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T H E

HISTORY of JAPAN,

G I V I N G

An Account of the ancient and present **STATE** and
GOVERNMENT of that **EMPIRE**;

O F

Its Temples, Palaces, Castles and other Buildings;

O F

Its Metals, Minerals, Trees, Plants, Animals, Birds and Fishes;

O F

**The Chronology and Succession of the EMPERORS,
Ecclesiastical and Secular;**

O F

The Original Descent, Religions, Customs, and Manufactures of the
Natives, and of their Trade and Commerce with the *Dutch*
and *Chinese*.

Together with a Description of the Kingdom of *Siam*.

Written in High-Dutch by **ENGELBERTUS KÆMPFER**, M.D.
Physician to the Dutch Embassy to the Emperor's Court; and translated from his
Original Manuscript, never before printed, by

J. G. SCHEUCHZER, F. R. S. and a Member of the
College of Physicians, *London*.

With the Life of the Author, and an Introduction.

ILLUSTRATED with many COPPER PLATES,

VOLUME II.

L O N D O N:

Printed for the TRANSLATOR, MDCCXXVII.

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T H E
C O N T E N T S

Of the second Volume.

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the City of his Residence.

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THE
History of JAPAN.

BOOK V.

The Author's two Journies
To the Emperor's Court at *J E D O*, the City
of his Residence.

C H A P. I.

*Preparations for our Journey, with a Description of the
manner of travelling in this Country.*



V E R since the time of *Joritomo*, the first Secular Monarch of *Japan*, who laid the foundation of the present form of government, it hath been a custom observ'd, not only by the Governors of the Imperial Cities, and Lords Lieutenants of the Provinces, Lands and Demesns, belonging to the Crown, but likewise by all other *Daimio*, and *Siomjo*, as they are here call'd, that is, the Lords of all ranks and qualities throughout this vast Empire, to go to court once a year; and to pay their duties, the Lords of a higher rank, who for the extent of their power and dominions, could well be stil'd Kings, or Princes, to the Emperor himself, the rest only to his Prime Ministers assembled in council. Both accompany their reverences with presents proportionable to their quality and riches, in token of their acknowledging the Supremacy of the Emperor. The Dutch, when they came to settle in *Japan*, conform'd themselves to this antient custom, as did also in their time the Portuguesse. The Resident of our East India Company, and chief Director of our trade for the time being, makes

*Origine of the
annual Jour-
nies to the Em-
peror's Court.*

this Journey, with a Physician, or Surgeon, and one or two Secretaries, and attended with numerous flocks of Japanese of different ranks and qualities, whom the Governors of *Nagasaki*, as our Magistrates in this Country, whose instructions and orders we are to follow, appoint, as it were to honour and convoy us, as persons that are a going to see the Supreme Majesty of the Empire, but in fact and chiefly, to guard and watch us, to keep a good eye over our conduct, to prevent us from having any suspicious and unlawful conversation and communication with the natives, from conveying secretly to them crosses, images, relicks, or any other things, which bear any relation to the Christian religion, from presenting them with other European rarities, or from selling the same to them in private, and more particularly to take care, that none of us should escape into the country, there either to attempt the reviving and propagating of the Christian faith, or otherwise to occasion tumults and disturbances, in prejudice of the tranquillity, now establish'd in the Empire. So important a trust being laid upon the Japanese companions of our Journey, the reader may easily imagine, that none are chose, but persons of known candor and fidelity, and who are otherwise employ'd in affairs relating to the inspection and regulation of our trade, besides some of the Governors own domesticks. Nay far from relying meerly on their faithfulness and sincerity, though perhaps never so often approv'd of, all those, that are to go with us, from the leader down to the meanest servant, (those only excepted, who must look after the horses, and are frequently chang'd) must, before they set out on this Journey, oblige themselves by a solemn and dreadful oath, sign'd as usual with their blood, to give notice to the Government at *Nagasaki*, of whatever they observe to be done, either by the Dutch, or by their own Countrymen, contrary to the standing laws of the country, and the many particular instructions, which are given them.

*The Author
makes this
Journey twice*

I went to the Emperor's court twice my self, to my very great satisfaction: the first time, in the year 1691 with *Henry von Butenheim*, a gentleman of great candour, affability and generosity, and well vers'd in the customs and language of the Japanese, who by his good conduct knew how to keep up the reputation of his masters without prejudice to their interest; the second time, in 1692, with *Cornelius van Outboorn*, brother to the Governor general at *Batavia*, a gentleman of great learning, excellent sense, and well skill'd in several languages, who by his innate affability found means particularly to ingratiate himself into the affection of this proud and jealous nation, and promoting the interest of his masters, so much as lay in his power, discharg'd all the duties of his office to the entire satisfaction both of those, who sent him, and of those, to whom he was sent. I will here give a particular account, by way of a Journal, of what occur'd to me remarkable in these two Journies, having first premis'd some general

general observations, which seem'd to me to be necessary to facilitate the understanding of what I shall lay down in the Journals themselves, with all the sincerity, I am capable of.

The preparations for our Journey consist in the following particulars. The very first thing to be done, is to look out proper presents for his Imperial Majesty, for his Privy counsellors, and some other great officers at *Fedo*, *Miako* and *Osacca*, the whole amounting, as near as possible, to a certain sum, to fort them, and particularly to assign to whom they are to be deliver'd. Afterwards they must be put up into leather bags, which are carefully wrapt up in mats, in order to preserve them from all accidents in so long a Journey, and for a farther security several seals are affix'd unto them. It is the business of the Governors of *Nagasaki*, to judge and determine, what might prove acceptable to the Court. They take out of the goods laid up in our ware houses what they think proper, and give instructions to the departing Director, about such things, as should be sent over from *Batavia* the next year. Sometimes some of their own goods, they have been presented with by the Chinese, are put in among these presents, because by this means they can dispose of them to the best advantage, either by obliging us to buy them at an excessive and their own price, or by exchanging them for other goods. Now and then some uncommon curiosities, either of nature or art, are brought over from Europe, and other parts of the world, on purpose, to be presented to the Emperor. But it often happens, that they are not approved of by these rigid censors. Thus, for instance, there were brought over in my time, two brass fire engines of the newest invention, but the Governors did not think it proper, that they should be presented to the Emperor, and so return'd them to us, after they had first seen them tried, and taken a pattern of them: another time the bird *Casuar* was sent over from *Batavia*, but likewise dislik'd and denied the honour of appearing before the Emperor, because they heard he was good for nothing but to devour a large quantity of victuals. After sometime spent in chusing and getting ready these presents, they are brought on board a barge with necessary provisions, three or four weeks before our departure, and sent by water to *Simonoseki*, a small town, situate upon the extremity of the great Island *Nipon*, where they wait our arrival by land. Formerly our Embassador, with his whole retinue, embark'd at the same time, to go thither by water, whereby we sav'd a great deal of trouble and expence, we must now be at in travelling by land, but a violent storm having once put the whole company into eminent danger, and the voyage having been often, by reason of the contrary winds, too long and too tedious, the Emperor hath order'd, that for the future we should go thither by land. This barge, on board which the Imperial presents are carried to *Simonoseki*, is kept in the harbour

*Preparations
for our Journey.
1. Chusing of
the presents.*

of

of *Nagasaki*, at the expence of the company, for this sole purpose, and cannot be made use of for any other whatsoever. The presents for the Imperial Court, and other heavy baggage, being sent before us, the rest of the time till our departure is spent upon such vast preparations for our journey, as if we design'd some great expedition into a remote part of the world.

I. Appoin-
ting the per-
sons, who are
to attend us
up to Court.

The first, and indeed the most essential part of these preparations, consists in nominating, and giving proper instructions, to the several officers, and the whole retinue, that is to go with us to Court. The Governors appoint one of their *Joriki's*, or military officers of the first rank, to be *Bugio*, that is, head and commander in chief. He is to represent the authority of his masters, as a badge whereof he hath a pike carried after him. A *Dosin*, or inferior military officer, is order'd to assist him in quality of his Deputy. Both the *Joriki* and *Dosin* are taken from among the domesticks of one of the Governors, who stays that year at *Nagasaki*. To these are added two beadles, by the name and in quality of *Tsioosin*, or Town-messengers. Both the *Tsioosin* and the *Dosin*, carry by virtue of their office a halter about them, to arrest and secure, at command or wink from the *Joriki*, any person guilty, or only suspected to be guilty of any misdemeanor. All these persons, besides the officers attending the *Bugio*, are look'd upon as military men, and as such have the privilege of wearing two swords. 'Tis from thence they are call'd *Samurai*, which signifies persons who wear two swords, or soldiers, all persons, that are not either noblemen by birth, or in some military employment, being by a late Imperial edict denied this privilege.

Interpreters.

I have observ'd in the preceding book, that our Interpreters are divided into two companies, the upper or superior, consisting of the eight chief Interpreters, and the inferior including all the rest. The *Ninban*, or President for the time being, of each of these companies, is appointed of course to attend us in this journey. To these is now added a third, as an apprentice, whom they take along with them to qualify him for the succession, and to shew him betimes, and by proper experience, how for the future he must behave himself on the like occasion. All the chief officers, and all other persons that are able to do it, take some servants along with them, partly to wait upon them, partly for state. The *Bugio*, or commander in chief, and the principal Interpreter take as many as they please, the other officers, each two or three, as they are able, or as their office requires. The Dutch Captain, or Ambassador may take three, and every Dutchman of his retinue is allow'd one. The Interpreters commonly recommend their favourites to us, the more ignorant they are of the Dutch Language, the better it answers their intention. Not to mention some other persons, who by order, or special leave of the Governors and Interpreters, make the journey in company with us, and indeed at our expence

too,

too, tho' otherwise they have no manner of business upon our account. All these future companions of our voyage, whom I have hitherto mention'd, have leave to make us some friendly visits at *Desima*, sometime before our departure, in order to get before hand a little acquainted with us. There are many among them, who would willingly be more free and open with us, were it not for the solemn oath they must all take before their departure, but much more for the fear of being betray'd by others, since by virtue of the same oath, they are oblig'd all, and every one of them, to have a strict and watchful eye, not only over the Dutch, but also over the conduct of each other, particularly with regard to the Dutch.

Another essential branch of the necessary preparations for our journey, is the hiring of Horses and Porters, for us and our baggage. This is the chief Interpreter's business, as keepers of our purse, who is also appointed to take care, that whatever is wanted during the whole journey, be provided for. 'Tis he likewise, that gives orders to keep every thing in readiness to march, the minute the *Bugjo*, as commander in chief, is pleas'd to set out.

*Hiring of
Horses and
Porters.*

Two days before our departure from *Nagasaki*, every one must deliver his cloak bag and portmantle to proper people, to be bound up, so that in an instant they may be tied to the Horses, and again untied. This is not done after our European manner, but after a particular one of their own, which deserves to be here describ'd.

*Accoutre-
ments and
manner of
travelling on
Horseback.*

A plain wooden saddle, not unlike the packsaddles of the Swedish Post-horses, is girded on the Horse with a poutral, or breast leather, and crupper. Two latches are laid upon the saddle, which hang down on both sides of the Horse, in order to their being conveniently tied about two portmantles, which are put on each side, in that situation, which is thought the most proper to keep them in a due ballance. For when once tied together, they are barely laid on the Horse's back, without any other thong or latchet to tie them faster, either to the saddle, or to the Horse. However, to fasten them in some measure, a small long box, or trunk, call'd by the Japanese *Adofski* is laid over both portmantles upon the Horse's back, and tied fast to the saddle with thongs; over the whole is spread the travellers covering and bedding, which are tied fast to the *Adofski* and side trunks, with broad lin'd sashes, the middle cavity between the two trunks, fill'd up with some soft stuff, is the traveller's seat, where he sits, as it were upon a flat table, otherwise commodiously enough, and either cross leg'd, or with his legs extended hanging down by the Horse's neck, as he pleases or finds it most convenient. Particular care must be taken to sit right in the middle, and not to lean too much on either side, which would either make the Horse fall, or else the side trunks and rider. In going up and down hills the footmen and stable grooms hold the two side trunks fast, for fear of such an accident.

The traveller mounts the horse, and alights again, not on one side as we Europeans do, but by the horse's breast, which is very troublesome for stiff legs. The Horses are unfaddled and unladen in an instant. For having taken the bed-cloths away, which they do first of all, they need but untie a latchet, or two, which they are very dextrous at, and the whole baggage falls down at once. The latchets, thongs, and girths, made use of for these several purposes are broad, and strong, made of cotton, and withal very neatly work'd, with small oblong, cylindrical pieces of wood at both ends, which are of great use to strain the latchets, and to tie things hard. (See *Tab. XXI. Fig. 7.*)

The Saddle (*Tab. XXI. Fig. 8.*) is made of wood, very plain, with a cushion underneath, and a caparison behind, lying upon the horse's back, with the traveller's mark, or arms, stich'd upon it. Another piece of course cloth hangs down on each side, as a safeguard to the horse, to keep it from being daub'd with dirt. These two pieces are tied together loosely under the horse's belly. The head is cover'd with a net-work of small but strong strings, to defend it, and particularly the eyes, from flies, which are very troublesome to them. The neck, breast, and other parts are hung with small bells.

The side-trunks, or portmantles, which are fill'd only with light stuff, and sometimes only with straw, are a sort of a square trunk, made of stiff horse-leather; about five spans long, three broad, and three deep. The cover is made likewise of leather, somewhat larger, and so deep, as to cover the lower part down to the bottom. Tho' they hold out rain very well, yet for a greater security they are wrapt up in mats, with strong ropes tied about them, for which reason, and because it requires some time to pack them up, they are seldom unpack'd till you are come to the journey's end, and the things, which are the most wanted upon the road, are kept in the *Adofski*. (See *Tab. XXI. Fig. 8.*)

The *Adofski*, (*Tab. XXI. Fig. 9.*) is a small thin trunk, or case, about six spans in length, one broad and one deep. It contains one single drawer, much of the same length, breadth, and depth. It hath a little door, or opening on one side, which can be lock'd up, and by which you can come conveniently at the drawer, without untying the *Adofski*. What things are daily wanted upon the road, must be kept in this trunk. It serves likewise to fasten the two portmantles, or side-trunks, which would otherwise require a stick. It is made of thick strong grey paper, and further to secure it against all accidents of a long voyage, blew strings are ty'd about it in form of a net, very neatly.

*Remaining
Parts of a
Traveller's
Equipage.*

To compleat our traveller's equipage, some other things are requisite, which are commonly ty'd to the portmantles. Such are

A string with *Senni*, or *Puties*, a brass money with a hole in the middle, they being more proper to buy, what necessaries are wanted on the road, than silver-money, which must be weigh'd. People that travel on horseback, tie this string behind them to one of the fasces of their seats. Foot-travellers carry it in a basket upon their back.

A lanthorn of varnish'd and folded paper, with the possessor's arms painted upon its middle. This is carried before travellers by their footmen upon their shoulder, in travelling by night. It is ty'd behind one of the portmantles, put up in a net, or bag, which again hath the possessor's arms, or marks printed upon it, as have in general the cloaths and all other moveables, travellers of all ranks and qualities carry along with them upon their journies.

A brush made of horse's hairs, or black cock feathers, to dust your seat and cloaths. It is put behind your seat on one side, more for shew, than use.

A water-pail, which is put on the other side of the seat, opposite to the brush, or any where else.

Shoes, or slippers, for horses and footmen. These are twisted of straw, with ropes, likewise of straw, hanging down from them, whereby they are tied about the horses feet, instead of our European Iron horse-shoes, which are not us'd in this country. They are soon worn out in stony slippery roads, and must be often chang'd for new ones. For this purpose, the men that look after the horses, always carry a competent stock along with them, ty'd to the portmantles, tho' they are to be met with in every village, and even offerd them to sale by poor children begging along the road. Hence it may be said, that this country hath more farriers, than perhaps any other, tho' in fact it hath none at all.

I must beg leave to observe, that besides the several things hitherto mention'd, which travellers usually carry along with them in their journies, I had for my own private use a very large Javan box, which I had brought with me from *Batavia*. In this box I privately kept a large mariner's compass, in order to measure the directions of the roads, mountains, and coasts, but openly, and exposed to every body's view, was an inkhorn, and I usually fill'd it with plants, flowers, and branches of trees, which I figur'd and described, (nay under this pretext, whatever occur'd to me remarkable :) Doing this, as I did it free and unhindered, to every bodies knowledge, I should be wrongly accus'd to have done any thing which might have proved disadvantageous to the company's trade in this country, or to have thereby thrown any ill suspicion upon our conduct from so jealous and circumspect a nation. Nay, far from it, I must own, that from the very first day of our setting out, till our return to *Nagasaki*, all the Japanese companions of our voyage, and particularly the *Bugjo*, or commander in chief, were extremely forward to communicate to me, what uncommon plants they met with,

together

*Several things
carried by the
Author.*

together with their true names, characters and uses, which they diligently enquired into among the natives. The Japanese a very reasonable and sensible People, and themselves great lovers of plants, look upon Botany, as a study both useful and innocent, which pursuant to the very dictates of reason and the law of nature, ought to be encourag'd by every body. Thus much I know by my own experience, that of all the nations I saw and convers'd with in my long and tedious travels, those the least favour'd botanical learning, who ought to have encourag'd it most. Upon my return to *Nagasaki*, *Tonnemon*, secretary and chief counsellor to the Governors, being once at *Desima*, sent for me, and made me by the chief Interpreter *Sinkobé*, the following compliment: That he had heard with great pleasure from *Asagina Sindaanofin*, our late *Euzio*, how agreeably I had spent my time, and what diversion I had taken upon our Journey in that excellent and most commendable study of Botany, whereof he, *Tonnemon*, himself, was a great lover and encourager. But I must confess likewise, that at the beginning of our journey, I took what pains, and tried what means I could to procure the friendship and assistance of my fellow travellers, obliging some with a submissive humble conduct, and ready assistance, as to physic and physical advice, others with secret rewards for the very meanest services and favours, I receiv'd from them.

Cloak.

A traveller must not forget to provide himself with a large cloak, against rainy weather. This is made of double varnish'd oil'd paper, and withal so very large and wide, that it covers and shelters at once man, horse and baggage. It seems the Japanese have learnt the use of it, together with the name *Kappa*, from the Portuguese. Foot travellers wear it in rainy weather, instead of cloaks or coats of the same stuff.

Hat.

To keep off the heat of the Sun travellers must be provided with a large hat, which is made of split bambous, or straw, very neatly and artfully twisted, in form of an extended *Sombreiro*, or Umbrello. It is tied under the chin with broad silk bands lin'd with cotton. It is transparent and exceedingly light, and yet, if once wet, will let no rain come through. Not only the men wear such hats upon their journies, but also the women in cities and villages, at all times, and in all weather, and it gives them no disagreeable look.

Breeches.

The Japanese upon their journies wear very wide breeches, tapering towards the end, to cover the legs, and slit on both sides to put in the ends of their large long gowns, which would otherwise be troublesome to them in walking or riding. Some wear a short coat or cloak over the breeches. Some instead of stockings tie a broad ribbon about their legs. Ordinary servants, chiefly *Norimonmen* and pikebearers, wear no breeches at all, and for expeditions take tack their gowns quite up to their belt, exposing their back and privy parts naked to every bodies view, which they say, they have no reason at all to be ashamed of.

The Japanese of both sexes never go abroad without fans, as we Europeans seldom do without gloves. Upon their journeys they make use of a fan, which hath 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 victuals are at. Some instead of such a fan make use of a road book, which are offer'd them to sale by numbers of poor children begging along the road. The Dutch are not permitted, at least publicly, to buy any of these fans or road books.

After this manner travellers equip themselves for their journies in this country. A Japanese on horseback, tuck'd up after this fashion, makes a very odd comical figure at a distance. For besides that they are generally short siz'd and thick, their large hat, wide breeches and cloaks, together with their sitting cross legg'd, make them appear broader than long. Upon the road they ride one by one. Merchants have their horses, with the heavy baggage, pack'd up in two or three trunks or bales, led before them. They follow sitting on horseback after the manner above describ'd. As to the bridle, the traveller hath nothing to do with that, the horse being led by it by one of his Footmen, who walks at the horse's right side next by the head, and together with his companions, sings some merry song or other, to divert themselves, and to animate their horses.

The Japanese look upon our European way of sitting on horseback, and holding the bridle one self, as warlike, and properly becoming a soldier. For this very reason they seldom or never use it in their journies. It is more frequent among people of quality in cities, when they go a visiting one another. But even then the rider (who makes but a sorry appearance, when sitting after our manner,) holds the bridle meerly for form, the horse being nevertheless led by one, and sometimes two footmen, who walk on each side of the head, holding it by the bit. The saddling of their horses differs but little from ours. Their saddles come nearer our German saddles, than those of any *Asiatic* Nation. The stirrup-leathers, or *Gambados*, are very short. A broad round leather hangs down on both sides, after the fashion of the *Tartars*, for to defend the leggs. The stirrup is made of Iron, or *Sowaas*, and withal very thick and heavy, not unlike the sole of a foot, and open on one side, for the rider to get his foot lose with ease in case of a fall. The stirrups are commonly of an exceeding neat workmanship, and inlaid with silver. The reins are not of leather, as ours, but of silk, and fasten'd to the bit. Not to mention at present some other ornaments.

Besides going on horseback, there is another more stately and expensive way of travelling in this country, and that is to be carried in *Norimons* and *Cangos*, or particular sorts of chairs, or litters, The same is usual likewise in cities. People of quality are carried about after this manner for state, others for ease and convenience. There

*Manner of
travelling in
Norimons and
Cangos.*

is a wide difference between the litters, men of quality go in, and those of ordinary people. The former are sumptuous and magnificent, according to every one's rank and riches. The latter are plain and simple. The former are commonly call'd *Norimons*, the latter *Cangos*. The vulgar (in all nations master of the language) have call'd them by two different names, tho' in fact they are but one thing. *Norimon* signifies, properly speaking, a thing to sit in, *Cangos*, a basket, or dosser. Both sorts rise thro' such a variety of degrees, from the lowest to the highest, from the plainest to the most curious, that a fine *Cangos* is scarce to be distinguish'd from a plain and simple *Norimon*, but by its pole. The pole of a *Cangos* is plain, massy, all of one piece, and smaller than that of a *Norimon*, which is large, curiously adorn'd, and hollow. The pole of a *Norimon* is made up of four thin boards, neatly join'd together in form of a wide arch, and much lighter than it appears to be. The bigness and length of these poles hath been determin'd by the political laws of the Empire, proportionable to every one's quality. Princes and great Lords shew their rank and nobility, amongst other things particularly, by the length and largeness of the poles of their *Norimons*. People, who fancy themselves to be of greater quality, than they really are, are apt now and then to get the poles of their *Norimons*, or *Cangos* made larger, than they ought to have them. But then also, they are liable to be oblig'd by the magistrates, if they come to know of it, to reduce them to their former size, with a severe reprimand, if not a considerable fine, into the bargain. This regulation however doth not concern the women, for they may, if they please, make use of larger poles, than otherwise their own and their husbands quality would entitle them to. The *Norimon* itself is a small room, of an oblong square figure, big enough for one person conveniently to sit or lie in, curiously twist'd of fine thin split *Bambous*, sometimes japan'd and finely painted, with a small folding-door on each side, sometimes a small window before and behind. Sometimes it is fitted up for the conveniency of sleeping in it. It ends in a small roof, which in rainy weather is cover'd with a covering of varnish'd paper. It is carried by two, four, eight or more men, according to the quality of the person in it, who, if he be a Prince, or Lord of a Province, they carry the pole on the palms of their hands, otherwise they lay it upon their shoulders. All these *Norimon*-men are clad in the same livery, with the coat of arms, or mark of their masters. They are every now and then reliev'd by others, who in the mean time walk by the *Norimons* side. But of this more in another place. The *Cangos* are not near so fine, nor so well attended. They are much of the same figure, but smaller, with a square, solid, sometimes with a round pole, which is either fasten'd to the upper part of the roof, or put thro' it underneath. The *Cangos* commonly made use of for travelling, chiefly for carrying people

people over mountains, are very poor and plain, and withal so small, that one cannot sit in them without very great inconveniency, bowing his head downward, and laying the legs across; for they are not unlike a basket with a round bottom, and flat roof, which one reaches with his head. In such *Cangos* we are carried over the rocks and mountains, which are not easily to be pass'd on horseback. Three Men are appointed for every *Cango*, who indeed, for the heaviness of their burden, have enough to do.

C H A P. II.

A general Description of the Way by Water and Land, from Nagasaki to Jedo, the Emperor's Residence.

MANY Centuries ago the Empire of *Japan* hath been divided into Seven great Tracts of Land, as I have shewn at large in the fifth chapter of the first book, wherein I laid down a general Geographical Description of it. To make travelling easy and convenient, every one of these tracts is bound by a highway, and because in success of time they have been again sub-divided into several Provinces, so there are particular ways leading to and from every one of these Provinces, and all ending into the great highway, as small rivers loose themselves into great ones. They borrow'd their names from that tract, or province, to which they lead. But of this more in another place.

Highway.

These highways are so broad and large, that two companies, tho' never so great, can conveniently and without hindrance, pass by one another. In this case that company, which according to their way of speaking, goes up, that is, to *Miaco*, takes the left side of the way, and that which comes from *Miaco*, the right. All the highways are divided, for the instruction and satisfaction of travellers, into measur'd miles, which are all mark'd, and begin from the great bridge at *Jedo*, as the common centre of all highways. This bridge is by way of preeminence call'd *Niponbas*, that is, the *Bridge of Japan*. By this means a traveller, in whatever part of the Empire he be, may know at any time, how many Japanese miles it is from thence to *Jedo*, the Imperial residence. The miles are mark'd by two small hills, thrown up one on each side of the way, opposite one to another, and planted at the top with one or more trees.

Description thereof.

Posts set up
in the High-
ways.

At the end of every tract, province, or smaller district, a wooden, or stone-post, or pillar, is set up in the highway, with characters upon it, shewing what provinces, or lands they are, which there bound upon one another, and to whom they belong.

The like posts, or pillars, are erected at the entry of sideways, which turn off from the great highway, likewise with characters upon them, shewing what province, or dominion they lead to, and how many leagues the next remarkable place is from thence.

Our Jour-
ney to Court
divided into
three Parts.

In our journey to court we pass through two of these chief highways, and go by water from one to the other, so that our whole journey is divided into three parts. In the first place we set out from *Nagasaki*, to go by land across the Island *Kiusju*, to the town of *Kokura*, where we arrive in five days time. From *Kokura* we pass the streights in small boats going over to *Simonofeki*, which is about two leagues off where we find our abovemention'd barge riding at anchor and waiting our arrival, this harbour being very convenient and secure. The way from *Nagasaki* to *Kokura*, is call'd by the Japanese *Saikaido*, which is as much as to say, the *Western grounds way*. At *Simonofeki* we go on board our barge to proceed from thence to *Osacca*, where we arrive in eight days, more or less, according as the wind proves favourable or contrary; sometimes we go no farther with our barge, than *Fiogo*, because of the shallowness and unsafe riding at anchor in the harbour of *Osacca*. *Osacca*, is a city very famous for the extent of its commerce, and the wealth of its Inhabitants. It lies about thirteen Japanese water leagues from *Fiogo*, which we make in small boats, leaving our large barge at that place to wait our return. From *Osacca* we go again by land, over the continent of the great Island *Nipon*, so far as *Fedo*, the Emperor's residence, where we arrive in about fourteen days or more. The way from *Osacca* to *Fedo* is by the Japanese call'd *Tookaido*, that is, the *Sea, or coast-way*. We stay at *Fedo* about twenty days, or upwards, and having had our audience of his Imperial Majesty, and paid our respects to some of his chief ministers and great favourites, we return to *Nagasaki* the same way, compleating our whole journey in about three months time.

Its length.

Our journey from *Nagasaki* to *Fedo* is at least of three hundred and twenty three Japanese Leagues of different length. From *Nagasaki* to *Kokura* they compute fifty three Leagues and a half, from *Kokura* to *Osacca*, a hundred thirty six at least, and a hundred forty six at farthest, and from *Osacca* to *Fedo*, a hundred thirty three Leagues and thirteen *Tsjo*, so that the whole comes to three hundred and twenty three at least, and at farthest three hundred and thirty three Japanese Leagues, which may be computed equal to about two hundred German miles.

Length and
division of the
Japanese
Leagues.

The Japanese Leagues, or miles are not equally long. The Land leagues upon the Island *Kiusju*, and in the province *Isje*, are of fifty *Tsjo* each, the other common leagues only of thirty six. *Tsjo*, is the measure

measure of the length of a street. Upon good roads I found the former long leagues to be of a good hours riding, the latter and shorter only of three quarters of an hour. The *Tsjo* contains sixty *Kin*, or Mats, according to their way of measuring, or about as many European fathoms, so that the great leagues contain three thousand, and the small ones two thousand one hundred and sixty *Kins*, or fathoms each. As to their water leagues, two and a half make a German mile, without their country, but within it, as they express themselves, that is, between and about their Islands, they measure them according to the course of the coasts, without any certainty at all, so that I am not well able to determine what proportion they bear to the land leagues, or German miles; only I found in general, that they are shorter than the land leagues.

In most parts of *Saikaido*, and every where upon *Tokaido*, between the towns and villages there is a straight row of firrs planted on each side of the road, which by their agreeable shade make the Journey both pleasant and convenient. The ground is kept clean and neat, convenient ditches and outlets are contriv'd to carry the rain water off towards low fields, and strong dikes are cast up to keep off that, which comes down from higher places. This makes the road at all times good and pleasant, unless it be just rainy weather and the ground slimy. The neighbouring villages must jointly keep them in repair, and take care, that they be swept and clean'd every day. People of great quality, in their Journey's, cause the road to be swept with brooms, just before they pass it; and there lie heaps of sand in readiness at due distances (which are brought thither some days before) to be spread over the road in order to dry it in case it should rain upon their arrival. The Lords of the several Provinces, and the Princes of the Imperial blood in their Journies, find at every two or three leagues distance, huts of green leav'd branches erected for them, with a private apartment, where they may step in for their pleasures, or necessities. The Inspectors for repairing the highway, are at no great trouble to get people to clean them; for whatever makes the roads dirty and nasty, is of some use to the neighbouring country people, so that they rather strive, who should first carry it away. The pine-nuts, branches and leaves, which fall down daily from the firrs, are gather'd for fuel, and to supply the want of wood, which is very scarce in some places. Nor doth horses dung lie long upon the ground but it is soon taken up by poor country children and serves to manure the fields. For the same reason care is taken, that the filth of travellers be not lost, and there are in several places, near country people's houses, or in their fields, houses of office built for them to do their needs. Old shoes of horses and men, which are thrown away as useles, are gather'd in the same houses, and burnt to ashes, along with the filth, for common dung,

K k k k k

which

which they manure all their fields withal. Provisions of this nasty composition are kept in large tubs, or tuns, which are buried even with the ground, in their villages and fields, and being not cover'd, afford full as ungrateful and putrid a smell of radishes (which is the common food of country people) to tender noses, as the neatness and beauty of the road is agreeable to the eyes.

Mountains.

In several parts of the country the roads go over hills and mountains, which are sometimes so steep and high, that travellers are necessitated to get themselves carried over them in *Cangos*, such as I have describ'd in the preceding chapter; because they cannot without great difficulty and danger pass them on horseback. But even this part of the road, which may be call'd bad in comparison to others, is green and pleasant, for the abundance of springs of clear water and verdant bushes, and this all the year round, but particularly in the spring, when the flower-bearing trees and shrubs, as the *Fusi*, *Tsubaki*, *Satsuki*, *Utsugi*, *Temariqua*, being then in their full blossom, prove such an additional beauty, affording to the eye so curious a view, and filling the nose with so agreeable a scent, as one should scarce meet with any where else.

Rivers.

Several of the Rivers we are to cross over, chiefly upon *Tookaido*, run with so impetuous a rapidity towards the sea, that they will bear no bridge nor boat, and this by reason partly of the neighbouring snow-mountains, where they arise, partly of the frequent great rains, which will swell them to such a degree, as to make them overflow their banks. These must be forded thro' in shallow places. Men, horses, and baggage, are deliver'd up to the care of certain people, bred up to this business, who are well acquainted with the bed of the river, and the places which are the most proper for fording. These people, as they are made answerable for their passenger's 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. *Norimons* are carried over by the same people upon their arms.

The chief of these rivers is the formidable *Ojingawa*, which separates the two Provinces *Tootomi* and *Surunga*. The passage of this river is, what all travellers are very apprehensive of, not only for its uncommon rapidity and swiftness, 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, and desire to be set over at their own peril. The rivers *Fusi Fedagawa*, and *Abikawa*, in the last mention'd Province, are of the like nature, but not so much dreaded.

Particular Boats.

There are many other shallow and rapid rivers, but because they are not near so broad as those abovemention'd, nor altogether so impetuous, passengers are ferried over them in boats, which are built after a particular

particular fashion proper for such a passage, 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 chief of these are, the river *Tenriu* in the Province *Tootomi*; *Fudsikawa*, in the Province *Suruga*; *Benrju*, in the Province *Musasi*, and the river *Askagawa*, which is particularly remarkable, for that its bed continually alters, for which reason inconstant people are compar'd to it in Proverb.

Strong broad bridges are laid over all other rivers, which do not run with so much rapidity, nor alter their beds. These bridges are built of cedar-wood, and very curiously kept in constant repair, so that they look at all times, as if they had been but lately finish'd. They are rail'd on both sides. The perpendicular rails stand at about a fathom's distance from each other, and there are two upon every arch, if they be not of a larger size, for the commodious passage of boats and ships under the bridge. As one may travel all over *Japan* without paying any taxes or customs, so likewise they know nothing of any money to be paid by way of a toll for the repair of highways and bridges. Only in some places the custom is, in winter-time, to give the bridge-keeper, who is to look after the bridge, a *Senni*, or farthing for his trouble.

Bridges.

The most famous bridges in *Japan*, and the most remarkable for their structure and largeness are, 1. *Setanofas*, is the bridge over the river *Jedogawa*, where it comes out of a large fresh water lake, in the Province *Oomi*. This bridge is supported, in the middle, by a small Island, and consequently consists of two parts, the first whereof hath 36 *Kins*, or fathoms, in length, and the second 96. This river, which runs thro' *Osacca*, and then looses itself into the sea, hath several other bridges laid over it, some whereof are still larger. There is one for instance, near the small town of *Udsi*, two near *Fusimi*, two near *Jodo* and seven in the city of *Osacca*, not to mention some smaller ones, which are laid over its arms. This river is also navigable for small boats, but they do not come up higher than *Udsi*. 2. *Jafagibas*, near the city *Okasacki*, in the Province *Mikawa*, is 208 fathoms long. This river is also navigable for small boats, which from the sea-side come up so far as this bridge. 3. *Josidanobas*, near the city *Josida*, in the same province, is 120 *Kins*, or fathoms long. In high-water even large barges can come up this river as far as this city. 4. *Rokugonofas*, in the Province *Musasi*, was 109 *Kins* long. This bridge was by the impetuosity of the river, much swell'd by great rains, wash'd away in 1687, and in all likelihood will never be rebuilt, because the river being very near the residence of the Emperor, its security seems to require, that there be no bridge over it. 5. *Niponbas*, that is, the *Bridge of Japan*, so call'd by way of pre-eminence. It lies just opposite to the Imperial palace, in the middle of the capital city of *Jedo*,
and

and is particularly famous, because the leagues; which all the high ways in *Japan* are divided into, begin to be computed from thence, and are continued to the very extremities of this mighty and powerful Empire. All the bridges are laid over the banks of the river at least two fathoms on each side, and open with their rails like two wings. For this reason four *Kins*, or fathoms must be added to the length above-mention'd.

