and are particular as to partial washings at certain fixed periods of the day. They usually contrive also to put clean clothes over their clean skin. It is to this constant habit of bathing that Kampfer attributes the generally robust health and longevity of the Japanese. To wash in warm water is a ceremony they always observe on joyful occasions. An English visitor, in 1854, says, "We entered a low porch, first putting aside a hanging screening of matting, and passed into a spacious room divided into three compartments. On the right was a dark division, with benches around for resting or smoking upon. A youth sat upon a small table with a cash-box before him for the receipt of the bath-money; the price for each bath being five copper cash. On the left the apartment retired far back, the floor gradually inclining downwards for about six feet, and again ascending towards a screen; behind which some good people were enjoying the luxury of a warm bath. A channel passes through the room to carry off the water. Near the screened apartment, but exposed to public view, was a broad and shallow bath of cold water in the angle of the double inclined floor. Here men, women and children squatted down, on issuing from the hot bath, and splashed the cold water over their bodies; they use it unsparingly. They were perfectly naked, and appeared ruddy and refreshed. Nothing abashed by the presence of strangers, the work is carried on vigorously; and the exhibition is not looked upon by the Japanese as being at all indelicate; it may be from an Adam and Eve like simplicity on their part. . . On leaving the baths, they scrub themselves dry with coarse towels, then dress and leave the establishment, or retire to a small room, where they can be provided with a refreshing cup of tea. In some cases the tubs

were outside the doorways, and the family enjoyed themselves in the open air, rubbing themselves down in the steaming hot water, with cloths; others had their tubs in the room on their ground floors; but the front of the house was perfectly open, and the manner in which the fair Eves stepped out of their baths and ran to stare at us, holding perhaps a steaming and squalling babe before them, was a little startling."

TOWNS.—Kampfer says, "We counted, in our journey to court, thirty-three towns and residences of princes of the empire, and from seventy-five to eighty, or upwards, of common towns and large villages or boroughs. The other cities and towns in the empire are about forty; but except those on the route from Nagasaki to Yeddo few have been explored by Europeans. The whole number of towns in Japan, great and small, is set down in the map at above 13,000. The larger towns commonly contain 2000 houses and upwards, and the smaller 500. Most of the towns are populous and well built. The streets are generally regular, running straight forward and crossing each other at right angles, as if they had been laid out at one time and according to one general ground plan. The towns are not surrounded by walls or ditches. The two chief gates, where people go in and out, are no better than the ordinary gates which stand at the end of every street, and are shut at night. In larger towns where some prince or other resides, these two gates are a little handsomer, and kept in better repair, with a strong guard mounted. The rest of the town generally lies open to the fields, and is but seldom enclosed even with a common hedge or ditch. Most villages consist of only one street each side of the road, and frequently two miles or more in length. In some fertile districts they are so close together as to form nearly one continuous street—town joins on to town, and village to village for the extent of very many miles—from Osacco to Miaco, above thirty miles.

*Yeddo*, i.e. "the mouth or entrance of the river," is the capital of the Japanese empire. It is situated

on the east side of the island Nippon, on a large plain in the province Musasi, at the north-west angle of the gulf of Yeddo, an inlet of the North Pacific, including the outer bay, seventy miles long and forty broad at the entrance. The inner bay is said to be capable of sheltering all the fleets of the world in safety. There is good anchorage in about ten fathoms water, in full view of the city. The bay is formed by two low projections of land, named respectively Beacon and Court points. It is seven miles wide and about as many deep, the water shoaling gradually up to the front of the city, where a bank of sand and shells, having only seven feet water upon it at high water, extends off shore to the distance of a mile, though there is a channel with deeper water, fit for native vessels, leading through this bank and communicating with the river Toda-gawa. Along the seaward edge of this bank a series of formidable batteries, screening about one-half of the front of the city, has been constructed, starting from the point where the city proper joins the suburb of Sinagawa upon the west side of the bay. The original idea was a most ambitious one, to front the entire city at the distance of a mile with a double row of these detached fortresses, the inner line covering with their fire the interstices left in front. Nearly the whole circumference of the bay is artificially embanked, as if to guard against the action of volcanic rollers. In other places, immediately upon the sea face of the city, these embankments, constructed many years ago, covered with a fine green turf, and having many noble trees growing upon them, served the double purpose of a screen from the sea and a fortification against any enemy who might arrive by way of the ocean.

The city of Yeddo, and the two southern suburbs, Sinagawa and Omagawa, curve round the bay for nearly ten miles. It covers above fifty square miles, but great care has been taken to preserve fine open spaces, especially round the palaces of the shogoon and princes, and in the neighbourhood of their temples and tea-houses. Within the limits of the city are several hills of moderate eleva-



tion, as well as gentle slopes ; but thinly built upon, and extensive gardens with many magnificent trees. The site is admirably adapted to admit of almost unlimited increase in extent, without interfering with drainage, supplies, intercommunication, or ready access to the waters of the bay, which ensures to the citizens cleanliness, sea air, and an easy highway.

The river *Toda* runs through the city, which is also intersected by numerous canals with high ramparts on both sides, and planted on the top with rows of trees not so much for defence as to prevent the fires from making too great a havoc, and empties itself by five mouths into *Yeddo* bay. It is navigable for vessels of moderate burden. It is one of the imperial towns, and the residence of the shogun and his cabinet as well as of the wives and families of all the princes and lords in the empire, of the princes themselves every alternate year, and the lords every alternate half-year. It was chosen as the seat of the shogun's court by *Yeyas*, the founder of the present dynasty, about the year 1616, as the place best calculated to promote the wealth of the country and his own security. The city is not surrounded by walls, but by a trench, and the imperial palace by a branch of the river. The river, branches, and canals are crossed by many fine bridges of cedar, the chief of which is *Niphonbas*, 252 feet long, built on piles like *Battersea* old bridge. *Yeddo* is not built so regularly as the other large cities of the empire, additions having been made to it from time to time. The north-west is by much the pleasantest part of the town, where there is an agreeable variety of hills and shrubbery. The city suffers frequently from destructive fires, some hundred houses being often destroyed at once. *Doeff* says a fire broke out here at ten o'clock on the morning of the 22nd April, 1806, and raged till noon the next day, when it was extinguished by a fall of rain. The palaces of thirty-seven princes were destroyed. The weight of the fugitives broke down the famous *Niphonbas*, so that 1,200 persons were burnt or drowned. A great fire during the Dutch visit of 1772 had burned from noon

till eight at night, spreading over a vast space. Lord Elgin and suite resided, during their eight days stay on shore (August, 1858) on the outskirts of the Princes' quarter. In front of it was a street which continued for ten miles, as closely packed with houses, and as densely packed with people as it is from Hyde Park Corner to Mile End. At the back of it stretched a wide and somewhat dreary aristocratic quarter, containing the residences of 360 hereditary princes, each a petty sovereign in his own right, many of them with half-a-dozen town houses, and some of them able to accommodate in these same mansions 10,000 retainers. They are built in regular order, forming wide streets some forty yards broad, kept in perfect order; an immense courtyard with trees and gardens form the centre of each enclosure, in the midst of which is the house of the owner; the houses containing the followers, servants, stables, &c., form this large enclosure. They are built of one uniform shape. The gateways leading to the courtyard are exceedingly handsome, of massive woodwork, ornamented with lacquer and other devices. Fine varnished staircases of a few steps lead up to the door of the house. The building is ornamented externally with sculptures and paintings. The house itself is divided into several magnificent apartments, all on one floor; but are not of more than one story, and without towers, unlike their castles or palaces in their hereditary dominions. Yeddo is the seat of an extensive commerce and flourishing manufactures—its manufactured goods being not less famous than those of Miaco. In every street is a kind of custom-house or magazine for merchandise. Shops of a trade run together: here we have eatables in any quantity, then basket and wicker-work; now earthenware, then iron-ware. The city is the nursery of artists, artisans, merchants, and tradesmen, and yet everything is sold dearer than anywhere else in the empire through the great concourse of people, and the number of idle monks, soldiers, and courtiers who add nothing to the productive resources of the country, but are great consumers of the fruits of the labours of the

lower classes, who are forced to do much work, and are allowed but little of the profit, as well as the difficulty of importing provisions and other commodities. Two governors have the command of the city by turns, each for the space of one year; the chief under-officers being the mayors who have the command of particular quarters. The city is well stocked with temples, monasteries, and other religious houses in the pleasantest places. The dwelling houses of private monks are similar to those of the laity, except in their being built in conspicuous places, with some steps leading up to them, and a small chapel, temple, large room, or hall, hard by, adorned with a few altars on which stand several of their idols. There are besides many stately temples built to Amida, Quanwon, Siaka, &c.

*The palace* of the ziogoon is situated in the middle of the city, and consists of five castles, built of freestone without cement. The castle in which he resides is computed to be capable of containing 40,000 souls, and is seated somewhat higher than the others on the top of a hill which was purposely flattened for it. It is enclosed by a thick strong wall of freestone of an extraordinary size, but loose, without mortar or braces of iron, so that the stones yield upon the frequent shocks of earthquake, the wall itself, they say, receiving no damage. There are guard houses on the top several stories high. At a short distance from this wall was the palace with the royal stables containing (in 1608) 300 saddle-horses on one side, and the arsenal filled with armour and arms for 100,000 men on the other. Within the palace are three towers, each nine stories high and covered with gilded tiles. One of them is a square white tower rising above all the other buildings. Each of the five castles is enclosed with ditches, drawbridges, strong gates, and walls. The palace itself has but one story, which however is of fine height. It takes in a large space of ground. The whole is said to be eight miles in circumference, and may properly be called a great fortified city in itself, there being palaces built within it for all the

principal nobility of the empire. The first and outermost castle encompasses the second castle, and half the imperial residence, and contains the princes' residences, built in streets shut up by strong heavy gates. The second castle takes in a much smaller spot of ground, fronting the imperial palace, and is enclosed by the first, but separated from both by walls, ditches, drawbridges, and strong gates; the guard of it being much stronger than that of the first. In it are the stately palaces of the most powerful princes, the councillors of state, the prime ministers, chief officers of the crown, and such other persons who must give a more immediate attendance upon the *ziogoon's* person. A visitor in 1858 says:—"Passing through the silent (except when a party of English were traversing them) street, we arrive at the outer moat of the castle; crossing it we were still in the Princes' quarter, but are astounded as we reach its further limit at the scene which now bursts upon us—a magnificent moat, seventy or eighty yards broad, faced with a smooth green escarpment as many feet in height, above which runs a massive wall composed of stones cyclopean in their dimensions. This is crowned, in its turn, by a lofty palisade. Towering above all, the spreading arms of grand old giant cedars over 100 years of age proudly display themselves, and denote that within the imperial precincts the picturesque is not forgotten. From the road that leads by the moat to the second wall is one of the finest views of the vast city, with an area greater than that of London. On one side the gulf of Yeddo, with the high hills rising beyond; while on the other is a portion of the great city, with its trees and gardens, picturesque temples, and densely crowded streets, extending as far as the eye can reach towards the interior: then there is a view of the trees and green fields in the distance, far away beyond a thickly built suburb; but the most striking view of all is that close by, the fine timber, the lay of the ground, the water lilies in the moat, the grandeur, good order, and completeness of everything, equal, and in some respects far surpass, anything in Europe or any part of the

world." The third or imperial palace has several long galleries and spacious rooms, which upon putting on, or removing screens, may be enlarged or reduced as occasion requires, and are contrived so as to receive at all times a sufficient light. Such are the waiting room, council chamber, the hall of the hundred mats, 600 feet long by 300 feet broad, occupied by the most dignified men of the empire, privy councillors and princes, a private room underground, which, instead of a ceiling, has a large reservoir full of water, under which it is said the ziogoon stations himself when it lightens, because they believe that the force of the lightning is broken in the water; two strong rooms in which are placed the imperial treasures secured from fire and thieves by strong iron doors and roofs of copper. This treasure in gold and silver is disposed in chests of 1000 taels (each 4s. 4d.) The structure of all these apartments is exquisitely fine, according to the architecture of the country. The ceilings, beams, and pillars are of cedar, camphor, or jeseri wood, the grain of which runs naturally into flowers and other curious figures, and is therefore in some apartments covered only with a thin transparent layer of varnish; in others lacquered or curiously carved with birds and branched work neatly gilt. The floors are covered with the finest white mats bordered with gold fringes or bands. The hall of audience, where the ziogoon receives the homage and presents of the princes and nobility and the ambassadors of foreign powers, is said to be supported by massive gilt pillars. The two castles close to the imperial residence is where the imperial princes and princesses are brought up. The ziogoon's wife, or *midia*, has a palace of her own, and there are twenty smaller ones for the concubines, as well as several others where the ziogoon's relatives reside. The outside of the castle or palace is adorned with bended roofs, with gilt dragons at the top and corners, and other curious ornaments, which make the whole look at a distance magnificent beyond expression. Behind it are curious and splendid gardens and orchards, which are terminated by a pleasant wood at the

top of the hill, planted with two sorts of plane trees, whose starry leaves, variegated with green, yellow, and red, are very pleasing to the eye. One kind is in full beauty in the spring, the other towards the autumn. Opposite the imperial palace, and in all the principal cities, is a square box *to receive complaints*. Any one who thinks he has been deprived of his rights may put in his petition, but if the case be not proved he is decapitated, after being subjected to great indignities. It is opened once a year, but the provincial boxes six times a year, by the governor: seldom more than two or three petitions are put in annually. They serve as a check on the magistrates. Fischer, in 1822, states that the populousness, activity, and bustle of the place reminded him of London. The population is now generally believed to be 2,000,000, or upwards.

*Oragawa* (or *Uraga*) is about twenty-five miles from Yeddo, of which it is the key, and has a harbour capable of accommodating 1,200 junks. All junks going up the bay to the capital, of which there are above seventy passing daily, besides hundreds of fishing smacks and smaller boats, stop at *Uraga*. It embraces two towns, separated by a cliff from each other, through the larger of which a river passes, emptying itself into the harbour. Population above 20,000.

*Miaco* is situated upon a spacious plain, sheltered and half surrounded by an amphitheatre of hills, from which arise numbers of small rivers and agreeable springs, covered with gardens, interspersed with temples and monasteries. It has a population of at least 600,000, exclusive of the *Dairi*. From the latest Dutch accounts it appears that the population has greatly diminished, while that of Yeddo has greatly increased. It is about four miles long by three broad, and is connected with the river *Yoda* by a wide canal. *Kampfer* says he took a whole day riding through this city, though not exactly in the same direction. Its stately streets regularly cross each other at right angles. It was formerly the capital of the empire (*Meaco*, meaning "metropolis,") and is

now second only to Yeddo. The mikado resides here on the north side of the city in a particular ward, containing twelve streets, separated from the rest of the city by ditches and walls. In the centre are the royal apartments superbly built, elegantly furnished, and adorned with gardens, orchards, pavilions, terraces, groves, &c., and easily distinguished from a distance by the height of its tower; his eleven inferior wives have adjoining palaces in a circle round, outside of which are the dwellings of his chamberlains and other officers. On the west side of the city is a strong castle built of freestone, and 1000 feet long, where the ziogoon formerly lodged when he visited the mikado. Another lodging place of the ziogoon was a Buddhist temple and convent, the approach to which was a broad, level, gravel walk, half a mile in length, lined on both sides with the stately dwellings of the ecclesiastics attached to it. Ascending a large terrace finely gravelled and planted with trees and shrubs, passing two handsome structures, and ascending a beautiful stairway, a magnificent building, with a front superior to that of the ziogoon's Yeddo palace, is gained; having a small pleasure garden, at the foot of a mountain, clothed with a beautiful variety of trees and shrubs, behind which is a chapel dedicated to Gongen, the deified founder of the present dynasty. In 1788 a terrible fire occurred at Miaco, by which almost the entire city, including the palace of the mikado, was destroyed. The streets are always greatly crowded, as it is the centre and principal seat of all the manufactures of the empire—every kind of which is carried on to the greatest perfection, there being scarcely a house where there is not something made or sold. Here they refine copper, print books, weave the richest stuffs with gold and silver flowers. The best and scarcest dyes, the most artful carvings, all sorts of musical instruments, pictures, japanned cabinets, all sorts of things wrought in gold and other metals, particularly in steel, as the best tempered blades and other arms, are made here in the utmost perfection; as are also the richest dresses, and after the best fashion, all sorts of toys, puppets

moving their heads of themselves, and, in short, there is nothing can be thought of but what may be found at Miaco, and nothing, though never so neatly wrought, can be imported from abroad, but what some artist or other in this capital will undertake to imitate it. Scarcely anyone passes through but what buys something or other of the manufactures of this city, either for his own use, or for presents to be made to his friends and relations. All the tradesmen of the same business dwell in a part of the city by themselves, as the Japanese think it unseemly and irregular to have men of so many several professions and businesses mixed together as they are in other countries. They are for making all of the same trade neighbours to each other—carpenters in one, jewellers in another, tailors in another, including many trades unknown in Europe. The merchants and traders dwell together in the same way. Provisions also are sold in places appointed for each sort. Don Rodrigo observed a market where game was sold; there was a great supply of rabbits, hares, wild boars, deer, and other animals which he had never seen before. The fish market, very extensive and extremely neat and clean, affords a great variety of fish, sea and river, fresh and salt, and there were large tubs containing live fish. This plan forms a striking feature in the general beauty of the towns and cities, besides its apparent advantage of convenience. The Dairi being literary, this city is the centre of science and literature, most books being printed here. Periodical visits to this city are made by the Dutch traders, who make extensive purchases of its manufactured goods. It is the residence of the Lord Chief Justice, who has the supreme command under the ziogoon of all the imperial cities and crown lands in the empire, and who signs all the passports of persons going through Array and Fakonie, the most important passes or keys of the imperial capital and court, and who is appointed by the ziogoon or council. In short, Miaco is the seat of polished manners, refined arts, intellectual culture, and is esteemed the paradise of the empire—one of its claims to this praise rests upon the



superior beauty of its women. All writers agree that this holy city is the most immoral, profligate place in the empire.