*Voyage from
Simonsseki to
Osacca.*

That part of our Journey to court, which we are to make by water, is made along the coasts of the great Island *Nipon*; which we have on our left, steering our course so, as to continue always in sight of land, not above one or two leagues off it at farthest, that in case of a storm arising it should not be out of our power forthwith to put into some harbour or other. Coming out of the streights of *Simonsseki*, we continue for some time in sight of the South Eastern coasts of the Island *Kiusju*, which we went over by land, going from *Nagasaki* to *Kokura*. Having left the coasts of *Kiusju*, we come in sight of those of the Island *Tsikoku*, we then make the Island *Aradsi*, and steering between this Island on our right, and the main continent of the Province *Idsumi*, on our left, we at last put into the harbour of *Osacca*, and so end that part of our Journey to Court, which must be made by sea. All these coasts are very much frequented, not only by the Princes and Lords of the Empire, with their retinues, travelling to and from Court, but likewise by the merchants of the country, going from one province to another, to traffick, to dispose of their goods and to buy others, so that one may chance, on some days, to see upwards of an hundred ships under sail. The coasts hereabouts are rocky and mountainous, and many of the mountains cultivated up to their very tops; otherwise they are well inhabited, and stock'd with villages, castles and small towns. There are very good harbours in several places, where ships put in at night, to lie at anchor, commonly upon good clean ground in four to eight fathoms.

Islands.

In this voyage we pass by innumerable small Islands, particularly the streights between *Tsikoku* and *Nipon* are full of them. They are all mountainous, and for the most part barren and uncultivated rocks. Some few have a tolerable good soil, and sweet water. These are inhabited, and the mountains, though never so steep, cultivated up to their tops. The mountains of such Islands, as are inhabited, (as also of the main continent of *Nipon*) have several rows of firs planted for ornament's sake along their ridge at top, which makes them look at a distance, as if they were fringed, and withal affords a very curious prospect. There is hardly an Island, of the inhabited ones, but what hath a convenient harbour, with good anchoring ground, where ships may lie safe. All Japanese pilots know this very well, and will sometimes come to an anchor upon very slight pretences. Nor indeed are they much to be
blamed

blamed for an over carefulness, or too great a circumspection, which some would be apt to call fear and cowardize. For it must be consider'd, that by the laws of the Empire, their ships must not be built strong enough to bear the shocks and tossing of huge raging waves: the cabin itself, and the goods on board, are scarce secure from rain and sea-water, before they drop anchor and take down the mast. The deck is built so loose, that it will let the water run through, before the mast hath been taken down, and the ship cover'd, partly with mats, partly with the sails. The stern is laid quite open, and if the sea runs high, the waves will beat in on all sides. In short the whole structure is so weak and thin, that a storm approaching, unless anchor be forthwith cast, the sails taken in, and the mast let down, it is in danger every moment to be shatter'd to pieces and sunk.

C H A P. III.

A general Description of the several Edifices, and Buildings, publick and private, we met with along the Road.

IN our Journey to Court we met with the following structures and buildings: all sorts of ships and barges in our voyage by sea, and in our Journey by land, many sacred and civil, publick and private buildings, as for instance; Castles, cities, boroughs, villages, hamlets, post-houses, inns, eating houses, publick places for proclamations and orders from the Government, places of executions, temples, convents, idols and relicks, of all which I propose to give a general description in this and the following chapter.

All the ships and boats, we met with in our voyage by Sea, were built of firr or cedar-wood, both which grow in great plenty in the Country. They are of a different structure, according to the purposes, and the waters they are built for. The Pleasure boats, which make up one sort, and are made use of only for going up and falling down rivers, or to cross small bays, are again widely different in their structure, according to the possessor's fancy. Commonly they are built for rowing. The first and lowermost deck is flat and low. Another more lofty with open windows stands upon it, and this may be by folding skreens divided as they please into several partitions. The roof, and several parts of the Ship, are curiously adorn'd with variety of flags and other ornaments. The figures of these boats will give the reader a better idea, than could be expected from the most accurate description. (v. Tab. XXI. Fig. 5. 6.)

Ships.

Pleasure Boats

*Merchant
Ships.*

The merchant ships, which venture out at sea, though not very far from the coasts, and serve for the transport of men and goods, from one Island, or Province, to another, are the largest naval buildings of this Country. They deserve a more accurate description, as by their means trade and commerce is carried on with all parts of the Empire. They are commonly fourteen fathom long, and four fathom broad, built for sailing, as well as rowing; they run tapering from the middle towards the stem; both ends of the keel stand out of the water considerably. The body of the ship is not built roundish, as our European ones, but that part which stands below the surface of the water, runs almost in a straight line towards the keel. The stern is broad and flat, with a wide opening in the middle, which reaches down almost to the bottom of the ship, and lays open all the inside to the Eye. This opening was originally contriv'd for the easier management of the rudder, but since the Emperor hath taken the resolution to shut up his dominions to all foreigners, orders were issued at the same time, that no ship should be built without such an opening, and this in order to prevent his subjects from attempting to venture out to the main sea, on any voyage whatever. The deck is somewhat rais'd towards the stern. It is broader on the sides where it is flat and straight. It consists only of dealboards laid loose, without any thing to fasten them together. It rises but little above the surface of the water, when the ship hath its full lading. It is almost cover'd with a sort of a Cabin, full a man's height, only a small part of it towards the stem being left empty, for to lay up the anchor and other tackle. This cabin jets out of the ship about two foot on each side, and there are folding-windows round it, which may be open'd or shut, as pleasure or occasion require. In the furthest part are the cabins, or rooms, for passengers, separate from each other by folding-screens and doors, with the floors cover'd with fine neat mats. The furthest cabin is always reckon'd the best, and for this reason assign'd to the chief passenger. The roof, or upper deck, is flattish, and made of neat boards curiously join'd together. In rainy weather the mast is let down upon the upper deck, and the sail extended over it for sailors, and the people employ'd in the ship's service, to take shelter under it, and to sleep at night. Sometimes, and the better to defend the upper deck, it is cover'd with common straw-mats, which for this purpose lie there at hand. The ship hath but one sail, made of hemp, and withal very large. She hath also but one mast, standing up about a fathom behind her middle towards the stern. This mast, which is of the same length with the ship, is wound up by pulleys, and again let down upon deck, when the ship comes to an anchor. The anchors are of Iron, and the cables twisted of straw, and stronger than one would imagine. Ships of this burden have commonly 30 or 40 hands a piece to row them, if the wind fails. The watermen's benches

benches are towards the stern. They row according to the air of a song, or the tune of some words, or other noise, which serves at the same time to direct and regulate their work, and to encourage one another. They do not row after our European manner, extending their Oars streight forwards, and cutting just the surface of the water, but let them fall down into the water almost perpendicularly, and then lift them up again. This way of rowing, not only answers all the ends of the other, but is done with less trouble, and seems to be much more advantageous, considering either the narrowness of the passage, ships sometimes chance to have, when they pass either through straits, or by one another, or that the benches of the rowers are rais'd considerably above the surface of the water. Their oars are besides made in a particular manner, calculated for this way of rowing, being not all streight, like our European oars, but somewhat bent, with a moveable joint in the middle, which yielding to the violent pression of the water, facilitates the taking of them up. The timber-pieces and boards are fasten'd together in their joints and extremities, with hooks and bands of copper. The stem is adorn'd with a knot of fringes made of thin long black strings. Men of quality, in their voyages, have their cabin hung all about with cloth, whereupon is stitch'd their coats of arms. Their pike of state, as the badge of their authority, is put up upon the stern on one side of the rudder. On the other side there is a weather-flag for the use of the Pilot. In small ships, as soon as they come to an anchor, the rudder is wound up, and put ashore, so that one may pass thro' the opening of the stern, as thro' a back door, and walking over the rudder, as over a bridge, get ashore. (*Tab. XXI, Fig. 1, and 2, is one of these Merchant Ships represented in two views.*) Thus much of the ships. I proceed now to other structures and buildings, travellers meet with in their Journies by land.

It may be observ'd in general, that all the buildings of this country, either Ecclesiastical or Civil, publick or private, are by no means to be compar'd to ours in Europe, neither in largeness nor magnificence they being commonly low and built of wood. By virtue of the laws of the Empire the houses of private persons are not to exceed six *Kins*, or fathoms, in height. Nay, 't's but seldom they build their houses so high, unless they design them for ware-houses. Even the palaces of the *Dairi*, or Ecclesiastical hereditary Emperor, those of the Secular Monarch, and of all the princes and lords of the Empire, are not above one story high. And although there be many common houses, chiefly in towns, of two stories, yet the upper story, if otherwise it deserves that name, is generally very low, unfit to be inhabited, and good for little else, but to lay up some of the least necessary household goods, it being often without a cieling, or any other cover but the bare roof. The reason of their building their houses so

Buildings.

Dwelling-Houses.

very

very low, is the frequency of earthquakes this country is subject to, and which prove much more fatal to lofty and massy buildings of stone, than to low and small houses of wood. If the houses of the Japanese be not so large, lofty, or so substantially built as ours, they are on the other hand greatly to be admired for their uncommon neatness and cleanliness, and curious furniture. I could not help taking notice, that their furniture and the several ornaments of their apartments, make a far more graceful and handsome appearance in rooms of a small compass, than they would do in large lofty halls. They have none, or but few, partition walls, to divide their rooms from each other, but instead of them make use of folding skreens made of colour'd or gilt paper, and laid into wooden frames, which they can put on, or remove whenever they please, and by this means enlarge their rooms, or make them narrower, as it best suits their fancy, or conveniency. The floors are somewhat raised above the level of the street, and are all made of boards, neatly cover'd with lin'd, well stuffed, fine mats, the borders whereof are curiously fring'd, embroider'd, or otherwise neatly adorn'd. Another law of the country imports, that all mats should be of the same size in all parts of the Empire, to wit, a *Kin*, or fathom long, and half a *Kin* broad. All the lower part of the house, the staircase leading up to the second story, if there be any, the doors, windows, posts and passages are curiously painted and varnished. The cielings are neatly cover'd with gilt, or silver colour'd paper, embellish'd with flowers, and the skreens in several rooms curiously painted. In short, there is not one corner in the whole house, but what looks handsome and pretty, and this the rather, since all their furniture being the produce of the country, may be bought at an easy rate. I must not forget to mention, that it is very healthful to live in these houses, and that in this particular they are far beyond ours in Europe, because of their being built all of cedar wood, or firs, whereof there is a great plenty in the country, and because of the windows being generally contrived so, that upon opening of them, and upon removing the skreens, which separate the rooms, a free passage is left for the air to strike through the whole house. I took notice, that the roof, which is cover'd with planks, or shingles of wood, rests upon thick, strong, heavy beams, as large as they can get them, and that the second story is generally built stronger and more substantial than the first. This they do by reason of the frequent Earthquakes, which happen in this country, because they observe, that in case of a violent shock, the pressure of the upper part of the house upon the lower, which is built much lighter, keeps the whole from being overthrown.

Castles.

The Castles of the Japanese Nobility are built, either on great rivers, or upon hills and rising grounds. They take in a vast deal of room, and consist commonly of three different fortresses, or enclosures, which either cover and defend, or if possible encompass one another. Every enclosure

enclosure is surrounded and defended by a clean deep ditch; and a thick strong wall built of stone, or earth, with strong gates. Guns they have none. The principal and innermost castle, or enclosure, is call'd, *Fon Mas*, that is, the true, or chief castle. It is the residence of the Prince or Lord, who is in possession of it, and as such it is distinguish'd from others, by a square, large, white tower, three or four stories high, with a small roof encompassing each story, like a crown or garland. In the second call'd *Ninmas*, that is, the second castle, are lodged the gentlemen of the prince's bedchamber, his stewards, secretaries, and other chief officers, who are to give a more constant attendance about his person. The empty spaces are cultivated, and turn'd either into gardens, or sown with rice. The third and outwardmost is call'd *Sotogamei*, that is, the outwardmost defence, as also *Ninnomas*, that is, the third castle. It is the abode of a numerous train of soldiers, courtiers, domesticks, and other people, every body being permitted to come into it. The white walls, bastions, gates, each of which hath two or more stories built over it, and above all the beautiful tower of the innermost castle, are extremely pleasant to behold at a distance. There is commonly a place without the castle call'd *Oo-te-guts*, that is, the *great frontier mouth*, design'd for a rendezvous and review of troops. Hence it appears, that considering war and sieges are carried on in this country without the use of great guns, these castles are well enough defended, and of sufficient strength to hold out a long siege. The proprietors are bound besides, to take particular care, that they be kept in constant repair. However, if there be any part thereof going to ruin, the same cannot be rebuilt, without the knowledge and express leave of the Emperor. Much less doth the Emperor suffer new ones to be built in any part of his dominions. The castles where the Princes, or Lords, reside, are commonly seated at the extremity of some large town, which encompasses them in the form of a half moon.

Most of the towns are very populous, and well built. The streets are generally speaking 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-plot. The towns are not surrounded with walls and 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. Sometimes, there is part of a wall built contiguous to them on each side, meerly for ornament's sake. In larger towns, where there is some Prince or other, resides, these two gates are a little handsomer, and kept in better repair, and there is commonly a strong guard mounted there, all out of respect for the residing Prince. The rest of the town generally lies open to the fields, and is but seldom enclosed even with a common hedge, or ditch. The frontier towns of the imperial demesns, or crown lands, although they be not fortify'd with any great art, yet in those narrow passages which lead to them, and which cannot be well avoided, they are defended

Towns.

with strong gates, where a good Imperial Inquisition guard is constantly mounted. In our journey to court I counted 33 towns and residences of Princes of the Empire, some whereof we pass'd thro', but saw others only at a distance. Common towns, and large villages or burroughs, I computed from 75 to 80, or upwards. Not to mention some large Palaces, inhabited only by sheriffs of counties, or surveyors of some tracts of land, as also some others built to lodge men of great quality, in their journeys to and from court. I could not help admiring the great number of shops we met with in all the cities, towns and villages, whole large streets being scarce any thing else but continued rows of shops on both sides, and I own, for my part, that I could not well conceive, how the whole country is able to furnish customers enough, only to make the proprietors get a livelihood, much less to enrich them.

Villages.

The villages along the highways, in the great Island *Nipon*, are but thinly inhabited by country people and labourers, the far greater part of the inhabitants being made up by other people, who resort there to get their livelihood, either by selling some odd things to travellers, or by servile daily labour. Hence it is, that most villages consist only of one long street, bordering on each side of the highway, which is sometimes extended to such a length, as to reach the next village within a quarter of a mile, more or less. Hence likewise it is, that some villages have two names. For having been originally two villages, which by the gradual increase of the inhabitants and houses came to be join'd together, each part retain'd its former name, tho' by people not appriz'd of this distinction the name of either part is sometimes, by mistake, given to the whole village. I must here desire the reader to observe, that the names and words are not always written and pronounc'd after the same manner, it being not inconsistent with the beauty of the Japanese language to abbreviate some words, to alter some letters in others, just as it pleases every one's fancy, or to add to some syllables, the letter *n*, which they do frequently for the sake of an easier and more agreeable pronounciation. Thus sometimes they write *Fonda* for *Fon Tomida*, *Mattira* for *Matzidira*, *Tagawa* for *Takawa*, *Firangawa* for *Firakawa*, *Nangasaki* for *Nagasaki*, and so on. I thought it necessary once for all to make this observation, and to entreat the reader, not to take it amiss if he meets with the same names differently written in different places.

Houses of
Country Peo-
ple.

The houses of country people and husband-men 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, cover'd with a thatch'd or shingled roof. In the back part of the house, the floor is somewhat rais'd above the level of the street, and there it is they place the hearth; the rest is cover'd with neat mats. Behind the street-door hangs a row of course ropes made of straw, not to hinder people from coming in or going out, but to serve instead of a lattice-window, to prevent

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 is generally what they are possess'd off, and yet with some small provision of rice, plants and roots, they live content and happy.

Passing through cities and villages, and other inhabited places, we always found upon one of the chief publick streets a *Fudanotsinsi*, as they call it, being a small place encompass'd with grates, for the supreme will, as the usual way of speaking is in this country, that is for the Imperial orders and proclamations. (*S. Tab. XX. Fig. 1.*) 'Tis the Lord, or Governor, of every Province, that publishes them in his own name for the instruction of passengers. They are written, article by article, in large fair characters, upon a square table of a foot or two in length, standing upon a post at least two fathoms high. We saw several of these tables, as we travell'd along, of different dates, and upon different subjects. The chief, largest and oldest contains the edict against the Roman Catholick Religion, setting forth also proper orders relating to the inquisition, (which I have describ'd at large in the third Chapter of the preceding book) specifying what reward is to be given to any person or persons, that discover a christian, or a priest. The Lords or Governors of Provinces put up their own orders and edicts in the same place. This is the reason, why there are sometimes so many standing behind or near one another, that it is scarce possible to see and to read them all. Sometimes also there are pieces of money, in gold and silver, stuck or nail'd to some, which are to be given as a reward to any person or persons, that will discover any fact, person, or criminal therein mention'd. These grated proclamation-cases, are commonly placed, in great cities just at the entry, in villages and hamlets in the middle of the chief streets, where there is the greatest passage through, or in any other place, where they are the most likely to be taken notice of. Going along the road in such places, as are not inhabited, there are some other orders and instructions for passengers put up in the like manner, but upon lower posts. These come from the sheriffs, surveyors of the roads, and other inferior officers, and although the things therein order'd, or intimated, be generally very trifling, yet they may involve a transgressor, or negligent observer, into great troubles and expence.

Another remarkable thing we met with, as we travelled along, were the places of publick executions. These are easily known by crosses, posts, and other remains of former executions. They commonly lie without the cities, or villages, on the Westside. It is the common opinion, suppos'd to hold true in all Countries: *the more laws the more offenders.* As to the magistrates of this, it is no inconsiderable proof of their wisdom and circumspection, as well as the tenderness and love for
their

*Proclamation
places.*

*Places of pub-
lick Executi-
ons.*

their people, that they made it their endeavour to put a stop even to all imaginable opportunities, which might tempt and induce people to commit crimes, by express and severe laws, which are so far from being not, or but slightly observ'd, that none but corporal punishments, or an unavoidable death are known to attend the least transgression thereof. Hence it is, that in this heathen country fewer capital crimes are tried before the courts of justice, and less criminal blood shed by the hands of publick executioners, than perhaps in any part of christianity. So powerfully works the fear of an inevitable shameful death, upon the minds of a nation, otherwise so stubborn as the Japanese, and so regardless of their lives, that nothing else, but such an unbound strictness, would be able to keep them within due bounds of continence and virtue. 'Tis true indeed, *Nagasaki* cannot boast of that scarcity of executions. For besides, that this place hath been in a manner consecrated to cruelty and blood, by being made the common butchery of many thousand Japanese Christians, who in the last persecution seal'd up their faith with their blood. There have not been since wanting criminals and frequent executions, particularly of those people, who contrary to the severe Imperial Edicts, cannot leave off carrying on a smuggling trade with foreigners, and who alone, perhaps of the whole nation, seem to be more pleas'd with this unlawful gain, than frightned by the shameful punishment, which they must inevitably suffer, if caught in the fact, or betray'd to the Governors. But it is time to turn off our eyes from these unpleasing objects, and to proceed to consider others more agreeable.

Temples. Of all the religious buildings to be seen in this country, the *Tira*, that is, the *Buds Temples*, or Temples built to foreign Idols, with the adjoining convents, are doubtless the most remarkable, as being far superior to all others, by their stately height, curious roofs, and numberless other beautiful ornaments, which agreeably surprize and amaze the beholder. Such as are built within cities, or villages, stand commonly on rising grounds, and in the most conspicuous places. Others which are without, are built in the ascent of hills and mountains. All are most sweetly seated, a curious view of the adjacent country, a spring, or rivulet of clear water, and the neighbourhood of a wood, with pleasant walks being necessary qualifications of those spots of ground, these holy structures are to be built upon. For they say, that the Gods are extremely delighted with such high and pleasant places, and I make no doubt but that their Priests readily condescend to be of the same opinion, they being the most proper for their own pleasures and diversion. All these Temples are built of the best Cedars and Firs, and adorn'd within with many carved Images. In the middle of the temple stands a fine altar, with one or more gilt Idols upon it, and a beautiful candlestick, with sweet scented candles burning before it. The whole temple is so neatly and curiously adorn'd, that one would fancy himself transported into a Roman Catholick Church, did not the monstrous shape of the Idols, which are therein worship'd,

worship'd, evince the contrary. They are not unlike the Pagods of the Siamites and Chinese, both in structure and ornaments, which it is not here the proper place to give a more accurate description of. The whole Empire is full of these Temples, and their Priests are without number. Only in and about *Miaco* they count 3893 Temples, and 37093 *Siukku*, or Priests, to attend them.

The sanctity of the *Mija*, or Temples sacred to the Idols, as of old *Mija Temples.* worship'd in the country, requires also that they should be built in some eminent place, or at least at some distance from unclean common grounds. I have elsewhere observ'd, that they are attended only by Secular Persons. A neat broad walk turns in from the highway towards these temples. At the beginning of the walk is a stately and magnificent gate, built either of stone, or of wood, with a square table about a foot and a half high, on which the name of the God, to whom the temple is consecrated, is written or engraved in golden characters. (*v. Tab. XVII. A.*) Of this magnificent entry one may justly say, *Parturiunt Montes*. For if you come to the end of the walk, which is sometimes several hundred paces long, instead of a pompous magnificent building, you find nothing but a low mean structure of wood, often all hid amidst trees and bushes, with one single grated-window to look into it, and within either all empty, or adorn'd only with a looking-glass of metal, placed in the middle, and hung about with some bundles of straw, or cut white paper, tied to a long string in form of fringes, as a mark of the purity and sanctity of the place. The same white paper is also hung round the *Tooris*, and galleries adjoining to most of them. The most magnificent gates stand before the temples of *Tensio Daisin*, *Fatzman*, and that *Cami*, or God, whom particular places chuse to worship as their tutelar God, and him who takes a more particular care to protect and defend them. I need not enlarge upon this subject, having already and amply consider'd it in the second Chapter of the 3d Book, and likewise in the fourth Chapter of the 4th Book.

Other religious objects, travellers meet with along the roads, are the *Fotoge*, or foreign Idols of Stone, chiefly those of *Amida*, and *Diffoo*, as *Idols on the Roads.* also other monstrous Images and Idols, which we found upon the highways in several places, at the turning in of sideways, near bridges, convents, temples, and other buildings. They are set up partly as an ornament to the place, partly to remind travellers of the devotion and worship due to the Gods, and the paths of virtue and piety, which they ought to tread in. For this same purpose draughts of these Idols, printed upon entire or half sheets of paper, are pasted upon the gates of cities and villages, upon wooden posts, near bridges, upon the proclamation-cases above describ'd, and in several other places upon the highway, which stand the most exposed to the traveller's view. Travellers however are not oblig'd to fall down before them, or to pay them

them any other mark of worship and respect, than they are otherwise willing to do.

*Idols pasted
on Doors of
Houses.*

On the doors and houses of ordinary people (for men of quality seldom suffer to have theirs thus disfigur'd) there is commonly pasted a sorry picture of one of their *Lares*, or House-Gods, printed upon one half sheet of paper. The most common is the blackhorn'd *Giwou*, otherwise call'd *Godsu Ten Oo*, that is, according to the literal signification of the characters, this word is express'd by, *the Ox-beaded Prince of Heaven*, whom they believe to have the power of keeping the family from distempers, and other unlucky accidents, particularly from the *Sekbio*, or Small-pox, which proves fatal to great numbers of their children. (*v. Tab. XXI. Fig. 10.*) Others fancy they thrive extremely well, and live happy, under the protection of a countryman of *Jeso*, whose monstrous frightful picture they paste upon their doors, being hairy all over his body, and carrying a large sword with both hands; which they believe he makes use of to keep off, and as it were to parry all sorts of distempers and misfortunes, endeavouring to get into the house. On the fronts of new and pretty houses, I have sometimes seen Dragons, or Devil's heads painted with a wide open mouth, large teeth and fiery eyes. The Chinese and other Indian Nations, nay even the Mahometans in *Arabia* and *Persia*, have the same placed over the doors of their houses, by the frightful aspect of this monstrous figure, to keep off, as the latter say, the envious from disturbing the peace in families. Often also they put a branch of the *Fanna Skimmi* Tree over their doors, which is in like manner believ'd to bring good luck into their houses; or else *Liverwort*, which they fancy hath the particular virtue to keep off evil spirits; or some other plants or branches of trees. In villages they often place their indulgence-boxes, which they bring back from their Pilgrimage to *Isje*, over their doors, thinking also by this means, to bring happiness and prosperity upon their houses. Others past long pieces of paper to their doors, which the adherents of the several religions, sects and convents, are presented with by their clergy, for some small gratuity. There are odd unknown characters, and divers forms of prayers, writ upon these papers, which the superstitious firmly believe, to have the infallible virtue of conjuring and keeping off all maner of misfortunes. Nay they hang up these very papers within doors, in several apartments of their houses. Many more Amulets of the like nature are pasted to their doors, such as are particularly directed against the plague, distempers, and particular misfortunes. There is also one directed against Poverty. Houses with this last mark must needs be very safe from thieves and house-breakers.

C H A P. IV.

Of the Post-houses, Inns, Eating-houses, and Tea-booths.

TO accommodate travellers, there is in all the chief villages and hamlets a Post-house belonging to the Lord of the place, where at all times they may find a competent number of horses, porters, footmen, and what else they might be wanting to continue the journey in readiness, at certain settled prices. Horses, or men, which are either much fatigu'd by their journey, or were hir'd no further, may be exchange'd at these places. Travellers of all ranks and qualities, with their retinues, resort to these Post-houses, which are by the Japanese call'd *Siuku*, because of that conveniency of finding every thing ready they may have occasion for. They lie at one and a half to four miles distance from each other, but are generally speaking not so good, nor so well furnished upon *Kiusju*, in the way from *Nagasaki* to *Kokura*, as we found them upon the great Island *Nipon*, where we came to 56, going from *Osacca* to *Jedo*. The Post-houses, properly speaking, are not built for Innkeeping, but only for convenient stabling of horses, for which reason and in order to prevent the exchanging horses and men from being troublesome to the publick streets, there is a spacious court belongs to each. Clerks and book-keepers there are enough, who keep accounts, in their master's name, of all the daily occurrences. The price of all such things, as are to be hir'd at these Post-houses, is settled in all parts of the Empire, not only according to the distance of places from each other, but with due regard had to the goodness or badness of the roads, to the price of victuals or forrage, and the like. One way with another, a *Norikaki*, that is, a horse to ride on, with two portmantles and an *Adofski*, or trunk, may be had for 33 *Senni* a Mile. A *Karasfiri*, that is a horse, which is only saddled, and hath neither men nor baggage to carry, will cost 25 *Senni*; Porters, and *Cango's-Men*, 19 *Senni*, and so on. Messengers are waiting day and night at all these Post-houses, in order to carry the letters, edicts, proclamations, &c. of the Emperor, and the Princes of the Empire, which they take up the moment they are deliver'd at the Post-house, and carry them to the next with all speed. They are kept in a small black varnish'd box, bearing the coat of arms of the Emperor, or Prince who sent them, and the messenger carries them upon his shoulder ty'd to a small staff. There are always two of these messengers run together, that in case any accident should befall either of them upon the road, the other may take his place, and deliver the box at the next *Siuku*. All travellers

travellers whatsoever, even the Princes of the Empire, and their retinues, must retire out of the way, and give a free passage to those messengers, who carry letters or orders from the Emperor, which they take care to signify at a due distance, by ringing a small bell, which for this particular purpose they always carry about them.

Inns.

There are Inns enough, and tolerable good ones, all along the road. The best are in those villages, where there are post-houses. At these even princes and princely retinues may be conveniently lodg'd, treated suitably to their rank, and provided with all necessaries. They are, like other well built houses, only one story high, or if there be two stories, the second is low and good for little else but stowage. The Inns are not broader in front, than other houses, but considerably deep, sometimes forty fathom, with a *Tsuboo*, that is, a small pleasure-garden behind, enclosed with a neat, white wall. The front hath only lattice windows, which are kept open all day long, as are also the folding skreens, and moveable partitions, which divide the several apartments, unless there be some man of quality with his retinue at that time lodged there. This lays open to travellers, as they go along, a very agreeable perspective view across the whole house into the garden behind. The floor is raised about half a fathom above the level of the street, and jetting out to some distance both towards the street and garden, forms a sort of a small bench, or gallery, which is cover'd with a roof, where travellers pass their time diverting themselves with sitting, or walking. From thence also they mount their horses, for fear of dirtying their feet by mounting in the street. In some great Inns there is a passage contriv'd for the ease and conveniency of people of quality, that coming out of their *Norimon's*, they may walk directly to their apartments, without being obliged to pass through the fore-part of the house, which is commonly not over clean, and besides very obscure, making but an indifferent figure. It is cover'd with poor sorry mats, and the rooms divided only by common lattice windows. The kitchen also is in this fore-part of the house, and often fills it with smoke, they having no chimneys, but only a hole in the roof to let the smoke pass through. Here foot-travellers and ordinary people live among the servants. People of fashion are accommodated in the back part of the house, which is kept clean and neat to admiration. Not the least spot is to be seen upon the walls, floors, carpets, posts, windows, skreens, in short no where in the room, which looks at all times, as if it were quite new, and but newly furnish'd. There are otherwise no tables, chairs, benches, or other household goods to be found in these rooms. They are only adorn'd with some *Miseratsie's*, as they call them, which are commonly things of value, artfully made and held in great esteem by this nation. They are put into or hung up in the rooms, for travellers to spend some of their leisure moments to consider and to examine them, which indeed some of them very well deserve.

The

The *Tsubo*, or garden behind the house, is also very curiously kept for travellers to divert themselves with walking therein, and beholding the fine beautiful flowers it is commonly adorn'd with. A more accurate description, both of the *Miseratsje's* and *Tsuboo*,¹ will I hope not be thought improper, But I shall first take a short and general survey of the rooms themselves.

The rooms in Japanese houses have seldom more than one solid wall, which is pargetted and cast over with clay of *Osacca*, it being a good fine sort, 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 enclos'd, either with windows or folding screens and doors, which move in double joints both above and below, on purpose that they might be easily put on, or removed, as occasion requires. The lower joints are cut in a sill, which runs even with the carpets covering the floor, and the upper joints run in a beam, which comes down about two or three foot lower than the cieling. The paper windows, which let the light come into the room, have wooden shutters on both sides, which are hid in the day time, but put on at night, lest any body should get into the house out of the court, or from the gallery, which runs along the outside of the house. The beams, in which the joints are, are in like manner cast over with clay of *Osacca*, as is also the place from thence up to the cieling. The cieling is sometimes neither planed nor smoothed, by reason of the scarcity and curious running of the veins and grain of the wood, in which case it is only cover'd with a thin flight couch of a transparent varnish, to preserve it from decaying. Sometimes they paste it over with the same sort of variously colour'd and flower'd paper, which their screens are made of.

Rooms.

In the solid wall of the room there is always a *Tokko*, as they call it, or a sort of a cupboard, raised about a foot, or more, above the floor, and very near two foot deep. It commonly stands in that part of the wall, which is just opposite to the door, it being reckon'd the most honourable, as is in Russian houses that corner, where they hang up their *Bog*, or Saint. Just below this *Tokko*, or cupboard, two extraordinary fine carpets are laid one upon the other, and both upon the ordinary mats or carpets, which cover the floor. These are for people of the first quality to sit upon, for upon the arrival of travellers of less note, they are remov'd out of the way. At the side of the *Tokko*, is a *Tokkiwari*, as they call it, or side cupboard, with some few boards in the middle, standing over one another in a very particular manner, the view whereof affords some amusement to a curious traveller. The boards themselves are called *Tsigadanna*, and serve for the landlord, or travellers, if they please, to lay their most esteem'd Book upon it, they holding it, as the Mahometans do their *Alcoran*, too sacred to be laid on the ground. Upon the arrival of the *Dutch*, this sacred

Tokko.

Tokkiwari.

book of the landlord is put out of the way. Above the *Tsigai* is a particular drawer, where they put up the *Vinkhorn*, paper, writings, books, and other things of this kind. Here also travellers find sometimes the wooden trunk, which the natives use at night instead of pillows. It is almost cubical, hollow, and made of six thin boards join'd together, curiously varnish'd, smooth'd, and very neat without, about a span long, but not quite so broad, that travellers by turning it, as they please, may lay their head in that posture, which they find the most easy. Travellers have no other night cloathes, or bedding, to expect from the landlord, and must carry their own along with them, or else lie on the carpet, which covers the floor, covering themselves with their own cloaths, and laying their heads on this piece of wood, as on a pillow. In that side of the room, which is next to the *Tokko*, is commonly a very fine balcony, of an uncommon but very beautiful structure, serving for the person, who is lodged in this, as in the chief room of the house, to look out into the neighbouring garden, or fields, or upon the next water, without stirring from the carpets placed below the *Tokko*.

Fire Hearth.

Beneath the floor, which is cover'd with fine well stuff'd mats and carpets, is a square wall'd hole, which in the winter season, after having first remov'd the carpets, they fill with ashes, and lay coals upon them to keep the room warm. The landladies in their room, put a low table upon this fire hole, and spread a large carpet, or table cloth over it, for people to sit underneath, and to defend themselves against the cold, much in the same manner, as they do in *Persia* under a *Kurtij*. In rooms, where there are no fireholes, they make use in the winter of brass or earthen pots, very artfully made, and fill'd with ashes, with two iron sticks, which serve them instead of firetongs, much after the same manner, as they use two other small sticks at table instead of forks.

*Their Miserable
atfies.*

I come now to the abovemention'd *Miserable's*, as they call them, being curious and amusing ornaments of their rooms. In our journey to court, I took notice of the following, though not all together in one room, but in the several Inns we came to, as we went along, 1. A paper neatly border'd with a rich piece of embroidery, instead of a frame, either with the picture of a Saint, done with a course pencil to all appearance, and in a few perhaps three or four strokes, wherein however the proportions and resemblance have been so far observed, that scarce any body can miss finding out, whom it was design'd to represent, nor help admiring the ingenuity and skill of the master: Or else a judicious moral sentence of some noted philosopher, or poet, writ with his own hand; or the hand of some noted writingmaster in that city or province, who had a mind to shew his skill by a few hasty strokes or characters, indifferent enough at first view, but nevertheless very ingeniously drawn, and such as will afford sufficient matter of amusement and

and speculation to a curious and attentive spectator. And lest any body should call their being genuine in question, they are commonly sign'd, not only by the writingmasters themselves, but have the hands and seals of some other witnesses put to them. They are hung up no where else, but in the *Tokko*, as the most honourable place of the room, and this because the Japanese set a very great value upon them. 2. The pictures of old Chinese, as also of birds, trees, landskips and other things, upon white skreens, done by some eminent master, or rather scratch'd with a few, hasty, affected, strokes, after such a manner, that unless seen at a proper distance, they scarce appear natural. 3. A flowerpot standing under the *Tsigaidanna*, which they take particular care to keep constantly in good order, fill'd with all sorts of curious flowers and green branches of trees, such as the season affords, and curiously rang'd according to the rules of art, it being as much an art in this country to range a flowerpot in proper order, as it is in Europe to carve, or to lay the table cloth and napkins. Sometimes there is, instead of a flowerpot, a perfuming pan of excellent good workmanship cast in brass or copper, resembling a crane, lion, dragon, or other strange animal. I took notice once, that there was an earthen pot of Cologn, such they use to keep Spawwater in, with all the cracks and fissures, carefully mended, put in lieu of a flowerpot, it being esteem'd a very great rarity, because of the distant place it came from, of the clay it was made of, and of its uncommon shape. 4. Some strange uncommon pieces of wood, wherein the colours and grain either naturally run after a curious and unusual manner, or have been brought by art to represent something extraordinary. Sometimes the *Tsigaidanna* itself is made of such a scarce sort of wood, and sometimes the frame and case of the balcony, or the *Tokko*, or the *Tokowara*, or the door which leads into the room, or that which opens into the gallery towards the garden, sometimes also the pillars and posts which are in the room, chiefly that, which supports the *Tokko*. Whatever things they, be, that are made of such uncommon pieces of wood, they very often for fear of lessening the natural beauties, keep them rough and unpolish'd, with the bark on in several places, and only to preserve them, as well as for neatness sake, they cover them with a thin, slight transparent varnish. 5. Some neat and beautiful network, or branched work, adorning either the balcony and windows towards the garden, or the tops of the doors, skreens and partitions of the chief apartments. 6. Some other scarce and uncommon piece of wood, or a bunch of a tree, or a piece of a rotten root of an old stump, remarkable for their monstrous deform'd shape, which are either hung up in some corner of the room, or lie in the *Tokowara*.