*Osacca*, the seaport of Miaco, from which it is distant about thirty miles, and one of the imperial towns, is agreeably situated in the province Setz, in a fruitful plain, and on the banks of the Yodagawa. From the suburbs to the castle of the city is between 3000 and 4000 yards long but somewhat less in breadth. From the mouth of the river in *Osacca* harbour to the town and higher there are seldom less than 1000 junks passing. Near the town it divides into three branches, and before it falls into the sea into several more. The middle of the principal branch though narrow is deep and navigable. Several canals navigable for small boats, and which derive their water from the river, traverse the principal streets of the town, and serve as means for the conveyance of goods to the merchants' doors. The branches of the river and the canals have their banks lined with free-stone, coarsely hewn, and formed into ten or more steps, so as to resemble one continued staircase, and persons may land wherever they please. Upwards of 100 bridges of cedar are laid over the river and canals, some of them of large dimensions and beautifully ornamented. The streets are narrow but regular, crossing at right angles, and though not paved are very clean. A narrow pavement of flat stones run along the houses on each side of the street for the convenience of foot passengers. *Osacca* is the best trading town of Japan, being well situated for carrying on a commerce both by land and water, and consequently is well inhabited by rich merchants, artificers and manufacturers. Provisions are cheap, and whatever tends to promote luxury and to gratify sensual pleasures are easily attainable, and for this reason the Japanese call it "the universal theatre of pleasures and diversions." Plays are to be seen daily, both in public and in private houses. Mountebanks, jugglers, and all the raree-show people resort thither from all parts of the empire, being sure to get more here than anywhere else. Hence num-

bers of strangers and travellers daily resort hither, chiefly rich people, as to a place where they can spend their time and money with much greater satisfaction than, perhaps, anywhere else in the empire. The princes and lords west of Osacca all have houses in this city, and people to attend them in their passage through, and yet they are not permitted to stay longer than one night. The water which is drank here tastes a little brackish; but instead of it they have the best sackee in the empire, which is brewed in immense quantities in the neighbouring village Tenusii, and from thence exported into most other provinces, and by the Chinese and Dutch out of the country. A beautiful orange-coloured earth or clay is dug up near the city, and sent to all parts of the empire, being used principally for covering the roofs of houses. *Kampfer* says, that in consequence of the shallowness and unsafe riding at anchor in the harbour of Osacca, the barge could proceed no further than *Fiogo*, thirteen Japanese water leagues from Osacca, and a city nearly as large as Nagasaki, containing the largest, strongest, and most magnificent castle in the empire. This is the same place which is called in the English treaty *Hiogo*. Population of Osacca, 150,000.

*Nagasaki* is situated on the peninsula Omoura or Ximo, in the province Fisen, west of Kinsiu. Its harbour is four miles long and one broad (300 yards broad and twenty-two fathoms deep at the entrance), gradually decreasing up to the anchorage, about a musket-shot from *Desima*, where ships ride at anchor upon the soft clay, with about six fathoms at high tide and four and a-half at low water. The scenery around the harbour is very beautiful. The water is deep, clear, blue, and smooth. The rise and fall of the tide is about ten feet, but no perceptible set or current attends its ebb and flow. Three fresh-water rivers come down from the surrounding steep hills and run through the town. They are crossed by twenty stone and fifteen wood bridges. The town is built on the east shores of the harbour, on the slope of a hill and in a narrow running valley, in the shape of a half-moon, somewhat inclining to a triangle; about three-

quarters of a mile long and about as broad. It is regularly built, although some of the streets are winding. It is divided into the inner town of twenty-six streets and the outer one of sixty-one, each with forty-five houses on the average, and 400 feet long. They are said by a late visitor to be broad, clean, and free from foul odours; the people civil and courteous; no deformed objects meet the eye in the crowded streets; diseases of the skin seem almost unknown, although many of the men are marked with the small pox. The town is open, but about two miles from it seawards, just beyond the anchorage, are two guard houses of 700 men each, opposite to each other and enclosed by palisades. Through excessive jealousy and anxiety to know the movements of Europeans the naturally thrifty government of Japan support the enormous expense of signalling throughout the interior up to the capital by firing of heavy guns. The houses are furnished with verandas and Venetian blinds. The front of the better sort of houses is occupied by a large portico and entrance where the norimon, umbrellas, and shoes of visitors are left, where servants and persons on business wait, and which is connected with all the domestic offices. There are some good buildings in the town, as the palaces of the two governors, and twenty others of princes and nobles of the island, always occupied by some of their vassals, and in which the owners lodge when they come to town. The handsomest buildings belonging to townspeople are two streets all occupied by courtesans. In 1692 the temples numbered sixty-two, viz. five Sintoo; seven Yammaboos; fifty Buddhist, including three erected by the Chinese. There were three large wooden-ship houses, in which were kept three imperial junks, or men of war, equipped and ready for launching; a powder magazine on a hill opposite the town, and a city prison. The shops are numerous and well supplied, and there are many sackee breweries as well as some gold and silver manufactories. The Dutch bazaar at Desima contained tables curiously inlaid with mother-of-pearl—representations of birds and animals, cabinets, on which golden fish or tortoise stood

out in most truthful relief—wonderful little gems in ivory, bone, or wood—porcelain so delicate, that you were almost afraid to touch it. The Russian bazaar, close to the water-side contained articles in greater variety, all manufactured by the dependants of the Prince of Pisen. At one stall we found microscopes, telescopes, sun-dials, rules, scales, clocks, knives, spoons, glass, beads, trinkets, and mirrors—all of native make upon European models—and at prices so ridiculously small, that even at the lowest estimate of the value of labour it was a puzzle how any profit could be realized upon the articles. A superior description of Japanese telescope, six feet long when pulled out, and quite as powerful and genuine as those *real Dolland's* sold at Portsmouth for five pounds, was priced here at five shillings.

The gardens in and about the city and neighbouring villages abundantly furnish it with all sorts of fruits, vegetables, and roots, with fire-wood, and also some venison and poultry; but the supply of rice being insufficient, that capital article has to be imported from the neighbouring provinces. There are no less than 750 tea-houses, from which the Dutch obtain their female servants or companions. The interpreters constitute one of the regular corporations or guilds of Nagasaki, and receive salaries from the *ziogoon*. From sixty to seventy of the body, reckoning superior and inferior, are formally appointed Dutch interpreters; and a yet larger number are assigned to the Chinese factory. There is a college in the town, in which additional to the routine of native acquirements, foreign languages are taught. The Japanese are very ready linguists. One of the first Japanese converts to Romanism learned to read, write, and speak Portuguese in eight months. The young men at the Roman Catholic seminary at Arima, in 1586, were well conducted, of docile nature and lively disposition; nearly all of noble birth, modest, quiet, obedient, quick at learning languages, literature and vocal and instrumental music. In 1688 the policy was adopted of having three governors; two to be always resident at Nagasaki to watch each other, and presiding alternately

for two months, while the third was to come in each alternate year from Yeddo to relieve the senior resident. They were selected from the military and noble class, instead of from the mercantile class as before. The Portuguese trade, from 1550 to 1650 raised this place from a mere village to its present size and importance. *Desima* (*de* "fore," *sima* "island") is an artificial pier or break-water, shaped like a fan, about 600 feet long by 240 broad, covering three acres, and connected with the town by a stone bridge or a narrow causeway. The houses on both sides of a broad street that runs across the island, and the whole island were built on speculation, at the expense of some of the inhabitants of Nagasaki, to whose heirs the Dutch pay by law a yearly rent of 6500 taels, a price far beyond the real value. The houses built of wood, and very sorry and poor, are two stories high, the lower serving as warehouses and the upper to live in. The Dutch, however, are permitted to fit them up according to their own taste, and either to procure furniture in the European style from Java, or to have it made by their own direction in Japan. The present foreign commerce produces annually to the magistrates and inhabitants of Nagasaki £105,000. It is one of the imperial towns, and from 1641 to 1854 was the only port open to the Chinese and Dutch—the only foreigners permitted to trade with Japan. At the latter date, as before stated, the treaty with the United States opened the ports of Simoda in the south, and Hakodade in the north. The people of Nagasaki, by the latest accounts, are much pleased at the prospect of increased trade at their port, when the European and American treaties come into operation. Population about 70,000.

*Simoda* (in Japanese, "lowerfield,") is situated near cape Fogu, sixty miles west from point Sagami, at the entrance of Yeddo Bay. The harbour of Simoda, a small indentation of land, running north-east and south-west, about half a mile in extent, though of rather difficult access at times to sailing vessels, and subject to quite a heavy swell when the wind blows from the south-west, is

capable of holding five or six vessels of ordinary size. The earthquake which wrecked the Russian frigate *Diana* changed the surface of the bottom, and there is now no good holding ground. In the autumn of 1857, Mr. Harris, the United States Consul-General, in his journey overland from Simoda to Yeddo, discovered that the motive of the Japanese government in placing the Americans at Simoda was to foil any attempt at invasion; for such was the truly Alpine nature of the country traversed before he reached the gulf of Yeddo, that any attempt of the Americans to penetrate by force into the interior must have resulted in the destruction of those engaged in such a project. When under the new treaty the port is shut up, the town will sink into its original condition. It is said to be the largest town in the principality of Idzu, and was at one time a mart of considerable importance. It was founded centuries ago, and some 200 years since was the port of entry for vessels bound to the capital; but Uraga, further up the bay, having taken its place, there is now only some inconsiderable business carried on through it, between the interior and various places on the coast. For two years the American flag waved over the exiles, who during that period sacrificed in the interests of civilization and commerce the blessings of all social intercourse. The town contains about 1000 houses and 7000 inhabitants.

*Hakodade*, one of the ports recently opened to the vessels of the United States, England, France, and Russia, is situated in the south part of the island Yesso, on the straits of Sangar. The bay is five miles in length, with an entrance of four miles wide; it is deep enough for ships of the line to approach within a mile of the shore, and its clayey bottom, free from rock or shoals, affords excellent anchorage, while it is defended from the sea by a sand bank, a prolongation of the isthmus. The plain is finely cultivated; and fishing villages line the shore. Behind the bay the land is quite level, but at the distance of six or eight miles it rises into a range of snow-covered hills, from 1000 to 3000 feet high, which sends down several streams to the bay. During the twenty days stay

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of the American squadron in 1854, more than 100 native vessels sailed from Hakodade for different south ports of the empire, with cargoes almost exclusively made up of the productions of the sea, and each about 100 tons burden, and there are occasionally seen more than 1000 of these vessels at anchor at one time in the port. The bay is most spacious and majestic in its sweep, and for facility of entrance and security of anchorage it can scarcely be surpassed by any in the world. The width of its mouth is so great that no two fortifications could command or protect it, yet the curvature of the high land is such as to afford the greatest shelter. The town stretches in a convex form for three miles along the base of a lofty promontory with three peaks, one of which, called Hakodade-yama, about 1500 feet high, has on the top a look-out house, where the movement of every ship passing through the straits into the sea of Japan is noted. Siebold states, that sixty-eight square-rigged vessels had been counted by the Japanese as passing Matsmai and Hakodade in one year. Between the years 1847 and 1851 no less than five foreign vessels were wrecked in that vicinity. The appearance of the place on entering the harbour is strikingly picturesque. The upper slopes of the hills are scantily clothed with pines and underwood; the summits are bare, but at their feet there is a rich profusion of verdant growth. The groves of wide-spreading cypresses, tall forest maples, and fruit-bearing trees—the plum and peach. The Japanese have quarried the rocks here and there, and various hewn surfaces, with cut blocks lying about, attest the skill and industry of the people. These quarries supply them with stone for constructing their sea-walls, jetties, dykes, foundations for their houses, and other building purposes. The town contains more than 1000 houses, which mostly stretch along in one main thoroughfare parallel to the sea-side; while the remainder, forming two or three parallel streets, hang about the ascent of the hill in the rear—one of them thirty feet higher than the other. It is said to be very much like Gibraltar, is regularly built with streets at

right angles, between thirty and forty feet in width, carefully macadamised, so as to allow for the proper draining of water. There are open galleries on each side, which receive the drippings of the houses and the washings of the streets, and also well-constructed sewers, through which the surplus waters and refuse are poured into the bay. The side walks are frequently paved and kerbed with stone as with us. The streets that intersect the principal ones are narrow, and run from the wharves up the hill; and are all kept, by constant sprinkling and sweeping, in a neat and healthful condition. Near the town is a highly medicinal sulphurous spring.

*Sanga*, situated on a fertile and well-watered plain, at the north extremity of Simabarra bay, is the capital of the fertile province Fisen, and is a very large and populous town, with canals and rivers running through its wide and regular streets. It has considerable manufactures. Kämpfer says, the city, which extends more in length than breadth, is enclosed with walls, but more for state than defence, and has strong guards at both gates. The prince of Fisen resides here in a large castle commanding the city. The houses are but sorry and low, and in the chief streets fitted up for manufacturers and shop-keepers. The inhabitants are very short, but well-shaped, particularly the women, who are handsomer than in any other Asiatic country, but so much painted that one would be apt to take them for wax figures rather than living creatures. Many were noticed who seemed little more than girls, yet evidently the mothers of several children. These women of Fisen have the reputation of being the handsomest in Japan, next to those of Miaco. This province, though less wealthy than that of Satsuma, is reputed to be the most fertile in Japan, being particularly famous for its rice, of which it produces ten different sorts, one of which is reserved for the special use of the ziooon, as well as for its fine porcelain.

*Kokura*, built near the entrance of the straits of Simoneseiki, has a shallow harbour, but carries on a consider-



able trade. This town, which in 1692 had much decreased in importance, was found in a thriving state in 1775. It has a large castle of freestone with a few cannon, and a tower of six stories, besides a bridge 200 yards long, across the river. *Simoneseki*, built at the foot of a mountain on the shore of the narrow strait which bears its name, and which is only one and a half miles wide, is not very large, but it carries on a very active coasting trade with all the districts east of it. This town, in 1692, consisted of 400 or 500 houses, built chiefly on both sides of one long street, with a few smaller ones terminating in it. It is full of shops for selling provisions and stores to the ships, which daily put in for shelter or supplies, amounting sometimes to 200. *Muru*, opposite to the north-east coast of Sitkokf, is not large, consisting of only 600 houses; but its harbour is very safe, being well defended by a mountain running out west from the main land, for which reason it is resorted to by the coasting vessels, of which frequently more than 100 are anchored there. It is noted for its tanneries, where horse-hides are tanned after the manner of the Russian leather. *Kwano* and *Mia* are two very considerable rising towns on Mia bay, each containing from 2000 to 3000 houses, and carrying on a considerable trade with the neighbouring districts. *Isye*, in the province Masiro or Ysse, is chiefly famous for its temple to the Sun-goddess, which is a peculiarly plain, humble, unpretending structure of great antiquity, surrounded by nearly 100 small ones. There are twenty-one other pilgrimage shrines in other parts of the empire. *Isye* is more a large borough than a town, and is inhabited by sacki-housekeepers, printers, paper-makers, book-binders, turners, cabinet-makers, joiners, and such other workmen whose business and profession are in any way related to the holy trade carried on in this place. The temple has never been enlarged, improved, or altered.