After this manner the chief and back apartments are furnish'd in great inns, and houses of substantial people. The other rooms gradually decrease from that cleanliness, neatness and delicacy of furniture, because

because the skreens, windows, mats, carpets, and other ornaments and household goods, after they have for some time adorn'd the chief apartments, and begin to be spotted, and to grow old, are remov'd by degrees into the other rooms, there to be quite worn. The chief and largest of the other rooms is that, where they keep their plate, china ware, and other household goods rang'd upon the floor in a curious and very particular order, according to their size, shape and use. Most of these goods are made of wood, thin, but strongly varnish'd, the greatest part upon a dark red ground. They are wash'd with warm water every time they are used, and wip'd clean with a cloth, and so laid by, against the next time. By this means, if they be lacker'd, and the varnish good, they will, though constantly used, keep clean and neat, and in their full lustre for several years.

House of
Office.

The small gallery, or walk, which jets out from the house towards the garden, leads to the house of office, and to a bathing-stove, or hot-house. The house of office is built on one side of the back part of the house, and hath two doors to go in. Going in you find at all times, a couple of new small mats, made either of straw or spanish broom, lying ready, for the use of those persons, who do not care to touch the ground with their bare feet, although it be kept neat and clean to admiration, being always cover'd with mats. You let drop what you need, sitting after the Asiatic fashion, through a hole cut in the floor. The trough underneath is fill'd with light chaff, wherein the filth loses it self instantly. Upon the arrival of people of quality, the board, which is opposite to your face, sitting in this necessary posture, is cover'd with a clean sheet of paper, as are also the bolts of the two doors, or any other part they are likely to lay hold of. Not far from the little house stands a bason fill'd with water, to wash your hands after this business is over. This is commonly an oblong rough stone, the upper part whereof is curiously cut out, into the form of a bason. A new pail of bambous hangs near it, and is cover'd with a neat fir, or cypress board, to which they put a new handle every time it hath been us'd, to wit a fresh stick of the bambou cane, it being a very clean sort of a wood, and in a manner naturally varnish'd.

Bathing Room

The bagnio, or bathing place, is commonly built on the backside of the garden. They build it of cypress-wood. It contains either a *Froo*, as they call it, a hot house to sweat in, or a *Ciffroo*, that is, a warm bath, and sometimes both together. It is made warm and got ready every evening, because the Japanese usually bath, or sweat, after their days journey is over, thinking by this means to refresh themselves and to sweat off their weariness. Besides, as they can undress themselves in an instant, so they are ready at a minute's warning to go into the bagnio. For they need but untie their sash, and all their cloaths falls down at once, leaving them quite naked, excepting

cepting a small band, which they wear close to the body about their waste. For the satisfaction of the curious, I will here insert a more particular description of their *Froo*, or hot-house, which they go into only to sweat. It is an almost cubical trunk, or stove, rais'd about three or four foot above the ground, and built close to the wall of the bathing place, on the outside. It is not quite a fathom high, but one fathom and a half long, and of the same breadth. The floor is laid with small plan'd laths or planks, which are some few inches distant from each other, both for the easy passage of the rising vapours, and the convenient out-let of the water, people wash themselves withal. You are to go, or rather to creep in, through a small door or shutter. There are two other shutters, one on each side, to let out the superfluous damp. The empty space beneath this stove, down to the ground, is enclos'd with a wall, to prevent the damp from getting out on the sides. Towards the yard is a furnace just beneath the hot-house. The fire-hole is shut up towards the bathing stove, to prevent the smoke's getting in there. Part of the furnace stands out towards the yard, where they put in the necessary water and plants. This part is shut with a clap-board, when the fire is burning, to make all the damp and vapours ascend through the inner and open part into the hot-house. There are always two tubs, one of warm, the other of cold water, put into these hot-houses, for such as have a mind to wash themselves, either for their diversion, or out of necessity.

The garden is the only place, we Dutchmen, being treated in all respects little better than prisoners, have liberty to walk into. It takes in all the room behind the house. It is commonly square, with a back door, and wall'd in very neatly, like a cistern, or pond, for which reason it is call'd *Tsubo*, which in the Japanese language signifies a large water-trough, or cistern. There are few good houses and inns, but what have their *Tsubo*. If there be not room enough for a garden, they have at least an old ingrafted plum, cherry, or apricock tree. The older, the more crooked and monstrous this tree is, the greater value they put upon it. Sometimes they let the branches grow into the rooms. In order to make it bear larger flowers, and in greater quantity, they commonly cut it to a few, perhaps two or three branches. It cannot be denied, but that the great number of beautiful, incarnate, and double flowers, which they bear in the proper Season, are a surprizingly curious ornament to this back part of the house, but they have this disadvantage, that they bear no fruit. In some small houses, and Inns of less note, where there is not room enough, neither for a garden, nor trees, they have at least an opening or window to let the light fall into the back rooms, before which, for the amusement and diversion of travellers, is put a small tub, full of water, wherein they commonly keep some gold or silver fish, as they call them, being

fish with gold or silver-colour'd Tails alive. For a farther ornament of the same place, there is generally a flower-pot or two standing there. Sometimes they plant some dwarf-trees there, which will grow easily upon pumice, or other porous stones, without any ground at all, provided the root be put into the water, from whence it will suck up sufficient nourishment. Ordinary people often plant the same kind of trees before the street-doors, for their diversion, as well as for an ornament to their houses. But to return to the *Tsubo*, or Garden, if it be a good one, it must have at least 30 foot square, and consist of the following essential parts. 1. The ground is cover'd partly with roundish stones of different colours, gather'd in rivers or upon the sea-shore, well wash'd and clean'd, and those of the same kind laid together in form of beds, partly with gravel, which is swept every day, and kept clean and neat to admiration, the large stones being laid in the middle, as a Path to walk upon, without injuring the gravel, the whole in a seeming but ingenious confusion. 2. Some few flower-bearing plants planted confusedly, tho' not without some certain rules. Amidst the Plants stands sometimes a *Saguer*, as they call it, or scarce outlandish tree, sometimes a dwarf-tree or two. 3. A small rock or hill in a corner of the garden, made in imitation of nature, curiously adorn'd with birds and insects, cast in brass, and placed between the stones, sometimes the model of a temple stands upon it built, as for the sake of the prospect they generally are, on a remarkable eminence, or the borders of a precipice. Often a small rivulet rushes down the stones with an agreeable noise, the whole in due proportions and as near as possible resembling nature. 4. A small bush, or wood, on the side of the hill, for which the gardeners chuse such trees, as will grow close to one another, and plant and cut them according to their largeness, nature, and the colour of their flowers and leaves, so as to make the whole very accurately imitate a natural wood, or forest. 5. A cistern or pond, as mention'd above, with alive fish kept in it, and surrounded with proper plants, that is such, as love a watry soil, and would lose their beauty and greeness if planted in a dry ground. It is a particular profession to lay out these gardens, and to keep them so curiously and nicely, as they ought to be, as I shall have an opportunity to shew more at large in the sequel of this history. Nor doth it require less skill and ingenuity to contrive and fit out the rocks and hills above-mention'd, according to the rules of art. What I have hitherto observ'd will be sufficient to give the reader a general Idea of the Inns in Japan. The accommodation travellers meet with in the same, I intend to treat of in a chapter by itself.

Cook Shops.

There are innumerable smaller Inns, Cook-shops, *Sacki*, or Ale-houses, Pastry-cook's, and Confectioner's shops, all along the road, even in the midst of woods and forests, and at the tops of mountains, where a weary foot-traveller, and the meaner sort of people, find at all times,

for

for a few farthings, something warm to eat, or hot Tea-water, or *Sacki*, or somewhat else of this kind, wherewithal to refresh themselves. 'Tis true, these cook-shops are but poor sorry houses, if compar'd to larger Inns, being inhabited only by poor people, who have enough to do to get a livelihood by this trade: and yet even in these, there is always something or other to amuse passengers, and to draw them in; sometimes a garden and orchard behind the house, which is seen from the street looking thro' the passage, and which by its beautiful flowers, or the agreeable sight of a stream of clear water, falling down from a neighbouring natural or artificial hill, or by some other curious ornament of this kind, tempts People to come in and to repose themselves in the shadow; at other times a large flower-pot stands in the window fill'd with flowering branches of trees, (for the flowers of plants, tho' never so beautiful, are too common to deserve a place in such a pot,) dispos'd in a very curious and singular manner; sometimes a handsome, well-looking house-maid, or a couple of young girls well dress'd, stand under the door, and with great civility invite people to come in, and to buy something. The eatables, such as cakes, or whatever it be, are kept before the fire, in an open room, sticking to skewers of *Bambous*, to the end that passengers, as they go along, may take them, and pursue their journey without stopping. The landladies, cooks, and maids, as soon as they see any body coming at a distance blow up the fire, to make it look, as if the victuals had been just got ready. Some busy themselves with making the tea, others prepare the soup in a cup, others fill cups with *Sacki*, or other liquors to present them to passengers, all the while talking, and chattering, and commending their merchandize with a voice loud enough to be heard by their next neighbours of the same profession.

The eatables sold at these cook-shops, besides Tea, and sometimes *Sacki*, are; *Mansje*, a sort of round cakes, which they learnt to make from the Portuguese, they are as big as common hen's-eggs, and sometimes fill'd within with black bean-flower and sugar; cakes of the jelly of the *Kaads* root, which root is found upon mountains, and cut into round slices. like carrots, and roasted; snails; oysters, shell-fish and other small fish roasted, boil'd or pickel'd; Chinese *Laxa*, is a thin sort of a pap, or paste, made of fine wheat-flower, cut into small, thin, long slices and bak'd; all sorts of plants, roots and sprigs, which the season affords, wash'd and clean'd, then boil'd in water with salt; innumerable other dishes peculiar to this country, made of seeds of plants, powder'd roots, and vegetable substances, boil'd or bak'd, dress'd in many different ways, of various shapes and colours, a still subsisting proof of the indigent and necessitous way of life of their ancestors, and the original barrenness of the country, before it was cultivated and improv'd to what it now is. The common sauce for these and other dishes is a little *Soje*, as they call it, mix'd with *Sakki* or the beer of the country. *Sansjo*
leaves

Vitnuals.

leaves are laid upon the dish for ornament's sake, and sometimes thin slices of fine ginger and lemon-peel. Sometimes they put powder'd ginger, *Sansjo*, or the powder of some root growing in the country into the soup. They are also provided with sweet-meats of several different colours and sorts, which generally speaking are far more agreeable to the eye, than pleasing to the taste, being but indifferently sweeten'd with sugar, and withal so tough, that one must have good teeth to chew them. Foot-travellers find it set down in their printed road-books, which they always carry about them, where, and at what price, the best victuals of the kind are to be got.

Tea-Booth.

It now remains to add a few words concerning the Tea, the rather since most travellers drink scarce any thing else upon the road. It is sold at all the inns and cook-shops 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. The Tea sold at all these places is but a coarse sort, being only the largest leaves, which remain upon the shrub after the youngest and tenderest have been pluck'd off at two different times, for the use of people of fashion, who constantly drink it before or after their meals. These larger leaves are not roll'd up, and curl'd, as the better sort of Tea is, but simply roasted in a pan, and continually stirr'd, whilst they are roasting, lest they should get a burnt taste. When they are done enough, they put them by in straw-baskets under the roof the house, near the place where the smoak comes out. They are not a bit nicer in preparing it for drinking, for they commonly take a good handful of the Tea-leaves, and boil them in a large iron kettle full of water. The leaves are sometimes wrapt 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 decoction is mix'd with cold water, when travellers ask for it. Tea thus prepar'd smells and tastes like lye, the leaves it is made of, besides that they are of a very bad sort, being seldom less than a year old; and yet the Japanese esteem it much more healthful for daily use, than the young tender leaves prepar'd after the Chinese manner, which they say affect the head too strongly, tho' even these lose a great part of their narcotick quality when boil'd.

I omit taking notice in this place of the shops and warehouses, which are without number within and without cities, in villages and hamlets, by reason of their being not very different from ours in Germany, and because I have elsewhere mention'd the goods and manufactures of the country, which are therein expos'd to sale

C H A P. V.

Of the great Numbers of people, who daily travel on the
Roads.

IT is scarce credible, what numbers of people daily travel on the roads in this country, and I can assure the reader from my own experience, having pass'd it four times, that *Tokaido*, which is one of the chief, and indeed the most frequented of the seven great roads in *Japan*, is upon some days more crowded, than the publick streets in any the most populous town in Europe. This is owing partly to the Country's being extreamly populous, partly to the frequent journies, which the natives undertake, oftner than perhaps any other nation, either willingly and out of their own free choice, or because they are necessitated to it. For the reader's satisfaction, I will here insert a short preliminary account of the most remarkable persons, companies and trains, travellers daily meet upon the road.

The Princes and Lords of the Empire, with their numerous retinues, as also the Governors of the Imperial Cities and Crown-lands, deserve to be mention'd in the first place. It is their duty to go to court once a year, and to pay their homage and respect to the Secular Monarch, at certain times determin'd by the supreme power. Hence they must frequent these roads twice every year, going up to court and returning from thence. They are attended in this journey by their whole court, and commonly make it with that pomp and magnificence, which is thought becoming their own quality and riches, as well as the Majesty of the powerful Monarch, whom they are going to see. The train of some of the most eminent among the Princes of the Empire fills up the road for some days. Accordingly tho' we travell'd pretty fast ourselves, yet we often met the baggage and fore-troops, consisting of the servants and inferior officers, for two days together, dispers'd in several troops, and the Prince himself follow'd but the third day attended with his numerous court, all marching in admirable order. The retinue of one of the chief *Daimios*, as they are call'd, is computed to amount to about 20000 men, more or less, that of a *Sjomio* to about 10000; that of a Governor of the Imperial Cities and Crown-lands, to one, or several hundreds, according to his quality or revenues.

If two, or more of these Princes and Lords, with their numerous retinues, should chance to travel the same road at the same time, they would prove a great hindrance to one another, particularly if they should happen at once to come to the same *Siuku* or village, for as much as often whole great villages are scarce large enough to lodge the re-

tinue of one single *Daimio*. To prevent these inconveniencies, it is usual for great Princes and Lords, to bespeak the several *Siuku's*, they are to pass through, with all the Inns some time before ; as for instance, some of the first quality, a month, others a week or two before their arrival. Moreover the time of their future arrival is notified in all the cities villages and hamlets, they are to pass through, by putting up small boards on high poles of *Bambous*, at the entry and end of every village, signifying in a few characters, what day of the month such or such a Lord is to pass through that village, to dine, or to lie there.

To satisfy the Reader's curiosity, it will not be amiss to describe one of these princely trains, omitting the fore-runners, baggage, led horses, cangos, and palanquins, which are sent a day or two before. But the account, which I propose to give, must not be understood of the retinues of the most powerful Princes and petty Kings, such as the Lords of *Satzuma*, *Cango*, *Owari*, *Kijnokuni* and *Mito*, but only of those of some other *Daimio's*, several of which we met in our journey to court, the rather as they differ but little, excepting only the coats of arms, and particular pikes, some arbitrary order in the march, and the number of led-horses, *Fassanbaks*, *Norimons*, *Cangos*, and their attendants.

1. Numerous troops of fore-runners, harbingers, clerks, cooks, and other inferior officers, begin the march, they being to provide lodgings, victuals and other necessary things, for the entertainment of their prince and master, and his court. They are follow'd by,

2. The prince's heavy baggage, pack'd up either in small trunks, such as I have above describ'd, and carried upon horses, each with a banner, bearing the coat of arms and the name of the possessor, or else in large chests cover'd with red lacker'd leather, again with the possessors coat of arms, and carried upon men's shoulders, with multitudes of inspectors to look after them.

3. Great numbers of smaller retinues, belonging to the chief officers and noblemen attending the prince, with pikes, scymeters, bows and arrows, umbrello's, palanquin's, led-horses, and other marks of their grandeur, suitable to their birth, quality, and office. Some of these are carried in *Norimons*, others in *Cangos*, others go on horseback.

4. The Prince's own numerous train, marching in an admirable and curious order, and divided into several troops, each headed by a proper commanding officer : As, 1. Five, more or less, fine led horses, led each by two grooms, one on each side, two footmen walking behind. 2. Five, or six, and sometimes more porters, richly clad walking one by one, and carrying *Fassanbacks*, or lacker'd chests, and japan'd neat trunks and baskets upon their shoulders, wherein are kept the gowns, cloaths, wearing apparel, and other necessaries for the daily use of the Prince ; each porter is attended by two footmen, who take up his charge by turns. 3. Ten, or more fellows walking again one by one, and carrying rich scymeters, pikes of state, fire-arms, and other

other weapons in lacker'd wooden cases, as also quivers with bows and arrows. Sometime for magnificence's sake, there are more *Fassanback* bearers, and other led horses follow this troop. 4. Two, three, or more men, who carry the pikes of state, as the badges of the Prince's power and authority, adorn'd at the upper end with bunches of cock-feathers, or certain rough hides, or other particular ornaments, peculiar to such or such a Prince. They walk one by one, and are attended each by two footmen. 5. A gentleman carrying the Prince's hat, which he wears to shelter himself from the heat of the Sun, and which is cover'd with black velvet. He is attended likewise by two footmen. 6. A Gentleman carrying the Prince's *Somberiro* or *Umbrello*, which is cover'd in like manner with black velvet, attended by two footmen. 7. Some more *Fassanbacks* and varnish'd trunks, cover'd with varnish'd leather, with the Prince's coat of arms upon them, each with two men to take care of it. 8. Sixteen, more or less, of the Prince's pages, and gentlemen of his bed-chamber, richly clad, walking two and two before his *Norimon*. They are taken out from among the first quality of his court. 9. The Prince himself sitting in a stately *Norimon*, or Palanquin, carried by six or eight men, clad in rich liveries, with several others walking at the *Norimon*'s sides, to take it up by turns. Two or three Gentlemen of the Prince's Bed-chamber walk at the *Norimon*'s side, to give him what he wants and asks for, and to assist and support him in going in or out of the *Norimon*. 10. Two or three horses of state, the saddles cover'd with black. One of these horses carries a large elbow-chair, which is sometimes cover'd with black velvet, and placed on a *Norikako* of the same stuff. These horses are attended each by several grooms and footmen in liveries, and some are led by the Prince's own pages. 11. Two Pike-bearers. 12. Ten or more people, carrying each two baskets of a monstrous large size, fix'd to the ends of a pole, which they lay on their shoulders in such a manner, that one basket hangs down before, another behind them. These baskets are more for state, than for any use. Sometimes some *Fassanbak* bearers walk among them, to encrease the troop. In this order marches the Prince's own train, which is follow'd by

5. Six to twelve Led-horses, with their leaders, grooms and footmen, all in liveries.

6. A multitude of the Prince's Domesticks, and other officers of his court, with their own very numerous trains and attendants, Pike-bearers, *Fassanbak* Bearers, and footmen in liveries. Some of these are carried in *Cangos*, and the whole troop is headed by the Prince's high-steward carried in a *Norimon*.

If one of the Prince's Sons accompanies his Father in this journey to court, he follows with his own train immediately after his Father's *Norimon*.

The chair of state, umbrello's, quivers, bows and arrows, some banners, and other ensigns of honour and authority, which are usually carried before

fore the Princes of the Empire, and Men of great quality, are represented in Tab. XXII.)

It is a sight exceedingly curious and worthy of admiration, to see all the persons, who compose the numerous train of a great prince, the pike-bearers only, the *Norimon-men* and Liverymen excepted, clad in black silk, marching in an elegant order, with a decent becoming gravity, and keeping so profound a silence, that not the least noise is to be heard, save what must necessarily arise from the motion and rushing of their habits, and the trampling of the horses and men. On the other hand it appears ridiculous to an European, to see all the Pike bearers and *Norimon-men*, with their their tuck'd up above their waste, exposing their naked backs to the spectator's view, having only their privities cover'd with a piece of cloath. What appears still more odd and whimsical, is to see the Pages, Pikebearers, Umbrello and hat-bearers, *Fassanbak* or chestbearers, and all the footmen in liveries, affect a strange mimic march or dance, when they pass through some remarkable Town, or Borough, or by the train of another Prince or Lord. Every step they make, they draw up one foot quite to their back, in the mean time stretching out the arm on the opposite side as far as they can, and putting themselves in such a posture, as if they had a mind to swim through the air. Mean while the pikes, hats, umbrello's, *Fassanbacks*, boxes, baskets, and what ever else they carry, are danced and toss'd about in a very singular manner, answering the motion of their bodies. The *Norimon-men* have their sleeves tied with a string, as near the shoulders as possible, and leave their arms naked. They carry the pole of the *Norimon* either upon their shoulders, or else upon the palm of the hand, holding it up above their heads. Whilst they hold it up with one arm, they stretch out the other, putting the hand into a horizontal posture, whereby, and by their short deliberate steps and stiff knees, they affect a ridiculous fear and circumspection. If the Prince steps out of his *Norimon* into one of the green huts which are purposely built for him, at convenient distances on the road, or if he goes into a private house, either to drink a dish of tea, or to drop his needs, he always leaves a *Cobang* with the Landlord as a reward for his trouble. At dinner and supper the expence is much greater.

*Pilgrims to
Isje.*

All the pilgrims, who go to *Isje*, whatever province of the Empire they come from, must travel over part of this great road. This pilgrimage is made at all times of the year, but particularly in the spring; and 'tis about that time vast multitudes of these people are seen upon the roads. The Japanese of both sexes, young and old, rich and poor, undertake this meritorious Journey, generally speaking on foot, in order to obtain at this holy place indulgences and remission of their Sins. Some of these pilgrims are so poor, that they must live wholly upon what they get by begging along the road. 'Tis particular-
ly

ly on this account, and by reason of their great number, that they are exceedingly troublesome to the Princes and Lords, who at that time of the year go to to Court, or come from thence, though otherwise they address themselves in a very civil manner, bare headed, and with a low submissive voice, saying, *Great Lord, be pleas'd to give the poor Pilgrim a farthing towards the expence of his journey to Isje*, or words to this effect. Of all the Japanese, the Inhabitants of *Jedo* and the Province *Osju* are the most inclin'd to this holy Pilgrimage, and frequently resort to *Isje*, often without the knowledge of their parents and relations, or leave from their magistrates, which they are otherwise oblig'd to take in that and other Provinces. Nay children, if apprehensive of a severe punishment for their misdemeanors, will run away from their parents and go to *Isje*, there to fetch an *Ofarrai*, or Indulgence, which, upon their return is deem'd a sufficient expiation of their crimes, and a sure means to reconcile them to them. Multitudes of these Pilgrims are oblig'd to pass whole nights, lying in the open fields, expos'd to all the injuries of wind and weather, some for want of room in inns, all the inns and houses of great villages, being at sometimes of the year not sufficient to harbour them; others out of poverty: and of these last many are found dead upon the road, in which case their *Ofarrai*, if they have any about them, is carefully taken up, and hid in the next tree or bush. Sometimes idle and lazy fellows, under pretence of this pilgrimage, go begging all the year round, or so long as they can get enough wherewithal to subsist and to carry on this idle way of life. Others make this Pilgrimage in a comical and merry way, drawing people's eyes upon them, as well as getting their money. Some of these form themselves into a society, which is generally compos'd of four persons, clad in white linnen, after the fashion of the *Kuge*, or persons of the holy Ecclesiastical Court of the *Dairi*, or Ecclesiastical Hereditary Emperor. Two of them walking a grave, slow, deliberate pace, and standing often still, carry a large barrow adorn'd and hung about with Fir-branches, and cut white paper, on which they place a large bell made of light substance, or a kettle, or something else taken out and alluding to some old romantick history of their Gods, and Ancestors. Whilst a third, with a commander's staff in his hand, adorn'd out of respect to his office, with a bunch of white paper, walks or rather dances before the barrow, singing, with a dull heavy voice, a song relating to the subject they are about to represent. Mean while the fourth goes begging before the houses, or addresses himself to charitable travellers, and receives and keeps the money which is given them out of charity. Their day's journies are so short, that they can easily spend a whole summer upon such an expedition.

The *Siunre* are another remarkable, sight travellers meet with upon the roads. *Siunre* are people, who go to visit in Pilgrimage the 33 chief *Quanwon Temples*, which lie dispers'd in several provinces of the Empire. They commonly travel two or three together, singing a miserable *Quan*

*Pilgrims to
the Quanwon
Temples.*

won-soug from house to house, and sometimes playing upon a fiddle, or upon a Guitar, as vagabond beggars do in *Germany*: However they do not importune travellers for their charity. They have the names of such *Quannon* Temples, as they have not yet visited, writ upon a small board hanging about their neck in proper order. They are clad in white, after a very singular fashion, peculiar only to this sect. Some people like it so well to ramble about the country after this manner, that they will apply themselves to no other trade and profession, to get a livelihood by, but chuse to end their days in this perpetual pilgrimage.

Strange Vows. Sometimes one meets with very odd strange sights, as for instance, people running stark naked about the streets in the hardest frosts, wearing only a little straw about their waste to cover their privities. These people generally undertake so extraordinary and troublesome a journey, to visit certain temples, pursuant to religious vows, which they promis'd to fulfil in case they should obtain from the bounty of their Gods deliverance from some fatal distemper, they themselves, their parents or relations labour'd under, or from some other great misfortunes they were threaten'd with. They live very poorly and miserably upon the road, receive no charity, and proceed on their journey by themselves, almost perpetually running.

Beggars. Multitudes of beggars crowd the roads in all parts of the Empire, but particularly on the so much frequented *Tokaido*. Among them there are many lusty young fellows, who shave their heads. This custom of shaving the head hath been originally introduced by *Sotoktais*, a zealous propagator of the *Fotoge*, or doctrine of the foreign Pagan worship, and was kept up ever since. For being vigorously opposed in the propagation of his doctrine by one *Moria*, he commanded all that had embraced his worship, to shave part of their heads, to be thereby distinguish'd from the adherents of *Moria*, and likewise order'd, that their male-children should have their whole head shaved, after the manner of their Priests, and by virtue of this solely enjoy the privilege of begging.

Begging Order of Nuns. To this shaved begging tribe belongs a certain remarkable religious order of young Girls, call'd *Eikuni*, which is as much as to say, *Nuns*. They live under the protection of the Nunneries at *Kamakura* and *Miaco*, to whom they pay a certain sum a year, of what they get by begging, as an acknowledgement of their authority. Some pay besides a sort of tribute, or contribution, to the *Kbumano* Temples at *Isje*. Their chief abode is in the neighbourhood of *Kbumano*, from whence they are call'd *Kbumano no Bikuni*, or the Nuns of *Kbumano*, for distinction's sake from other religious Nuns. 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 for travellers to let them feel the effects of their generosity. The *Fammabos*, or begging Mountain-Priests,

(of

(of whom more hereafter) frequently incorporate their own daughters into this religious order, and take their wives from among these *Bikuni's*. Some of them have been bred up in bawdy-houses, and having serv'd their time there, 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 off their dwelling-houses. They particularly watch people of fashion, who travel in *Norimous*, or in *Cango's*, or on *Horse-back*. As soon as they perceive some body a coming, they draw near and address themselves, tho' not all together, but singly, every one accosting a gentleman by herself, singing a rural song: if he proves very liberal and charitable, she will keep him company and divert him for some hours. As on the one hand very little religious blood seems to circulate in their veins, so on the other it doth not appear, that they labour under any considerable degree of poverty. 'Tis true indeed, they conform themselves to the rules of their order by shaving their heads, but they take care to cover and to wrap them up in caps or hoods made of black silk. They go decently and neatly dress'd after the fashion of ordinary people, and wear gloves without fingers on their arms. 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. However not to extol their modesty beyond what it deserves, it must be observ'd, that they make nothing of laying their bosoms quite bare to the view of charitable travellers, all the while they keep them company, under pretence of its being customary in the country, and that for ought I know, they may be, tho' never so religiously shav'd, full as impudent and lascivious, as any whore in a publick bawdy-house.

Having thus given an account of these *Bikunis*, it will not be improper to add a few words of another religious begging order of the *Jammabos*, as they are commonly call'd, that is *Mountain-Priests*, or rather *Jammabus*, that is *Mountain-Soldiers*, because at all times they go arm'd with swords and scimiters. They do not shave their heads and follow the rules of the first founder of this order, who mortify'd his body by climbing up steep high mountains; at least they conform themselves thereunto in their dress, apparent behaviour, and some outward ceremonies, for they are fall'n far short of his rigorous way of life. They have their Head, or General of their order, residing at *Miaco*, to whom they are oblig'd to bring up a certain sum of money every year, and in return obtain from him a higher dignity, with some additional ornament, whereby they are known among themselves. They commonly live in the neighbourhood of some famous *Cami Temple*, and accost travellers in the name of that *Cami*, which is worship'd there, making a short discourse of his holiness and miracles, with a loud course voice, mean while to make the noise still louder, they

they rattle their long staffs loaded at the upper end with Iron rings to take up the Charity-money which is given them; and last of all they blow a trumpet made of a large shell. They carry their children along with them upon the same begging errand, clad like their fathers, but with their heads shav'd. These little bastards are exceedingly troublesome and importunate with travellers, and commonly take care to light of them, as they are going up some hill or mountain, where because of the difficult ascent they cannot well escape, nor indeed otherwise get rid of them without giving them something. In some places they and their fathers accost travellers in company with a troop of *Bikuni's*, and with their rattling, singing, trumpeting, chattering, and crying, make such a horrid frightful noise, as would make one mad or deaf. These Mountain-Priests are frequently address'd to by superstitious people, for conjuring, fortune-telling, foretelling future events, recovering lost goods, and the like purposes. They profess themselves to be of the *Cami* Religion, as establish'd of old, and yet they are never suffer'd to attend or to take care of any of the *Cami* Temples.

Further Account of Beggars.

There are many more beggars, travellers meet with along the roads. Some of these are old, and in all appearance honest men, who, the better to prevail upon people to part with their charity, are shav'd and clad after the fashion of the *Siuko*, or *Budodo* Priests. Sometimes there are two of them standing together, each with a small oblong book before him, folded much after the same manner as publick instruments are in the Chancery of *Siam*. This Book contains part of their *Fokekio*, or Bible, printed in the significant or learned language. However, I would not have the Reader think, as if they themselves had any understanding in that language, or knew how to read the book plac'd before them. They only learn some part of it by heart, and speak it aloud, looking towards the book, as if they did actually read in it, and expecting something from their hearers as a reward for their trouble. Others are found sitting near some river, or running water, making a *Siegaki*, a certain ceremony for the relief of departed Souls. This *Siegaki* is made after the following manner. They take a green branch of the *Fanna Skimini* Tree, and murmuring certain words with a low voice, wash and scower with it some shavings of wood, whereon they had written the names of some deceased Persons. This they believe to contribute greatly to relieve and refresh their departed souls confin'd in Purgatory, and for ought I know, it may answer that purpose full as well, as any number of Masses, as they are celebrated to the same end in Roman Catholick Countries. Any person that hath a mind to purchase the benefit of this washing, for himself or his relations and friends, throws a *Senni* upon the Mat, which is spread out near the beggar, who doth not so much as offer to return him any manner of thanks for it, thinking his art and devotion deserve still better, besides, that it is not customary amongst beggars of note, to thank people for their charity. Any one, who hath learn'd the proper ceremonies necessary to make the *Siegaki*, is at liberty

liberty to do it. Others of this tribe, who make up far the greater part, sit upon the road all day long upon a small course mat. They have a flat bell, like a broad mortar, lying before them, and do nothing else, but repeat with a lamentable singing-tune the word *Namanda*, which is contracted from *Namu Amida Budsu*, a short form of prayers, wherewith they address the God *Amida*, as the patron and advocate of departed souls. Mean while they beat almost continually with a small wooden hammer upon the aforesaid bell, and this they say, in order to be the sooner heard by *Amida*, and I am apt to think, not without an intent to be the better taken notice of by passengers too.

Since I have hitherto entertain'd the reader with an account of the beggars, and numerous begging companies of this country, I must beg leave, before I quit this subject, to mention two or three more. Another sort we met with, as we went along, were differently clad, some in an Ecclesiastical, others in a Secular habit. These stood in the fields next to the road, and commonly had a sort of an altar standing before them, upon which they placed the Idol of their *Briarésus*, or *Quanwon*, as they call him, carv'd in wood and gilt; or the Pictures of some other Idols scurvily done; as for instance, the picture of *Amida* the supreme judge of departed souls, of *Femau O*, or the head-keeper of the prison, whereunto the condemn'd souls are confin'd; of *Dsifoo*, or the supreme Commander in the Purgatory of children, and some others, wherewith and by some representations of the flames and torments prepared for the wicked in a future world, they endeavour to stir up in passengers compassion and charity.

Other beggars, and these to all appearance honest enough, are met fitting along the road, clad much after the same manner with the *Quanwon* beggars, with a *Dsifoo* staff in their hand. These have made vow not to speak during a certain time, and express their want and desire only by a sad, dejected, woeful countenance.

Not to mention numberless other common beggars, some sick, some stout and lusty enough, who get people's charity by praying, singing, playing upon fiddles, guitars and other musical instruments, or performing some juggler's tricks, I will close the account of this vermin with an odd remarkable sort of a beggar's musick, or rather chime of bells, we sometimes, but rarely, met with in our journey to court, and which is from the number of bells call'd *Fatsio Canne*, the chime or musick of eight. A young boy with a sort of a wooden roof or 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 scarce credible, in such a manner, that both the machine which rests upon his shoulders, and the bells turn round with him horizontally, the boy in the mean while with great dexterity and quickness beating them with two hammers, makes a strange odd sort of a melody. To encrease the noise, two people sitting near him beat, one upon a large, the other upon a

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smaller

smaller drum. Those, who are pleas'd with their performance, throw them some *Sennis*, or farthings, upon the ground.

Hawkers and Pedlers.

The crowd and throng upon the roads in this country is not a little encreas'd by numberless small retail-merchants and children of country people, who run about from morning to night, following travellers, and offering them to sale their poor, for the most part eatable merchandize; such as for instance several cakes and sweetmeats, wherein the quantity of sugar is so inconsiderable, that it is scarce perceptible, other cakes of different sorts made of flower, *Soccani*, or else all sorts of roots boil'd in water and salt, road-books, straw-shoes for horses and men, ropes, strings, tooth-pickers, and a multitude of other trifles made of wood, straw, reed and *Bambous*, such as the situation of every place affords.

In some places, both within and without cities and villages, one meets sometimes empty *Cangos* and *Palanquins*, or empty and saddled, tho' otherwise but meanlooking horses, with the men to attend them, who offer themselves and their horses to carry weary foot-travellers to the next post-house, or where they please, for a small matter. Commonly they have been already employ'd, and would be oblig'd to return empty to the place, from whence they set out, if they did not pick up some body by the way, that will, or hath occasion to make use of them.

Wenches in Publick Inns.

To compleat the account, I propos'd to give of what multitudes of people travellers daily meet with along the road, I must not forget to take particular notice, of numberless wenches, the great and small Inns, tea-booths, and cook-shops, chiefly in villages and hamlets, in the great Island *Nipon*, are abundantly and at all times furnish'd withal. About noon, when they have done dressing and painting themselves, they make their appearance, standing under the door of the house, or sitting upon the small gallery or bench, which is before the house, from whence, with a smiling countenance and good words, they invite the several travelling troops, that pass by, to call in at their Inn preferably to others. In some places, where there are several inns standing near one another, chiefly in the *Siuksu*, or such villages as have Post-houses, they make, with their chattering and rattling no inconsiderable noise, and prove not a little troublesome. The two villages *Akasaki* and *Goy*, lying near one another, are particularly famous on this account, all the houses therein being so many Inns, or rather bawdy-houses, each furnish'd with no less than three, six, or seven of these wenches, for which reason also they are call'd the great store-house of Japanese whores, and by way of banter, the common grind-mill. Very seldom any Japanese pass thro' these villages, but they pick up some of these whores and have to do with them. I cannot forbear mentioning in this place a small mistake of Mr. *Caron*, in his account of *Japan*, where he shews so tender a regard for the honour of the Japanese sex (perhaps out of respect to his lady, who was a Japan woman) as to assert, that besides the publick and privileged bawdy-houses, this trade is not carried on in any other city or village through-

throughout the Empire. It is unquestionably true, that there is hardly a publick Inn upon the great Island *Nipon*, but what may be call'd a bawdy-house ; and if there be too many customers resort to one place, the neighbouring Inn-keepers will friendly and willingly lend their own wenches, on condition, that what money they get shall be faithfully paid them. Nor is it a new custom come up but lately in this country, or since Mr. *Caron's* time. On the contrary, it is of very old date, and took its rise many hundred years ago, in the times of that brave General and first Secular Monarch *Foritomo*, 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 adviseable to indulge them in this particular, and to gratify their carnal appetites, by allowing publick and private bawdy-houses. 'Tis upon the same account, that the Chinese us'd to call *Japan* the *bawdy-house of China*, for this unlawful trade being utterly and under severe penalties forbid throughout all the Chinese Emperor's dominions, his subjects frequently resorted to *Japan*, there to spend their money in company with such wenches.

C H A P. VI.

Of our Journey to the Emperor's Court in general, and how we were accommodated on the road.

ALL the Princes, Lords and Vassals of the Japanese Empire, being oblig'd to make their appearance at Court once a year, it hath been determin'd by the Emperor, what time and what day they are to set out on their journey. The same was observ'd with regard to the Dutch, and the 15th or 16th day of the first Japanese month, which commonly falls in with the middle of our *February*, hath been fixed for our constant departure for times to come. 'Tis towards that time we get every thing ready to set out, having first sent the presents, we are to make at *Osacca*, *Miaco*, and at the Emperor's Court (sorted and carefully pack'd) together with the victuals and kitchen furniture for our future voyage by Sea, and other heavy baggage, to the city of *Simonofeki*, on board a barge built for this sole purpose. Every other year this barge must be provided with new tackle, and the cabin hung with new furniture, according to the custom of the country, and it is with no little expence that it is kept in constant good repair. If she grows out of use, a new one must be bought or built for a considerable sum. All the presents and other goods being put on board, she sets sail for *Simonofeki*, some time before our own departure, because as we make that part of our journey by land, and in less time,

*Time of our
Departure.*

time, she must wait our arrival there, in order to take us and our retinue on board, and to carry us to *Osacca*. Formerly we went on board our selves in the harbour of *Nagasaki*, and made the whole voyage from thence to *Osacca* by Sea, but a very sudden and violent storm having once befallen and put us into eminent danger, the Emperor, out of a tender regard for the security of our persons, hath since order'd, that we should make this first part of our journey by Land. Three or four weeks after this barge hath set sail to *Simonoseki*, and a few days before our departure, our Resident attended with his usual train, goes to visit the two Governors of *Nagasaki*, at their Palaces, in order to take his leave of them, and to recommend the Dutch, who remain in our factory, to their favour and protection. The next day all the goods and other things, which must be carried along with us, either by horses or men are mark'd, every bale or trunk with a small board, whereupon is writ the possessor's name, and what things are therein contain'd.

*Ceremonies
at our Departure.*

The very day of our departure, all the officers of our Island, and all persons, who are any ways concern'd with our affairs, particularly the future companions of our voyage, come over to *Desima* early in the morning. They are follow'd soon after by both Governors, attended with their whole numerous court, or else by their deputies, who come to visit us, and to wish us a good journey, as persons that are now going to have the singular honour of being admitted into the presence of the supreme majesty of the Empire. The Governors, or their deputies, having been entertain'd as usual upon this occasion, and taken their leave, are by us accompanied out of our Island, which is done commonly about nine in the morning, at which time also we set out on our journey. The *Bugio*, or Commander in chief of our train, and the Dutch Resident enter their *Norimons*. The chief Interpreter, if he be old, is carried in an ordinary *Cangos*: Others mount on horseback, and the servants go a foot. All the Japanese officers of our Island, and several friends and acquaintances of the Japanese companions of our voyage, keep us company out of the town so far as the next Inn.

Our train is not the same in the three several parts of our journey to court. In that part which we make by Land from *Nagasaki* to *Kokura*, travelling over the Island *Kiusju*, it may amount with all the servants and footmen, as also the gentlemen, whom the Lords of the several provinces, we pass through, send to compliment us, and to keep us company during our stay in their dominions, to about an hundred persons. In our voyage by Sea it is not much less, all the sailors and watermen taken in. But in the last part of our journey, when passing over the great Island *Nipon* we go from *Osacca* to *Fedo*, it is considerably greater, and consists of no less than an hundred and fifty people, and this by reason of the presents and other goods, which came from *Nagasaki* as far as *Osacca* by Sea, but must now be taken out and
carried

carried by land to *Jedo* by horses and men: All our heavy baggage is commonly sent away some hours before we set out ourselves, lest it should be a hindrance to us, as also to give timely notice to our landlords of our arrival.

Our day's journies are very long and considerable, for we set out early in the morning, and save only one hour, we rest at dinner, travel till evening, and sometimes till late at night, making from ten to thirteen Japanese miles a day. In our voyage by sea we put into some harbour; and come to an anchor every night, advancing forty Japanese water-leagues a day at farthest. *Days Journies*

We are better treated, and more honourably receiv'd, every where in our journey over *Kiusju*, than we are upon the great Island *Nipon*, and in general, we have much more civility shewn us by strangers, I mean by the natives of *Japan*, than by the *Nagasakian* companions of our voyage, and our own servants, who eat our bread, and travel at our expence. In our journey across the Island *Kiusju*, we have nearly the same honours and civility done us by the Lords of the several Provinces, we pass thro', which they shew only to travelling Princes and their retinues. The roads are swept and clean'd before us, and in cities and villages they are water'd to lay the dust. The common people, labourers and idle spectators, who are so very troublesome to travellers upon the great Island *Nipon*, are kept out of the way, and the inhabitants of the houses, on either side of the roads and streets, see us go by, either sitting in the back-part of their houses, or kneeling in the fore-part behind the screens, with great respect and in a profound silence. *Our Reception*

All the Princes and lords of the Island *Kiusju*, whose dominions we are to pass thro', send one of their noblemen to compliment us, as soon as we enter upon their territories; but as he is not suffer'd to address us in person, he makes his compliment in his master's name to the *Bugjo*, or Commander in chief of our train, and to the chief Interpreter, offering at the same time, what horses and men we want for us and our baggage. He likewise orders four footmen to walk by every Dutchman's side, and two Gentlemen of some note at his court, who are clad in black silk with staves in their hands to precede the whole train. After this manner they lead us thro' their master's territories, and when we come to the limits thereof, the Japanese companions of our voyage are by them treated with *Sacki* and *Sokana*, and so they take their leave. For our passage over the harbours of *Omura* and *Simabara*, the Lords of these two places lend us their own pleasure-barges, and their own watermen, besides that they furnish us with abundance of provisions, without expecting even so much as a small present in return for their civil and courteous behaviour; and yet our thievish Interpreters never miss to lay hold of this advantage, putting this article upon our account, as if we had actually been at the expence, and they commonly put the money in their pocket. In our whole journey over *Saikokf*, from *Nagasaki* to *Kokura*, every body we meet with, shews us *Civilities shewn us.*

and our train that deference and respect, which is due only to the Princes and Lords of the Country. Private travellers, whether they travel on foot, or on horseback, must retire out of the way, and bare-headed humbly bowing wait in the next field, till our whole retinue is gone by. Those who will not pay us this respect willingly, and of their own free choice, are compell'd to do it by the officers aforesaid, who precede our train. Peasants and common foot-travellers, generally speaking, are so civil as to retire out of the way into the next field, before they are compell'd to it, and there they wait bareheaded and prostrate almost flat to the ground, till we are gone by. I took notice of some country people, who do not only retire out of the way, but turn us their back, as not worthy to behold us, which same respect is paid in *Siam* to the women of the King's Seraglio, and indeed almost all over the East-Indies to persons of a superior rank. In *Japan* it is the greatest mark of civility a native can possibly shew us, whether it be out of respect for the Supreme Majesty of the Empire, into whose presence we are a-going to be admitted, or as our interpreters would fain persuade us, out of deference to the *Bugjo*, as representing the authority of the Imperial Governors of *Nagasaki*. Howbeit, thus much is certain, that none or but few of these publick marks of honour and respect are shewn us in our journey over the great Island *Nipon*.

Our Accommodation.

Farther, as to what concerns our accommodation on the road, the same is for our money as good as we could possibly desire, with regard to the carriage of us and of our baggage, the number of Horses and Men provided for the same, the Inns, lodgings eating, and attendance. But on the other hand, if we consider the narrow compass of liberty allow'd us, we have too much reason to complain. For we are treated in a manner like prisoners, deprived of all liberty excepting that of looking about the Country from our Horses, or out of our *Cango's*, which indeed 'tis impossible for them to deny us. As soon as a Dutchman alights from his Horse, (which is taken very ill, unless urgent necessity obliges him to do it) he that rides before our train, and the whole train after him must stop suddenly; and the *Dosen* and two *Baily's* must come down from their Horses, to take immediate care of him: Nay they watch us to that degree, that they will not leave us alone, not even when nature obliges us to drop our needs. The *Bugjo*, or Commander in chief of our train studies day and night not only the contents of his instructions, but the Journals of two or three preceding voyages, that none of his care and application should be wanting, exactly and step for step to follow the actions and behaviour of his Predecessors. 'Tis look'd upon as the most convincing proof of his faithfulness and good conduct still to exceed them. Nay some of these blockheads are so capricious, that no accident whatsoever can oblige them to go to any other Inns, but those we had been at the year before, should we upon this account be forc'd in the worst weather, with the greatest

greatest inconveniency, and at the very peril of our lives, to travel till late at night.

We go to the same Inns, which the Princes and Lords of the Country resort to in their own Journeys to the Imperial Court, that is to the very best of every place. The apartments are at that time hung with the colour and arms of the Dutch East-India Company, and this in order to notify to the neighbourhood by the Livery, who they be that lodge there, as is customary in the Country. We always go to the same Inns, with this difference only, that upon our return from *Jedo*, we lie at the place, we din'd at in going up, by this means equally to divide the trouble, the Inn-keepers must be at upon our account, which is much greater at night than at dinner. We always take up our lodging in the back apartment of the House, which is by much the pleafantest, because of the view into a curious garden. It is also otherwise reckon'd the chief, by reason of its being the remotest from the noise and tumult of the street and forepart of the House.

What Inns we go to.

The Landlord observes the same customs upon our arrival, which he doth upon the arrival of the Princes and Lords of the Empire. He comes out of the Town or village into the fields to meet us and our train being clad in a *Camifimo* or garment of ceremony, and wearing a short scimiter stuck in the girdle. In this dress he addresses every one of us, making his compliments with a low bow, which before the *Norimons* of the *Bugjo*, and our Resident, is so low, that he touches the ground with his hands, and almost with his forehead. This done, he hastens back to his house and receives us at the entry of the same a second time, in the same manner, and with the same compliments.

How we are receiv'd and treated there.

As soon as we are come to the Inn, our guardians and keepers carry us forthwith across the house to our apartments. Nor indeed are we so much displeas'd at this, since the number of spectators, and the petulant scoffing of the children, but above all the troubles of a fatiguing journey, make us desirous to take our rest, the sooner the better. We are otherwise, as it were, confin'd to our apartment, having no other liberty allow'd us, but to walk out into the small, but curious garden, which is behind the house. All other avenues, all the doors, windows and holes, which open any prospect towards the streets or country, are carefully shut and nail'd up, in order, as they would fain persuade us, to defend us and our goods from thieves, but in fact to watch and guard us as thieves and deserters. It must be own'd however, that this super-abundant care and watchfulness is considerably lessen'd upon our return, when we have found means to insinuate ourselves into their favour, and by presents and otherwise to procure their connivance. The *Bugjo* takes possession of the best apartment after ours, in whatever part of the house it be. The several other rooms, which are next to our own, are taken up by the *Dosen*, Interpreters, and other chief officers of our retinue, in order to be always

near

near at hand to watch our conduct, and to take care, that none of our landlord's domesticks, nor any other person presume to come into our apartment, unless it be by their leave, and in their presence. In their absence they commit this care to some of their own or our servants, tho' all the companions of our voyage in general are strictly charg'd to have a watchful eye over us. Those who exceed their fellow-servants in vigilance and good conduct, are by way of encouragement permitted to make the voyage again the next year: Otherwise they stand excluded for two years.

As soon as we have taken possession of our apartment, in comes the landlord with some of his chief male domesticks, each with a dish of tea in his hand, which they present to every one of us with a low bow, according to his rank and dignity, and repeating with a submissive deep-fetch'd voice, the words, *ab, ab, ab!* They are all clad in their compliment gowns, or garments of ceremony, which they wear only upon great occasions, and have each a short scimeter stuck in their girdle, which they never quit, so long as the company stays in the house. This done, the necessary apparatus for smoaking is brought in, consisting of a board of wood or brass, tho' not always of the same structure, upon which are plac'd a small fire pan with coals, a pot to spit in, a small box fill'd with tobacco cut small, and some long pipes with small brass heads; as also another japan'd board or dish, with *Socano*, that is, something to eat, as for instance, several sorts of fruits, figs, nuts, several sorts of cakes, chiefly *Mansie*, and rice cakes hot, several sorts of roots boil'd in water, sweet-meats, and other trumperies of this kind. All these several things are brought in, first into the *Bugjo's* room, then into ours. As to other necessaries, travellers may have occasion for, they are generally serv'd by the house-maids, if they be natives of *Japan*. These wenches also lay the cloth, and wait at table, taking this opportunity to engage their guests to farther favours. But 'tis quite otherwise with us. For the landlords themselves, and their male domesticks, after they have presented us with a dish of tea, as above said, are not suffer'd, upon any account whatever, to approach or to enter our apartments, but whatever we want, 'tis the sole business of our own servants to provide us with the same.

There are no other spitting pots brought into the room, but that, which came along with the tobacco. If there be occasion for more, they make use of small pieces of *Bambous*, a hand broad and high, being saw'd from between the joints, and hollow'd. The candles brought in at night, are hollow in the middle; the wick, which is of paper, being wound about a wooden stick, before the tallow is laid on. For this reason also the candlesticks have a punch or bodkin at top, which the candles are fix'd upon. They burn very quick, and make a great deal of smoak and stink, because the oil or tallow is
made

made out of the berries of bay-trees, camphire-trees, and some others of this kind. 'Tis somewhat odd and ridiculous to see the whirling motion of the ascending smoke follow'd by the flame, when the candle is taken off from the punch at the top of the candlestick. Instead of lamps they make use of small flat earthen vessels, fill'd with train oil made of the fat of whales, or with oil made of cotton seed. The match is made of rush, and the abovesaid earthen vessel stands in another fill'd with water, or in a square lanthorn, that in case the oil should by chance take fire, no damage might therefrom come to the house. What obliges them to be very careful, is the great havock, fires make in this country, where the houses are all built of wood.

The Japanese in their journeys sit down to table thrice a day, besides what they eat between meals. They begin early in the morning and before break of day, at least before they set out, with a good substantial breakfast; then follows the dinner at noon, and the day is concluded with a plentiful supper at night. Their table is spread, and their victuals dress'd after the fashion of the country, which I have describ'd elsewhere. It being forbid to play at cards, they sit after meals drinking and singing some songs to make one another merry, or else they propose some riddles round, or play at some other game, and he that cannot explain the riddle, or loses the game, is oblig'd to drink a glass. 'Tis again quite otherwise with us in this respect, for we sit at table and eat our victuals very quietly. Our cloth is laid, and the dishes dress'd after the European manner, but by Japanese cooks. We are presented besides by the landlord, each with a Japanese dish. We drink European wines, and the rice-beer of the country hot. All our diversion is confin'd in the day time to the small garden, which is behind the house, at night to the *Bagnio*, in case we please to make use of it. No other pleasure is allow'd us, no manner of conversation with the domestics, male or female, excepting what through the connivance of our Inspectors, some of us find means to procure at night in private and in their own rooms.

When every thing is ready for us to set out again, the landlord is call'd, and our Resident, in presence of the two Interpreters, pays him the reckoning in gold, laid upon a small board. He draws near in a creeping posture, kneeling, holding his hands down to the floor, and when he takes the table which the money is laid upon, he bows down his forehead almost quite to the ground, in token of submission and gratitude, uttering with a deep voice the word, *ab, ab, ab!* whereby in this country inferiors shew their deference and respect to their superiors. He then prepares to make the same compliment to the other Dutchmen, but our Interpreters generally excuse him this trouble, and make him return in the same crawling posture. Every

*Our Ex-
pences at the
Inns.*

U u u u u

landlord

landlord hath two *Cobangs* paid him for dinner, and three for supper and lodgings at night. For this money he is to provide victuals enough for our whole train, the horses, the men that look after them, and the porters only excepted. The same sum is paid to the landlords in the cities, where we stay some days, as at *Oosaka*, *Miaco*, and *Fedo*, viz. five *Cobangs* a day, without any further recompence; a small matter indeed, considering that we must pay double for every thing else we want. The reason of our being kept so cheap as to victuals and lodging is, because this sum was agreed on with our landlords a long while ago, when our train was not yet so bulky as it now is. The landlords upon *Saikaido*, in our journey from *Nagasaki* to *Kokura*, receive only a small matter by way of reward for the trouble we give them, for our own cooks take care to provide themselves what is requisite for our table. It is a custom in this country, which we likewise observe, that guests before they quit the Inn, order their servants to sweep the room they lodg'd in, not to leave any dirt or ungrateful dust behind them.

Civility of the
Natives.

From this reasonable behaviour of the landlords, on our behalf, the reader may judge of the civility of the whole nation in general, always excepting our own officers and servants, and the companions of our voyage. I must own, that in the visits we made or receiv'd in our journey, we found the same to be greater than could be possibly expected from the most civiliz'd nation. The behaviour of of the Japanese, from the meanest countryman up to the greatest Prince or Lord, is such that the whole Empire might be call'd a School of Civility and good manners. They have so much sense and innate curiosity, that if they were not absolutely denied a free and open conversation and correspondence with foreigners, they would receive them with the utmost kindness and pleasure. In some towns and villages only we took notice, that the young boys, who are childish all over the world, would run after us, call us names, and crack some malicious jests or other, levell'd at the Chinese, whom they take us to be. One of the most common, and not much different from a like sort of a compliment, which is commonly made to Jews in *Germany*, is, *Toosin bay bay*, which in broken Chinese, signifies, *Chinese, have ye nothing to truck?*

Expences of
our whole
Journey.

To give the reader an Idea of the expences of our Journey to court, I will here set down the chief articles express'd in round sums and *Rixdollars*.

	<i>Rixdol.</i>
For victuals and lodging at 50 <i>Rixdollars</i> a day, in our journey by land, makes in two month's time	3000
For 40 horses, and so many men, to carry our baggage from <i>Oosaca</i> to <i>Fedo</i> , which number is greater in going up to court and less upon our return, a 15 <i>Thails</i> a horse, and 6 <i>Thails</i> a man, as hath been agreed on of old, (half of which money the Interpreters put in their pockets,) amounts to	3000

	<i>Rixdol.</i>
A sum of money divided among our retinue, to bear some extraordinary expences of the journey, of which every Dutchman receives 54 <i>Tbails</i> , and the others more or less, according to their office and quality, amounts to about	1000
For hiring a barge (or if she be ours, for building her) 420 <i>Tbails</i> , to the sailors 50 <i>Tbails</i> : For the cabin-furniture and tackle 90 <i>Tbails</i> : For maintaining and repairing the said barge 40 <i>Tbails</i> ; amounts in all to 600 <i>Tbails</i> , or	1000
For victuals, drink, tea, tobacco and other necessary provisions for our voyage by sea	1000
For the usual presents in money ; as for instance, to the <i>Bugjo</i> or Commander in chief of our train, 300 <i>Tbails</i> , or 500 <i>Rixdollars</i> , and much the same to the Inn-keepers, their sons and domesticks at <i>Osacca</i> , <i>Meaco</i> , and <i>Fedo</i> , in all	1000
Hire for the <i>Norimon</i> -men, as also for the <i>Cangos</i> , we make use of instead of horses, in order to be carried over mountains and bad roads, as also to visit certain Temples and pleasure-houses : For passage-money to be ferry'd over rivers and harbours : For some extraordinary expences and presents, whether necessary, or for our diversion, may amount in all to	2000
Presents to be made to his Imperial Majesty, of little value indeed for so powerful a Monarch, but what, if sold, would bring in a sum of at least	2500
Presents to be made to fourteen of the Prime Ministers, and chief Officers of the Imperial Court at <i>Fedo</i> ; to the two Governors of that city ; to the chief judge at <i>Meaco</i> , as also to the two Governors of that city, and of the city of <i>Osacca</i> . These presents consist in some foreign commodities, and are but a trifle to every one of them, but brings us to an expence of at least	3000
Presents to the two Governors of <i>Nagasaki</i> , which they receive before our departure in raw silk and stuffs, which they sell again to very good advantage, make to us a sum of	2500
Sum total of all the Expences of our journey	20000
or about 4000 <i>l.</i> sterling.	

Before I proceed to the Journal of our Journey to the Imperial Court, it may not be amiss to observe, that it is not an indifferent matter to travellers in this country, what day they set out on their journey. For they must chuse for their departure a fortunate day, for which purpose they make use of a particular table, which they say hath been observ'd to hold true by a continued experience of many ages, and wherein are set down all the unfortunate days of every month, upon which, if travellers were to set out on any journey, they would not only expose themselves to some

*Proper Days
to begin a
Journey.*

incon-

inconsiderable misfortune, but likewise be liable to lose all their expences and labour, and to be disappointed in the chief intent of their journey. However the most sensible of the Japanese have but little regard for this superstitious table, which is more credited by the common people, the Mountain-Priests, and Monks. A copy of this table is printed in all their road and house-books, and is as follows.

A Table shewing, what Days of the month are unfortunate and improper to begin a journey, invented by the wise and experienc'd Astrologer *ABINO SEIMEI*.

<i>Month.</i>	<i>Unfortunate Days.</i>				
1. 7.	3.	11.	19.	27.	
2. 8.	2.	10.	18.	26.	
3. 9.	1.	9.	17.	25.	
4. 10.	4.	12.	20.	28.	
5. 11.	5.	13.	21.	29.	
6. 12.	6.	14.	22.	30.	

To give the more weight and authority to this table, they say, that it was invented by the aforesaid Astrologer *Seimei*, a man of great quality and very eminent in his art. He was born a Prince. King *Abino Fassima* was his father, and a Fox his mother. *Abino Fassima* was married to this fox upon the following occasion. He once happen'd with a servant of his to be in the temple of *Inari*, who is the God and Protector of the foxes, mean while some courtiers were hunting the fox without doors, in order to make use of the Lungs for the preparation of a certain medicine. It happen'd upon this that a young fox, pursued by the hunters, fled into the temple, which stood open, and took shelter in the very bosom of *Fassima*. The king unwilling to deliver up the poor creature to the unmerciful hunters, was forced to defend himself and his fox, and to repell force by force, wherein he behav'd himself with so much bravery and success, that having defeated the hunters, he could set the fox at liberty. The hunters asham'd, and highly offended at the courageous behaviour of the King, seiz'd in the height of their resentment an opportunity, which offer'd to kill his royal father. *Fassima* muster'd up all his courage and prudence to revenge his father's death, and with so much success, that he kill'd the traitors with his own hands. The fox to return his gratitude to his deliverer, appear'd to him after the victory, which he obtain'd over the murderers of his father, in the shape of a Lady of incomparable beauty, and so fired his breast with love, that he took her to his wife. 'Twas by her he had this son, who was endow'd with divine wisdom, and the precious gift of prognosticating, and foretelling things to come. Nor did he know, that his wife had been that very fox, whose life he sav'd with so much

much courage in the temple of *Inari*, till soon after her tail and other parts beginning to grow, she resum'd by degrees her former shape.

This is not one of the least considerable of the histories of their Gods. And I must take this opportunity once for all to beg the Reader's pardon, if in the account of our journey to court I shall trouble him, as occasion shall require, with other stories of the same kind, there being scarce any thing else worth observing, that relates to the antiquities of this country. *Senmëi* not only calculated the abovemention'd table, by the knowledge he acquir'd of the motions and influence of the stars, but as he was at the same time a perfect master of the Cabalistic Sciences, he found out certain words, which he brought together into an *Uta*, or *Verse*, the sound and pronounciation whereof is believed to have the infallible virtue of keeping off all those misfortunes, which upon the days determin'd in the said table to be unfortunate, would otherwise befall travellers. This was done for the use and satisfaction of poor ordinary servants, who have not leisure to accommodate themselves to this table, but must go when and wherever they are sent by their masters. The verse itself is as follows.

*Sada Mejesi Tabiaatz Fidori Fosi Afijwa,
Omojitatz Figo Kitz Nito Sen.*

C H A P. VII.

Our Journey by Land from Nagasaki to Kokura.

Saturday the tenth of *February* 1691, Mr. *Von Butenbeim* Director, of our trade, and Ambassador to the Emperor's Court, went to take his leave of the two Governors of *Nagasaki*, with the usual formalities and attendance, and to recommend the Dutchmen, who were order'd to stay at *Desima*, to their favour and protection. The two following days we were busy with packing up our baggage, and getting all our trunks and bales mark'd, according to order, with small boards made and sign'd by the Japanese clerks of the Embassy. On Thursday *Feb. 14.* being the day of our departure, the two Governors of the City came over to *Desima* early in the morning, attended by their whole court, and having been treated as is usual upon this occasion, they accompanied us between eight and nine of the clock out of our Island, where we took our leave of our remaining countrymen, and then set out on our journey. 'Tis a journey of about 200 *German Miles*, to go from *Nagasaki* to *Fedo*. We pass thro', or see at some distance, 33 large cities with castles, 75 small towns not fortify'd and boroughs, besides innumerable villages and hamlets. The first part of our journey is over the Island *Saikofk* thro' the Provinces *Fisen*,

Tsikungo, Tsikusen, and Busen to Kokura. This takes in 55 Japanese and about 22 German miles, which are divided into the following day's journeys, from *Nagasaki* to *Sonongi* 10 miles, from thence to *Orda* 11 miles, from thence to *Sangen* 4 miles, to *Taisero* 11 miles, to *Itzka* 10 miles, and from thence to *Kokura* 13 miles. In the Province *Fifèn* I found the miles to be of an hour's moderate riding or strong walking each, but in the other provinces only of three quarters of an hour. Five water-leagues make three land-miles upon the coasts of *Japan*. But in more distant seas they compute, that two leagues and a half make a Dutch league. An ordinary mile contains the length of thirty six streets, but the miles in the Province *Isje* each fifty. The length of a street is of sixty *Ikins*, or Mats, and at *Nagasaki* of 56. *Montanus* in his Japanese Embassy, p. 104, computes 25 Japanese miles for a degree, and 354 from *Nagasaki* to *Jedo*, to wit, 220 from *Nagasaki* to *Osacca*, and 134 from thence to *Jedo*.

Our Train.

Our train consisted of the following persons, who march'd in the following order. (See *Tab. XXII. Fig. 1.*)

First rode a *Dosen*, or with his more honourable title, a Deputy *Bugjo*, then his Deputy, a Bailiff of *Nagasaki*, then our Resident in his *Norimon*. After him follow'd our old chief Interpreter *Joseimon*, otherwise call'd *Brafman*, *Abouts* a merchant, Dr. *Kempfer* and his assistant *Dubbels*, all on horseback. Next to them rode the Deputy-interpreter *Trojemon*, and his son as apprentice, after him another Bailiff of *Nagasaki*, all again on horseback. Last of all came the *Foriki* or *Bugjo*, *Assagina Sandan Nofin*, as head and commander in chief of our train, carried in his *Norimon*, with a led-horse before him, and his pike-bearer after him, carrying his pike of state, adorn'd at the upper end with a ball and a silver board, pendent from it, as a badge of the authority he is invest'd with by his masters. As soon as we enter another Province, this order is alter'd in some things. The annex'd figure, (*Tab. XXII.*) will give the reader a much better Idea than the most accurate description. Our cooks and their servants, with the necessary kitchen-furniture, as also two clerks of our train, set out always sometime before us, the first to take care, that every thing be ready at the Inn against our arrival, the others to keep an exact account of all the expences of our journey, of our goods and baggage, of the number of horses and men employ'd to carry the same; as also to take notice, how many miles we travel a day, what Inns we go to, and in general to take memorandums of whatever remarkable happens upon the road. The cooks and clerks are follow'd by our servants and footmen, the men who look after our horses, and some porters, who are to release each other by turns, all on foot. The horses, we rode, had each two trunks and an *Adofski*, and the mats, which we lie upon at night, were spread over them. Travellers on horseback sit cross-legg'd, or in what other posture they please, or find it convenient. But of this I have treated more at large in the first chapter of this book. We were waited upon out of the town by numerous swarms of our other Interpreters, cooks, taylor and others of

of our inferior officers and servants, as also by the sons, nephews, and relations of some of our chief officers, every one of whom expected an *Itzebe* at least from our Resident for the honour of his company.

The way through *Nagasaki* is steep and troublesome going all up hill. Having got through the town, we came to a small village call'd *Mangome*, ^{Come to Mangome.} not far from the place of execution, and on this account, inhabited by leather-tanners, who do the office of publick executioners in this country. Here we staid a little while in a small house belonging to the keeper of our barge, where our Interpreters and some of our officers and servants, who had favour'd us with their company out of town, treated us with a glass of *Sacki* and *Soccana*. These beggars, far from being satisfy'd with the handsome return we made them for this their unnecessary civility, caused several young boys to be presented by the Interpreters to our Resident, withal acquainting him, how nearly they were related to him. All these several particular compliments and honours, shewn us upon our departure, consumed such quantities of *Itzebos* and *Silver Bontzes*, as upon a very moderate computation amounted to the value of at least an hundred *Tbails*. Having staid about an hour at this place, we proceeded on our journey, and after an hour and a half's riding came to the village *Urakami*. Half an hour after we saw a stone pillar, or boundstone, about a fathom and a half high, with characters cut upon it, importing, that the boundaries of the territories of *Nagasaki* and *Omura* are there. About an hour after we came to the village *Tockitz*, upon the bay of *Omura*, three miles from *Nagasaki*. We din'd here, and tho' we had brought our own provisions along with us, and had caus'd them to be dress'd by our own cooks, yet they made us pay for *Sacki* and other trifles, which we neither saw nor tasted, thirteen *Tbails*. We dismiss'd also here, with presents, some relations and acquaintances of our *Joriki*, who wou'd needs keep him company so far as *Tokitiz*. The way from *Nagasaki* hither is very rough and uneven, stony and mountainous, as is also the whole country thereabouts. Some fruitful valleys run between the hills, and the hills themselves are, through the industry of the Inhabitants, cultivated up to their tops. Scarce any thing remarkable occur'd between *Nagasaki* and *Tokitiz*. However to omit nothing, I must take notice, that coming out of *Nagasaki* we saw the Idol of *Dsifos*, who is the God of the roads and protector of travellers, hewn out of the rock in nine different places. Another of the same sort stood not far from the village *Urakami*, being about three foot long, adorn'd with flowers and *Fannaskibba*, and plac'd upon a fathom high stone pillar. Two other smaller stone pillars, hollow at top, stood before the Idol: Upon these were plac'd lamps, which travellers light in honour of this Idol. At some small distance stood a basin full of water, for those to wash their

their hands, who had a mind to light the lamps, or to offer any thing to the Idol. Just before we came to *Urakami*, a stately *Toori* presented itself to our view, being a gate leading to a *Cami-temple*, as was express'd in a table standing at top of it.

The better to understand the following account of our journey to *Kokura*, the reader is desir'd to consult *Tab. XXIII.*

Passage
over the Har-
bour of Omu-
ra.

At *Tokitſu* we were met by the steward of the household of the Prince of *Omura*, who in the name of his Master offer'd us, out of respect for the Emperor and without any consideration, all possible assistance to forward our journey, and acquainted us, at the same time that two *Feifeneers*, or pleasure-boats, lay ready to carry us over the bay to the village *Sinongi*, which is seven miles and a half distant from *Tokitſu*. These pleasure boats were built of wood, after the fashion of the country, strong but neat. They were row'd each by fourteen watermen, clad in blue gowns with white lines running across. The Prince's flag stood upon the stern, with his coat of arms, being a rose of five leaves in a blue field. Before the flag was plac'd the usual badge of superior authority, being a bunch of cut paper tied to the end of a long staff, next to which the *Bugjo* planted his pike, and then one of the Prince's clerks seated himself on one, and the Pilot on the other side. The *Bugjo* and our Resident took possession of the two cabins. We went on board in the afternoon about half an hour after two, and arriv'd at *Sinongi* at half an hour after six, having travell'd to day ten Japanese miles. 'Tis fifteen miles travelling by land from *Tokitſu* to *Sinongi*, because of the going about the bay of *Omura*. This bay is very shallow, and not at all fit for large ships to ride in. It runs W S W and hath the tide, and a communication with the Sea by a narrow streight. We saw the town of *Omura* the residence of the Prince, situate on the harbour, about two miles off on our right. Behind *Omura* we took notice of a smoaking mountain, which probably was that near *Usen*. There are shells in this bay, which yield pearls. Formerly a rich gold sand was found along the coasts, which are now fallen in, the Sea having gain'd ground. *Omura* belongs to the great province *Fisen*, as do also *Nagasaki*, *Firando*, *Gotbo*, *Urisjino*, *Ficassari*, and several other smaller districts, all which were formerly govern'd by the King of *Fisen*. Nay, 'tis a common tradition among the Japanese, that in ancient times the whole Island *Kiusju*, which makes nearly a fourth part of the Empire of *Japan*, was govern'd by one monarch.

Omura.

We left *Sinongi* on *Wednesday February 14*, early in the morning, and after an hours riding we pass'd by a large camphire tree famous for its uncommon largeness. The trunk seem'd to have no less than six fathoms in circumference, but was hollow within. What the Japanese relate of this tree, that it cannot be measur'd about is true so far, as it stands at the top of a hill. A mile further, having rode
about

about the foot of the mountain *Tawara*, we came to the borders of *Omura*, and enter'd into the small district of *Urifijno*, govern'd by a prudent and generous Lord, who having been ask'd for an hundred men, freely and generously offer'd double that number. Ten men swept the roads before us, till we came to a village of that name, where we found fresh horses with three men each, and two of that Lord's Gentlemen in quality of *Bugjo*, and Deputy *Bugjo*, to conduct us thro' his Dominions.