## HISTORY OF THE JAPANESE.

*Japanese versus Chinese.*—That the Japanese are not descended from the Chinese, as was generally supposed, Kampfer proves from 1. The difference of their *languages*; 2. *Religion*; 3. *Civil customs and ways of life*, as to eating, drinking, sleeping, dressing, shaving of the head, saluting, sitting, governmental and municipal institutions, law of primogeniture, hereditary nobility, &c.; 4. *Inclination of the mind*. All travellers who have been acquainted with both nations prefer the Japanese to the Chinese. They find them less cowardly, proud, cunning, and deceitful, and of a more manly and open character. Even their pride is useful in preventing them from stooping to the mean tricks of the maritime Chinese. In industry the two nations are about equal, while indigence and pauperism is said to be almost unknown in Japan. No one can doubt, who has visited the two countries, that the Chinaman will still be navigating the canals of his country in the crazy old junks of his ancestors when the Japanese is skimming along his rivers in high pressure steamers, or flying across the country behind a locomotive. The Japanese consider it lowering to be even compared to the Chinese, and acknowledge no inferiority, moral, physical, or political, except in their numbers and size of countries. But they acknowledge they received their form of government, civilization, letters, arts, and sciences from China. The answer of the Japanese to an American gentleman in 1837, who called the Japanese grandees by the very unsuitable Chinese name of *mandarins*, was, “If you see a man come on board that *trembles* very much he is a mandarin.” And in 1854, one of the Japanese interpreters noticing some of the Chinese deck hands, who had been shipped at Shanghai, on board one of the American ships, asked with a face expressive of great contempt and

disgust, "Is it possible that you have Chinese among your men?" and was answered that they were *the servants of the sailors*—thereby reinstating the Americans in the good opinion of the Japanese.

*Origin.*—Kampfer says, it is most probable that the Japanese are descended from one of the parties that left Babel after the confusion of languages, which travelled north-east along the shores of the Caspian and Aral seas, following up some of the rivers which there discharge themselves, hereby getting into a large and fruitful country extending itself far east, and well adapted for the leisurely and easily pursuing their journey. Moving on insensibly east, they probably in time discovered Lake Baikal, from which runs a river of the same name, along which they probably travelled till they came to the Amur, about 160 miles, which would, in about 330 miles east-south-east, bring them to the east coast of Asia, and the peninsula of Corea, and from thence by boats from island to island, about 100 miles, till they came to Kiusiu, and ultimately to the south parts of Nippon. It is not to be supposed that this immense march was made in fifty or a hundred years. The ancestors of the Japanese would probably remain in any favourable region until they felt their rear pressed upon, or their flank annoyed by other wandering tribes. Then they would collect their flocks and herds and move forward in quest of other regions and "pastures new." From the purity of their language they could not have made any considerable stay in any one country, or with any one people then existing, as in such a case they must have adopted some words of the language of that nation into their own. They would take this route because it was provided with the necessaries of life in the rivers and lakes, whose banks provided them with good pasturage, and waters with fish and sweet water; and because the islands of Japan from their remoteness, fruitfulness, and pleasant situation would answer all the expectations of a first colony. In all likelihood they spent many centuries in a polyarchical way of life, such as is led to this day by the Tartars, living in hordes and wandering

up and down the country; and being insensibly and by degrees grown to a large and powerful nation they, for the good of their own country and their own safety, gave up the government into the hands of one prince, Zin-muten-oo, "Divine conqueror," B.C. 660. Whatever may have been their original course and the time of their arrival in the island, it appears to be in a high degree probable that the Japanese, at a very remote period, peopled at least a part of the great American continent. The nearness of the mainland of north-east Asia to north-west America, with the nearly-connected chains of the Japan, Kurile, and Aleutian Isles intermediate, point to the New World as having received its original population from the old in that direction. In modern times, also, adverse winds have frequently driven Japanese junks from the coasts of Japan across the Pacific to Mexico and California, and a recent writer says, that the natives of Vancouver's and Queen Charlotte's isles are exactly like the Japanese in features.

The government of Japan was strictly hereditary and theocratical: *Zinmu* was at once the high priest and sovereign of the people. He is supposed to have been originally hereditary monarch of Kiusiu, and having invaded and conquered Nippon, he had a temple palace built and dedicated to the Sun-goddess, and founded the mikados, who to this day descend from him. It is said that the mikado's descent can be traced, names and dates, with many of the branches of his family, for 2500 years. Zin-mu civilized the inhabitants of Japan, introduced chronology amongst them, dividing the time into years and months, and reformed the laws and government of the country. Having fully secured the throne to his posterity, and attained to the fabulous age of 156 years, he died full of honour and sanctity. From B.C. 660 to A.D. 1692, 114 mikados have successively sat on the throne of Japan. They value themselves extremely on being lineally descended from the oldest son of the Sun-goddess, that most sacred founder of the Japanese nation: uncommon respect and more than human veneration is on that account paid them by

their subjects and countrymen. They were thoroughly despotic; and even after they had ceased to head their own armies, and entrusted the military command to sons and kinsmen, their power long remained undisputed and uncontrolled. When the empire was about 200 years old, a civil war is first mentioned by their historians. The country became divided into a great many small kingdoms, which still retain their ancient names. The temples and palaces being constructed of wood, few monuments of antiquity can remain. Some of the castles of the nobility have walls of stone, but the most ancient relics are, probably, the coins and idols. There appears to be amongst this most intelligent nation no historical monuments worthy of consideration dating beyond the thirteenth century of the Christian era. In the nineteenth year of the reign of Siunsin, B.C. 78, merchant ships and ships of war were first built in Japan; and under his son and successor, Synin, the Japanese first began to make fish-ponds in their islands, to cultivate rice-fields, and to enclose them with ditches. This monarch was on the throne during the whole life of our Saviour. Kiusiu remained independent of the mikados for nearly one hundred years after our era, and was not completely subjugated by them until the close of the second century. The mikado Sin-Ai fell in the last war against Kiusiu, and it was the alliance between that island and Corea that compelled his widow, the deified amazon Sin-gou-ko-gou, to the conquest of that peninsula at the beginning of her reign, which commenced with the third century. She died at the age of 100, after a reign of seventy years. Her son, at his death, was called the "God of war." The power of the mikados was perhaps first and gradually weakened by the habit they fell into of abdicating at so early an age, that they transferred the sovereignty to their sons while yet children; the consequent evils of a minority the retired sovereign frequently strove to remedy by governing for his young successor. Sometimes the father resigned the crown successively to one or more of his children, that he and their mother while yet alive might enjoy the pleasure of

seeing them fill the throne. All this was done at court with as little trouble and noise as possible. Thus all the real powers of the state were in the hands of the court and council, formed by a long hierarchy of spiritual officials; while the mikados were certainly nothing more than the shadows of sovereignty. They were allowed such diversions as music, poetry, and study would afford them. It however occasionally happened that those members of the imperial family who considered themselves entitled to the succession, but were excluded, maintained their rights or pretensions by force of arms, endeavouring to turn out the mikado whom they thought unlawfully possessed of the throne. Hence arose civil wars very prejudicial to the empire. The princes of the empire espoused different interests, and these quarrels seldom ended but with the entire destruction of one of the contending parties, followed by a cruel extirmination of whole families. From A.D. 1150 to 1585 the empire was constantly disturbed by the contests for the throne, between the mikados and the most powerful princes or lords. In the middle of the twelfth century a mikado, Kon-jei, who had married the daughter of a powerful prince, abdicated in favour of his two-year-old son; and the ambitious grandfather of the infant mikado assumed the regency, placing the abdicated sovereign in confinement. A civil war ensued, during which *Yoritomo*, a young soldier of high birth, came forward as the champion of the ex-mikado. The court having placed the command of the entire army in him, after several years struggle and a fearful sacrifice of life, he at length triumphed, and was made the first *ziogoon* or generalissimo of the crown. The ex-mikado having died, *Yoritomo* governed for twenty years as lieutenant or deputy of the sovereign. His power gradually acquired solidity and stability, and when he died he was succeeded in his title, dignity, and authority by his son. Thus the power of the mikados was entirely taken from them by the usurpation of the crown-generals, though without prejudice to their supreme dignity, rank, holiness, and some other rights and prerogatives, among the rest,

that of appointing or confirming his nominal vicegerent, the ziogoon. After this a succession of infant mikados strengthened the power of the ziogoon, and their office became soon so decidedly hereditary that the Japanese annals began to tell of abdicating ziogoons, infant ziogoons, and of rival heirs contending for the ziogoonship. Even during the life of Yoritomo's widow this had advanced so far that she, who had become a Buddhist nun upon his decease, returned from her convent to govern for an infant ziogoon. She retained all the high political and military authority till her own death. She is the only instance of a female ziogoon. In this state, administered by an autocrat mikado and a sovereign deputy, the government of Japan continued till the latter half of the sixteenth century, the ziogoons being then efficient and active rulers, not the secluded and magnificent puppets of a council of state as at the present day. The conquest of China by the Mongol Tartars, A.D. 1260-81, carried alarm to Japan, and induced that cautious government to break off all intercourse with the Chinese, whose conqueror, Kublai Khan, having completed the conquest of China, sent envoys in 1262 to Nippon, to call upon the Japanese ziogoon for his alliance offensive and defensive, and to apprise him of the far-spreading power and the irresistibility of the Mongols; but they were refused an audience at the Japanese court. Two other missions dispatched by Kublai, one in 1271 and the other in 1272, were treated in precisely the same manner. In 1274 a Mongol-Chinese fleet of 60 vessels and an army of 100,000 men, with a Korean contingent, appeared off the coast of Japan; but the Japanese had taken warning and were well prepared. After ravaging the island Kiusiu, and being defeated with great loss in a general action in consequence of the jealousy of the two commanders of the expedition, one of whom treated the plans of the other with contempt and resisted the execution of his orders, for which however he afterwards lost his head, they retreated in dismay and confusion, leaving 30,000 who had been wrecked on an island, and who

sustained a siege of six months, surrendering on condition of their lives being spared. The next year Kublai Khan sent fresh envoys to Japan. They were admitted to the presence of the ziogoon, who told them "Henceforward no Mongol subject shall set foot on the soil Dai Nippon under pain of death." For the 100 years the Mongols held dominion in China the Japanese would have no intercourse with any of them, enforcing the law of prescription and death; but when, in 1366, the Chinese dynasty of Ming expelled the Mongols and re-established the ancient government, commercial relations were reopened both with China and Corea on the former cautious conditions.

Faka-ousi was of the family of Yos-ye, who was descended from the Liewa-tenwo, the fifty-sixth mikado. He divided the supreme power between his two sons, giving to each the government of thirty-three provinces—one ruled over the east part and kept his court at Kama-koura; the other governed the west provinces, and resided at Miaco. The father in doing so, was influenced by the expectation that in case either of them should be attacked his brother would afford him assistance. This partition, on the contrary, only served to arm them one against the other; the country was involved in continual war, and the princes, though brothers, were engaged in frequent hostilities, which terminated only in the destruction of the Miaco branch. At the time of the first visit of the Portuguese the entire empire was the scene of constant revolutions. A new revolution occurred, headed by a noble called Vatondono, and by Nobunanga, king of Voari,—which province adjoined the ziogoon's special territory on the east,—a prince whose military powers had made him from a petty noble the master of eighteen provinces in the east of Nippon. In 1566 Vatondono and Nobunanga proclaimed as ziogoon a brother of the late one, a bonze who had escaped from the rebels. Miaco was regained, and the new ziogoon established there the next year. All real authority remained, however, with Nobunanga. In 1573 the titular ziogoon made a vain



attempt to regain the exercise of authority. The defeated prince was still left in possession of his title, but Nobunanga was thenceforth regarded as in fact himself the ziogoon. Aquichi, a favourite general of Nobunanga, had marched from Miaco to join Faxiba (or Taikosama) another favourite general, employed in prosecuting the war against Naugato. The stern severity of Nobunanga had rendered him very unpopular, of which Aquichi took advantage to turn about and attack him, left as he was at Miaco without troops. Nobunanga thus betrayed and surprised, having no other resource set fire to the palace, and perished in it, 1580, with his eldest son. His second son, overwhelmed with this disaster, went mad, and in that condition set fire to his father's patrimonial palace. Aquichi now aspired to succeed the master he had betrayed and overthrown; but he was defeated by Ucondono, another general, (a nephew of Vatondono, who had been killed in suppressing an insurrection) who united with Faxiba to revenge their master's death; the latter marching upon Miaco in the name of the late ziogoon's third son, whom he proclaimed as ziogoon, reserving to himself, however, all real authority. Faxiba commenced his career as a carrier and hewer of wood. From this menial occupation he was taken into the service of an officer attached to the court of Nobunanga (who had the reputation of being a shrewd judge of men), as well by his wit and drollery as by his courage and sagacity, and was gradually raised to the highest commands. He was ill-favoured in person but endowed with immense strength, extraordinary activity, and a spirit of daring beyond conception. The disadvantages of his person were overcome by the high qualities of his mind, and it was he who completed what Nobunanga had begun, and who first gave to Japan, at least in modern times, a real and effective monarch, ruling supreme over the whole territory. The son of Nobunanga being restless under the humiliation to which he was reduced, was deprived of his place as ziogoon, and obliged to be satisfied with the island Sitkokf, which his father had assigned him as an appanage,

while Faxiba declared himself the guardian of an infant child of Nobunanga's eldest son, whom he set up as titular ziogoon. As the son of Nobunanga could not keep quiet, he was presently stripped of all authority, though his life was spared, and Faxiba, assuming to himself the high title of Kambakundono, i.e. "Lord of the 'Treasure,'" strengthened himself still further by marrying a daughter of the mikado, who entrusted him not only with the supreme command of all the troops, but also with the management of all the secular affairs of the empire. The leader of a numerous and well-disciplined army, Faxiba felt his power; the superiority of the mikado was at first acknowledged by him, but after a few months he declared himself independent and absolute. Irresistible in might and skill, he crushed every attempt at opposition; and ruling the princes and nobles with a rod of iron he reduced them to a state of abject submission. Adding policy to force, he declared war against Corea, and raised a force of 80,000 men, including the most dangerous characters of the empire, for the re-conquest of that country. It was divided into four corps, the first division of which was an advanced body of 15,000 men, which at length set sail, led by the grand admiral the king of Fingo, whose troops, as well as those of the second division, were drawn from the island Kiusiu, and were composed almost entirely, officers as well as men, of Roman Catholic converts. Having taken two places by assault, all the others as far as the capital opened their gates. To save their capital the Coreans fought and lost a pitched battle. A second victory on the part of the grand admiral drove the Corean king to seek refuge in China, while the capital opened its gates to the triumphant Japanese. Froez describes the Coreans as different from the Chinese in race and language, and superior to them in personal prowess, yet as in a manner tributary to China, whose laws, customs and arts they had borrowed. They were good bowmen but scantily provided with other weapons; and therefore not able to encounter the cannon, lances and swords of the Japanese, who had been, besides, practised by continual

wars among themselves. But in naval affairs the Chinese and Coreans were decidedly superior to the Japanese. Taiko sent into Corea such reinforcements as to raise his army there to 200,000 men. But the Coreans having abandoned their cities, and fled to inaccessible places, burned everything, even to provisions, which they could not carry away. This great force was soon reduced to extremities, by which its numbers were rapidly diminished. The Chinese also came to the assistance of the Coreans; and the grand admiral, with forces so reduced as to be greatly inferior in numbers, was obliged to encounter these new enemies in several desperate engagements. Compelled at last to retreat, he fell back upon a garrison which he had left to keep open his communications with the coast under the King of Bungo, who in a moment of terror abandoned his post, and the grand admiral's communications thus cut off, nothing but his distinguished firmness and courage saved his army from total destruction. After a drawn battle under the walls of the Corean capital, terms of peace were agreed upon, according to which five of the eight provinces of Corea were assigned to the Japanese; and the commerce between China and Japan, which by the act of the former had been broken off, was again renewed. Corea subsequently entirely recovered her independence of Japan, but the Japanese have at present a fortress on the coast, with a numerous garrison; and, according to Golownin, keep a large fortress on the island of Tsusima, lying in the straits between Japan and Corea, which has on the south-east side a stongly fortified town and a good harbour, being governed by a noble of the same rank as the governor of Matsmai: the Japanese fortress on the coast of Corea being also subject to him. Few of the leaders of the Japanese army returned to their native land, and the few who did return were not in a condition to excite any apprehension for the peace of the country. So far successful, Taiko proceeded to devise means by which the restless spirits in the realm might be permanently kept in subjection. The measures he adopted remain part of the policy of Japan to the present day, and have proved effi-