Not far from the village, on the side of a small river, which falls down from a neighbouring hill, is a hot bath, famous for its vertues in curing the pox, itch, rheumatism, lameness, and several other chronical and inveterate distempers. This Bath we had leave to see. I found the place rail'd in with *Bambous* in a very handsom manner. Within the inclosure was a watch-house, and a small booth for the guests to divert themselves. Along one side of the rails was built a long room or gallery, divided into six smaller rooms, or baths, all under one roof. Every bath was a mat long and broad, and had two cocks, one to let in cold, the other hot water, and this in order that every body might mix it to what degree of heat they can best bear. At the side of this long room was a place for the guests to repose themselves, cover'd with a thatch'd roof. The well was likewise cover'd with a small square thatch'd roof. It is not very deep, but the water bubbles out with great vehemence and noise, and is withal so hot, that none of our retinue had courage enough to dip his fingers into it. I found it had neither smell nor taste, and therefore made no scruple to assign its vertues meerly to its heat. The man that shew'd us the place, in order to convince us that there was something extraordinary in this water, pluck'd down a branch of a Camphire-tree (which stood hard by and was about the bigness of a large oak, being the second of an uncommon size we saw since we set out from *Nagasaki*) dipt it into the hot well, and then gave every one of us a leaf to chew, which made our mouth and tongue look as if they had been painted with a mix'd colour of green and yellow. Not far from the spring there were two other large baths for the use of poor people. I took notice, that a small brook of cold water, which runs hard by the place, smoak'd in some places, perhaps because of another hot spring in its bed. (See *Tab. XXXIII. Fig. 1.*)

Hot Bath.

There are many more hot wells upon this Island, of the same and some of still greater vertues. By my repeated and diligent enquiries, I could hear of the following: *Fumotto* is a hot bath in *Arima*, which they make use of to cure lameness: Another of the same vertue is at *Tskakaki*, in the Province *Fisen*. Another is at *Obamma* in the Province *Simabara*, situate not far from the coasts, and overflow'd in high water. This is but small, shallow, and hath a salt mineral taste, which they look upon in this country, as something very remarkable. About three miles from thence, at the foot of the famous mountain *Usen*, are several hot springs of this kind, within about an hundred paces circumference, all which have a sul-

Farther Account of hot Baths.

phurous smell, and are withal so hot, that no use can be made of them. unless they be mix'd and cool'd by a proportionable quantity of cold water. There was another Pond of warm water at *Jamaga* in *Figo*, but but it is now dry'd up. I have mention'd some others in the 8th chapter of the first book, whither I refer the reader.

Swota.

Large Ear
then Pots.

Having left [this hot bath, we came in half an hour's time to the other part of *Urisijno*, and from thence after two hour's riding, (having past by a great number of houses, which we had to our left travelling along) to the village *Swota*, where we dined. They make here that sort of large earthen pots to hold water, which are made use of at Sea instead of casks, and are by the Europeans call'd *Martuan*, from the kingdom of *Martan*, where there is a great quantity of them made, and from thence exported all over the Indies. This commodity can be exported from *Swota* by water, a very large and commodious river running from thence Eastwards over a large plain into the gulf of *Simabara*. At this same place, as also at *Urisijno*, and upon the the neighbouring hills and mountains, besides several other places up and down *Fisen*, is made the Japanese *Porcellane*, or *China Ware*, out of a whitish fat clay, which is found there in great plenty. This clay, altho' it be of itself good and clean, yet it requires nevertheless a good deal of kneading, washing and cleaning, before it is brought to that degree of perfection, that the dishes, pots, and other *China Ware* made of it, become transparent. This manufacture being so exceedingly laborious and troublesome, gave birth to the old fabulous saying, *That humane bones are an ingredient of China Ware*. Having stay'd about an hour at *Swota*, we set out again, crossing several rivers, some whereof are navigable, and going over wooden-bridges, we came, thro' the villages *Narisij*, and *Wewaki*, to the village *Ooda*, where we intended to lie that night, having travell'd to day from *Sonogi* to *Ooda*, eleven Japanese miles. Just at the entry of this village we saw a large monstrous head of an Idol, in the shape of a calf's-head, in a grated case, standing upon pales under a very large Camphire-tree, which was the third remarkable one for its uncommon largeness, we met with since our departure from *Nagasaki*. We travell'd this day mostly thro' pleasant fruitful valleys, and agreeable rice-fields. Round the latter were planted Tea-shrubs, for some paces from the road. These shrubs are not above two yards high, and make but a naked sorry appearance, when stript of their leaves, as they then were. The rice-fields we saw without this village on our right, seem'd to me to be by much the finest, one could set his eyes on in any part of the world. The whole Province *Fisen* is famous for producing rice, to a much greater quantity than any other Province in *Japan*, and they count ten differing sorts, which grow within its district, the best whereof grows about *Ommra*, and is that very sort, which must be sent up to *Jedo* for the Emperor's own use. The Provinces of *Cango* and *Finongo* are next to that of *Fisen*, as to the beauty and fruitfulness of the rice-fields.

Fine Rice-
Fields.

On *Thursday Feb. 15th*, we set out by break of day, and travell'd a good pace all day long, passing thro' *Sanga*, the capital of the Province *Fisen* to the village *Todoroki*, where we propos'd to lie that night, having made in all between ten and eleven Japanese miles. The country thereabouts was flat, full of rivers and rice-fields. The most remarkable places we pass'd thro', not to mention several small inconsiderable hamlets, were *Torimatcz*, a long village, about half a mile from *Ooda*. Here we saw for the first time some women of *Fisen*, and it was a matter of surprize to us, to see short young women, which one might have mistook for young girls, with their own children, some sucking, some running after them. They were, as most others of this Province, short indeed, but well shap'd, of a handsome comely appearance, and agreeable genteel behaviour. They all paint themselves, which makes them look like so many Babies. When married, they pluck out the hairs of both eye-brows. About a mile from *Torimatcz* is the large and long village *Kongawamas*. A large muddy river runs thro' the middle of it, and about four or five miles from thence looses itself into the Sea. A fine wooden-bridge is laid over it, and the river itself is seldom without some pleasure-barges and small boats rowing up and down. About a quarter of a mile further is the village *Utsinsin*, where we chang'd our Porters, *Norimon* and *Cangos-men*. About half a mile further lies the village *Botack*. Next to this, at some small distance, is the large village *Kasijnomas*, which consists of three parts, or rather three smaller villages. The first, which is on this side of a large river, running S. E. is call'd *Fooknamatcz*; the second, which is join'd to the first by a bridge of 150 paces in length, built over the aforesaid river, is call'd *Jakimootzmas*, and the third and last *Fasijnomas*. In the two first parts of this village, there are several good manufactures of silk-stuffs, and paper. Out of the same stuff, which they make paper of, they likewise spin a sort of yarn for making of sails. Between the second and third village we saw a man lying on the cross, who was executed for having in a violent passion strangled a young boy to death, with his handkerchief, only because he had reprimanded him for stealing some wood. The crosses in this country are made, as *Lipsius* relates in his Letters. A long cross-beam is placed at the upper end, on which are extended the arms, and another at the lower end for the feet of the malefactors. About the middle stands out another small piece of wood for them to sit on. They are not nail'd, but ty'd to the cross with ropes. A quarter of a mile from this village we came to the suburbs *Onsijmatcz*, and soon after entered the city of *Sanga*. *Sanga* is the capital of the Province *Fisen*. The Prince, or Petty King of this Province, *Matzendniro Fitzino Cami* resides here in a large castle, which commands the city. This city is very large, but extends more in length than in breadth. It is exceedingly populous. Both going in and coming out, we found strong guards at the gates. It is enclos'd with walls and gates, but more for state than defence. The streets are large, running streight

Women of
Fisen.

*Sanga, Capital
of Fisen.*

East

East and South, with channels and rivers running thro', which lose their waters into the Sea of *Arima*, as they call it, near a place of that name. The houses are but sorry and low, and, in the chief streets, fitted up for manufactures and shopkeepers. The shops are hung, for ornament's sake, with black cloth. The inhabitants are very short-siz'd, but well shap'd, particularly the women, who are handsomer and better shap'd, than I think in any other *Asiatic* Country, but so much painted, that one would be apt to take them for wax-figures, rather than living creatures. Their behaviour is otherwise genteel, and the lively colour of their lips is a proof of their healthy complexion. The country, for several miles round, is a fruitful plain cut through with channels and rivers, defended with sluices, which being open'd that part of the Country may be set under water at command, which very much quickens the growth of rice. In short *Fisen* is after the Province *Cango*, which produces both rice and corn, the most fruitful Province of all *Japan*, and would deserve, in my opinion, to be preferr'd to the fruitful *Media*, were it as well stor'd with cattle and fruit trees, of both which I could see but few. I took notice as of somewhat remarkable, that all this day we saw neither priests nor temples, excepting only one *Toori* with golden characters upon it, doubtless leading to some neighbouring *Mia*. It seems, that little regard is had in this province to the maintenance of priests and temples. *Fisen* is the largest province in *Saikokf*, and comprehends the dominions and districts of *Nagasaki*, *Simabara*, *Omura*, *Arima*, *Sauda*, *Karatz*, *Firando*, the Islands *Goto*, &c. Some of these still belong to the Prince of *Fisen*, but others have been taken from him by the Emperors, and given to other Princes, who now pay their homage, as do all the rest, by going up to court once a year. The Prince of *Fisen* however, to keep up his grandeur, hath still 40000 villages and hamlets subject to him. *Satzuma*, another province in *Saikokf*, is next to *Fisen* in extent, but far superior to it, and indeed to all others in this Island, in riches and power, having the best soldiers. and producing a great quantity of camphire. It hath also several rich gold and silver mines, the disposal whereof the Emperor reserv'd to himself. We pass'd through *Sanga* without stopping, and from our first entering the suburbs we were riding a moderate pace for an hour and a half till we got to the other end of the city. Without the city gates, I took notice of a long walk of fir trees, which run strait to S. E. for at least half a mile, so far as I could see. Here I saw for the first time two falcons, which were carried as usual, by two men upon their hands; as also two storks perch'd upon trees in a small wood standing on a neighbouring hill. They seem'd to me to be something smaller, than our European storks are. I took notice, that the country people hereabouts plough with horses. A mile from *Sanga* is the village *Farnomatz*. From thence having pass'd through several small hamlets, and cross'd some rivers, we came about one in
the

the afternoon to the great village *Kanfacki*, about two miles distant from *Farnamatz*, and seven from the place we lay at last night. It consisted of seven or eight hundred houses. We dined here, and having staid about an hour, set out again a fresh pace. The roads were all along clean and even, and fresh sand spread over them, in short as good as one could wish. Near four Japanese miles further we came to another large village *Todoroki*, consisting of about 500 houses, being the place we design'd to lie at, and the last village in the province *Fisen*. Formerly our retinue us'd to lie at the village *Taisero*, about half a mile further. But an unlucky accident happen'd at that village about four years ago. For our *Bugjo*, or commander in chief, having had some quarrels with the chief Interpreter, and high words arising between them, he kill'd him upon the spot, and afterwards made away with himself. He design'd to have serv'd his *Dosen*, or deputy, in the same manner, but he escap'd with the loss of his hand, which the furious *Bugjo* cutt off in the height of his passion. Ever since it hath been order'd, that this place should be for the future avoided as fatal. We cross'd this afternoon some small rivers, and pass'd thro' several small villages, the chief whereof were *Haddi*, or *Faddi*, (it being not well possible to distinguish in the pronunciation of the natives the *H* from the *F*.) *Nittanwab* and *Magabar*. We pass'd likewise thro' a small, but very pleasant, wood of firrs, a rare sight in this flat part of the country. The trees were large and tall, but the nuts small, like Cypress-nuts. About an hour's riding from *Magabar*, we came to the foot of some neighbouring mountains, which we had to our left, but soon lost them again. From thence we saw on our right the castle of *Kurume*, being the Residence of the Prince of *Tsikungo*, about a mile distant. It appear'd all white from the colour of the walls, and seem'd to be a stately building.

*Kanfacki.**Kurume.*

On Friday *Feb.* the sixteenth, We set out betimes in the morning with fresh horses, and having pass'd through *Urijino*, a small hamlet, lying just without the gates of *Todoroki*, we came half a mile further to the above mention'd village *Taisero*, consisting of about five or six hundred houses, built in some few streets with gates. This village, along with its district, was some few years ago by the Emperor's order taken from the Prince of *Fisen*, and given to the Lord of *Tsussima* and *Simabara*, who till then had nothing in possession upon the continent of *Japan*, but was only Lord of these two Islands *Iki* and *Tsussima*, which lie towards *Corea*. The *Bugjo*, who attended us in our passage through the dominions of the Prince of *Fisen* took his leave here, and was reliev'd by another sent by the Prince of *Tsussima*. Having chang'd our Horses in the street without stopping, we proceeded on our Journey, and passing some small Rivers, we came through *Imamatz*, *Farda*, *Dsusancka*, and some small hamlets to the village *Jamaijo*, which is three Japanese miles and a half distant from *Taisero*. Here we dined. Near

Taisero.

Dsufanska, the highway was divided into two separate roads, one of which went to our right towards *Kurine*, the other run to the left round some mountains towards *Fakatto*, the residence of the Lord of *Tjikutsin* and *Fakatto*, lying about four Japanese miles off. The village *Famoijo* reckons several hundred houses, within its compass, and is very well inhabited. It hath a large and handsome Inn, which we went to. Just before the village stood another large Camphire tree, the fourth of an uncommon largeness we met with in our Journey. After dinner we set out again in *Cangos*, because of the neighbouring hills and mountains, we were now to travel over, and which are not easily to be pass'd on horseback. It is a very incommodious way of travelling in these *Cangos*, they being like small square baskets, open on all sides and only cover'd with a small roof, to which is fastened the pole. Thus equipp'd they took us up, and carried us half a mile running to the foot of the mountain *Fiamitz*, two men being appointed to every *Cango*. A mile up this Hill we came to a small village which hath no name, whose Inhabitants, they told us, were

*Singular vil-
lage.*

all descended of one man, who upon our coming there was yet alive. Whatever there be in this story, we found the Inhabitants of this village, handsome and well shap'd, and both in their conversation and manners so genteel and civil, as if they had been bred in a Nobleman's family. Having staid about half an hour in this village we went farther up hill for about a quarter of an hour, and then down again, a mile and a half to the village *Utsijno*, which signifies, *In mountains*. Here we staid about half an hour, and having taken something to refresh our selves, we exchange'd our *Cango's* for fresh horses, and so proceeded on our Journey passing some Rivers, and through several small villages, the chief whereof they call'd *Tintomatx*. In the evening we came to the village *Itska*, where we propos'd to lie, having travell'd this day ten Japanese miles. *Itska* consists of several hundred houses, and is well Inhabited. It lies on the other side of a river which is navigable for small boats. Our ambassador and whole train were forded through, but I obtain'd leave to walk over a long narrow wooden bridge, laid over it. We travell'd to day through variety of hills, mountains, woods bushes and desert places, this part of the Country being not unlike some woody and mountainous parts of Germany. We observ'd likewise that the shape and countenance of the Inhabitants were remarkably alter'd from what they are in the Province *Fisen*. But particularly the Inhabitants of the mountains we found contrary to expectation, extremely civil and modest, we saw no cattle grazing any where all day long, excepting a few cows and horses for carriage and plowing. I took notice of two more storks, not unlike ours in Europe. In going down the mountain *Fiamitz* we found the fields enclos'd with tea

Itska.

tea

tea shrubs for about eight paces from the road. They make so much of the ground in this Country, that they won't allow even the tea any other room but just round their fields.

On Saturday *Feb. 17th.* Having to day a Journey of thirteen miles, to make, to wit, ten to *Kokura* by land, and three by water to *Simonofeki*, we set out before break of day with flamboys made of bambous shavings. We pass'd in the forenoon through *Tababukro*, a village of some hundred houses, and some small hamlets, we were also ferried over two shallow, rapid rivers in flat prows or boats, and having travell'd five small Japanese miles, we came to the village *Kujanoffe* consisting of two or three hundred houses. The two rivers aforesaid united into one a little way on this side *Kujanoffe* by which village, the united stream runs and is from thence call *Kujanoffegawa*. After dinner we proceeded on our Journey with fresh horses, riding along the bank of this river for about half an mile. Two miles farther we came to the village *Kurofaki*, which lies upon the Northern Gulf, as they call it, and consists of two or three hundred Houses or rather Cottages, as do also most of the smaller hamlets. We pass'd by some coal mines, which they shew'd us as something extraordinary. At *Kurofaki* we again mounted fresh Horses, and having travell'd a mile and a half we came to two other bound stones, or pillars with characters upon them, placed at about ten paces distance from each other, which separate the territories of *Tsikusen* and *Kokura*. A small mile further we came to *Fijomi* a small village very near *Kokura*, and from thence we enter'd the city of *Kokura* itself, attended by two *Benjos*, or Gentlemen of the Prince of *Kokura* his Court. We went straight to our Inn, which lies in the third and furthest part of the City, on the other side of a bridge. It was abundantly furnish'd with all manner of necessaries, and is very agreeably seated, having a fine view over a large plain.

Kokura lies in the great Province *Busen*. It was formerly a wealthy *Kokura* and populous City, but since the Territories about it have been divided among several princes, it is much fallen from its ancient splendour. It lies not far from the coast, and extends for about a Japanese mile in length from East to west, making an oblong square figure. It consists of four parts a large castle, being the residence of the Prince, and three Towns or rather three parts of one Town separate from each other. The castle takes in a large square spot of ground and is surrounded with ditches and low walls, built of free stone up from the very foundation, and fortified, or rather adorn'd, according to the fashion of the Countrey, with wooden bastions, chiefly along the river-side. In the middle of the castle is the residence of the Prince, taken in with a neat white wall. It hath some few cannon planted upon a tower six stories high, the usual sign of Princely residences. In this castle resided, upon our arrival, *Ungasawara ukon no Cami*, Prince of *Kokura*

kura, and its small district. His yearly revenue doth not exceed 15 Mangokf. The City, and every part of it, is of a square figure. Every gate hath two large doors, and stands between two solid walls built of square stones. An open guard house built of wood stood next to each door, with three soldiers upon duty. There were also six pikes planted there, adorn'd at the upper end with bunches of black horse hair. Within we found three gentlemen gravely sitting, well clad, with their faces turn'd towards the door. The houses are small, and low, the streets broad and regular, running some South, others West. There are several large Inns and cook-shops in this City, with rais'd firehearths and grates, not unlike ours in Germany, as also with *Bagnio's* and curious gardens behind. A river runs through the City from South to North, separating its third and furthest part from the two first and the castle, and then looses itself into the Sea. There were at least an hundred small boats, which lin'd the banks of this river on both sides. For it is so very shallow that large ships cannot come up, but must ride at anchor at *Simonofeki*. A large bridge about 200 paces long is built over it, with Iron rails supported by four strong wooden pillars, curiously adorn'd. The whole situation of this city will appear by the annex'd figure (*Tab. XXXIII Fig. 2.*) wherein *a* is the inner part of the castle, where the Prince resides, *b* the place round the residence, with gardens and houses belonging to the chief officers of the Prince's Court. *c*. The tower of the castle. *D*. the first, *E*, the second and *F*, the third part of the City.

C H A P. VIII.

Our Voyage from KOKURA to OSACCA.

*Departure
from Kokura.*

HAVING staid about an hour and a half at our Inn in *Kokura*, and sufficiently refresh'd ourselves with Japanese victuals, we left that city, attended by the two abovemention'd Gentlemen of the Prince of *Kokura's* Court. We went the nearest way to the Sea-side, in order to go aboard two *Kabajas*, or small passage-boats, which were to bring us over from thence to *Simonofeki*. Coming out, we found the above-mention'd large bridge, and the square which was before our Inn, crowded with upwards of a thousand spectators, chiefly ordinary people, who came to see us go by. They lin'd both sides of the way, all kneeling and keeping a profound silence, no body presuming to stir, or offering to make the least noise, probably out of respect to us, or to the Prince of *Kokura*, who was represented by the two gentlemen of his court

court, who were order'd to attend us. We left *Kokura* amidst this numerous throng of people, and went on board our two passage-boats, about half an hour before sun-set, and so bid farewell to the Island *Kiusju*, or as the common people call it, *Nisijno Kuni*, that is, the country of nine, it being divided into nine large Provinces. It is also call'd *Sai-kokf*, or the Western Country, bearing West to the great Island *Nipon*. *Simonofeki* lies but three small miles from *Kokura*. Our large barge, on board which we were to go to *Osacca*, and which had been dispatch'd thither about four weeks before our departure from *Nagasaki*, had not been there above five days before us. The small boat, on board which I went, was five hours working its passage over to *Simonofeki*, so that we came thither very late at night, and two hours after the other. The reason of this delay was our Pilot's missing his course, and running his boat aground several times. We all went to lie on board our large barge, and found every thing ready for our reception. In this small passage from *Kokura* to *Simonofeki*, tho' but a narrow streight, form'd by an Island call'd by some *Kikusima*, and by others *Finosima*, and the coasts of the Province *Busen*, are shewn several places remarkable in their histories for things that happen'd there in former times. On our right, upon the coasts of the Province *Busen*, within the district of *Kokura*, is a large green plain, or field planted with trees, and call'd *Jamafima*, which is as much as to say, *Pearl-Island*. Not far from it is an inhabited place call'd *Dairi*, because it was formerly the residence of the *Dairi*, or Ecclesiastical Hereditary Emperor, whose name it still retains. Between this place and the neighbouring Island *Kikusima*, which is not above a quarter of a mile distant, there is a rock stands out of the Sea, with a pillar or monument of stone upon it, call'd by the natives *Joribe*, which was set up in memory of a Pilot of that name, who undertook to carry over the great Emperor *Taiko*, when he came to subdue these Western Provinces, and to establish that form of Government which now obtains in this Empire. This Pilot having unfortunately put the Emperor into eminent danger near this very rock, did, to punish himself, or to prevent the punishment he apprehended for his carelessness and neglect, rip open his belly, to eternize which action, the Emperor order'd this monument to be set up. The same rock is farther famous for the death of an Emperor's son and heir of the crown in the time of the Civil Wars with the Ecclesiastical Hereditary Emperors. The thing happen'd as follows: *Feki*, or *Fege*, a Prince of great courage and personal bravery, having been several years engaged in a War with *Gege*, had at last, as courage and conduct are not always crown'd with success, the misfortune to be forc'd by his enemy to quit his residence *Osacca*, and to fly to *Fijungo*. The unhappy Emperor could not long maintain himself in this place, but pursued by his enemy was forced to abandon it likewise, and soon after lost his life. The nurse of the Emperor's son, who was then but seven years of age, endeavour'd to make her escape with him by water, but having got so far as this rock, closely

Remarkable
Places in the
Streights of
Simonofeki.

A a a a a

pursued,

purfued, and feeing it was abfolutely impoffible to avoid falling into the enemy's hands, ſhe clasp'd the young prince between her arms, and with that courage and refolution, which is fo peculiar to the Japanese nation, threw herfelf along with him into the Sea. It is mention'd in Japanese histories, that *Fege*, feeing his deſtruction approaching and almoſt unavoidable, ſent ſeven ſhips laden with gold and ſilver to *China*, where after his death a ſtately temple was erected to his memory, as was another, (now call'd *Amadais*) at *Simonofeki*, to the memory of the untimely death of the unhappy prince his ſon.

Simonofeki. *Simonofeki* is ſituate on a famous harbour at the foot of a mountain, in the province *Nagatto*, which is the furthermoſt Province to the Weſt, upon the continent, or rather great Iſland *Nipon*. A narrow ſtreight, not above a Japanese mile broad, is form'd by the coaſts of this province, and thoſe of the Iſland *Kiuſju*. *Nipon* is the largeſt of the ſeveral Iſlands, which make up the Empire of *Japan*. Its ſhape is not unlike that of a jaw-bone, and it is divided into fifty two provinces: Two great roads croſs it from one end to the other. The one goes from Weſt to Eaſt, from *Simonofeki* over *Oſacca* and *Miaco* to *Jedo*, along its Southern coaſts: Part of this, to wit, from *Simonofeki* to *Oſacca*, is made by water becauſe the coaſts between theſe two places are very mountainous. The other great road goes from *Jedo*, North and North Eaſt, to the extremities of the province *Oſju*, for upwards of forty miles. The preſent Lord of *Simonofeki*, who is one of thoſe that muſt make their appearance at court once a year, is call'd *Mori Fidan no Cami*. His reſidence is ſix miles from *Nagatto*. The Town of *Simonofeki* it ſelf conſiſts of four to five hundred houſes, built chiefly on both ſides of one long ſtreet, which runs quite through, there being but a few ſmaller ſtreets, which turn off ſide-ways, and all terminate into this great one. The city is full of ſhops, wherein are ſold victuals and proviſion for ſhips, which daily put in there in great numbers. Upon our arrival, there were no leſs than two hundred, great and ſmall, lay there at anchor, it being the common harbour for ſhips bound from the Weſtern provinces to the Eaſtern, or coming from theſe. We likewise ſaw here ſeveral neat ſtone-cutters, who make inkhorns, boxes, plates, and ſeveral other things out of a grey and black ſerpentine ſtone, which is hewn in the quarries about the town.

On *Sunday February 18*, being the day after our arrival at *Simonofeki*, we lay ſtill, partly to reſe our ſelves from the fatigues of the preceeding journey, partly becauſe of our being detain'd by contrary winds, which would not permit us to come out of the harbour. We ſpent the afternoon, viewing the abovemention'd ſhops of the Serpentine ſtone-cutters, and the temple *Amadais*, which is famous throughout *Japan*, and was built in memory of that unhappy Prince, whoſe Hiſtory I have above related. We were attended thither by two officers

*Temple
Amadais.*

cers of the town, to keep off the crowds of people. Having walk'd up twenty four steps, hewn out of a rough stone, we saw three small temples, standing before us, being but mean sorry structures of wood. The temple *Amadais* stood behind them on our left, as we came up. We were receiv'd before the temple by a young Priest, who carried us into a forerom, or hall, hung with black crape, in like manner as they do their Theatres: Upon the middle of the floor was laid a carpet interwoven with silver. It was in this room, the Image of the deceas'd Prince stood upon an altar. He was a fat jolly boy, with long black hair: All the Japanese of our retinue made their obeisances to him after the country fashion, bowing their heads down to the ground. On each side of the Prince stood the Images of two other Princes of the Imperial blood, as big as the life, and clad in black, after the fashion of the *Dairi's* court. The Priest, who conducted us thither, lighted a lamp, and then made a pathetic speech upon this tragical event, mean while he led us into another room adjoining to this, where he shew'd us gilt pictures of such other persons, as he had mention'd in his speech. From thence he brought us into a large handsome open apartment, being the hall of audience of the monastery. Whilst we enter'd this hall, in came also the prior of the monastery, an old, thin, grave looking man, and sat himself down on the floor. He was clad like the other priests, in a black crape gown. A silver ribbon hung down on his left side coming from the right shoulder, and behind his head, between the two shoulders, hung another square piece of the same stuff, both being marks of his priorship and authority in the monastery. Seeing that we did not come near him, nor take any notice of him, he rose again, and went out into the adjoining cells of the monastery, being small rooms, separate from each other by standing skreens. We left an *Itzebe*, (a piece of gold, worth about two *Rixdollars* and a half, or twelve shillings sterling) as a present to the monastery, and so were conducted by the abovesaid two officers of the town back to our Inn, where we were entertain'd with Japanese victuals, and having taken the diversion of our landlord's *Bagnio*, we return'd on board our ship in the evening: There was also another temple built in memory of *Fatzima*, who was the founder and first inhabitant of this town, but being an indifferent small structure, we did not think it worth our while to spend any time upon viewing it.

On *Monday, February 19*, we set out on our voyage to *Osacca* early in the morning. The first day's run being very long, and there being but two harbours to retire to in case of danger, one *Mocko*, the other *Kadatç*, neither of which is secure against a storm, and both very difficult to enter, we seldom set sail but with a settled Westerly wind. The whole voyage, from *Simonoseki* to *Osacca*, is suppos'd to be of 136 Japanese water miles. Others reckon it still more, the

*Length of
the Journey
from Simono-
seki to Osacca*

different

different situation of the harbours, where we come to an anchor at night, and the variation of the winds, making a considerable difference. Some of our Pilots gave me the following account of the distance of the several harbours from hence to *Osacca*.

	<i>Water-Miles.</i>
From <i>Simonofeki</i> to the Island, harbour and village <i>Caminofeki</i>	35
From thence to the Island and village <i>Kamagari</i>	20
From thence to <i>Tomu</i>	18
From thence to the city and harbour <i>Muru</i>	30
From thence to the village and harbour <i>Fiogo</i> or <i>Sinongi</i>	18
From thence to <i>Osacca</i>	13
From <i>Simonofeki</i> to <i>Osacca</i> .	In all 134

The Account I had from others stands thus —

From <i>Simonofeki</i> to <i>Caminofeki</i>	35
From thence to <i>Camiro</i>	7
From thence to <i>Mitarei</i>	18
From thence to <i>Fanagari</i>	5
From thence to <i>Tomu</i>	10
From thence to <i>Sijrei</i>	3
From thence to <i>Sijmots</i>	7
From thence to <i>Itzijmodo</i>	10
From thence to <i>Muru</i>	10
From thence to <i>Akasi</i>	13
From thence to <i>Fiogo</i>	5
From thence to <i>Osacca</i>	13
	In all 136

All the several places abovemention'd, whose distances make up in all 136 Japanese water miles, or about 46 and a half German miles, have convenient and secure harbours, where ships may safely come to an anchor, and find shelter in stormy weather. However, we sail by most of them, leaving them on our left going up to *Osacca*, they being situate upon the main continent of the great Island *Nipon*. There are several other remarkable places, harbours, islands, towns, villages and hamlets upon and about the said great Island *Nipon*, which I shall forbear mentioning, referring the curious reader to the general map of *Japan* (Tab. VIII.) and to the particular map of our voyage to *Osacca* (Tab. XXIV.) Coming out of the streights of *Simonofeki* we must tack about for a few miles, whatever the wind be, till we begin to get clear of the coasts and to come to the main. We then advance tolerably well, if otherwise the wind be not contrary, and having got about half way we steer North-East in quest of *Osacca*. But our whole course is very irregular, by reason

son of the several Islands both great and small, to our right and left, about or by which we sail, some whereof are fruitful and well cultivated, even to the tops of the mountains, with villages and good harbours, others barren and uninhabited. *Osacca* itself bears E. by N. to *Simonofeki*, which may be observed for correcting the maps of *Japan*. I found the declination of the magnetical needle at *Osacca* to be five degrees East. In this whole voyage we have the coasts of the great Island *Nipon* on our Larboard-side, at one or some few miles distance. On our Starboard-side we have, first the coasts of the Province *Busjen*, or *Bungo*, upon the Island *Saikokf*, next the Island *Tsikokf*, which is divided into four provinces; lastly the small Island and Province *Awadsi*. Thus much of our voyage to *Osacca* in general. It is now time to proceed to a more particular account thereof.

We set sail from *Simonofeki* early in the morning, with a brisk favourable gale, mixt with some small drizzling rain. Having made about two miles, we came in sight of a large palace, built near the village *Tannora*, where the Princes of *Saikokf* in their journies to and from court usually lodge. Five miles farther we made the village and famous mountain *Mottojamma*. Here we begun to be a little more at large, the coasts of *Saikokf* turning off on our Starboard-side, and forming themselves with those of *Nipon* into a spacious open bay. Here we met upwards of an hundred ships under sail, all which had been forc'd by contrary Easterly winds to ride at *Simonofeki* for several days last past. We out-sail'd them all before evening, our ship being not only a better Sailor, but also better mounted. Having sail'd about eighteen miles, we lost sight of *Saikokf*, and soon after made a large Island call'd *Fwoiffima*. A little way further we got in sight of the high mountain *Cassada Famma* which is about ten miles distant from *Caminofeki*. Here also we saw at a distance, the high snowy mountains of the Province *Fjo*, situate upon the large Island *Tsikokf*, which is divided into four large Provinces, and is computed to have 70 Japanese miles in length. Sailing further we came near the dangerous rocks call'd *Sfo Sine Kfo*, some of which are under water, others standing out. Pilots must be very careful to avoid them. We then enter'd a streight, which separates the continent of the Island *Nipon* from a neighbouring Island, and is withal so narrow, that we could not perceive that there was any passage at all, but took it for one continued coast, till we came near it. Going thro' there is on the Larboard-side a village call'd *Moritzu*, situate upon the Island *Nipon*, and on the Starboard-side another village call'd *Caminofeki*, upon a Island of the same name. Both villages consist of about fourscore houses, and are govern'd by a Cousin of the Prince of *Imoo*, they lying upon the extremities of his Province *Nagatto*. They were assign'd by him to his Cousin as an appennage. Just before the harbour there is a wooden Pharos, built upon a high rock, for the security of navigation thro' this streight in the night-time. (*A view of this streight and the villages Moritzu and Caminofeki, see in Tab. XXV.*) This Island boasts of a great and

Departure
from *Simonofeki*.

Streights of
Caminofeki.

powerful Idol. The sea between *Simonofeki* and *Caminoſeki*, which we had now paſſ'd without any ſiniſtrous accident, is call'd *Siwonada*, that is, the harbour of *Siuo*, becauſe it waſhes chiefly the coaſts of the Province *Siuo*. From *Caminoſeki*, the wind continuing ſtill favourable, we fail'd ſeven miles further to *Dſino Camiro*, that is, *Lower Camiro*, and then caſt anchor near eight of the clock at night, having made to day in all 45 Japaneſe water-miles. There were great number of other barges lay there at anchor along the coaſts. *Dſino Camiro* is a village of about 100 cottages, and a few good houſes. It lies upon the coaſts of the Province *Aki*, at the end of a harbour enclos'd with mountains, and is ſo call'd by way of diſtinction from another village *Okino Camiro*, or *Upper Camiro*, which lies not far from it upon the ſame coaſts. *Dſino Camiro* is well known to mariners, becauſe of the good anchorage in the harbour there.

On *Tuesday Feb. 20.* It was calm in the morning, ſo that we made what way we could by rowing. We ſet out pretty early, and ſoon made the abovemention'd village *Okino Camiro*, conſiſting of about forty houſes, and ſituate upon the eaſtern extremity of a ſmall, but fruitful Iſland, whoſe hills and mountains, we took notice, were cultivated up to their very tops. About noon we made another Iſland *Tſuwa*, which we had on our Larboard-ſide. There is very ſafe riding at anchor upon the ſouthern coaſts of this Iſland, in an almoſt ſemicircular harbour, round which there are about two hundred houſes. It was very pleaſant to ſee the mountains, we had a ſtern of us, cultivated up to their very tops. In the afternoon, having a ſmall breeze, we ſet ſail again, and ſometime after got in ſight of a village call'd *Camogari*, upon the coaſts of the Province *Aki*. At night we came into the famous harbour *Mitarei*, where we caſt anchor again in good company of other ſhips and boats. We had made this day in all eighteen Japaneſe water-miles, failing between ſome fruitful, and many barren, uncultivated and uninhabited Rocks and Iſlands. On our Starboard-ſide we had the Province of *Ijo* upon *Tſikoko*, and on our Larboard-ſide, the Province of *Aki* upon *Nipon*. The higher mountains of both theſe Provinces were as yet cover'd with ſnow.