cient. As a legislator, as well as a warrior and politician, Taiko distinguished himself. He introduced laws which bear the impress of great severity, but they were necessary to meet the exigencies of the times, and were adapted to the temper of the people ; which, at that period, whatever it may be now, is represented to have been " no less fiery and changeable, than the neighbouring sea is stormy and tempestuous." Yet Taiko was not in general cruel, and one reason of his great success is said to have been his clemency to the conquered princes, whom he never put to death after having once promised them their lives, and to whom he granted a revenue, small, but sufficient to maintain them, and which served to keep them quiet. Another reason was his having established for his soldiers during war a commissariat, of which he paid the expense, by which they were rendered much more efficient. He also kept them employed ; for, besides the army maintained in Corea, he set them to work in building or repairing fortresses and palaces, or in other public works. At this time he had 30,000 men at work upon one castle near Miaco, and 100,000 at Fusimi. He also broke the power of the princes by transferring them to distant parts, while he inspired general respect by his strict justice, from which he was swerved by no considerations of relationship, family or influence, secular or religious. He is said not only to have disarmed the country people, by whose strength and wealth the petty kingdoms have been sustained, but also to have reduced the petty lords to extreme poverty. Magnificence and profusion were two of his leading habits ; but as he taxed the aristocracy and left the people unburdened with imposts, the plebian part of his subjects were well content. The Jesuit Charlevoix says, " Never was Japan better ruled than under Taiko ; and the condition of the country at that period affords a proof that the Japanese, as well as most other nations, only require to be subject to a man who knows how to govern, to conduct themselves peaceably and obediently. Vice was punished, virtue was rewarded, merit was acknowledged, and occupation was found for the rest-

less, or they were forced into quietness." Excepting the persecution of the Romanists, in which however he exhibited a degree of moderation hardly to be expected from a man of his character, no just complaint can be urged against his government. It is true he was not an object of affection; but he was feared and admired. Moreover the traditions of a country seldom fail to do justice to the memory of a sovereign, whether meriting applause or reprobation. To the present day the name of Taiko is revered throughout Japan; and his actions continue to be the theme of admiration. There have been some civil wars since this division of authority, but, on the whole, Japan has enjoyed more tranquillity than ever it did before, and certainly more internal peace and more uniformity of government than has been known by any European nation during the nearly 300 years which have elapsed since 1585.

Taiko, still considered by the Japanese as one of their greatest heroes, is said to have contemplated the conquest of China, when his brilliant career, in 1598, was arrested by death at the age of sixty-three. To secure the succession of his infant son, the expiring monarch established on his death bed a council of regency, composed of nine persons, at the head of which he placed Ye-yas, king of the Bandova, containing five provinces and three kingdoms. Ye-yas had been king of Mikawa, a more west province, which he had lost by adhering to the fortunes of the third son of Nobunanga, he being allied to that family by marriage. But afterwards, by some means, he had recovered the favour of Taiko, who had even bestowed upon him the newly-conquered Bandova, and who, the better to secure his fidelity, had caused his infant son and destined successor to be married to a young granddaughter of Ye-yas. A civil war soon broke out between Ye-yas, who had taken the title of Daisu-sama, and his co-regents. Ye-yas triumphed, and took the title Ogosho-sama, and with it the entire imperial authority, though the boy, Fide-Yori, still enjoyed the title of ziogoon and dwelt in Osacca castle. But as soon as Fide-Yori had

grown to man's estate, he made an attempt to recover his father's authority, but Ogosho-sama gained the victory with great loss, Fide-Yori, according to some accounts, escaping to the principal city of Satsuma, where his posterity is still believed to exist. Ogosho-sama deprived the mikado of even the little power that Taiko-sama had left him, reducing the absolute autocrat to utter helplessness and complete irremediable dependance; and finally he proceeded to enforce the persecution of his rival's supporters, the native Romanists and foreign missionaries, who all acknowledged the Pope's supremacy, as he did not fancy a religion which taught his subjects to look up with implicit reverence to a distant and foreign potentate. This, in the reign of his successor, resulted in the system of exclusion and seclusion since pushed to such extremes. Ye-yas, upon his death, in 1616, was deified by the mikado under the title of Gongen-sama, and is still worshipped under that name. He is buried at the temple Niko, built in 1636, three days' journey from Yeddo, of the splendour of which marvellous stories are told. His son, now sole monarch, continued to reside at Yeddo, which thenceforth became the capital. He diligently followed up the policy of his three predecessors,—that of weakening the particular princes and nobles so as to reduce them to political insignificance; nor does it appear that from that time to this the empire, formerly so turbulent, has ever been disturbed by civil war or internal commotions.

The following is characteristic alike of the vindictive temper, resolution, high sense of honour, ferocity in punishment, and long enduring hereditary gratitude of the Japanese. The prince of Toya had been one of Fide-Yori's faithful adherents, and after his final defeat fell into Gongen's hands, from whom he endured much cruel degrading treatment and ultimate decapitation. His son, Tchouya, then in his ninth year, resolved to revenge his father's death, and upon the accession of Gongen's great grandson, in 1651, being appointed commander of the pikemen of Yorinobou, the new ziogoon's uncle, he

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concerted his scheme to exterminate the whole race of Gongen, and to divide the empire between himself and Zositz, a former tutor of Yorinobou. But after fifty years of prudence, an indiscreet act of Tchouya betrayed the conspiracy, and the government deeming it important to seize him alive to extort further disclosures, an alarm of fire was raised at his door, and when he ran out to ascertain the degree of danger threatening his house he was surrounded and secured. His wife, meanwhile, had heard the sounds of conflict, and apprehending its cause immediately caught up those of her husband's papers which would have revealed the names of his confederates (amongst whom were men of distinction and princes of the land) and burnt them. Her presence of mind remains even to this day a topic of admiration in Japan, where the highest praise that can be bestowed upon a woman for judgment and resolution is to compare her to the wife of Tchouya. Ziositz avoided capture by performing the harakiri, but two of his friends were seized and acknowledged their participation in the conspiracy, but refused to betray a confederate, although they and Tchouya were subjected to the following dreadful tortures. They were in the first instance plastered all over with wet clay, then laid upon hot ashes, until the drying and contracting of the clay rent and burst the flesh into innumerable wounds. They did not even change countenance, and one of them taunting his tormentors, observed, "I have had a long journey, and this warming is good for my health; it will supple my joints, and render my limbs more active." The next form of torture tried was making an incision of about eight inches long in the back, into which melted copper was poured; and this copper, when it had cooled, was dug out again, tearing away the flesh that adhered to it. This likewise failed to conquer the fortitude of the victims. Tchouya affected to consider it a new fashioned application of the moxa, and thus replied to the judge minister, who urged him to avoid further suffering by revealing his accomplices: "Scarcely had I completed my ninth year,

when I resolved to avenge my father and seize the throne. My courage thou canst no more shake than a wall of iron. I defy thy ingenuity! Invent new tortures; my fortitude is proof against them!" The government, despairing to obtain more victims, the procession of the thirty-four death-doomed, headed by Tchouya and followed by his wife and mother and five other women, reached the place of execution, when a friend of Tchouya and Ziositz, bearing two gold-hilted swords, broke through the crowd and asked and obtained from the minister of justice permission to embrace Tchouya. The two friends, after conversing awhile, drank a jug of sackce together, and both weeping bade each other a last farewell, Tchouya's friend remarked, "Our body in this world resembles the magnificent flower *asagawa*, that blossoming upon peep of dawn fades and dies as soon as the sun has risen, or the ephemeral insect *kogero*. But after death we shall be in a better world, where we may uninterruptedly enjoy each other's society." The prisoners having been executed, he presented his two valuable swords to the officer, desiring him to denounce him to the ziogoon that he might suffer like Tchouya, but he refused. Yorinobou being suspected of complicity in the conspiracy, his palace was searched, but nothing found that could decidedly inculcate him; and now his secretary came forward, declaring that he, and he only, in the prince's establishment knew anything of the conspiracy, confirming his assertion by ripping himself up, the effect being that his master, although still suspected, remained unmolested at Yeddo, which shows how modified and bound by law is Japanese despotism. Some generations afterwards one of Yorinobou's descendants becoming ziogoon, raised the posterity of his secretary to some of the highest state honours, rendering them hereditary in his race.

EUROPEAN INTERCOURSE.—The existence of the Japanese islands was revealed to Europe towards the close of the thirteenth century, by the Venetian traveller Marco Polo, who rose to great eminence in the service of Kublai



Khan, emperor of China. Japan was not heard of again for 300 years. In 1542 the Portuguese adventurers had already arrived at Ningpo, and doubtless met Japanese, and Fernando Mendez Pinto returned in one of their homeward-bound junks, and reaching an island off the south extreme of Kiusiu, called Kanegasima, carried back to his countrymen the first news of the rediscovery of Marco Polo's Zipangu: but until formal permission to trade was obtained from the Japanese rulers it was necessary to represent the visits as purely accidental. These circumstances occurred in the reigns of the mikado Konaru and the ziogoon Yosi-hao; and so remarkable was the event, and so strange the appearance of the new-comers, that the Japanese preserved portraits of them. The Portuguese succeeded in establishing a very large and profitable trade with the Japanese at the ports of Bungo, Firando, and Nagasaki. In the sixteenth century each of the smaller potentates bordering on the sea appears to have vied with his neighbours in attracting the greatest amount of foreign intercourse. During the days of its early intercourse with Europe, it was marked by high-bred courtesy on their part, combined with refined liberality and hospitality. When a governor of the Philippines was wrecked and destitute, they at once treated him according to his rank. He was received with princely honours, which were continued during his residence. The poor boy, Adams, who was wrecked there, rose from the state of "apprentice to Master Nicholas Diggins, of Limehouse," to be a prince in Japan. He became the counsellor and friend of the monarch. Thus we see that equal favour was shown to the poor as to the rich, and that the want of assistance formed the best and surest claim on Japanese generosity.

The value of the annual exports in gold, silver, and copper alone was above 300 tons, or £2,500,000. Pinto represents silver as very abundant in Japan, the silver mines exceeding the gold very much both in number and produce, and was esteemed the finest in the world, the Chinese giving gold in exchange for it. It seems to have been this abundance which first attracted the Portuguese

trade. The working of the gold, silver, and copper mines seems to have greatly increased after the pacification of Japan by its subjection to the imperial authority under Nobunanga and Taiko-sama, during the reign of the former of which, the mines of Japan had first began to be largely productive. This increase of metallic product seems to have given, about the time of the commencement of the Dutch trade, a new impulse to foreign commerce. If we allow to the Portuguese an annual average export of 500,000 dollars, that will make in ninety years 45,000,000 of dollars carried away by the Portuguese, for according to all accounts they brought away nothing else but the "golden marrow." In fact they had but to proceed prudently, and they would ere long have been the dominant race in the empire. Many of them had married the daughters of the wealthiest Japanese Romanists, and no other European nation was likely to have supplanted them. The Portuguese were at this period, with the exception of the Italians, as civilized a nation as any in Christendom; elegant in their attire and manners, fond of the arts, and of music and poetry. Traces of their civilization are yet distinguishable among the upper classes of the Japanese, curiously blended with the Chinese and Indian elements of civilization. An American, in 1854, says, "the motions and gestures of the Japanese were characterized by an unstudied grace, and it was the unanimous opinion of all our officers that they were as perfect gentlemen as could be found in any part of the world." Kampffer says, that there was a certain natural resemblance between the minds, dispositions, and inclinations of the Japanese and Portuguese, both living under nearly the same clime. The gain on the goods imported was at least cent. per cent., and their profits on the goods they exported were very high. Kampffer states, that had the Portuguese enjoyed the trade to Japan but twenty years longer upon the same footing as they did for some time, such riches would have been transported from this "Ophir" to Macao, that there would have been as much gold and silver there as at Jerusalem in the time of Solomon. The

nearness of the Portuguese city Macao, of the Spanish city Manilla, the comparative weakness of the Japanese government, and the insubordination and almost independence of many of the provinces, greatly facilitated the fortunes of the Portuguese, and the Romanizing of the Japanese. These local advantages and facilities for any enterprise on the country were sufficient to awaken the jealousy of the Japanese government, but many years passed before any such feeling disturbed the intercourse.

ROMANISM was introduced into the Japanese empire by the Jesuits under *Francis Xavier*, about A.D. 1549. He was assisted by John Fernandez and Cosmas-de-Torres, who raised the superstructure of which their leader had laid the foundation. It was first introduced to the notice of Xavier by one Anger, or *Angiro*, (afterwards baptized as Paul of the Holy Faith) a native of Kangosima, in Satsuma, Kiusiu, who having killed a man in a recontre, fled on board a Portuguese ship to Goa, with two servants, in 1548. He returned to Japan with Xavier, Torres, and Fernandez, and landed at Kangosima in 1549. Buddhism—a religion which took its rise long before Christianity—the prevailing religion of the Japanese, had many resemblances to Popery. Meylan says, “About A.D. 50 a Brahminical sect from Hindostan was introduced into Japan, the doctrines of which were, the redemption of the world by the son of a virgin, who died to expiate the sins of men, thus ensuring to them a joyful resurrection; and a trinity of immaterial persons, constituting one eternal, omnipresent, omnipotent God, the creator of all, to be adored as the source of all good and goodness. In short, the belief of the existence, death, and resurrection of a saviour born of a virgin, with almost every other essential doctrine of Christianity, At the time of the introduction of Romanism into Japan, this faith was widely spread among the people, in fact at one time it appears to have been universal. The missionaries say they found among other theological absurdities maintained by the bonzes, a number of the “damnable Lutheran

tenets." The convert Paul, in his Epistle to the Fathers, informed them that the Japanese believed in one God and a Trinity; that they had five commandments: 1. Not to kill; 2. Not to steal; 3. Not to commit fornication; 4. Not to lie; 5. To abstain from wine; that they practised a baptism; that the priests visited the sick and prepared them for death; that they practised dreadful mascerations of the flesh, and mortifications or penance; that they practised public confession of sins, and prayed in a foreign tongue as Catholics pray in Latin; that their monks took vows of chastity, poverty, and obedience, and had to undergo a probation, before they were admitted into the order. In the temple of Daibods, near Miaco, the Spanish Catholic Rodrigo says, that male and female choristers chanted the prayers, much in the same manner as in Spanish churches; the costume of the former was like that of the prebends of Toledo, except that the train of their robe was excessively long, and their caps were much wider at top than at the bottom. An American gentleman at Hakodade, in 1854, says, "The altars of the Buddhist temples so much resemble the Roman Catholic, and some of the idols on these altars are so similar to those I have seen in the churches of Italy, that if they were mutually translated, I doubt whether either set of worshippers would discover the change. The priests shave their heads, wear similar robes, and before the temples are stone reservoirs of holy water; in fact, except that the cross is nowhere to be seen, one could easily imagine himself within a Roman Catholic place of worship. They burn incense or perfumes on a table raised like an altar, opposite their idols; they light candles at a species of sacrifice; they make the sign of the St. Andrew's cross very often, especially at rising in the morning, with the express object of driving away the devil. They use a rosary or chaplet of 180 beads, strung loose on a long string; they chime a bell at certain hours of the day, like the *Angelus* in Catholic countries; then the people kneel and invoke the name of their favourite god. Pilgrimage for the pardon and re-

mission of sins has been mentioned. They carry their gods, images, and relics in procession. They practise canonization, and have a regular hierarchy of bonzes or priests. There are numerous nunneries of females purely Buddhist. In the austerities and contempt for the world and its pleasures practised and professed by the Buddhist priests, even Xavier and his brother Jesuits found their match; while the foreign language, (not Pali alone but also pure Sanscrit), imperfectly known even to themselves, of their sacred books and their liturgy; their orders of begging devotees; their exterior of purity and self-denial, but supposed secret licentiousness; their fasts; the large number of persons of noble birth who enter upon the clerical life; their manner of preaching; the size, splendour, and magnificence of their temples, known as *Tiras*, which are places of sacred asylum not to be invaded; their prayers for the dead; in all these respects this system presented a complete counterpart at least to the show and forms and priestly devices of that very scheme of Roman Catholic worship which Xavier and his brother missionaries sought to introduce into Japan. The only striking difference was in the images, often of gigantic size, to be found in the *Tiras*, but which after all were no more than a set-off against the pictures of the Roman Catholics. This similarity the missionaries could only explain by the theory of a diabolical imitation, but it seems very probable, if not indeed certain, that some leading ideas of the Roman Catholic Church have been derived from Buddhist sources. The gods of Japan included a mother and son so exactly like Mary and Jesus that Xavier, having sent the ziogoon an image of the latter, the moment he received it he kissed it in a passion of devotion before all his court, imagining it to be a picture of his own gods. So that with a little change here and there able men, like the Jesuits, found but little difficulty in persuading the Japanese that the two religions were after all but one and the same; so that they left them with the name of Christianity, but with the reality of their ancient idol-worship. Another thing that greatly

facilitated the success of the Jesuits was that the sick, poor, and infirm were held by the laws and religious institutions of Japan in utter indifference and profound contempt, and by the native priests to be accursed; therefore, when the Jesuits founded three noble hospitals in the city of Funay for the reception of foundlings, lepers, and the sick poor, all these classes at once rushed into the arms of Romanism. Such was the perseverance and success of the Jesuits, that their doctrines spread through most provinces of the empire; many princes, including those of Bungo, Arima, and Omoura, generals, lords—the flower of the nobility—openly embraced them. The Japanese converts and their spiritual guides went so far as to send an embassy of seven persons well furnished with letters and presents to Pope Gregory XIII. at Rome, which they reached in 1585, in time to see the elevation of his successor, Pope Sixtus V. They reached Japan in 1590, and during the next two years 12,000 Japanese are said to have been converted and baptised, chiefly in the island Kiusiu where they first settled. Before the breaking out of the civil war and the persecutions following it, Fernandez is said to have founded 50 churches, and to have baptized with his own hands 30,000 converts. At the date of the edict, so unexpectedly issued in 1587, for the banishment of the Jesuits, there were in Japan 300 members of the company, a novitiate, a college, two preparatory seminaries for the education of young nobles designed for the church, 250 churches, and a number of converts, amounting probably to between 200,000 and 300,000, though the estimate of the Jesuits was that there were nearly a million of Japanese who professed Popery. Under the care of the Jesuits, Nagasaki had become emphatically *the* Christian town in Japan, and its inhabitants celebrated the conversion of its last pagan citizen by an especial festival. The governor, a young man of great talents and power of mind, having become a Romanist, was especially struck with the doctrine of the incarnation, by the marked contrast which it presented to the favourite hero-worship of the Japanese. He said there

was nothing inconsistent or inconceivable in the idea of God becoming man for the creatures he had made, while on the contrary to attribute divinity to men, often the worst and most wicked of their species, was an act as destructive to morality as it was contrary to sense. The pomp and impressive ceremonials of the Popish worship, and the frequency of its services, delighted the impressionable Japanese, who probably would have paid less attention to a simpler form of worship. The first missionaries, it is said, were men of exemplary lives—modest, virtuous, disinterested, and most tender and charitable to the poor and afflicted. They sought out cases of distress; they attended the sick; and some knowledge they possessed of the superior science of medicine, as practised by the most advanced nations of Europe, was frequently of great benefit to the natives, and another means of facilitating their conversion. The politic, wary, and accomplished Jesuits were followed by troops of Dominican, Augustinian, and Franciscan friars from Goa and Macao, who quarrelled with each other, became embroiled with the Jesuits, and in these feuds native professors were also often involved,—one body of Romanists intriguing with heathens against another, or a Japanese convert striving to reconcile them. The Jesuits implored them to profit by their experience, to be discreet, and to suppress their strife, to respect the laws and usages of the country, but all to no avail. One of them says, “It is strange to see how much the life of the Romanists offend the Japanese, even the idolaters, if it does not correspond with the sanctity of their law, although they do not appear to see their own abominable sins.” The struggles of the missionaries to subdue incontinence is said to have contributed very materially to the overthrow of their church. The princes and great men would not put away their numerous concubines—for them, the harem must go with the church. The Jesuit fathers also, according to their established usage, after acquiring considerable power, began to be overbearing, and to look down upon the Japanese laity, which roused the indignation of the un-

converted nobles, who began seriously to apprehend that their humble foreign teachers might in the end prove to be their masters, if care was not taken to check their encroachments at once. It is customary in Japan for all inferior persons, clergy or laity, natives or strangers, to descend from their norimons in token of respect; or if on foot, to show their reverence by certain forms of obeisance, when they meet one of the princes or lords of the empire going to or returning from court. One of these grandees, returning from his distant government, was met by a Romish bishop, who, instead of conforming to the fashion of the country, ordered his bearers to pass by with disdainful indifference. Disgusted with this display of priestly pride, the prince, who possessed numerous friends at court, laid a complaint before the ziogoon, and at the same time succeeded in alarming the nobility of the country, whose kindly feelings had already been alienated by the pompous insolence of the foreign clergy. In 1596 the "San Philip," a richly laden Spanish galleon, from the Philippines, disabled and driven by adverse winds to the Japanese coasts, was induced, partly by persuasion, and partly by a show of force, to enter a harbour on the south coast of Sitkokf, where she was immediately seized by the local authorities as forfeited. The commander of the vessel sent two of his officers to Miaco to solicit a remission of this forfeiture; but finding that entreaties did not succeed, he pointed out to some Japanese officers the extent of his master's dominions on a map of the globe, in the hope of producing an effect upon their imaginations. They asked him, "How is it that your king has managed to possess himself of half the world?" "He commences by sending priests," said the Spaniard, "who win over the people, and when this is done, his troops are sent to join the native Romanists, and the conquest is easy and complete." This being told to the ziogoon (Taiko), he exclaimed, "What! then are my dominions filled with traitors?" The Portuguese identified themselves too much with the Jesuits, who, to supply the deficiency of their income, contrived to induce the Portuguese commercial company at Macao to agree that out of 1600



packages of silks that formed part of the cargo of their annual carac to Japan, fifty (afterwards increased to eighty) packages should be shipped on account of the Jesuits—an arrangement to which the viceroy of the Indies assented. For this business two commercial agencies were maintained by the Jesuits, one at Miaco and the other at Nagasaki. Also the progress of conversion, joined with the acknowledgment of the *Pope's supremacy* by all converts, alarmed the government, as interfering with authority derived from the gods of Japan. In 1608 a Japanese junk, on its return from Champa, was forced into the harbour of Macao, and being joined by other junks filled by their countrymen, they determined to stay the winter; when the governor, Andrew Pessoa, was obliged to employ a large body of troops, which killed twenty-seven Japanese, the rest surrendering. In revenge for this, next year when Pessoa conducted the large Portuguese galleon to Nagasaki, the governor of that city incited the prince of Arima to attack it, but the first attack being repulsed a report spread that Pessoa had defeated the Prince of Arima and escaped. This news so enraged the zioگون that he issued an order to massacre every Portuguese in the country, including the missionaries and the bishops; but it was not then carried out, and a Portuguese humbly sought and obtained permission to proceed with the Japanese trade as if nothing had happened. But all confidence was now gone. In fact a conspiracy to overturn the old empire of Japan and establish a new and Catholic dynasty there—entered into by the Portuguese, Jesuits, and native converts to Romanism, including some Japanese chiefs,—was discovered by some treasonable letters to the king of Portugal, found in a Japanese ship captured by the Dutch near the Cape of Good Hope, on its way from the East to Lisbon, written by a Japanese named Captain Moro, who was a principal agent of the Portuguese in Japan, and who was afterwards burned alive at the stake. These letters, confirmed by another from Moro to the Portuguese government at Macao, intercepted and brought to Nagasaki by a Japanese vessel. were laid before the Prince of Firando, who sent

them to the governor of Nagasaki as supreme dictator and judge of foreign affairs. They laid open the whole plot, and showed that all they wanted was a supply of soldiers and ships, which had been promised them from Portugal. Some accounts stated that they expected from Europe and from the Portuguese settlements in Asia a vast supply of arms and ammunition, many ships of war, with flat-bottomed boats for landing on the coast, and 20,000 soldiers, besides raising 50,000 Japanese converts. Nearly all the details may be incorrect, but it seems impossible to deny the existence of an extensive conspiracy. The object of the Japanese government at first was to repress, not to extirpate, Catholicism. Twenty-six priests were the first objects of the imperial vengeance, but from several causes, soon after 20,000 persons who professed Romanism were massacred, while hundreds of thousands went back to the old idol worship. Another terrible persecution began in 1615 and continued to rage till 1638, in which year nearly 40,000 more converts to the Catholic faith were put to death. It is said that altogether there were 300,000 put to death. The friars and their native converts had insulted the bonzes, overthrown their idols, and pulled down their temples. The shogun and his government, seeing nothing in these demonstrations but an intention to revolutionize the whole state, declared their faith infamous, subversive of all ancient institutions, and of all authority and government, pulled down the Catholic crosses, closed their schools, and razed their churches to the ground. The monks and friars were scattered; many left the country; but apparently as many more either concealed themselves or stealthily returned. As the Japanese could not dispense with the foreign commodities the Portuguese merchants and traders brought with them, and the Dutch who arrived in Japan in 1609 (through the letter of the Englishman, Adams) had not sufficiently developed their trade to promise a regular supply, these Portuguese merchants for a long time were left unmolested; but as they continued to smuggle in missionaries they were, in 1635, confined to

Desima in Nagasaki. Of the modes of death employed on the Romanists, decapitation was the most merciful; they were hacked to pieces by bits at a blow; swung under a beam, feet and hands tied together over the back; suspended from the branch of a tree head downwards; immersed in boiling water from the hot springs; their legs were compressed between two blocks of wood, on which men trampled; they were crucified and speared; beaten to death with clubs; burnt to death; and finally a hole was dug in the ground over which a gallows was erected, from which, swathed in bandages, the sufferer was suspended by his feet, lowered half his length downward into the hole, which was then closed by two boards, which fitted together around the victim so as to exclude the light and air. One hand was bound behind the back, the other was left loose, with which to make the prescribed signal of recantation and renunciation of the foreign creed; in which case he was at once released. The victim suffered under a continual sense of suffocation; the blood burst from the mouth, nose and ears, with a twitching of the nerves and muscles, attended by the most intolerable pains. By this torture the Jesuit Ferreyra, after four hours endurance, gave the fatal sign of apostacy. He was suffered to live, but was compelled to assume the Japanese costume and name; and finally was made Japanese inquisitor over one of the tribunals which tried and consigned the Romanists to torture and death!! In 1638 the Japanese government issued the edict which, as given by *Kampfer*, was as follows:—  
“ No Japanese ship or boat whatever, nor any native of Japan, shall presume to go out of the country: whose acts contrary to this shall die, and the ship, with the crew and goods shall be sequestered till further orders. All Japanese who return from abroad shall be put to death. Whosoever discovers a priest shall have a reward of from £416 to £520, and for every Christian in proportion. All persons who propagate the doctrines of the Catholics, or bear this scandalous name, shall be imprisoned in the common jail of the town. The whole race of the Portuguese, with their mothers, nurses, and whatever belongs to them shall

be banished to Macao. Whosoever presumes to bring a letter from abroad, or to return after he has been banished, shall die with all his family, and whoever presumes to intercede for him shall be put to death. No nobleman nor any soldier shall be suffered to purchase anything from a foreigner. The Catholics, both European and native, seeing no other hope, resolved to try the chances of war. Thirty-seven thousand entrenched themselves in the strong castle of Simabara, which by the order of the Prince of Arima,—who had obtained the full sanction of the ziogoon Ye Yas—M. Kokebeker, president of the Dutch factory, caused to be battered by Dutch artillery from one of their ships and from a land battery. Within a fortnight's time he battered the old town with 426 cannon balls, causing the slaughter of most of its defenders. The Dutch expected for the help such commercial advantages as would reconcile the deed to their consciences, but instead of this they were ordered to leave Firando and occupy the factory of the Portuguese in Desima, where they have continued ever since, exposed to the grossest indignities. For centuries the Dutch have been characterised by the Asiatics as a people who would humble themselves to the dust for money; but by none have they been held in greater contempt than by the Japanese. They were very far from deriving all the benefits they expected from their intrigues and mean compliances; they never attained to the consideration and liberty in Japan which had been enjoyed by the Portuguese; and they are at this moment a despised set of traffickers. The jealousy and mistrust of the Japanese increased from that time, and the Dutch were both hated and despised for what they had done. The ziogoon felt so much contempt for a people who could assist in destroying their brother Europeans, that he made them exchange their former comfortable factory for their present prison-island. Over the vast common grave of the massacred was set up this impious inscription:—"So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know, that the King of Spain himself, or the

Christian's god, or the great God of all, if he violate this command, shall pay for it with his head." The Dutch impute to the Portuguese, and the Portuguese to the Dutch, the expulsion of Romanism and the exclusion of foreigners from Japan. Both accusations are just. The Dutch gladly fomented any mistrust or ill-will felt towards their commercial rivals; who, being then subject to the King of Spain, were moreover their political as well as religious enemies. The hatred between the two nations was deep-welling, violent, irreconcilable, and perpetual; rendering it impossible they should live peaceably together in the same country. Thus the Portuguese lost their profitable trade to Japan, and they were totally expelled the country before the close of the year 1639. In August, 1640, they sent an embassy to Japan from Macao in hopes of again opening a friendly communication with it. On its arrival the whole sixty-five persons were arrested, and soon afterwards beheaded at one and the same moment by sixty-five executioners; while thirteen other persons that accompanied them were turned adrift in a small vessel, with a haughty message from the zioگون, that if the king of Portugal dare to set foot in the empire of Japan he would receive the same treatment, but they were never afterwards heard of. The remaining multitudes of native Romanists were locked up in prisons, there kept to hard work and upon wretched fare till the last had died off. Some executions of native Catholics and of Jesuit missionaries are mentioned as late as 1660 and 1665. The very name of Christianity has ever since been detested by the Japanese of all classes. The precautions of the government against its re-introduction has been so unwearied that it has been found impracticable for a missionary of any kind to introduce himself into the Japanese empire. The last effort of this sort appears to have been made in 1707, by *Sidotti*, an Italian, who obtained a mission from the Pope to go and preach in Japan. He was immediately arrested, taken to Nagasaki, and from thence to Yeddo, where he lingered in captivity for a considerable number of years, and at last was immured in a cavity from four to five feet

in depth, his food being supplied him through an opening at the top; and after lingering on for some time in inconceivable agony, he expired at last under this protracted torture. From that time, and notwithstanding the great revival, within fifty or sixty years past, of the missionary spirit, Japan has remained even less attempted by missionary than by mercantile enterprise. A few days after the Japanese New Year's day is the ceremony of *Jesumi*, or "figure treading," and every native of Nagasaki, of whatever rank or condition in life, must trample upon a cross and an image of the Virgin Mary and the infant Jesus, to show his hatred of the Christian religion. The images used in Kampfer's time were about a foot long, cast in brass, were kept in a particular box, which was carried by two messengers, and were laid on the bare floor. At every street officers were present who assembled the people by turns in each house, calling every one by name in due order. Even children and the sick are not exempt, adults walk over the images from one side to the other, and children in arms are put with their feet upon them. In Nagasaki it continues four days, every one except the governor and his train, being obliged to be present. The trampling is performed chiefly in such places as were formerly most frequented by the Romanists, to ascertain whether any remains of the Catholic doctrine is left in the empire. The officers of the Japanese government pay frequent visits to every house, and, till recently, if they discovered even a small piece of paper which related to the cross of Christ or any other part of the Christian worship, the dwelling in which it was found was immediately destroyed, and the inhabitants put to death. This statement is confirmed by the fact that when the United States war-steamer, Powhattan, Commander Adams, returned to Simoda with the ratified copy of the Japanese-American treaty, the governor of that place sent off to him (Adams) a bundle of religious books, which, he said, "Bittengen (one of the chaplains of Commodore Perry's squadron) had left there clandestinely, contrary to Japanese law." He begged that they might be taken away,

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which the commander, though with reluctance, consented to do. This is an evidence of the hereditary and undying enmity towards Christianity inspired by the gross inconsistencies and selfish intrigues of the Roman Catholics among their forefathers centuries ago. Although above 200 years have passed, so great is the hatred of the government to Christianity that they refused to sign the American treaty because it concluded with the words—"In the year of our Lord." Commodore Perry erased them and substituted—"In the year of remembrance," which satisfied them.