On *Wednesday Feb. 21.* we weigh'd anchor from *Mitarei* an hour before Sun riſe in calm weather. The coaſts of the iſland *Tſikoko* come hereabouts ſo near thoſe of the continent of *Nipon*, as to form a ſort of a ſtreight, which is not above a Japaneſe mile broad in ſome places. Having fail'd two miles, we came in ſight of *Kſuriffima* a poor ſorry place, ſituate upon the furthermoſt point of the ſaid Iſland *Tſikoko*. It is the reſidence of the Lord of *Fireſima*, in the province of *Aki*, who hath alſo nine ſmall Iſlands lying thereabouts, and this furthermoſt point of *Tſikoko* belonging to his dominions. Two or three Japaneſe miles further lies the city of *Imabari*, with a caſtle of the ſame name, which latter is a ſtately building with ſeveral high towers, after the

the country fashion. *Sijromottofonno*, Son of the Prince of *Kijnokuni*, and the Emperor's Son-in-law, resides there. Having sail'd five Japanese water miles further, we again enter'd a narrow streight, and had on our larboard side a village call'd *Fanaguri*, where we stay'd about an hour to take in fresh water, during which time several barges sail'd by us. *Fanaguri* is a village of about 60 houses, and lies at the foot of two mountains. *Fanaguri* in the Japanese language signifies properly a nostril. We observ'd nine huts here, looking at some distance like so many small hills, and cover'd with thatch'd roofs, where they boil salt out of sea water. Not far from this place there are several other small villages along the coasts, inhabited by fishermen. About a mile from *Fanaguri* is another village call'd *Turanami*. Between these two villages there is a fort, or battery, rais'd out of the water, in order to prevent, in case of need, all ships from going up and down, they being oblig'd to come within a small pistol shot of it. Some miles further we came in sight of a village call'd *Iwangi*, which we had on our larboard side. It consists of about fourscore houses. The country hereabouts is so much broke, that I could not well determine, whether this village lies upon the continent of *Nipon*, or upon some neighbouring Island. Near this village we saw a Temple standing on a pleasant green hill. A double *Toori* was built upon the shore, to put people in mind of the neighbourhood of some sacred building. A long stair-case led up to the Temple itself. Sailing further we pass'd between high rugged mountains on both sides, at the foot whereof there were several good harbours and small villages, hardly worth mentioning. On our starboard side we had a village call'd *Swoja*, seated upon an Island: It consisted of about an hundred houses, and is famous for the great quantity of salt, which is made there, from whence it hath borrow'd its name. Not far from it is the small village *Jugi* or *Igé*, famous for being inhabited only by rich country people. It hath also a fine palace belonging to the Lord of the place. The wind begun here again to blow favourably. Sailing further we pass'd by a small Island remarkable for its standing out of the water in form of a high Pyramid. On our starboard side there was almost nothing but water, so far as we could see, being a large Gulf, which runs in between *Iko* and *Sanuki*, the two northern Provinces of the Island *Tsikoko*. It runs in so deep between the said two Provinces, that we could not see to the end of it. On our larboard side we saw several villages upon the great Island *Nipon*. Not far from thence we came to the famous harbour and village *Tomu*, which we had on our Laboard-side, Tomu. at a very small distance. It lies upon the continent of *Nipon*, in the Province of *Bingo*, from whence it is call'd *Bingono Toma*, for distinction's sake from a village of the same name. It lies on a rising ground at the foot of the mountain, and consists of some hundred houses, which made a pretty good appearance, being built round the harbour, which

is nearly semicircular. In the chief street, which runs along the harbour, there is a *Mariam*, or bawdy house, and two pleasant Temples. They fabricate here very fine mats and carpets, wherewith they cover the floors in this country, and which are exported from thence in great quantity into several other Provinces. Behind the City, in the ascent of the mountain, there is a fine monastery. About a quarter of a German mile before you come to the village, stands a famous temple of the idol *Abbuto*, which is said to be very eminent for miraculously curing many inveterate distempers, as also for procuring a favourable wind and good passage. For this reason sailors and passengers always tie some farthings to a piece of wood, and throw it into the *Sea* as an offering to this *Abbutoquano Sama*, or *Lord God Abbuto*, as they call him, in order to obtain from him a favourable wind. The priest of the temple, says, that these offerings never fail to drive on shore, and to come safe to his hands. However, for caution's sake, he comes out himself in still weather in a small boat, to ask this sort of tribute to his idol, of what ships and boats sail by. Just before this village lay an island full of wood and timber, as were in a great measure the neighbouring mountains. The wind continuing still favourable, we sail'd seven Japanese water miles further to a village call'd *Sijreisi*, situate upon a small Island on our Starboard-side. Here we dropt anchor an hour before sun-set, because if we had gone further, we could not have come soon enough to another good harbour. This village consists of about fifty houses. It lies in a pleasant well cultivated valley, at the end of a harbour, which is open to the north. The God *Kobodais* is worshipp'd in this island, in a cavern, at the top of a mountain just behind this village. There were besides ours twelve other barges cast anchor in the same harbour, all which following our example let down their masts upon deck to avoid being tossed in the night. We made to day, the wind being favourable, in all eighteen water miles, sailing E. and N. E.

Temple of
Abuto.

Sijreisi.

On *Thursday Feb. 22.* we weigh'd anchor by break of day, and having sail'd seven water miles between several small islands, we came to the town of *Sijmotzi* or *Sijmotsui*, situate upon the continent of *Nipon*, upon the rocky coasts of the Province *Bitsju*, at the foot of a mountain, which hath a row of fir-trees planted over its top, after the manner of other cultivated mountains, chiefly in the several Islands we pass'd by in our voyage from *Simonofeki*. This town consists of four to five hundred houses, and is divided into three parts, each govern'd by a *Joriki*. Opposite to it, on the right hand, stands a castle call'd *Sijvos*, built of free-stone, with a neighbouring small village. A view of *Simodsi* is represented in *Tab. XXV.* Not far from thence we came in sight of another remarkable high Island call'd *Tsusi Jamma*, standing out of the water in form of a pyramid. We discover'd it already at *Sijmotsi*, bearing East, and being to steer Eastwards we stood in directly for it. The sea here-

Simodsi.

abouts

abouts began again to grow narrower, the Coasts of *Nipon* and *Tsikoko* drawing near one another. On our Larboard side, on the coasts of the abovemention'd Province *Bitsju*, we saw a large harbour, where some few barges lay at anchor. It was open and pretty much expos'd to southerly winds. There was a village on each side call'd *Sijbi*. Eight miles from thence, on the same northern coasts lies the large and fine village *Sijmodo*, or *Ufijmano*, which is defended by a small fort. Seven miles further lies the well built castle *Ako*, which with its white walls, high towers, and the town of *Ako* lying behind, offers to the eye a very pleasing and curious sight. The coasts about it are very rocky, and seem to have no good anchor ground. It is the residence of a petty prince call'd *Affino Tackomin*, whose revenue doth not exceed five Mangokfs. About five in the evening we got into the famous harbour *Muru*, which is about three miles distant from *Ako*. We cast anchor there about twenty paces from the shore, amidst upwards of hundred other barges. The wind continued still favourable. We had made to day in all twenty seven water miles. The harbour of *Muru* is not very spacious, but one of the safest in case of *Muru* a storm, it being well defended by a mountain which runs out westward from the main continent, and covers a great part of it. Going in ships must steer N. E. then turn S. S. by E. in order to come to an anchor not far from the city. Great part of the harbour is enclosed with a strong wall built of free-stone. The situation of the city is very pleasant and agreeable. It is built along this wall, and belongs to the Province *Bisen*. It consists of one long narrow street, which runs along the semicircular shores, and some few others, which run backwards up towards the mountains. The number of houses may amount in all to about six hundred. It is inhabited chiefly by *Sacki* brewers, ale-house keepers and mercers, who can richly maintain themselves, because of the multitude of ships, which daily resort to this harbour. The city is govern'd by a *Bugio*. There is a famous manufactory here of horses hides, which they tan after the manner of Russian leather, and varnish. Several were offer'd us to sale at four Maas a piece. So nasty as this city is, and how mean soever its inhabitants, yet for their pleasure and diversion they keep a *Mariam*, or publick bawdy-house, The neighbouring mountains are cultivated up to their tops, which view'd at a distance affords to the eye a very curious sight. The wood, which stands behind the city on one side of the mountain, which covers the harbour, representing a sort of a peninsula, makes a very beautiful and agreeable variety in the prospect. It stands upon a stony ground, round it are built several round bastions, guard-houses, and other houses neatly built, and agreeably seated, for the officers and soldiers to live in. At the westend of the harbour, near the entry, stands a small fort, with a guard, built as it were for the defence of the harbour, as one would conjecture more by its having

the form of a fort, and by ten pikes, and six halberds, which are planted in the front, than by the presence of soldiers. The hill, whereon this wood or fort stands, is join'd to the city by a small neck of land, but again separate from it by gates and walls, to prevent an unnecessary communication. We went into the city, attended, as usual, by our inspectors and guards, I mean the companions of our voyage. We were led through the house of a *Sacki* brewer into the long street, and in that to a *Bagnio*, there to wash and refresh ourselves. The house was full of guests, for besides the benefit of the bagnio the landlord sold likewise *Sacki*, and some eatables. Having well wash'd and refresh'd ourselves, we went back to our barge, and found the streets on both sides lin'd with multitudes of spectators, who came hither in flocks to see us go by, which they did, however, very respectfully kneeling, and without offering to make any the least noise. (*A view of the town and harbour of Muru, and its castle, is represented in Tab. XXVI.*)

Atesi.

On *Friday, Feb. 23.* We weigh'd anchor by break of day, and row'd our barge for about 2000 paces, till we got out of the harbour to the main sea, and could make use of our sails. We went by the following places, all which we had on our Larboard side, as being situate upon the coasts of *Nipon*. *Abosi* is a city defended by some forts; it hath a large Imperial warehouse, and is govern'd in the Emperor's name by a *Bugio*, who resides upon the place. There is also an Imperial steward resides there, to receive and take care of the Emperor's revenues. It lies upon the territories of the Prince of *Farima*. *Fimesij* or *Finnedsi* is another small town with a stately castle, the residence of *Matzidairo Jamatto*. The coasts about both these places are thallow and rocky. *Takasango*, or *Takasanni*, is another small town about seven miles distant from *Muru*: It commands a large plain, which begins here, and extends seven miles up into the country, and five miles along the coasts as far as *Akasi*: It is an open city planted round with multitudes of trees, and consisting of about four hundred houses: A large and deep river runs through it: It is famous for a manufactory of fine *Catabres*, or *Womens Gowns*, made of hemp very neatly. Behind the city lies the castle, which hath likewise trees planted round, both within and without, in such a manner, that its white walls are seen only on two sides, and between the trees. A square tower three stories high is built at each end of the wall, and another in the middle. In the middle of this castle is the palace of a *Bugio*, sent thither by the prince of *Farima*, whose dominions are said to be half as big as those of the prince of *Fisen*, though his revenue doth not exceed twenty *Mangokfs*. On both sides of this city along the coasts there are several large villages, inhabited chiefly by fishermen, and saltboilers. Near *Akasi* we again enter'd, as it were a streight, the coasts of *Nipon*, and those of a pretty large Island, upon which we saw some villages and temples,
coming

coming within less than two miles distance of one another. This and some neighbouring small Islands were given in former times to some peasants, to be by them and their posterity possess'd for ever, on condition, that they should improve and cultivate the ground, and pay a small matter by way of a yearly tribute to the Lord of the place. These people are now grown so rich, that some of them are possess'd of twenty to thirty chests of gold, as they express themselves in this country. Sailing further we came in sight of the following villages, *Jamatta*, *Taromi*, and *Sijwoja*, situate upon the coasts of *Nipon*, and inhabited chiefly by fishermen and salt-boilers. Still further lies the village *Summa*, or rather three villages united into one of this name. In the old Japanese civil wars with the adherents of the Emperor *Feki*, (whose history I touch'd upon at the beginning of this chapter, on occasion of a temple built in memory of the death of his Son, which temple we were shewn at *Simonofeki*,) maintain'd themselves at this place for several years. Next to *Summa* is the village *Konmaggū Fajassi*, or *Komanofajasi*, which consists of three or four hundred houses, and a little way further lies the city and harbour of *Fiogo*, in the Province *Fiongo*. *Setz*, five miles from *Akasi*. Before we enter this harbour, it will not be amiss to take notice, that towards the sea-side, on the South, it is defended by a broad sandy dike, which from the mountains behind *Summa* runs Eastward into the sea for about one third of a German mile. This dike is not a work of nature, but hath been rais'd by art, by order of the Emperor *Feki*, or *Fege*, who had a mind to make a good harbour of it, for the defence of the adjacent country, and also caused houses to be built thereon. It cost an immense deal of labour and expence, and the life of many a man, before it was brought to perfection, the stormy and furious sea having several times spoil'd, and twice entirely destroy'd it. Nor could it be finish'd, till a Japanese hero, as their history relates (some speak of thirty men) with the boldness and courage of that noble Roman *Curtius*, suffer'd himself to be buried alive in the foundations of this work, which they say entirely pacified the angry God of the Sea. This harbour lies open only to the East, though even on that side it is in a good measure defended by the coasts of the Province *Setz*. On the South it is secur'd from the fury of the stormy sea by the abovemention'd dike. It is the last good harbour we came to in our voyage from *Simonofeki* to *Osacca*, and is so much frequented, that upon our arrival there we found no less than three hundred barges riding at anchor. The city of *Fiogo* hath no castle, and is almost as big as *Nagasaki*, not indeed quite so broad, but longer, and built round the semicircular shores of its harbour. The front houses, or those next the harbour, are all poor small cottages, but those behind are much larger and neater, and better seated, being built on a rising ground, running up towards a pleasant hill planted with trees, behind which appears the top of a barren mountain

Remarkable
Dyke.

mountain, which they say hath very rich mines, yielding a good quantity of gold. We cast anchor in this harbour about one of the clock in the afternoon, having advanc'd to day in all eighteen miles.

Arrival at
Ofacca:

On *Saturday February 24th*, We left our great barge early in the morning, which could not well be brought as far as *Ofacca*, because of the shallowness of the harbour of that city, and hir'd four small boats to bring us and our goods over to that place. We saw several remarkable towns and castles, as we went by, all situate upon the coasts of *Nipon*, as amongst others, the town and castle *Amangasaki*, which is but three leagues distant from *Ofacca*. We saw also the Imperial city *Sakai*, bearing S. E. as we enter'd the River of *Ofacca*, from which it is four Japanese water miles distant. Having made to day ten miles, we got as far as the mouth of the River of *Ofacca*, and about eleven in the forenoon enter'd its navigable arm, steering E. S. E. We were receiv'd here by our landlord, who conducted us up the River in two stately boats. We pass'd by several new villages and small towns, or rather suburbs of *Ofacca*, which had been built along the banks of this river for these several years last past, and amidst upwards of a thousand boats, we enter'd the city it self, which is separate from the suburbs by two strong stately guard-houses, one on each side of the river. Having pass'd under six fine wooden bridges, we had leave at last to go on shore, and having walk'd up some stone steps, we turn'd into a narrow street, through which we were led to our Inn, which lies at one of the corners facing the great street, where we arriv'd between one and two of the clock in the afternoon. We were immediately conducted by our landlord into our several apartments in the upper part of the house, which we found, as usual, divided by standing skreens, and would have been commodious enough, if we had not been very much incommoded by the smoak, they knowing nothing in this country of chimnies. As soon as we arriv'd at our Inn, we sent our Interpreters to the two Governors of the City, to desire leave to wait upon them with some small presents. *Nossi Ssemono Cami*, one of the Governors, was gone to court, to lay before the Emperor, and his ministers of state, the necessary accounts of his transactions in his government. The other *Odagiri Tassano Cami* happen'd not to be at home, but sent us word in the evening, that he should be glad to see us the next morning at eight of the clock.

C H A P. IX.

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

OSACCA is one of the five great Imperial Cities. It is both commodiously and agreeably seated in the Province *Setzu*, in a fruitful Plain, and on the banks of a navigable river in $34^{\circ} 50'$ of Northern Latitude. It is defended on the East end by a strong castle, and on the Western extremity by two strong stately guard-houses, which separate it from its suburbs. Its length from West to East, that is, from the suburbs to the above-mention'd castle, is between three and four thousand common paces. Its breadth is somewhat less. The river *Fedogawa* runs on the North-side of the City from East and West, and loses itself below the same into the Sea. This river conveys immense riches to this City, on which account it well deserves a short description. It arises a day and a half's journey from thence to N. E. out of a Midland-lake, situate in the Province *Oomi*, which according to Japanese Histories arose in one night's time, that spot of ground, which it now fills up, being sunk in a violent earthquake. It comes out of this lake near the village *Tsitanozas*, where there is a double stately bridge laid over it which is double, because of a small Island, which lies between them, and upon which one of the two bridges ends, and the other begins. It then runs by the small towns *Udsi* and *Fedo*, from which latter it borrows its name, and so continues its course down to *Osacca*. About a mile before it comes to this city, it sends of one of its arms straight to the Sea: This want, if any, is supply'd by two other rivers, *Jamattagarwa* and *Firanogawa*, both which lose themselves into it just before the city, on the North-side of the castle, where there are stately bridges laid over them. The united stream having wash'd one third of the city, part of its waters are convey'd thro' a broad canal to supply the South Part thereof, which is also the larger, and that where the richest Inhabitants live. For this purpose several smaller channels are cut out of the large one, thro' some of the chief streets. Other channels convey the waters back to the great arm of the river. These are deep enough to become navigable for small boats, which may enter the city, and bring the goods to the merchant's doors. All these several channels run along the streets, and are all very regular, as also of a proportionable breadth. Upwards of an hundred bridges, many whereof are extraordinary beautiful, are built over them. Some indeed are muddy, and not too clean, for want of a sufficient quantity and run of water. A little below the

*Description of
Osacca.*

Fedogawa

coming out of the above-mention'd canal, which supplies the city, another arm arises on the North-side of the great stream, which is shallow and not navigable, but runs down Westward with great rapidity, and at last loses itself into the Sea of *Osacca*. The middle and great stream still continues its course thro' the city, at the lower end whereof it turns Westward, and having supply'd the suburbs, and villages, which lie without the city, by many lateral branches, it at last loses itself into the sea thro' several mouths. (*V. Tab. XXVIII.*) This river is narrow indeed, but deep and navigable. From its mouth, up as far as *Osacca*, and higher, there are seldom less than a thousand boats, going up and down, some with merchants, others with the Princes and Lords of the Empire, who live to the West of *Osacca*, when they go up to Court or return from thence. The banks are rais'd on both sides into ten or more steps, coarsly hewn of freestone, so that they look like one continued stairs, and one may land wherever he pleases.

Bridges. Stately bridges are laid over the river at every three or four hundred paces distance, more or less, all which are built of sound and withal the best cedar-wood of the country. They are rail'd on both sides, and some of the rails adorn'd at the top with brass-buttons. I counted in all ten such bridges, three whereof are particularly remarkable because of their length, being laid over the great arm of the river, where it is broadest. The first and furthest to the East is sixty fathoms long, and rests upon thirty arches, each supported by five, or more strong beams. The second is exactly the same as to its demensions. The third goes over both arms of the river, where it divides into two. This hath 150 paces in length. From thence to the further end of the city there are seven more, which decrease in length, as the river grows narrower, and are from twenty to sixty fathoms long, proportionably resting upon thirty to ten arches. The streets, in the main, are narrow, otherwise regular, and cutting each other at right-angles, as they run some southwards, some westwards. From this regularity however we must except that part of the city, which lies towards the sea, because the streets there run W. S. W. along the several branches of the river. The streets are very neat, tho' not pav'd. However, for the conveniency of walking, there is a small pavement of square stones runs along the houses on each side of the street. At the end of every street are strong gates, which are shut at night, when no body is suffer'd to pass from one street to another, without special leave and a passport from the *Otona*, or commanding officer. There is also in every street a place rail'd in, where they keep all the necessary instruments in case of fire. Not far from it is a cover'd well for the same purpose.

Houses. The houses are, according to the standing laws and custom of the country, not above two stories high, each story of one fathom and a half, or two fathoms. They are built of wood, lime and clay. The front offers to the spectator's eye the door, and a shop where the merchants sell their goods, or else an open room, where handicrafts-men and artificers, openly and in every body's sight, exercise their trade and manufactures.

factures. From the upper end of the shop, or room, hangs down a piece of black cloth, partly for ornament, partly to defend them, in some measure, from the wind and injuries of the weather. At the same place hang some fine patterns of what is sold in the shop. The roof is flat, and in good houses cover'd with black tiles laid in lime. The roofs of ordinary houses are cover'd only with shavings of wood. All the houses are kept within doors clean and neat to admiration, tho' they have no tables, stools, or any other such furniture, as our European rooms are furnish'd with. The stair-cases, rails, and all the wainscoting, is varnish'd. The floors are cover'd with neat mats and carpets. The rooms are separate from each other by skreens, upon removal of which several small rooms may be enlarg'd into one, or the contrary done if needful. The walls are hung with shining paper, curiously painted with gold and silver flowers. The upper part of the wall, for some inches down from the ceiling, is commonly left empty, and only clay'd with an orange-colour'd clay, which is dug up about this city, and is, because of its beautiful colour, exported into several other remote provinces. The mats, doors and skreens, are all of the same size, to wit, one fathom long, and half a fathom broad. The houses themselves, and their several rooms, are built proportionably according to a certain number of mats, more, or less. There is commonly a curious garden behind the house, with an artificial hill, and variety of flowers, such as I have describ'd elsewhere. Behind the garden is the Bagnio, or Bathing-stove, and sometimes a vault, or rather a small room with strong walls of clay and lime, there to preserve, in case of fire, the richest household-goods and furniture.

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

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

Number of
its Inhabi-
tants.

Osacca is extremely populous, and if we believe, what the boasting Japanese tell us, can raise an army of 80000 men, only from among its Inhabitants. It is the best trading town in *Japan*, being extraordinary well situated for carrying on a commerce both by land and water. This is the reason, why it is so well inhabited by rich merchants, artificers and manufacturers. Victuals are cheap at *Osacca*, notwithstanding the city is so well peopled. Even what tends to promote luxury, and to gratify all sensual pleasures, may be had at as easy a rate here as any where. For this reason the Japanese call *Osacca* the universal theatre of pleasures and diversions. Plays are to be seen daily both in publick and in private houses. Mountebanks, Juglers, who can shew some artful tricks, and all rary-shew people, who have either some uncommon, or monstrous animal to shew, or animals taught to play tricks, resort thither from all parts of the Empire, being sure to get a better penny here than any where else. Of this one instance will suffice. Some years ago, our East India company sent over from *Batavia*, a *Casuar*, (a large East India bird, who would swallow stones, and hot coals,) as a present to the Emperor. This bird having had the ill luck not to please our rigid censors, the Governors of *Nagasaki*, to whom it belongs to determine, what presents might be the most acceptable to the Emperor, and we having thereupon been order'd to send him back to *Batavia*, a rich Japanese and a great lover of these curiosities, assured us, that if he could have obtain'd leave to buy him, he would have willingly given a thousand *Thails* for him, as being sure within a years time, to get double that money only by shewing him at *Osacca*. Hence it is no wonder, that numbers of strangers and travellers daily resort thither, chiefly rich people, as to a place, where they can spend their time and money with much greater satisfaction, than perhaps any where else in the Empire. The Western Princes and Lords on this side *Osacca* have all their houses in this city, and their people to attend them in their passage through, and yet they are not permitted to stay longer than a night, besides that upon their departure they are oblig'd to follow
such

such a road, as is entirely out of sight of the castle. The water, which is drunk at *Osacca*, tastes a little brackish. But in lieu thereof they have the best *Sacki* in the Empire, which is brew'd in great quantities in the neighbouring village *Tenufij*, and from thence exported into most other Provinces, nay by the Dutch and Chinese out of the country.

On the East-side of the city, or rather at its North East extremity lies the famous castle in a large plain. Going up to *Miaco*, we pass by it. It hath been built by the Emperor *Taico*. It is square, about an hour's walking in circumference, and strongly fortified with round bastions, according to the military architecture of the country. After the castle of *Fingo*, it hath not its superior in extent, magnificence, and strength throughout the whole Empire. On the North-side it is defended by the river *Jodogawa*, which washes its walls, after it hath receiv'd two other rivers. And tho' the united stream, was of it self of a very considerable breadth, yet for a still greater security they have thought it necessary to enlarge its bed still farther. On the East-side its walls are wash'd by the river *Kasijwarigawa*, before it falls into the great arm of the river *Jodogawa*. Beyond the river *Kasijwarigawa*, opposite to the castle, lies the great garden belonging to the same. The South and West end border upon the extremities of the city. The moles, or butteresses, which support the outward wall, are of an uncommon bigness, and I believe at least seven fathoms thick. They are built to support a high strong brick wall, lin'd with free stone, which at its upper end is planted with a row of firs, or cedars. I took notice that there was a small narrow gate just in the middle of two sides, with a small bridge leading to them. This is all we could observe of the situation and present state of this renown'd castle. As to farther particulars, I had the following account given me by the natives. Coming in through the first wall, a second castle of the same architecture, but smaller, presents it self to your view, and having enter'd this second, you come to the third and middlemost, which according to the country fashion, is adorn'd in the corners with beautiful towers several stories high. In this third and uppermost castle there is another stately tower several stories high, whose innermost roof is cover'd and adorn'd with two monstrous large fish, which instead of scales are cover'd with golden *Ubangs* finely polish'd, which in a clear sun-shiny day reflect the rays so strongly, that they may be seen as far as *Fiongo*. This tower was burnt down about thirty years ago (to compute from 1691.) In the gate which leads to the second castle, there is a black polish'd stone, wall'd in among the rest, which for its uncommon bigness, weight, and for having been brought over to *Osacca* by water, is by the natives esteem'd a wonder, being five fathoms long, four fathoms broad, and much of the same thickness, and consequently almost of a cubical figure. 'Twas the

Castle of
Osacca.

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

Our audience
from the Go-
vernour.

On *Sunday, Feb. 25*. We were admitted to an audience of the Governour of the city, whither we caus'd ourselves to be carried in *Cango's*, attended by our whole train of Interpreters and other officers. It is half an hours walking from our Inn to the Governour's palace, which lies at the end of the city, in a square, opposite to the castle. Just before the house we stept out of our *Cango's*, and put on each a silk cloak, which is reckon'd equal to the compliment gown, or garment of the ceremony, which the Japanese wear on these occasions. Through a passage thirty paces long we came into the hall, or guard-house, where we were receiv'd by two of the Governour's gentlemen, who very civilly desir'd us to sit down, till notice of our arrival could be given to their master. Four soldiers stood upon duty on our left, as we came in, and next to them we found eight other officers of the Governour's court, all sitting upon their knees and ancles, which way of sitting is reckon'd much more respectful, than the usual fashion of sitting

sitting

sitting cross-leg'd. The wall on our right was hung with arms ranged in a proper order. There hung fifteen halberds, on one side, twenty lances in the middle, and nineteen pikes on the other, which latter were adorn'd at the upper end with fringes. From hence we were conducted by two of the Governor's secretaries, through four rooms, which however upon removing of the skreens might have been enlarg'd into one, into the hall of audience. I took notice, as we came by, that the walls were hung and adorn'd with bows about a fathom and a half long, with sabres and scimeters, (*some of these and other arms, which are commonly to be seen in the palaces of great men, are represented in Tab. XXXII.*) as also with some fire-arms, kept in rich black varnish'd cases. In the hall of audience, where there were seven of the Governor's gentlemen sitting, the two secretaries sat themselves down at three paces distance from us, and treated us with tea, meanwhile they carried on a very civil conversation with us, till soon after the Governor appear'd himself with two of his sons, one of seventeen, the other of eighteen years of age, and sat himself down at ten paces distance in another room, which was laid open towards the hall of audience, by removing three lattice windows, through which he spoke to us. He seem'd to be about forty years of age, middle siz'd, strong, active, of a manly countenance, and broad faced, very civil in his conversation, and speaking with a great deal of softness and modesty. He was but meanly clad in black, and wore a grey honour gown, or garment of ceremony, over his dress. He wore also but but one ordinary scimiter. His conversation turn'd chiefly upon the following points: *that the weather was now very cold, that we had made a very great journey, that it was a singular favour to be admitted into the Emperor's presence, that of all nations in the world only the Dutch were allow'd this honour.* He then ask'd us, *whether we were not extremely delighted with the sight of their country, after the troubles of so long and fatiguing a voyage.* Last of all he promis'd us, that since the chief justice of *Miaco*, whose business is it to give us the necessary passports for our journey to court, was not yet return'd from *Fedo*, he would give us his own passports for that purpose, which would be full as valid, and that we might send for them the next morning. He also assur'd us, that he was very willing to assist us with horses, and whatever else we might stand in need of for continuing our journey. On our sides we return'd him thanks for his kind offers, and desir'd, that he would be pleas'd to accept of a small present, consisting in some pieces of silk stuffs, as an acknowledgment of our gratitude. We also made some presents to the two secretaries, or stewards of his household, and having taken our leave, we were by them conducted back to the guard-house. Here we took our leave also of them, and return'd through the abovemention'd passage back to our *Cango's*. Our Interpreters permitted us to walk a little way, which

gave

gave us an opportunity to view the outside of the above describ'd famous castle. We then enter'd our *Cango's*, and were carried back through another long street to our Inn. We had also brought along with us some presents for the second Governor, but he being at that time not at *Osacca*, we were necessitated to stay till our arrival at *Fedo*, there to consult with that of the Governors of *Nagasaki*, who was then in that capital, what was proper to be done with them. For we must behave ourselves in this country with the utmost circumspection, lest we should incur the displeasure of any of these great men.

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

On *Tuesday Feb. 27th.* all the preparations for our journey being not yet ready. We hir'd this day forty horses, and one and forty porters, after a hot dispute with our interpreters, who would have had more. And yet we might do our business with much less, were it not, that our thievish Interpreters carry a good quantity of their own goods under our name, and at our expence. In the afternoon we sent our old chief Interpreter to the Governor of the city, to take leave of him in our name, and to desire the Passports he had promis'd us in our audience, which were forthwith granted, and the Interpreter commanded to wish us a good journey.

On *Wednesday Feb. 28.* We set out by break of day on our Journey to *Miaco*, because we intended to reach that place the same day, it being but thirteen Japanese miles, or a good day's journey distant from *Osacca*, to wit, three miles to *Suda*, two to *Firacatta*, three to *Fodo*, and five from thence thro' *Fusimi* to *Miaco*. (Concerning this journey, the Reader is desir'd to consult Tab. *XXVIII*, being a Map of the road from *Osacca* to *Fammamatz*.) Coming out of *Osacca* we went over the *Kiobas*, as it is here call'd, or Bridge to *Miaco*, which is laid over the river, just below the castle. We then travell'd for about one mile thro' muddy rice-fields riding over a low damm, rais'd along the banks of the River *Fodogawa*, which we had on our left. We saw likewise on our left several houses, which lay dispers'd for about half a mile beyond *Osacca*, and belong to the suburbs of this city. We continued our journey along the banks of the river *Fodogowa*. Multitudes of *Tsadanil* Trees are planted along it. This tree grows as tall in this country, as oaks do with us. It hath a grey rugged bark: It had then no leaves, because of the winter-season, but its branches hung full of a yellow fruit, out of which the natives prepare an oil. The country hereabouts is extraordinary well inhabited, and the many villages along the road are so near one another, that there wants little towards making it one continued street from *Osacca* quite up to *Miaco*. The chief and largest villages, consisting of no less than 200 houses each, are *Immitz*, *Morigutz*, where they make the best Cinnamon, *Sadda*, *Defudsj*. Next follows *Firacatta*, consisting of near 500 houses, where we arriv'd at half an hour after nine in the morning, it being but five

five miles distant from *Osacca*. We staid here about half an hour at dinner. There are multitudes of *Inns*, *Tea-booths*, and *Sacki-houses* in this village, where one may also get at all times something warm to eat for a small matter. All these *Inns*, and Publick houses, are easily known by wenches, with their faces strongly painted, standing at the doors, and calling upon travellers to come in. From this place we took notice on our left, on the other side of the river, of a white castle, the residence of a Petty Prince, whose name is *Facatzuki*, which made a very good figure seen at a distance. After dinner we proceeded on our journey, and came thro' the villages *Fatzuma* of 200, and *Fasimotto* of 300 houses, to the small city of *Jodo*. *Fasimotto* is also remarkable for the multitude of *Inns* and *Bawdy-houses*. The small but famous city *Jodo* is entirely en-

Jodo.

clos'd with water, and hath besides several Cannals cut thro' the town, all deriv'd from the arms of the river which encompass it. The suburbs consist of one long street, across which we rode to a stately wooden-bridge, call'd *Jodo Obas*, which is 400 paces long, and supported by 40 arches, to which answer so many ballisters, adorn'd at the upper end with brass-buttons, the whole making an extraordinary good figure. At the end of this bridge is a single well-guarded gate, thro' which we enter'd the city. The city itself is very pleasant and agreeably situated, and hath very good houses, tho' but few streets, which cut each other at right angles running some South, some East. Abundance of artificers and handicrafts-men live at *Jodo*. On the West-side of the city lies the Castle rais'd of brick in the middle of the river, with stately towers several stories high at each corner, and in the middle of its walls, which give a very stately and pleasing aspect to the whole building. The place before the castle is taken in with a strong brick-wall, which reaches far into the city. This castle is the residence of Prince *Fondaisono*. Coming out of *Jodo* we again pass'd over a bridge 200 paces long, supported by 20 arches, which brought us into another suburb, at the end whereof there was a strong guard-house. We left on our right, lying on the other side of the river tho' out of sight, the famous village or small open town *Udsij*, known throughout *Japan* for its producing the very best sort of Tea, which for its uncommon goodness is cultivated and sent up to *Jedo* for the Emperor's own use. (See the *History of the Tea in the Appendix*.) After about two hours riding, we came at two in the afternoon to the town of *Fusimi*, or *Fusijmi*.

Fusimi.

This small open town, or rather village, consists of a few streets, some broader than long, some of a good length, some running up towards the neighbouring woody hills, which lay on our right, or to the East of the city. Some smaller arms of the abovemention'd river run thro' and by this city. The middle and chief street of *Fusijmi* reaches as far as *Miaco*, and is contiguous to the streets of that capital and residence of the Ecclesiastical Emperor of *Japan*, insomuch that *Fusijmi* might be call'd the suburbs of *Miaco*, the rather since this last city is not at all enclos'd with walls, but lies open towards the fields. It was to day *Tsitats* with the Ja-

Beggars.

Arrival at
Miaco.Proceedings at
Miaco.Audience of
the Lord Chief
Justice at
Miaco.

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

Immediately upon our arrival at *Miaco*, our Interpreters went to the Palace of the Lord Chief Justice *Matfandairo Inata Cami*, tho' then absent, as also to the houses of the two Governors of the city *Ojude Awa Cami*, and *Majoda Akono Cami*, to notify to them our arrival in this city, and to desire them to accept of our usual presents.