In July, 1837, an effort was made to introduce into Japan a knowledge of real Christianity by Dr. Parker, an eminent medical missionary from the United States to China, accompanied by the Rev. Charles Gutzlaff, the able oriental linguist, and Mr. S. Williams, one of the editors of the Chinese Repository, and subsequently Chinese interpreter to Commodore Perry's squadron; on board the "Morrison," an American merchant vessel under Mr. C. W. King, a highly respectable merchant of New York. They took with them seven shipwrecked Japanese; but the Japanese interpreters finding Dr. Gutzlaff perform their part, concealed their knowledge of English, and thus discovered the real design of the visit, as the ship was fired at without being first ordered away, and returned to Macao without landing the Japanese crew. It is the law of Japan that shipwrecked Japanese cease to be Japanese, and become the subjects of that government into whose hands destiny has cast them. In 1843 the Japanese government requested the Dutch, for the first time, to communicate to the other European nations, that shipwrecked persons of the Japanese nation would not be received if brought back to their country on board the ships of any other nation but the Dutch or Chinese. In reference to the visit of the Morrison, the Japanese authorities at Nagasaki told Sir E. Belcher, in 1845, that they never allow any Japanese to return under such circumstances; and that they sent a junk full back to the emperor of China, and *he* was their ally. Siebold

says, "After a fearful storm, a wrecked Japanese junk without masts or sails, dragging two anchors, belonging to the Prince of Satsuma and employed in the Loo Choo trade, was discovered. Her twenty-four sailors resolved to leave her for our ship, as she was driving before an east-north-east wind further and further from land. But to palliate, in some measure, this step their wreck was scuttled to prevent any chance of her drifting to the Japanese coast. Besides, had the Dutch been bound elsewhere than to Nagasaki, the involuntary absence of the Japanese from home could hardly have been so short as not to subject them to imprisonment and a severe judicial examination, ere they could be allowed to resume their station, low as it might be, amongst their countrymen; whilst anything of a distant voyage would have inevitably incurred the absolute forfeiture of all their rights as natives of the empire. The only Japanese who proceeded to America in 1854 were part of a shipwrecked crew, who had been picked up on the coast of California by some of the vessels of the squadron when on their way to Japan, and who, knowing the dreadful penalties to which they would expose themselves by returning home after having mingled with foreigners, firmly refused to be left behind. The treaty commissioners invited one of them to land and rejoin his family, pledging themselves in Commodore Perry's presence that he should be treated kindly and provided for, under the immediate protection of one of them. Since then there has been no objection made to the return of any of the shipwrecked Japanese. It is astonishing that such a law—a law punishing misfortune as crime, and repelling men who ought to be endeared by their perils and adventures, and who would be welcomed back and cherished by every other country in the world, should have continued to be pitilessly enforced so long.

In 1835 Dr. Gutzlaff, with the aid of a native, translated the Gospel of St. John into Japanese, and was afterwards presented with £40 by the Bible Society to assist in printing it in the easy or Katagana character. Half-a-dozen of these were given secretly to a native in a



junk, by a gentleman on board the Sybille, at Hakodade, 29th April, 1855. A circumstance recently made known, is significant and full of encouragement. The Chinese interpreter in the court of Japan has sent to Shanghai for works on the doctrines of the gospel, which were intended for the study of two noblemen, and for the ziogoon. Along the shores of this *last* kingdom, that stands out in proud enmity to the Saviour, there has rung no clear blast of the jubilee trumpet, proclaiming the glad tidings of the remission of sins through the blood of the Atonement. Golownin says, "Our interpreter, Teske, one of the most sensible of our Japanese acquaintances, was himself a great smoker, but often said that the Christian priests had not done the Japanese so much injury by the introduction of their faith, which only produced among them internal commotion and civil wars, as by the introduction of tobacco; for the former was a transitory, long-forgotten evil, but the latter diverted, and probably would divert for centuries to come, large tracts of land and a number of hands from the production of useful and necessary articles which are now dear, but might otherwise be cheaper." From the instances which have been given, we infer that the inconceivable endurance under the most atrocious torments was but part and parcel of the national character, and not illustrative of the faith or hope that was in them. Mr. Jones, the chaplain to Commodore Perry's expedition, says. "Apart from governmental influence, I think there would be no great difficulty in introducing Christianity. The government, however, beyond all doubt, is exceedingly jealous about our religion (this policy of governmental suspicion suggested by the growing influence of Europeans in Japan, was the true cause of the persecution; strengthened afterwards, as usual, by the converts' resistance). The officials as well as the people are so inquisitive and so observant of all that come within their reach, that doubtless, after a time, they might be brought to see the difference between the English and American and the Romanist churches; but until they are thoroughly convinced of, and understand that difference, no form of Chris-

tianity can probably get foothold in Japan." Never before was there a case in which it was more imperative that those Christian men who may be appointed by the western churches—representatives and agents of a kingdom not of this world—should be in motive unsuspected, in aim thoroughly disinterested, in spirit unselfish and unworldly, and in personal habits unassuming and self-denying; and that when the "set time for favouring" Japan shall arrive, they will count it all joy to "spend and be spent" for the evangelization of this long self-excluded people. The present English treaty provides that "British subjects will be allowed the free exercise of their religion; and for this purpose will have the right to erect suitable places of worship." On Sunday, August 1st, 1858, the officers and crew of the United States ships "Powhattan" and "Mississippi" celebrated Christian worship for the first time since Romanism was extirpated by fire and sword, and Protestant worship for the first time since the Advent, at Simoda, in the house of Mr. Harris, the United States Consul-General, over a heathen temple. The Bible was read; prayers were offered; a sermon was preached; and the sweet hymns of Zion were sung to tunes not less sweet or sacred, familiar to every one from childhood, but never so sweet and touching as when sung for the first time in Japan, and poured out in this old heathen temple. The sun shone out brilliantly; all was hushed around and quiet; and the Japanese looked on the strange scene calmly, reverently, and with apparent interest.

ENGLISH.—The Dutch East India Company fitted out a squadron under the command of Jaques Mayhay, and sent it out from the Texel, 24th June, 1598, by way of Magellan's Straits and the Pacific to Japan. One vessel alone, the "Charity," of 160 tons burden and 110 men, of this expedition reached the east coast of Kiusiu, 12th April, 1600, with 23 men on board, six of whom afterwards died. On board this vessel as pilot was an Englishman, William Adams, born at Gillingham, Kent, in 1654,

and who, consequently, was about thirty-six years of age when he landed. The ziagoon gave Adams 50,000 reals to buy food for his men, to each of whom was allowed two pounds of rice daily, and twelve gold ducats a year. This pension was afterwards increased to 140 dollars, a reward for having built two ships on the European model for the ziagoon. Adams had all the ship's goods, especially the nautical instruments, restored to him. He soon proved himself to be a man of great ingenuity and resources, and built a trading vessel of eighty tons which made several voyages as far as Acapulco in Mexico, nearly 10,000 miles. Shortly after this Adams greatly improved his condition by becoming tutor to his good-natured, liberal-minded master, teaching him geometry and the mathematics. In the year 1609 the St. Francisco, a large Spanish ship having on board the governor of Manilla, and bound from New Spain, was wrecked on the Japanese coast, and 160 men drowned, 360 being saved, including the governor, who sailed in Adams' large ship, in 1620, to Acapulco. Adams now rose into great favour with the ziagoon, who gave him several fine estates, which enabled him to support the rank, and to live in the style of a nobleman, with eighty or ninety husbandmen as his servants. The natives called him Ange or Angiu-Sama (pilot lord). But this did not reconcile him to his fate; he wished and asked leave to return to England, to his wife Elizabeth and his two children, but this was never granted; he was told, however, that he might invite his countrymen hither to trade on the most advantageous footing. Accordingly he wrote a letter for the purpose, which after wandering through the Archipelago, fell into the hands of the Dutch, who arrived in Japan, 1609. So, to our good English pilot, William Adams, the Dutch are really indebted for their first permission and license to trade with Japan. He wrote a second letter, 22nd October, 1611, which reached John Saris, then the chief of our factory at Bantam, and who, on his return to England, induced several British merchants to send out a ship, the *Gloucester*, with a crew of seventy-four English, one Spaniard,

and one Japanese to serve as interpreter, under his command to Japan, with letters and presents from James I. to the ziogoon Ye Yas, and which arrived at Firando 11th June, 1613. In the month of August Saris set off for the imperial court of Yeddo, accompanied by our marvellous mariner and pilot Adams, and ten other Englishmen. Through the help and admirable diplomacy of Adams, a commercial treaty or series of privileges, more favourable than any ever enjoyed by Portuguese or Dutch, was granted to the English. These privileges were however somewhat modified in 1616, when the English, wherever they might arrive on the coast, were ordered to repair immediately to the port and town of Firando. At the same time all the other valuable privileges of 1613 were confirmed. A factory was established at Firando, of which Captain Richard Cocks became the principal director, while the second place only, apparently with a small salary (£100) was given to William Adams, who hoped to get so mixed up with the directors and concerns of the factory that he would by degrees be lost sight of by the court, which might likewise accustom itself to do without him, and in the end contrive to get on board some English vessel and make his way home. This cherished project of his life Adams was never able to accomplish. Besides his wife and daughter in England, he had a wife, son, and daughter in Japan. Though he had the estate mentioned as given him by the ziogoon (called "Phebe," about eight miles from Uruga), on which were near a hundred households, his vassals, over whom he had power of life and death, yet he had little money, and did not like to go home with an empty purse. He had quarrelled with Saris, who had attempted to drive a hard bargain with him. The East India Company had advanced £20 to his wife in England. Saris wanted him to serve the Company for that sum and such additional sum as they should see fit to give. But Adams, whom the Dutch, Spanish, and Portuguese were anxious to engage in their service, insisted upon a stipulated hire. He asked £12 a month, but consented to take £100 a year, to be paid at the

end of two years. Cocks, who had eight Englishmen, three Japanese interpreters and two native servants under him, remained in the country long after Saris had departed, and paid more than one visit to the imperial court at Yeddo. He took charge of the old pilot's will and property, and remitted the money to Adams' family in England. The original will and the inventory of the estate annexed, in Japanese, brought to England by the "Royal James," is preserved in the East India House. With commendable impartiality, he divided his property, amounting to £513 12s., equally between his Japanese and his English family; the English share to go, one half to his wife and the other half to his daughter, it not being his mind—so Cocks wrote—his wife should have all, in regard she might marry another husband, and carry all from his child. Adams' Japanese estate probably descended to his Japanese son; and who knows but the family survive unto this day? The situation of this estate was but a very short distance from the spot where the recent American treaty was made; nor is the distance great from Simoda. Those who managed the shipments of English goods for Japan sent out those which were not in request in the country, so that the trade was carried on at a loss; and this, combined with other discouragements, after our Firando factory had been established ten years, induced the East India Company, in 1623, after £40,000 had been uselessly expended, prematurely to abandon the experiment, leaving our rivals the Dutch in full possession. Our forefathers left an unimpeached character behind them, and only through their own negligence suffered our intercourse with that country to die away. Of this the authorities at Nagasaki reminded Sir E. Belcher in 1845. The chief interpreter said, that the Japanese would be very glad to see English ships at Nagasaki. Thirteen years after the abandonment of their factory the English made a new attempt to establish commercial relations with Japan, and four vessels were despatched for this purpose, under Admiral Woodell, but were unsuccessful.

RUSSIA'S POLICY TOWARDS JAPAN.—The efforts of Russia to obtain footing in Japan commenced in the latter part of the last century. Her possessions in Asia, her seizure and occupation of some of the Kurile islands which belonged to Japan, and her colony at Sitka on American territory, have placed her on every side of the Japanese empire but the south. She has pursued her policy noiselessly, possibly meaning, as opportunity favours, to complete her communications between her Asiatic and her American possessions. The acquisition of Japan would make her mistress of the Pacific, and would enable her to control its growing commerce. It would seem, therefore, to be opposed to the mercantile interests of the world that this large and important country, abounding as it does with admirable harbours, should ever fall beneath the dominion of Russia. The Japanese are aware of the intentions of Russia, as appears from the ziogoon's reply to Resanoff, that Russia's efforts to have alliance and commerce with Japan "*proves that Russia has a strong inclination for Japan.*" The Japanese had once owned the whole Kurile Archipelago; but Russia has contrived by some means (desiring them from their *position*) to possess herself of the northern islands; and it was doubtful to the Dutch whether this appropriation of territory was ever known at Yeddo. It is said to be not unlikely that the prince of these stolen islands and his spy secretaries (of course bought up by Russia) deemed it expedient to conceal from the ziogoon this loss of a territory of but little value, rather than make known an event which would be deemed disgraceful to Japan, and subject them to punishment. The Russians, who hitherto had no port on the eastern side of their empire near to north China, had been compelled by the insurgent fights to carry on their tea trade by inland caravans, and who could only send supplies to their ports at Sitka and Petrapaulovski, near the Okotsk sea, by Cape Horn, had, under Count Muravieff, boldly seized on the mouth and fine harbour of the river Amur, in the Tartar territory, and fortified it. As the position was weakened by the river emptying into the

channel of Tartary, Muravieff, to make assurance doubly sure, had seized that too. On the late visit of the American expedition to Japan, the Japanese were much concerned about the siege of Silistria, and knowing the weakness of their country, Russia from her nearness to them is the great bugbear. In the interval between Commodore Perry's first and second visits to Yeddo Bay, Nagasaki was visited by a Russian squadron. The Russian Admiral Pontiatine, seeing nothing desirable about the port of Simoda, had been insisting upon Osacca, the seaport of the city of Miaco, as one of the places to be granted to his country; but the wrecking of his ship, the *Diana*, by the earthquake left him in no condition to insist upon his point with force, so he was compelled to consent to Simoda. In September, 1855, two French frigates, belonging to the naval expedition sent to the coast of Kamtschatka, took possession in the name of the Allied Powers of the Russian island *Urup*, the centre of the Russian trade in the Kurile Archipelago, and captured there a Russian cutter laden with a rich cargo of furs. The Russian name of the island was changed to that of *Alliance*. The Japanese government was astonished to find the belligerents playing a game of hide-and-seeK in their many bays and harbours, and wisely concluded that Russia, whose dominions approached suspiciously close to Japan, might one day as soon rob her as Turkey. By wisely departing from the ancient laws of the realm, it has sought aid and protection in the friendship of four or five nations who cordially dislike and are jealous of each other. In August, 1858, Pontiatine arrived in the Russian frigate *Esvold* at Kanagawa, and the same day the English squadron anchored off Yeddo, he arrived there in a norimon.

UNITED STATES EXPEDITION.—A recent writer observes, "If there be a people who through sullenness or caprice resolve to isolate themselves, and thus defeat the beneficent intentions of nature, by avoiding all intercourse with the rest of mankind, and denying them the advantages to be

derived from the surplus commodities produced by their country, it is perfectly lawful for other nations to compel them to abandon their design. No nation has a right to stand apart, since by so doing it would be commencing that process, the completion of which would be the absolute destruction of human society." Many vessels belonging to the United States frequent, for fishing purposes, the seas around Japan, and several have been wrecked on the Japanese coasts, which are proverbially stormy and dangerous. By the cruel laws of Japan the crews have either been killed or otherwise maltreated, and all demands for redress previous to 1853 had been treated with contempt. To such treatment a powerful, energetic nation like the Americans would not submit. This, together with other motives, such as the settlement of California, the new trade opened thence with China, the proposed establishment of a line of six steam-ships, of enormous capacity for freight, about to be laid down, to connect San Francisco (to which a railroad is to be constructed) with China, a distance of about 10,000 miles, to be steamed in twenty days, for which the coal of Japan might be needed; the extension of the whale fishery in the north Japanese seas; the eager desire of gain by trade; the pressure of individual ambition, increased the desire of America for access to the ports of Japan, and induced the United States government in 1852 to send an armed expedition to Yeddo. This project was warmly taken up and advocated by Commodore Perry, a distinguished naval officer. After studying the history of the Japanese people with great care, and maturing his plan for a more formidable assault upon the traditional policy and prejudices than had yet been made, he submitted it to his government and urged its immediate execution. The proposition was favourably received and determined on, and he was appointed to the command.