On *Thursday, Feb. 29.* early in the morning, we sent the presents for the above-mention'd the Lord Chief Justice, and the Governors of *Miaco*, to their palaces, and caus'd them to be laid, according to the country fashion, upon particular small tables made of firr, and kept for no other use but this. We follow'd soon after about ten in the forenoon, being carried in *Cangos*. Their Palaces were at the West-end of the city, opposite to to the castle of the Ecclesiastical Hereditary Emperor. We were commanded to step out of our *Cangos*, about fifty paces before we came to

the

the Lord Chief Justice's Palace, and out of respect for his eminent dignity to walk the remainder of our way on foot, as also to stay at the gate, where the first guard is kept, till notice could be given of our coming. This done, we were conducted thro' a Court-yard twenty paces broad, into the hall, or fore-room of the house, which is call'd *Ban*, or the chief guard, and is the rendezvous of numbers of clerks, inspectors, and house-keepers. We found here twenty of his officers and servants sitting in a row. From hence we were conducted through two other rooms into a third, where they desired us to sit down. Soon after came in his lordship's steward, an old Gentleman who seem'd to be upwards of sixty years of age. He was clad in a grey or ash colour'd honour gown, and sat himself down at about four paces from us in order to receive in his master's name both our compliments and presents, which last stood in the same room laid in a becoming order, and consisted of a flask of *Tent*, besides twenty pieces of foreign silk, woolen and linnen stuffs. The steward having return'd us thanks for our presents in a very civil manner, boxes with tobacco and pipes, and proper utensils for smoaking were set before us, and a dish of tea was presented to each of us by a servant, at three different times, the steward and the chief Gentlemen then in the room pressing us to drink. Having stay'd about a quarter of an hour, we took our leave, and were conducted by the steward himself to the door of this room, and from thence by other officers back to the gate. This first visit being over, we walk'd on foot from thence to the palace of the commanding Governor, who was but lately arriv'd from *Jedo*, and as we were told by his two secretaries, who are masters of the ceremonies upon those occasions, not yet fully acquainted with the ceremonial and customs to be observ'd upon reception of the Dutch. Some centinels stood upon duty at the gate, and in the *Ban*, or hall, we found very near fifty people, besides some young boys neatly clad, all sitting in very good order. Through this hall we were conducted into a side apartment, where we were civilly receiv'd by the above-said two secretaries, both elderly men, and treated with tea, sugar, and *Pankel*, under repeated assurances, that we should be soon admitted into the Governor's presence. Having staid full half an hour in this room, we were conducted into another, where after a little while the shutters of two lattice windows being suddenly flung open just over-against us, the Governor appear'd sitting in the next room at fourteen paces from us. He wore, as usual, a garment of ceremony over his black dress. He seem'd to be about thirty six years of age, of a strong, lusty constitution, and shewing in his countenance and whole behaviour a good deal of pride and vanity. He address'd us with a strong voice, telling us, *that we were arriv'd in very good weather, which was Meditch, Meditch, that is very good luck.* After a short conversation we desir'd, that he would be pleas'd to accept of our small present, consisting

*Of the Govern-
ors.*

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

Description of Niucco. *Kio*, or *Miaco* (*the plan of which Town abridg'd from a large Japanese Map is represented in Tab. XXVII.*) signifies in Japanese a city. It is so call'd by way of pre-eminence, being the residence of his holiness the *Dairi*, or Ecclesiastical hereditary Emperor, and on this account reckon'd the capital of the whole Empire. It lies in the Province *Famatto*, in a large plain, and is from North to South three quarters of a German mile long, and half a German mile broad from East to West. It is surrounded with pleasant green hills and mountains, on which

which arise numbers of small rivers and agreeable springs. The city comes nearest the mountains on the East-side, where there are abundance of temples, monasteries, chapels, and other religious buildings, standing in the ascent, which we shall have an opportunity to survey to and describe more accurately upon our return. Three shallow rivers enter, or run by the city on that side; the chief and largest comes out of the Lake of *Oitz*; the two others fall down from the neighbouring mountains, and they are all united into one, about the middle of the city, where there is a large bridge, two hundred paces long, call'd *Sensjonofas*, laid over it. From thence the united stream takes its course Westward. The *Dairi*, with his Ecclesiastical family and court, resides on the North-side of the city, in a particular part or ward, consisting of twelve or thirteen streets, and separate from the city by walls and ditches. In the Western part of the town, is a strong castle built of free stone. It was built by one of the Ecclesiastical hereditary Emperors, for the security of his person; during the civil wars; and at present it serves to lodge the secular monarch, when he comes to visit the *Dairi*. It is an hundred and fifty *Kins* or fathoms long, where longest. A deep ditch fill'd with water, and wall'd in, surrounds it, and is enclos'd it self by a broad empty space, or dry ditch. In the middle of this castle, there is as usual, a square, tower several stories high. In the ditch are kept a particular sort of delicious carps, some of which were presented this evening to our Interpreter. A small garrison guards the castle, under the command of a captain. The streets are narrow, but all regular, running some South, some East. Being at one end of a great street, it is impossible to reach the other with the eye, because of their extraordinary length, the dust, and the multitude of people they are daily crowded with. The houses are, generally speaking, narrow, only two stories high, built of wood, lime and clay, according to the country fashion, and the roofs cover'd with shavings of wood. A wooden trough fill'd with water, with the necessary instruments for extinguishing fires, lie ready at all times at the tops of the houses. *Miaco* is the great magazine of all Japanese manufactures and commodities, and the chief mercantile town in the Empire. There is scarce a house in this large capital, where there is not something made or sold. Here they refine copper, coin money, print books, weave the richest stuffs with gold and silver flowers. The best and scarcest dyes, the most artful carvings, all sorts of musical Instruments, pictures, japan'd cabinets, all sorts of things wrought in gold and other metals, particularly in steel, as the best temper'd blades, and other arms are made here in the utmost perfection, as are also the richest dresses, and after the best fashion, all sorts of toys, puppets, moving their heads of themselves, and numberless other things, too many to be here mention'd. In short, there is nothing can be thought of, but what may be found at *Miaco*, and nothing, tho' never so neatly wrought, can be imported from abroad,

but what some artist or other in this capital will undertake to imitate. Considering this, it is no wonder, that the manufactures of *Miaco* are become so famous throughout the Empire, as to be easily preferr'd to all others, tho' perhaps inferior in some particulars, only because they have the name of being made at *Kio*. There are but few houses in all the chief streets, where there is not something to be sold, and for my part, I could not help admiring, whence they can have customers enough for such an immense quantity of goods. 'Tis true indeed, there is scarce any body passes through *Miaco*, but what buys something or other of the manufactures of this city, either for his own use, or for presents to be made to his friends and relations. The Lord chief Justice resides at *Miaco*, a man of great power and authority, as having the supreme command, under the Emperor, of all the *Bugjo's*, Governors, Stewards and other Officers, who are any ways concern'd in the government of the Imperial cities, crown lands and tenements, in all the Western Provinces of the Empire. Even the Western Princes themselves must in some measure depend of him, and have a great regard to his person, as a mediator and compounder of quarrels and difficulties, that may arise between them. No body is suffer'd to pass through *Array*, and *Fakone*, two of the most important passes, and in a manner the keys of the Imperial capital and court, without a passport sign'd by his own hand. The political government and regulation of the streets is the same at *Miaco*, as it is at *Osacca* and *Nagasaki*, of which above. The number of the Inhabitants of *Miaco* will appear by the following *Aratame*, wherein however are omitted all those persons, who live in the castle and at the *Dairi's* court. Those who live in so many monasteries and religious houses are computed by themselves. The *Aratame* is a sort of an inquisition into the live and family of every inhabitant, the number of his Children and domesticks, the sect which every one professes, or the temples to which they belong, which is made very punctually, once every year, by commissioners appointed for this purpose. In the last *Aratame*, which is hereby subjoin'd, the number of Inhabitants, as also of the temples, palaces, publick and private buildings, streets and bridges, stood thus.

Number of
Inhabitants at
Miaco.

K I O O T O A R A T A M E.

<i>Tira</i> , that is, Temples of the <i>Budfdo</i> Religion, or foreign Pagan worship, great and small	—————	—————	3893
<i>Mia</i> , <i>Sintos</i> Temples, or Temples of the <i>Sintos</i> Religion, as of old establish'd in the country	—————	—————	2127
<i>Sokkokf Dai Mio Fassiki</i> , that is, Palaces and houses of the princes and Lords of the Empire.	—————	—————	137
<i>Matz</i> , or Streets	—————	—————	1858
			(I.) <i>Kei</i>

(1.) <i>Ken</i> , or houses, <i>Siusanwan fassenku fiaku sijtzi suiku</i> , as expressed in Japanese, that is	138979
Bridges	87
<i>Negi</i> , Secular Persons attending the <i>Sintos</i> Temples	9003
<i>Fammabos</i> , or <i>Mountain-Priests</i> , which order hath been fully treated of in <i>Lib. III. Ch. V.</i>	6073
(2) <i>Siukke</i> , Ecclesiasticks of the <i>Budfdo</i> Religion	37093

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

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

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

Hence it appears, that when the last *Aratame* was taken at *Miaco*, there were then 52169 Ecclesiasticks, and 477557 Laymen in that Capital, besides numberless strangers, who resort daily to this place from all parts of the Empire, and the whole court of the *Dairi*, or Ecclesiastical Hereditary Emperor, no account of whom could be procured. The few following notes will serve to explain some of the most obscure words in the list above (as also in that which hath been inserted *p.* 199 of this History) of which little or no mention hath been hitherto made.

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

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

3. *Dai*.

3. *Dai Nembudzsui*, are persons, who devote themselves in a more particular manner to the worship of *Amida*. Otherwise they profess the *Budfdo* religion, and adhere particularly to the *Siudofusect*, whose temples they frequent. *Nembutz*, or *Namanda*, which words they often repeat in their prayers and ejaculations, is contracted from *Namu Amida Budzu*, *Great God Amida help us*. They are, in fact, a parcel of idle beggars, meeting together in the streets, on the roads, and in publick places, praying and singing *Namanda*, and beating of bells, for which their trouble they expect the charity of superstitious believers, for as much as they pretend, that their prayers and songs in honour of *Amida* contribute very much to the relief of their deceased parents and relations, if confined to a place of torment. Among themselves they assist one another to the utmost of their power and capacity, and have made the common interest of the fraternity one of their fundamental laws. If one dies, they bury him with their own hands, as many of them as can be summon'd together, and if he died poor and not able to bear the necessary expences of his funeral, they contribute among one another, and what money is wanting, they raise it by begging. If rich people are desirous to be admitted as members of this society, the first and chief question, they are ask'd, is, whether or no on occasion they will lend a helping hand to bury a dead brother? and if they answer in the negative, they stand for that very reason excluded. This custom is observ'd by them in all parts of the Empire.

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

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

C H A P. X.

*Our Journey from Miaco to Fammamatz, being half Way to
F E D O.*

WE fet out from *Miaco* in *Cango's* on *Friday* the second of *March*, and after an hour's travelling came to the end of a street in the suburbs, which is call'd *Awattagus*, where we went into an Inn, and were treated by our landlord of *Miaco*, with *Sacki* and *Sockani* (cold victuals). We staid there about an hour, and our landlord had in return for his civility a *Cobang*, his son half a *Cobang*, and the landlady an *Itzebo*. Thence passing thro' a narrow mountainous path, we came to the long villages *Finoka*, and *Jakodsieja*, which are a mile distant from *Miaco*. We drank here some Tea, our heads having been pretty much affected by the too large quantity of *Sacki*, we had been oblig'd to drink upon our departure from *Miaco*. This village reaches as far as the village *Jabunosa*, which is so call'd from the plenty of *Bambous*, which grow in the neighbourhood. It produces also the very best sort of *Tobacco*. We saw here on our left, some Pistol-shots from the road, a monastery call'd *Muro Tai Dai Moosin*, with a stately *Tori*, or Temple-gate, standing near the road, to shew the way to that convent. A little further is a *Quanwon*-Temple, with a large gilt *Dsisoo*, standing in a sex-angular building. A quarter of an hour further we came to *Iwanotseja*, a small hamlet, and soon after to the large village *Ojiwaki*, consisting of one long street of about four hundred houses, inhabited by lock-smiths, turners in wood and ivory, carvers, makers of assiz'd weights, wire-drawers, but particularly painters, and other persons who sell all sorts of Idols and Images. We saw here on our right, a high mountain as yet cover'd with snow, and call'd *Ottowano Jamma*. There is a footway goes from hence streight to *Fusjmi*. Having travell'd about a quarter of an hour longer, we came an hour before sun-set to the City *Oitz*, where we intended to lie that night, having advanced to day not above three Japanese miles beyond *Miaco*. *Ootz*, or *Oitz*, is the first City in the Province *Oomi* coming up from *Miaco*. It consists of one long street, which runs thro' its middle in the form of an elbow, and hath some few smaller streets going from it. The number of houses may amount in all to a thousand. There are some very good Inns there, and those never without wenches, according to the custom of the country. It lies on a lake of fresh water, which hath no peculiar name, but is call'd the lake of *Oitz* from this place. It belongs to the Imperial Demesns, and is govern'd, along with the adjacent country, by a Steward sent thither by the Emperor. 'Tis recorded in Japanese Histories, that this lake arose in one night, the spot of ground,

Departure
from Miaco.

Oitz.

H h h h h h

which

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

Holy Mountain.

Dsedse.

On *Saturday March 3d.* we set out before break of day, in order to reach to day the village *Tsutsi Jamma*, which is thirteen miles distant from *Oitz*. We were near half an hour getting to the end of the long street of this city, where we took notice of a square paper-lantern, lighted and put up before some old houses, because just before us an Imperial Envoy had pass'd thro' the city in his way to court. The streets of the suburb reach'd as far as the pleasant town of *Dsedse*, or *Dsedse Siesij*, the Residence of *Fondasijro Cami* Prince of *Facatta*. On the sides of the Gates of this town were rais'd low but neat walls. The streets I found to be all regular, as far as I could see, running some South, some East, and all the houses were white-wash'd. The castle lies at the North-end of the city, and is encompass'd partly by the lake of *Oitz*, partly by the town. It is a large but stately building, adorn'd according to the country

country fashion, with square towers several stories high, with a particular curious roof to each story. Not far from the castle is a large temple of the God *Umano Gongin*. We came soon after to another gate, where we found some of that Prince's soldiers upon duty, and took notice, that the black cloth, wherewith the guard room was hung, bore his coat of arms, being a character between two leaves standing upright. The roads begin here anew to be planted with firs on both sides, and continue so up to *Fedo*, unless some rocky mountains or barren sandy grounds prevented the planting thereof. The miles also are regularly measur'd, and at the end of each mile there is a round hill rais'd, with a tree standing at the top, whereby travellers may accurately know the distance of places, and how many miles they advanc'd. Half a mile from *Dsedse* we came to the village *Tsetta*, or *Tsijtto*; some pronounce it *Sjetta*, some *Seta*. The houses are built along the road on both sides. The river *Jodogawa* runs through it, coming out of the lake of *Oitz*, by the name of *Jocattagawa*. A double wooden bridge is laid over this river, just where it comes out of the lake, which is by much the largest, I have seen in this country, and famous all over the Empire by the name of *Tsettanosas*, or the bridge of *Tsetta*, so call'd from the neighbourhood of this village. Both parts, or rather both bridges, meet each other upon a small Island, which lies in the river. The first is forty, the second three hundred paces long, both have ballisters, which are adorn'd in the latter with brass balls at the top. I cannot forbear stopping a little at this famous bridge, in order to communicate to the Reader some odd, fabulous and ridiculous stories, which the Japanese firmly and religiously believe to have happen'd in the neighbourhood. A *Dsia* or Dragon, an animal in high esteem with most heathen nations of *Asia*, but particularly with the Chinese and Japanese, who represent it in their pictures as having hands, legs, and two horns, liv'd upon the shores of the lake of *Oitz*. There was at the same time a very large scolopendra or forty-leg, as long as two men, and proportionably big, liv'd upon a mountain, or rather round hill, situate on the road about two miles from the habitation of the Dragon, which from this monstrous animal is still call'd *Mikaddo Jamma*, or the forty-leg mountain. This monstrous forty-leg very much infested the roads thereabouts, and in the night time came down from its mountainous seat to the habitation of the Dragon, where it destroy'd and eat up the eggs laid by him. Upon this a stout battle arose between the two animals, wherein the Dragon obtain'd a compleat victory, and kill'd his enemy. To perpetuate the memory of this action, a temple was erected in that part of the village, call'd *Tawarrattadu*, which temple still subsists, and was shewn us, as a convincing proof of this event. But to proceed to another. The stone columns, which support the extremity of this famous bridge, are said to have been formerly possess'd

Bridge of
Tsetta.

Instances of
the Superstition
of the Japanese.

possess'd by an evil spirit, which very much molested travellers, as well as the inhabitants of the village: It happen'd one day that the famous Apostle of the Japanese *Koofi*, whose memory is still in great repute of sanctity, travelling that way, all the people of the neighbourhood earnestly entreated him by his miraculous power to deliver them from this insufferable evil, and to cast this devil out of the said columns, which in compliance to their instant desire he did accordingly. The Japanese, a people superstitious to excess, expected that he wou'd use a good many prayers and ceremonies, but found to their utmost surprize, that he only took off the dirty cloth, which he wore about his waste, and tied it about the column. *Koofi* perceiving how much they were amaz'd, address'd them in the following manner. *Friends*, said he, 'tis in vain you expect, that I should make use of many ceremonies. Ceremonies will never cast out devils, faith must do it, and it is only by faith, I perform miracles, and then continued his journey. A remarkable saying in the mouth of a heathen teacher! From thence passing through *Kantangirawara*, *Sinde*, *Noodsi*, or *Nosij*, and several other smaller villages, or rather long streets, as also over the river *Okamigarawa*, which arises, a mile and a half from thence in the mountain *Okami*, we came after a mile and a half travelling to the city, or large village *Kusatz*. Coming along we took notice of six stone pillars, being the boundaries of the manors and villages, belonging to the Prince of *Fodo*, in the Province *Comi*. *Kusatz*, or *Kusatzsi*, reckons about five hundred houses, which are built for the best part on both sides of one long street. We staid here a little while to drink a dish of tea. We were full half an hour travelling from one end of this village to the other. In the neighbouring country grows that particular sort of reed, or *Bambou*, which is call'd *Fatsiku*, whose roots are made use of for walking canes, and imported into Europe by the name of *Rottang*. They are generally speaking cheap enough, at sometimes however they are sold very dear, when the lord of the Province forbids the digging of them for some years, which he is often necessitated to do, lest too great a consumption should injure the growth of the plant, the roots lying very deep, and being not easily to be come at, unless the openings be considerably large. The *Fatsiku* reed is found also in other countries, but with short roots not fit for use. There are only some particular people in this village, who make it their business to dig for these roots, and to trade with them, for which they have obtain'd a privilege from the lord of the Province. The whole art of preparing them, and making them fit for use, consists in the following particulars. All the useless parts at the upper and lower end are cut off, with this necessary precaution however, that the remainder, which is sav'd, be not too short for use. This done, they cut off also with a good knife, particularly temper'd for this purpose, the young roots, and fibres, which surround the joints, and of which there are allways some marks left, being small

Remarkable
Sentence of a
Heathen.

Kusatz.

Singular Bam-
bous for walk-
ing Canes.

small circular holes round each joint; if they are grown crooked, they are streightned by the help of fire. Last of all, they must be well wash'd and clean'd. A quarter of a mile farther we came to the village *Mingawa*, which hath its name from a river, which runs through it. This village consists of about four hundred houses, built along the road, and making one long street, which reaches as far as the village *Tabara*, or *Tebuirā*, which hath about three hundred houses, and is contiguous in the very same manner to the village *Minoki*, and this again to some of the neighbouring, being like so many long streets, every one of which hath its particular name. *Minoki* is a village dispers'd on both sides of the road. It is famous for a medicine of great virtue, being a powder call'd *Wadferan*, which hath been first found out here, and is made no where else. It is given inwardly in all sorts of distempers, but particularly in that sort of cholick, which is peculiar and endemial to the natives of this country, and which I have given an account of in my *Amœnitates Exoticae*. pag. 582. seq. (This account hath been inserted in the Appendix of this History.) It is made of *Putsju*, a foreign bitter sort of *Costus*, and several other roots, and bitter plants, which grow wild in the neighbouring mountains. All the different ingredients, together with the *Costus*, having been first dried, and grossly cut, are carry'd to three neighbouring houses, built at some distance from each other, where they are ground to a powder, which is afterwards kept for use. The millstone, such as we saw it upon our return, is turned by four people, much after the same manner, as they do in our mills, when they grind mustardseed. The rest of the management is left to two women, who take care of the ground powder, carrying it back to the house, where they put it into square papers, four square fingers long and broad, whereupon is writ in red and black characters the name of the powder, together with its use and virtues. Every powder weighs somewhat more than two drams, and is given, according to the age and disposition of the patient, in one, two, or three doses, each to be taken in a dish of warm water. In the houses, where this powder is made, they sell it likewise ready prepar'd, and boil'd in warm water. A pious, but poor man, an inhabitant of the street, or village *Tebara*, is said to have been the first inventor of this medicine. He gave out, that the God *Jakusi*, who is the Apollo of the Japanese, and protector of physick and physicians, appear'd to him in the night in a dream, shew'd him all the ingredients of this medicine, growing upon the neighbouring mountains, and commanded him to make it up for the use and relief of his countrymen. This story brought his medicine into great credit, and it being sold in large quantities, the man soon grew rich, and became able to build a fine house for himself to live in, and opposite to his shop a chappel, or small temple, richly adorn'd in honour and gratitude to the God, who reveal'd this secret to him. In this temple he plac'd the Idol of *Jakusi*, standing upright on a gilt *Tarate* flower (the *Nymphæa palustris maxima*,

Medicinal
Powder.

Jakusi, God of
the Physicians.

or *Faba Ægyptiaca Prosp. Alpini*) under one half of a large cockleshell extended over his head. The head was surrounded with a crown of rays, as a mark of his holiness: In his right hand he held something unknown, and in the left a Scepter. The whole Idol was strongly gilded. The Japanese, as they go by, seldom miss paying their duty and reverence to his golden Idol, some with a low bow, others in an humble posture and bareheaded approaching the temple, where they ring, or rather beat a bell which is hung up before it, and then holding both their hands to their foreheads, make their prayers. Two relations of this man, living at *Minoki*, having obtain'd a receipt of this powder, began the same trade, which soon enrich'd them also, and enabled them to build in like manner, each a chappel to *Jakusi*. Nay one of them went still farther, building besides a small house close to the chappel, wherein he maintains a priest, whose business it is to attend the chappel, to clean it, to light lamps before the Idol, and to do other services of this kind, in respect and honour of him. Having left *Minoki*, we soon lost sight of the lake of *Oitza*, which till then we had seen on our left, at different but small distances, some hills and low mountains drawing near and covering the same, of the number whereof was the famous mountain *Mikadde*, or *Mikame Jamma*, of which above, being about half a mile distant from the road. The roads hereabouts had been greatly damag'd and almost wash'd away by much rain, for which reason we follow'd the new road, which went round a mountain on our right, and after half a miles travelling brought us again into the old one. Soon after, about eleven in the forenoon, we came to *Issibe*, a large village of about four hundred houses, six miles distant from *Oitza*. We dined here in a large stately inn. Formerly we us'd to dine at the small town of *Minakutz*, beyond *Issibe*, but our inn there having been burnt down, they now chose this village. After dinner we continued our journey as far as *Dsutsi Jamma*, a village of about three hundred houses, situate at the foot of a mountain of the same name, where we arriv'd at five in the afternoon, having made to day in all twelve Japanese miles. We pass'd this afternoon through several great and small villages, almost contiguous to each other. About half way from *Issibe* to *Dsutsi Jamma* lies the small town of *Minakudsi*, which belongs to *Catto Sadano Cami*, one of the Emperor's councillors of state of the second rank. It consists of three long streets running very irregularly. At one end stands a low castle, or rather palace of the lord of the place, it having neither walls, nor ditches, though there were some soldiers stood upon duty at the gates. Some part of this town, which had been lately destroy'd by a fire, lay still in ashes. They make very fine hats here, and baskets of all sorts, of rushes and split reeds. We met here a great multitude of people, men and women, most on foot, some few on horseback, and sometimes two or three mounted on one beast. There were not a few beggars among them. They were all pilgrims, some

Minakutz.

*Pilgrims to
Ise.*

some going to, some returning from *Isje*, a famous place situate at the South end of the Province of that name. They did not fail to importune us, as is usual with them, for our charity and assistance towards their pilgrimage. Many of them had the name of the place, to which they went, or from which they return'd pilgrims, as also their own name, and the name of the Province and place where they live, writ upon their hats, to know who they are, in case any accident should befall them on the road. Those who return from *Isje*, have their *Ofarrai*, or indulgence box tied under the brim of their hat before their forehead; to the opposite brim they tie a wisp of straw wrapt up in a piece of paper, only to balance the *Ofarrai*.

On *Sunday March* 4th, we were carried in *Cangos* from our Inn over the mountain *Dsutsika*, as far as the village *Sakanosta*, which is two miles distant from *Dsutsi Famma*. The road was all along very crooked and heavy. The mountain it self is very barren, the soil being either a dry sand, not fit for culture, or turff, and yet there are several small hamlets in its passaga, whose Inhabitants get their livelihood chiefly by travellers. The descent of this mountain is not unlike that of a winding stair-case, some broad stone steps hewn out of the border of a deep precipice, leading down to another neighbouring mountain, which is very remarkable for being a sort of a weather glass to the pilots of this country, who by its top being clear, or cover'd with clouds, and some other Signs, know how the weather is likely to prove, and consequently whether or no it be safe for them to venture out to sea, on their voyages. Coming up the mountain, a temple presented it self to our view on the road. Not far from it, there was a small chappel, wherein was kept a gilt Idol, before whom two monks perform'd their prayers and devotions, thereby to excite good natur'd and religious passengers to give them their charity. We were full a quarter of an hour coming down the mountain. At the foot we took notice of another chappel, before which stood a gilt Lion. Some priests presented here to travellers a relick to kiss, and by way of reward took from them a farthing a piece. A quarter of an hour further stands another chappel hewn in the rock, call'd *Fwei Fano Fano*, but we saw no priests attending, or any body worshipping there. *Sakanosta* is a village of about an hundred houses, the first in the Province *Ise*. It is a rich village with many Inns, and lies in a very pleasant country. We took notice here of a small open chappel, wherein was kept a good provision of small thin boards, with some sacred and significant characters writ upon them, suppos'd to have the infallible virtue of keeping off all sorts of distempers and misfortunes. They were sold at some few farthings a-piece. Having drank a dish of tea at *Sakanosta*, we again mounted on horseback, and after a quarter of an hour's riding came to the small village *Futzkaki*, or *Kudfukaki*, where they sold roasted chesnuts, and *Kokoro* roots boil'd, both which

Mountain
Dsutsi Famma.

Sakanosta.

Seki.

Kammz.

Fokaitz.

which grow in great plenty in this Province. Three quarters of an hour further, we came to *Sekinofisi*, a large village of about four hundred houses. Many of its Inhabitants get their livelihood, by making large quantities of matches out of scrap'd and split reeds, as also hats, shoes and several other things, which the children crying about the street, and importuning people to buy them, prove very troublesome to travellers. We din'd here, having made only four miles this morning, but made great haste to set out again, in order to reach *Fokaitz*, which is seven miles distant from *Sekinofisi*. Without this village there is a road going strait to *Isje*, a place in great repute of sanctity among the Japanese, which lies thirteen miles off, each mile being a full hour in this Province. *Isje* is reckon'd to be thirty miles distant from *Miaco*. After three quarters of an hour's riding, we came to the town of *Kamme Famma*, which lies on a rising ground, or the flat top of an eminence. It is a pretty large town, taken in with a wall, as far as I could see, and likewise defended with strong gates and guards. On the South-side of the town stands the castle, tolerably well fortified with ditches, walls, and round bastions. We were riding near an hour before we got to the third guard, and to the end of the suburbs, the streets running very irregularly, because of the unevenness of the ground, on which the town stands. A small mile further we came to *Munitfaya*, a small village, situate near the large village *Tsjono*, where we were overtaken by such a shower of rain, as forc'd us for a while to retire into the houses for shelter. From hence there is another road goes to *Isje*, which is much frequented by the Inhabitants of the East and Northern Provinces. Travelling further we pass'd through several villages, the chief whereof were, *Tsjono*, *Isijakus*, *Tsietfuki*, *Ojewata*, and *Finakawa*, each of no less than two hundred houses. And the last, which is about half a mile distant from *Fokaitz*, is much larger, since there belong to it near an hundred houses, built on the other side of the river, which hath given its name to this village. The country, we had this day travell'd through, was mostly barren and mountainous, with a few middling good spots of ground. For the last two miles, from *Tsietfuki* to *Fokaitz*, it begun to be tolerably fruitful, flattish and low, and abounding chiefly in rice, not unlike the Province *Fisen*. Just before we came to our Inn, an Imperial Envoy, who had been sent to the *Dairi*, pass'd by us in great haste. He was upon his return from *Miaco* to *Jedo*, which journey he had orders to perform in eight days time. He was a person of a comely appearance. His train consisted in two *Norimons*, several pike-bearers, a saddle horse, which was led, seven servants on horseback, besides the footmen. *Fokaitz*, is a pretty large town of about a thousand houses: It hath several good Inns, where travellers are extraordinary well accommodated; for the Inhabitants must make a shift to get their livelihood partly by them, partly by what the neighbouring Sea, which washes

washes the Southern Coasts, on which the town stands, affords of fish, crabs, sub-marine plants, and the like. Among the pilgrims we met this day, there was a woman well dress'd in silk, and strongly painted, leading a blind old man and begging before him, which we thought a very extraordinary sight. We also met several young *Bickuni's*, a sort of begging Nuns (of which I have already given some account in the 5th chapter of this book) who accost travellers for their charity, singing some songs to divert them, tho' upon a strange wild sort of a tune. They will stay with them for a small matter as long as they desire it. Most of them are daughters of the *Jammabos*, or Mountain-Priests, and consecrated as sisters of this holy begging order, by having their heads shav'd. They go neatly and well clad, wearing a black silk-hood upon their shav'd heads, and a light hat over it to defend their faces from the heat of the sun. Their behaviour is to all appearance modest and free, neither too bold and loose, nor too dejected and mean. As to their persons, they are as great beauties as one shall see in this country. In short the whole scene is more like a comedy, than the begging of indigent and poor people. 'Tis true indeed, their fathers could not send out, upon the begging-errand, persons more fit for it, since they know not only how to come at traveller's purses, but have charms and beauties enough to oblige them to farther good services. For distinction's sake, from other begging Nuns, they are call'd *Komano Bikuni*, because they go always two and two, and have their stations assign'd them only upon the roads hereabouts. They are oblig'd to bring so much a year, of what they get by begging, to the temple at *Isje*, by way of a tribute.

Begging Nuns.

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

Kuwana Kfana, or *Quano*, is a very large city and the first in the Province *Owari*. It lies on a large and spacious harbour, or rather Gulf of the Southern Sea, which runs a good way up into the country. It consists of three different parts, as so many different towns. We were full three quarters of an hour before we came to our Inn, which was at the extremity of the third. The first part of the city is taken in with a high wall and ditches, as is also the third. The gates are strong and well guarded. The second, or middle part, hath no walls,

Quano.

but is entirely surrounded with water, the country being flat and full of rivers. On the South-side of the third part stands the castle, and residence of *Matzindairo Jetsu Cami*, built in the water. (See *Tab. XXXIII. Fig. 14.*) Its walls are very high, with loopholes broke thro' and neatly cover'd with a roof. Blockhouses are built on them, at small distances. This castle takes in a large square spot of ground. The East-side only is a little roundish. A deep and large ditch divides it from the city, over which, for communication's sake are laid two bridges. Three sides of it are wash'd by the sea. In the middle of the castle there is a square white tower rises aloft several stories high, with several roofs according to the country fashion, which adds very much to the beauty of the place. This castle was built by the Emperor *Gengoin*, uncle of the now reigning Monarch, who having a natural aversion to the female sex, but more particularly to the Empress his spouse, order'd, that she, together with the ladies of her court, and his the Emperor's own nurse, should spend therein the remainder of their lives.

Passage to
Mia.

Having din'd at *Quano*, and the weather proving fair after a good shower of rain, we left this place about noon, and went with our horses and baggage on board four ships, which were to bring us over to *Mia*, which is seven miles and a half distant from *Quano*. The great river *Sajjab* loses itself into the sea near a village of that name about three miles from *Quano*. Vast quantities of wood are floated down this river, out of the Province *Owari*, and several other places. The harbour is very shallow, and full of muddy banks, which stand up in low water four or six foot. This shallowness oblig'd us to leave the four large boats we had hir'd for our passage, about an hour before we came to *Mijab*, and to make use of smaller ones, for us and our baggage, as far as that city. These small boats were drawn, or rather pull'd, over the muddy banks by the help of poles of *Bambous*, two men being appointed for each boat, one before, and another behind. This singular kind of navigation, tho' it seem'd to us strangers, that were not us'd to it, very ridiculous and odd, yet it went on very well, the upper surface of the mud being very soft and smooth, the ground hard and the boats small, containing not above seven or eight persons, and still less, if laden with other goods. Accordingly we came to *Mia* betimes, about two hours before sun-set. We found upwards of fifty passage-boats riding at anchor near this city, tho' at about half a mile's distance, because of the shallowness of the harbour. The way by land from *Kwano* to *Mia*, is much better, but longer, it being ten miles only from the village *Sajjab* to *Mijab*. Considering this, we need not wonder at *Ulysses* and his *Argonauts*, if sometimes, as occasion requir'd, they pursued their navigation by land, as *Rudbeck* takes notice in his *Atlantica*. To this day the same is observ'd by the *Cossacks*, who draw their boats from the river *Tanau* over to the river *Volga* near the city *Zarich*. In my travels thro' *Muscovy* into *Persia* it happen'd, that just the day before our arrival at *Zarich* 800 *Cossacks*, had brought over their boats after this manner from

Instances of
Navigation by
Land.

the

the *Tanai* to the *Wolga*, with an intent to fall down that river, in order to pursue their Enemies the *Calmuckian Tartars*, and to recover the Booty which they had taken from them. But to return to our own subject. *Mia* hath no walls: There is only a forry ditch both going in coming out of the town. It is very populous and large, tho' not quite so large as *Quano*, consisting only of about two thousand houses. On the right is a square palace built in form of a castle, where the Emperor lodges in his journey to *Miaco*, as do also some of the greatest Princes of the Empire in their journies to and from court. The streets run across each other, with as much regularity as the disposition of the ground would admit of. A long street, or row of houses, runs for near two miles from *Mijab*, and terminates at *Nagaija*, the residence of the Lord of this province, who is a Prince of the Imperial Blood. The castle, wherein he resides, is reckon'd the third in the Empire for strength and extent. 'Tis with the utmost magnificence this Prince makes his journey to Court. Only his van-guards consists of upwards of 2000 men, with led-horses, halberds, pikes, bows, arrows and other arms, baskets, trunks, and numberless other things, some for use, some for state, all with his coat of arms upon them. When the Dutch meet him upon the road, the whole retinue must alight from their horses, our resident come out of his *Norimou*, and all in silent humble posture, out of respect for the Imperial Blood, stay till he hath been carried by. The country hereabouts is flat, fruitful, and well inhabited. Going thro' *Mijab* we pass'd by a small *Sintos* Temple, which had been built four years ago, and is call'd *Azta*, or the *Temple of the three Scimiters*. Two red gates, such as are usually to be seen before temples, stand at the entry of this. Three miraculous Scimiters, which had been used in the ancient times of that race of Demi-gods, who inhabited this country, and carried on cruel wars against each other, are preserv'd in this temple as sacred relics. They were kept formerly in the temple at *Isje*, from whence about the time, above-mention'd, they were remov'd hither. Five *Sintos* Priests attended at this temple, clad in white Ecclesiastical Gowns, with black lacker'd caps, such as are wore at the court of the *Dairi*, or Ecclesiastical Hereditary Emperor. Two of the lowest rank stood on the floor of the temple, two others of a higher rank sat behind them somewhat rais'd, and the fifth sat about the middle of the temple, placed higher than all the rest. There is likewise another temple of this kind to be seen in this town, call'd *Fakin*, or the Temple of 8 Scimiters, wherein are preserv'd, with great care and veneration, eight swords used by the Half-divine Heroes of those ancient times. Priests clad, as above-said, attended also this temple.

Mia describ'd.