It was the policy and purpose of the Commodore to maintain a resolute attitude towards the Japanese government, believing he would thus best secure a successful issue of the delicate mission with which he had been



charged. This was to take a course the opposite of that pursued by all who had previously visited Japan on a similar errand. Nevertheless he resolved to demand as a right, and not to solicit as a favour, those acts of courtesy which are due from one civilized nation to another—not to tolerate those petty annoyances to which his predecessors had been subjected—and to disregard both the acts and the threats of the authorities if derogatory to the dignity of the American flag. It was arranged, provided the Japanese government refused to negotiate, or to assign a port of resort for American merchants and whaling ships, to take under surveillance the island of Great Loo Choo, not however as a conquered territory, but as a kind of “material guarantee” for the ultimate performance of the demands made by the United States. The Dutch government, it was stated, had instructed their agents at Desima to do all they could to promote the success of the expedition. Indeed Jancigny says, that as long ago as 1844-5 the king of Holland had addressed a letter to the Japanese shogun, urging him to abandon the policy of exclusion. Commodore Perry, however, did not place much reliance on the aid of the Dutch, who, notwithstanding their intelligence and enterprise, of all people are the most arbitrary, repulsive, and unsuccessful in their intercourse with semi-barbarous nations, or in the formation of colonies. The British Admiralty showed their good-will by furnishing the latest charts and sailing directions for the Eastern seas. The letter of instructions disavowed any wish to obtain exclusive privileges; but, as a matter of policy, nothing was to be said about other nations. To withhold information from other powers, which, if communicated, might imperil the success of the enterprise, all requests from all parts of the civilized world for permission to join the expedition, were met with unqualified refusal; and all those embarked in the enterprise were prohibited from making any communications to the public journals touching the movements of the squadron, or the discipline and internal regulations of the vessels composing it; and even private letters to friends were to avoid these topics; while

all journals and memoranda kept by members of the expedition were to be considered the property of the government, until permission should be given to publish them. The squadron had as Chinese interpreter Mr. S. W. Williams, an American long resident at Macao; Mr. A. L. C. Portman was the Dutch interpreter. The squadron consisted of eleven sailing vessels and four steamers, with 260 guns and 4000 seamen, marines, and officers; four ships of which, the steam-frigates *Susquehanna* (8), *Mississippi* (10); the sloops of war, *Plymouth* (20), *Saratoga* (20), reached Uraga, at the entrance of the inner bay of Yeddo, 8th July, 1853, and proceeded up the bay to Goriama. Upon the governor of Uraga saying that as no answer could be given in the bay of Yeddo, it would be transmitted to Nagasaki, through the Dutch or Chinese superintendents, the Commodore wrote the following memorandum, and directed it to be translated into Dutch and fully explained to the governor:—"The Commander-in-Chief will not go to Nagasaki, and will receive no communication through the Dutch or Chinese. He has a letter from the President of the United States to the Emperor of Japan, or to his secretary of foreign affairs, and he will deliver the original to none other. If this friendly letter of the President to the Emperor is not received and duly replied to, he will consider his country insulted, and will not hold himself accountable for the consequences. He expects a reply of some sort in a few days, and he will receive such reply nowhere but in this neighbourhood." On the 14th the Commodore landed with 320 persons from fifteen launches, in presence of above 5000 Japanese troops, and had an audience of the Prince of Idzu, who had been appointed by the shogun to receive the Commodore's credentials and the letter from the President of the United States. These documents, of folio size, were beautifully written on vellum, and not folded, but bound in blue silk velvet. Each seal, attached by cords of interwoven gold and silk with pendant gold tassels, was encased in a circular box six inches in diameter and three in depth, wrought of pure gold. Each

of the documents, together with its seal, was placed in a box of rosewood about a foot long, with lock, hinges, and mountings, all of the precious metal, and of the value of one thousand dollars. After their delivery the Commodore directed the interpreter to say that as it would take some time to deliberate on the letter of the President, he would not wait for an answer, but would return in the spring. The ships then left for China, and returned with five additional vessels, 13th February, 1854. For a fortnight after the arrival of the squadron in the bay of Yeddo, the Japanese strongly objected to negotiate a treaty anywhere but at Nagasaki, but as the Commodore was immovable the spot was ultimately selected for the conferences on the beach of *Yokohama*, a compost town of about 10,000 inhabitants, in the small bight of Kowa-saki, and separated from the city of Kana-gawa by the little river Kana. This place was quite sheltered by a projecting bluff below, and the ships moved in closer and formed a crescent line, with broadsides bearing upon the shore, and covering an extent of five miles. The landing took place on the 8th March from twenty-nine boats, having about 500 persons on board. On the part of the Japanese there were seven commissioners appointed to arrange the treaty, viz. a member of the council of state, three princes of the empire, two members of the board of revenue, and another nobleman. The chief Japanese interpreter was Mórihama Yenoske, with two others. He was the imperial interpreter of the Dutch language, and, as far as the Japanese were concerned, *the* man of the treaty. To his friendly regard for the Americans, his clear appreciation of propositions, and the accurate conveyance of them to the minds of the commissioners by his translations, the Americans were much indebted. On the side of the Americans there were the Commodore as "special ambassador," the Captain of the fleet, Mr. Williams of Canton as Chinese interpreter, his son, his secretary, and Mr. Portman, who interpreted in Dutch, in which language, as it was most agreeable to the Japanese, the conferences were carried on. The commissioners expressed themselves prepared to commence

discussion upon the various points contained in the letter from the President, presented last year, and also to receive any further propositions which the Commodore might wish to make—that in the determination of the *ziogoon* to make some modification in their laws of seclusion, he relied upon the friendly disposition of the Americans towards Japan; and as such negotiations were entirely novel to them, they would trust to the Commodore's superior experience, to his generosity, and to his sense of justice. Commodore Perry was fully satisfied on all points suggested by him, which were in accordance with Mr. Webster's letter of instructions to Commodore Aulick, accompanying the first letter to the *ziogoon*. A draft treaty in English, Dutch, Chinese, and Japanese, was put into the hands of the Japanese commissioner, who said that it would receive due consideration; but the old *ziogoon* had died since Commodore Perry was there last year, and his successor was a young man, who would require to consult his council before coming to a determination; and the Commodore was reminded that the Japanese did not act with the same rapidity as Americans did. The commissioners were exceedingly tenacious, even upon points of phraseology, but gave evidence of acting in entire good faith, and the Commodore conceded everything which did not seem absolutely essential. The extent of the liberty to be allowed to American visitors and the permanent residence of consular agents were the greatest difficulties.

On the 31st March, 1854, three drafts of the treaty having been prepared in each of the four languages—English, Dutch, Japanese, and Chinese—they were all duly signed and certified by the appointed representatives of the two nations. In the September following the treaty was ratified by the United States President and Congress, and on the 21st February, 1855, by the Japanese *ziogoon*. While the treaty was being drawn up, the Americans delivered the following presents:—For the *ziogoon*—a railway, with a steam engine, tender, and rosewood car; a magnetic telegraph a mile in length; a surf-

boat ; a life-boat ; a printing press ; a fine lorgnette ; a set of Audobon's American Ornithology, splendidly bound ; plates of American Indians ; maps of different states of America ; agricultural implements, with all the modern improvements ; a piece of cloth ; a bale of cotton ; a stove ; rifles, pistols, and swords ; champagne, cordials, and American whisky. And for the empress (presuming there was one)—a telescope ; a lorgnette in gilded case ; a ladies' toilette box gilded ; a scarlet velvet dress ; a changeable silk dress flowered ; a splendid robe ; Audobon's illustrated works ; a handsome set of China ; a mantlepiece clock ; a parlour stove ; a box of fine wines ; a box of perfumery ; and a box of fancy soaps. Among the the presents, perhaps the most valued, was a copy of Webster's Complete Dictionary to the imperial interpreter. To the high officers were given books, rifles, pistols, swords, wines, clothes, maps, stoves, clocks, cordials, Irish potatoes, an hydraulic-ram, and one of Dalgren's twelve-pounder brass howitzers. Immediately on the signing and exchanging of the copies of the treaties, the commodore presented the first commissioner with an American flag, remarking that he considered it the highest expression of national courtesy and friendship he could offer. On the return of commander Adams in January, 1855, with the ratified copy of the Japanese-American treaty he found that the Japanese had learned to manage the locomotive engine ; they had also the life-boat afloat with a trained crew. The electric telegraph, they said, had been too hard for them at present. However, according to accounts which have been received from Japan to the 11th November, 1857, two Japanese engineers had been charged by the ziogoon to fit up the electric telegraph from his summer palace to the capital, a distance of about six miles, and that it worked perfectly.

On the 24th March, 1854, the commodore landed to receive the various gifts which had been ordered in return for those of the Americans. They filled the reception room, and were of Japanese manufacture. They consisted of specimens of rich brocades and silks ; of their famous

lacquered ware, such as *chow-chow* boxes, tables, trays, and goblets all skilfully wrought, and finished with an exquisite polish; of porcelain cups of wonderful lightness and transparency, adorned with figures and flowers in gold and variegated colours, and exhibiting a workmanship which surpassed even that of the ware for which the Chinese are so remarkable; fans, pipe-cases, and articles of apparel in ordinary use, of no great value, but of exceeding interest, were scattered in among the more luxurious and costly objects. The commodore was presented with two complete sets of Japanese coin, three matchlocks, and two swords. The bestowal of the coins especially, in direct opposition to the Japanese laws, which forbid all issue of their money beyond the kingdom, was an act of marked favour. On the beach there were 200 sacks of rice, each weighing 125 pounds, intended for the President, it being the usual custom with the Japanese when bestowing royal presents, to include a certain quantity of rice, dried fish, dogs, and sometimes charcoal.

Whatever opinion we may entertain of Commodore Perry's bearing and spirit, it certainly proved successful where other methods of negotiation had signally failed; and it is much to his credit that he rigidly and invariably adhered to truth in all his dealings with the wily functionaries of Japan. Finding that he never deceived them by any feints or falsehoods, they soon perceived that their lies and stratagems would not avail to divert him from his purposes. A gentleman of the expedition remarked:—"I cannot but express my admiration of the masterly manner in which Commodore Perry has managed this difficult business from the beginning. He has succeeded in combining dignity and firmness so happily with kindness and cordiality, that he has made our squadron and country respected without humbling the national pride of the Japanese." On the return of Commander Adams to Simoda the commissioners inquired with great interest about Commodore Perry, and many messages of friendship and remembrance were given, and they charged the commander to say to him that his name would live for ever

in the history of Japan. The governor of Simoda also intimated that it would be very agreeable to him personally, if a consul from the United States should be appointed to reside at Simoda.

After the signing of the treaty, Commodore Perry intimated his intention to take the ships as close up to Yeddo as the depth of water would allow: if he could not reach the city in his steamers he could in the ship's boats, as well to do honour to his Imperial Majesty by salutes as to be in full view of the palace, and convenient to be visited by such of the court as may desire to examine the steamers. The Japanese interpreters were struck with horror at the prospect of the *fire-wheel ships* anchoring under the walls of the imperial palace. They were told if they had objections they should have included them in the treaty. As the Commodore remained firm in his purpose, some of them declared that the dropping of the anchor under the walls of the palace would be the signal of their own suicide by the harakiri. On the morning of the 8th of April the ships went up within sight of Yeddo, remained for half an hour and returned, without causing the outbreak of the city rabble anticipated by the interpreters. Mr. Townsend Harris, the gentleman appointed as a resident consul-general at Simoda by the United States Congress, has proved himself to be an able, accomplished, and indefatigable pioneer, and so well improved his time as to have obtained a feeling of very friendly confidence, and a very liberal commercial treaty, signed 28th July, 1857. He did not strive to secure any exclusive advantages to his own countrymen, but assisted other nations to enter by the way he had made.

A party of Americans at Simoda, in 1854, having passed out into the country beyond the suburbs, found that two young Japanese gentlemen were stealthily following them. They wore the rich brocade trousers, and the handles of their long and short swords were decorated with amulets. Pretending to examine the watch chain of one of the party, they slipped into the bosom of his vest an enveloped letter, at the same time significantly with the finger upon

their lips, and a most imploring look for secrecy, rapidly made off. The following is a literal translation of the letter :—“ Two scholars from Yeddo present this letter for the inspection of the high officers and those who manage affairs. Our attainments are few and trifling, as we ourselves are small and unimportant, so that we are abashed in coming before you ; we are neither skilled in the use of arms, nor are we able to discourse upon the rules of strategy and military discipline ; in trifling pursuits and idle pastimes, our years and months have slipped away. We have, however, read in books, and learned a little by hearsay, what are the customs and education in Europe and America, and we have been for many years desirous of going over the five great continents, but the laws of our country in all maritime points are very strict ; for foreigners to come into the country, and for natives to go abroad, are both immutably forbidden. Our wish to visit other regions has consequently only gone to and fro in our own breasts in continual agitation, like one’s breathing being impeded or his walking cramped. Happily, the arrival of so many of your ships in these waters and stay for so many days—which has given us opportunities to make a pleasing acquaintance and careful examination, so that we are fully assured of the kindness and liberality of your excellencies—has also revived the thoughts of many years, and they are urgent for an exit.

“ This, then, is the time to carry the plan into execution, and we now secretly send you this private request, that you will take us on board your ships as they go out to sea : we can thus visit around in the five great continents, even if we do in this slight the prohibitions of our own country. Lest those who have the management of affairs should feel some chagrin in this, in order to effect our desire, we are willing to serve in any way we can on board the ships, and obey the orders given us. For doubtless it is, that when a lame man sees others walking, he wishes to walk too : but how shall the pedestrian gratify his desire when he sees another one riding ? We have all our lives been going thither to you, unable to get more than thirty



degrees east and west, or twenty-five degrees north and south; but now, when we see how you sail on the tempests and cleave the huge billows, going lightning speed thousands and myriads of miles, skirting along the five great continents, can it not be likened to the lame finding a plan for walking, and the pedestrian seeing a mode by which he can ride? If you who manage affairs, will give our request your consideration, we will retain the sense of the favour; but the prohibitions of our country are still existent; and if this matter should become known, we should uselessly see ourselves pursued and brought back for immediate execution without fail, and such a result would greatly grieve the deep humanity and kindness you all bear towards us. If you are willing to accede to this request, keep wrapt in silence our error in making it until you are about to leave, in order to avoid all risk of such serious danger to life; for when, by and by, we come back, our countrymen will not think it worth while to investigate bygone doings. Although our words have only loosely let our thoughts leak out, yet truly they are sincere; and if your excellencies are pleased to regard them kindly, do not doubt them, nor oppose our wishes. We together pay our respects in handing this in. April 11th."

A small note was enclosed:—"The enclosed letter contains the earnest request we have had for many days, and which we tried in many ways to get off to you at Yokuhama in a fishing boat, by night; but the cruisers were too thick, and none others were allowed to come alongside, so that we were in great uncertainty how to act. Hearing that the ships were going to Simoda, we have come to take our chance, intending to get a small boat and go off to the ships, but have not succeeded. Trusting your worships will agree, we will to-morrow night, after all is quiet, be at Kaki-saki in a small boat, near the shore, where there are no houses. There we greatly hope you to meet us and take us away, and thus bring our hopes to fruition. April 25th."

That night the officer of the mid-watch of the Missis-

Mississippi heard the words, American! American! pronounced in a low tone from the top of the gangway ladder, and immediately these two young Japanese descended to the deck. They made signs to him of great fatigue, held up their tender though blistered hands, and desired to cast off their boat from the ship, which they were not permitted to do. The commander of the Mississippi directed them to put aboard the flag-ship, to which, on retiring to their boat, they pulled at once. Having reached her, they had hardly mounted the ladder when their boat got adrift. They had followed the squadron at much risk, in an open boat, from the Bay of Yeddo to our anchorage at Simoda. Their plan was after getting on board of us to permit their boat to go adrift, allowing their swords to remain in her,—which family relics the Japanese regard as very heirlooms, not to be parted with but in the last extremity,—and by this means to produce the belief that their owners had been drowned, when the boat should be picked up. The Commodore, on learning the purpose of their visit, fearing there might be some deception in the matter—some believed it to be a stratagem to test American honour, and to see in what faith we were prepared to observe their laws—sent word that he regretted that he was unable to receive them until they obtained permission from their government. They were greatly disturbed with this answer, and declared that if they returned to the land they would lose their heads, and earnestly implored to be allowed to remain. The prayer was firmly but kindly refused. A long discussion ensued, in the course of which they urged every possible argument in their favour, and continued to appeal to the humanity of the Americans. But a boat was now lowered, and after some mild resistance on their part to being sent off, they descended the gangway, piteously deploring their fate, and were landed at a spot where it was supposed their boat might have drifted and where they would not be liable to observation. On reaching the beach they soon disappeared in the woods. Upon its being discovered that they had visited the ships the poor fellows were immediately pursued, and

after a few days they had been pounced upon and lodged in prison, where they were found by a party of American officers who were strolling in the suburbs, and whose visit much pleased them. They did not appear greatly downcast, but seemed to bear their misfortunes with great equanimity. The next morning the Commodore, on hearing of their imprisonment, sent some officers on shore to intercede for them, but the cage was found empty, the guards declaring that, as the prefect of Simoda had no authority to act in the matter he had at once reported the case to the government, which had sent for the prisoners to Yeddo, and there held them under its jurisdiction. But the authorities assured the Commodore that he need not apprehend so serious a termination as the loss of their heads. On one of the visitors approaching the cage, the Japanese had written on a piece of board that was handed to them the following :—" When a hero fails in his purpose his acts are then regarded as those of a villain and a robber. In public have we been seized, and pinioned, and caged for many days. The village elders and head men treated us disdainfully, their oppressions being grievous indeed. Therefore, looking up while yet we have nothing wherewith to reproach ourselves, it must now be seen whether a hero will prove himself to be one indeed. Regarding the liberty of going through the sixty states (of Japan) as not enough for our desires, we wish to make the circuit of the five great continents. This was our heart's wish for a long time. Suddenly our plans are defeated, and we find ourselves in a half-sized house, where eating, resting, sitting, and sleeping are difficult. How can we find our exit from this place? Weeping, we seem as fools; laughing, as rogues. Alas, for us! silent we can only be. Isagi Kooda; Kivansuchi Mangi."

BRITISH EXPEDITIONS.—On the 1st September, 1854, the British squadron, consisting of Her Majesty's Ships Winchester (frigate) and the steamers Barracouta, Encounter, and Styx, containing 1000 men, sailed from Shanghai, at the mouth of the Yang-tse-Kiang, under Admiral Sir

James Stirling, for Nagasaki, in the outer harbour of which port they anchored in twenty-six fathoms water at noon on the 7th. The treaty or convention procured for us privileges of some importance at the time, but of no direct commercial benefit. By it we obtained permission to visit Nagasaki and Hakodade, with the further stipulations that all privileges granted to other nations, except the Dutch and Chinese, should also accrue to us. This convention, however, was of such a character as to render another, framed on a broader basis and of a more liberal spirit, highly desirable.

*Lord Elgin's Treaty.*—The Queen having sent a steam yacht to the Japanese monarch, as an acknowledgment of the Stirling treaty, the Earl of Elgin and suite, in Her Majesty's steam-frigates Furious and Retribution with the gun-boat Lee, arrived at Nagasaki, August 3rd, 1858, and on the 5th proceeded with it to Yeddo. After encountering a cyclone in Van Dieman's straits they touched at Simoda and took on board Mr. Howsken, the secretary to the United States Consul-General, and who, with his knowledge of the Japanese language, was most invaluable as an interpreter. On the 12th, after passing the American and Russian ships of war anchored off Kanagawa, the Furious and Retribution anchored within the Japanese men-of-war, and about a mile of the Yeddo forts. Here they went on board the gun-boat Lee, and when the water shoaled to seven feet, they took to the thirteen ships' boats, and after some little difficulty landed. They were received by the Japanese officials, Lord Elgin being carried in a norimon, while the rest of the suite, and some officers of the squadron followed on horseback. They were taken to a Buddhist temple on the outskirts of the Princes' Quarter—the Knightsbridge of Yeddo—where they partook of a dinner sent from the ziagoon. The six commissioners having had an interview with Lord Elgin, at his residence, respecting a treaty, his lordship and staff with some officers visited the minister for foreign affairs at the ziagoon's palace, where they were received, in the presence of several official personages. Pipes, sweatmeats, &c., were provided in a separate room,

to which most of the party were invited, leaving Lord Elgin in conference with the Japanese minister, after which they returned to their quarters. On the 16th the treaty was formally signed by Lord Elgin and the six commissioners. At an interview held for the purpose some days previous Lord Elgin delivered to the prime minister the letter of Lord Clarendon, presenting the steam yacht to the zioogoon from the Queen, when it was named the *Dragon*. Presents of silk, lacquer ware, porcelain, &c. were made to the persons of the embassy and the officers of the ships.

Lord Elgin received a very handsome ornament for a table in the shape of a brace of birds beautifully cast in white metal, and divers pieces of silk. The other members of the suite had five, and the naval commanders had each three, pieces of a peculiar silk made at an imperial factory. The officers and men who had been sent out in charge of the yacht were especially honoured, and Lieutenant Ward received as imperial gifts a cabinet of lacquer ware, and a porcelain dish ornamented with paintings in lacquer, which were unique. The final act was the presentation of twenty-five robes of honour from the zioogoon to Lord Elgin. They were wonderful articles, of the richest silk, stamped or dyed with the largest patterns, —sunflowers and pumpkins prevailing. In cut and shape the robes resembled dressing-gowns, though much larger, and they were quilted with raw silk, to a thickness of at least four inches.

After the treaty was signed, the commissioners and suite visited the Retribution while steam was getting up on board the *Dragon*, and after steaming about till dark the parties returned to their respective ships and homes, the Japanese firing rockets and exhibiting blue lights at the yard arms of the yacht. On the following day (17th) they left Yeddo Bay for Shanghai, and arrived there on the 2nd September, after a most delightful and satisfactory trip.

THE TREATY WITH JAPAN.—We are enabled to state the more important stipulations of the treaty signed at

Yeddo on the 26th of last August. This treaty, in the first place, engages that there shall be perpetual peace and friendship between her British Majesty and the Tycoon of Japan; secondly, that her Majesty may appoint a diplomatic agent to reside at Yeddo, and the Tycoon, a diplomatic agent to reside in London, both of them respectively to have the right of travelling freely to any part of the empire of Japan, and to any part of Great Britain; also either Power may appoint consuls or consular agents at any or all the ports of the other. The ports of Hakodade, Kanagawa, and Nagasaki, in Japan, are to be opened to British subjects on the 1st of July, 1859. Nee-e-gata, or if Nee-e-gata be unsuitable, another convenient port on the west coast of Nippon, is to be opened on the 1st of January, 1860; Hiogo on the 1st of January, 1863; and British subjects may permanently reside in all the foregoing ports, may lease ground, purchase or erect dwellings and warehouses, but may not erect fortifications. Within a certain distance of the specified ports they shall be free to go where they please, or, speaking generally, they have a tether of some twenty to thirty miles around either of them. From the 1st of January, 1862, they will be allowed to reside at Yeddo, and from the 1st of January, 1863, at Osacca, for the purposes of trade. All questions of rights, whether of property or person, arising between themselves shall be subject to the jurisdiction of the British authorities; if they commit any crime against the Japanese they will be tried and punished by their own authorities, and, *vice versa*, Japanese subjects in the same predicament will be tried and punished by theirs; but in either case the British consuls are to act in the first instance as amicable arbitrators. In respect of debts contracted on either side, the respective authorities will do their utmost to enforce recovery, but neither government will be held responsible for the debts of its subjects. The Japanese government will place no restrictions whatever upon the employment by British subjects of Japanese in any lawful capacity. British subjects will be allowed the free exercise of their religion, and for this

purpose will have the right to erect suitable places of worship. Foreign and Japanese coin may be used indifferently for commercial purposes. Supplies for the British navy may be stored at certain specified ports free of duty. If British vessels are wrecked or stranded the Japanese authorities will render every assistance in their power. British merchants will be at liberty to hire Japanese pilots. Munitions of war are to be the only exceptions to articles of import and export, which last, on the payment of an *ad valorem* duty at the place of import, are to be subject to no further tax, excise, or transit duty. Such articles may be re-exported without the payment of any additional duty. The Japanese are to prevent fraud or smuggling, and to receive the benefit of all penalties or confiscations. The treaty is written in English, Japanese, and Dutch, the Dutch version to be considered the original. All official communications on the part of the British to the Japanese authorities shall, however, henceforward be written in English, though for five years from the signature of the treaty, to facilitate the transaction of business, they are to be accompanied by a Dutch or Japanese version. The treaty may be revised on the application of either of the contracting parties, on giving one year's notice after the 1st of July, 1872. All the privileges, immunities, and advantages granted, or to be granted hereafter, by Japan to any other nation are to be freely and equally participated by the British government and its subjects. The treaty is to be ratified within a year from the day of its signature. For the regulation of trade the articles which are appended to the treaty are to be considered as forming a part of it, and as equally binding. The majority of these relate to the arrangements of the Japanese custom-house, but the more important contain the tariff and duties to be levied. In the *first* class, as free of duty, are specified gold and silver, coined or uncoined, wearing apparel in actual use, and household furniture and printed books not intended for sale, but the property of persons who come to reside in Japan. On the *second* class *five per cent only* will be levied, and this class

comprises all articles used for the purpose of building, rigging, repairing, or fitting out ships, whaling gear of all kinds, salted provisions, bread and breadstuffs, living animals, coals, timber for building houses, rice, paddy, *steam machinery*, zinc, lead, tin, raw silk, *cotton and woollen manufactured goods*. A duty of thirty-five per cent. will, however, be levied on all intoxicating liquors; and goods not included in any of the preceding classes will pay a duty of twenty per cent. Japanese products which are exported as cargo will pay an export duty of *five per cent.*

On the 11th of July the treaty was duly ratified, but since then the Japanese government have attempted to evade it by seeking to confine foreigners to a small island about ten miles from Yeddo, and to establish the same sort of surveillance over them as they formerly exercised at the Dutch settlement of Desima. They have further sought to establish a new coin as the only one to be used in commercial dealings with foreigners, but at the same time forbidding its currency among the natives, so that all payments in the new coin would have to be exchanged at the Government treasury for the old itzibu; and the relative values fixed by the Government produced a depreciation of sixty-six per cent. on foreign coins, which, according to the treaty, are to be received at their intrinsic value as metal.

**THE FIRST EUROPEAN LADY IN YEDDO.**—On the 6th of July Mr. Allcock, the English Consul-General to Japan, left the English war-steamer Sampson, under a salute of thirteen guns, accompanied by his wife, two children, and interpreter, and landed at Sinagawa, and hoisted his flag. The lady of Mr. Allcock attracted the attention of the Japanese more than all the rest of the party, she being the first European lady that ever stepped foot on Yeddo soil, and to them, with her crinoline spread out and gaily-trimmed bonnet, she was an object of considerable attraction, and was eyed by all the crowd, who would run ahead of her so as to look her in the face; some of them took



hold of parts of her dress, and this ungentlemanly conduct she very properly resented by giving them a pretty heavy blow over their heads with her parasol. Mrs. Allcock had been a long time in Canton before she proceeded to Japan, and she was prepared to meet the Japanese.

The ziagoon, after the first experiments with the electric telegraph, ordered the construction of lines connecting together the towns of Yeddo, Nagasaki, Simoda, and Hakodade. He has also decided on transforming his fleet, and already possesses six steam war junks. One of them, the Nippon, has started on a voyage of circumnavigation. Her engine is of 350 horse-power, and of American manufacture. The crew consists entirely of Japanese sailors, who show great aptitude in the management of steam-engines. A difficulty which arose between the American consul and the Japanese government has been amicably settled. An American, who had discovered a rich copper mine, laid claim to the mine and to the soil, contrary to the laws of the country. The government resisted, and the affair was assuming an unpleasant aspect, when the ziagoon, to prevent all further dispute, proposed that a third power should be selected as umpire, and designated first France and then Russia. The American consul had not sent in his answer, when the author of the discovery, who was morally certain of the result, gave up his claim on the soil, and solicited authorization to work the mine and share the profit with the Japanese government. The offer was at once accepted. Every one speaks highly of the ziagoon's moderation in this case.

On the 25th August a Russian officer of the name of Maufet, and one of his sailors, were barbarously murdered in the streets of Yokohama, a village close to Kanagawa. This is said to have been done by some Japanese officials who had been degraded at the instance of one or other of the foreign representatives. General Mouravieff was fortunately at Yeddo at the time with several men-of-war, and refused to leave until the murder was fully atoned for. The consequences are that the chief official at Kanagawa has been dismissed by the Japanese government, and

according to report the southern part of the large island of Saghalien has been ceded to the Russians. It was expected that there would be a change of ministry at Yeddo, and one favourable to foreigners. The dollar question still remains unsettled. The exchange of the ratifications of the treaty concluded between France and Japan, on the 9th of October, 1858, took place on the 22nd of September last, with great solemnity, at the palace of the minister of foreign affairs Yeddo.

Mr. Consul-General Allcock has made arrangements at Hakodade (a small town with few public buildings) for the establishment of the consulship there under Mr. C. P. Hodgson. Increasing confidence exists between foreigners and the Japanese government. The most important intelligence from Japan is that commissioners are to be sent from it to the United States, as was provided for in the treaty concluded by Mr. Townsend Harris. It was hardly expected that that clause of the treaty would be carried out, but the Japanese government has signified its intention of doing so, and has already appointed commissioners, who are to leave in February next, the date fixed by the treaty. The mission will consist of two commissioners, two censors, who have to report on the conduct of the commissioners, three lieutenant-governors, eight generals and colonels, two interpreters, two physicians, and forty servants.

CONCLUDING REMARKS.—We have presented to us an old country, with annals extending back at least 2500 years, thickly peopled without a surplus population; with a feudal aristocracy, and no signs of oppression or intestinal strife; with great wealth and no poverty; with a simple, frugal, social life. They have existed twenty-five centuries as the same race and independent nation, under the same form of government and system of laws, speaking the same language, professing the same national religion, owe no allegiance to China, and have never been conquered or colonized by any foreign power. In its climate, its fertility, and its picturesque beauty, Japan is not equalled

by any country on the face of the globe; while, as if to harmonise with its surpassing natural endowments, it is peopled by a race whose qualities are of the most amiable and winning description, and whose material prosperity has been so equalized as to ensure happiness and contentment to all classes. They exhibit no insolent assumption of superiority, which they might well do, considering that they have no beggars, no paupers, and no drunkenness. Hitherto they have found in their own lovely country, and on their own teeming soil, all that has been necessary for the simple comforts of a population contented with little. The treaty now made with Japan, if properly made use of, will tend greatly to extend the commercial interests and advantages of England, but this will greatly depend upon the good judgment, peaceable demeanour, and orderly conduct of the agents of those whom commercial enterprise may lead to send out upon speculation to trade with Japan. Care should be taken to have firm and discreet consular agents at all the ports, with the power to repress any disorder or misconduct on the part of riotous sailors or evil-disposed adventurers, as it is of the first importance that those who go there as the pioneers of British commerce should be more careful than our countrymen have sometimes shown themselves to be, not to wound prejudices, or ridicule or trample upon customs which appear strange to them, but the violation of which, in the eyes of the natives, cannot but produce an unfavourable impression of the foreigners with whom they are now only beginning to trade. The government of Japan is now one of progress, and they admit their willingness to make their improvements in it; but these improvements must not be hurried ones, but with due foresight and proper precaution—slowly and gradually; fearing, (to use their simile,) that, unaccustomed to light, too much of its glare at one time would dazzle and produce blindness. The result of our intercourse with these people will depend very much on ourselves. We have the experience of past years, and the testimony of past writers and recent visitors, to guide us in forming a just

estimate of their character. If we pursue a just and moderate line of conduct, the Japanese, we believe, will respond to our efforts to promote the cause of trade and free intercourse ; but they will resent anything like a want of faith or a breach of promise. We may without fear predict that, after the ordeal of the first period of intercourse with Western nations, the people of Japan will advance rapidly in the scale of nations, and probably, favoured by their insular position and peculiar characteristics, become the leaders of Eastern civilization.







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