*Remarkable
Temples.*

On *Thursday March 6*, We set out by land from *Mijab* by break of day, and pass'd thro' several villages and hamlets, the chief whereof were *Kassadiva*, a village of about an hundred houses, so call'd from a temple of this name, built in honour of an eminent Idol. The Japanese, as they went by, rung a bell hung up before this temple, making a low bow, some say-

ing

ing a short prayer. *Narimmi*, or *Narumi*, is another village of about 400 houses, and cottages. *Arimatfi* hath not above an hundred houses. They make and sell here good suits of cloaths made of Cotton. *Imokawa*, is a village of about 200 houses. *Tsiwa*, or *Tsiriu*, is a small town, the first in the Province *Mikawa*. *Okasacki* is a very large town, and the residence of the Lord of this Province. We din'd here, having travell'd this morning seven miles. *Okasacki* reckons about 1500 houses, most of which are well built. It is enclos'd with a neat hedge, or palifado's of *Bambous*, and in some places with a wall. The castle lies on the South-end of the town on a hill, and is enclos'd with ditches, and a white wall rais'd on a low rampart. The wall is defended with strong Guard-houses built of stone at different distances. Towards the hill, where it is most liable to an attack, it is defended with a triple strong wall. The high tower in the middle of the castle, the usual mark of Princely Residences, shews itself on the South-west-side to admiration. The suburbs I found to consist of about 200 houses. A large river, which hath its name from the city, runs across it. This river, tho' pretty broad, and not wanting water, is yet not navigable, being very shallow. It arises in the neighbouring mountains to the North-west, from whence it continues its course with great rapidity, till it loses itself into the Sea. A strong and magnificent wooden-bridge is laid over it, which the Japanese say is 158 *Ikins*, or fathoms long, but my servant measuring it, found it to be of 350 paces in length. From our entering the suburbs, we were half a mile going to our Inn, which was a very magnificent one. After dinner we set out again, and travell'd five miles farther, as far as the town of *Akasaka*. We pass'd thro' several small villages, and hamlets, and thro' one small town, or rather borough, call'd *Fusikawa*, which is a mile and a half distant from *Okasaki*. There is a large river between these two places, over which is laid a bridge of 130 paces in length. About half an hour's riding beyond *Fusikawa*, near the village *Osijra*, we were met by three couple of *Bikunis*, or begging Nuns, and as many young *Fammabos*, or Mountain-Priests, who came in company out of a neighbouring wood, and did their best with singing, praying and preaching to get our charity. We prov'd kinder to the Nuns, than to the Priests, because they kept us company a good while to divert us with their vocal musick. The best part of *Akasaka* is one long well built street, with good houses, and many stately inns. Every Inn hath a competent number of wenches, strongly painted, to wait upon the guests, from whence this town obtain'd the name of the *Magazine of Publick Stews*. The country we had this day travell'd thro', was flat in the forenoon, with woods and undergrowth in some places, and cultivated fields in others, the whole being a plain, which from *Tsirijn* seem'd to extend five miles up towards the next hills. In the afternoon it became mountainous for about two miles and a half from *Okasaka*, the rest was flat, fruitful and well cultivated land.

Some rheumatick pains, of which our old chief Interpreter was taken ill in the night, retarded our setting out on *Wednesday March 7*, in the morning at the usual early hours. We left *Akasaka* about nine, and travell'd seven miles to *Array*, where we din'd. After dinner we had but three miles and a half left to go to *Fammamatz*, where we intended to lie that night, it being half way up to *Jedo*. The chief places we pass'd thro' before dinner, were *Goju* a village of very near 300 houses, *Kbomra* another of 150, *Simosij* of 100. Here we pass'd over a bridge 350 paces long into the suburbs of *Josijda*, or *Jostsijda*, which is three miles distant from *Akasaka*. The town of *Josijda* is built on a rising ground. It hath gates and guard-houses, with a small garrison, more for state, or ornament, than for defence. It consists of about a thousand houses, or rather cottages, inhabited by indigent people, and built on both sides of one long street, which runs across the town, and some few side-streets turning off from the great one. It hath two suburbs, one going in, the other coming out of the town. The first reckons about 100, the other 250 houses, built on both sides of the road, which makes it full an hours riding to get from the entry of the first suburbs, through the town, to the extremity of the other. The castle stands on the North-East side of the town, and is a square building, as usual. Three sides of it are enclos'd with walls and ditches, on the fourth it is defended by a river, which runs by it. The walls are high, white and neat, otherwise without guard-houses, or any other defence, the castle having been built only to receive and lodge the princes of the Empire in their journies to and from court. The Governor of this castle had order'd a file of twenty *Bugjos*, or soldiers of the first rank, to receive us under arms, in order to honour our passage. There is a great deal of smith's work made and sold here. I took notice that the country people had brought great quantities of wood, leaves, hay, pease, and other produce of the country to market, perhaps because it was a market day at the place. From thence to *Array*, which is very near five miles distant, we pass'd through no considerable villages, excepting only *Sijrosaka*, which consists of about two hundred houses built along the sea-shore. Here we first discover'd the top of the high mountain *Fusi*, or *Fusino Jama*, which in beauty, perhaps, hath not its equal. About half a mile further we reach'd *Array*, a small town of about four hundred houses situate not far from the sea, at the narrow extremity of a small harbour. We din'd here. The town is open without either walls or ditches. The goods and baggage of all travellers, but particularly of the princes of the Empire, must be visited in this town by Imperial commissioners appointed for this purpose, who are to take care, that no women nor any arms pass further. This is one of the political maxims which the new reigning Emperors have found necessary to practise, in order to secure to themselves the peaceable possession of the throne, for the wives and female children of all the princes of the Empire are

kept at *Jedo*, the Imperial Capital, as hostages of the fidelity of their husbands and parents. And as to the exportation of arms, a full and effectual stop hath been put to that, lest, if exported in any considerable quantity, some of these princes might take it into their heads to raise rebellions against the Government, as it is now establish'd. As to our goods and baggage they were not open'd, but only look'd over: Only my *Adofski*, or trunk, which was tied behind the saddle of my horse, met with some difficulty, because of its weight, which made them suspect, that there was something extraordinary, and for ought they knew, arms hid in it; but however, upon some reasons offer'd them, it escap'd being untied and open'd. Having been thus search'd, we appear'd before the Imperial commissioners, who receiv'd us with a great deal of civility, and without any difficulty gave us leave to depart when we would. Accordingly we forthwith went on board an Imperial pleasure-boat, which was to carry us over this harbour, to the village *Mijasacka*, which is but half a mile distant from *Array*. This harbour, which is call'd *Sawo*, hath seven miles and a half in circumference. From a small entry it soon grows broader, towards the mountainous coasts to the North-West it is very near round, but towards the East it sends an arm a cross into the country, which ends in a narrow point, where there is another Imperial guard kept, to prevent any bodys attempting to cross over the harbour on that side, and so to escape being search'd at *Array*. At *Mijasacka* we took fresh horses, and travell'd three miles further, through some few villages, as far as *Fammamatz*, where we arriv'd at five in the evening, and staid that night. *Fammamatz* is a small town of some hundred houses, or rather cottages, built along some few but regular streets. It is a good deal longer, than broad, being three quarters of an hour walking from one end to the other. It lies on a plain, which on the right extends for one mile towards the coasts, and on the left runs up for about four miles to the foot of the neighbouring hills. The streets make a very good appearance in the day time, because of the great number of open shops. On the North-side, about the middle of the town stands a large castle, though without any defence, being enclos'd only with a thin wall. It being either the yearly fair of the place, or some other holiday, the boys diverted themselves walking in procession through the streets of the town, with drums and other musical instruments, and lighted Candles, which they carried upon *Bambous*. The country, which we travell'd through this forenoon was but thinly inhabited for about three miles, though plain, and well cultivated, particularly about *Josijda*, and for about two miles further we pass'd through very fruitful corn and ricefields. Next follow'd another agreeable plain with some bushes and woods, which run up as far as *Array*. The afternoons journey was likewise through a flat pleasant country, not unlike that we pass'd through in the morning, otherwise but thinly inhabited.

Harbour of
Array.

Fammamatz.

C H A P. XI.

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

WE set out from *Fammamatz* later than usual, by reason of the indisposition of our old chief Interpreter. Having rode near two miles we came to the rapid river *Ten Rijn*, which then fell down towards the sea in two distinct arms. This river is very broad, the banks being a quarter of an hour distant from each other. Its rapidity is so great, that it will bear no bridges. We forded through the first arm on horseback, and were ferried over the second in flat prows. We then mounted our horses again, and pass'd through several villages, which it is needless here to mention, because I have set them down in the map of our journey from *Fammamatz* to *Jedo*. (Tab. XXIX.) Among other places we pass'd through the town of *Mitzedai*, consisting of two hundred and fifty houses, where we took notice of a particular stately *Tori*, or gate leading to a temple. *Mitzka* is another town of about five hundred houses. From thence passing over a bridge five hundred paces long, we came to *Fukuroy*, a large village of about four hundred houses, where we din'd. After dinner we came to the town of *Kakinga*, or *Kakegawa*, two miles from *Fukuroy*. This town hath its gates and guards, and a suburb at each end. The castle lieth on the North side. It is a large square building, but enclos'd only with one plain wall, without any guard houses or other defence. A stately white tower several stories high, adorn'd, as usual, the middle of the residence. Upon our arrival at this place the following accident happen'd. A poor man, an inhabitant of the town, sitting with his domesticks under the door of his house, a large kettle, wherein they were boiling oyl out of some fruits, accidentally took fire, which in an instant set the house all in a blaze, and the wind blowing hard, the flame was instantly communicated to the neighbouring houses. We did not take notice of any fire behind us, but perceiving only a thick smoak coming upon us, which quickly cover'd the sky, we began to be apprehensive of a sudden storm, and to look for our cloaks. But the wind blowing upon our back, soon involv'd us into such a cloud of smoke and heat, that to escape being suffocated we were forc'd to ride on a full gallop, and to get as fast as we could out of the way. Being got some hundred paces from the town on a little eminence, we looked back, and saw the whole town all cover'd with smoak and flames, that we could perceive nothing but the upper part of the castle tower arising, as it were, out of a thick cloud. However upon our return

*TenRiuRiver.**Fire at Kakegawa.*

from

River Ojimgawa.

from *Jedo*, passing again through this place, we found the misfortune less than we apprehended, for the castle had receiv'd no damage, and more than one half of the town was saved, although there were no less than two hundred houses, chiefly along the middle and great street, lay in ashes. Two miles further we came to *Nisifacca*, a village of about two hundred houses, where we exchanged our horses for *Cangos*, in order to be carried over a mountain to the village *Canaja*, where we again took fresh horses. A quarter of a mile further we came to the large and famous river *Ojingawa*, which comes down from the neighbouring mountains with uncommon force and rapidity, and falls into the sea about half a mile below this place. It having been fair weather for some time, the bed of this river, which is full a quarter of a mile broad, was in a great measure emptied, and the water run down in separate streams. It is impossible to ford through this river after great rains, when the water is high, and even in low water the passage is attended with no small difficulty and danger, because of the force and rapidity of the torrent, and the great large stones which it frequently brings down from the neighbouring mountains, where it arises. For this reason particular persons, who are well acquainted with the bed of the river, are appointed to ford men and horses through at determin'd rates, and lest they should not have a due regard to the lives of their passengers, it hath been order'd by the laws of the country, that if any should be lost or drown'd, all those that had the care of him should be put to death. They are paid in proportion to the depth of the river, or the height of the water, which is measur'd by a post put up on the shore. When we were forded through, although the water was then very low, and scarce knee deep, yet five men were appointed to each horse, two on each side to hold him under the belly, and a fifth to take him by the bridle. When the water is higher, there must be six persons on each side of the horse, two to hold him under the belly, and four to hold these and to support one another, meanwhile a thirteenth takes him by the bridle. Japanese writers, particularly poets, frequently allude to this River, because of its singularities. Having pass'd over this river, which took up half an hour, we soon came to the village, or small town of *Simada*, being but a quarter of a mile long. We staid there that night, having made five miles before, and six miles after dinner. The country we had this day travell'd through, was a fruitful plain as far as *Farangawa*, but from thence to *Simada*, where we lay, it became mountainous, and in a great measure barren. Not far from *Mitzka*, where we had the mountains on our left about half a mile off, and where we could plainly discover the sea to our right, we pass'd through woods and bushes, and fruitful fields, boarder'd with tea, though only for about half a mile. Among the several singular forts of beggars, we met this day, there was a boy of thirteen years of age, such as I have already given

Simada.

given

given some account of in the fifth Chapter of this Book. He had a wooden machine pendent from his neck, and a rope about it by way of a necklace with eight strings, from the extremities whereof hung so many bells: with this singular collar, he turn'd himself round without stirring from the place he stood at, and this he did with so surprizing a swiftness, that the whole machine seem'd to turn with him horizontally, meanwhile with two hammers, which he held in his hands, he beat the bells, making a strange odd sort of a musick.

On *Friday March 9.* We set out at seven in the morning, and having pass'd through several villages, we came to a large river, which from the town of *Fusij Jedo*, lying on the opposite side, is call'd *Fusij Jedogawa*. It is broad, rapid, and not easily to be forded through, without being assisted and supported by skilful persons well acquainted with its bed. When we pass'd it, the water was very low, and far from reaching the banks. There were two guarded gates leading in and out of the town, the streets of which we found irregular, and the houses poor, more like cottages. We were full half an hour getting to the end of the suburbs. The castle and residence of the Governor was on our left. Not far from *Fusij Jedo*, we were shew'd a famous castle call'd *Fanunkasijo*, situate on our right about half a mile off. A mile further we pass'd over a bridge fifty paces long, at the end whereof was a small hamlet call'd *Okabe*. A quarter of a mile further lies a village of that name, which we reach'd riding between mountains. From hence for two miles we had a very bad way over some rocks and hills, where the abovemention'd river arises, till we got into the plain again, and soon after came to *Muriko*, a small town of about three hundred houses. We din'd at *Muriko*, and set out again in the afternoon, some in *Norimons*, and *Cangos* others on horseback. After half an hours riding we came to *Abikava*, a double village, being situate on both sides of a large river, which divides it in two, and not far from thence discharges its waters into the sea, by three separate mouths. A quarter of a mile from this river we came to the capital of the province *Suruga*, or *Sjringa*, which is by some call'd *Sumpu*, by others *Futsju* from its castle, but commonly *Suruga* from the name of the Province. It is an open town, having neither gates nor walls. The streets are regular and broad crossing each other at right angles. The houses are low, but the whole town is full of well furnish'd shops. They make and sell here at an easy rate, paper stuffs curiously flower'd and of various colours for habits, hats, baskets, boxes, and other things ingeniously twisted of split reeds, as also all sorts of lacker'd ware. There is likewise a mint here, as well as at *Jedo* and *Miaco*, where they coin *Cobangs*, being flat oval pieces of gold, worth about five ducats each, and *Itzebos* oblong square pieces of gold of two ducats and a half each. The castle lies on the North East side of the town. It is a square building, well defended with ditches and high walls of free stone. A

*Muriko.**Abikava.**Town of Suruga.*

few years ago its stately tower was consumed by a fire, which they say was occasion'd by some pidgeon's dung, which had been gather'd in the uppermost story of the tower for several years together, and at last, through the heat of the pidgeons hatching their young, took fire, and burnt this noble building down to the ground. They say the like accident happen'd very frequently in this country, for which reason they now shut the garrets of their houses and uppermost stories of their towers, to prevent pidgeons getting in to build there. The Emperor's elder brother *Tejtonani* having conspir'd against him, was confined to this castle, where after a long imprisonment he made away with himself, ripping up his belly. He was a natural son of the Emperor *Gonju*, who resided at *Suruga*, and made him lord of that Province. The youth at this place seem'd to be well bred, and to have better manners than elsewhere, since passing through we had no *Toosin baibai* cried after us. It is an hours riding from one end of the town to the other. Three miles from *Suruga* we came to a small village call'd *Jesira* or *Jeseri*, which had nothing to recommend itself but the beauty of its situation, being not far from the gulf *Totomina*. It may not be improper to observe in this place, that most of the gulfs of this country have their particular names. The village *Jesira* consists of one irregular street, along which are built some hundred poor cottages. A deep river runs through it. A large quantity of a particular sort of wood, as hard as iron, which from this village is call'd *Jeseriwood*, is floated down this river to the sea, and from thence exported all over *Japan*. Not far from this place is a harbour, where are kept some of the Emperor's men of war, if otherwise they deserve to be so call'd, being nothing but barges of the first rate, built for the defence of the gulf of *Totomina*, in case of need. Opposite to it, a little farther, on a high mountain, lies the famous fortrefs *Kuno*, or *Kono*, which is by the Japanese esteem'd invincible, and hath been built in antient times to secure the Imperial Treasures. But this custom hath been left off of late, the now reigning Emperors chusing rather to keep their treasures in their own capital and residence at *Fedo*, where they can look after them themselves, and have them at command when wanted. There are also some gold and silver mines in that mountain, but they are at present not work'd. We travelled this day through a flat well inhabited, and well cultivated country, excepting only two miles over some mountains. We lay at *Jeseri*, there being some good Inns at that place, though the rest of the houses are but poor sorry buildings. As for my own particular, I observ'd this day several uncommon plants along the road, and several grafted trees bearing large flowers in the gardens behind our Inns, besides various other curiosities, the description whereof I reserve for another opportunity. All along the road, particularly about *Suruga*, we were met by different sorts of beggars, among others, as often before, by *Bikumis*, or young begging nuns diverting travellers with

Jeseri.

Fort *Kuno.*

with songs, by *Jammabos*, or mountain priests, addressing them with long speeches, which being ended, they make a frightful noise blowing upon a trumpet made of a shell, by young *Jammabos*, sons of the old ones, strangely clad, who made short speeches in imitation of their fathers, in the meantime rattling their canes hung about with iron rings. We also met some few pilgrims going to *Isje*, and among the rest a particular instance of superstitious devotion, being a young boy going to visit that holy place, who being ask'd what province he came from, answer'd, he came from a village in the province *Osju*, fourscore Japanese miles beyond *Fedo*.

On *Saturday, March 10*. We set out before sun-rise, and came in the forenoon as far as *Jostijwara*, seven miles and a half. In the afternoon we made five miles, and reach'd *Misijma*. An hour and a half from *Jesere*, we came to *Kijomitz*, a small town of about 200 houses, lying at the foot of a mountain, on which grow plenty of firs. This town being situate not far from the sea, the inhabitants make very good salt out of the sand on the coasts, after they have pour'd sea-water upon it at repeated times. The same trade is carried on in several neighbouring villages along the coasts as far as *Cambura*, the land being but little cultivated there, and most of the inhabitants getting their livelihood by boiling of salt. At *Kijomitz* they make also a famous Plaster, the principal ingredient of which is the resin of the firs growing on the abovesaid mountain. They sell it in small pieces, wrapt up in barks of trees, or leaves of reed. A stair-case of stone leads from the town up the mountain to a temple call'd *Kiromisjra*, famous for several fabulous stories said to have happen'd thereabouts, but much more to be admir'd for its beautiful situation. I cannot forbear taking notice, before I proceed any further, that on the chief street of this town, thro' which we pass'd, were built nine or ten neat houses, or booths, before each of which sat one, two, or three young boys, of ten to twelve years of age, well dress'd, with their faces painted, and feminine gestures, kept by their lew'd and cruel masters for the secret pleasure and entertainment of rich travellers, the Japanese being very much addicted to this vice. However, to save the outward appearances, and lest the virtuous should be scandaliz'd, or the ignorant and poor presume to engage with them, they sit there, as it were, to sell the abovesaid plaster to travellers. Our *Bugio*, or Commander in chief of our train, whose affected gravity never permitted him to quit his *Norimon*, till we came to our Inns, could not forbear to step out at this place, and to spend half an hour in company with these boys, mean while we took the opportunity of walking about the town, and observing what else remarkable occur'd to us. Before we proceed farther, I must not forget to mention, that in a wood, before we came to this place, we found a small board hung up on the road to notify to passengers, *That hard by, in a place rail'd in, there lay the dead body of a person,*

*Kijomitz.**Plaster.**who,*

rebo, upon his return from Isje, had hang'd himself, and that any body, that knew, or lost him, might reclaim and fetch him away. Those of our retinue, who went on horseback, took Cangos at Okitz, in order to be first forded thro' a rapid river, and afterwards to be carried over the mountains *Tattai*, to the village *Ju*, or *Jumatz*, where we had another broad but shallow river to ford thro'. The road along the coasts having been wash'd away, we found the ascent of this mountain very steep and difficult, and not unlike that of a winding stair-case. We took fresh horses at *Jumatz*, and having rode an hour and a half, we came to the large village or town of *Cambara*. Here we left the coasts of this Gulf for some time, tho' they run up some miles farther towards the East, and having for two days before travell'd North-East, we now turn'd North, towards the great river *Fudsikava*. After an hour's riding and a half, we came to the great village *Iwabutz*, the only place where this dangerous and rapid river is passable. It arises on the high mountain *Fudsi*, or *Fusi*, which is full seven Japanese miles distant from thence to the North-East, and having took up by the way several smaller brooks and rivulets, arising on the neighbouring lower mountains and hills, it falls down with great force and rapidity, and loses itself into the Gulf of *Totomina*. It is very broad, but not equally deep. It runs down in two separate streams, a large piece of ground standing out about the middle, like an Island, on which they have built some shops. The first stream we could ford thro', but the second is not passable otherwise than in a particular sort of boats, which they call *Proves*, and even in these the passage is very dangerous and difficult. They have flat broad bottoms made of thin planks, or boards, which, if in the passage the boat runs on a stone or shallow, will yield, and let it slip over. Such an invention was absolutely requisite for the passage of these rivers, not only because of the rapidity of the torrent, but by reason chiefly of their unequal shallowness, and the huge large stones they roll down from the mountains, where they arise. As to what regards our own passage, the boats, which were to ferry us over the second stream, were first hawl'd on shore, to take us and our baggage up, then turn'd off, when the force of the river on one side driving them down, and the watermen on the other rowing with all their might, brought us obliquely to the opposite shore. Having pass'd this river we took fresh horses, and after an hour's and a half travelling thro' several villages, or rather long streets, almost contiguous to each other, we came about one in the afternoon to the town or large village of *Josijiwara*, and dined there. This village is the nearest to the mountain *Fudsi*, or *Fusij Jamma*, of any we were to pass thro' in our journey to court. Taking the direction with my compass, I observ'd it to bear five Degrees from North to East. It is suppos'd to be six Japanese miles from *Josijiwara* to this mountain in a streight line. But because of the unevenness of the road it is reckon'd seven miles travelling to a field, which lies at its foot, from thence six other miles thro' the snow up to the

River Fudsi-
kava.

Mountain
Fudsi.

the top. It is incredibly high, and not unlike the pike of *Teneriff*, the adjoining mountains appearing like so many low hills. We were directed by it in our journey, it being seen a great distance, and for my own particular, it help'd me not a little in drawing and correcting the map, I propos'd to make of the road. It is of a conical figure, tapering from a large basis, and to all appearance even, that it may deservedly be esteem'd one of the finest mountains, tho' otherwise it be quite barren, no grafs, nor plants, growing upon it, and the best part of the year cover'd with snow, which in the summer-season indeed, thro' the heat of the sun, diminishes considerably, but is seldom entirely melted, so as to lay its top bare. According to the account of persons that went up, there is a large deep hole, or opening near the top, which in former times belch'd out fire and smoke, till at last the uppermost hill arose, but now it is fill'd with water. Its top being almost perpetually cover'd with snow, and there being constantly some flocks of it blown off on all sides, it looks in high winds, as if it were cover'd with a hat of clouds and smoke. For it must be observ'd, that it is seldom calm at the top, for which reason people ascend it for religious purposes, there to worship their *Æolus*, or God of the Winds. They are three days going up, but say, that they can come down again, if they please, in three hour's time, by the help of sledges of reed, or straw, which they tie fast about their waste, and so glide down over the snow in winter, and over the sand in summer, it being, as hath been observ'd, surprizingly smooth and even. The *Fammabos*, or Mountain-Priests, are of this order of *Æolus*, and their watch-word is *Fusij Famma*, which they frequently repeat in discoursing and begging. Poets cannot find words, nor Painters skill and colours, sufficient to represent this mountain, as they think it deserves. After dinner we set out again, and after half a mile's riding we came to *Mottosjojro*, a miserable village of about three hundred cottages, dispers'd along the road in a sandy ground, extending near half a mile. The poor children of this vil-

*Comical Beg-
ging of young
Boys.*

town hath no walls, and is more like a great village. The chief and middle street runs lengthways for about half a mile. Our servants went here to see a temple, call'd *Kamanomia*, and by some *Sannomia*, where is kept, as a great piece of curiosity, a large kettle, which belong'd to *Foritomo*, (some say to his elder brother *Fosifine*) Commander in chief of the Imperial troops, and first Secular monarch of *Japan*. It is said to have the breadth of two mats in diameter, and to have serv'd to boil the wild boars, kill'd in hunting about the mountain *Fusino Jamma*. At *Numatsju* the night broke in upon us, so that we were necessitated to travel an hour and a half in the dark to *Misijma*, where we intended to lie. We pass'd through several small hamlets, almost contiguous to each other, as also over a bridge forty five *Kin*, or fathom long. The river, over which this bridge is laid, arises in the mountains of *Artaga*, and *Fakone*, from whence having wash'd several hills, it runs amidst an almost continu'd row of cultivated fields towards the Sea. It is commonly call'd *Ksingava*, or *Sifingava*, and by some *Kamagafuti*. This latter name owes its origin to the following fabulous story. They say that at the abovemention'd *Sanno* temple, there was kept an extraordinary large *Kama*, or hunting Instrument, formerly made use of in the *Fusinomakagiri*, as they call them, or the old great chases about the mountain *Fusino Jamma*. One night some thieves broke into the temple, and robb'd the *Kama*, but as they were carrying it away, it grew so heavy upon them, that they were forc'd to let it drop and fall down in the river. The fall of an instrument so monstrously big and heavy, made a great *Futz*, or hole in the bed of the river, which is from thence call'd *Kamagafutz*. The *Kama* itself became a Soul, which now hath the direction and government of the river. *Misijma* is a small town, wherein I told about 650 houses, as we pass'd through, built chiefly along the middle street, which is at least a quarter of a mile long. Two rivers run through this town, and a third washes one end of it; bridges are laid over each, they being pretty deep. It had formerly several remarkable and stately temples and chappels, famous on account of several fabulous stories reported of them. But in a late dreadful fire in 1686, which consum'd the whole town, they were all laid in ashes. The town indeed hath been since rebuilt, much handsomer than it was before, as was also one of the temples, now standing in a spacious square ground all pav'd with square stones. Having had an opportunity, in our second journey to court, of viewing this temple more particularly, I refer the reader as to a farther description. We travell'd this day through a barren mountainous country, as far as *Cambara*. From thence we came through a plain, which as far as *Fosijwara*, particularly about this village, was fruitful enough, and planted chiefly with rice, but higher up became more barren and sandy, tho' not without some middling good spots of ground.

Temple Ka-
manomia.
Large Kettle.

Fabulous
Story.

Misijma.

On *Sunday March 11*, we fet out in *Cangos* after Sun-rise, in order to be carried over the mountains of *Fakone*, through several villages and hamlets, which I have fet down in the map, as far as the town of *Odowara*, being eight miles distant from *Misijma*. In the forenoon we had four miles to go up hill, the ground being for the most part sandy and barren, tho' in some places not without plenty of reed, and reed grafs. My *Dodsutski*, or Japanefe road book, gives a particular advice to travellers to take care of themselves in this defart and solitary way. At the top of the mountain we took notice of a Boundstone put up on the side of the road, where the Province of *Idsu* borders upon that of *Sagami*, at the entry of the dominions of *Odowara*. From thence we went down hill for the length of ten streets, as the way of speaking is, or thereabouts, and after an hour's travelling we came to the village *Togitz*, or as it is commonly called *Fakone*, from the mountains at the foot whereof it lies. We din'd here, having made half our day's journey. This place is remarkable for its situation and several other things, but particularly for the lake of *Fakone*, on which it lies, tho' every where encompass'd with mountains. The village itself reckons 250 houses, or rather small cottages, built chiefly along one long and irregular street, upon the South-East shore of the lake. This lake is every where furrounded with high mountains, which shut it up on all sides in such a manner, that there is no room to apprehend its overflowing the adjacent country. Tho' the mountains, which encompass it, be of a very great height, yet the top of *Fusino Jamma* rises still higher, being seen to the W. N. W. by the Inhabitants of *Togitz*. The breadth of this lake, from East to West, is something above half a Japanefe mile, and its length from South to North full a mile. I was told, that not far from its Northern shores, there was a very rich Gold-Oar dug up. From the Eastern shore rises aloft the high mountain *Fitango Jamma*, which runs up tapering almost into a point, at the foot of which lies the village *Motto Fakone*, and between that and *Togitz*, the village *Dsoogassima*, which is as much as to say, the Island *Dsoo*, or *Sfo*. There is no going round this lake, by reason of the steep mountains which encompass it, and which in several places have almost perpendicular precipices terminating into the lake. But they cross over, in small boats, to what part of the shores they please. It is said to yield plenty of fish, and of different sorts, of which however they could name me but two, to wit, *Salmons*, which are very large and fat, and another sort, which we call *Strobmling*. We were told, that in former times this place sunk in by a violent earthquake, and that in lieu of it sprung up this lake. In proof of this they advance the great quantity of incorruptible *Suggi*, or cedar trunks, of an uncommon size, which lie at the bottom, and are fetch'd up from thence by divers, when the Lord of the place commands it, or hath occasion for them. For the neighbourhood produces every where great plenty of this tree, and the tallest and finest

cedars

Fakone.

Imperial
Guard.

cedars that are to be found any where in *Japan*. The air of the place is cold, moist, heavy, and withal very unhealthy, infomuch that strangers cannot live there, without impairing their health, particularly in the winter. Mr. *van Cambruyfen*, Director General of the Dutch East India Company at *Batavia*, often assur'd me, that the weakness and indifferent state of health, which attended him after he was rais'd to that eminent post, was owing entirely to the unhealthiness of this village, through which he pass'd in his journey to court, when he was Director of our Factory in *Japan*. In the Summer, indeed, it must be pleasant enough to lie at this place, because one is not incommoded and pester'd with flies and gnats. At the end of the village, where the road grows narrower, there is such another Imperial Guard, as I took notice above there was at *Array*. It is likewise call'd *Gosikkiso*, and hath been establish'd to seize upon all arms or women, if any should be attempted, by any body whatever, to be carried from *Jedo* Westwards of the said place. It is stronger than that of *Array*, and people are examin'd with more rigour, it being, as it were, the key to the Imperial capital, which none of the Western Princes, nor indeed any body that comes from those Provinces, can avoid passing through in their journeys to court. For besides that the road on both sides of the Guard-house is very narrow, and shut up by several strong gates, Nature herself hath fortify'd this place by inaccessible mountains to the right, and the lake above describ'd to the left. After dinner we continu'd our journey, down the mountains, to the place, where we intended to lie that night, travelling all the while through a very pleasant road, which offer'd to our view agreeable limpid streams, falling down from the neighbouring mountains, and several curious plants and shrubs. In the first place we came to the Imperial guard at the end of the village, where all the Japanese came out of their *Norimons* and *Cangos*, and those on horseback alighted from their horses, presenting themselves very respectfully and bareheaded, to be search'd, which however was done but slightly. If there be any the least suspicion of a woman disguis'd in man's cloaths, they must be more narrowly search'd, with this difference however, that in this case they are examin'd by women. Private persons going up to *Jedo*, must shew their Passports at this place, otherwise they are kept under arrest for three days, before they are permitted to pursue their journey. A little beyond the village, not far from the guard gates, just upon the shores of the lake, we took notice of five indifferent small wooden chappels, standing in a row. In the two first stood the busto of an old woman upon an altar, and there was a Priest in each sitting, and playing a *Namanda* upon a bell, that is, beating with a hammer upon a small flat bell, whilst howling with a frightful noise, and murmuring between their teeth, they repeat the short Prayer, *Namu Amidu Budzu*, or contracted *Namanda*, being the form of addressing

addressing *Amida* for the relief of departed souls. All the Japanese foot travellers of our retinue threw them some *Casses*, or farthings into the chappel, and in return receiv'd each a paper, which they carried bare-headed, with great respect, to the the shore, in order to throw it into the lake, having first tied a stone to it, that it might be sure to go down to the bottom. These blind superstitious people believe, that the bottom of this lake is the purgatory for children, which die before seven years of age, and are there tormented, till their redemption is brought about by some way or other. They are told so by their priests, who for their comfort assure them, that as soon as the water washes off the names and characters of the Gods and Saints, which are writ upon the papers they give them, the children at the bottom feel great relief, if they do not obtain a full and effectual redemption. Our footmen therefore would not miss the opportunity of doing so good a work for the benefit of their own, or their relations children, not doubting but that thereby they would be undoubtedly reliev'd. I have seen the very same thing done by priests themselves. The place, where the souls of these children are said to be confin'd, is called *Sainokawara*, and a heap of stones in form of a pyramid hath been laid upon the shore, to shew, where it is. Amidst the abovesaid chappels stands the small temple *Fakone Gongin*, very famous for several remarkable curiosities, which are kept and shewn there. Such are: four sabres or scimeters great and small, with the handles made of *Sarwaas*, and inlaid with gold, one of the four being still rusty with blood, so as to stick fast to the sheaths, they belong'd formerly to certain ancient heroes, whose names and heroick achievements, said to be done with the very same swords, I purposely omit: two fine branches of coral: two horns of horses, each two *Suns*, and six *Bus* long, and equally thick: two vast large cockle-shells; two stones, one taken out of a cow, the other out of a stag: a suit of cloth made of *Ama*, such as the Angels wear in Heaven and can fly with: the comb of the first secular monarch *Foritomo*, with his coat of arms upon it: the bell of *Kobodais*, founder of the N. sect, which he rung, when in prayers, and a letter wrote by *Takimine's* own hand. Every one of these curiosities, which they call *Gongins*, or jewels, hath its particular name, as being reckon'd exceedingly scarce and valuable things. From thence we went down a crooked, stony path, sometimes on the side, sometimes at the foot of the mountain *Fitango*, and having made about a mile, there presented it self to our view, as we were looking round some trees, on our right the high and beautiful mountain *Come Jamma*, crown'd with lofty trees growing close together, on our left a very remarkable Cataract. For the lake of *Togitz*, or *Fakone* being entirely furrounded with mountains, hath no other outlet but through one of these mountains, being the same which is call'd *Fitangojama*, and which lets the water come through three different openings, from whence they fall down the mountain side in the

*Curiosities in
a Temple at
Fakone.*

*Singular Ca-
taract.*

Curious
Plants.

nature of Cataracts to a considerable height, and soon receiving other rivulets, from the neighbouring mountains, form themselves into a river, which with a frightful horrid noise crosses the valley, running down over stones and sometimes precipices towards the sea. The road was all along very narrow, sometimes along the banks of this river, sometimes higher, and the descent in the main was much more steep and difficult than we found the ascent in the forenoon. However, some amends were made us, for the troubles and difficulties of the road, by the agreeable prospects and variety of things, which occurred to our view. Eastwards we discover'd the sea across a row of mountains. All around us we were delighted by the green sides of the mountains, beset with various sorts of tall and curious trees, and a wonderful variety of plants and flowers. The plants, which grow upon these mountains, are esteem'd by the physicians of the country to have greater virtues in proportion, than others of the same kind growing elsewhere, and are therefore carefully gather'd and laid by for physical uses. They have a particularly value for a very beautiful sort of an *Adiantum*, or *Cappillus veneris*, with shining purple black stalks, and ribs, which is said far to exceed in virtues all the rest of this family. It growing plentifully upon these mountains, there is hardly any body passes there, but takes some provision along with him, for his own use, or that of his family. It is known by no other name, but that of *Fackona ksa*, that is, the *Plant of Fackone*. The places we travell'd through this afternoon were, *Hatta*, or *Fatta*, a village of about an hundred houses, where the abovesaid river receives the brook *Osawa*, and soon becomes broad enough to have three bridges laid over it, each nine *Kin* or fathom long. We went over these bridges. Near this village, to the right, is a temple of the *Sensju* sect call'd *Tawanodira*. *Jumotta*, which is as much as to say, *warm Water*, is a double dispers'd village. It borrow'd its name from a hot source which arises in a wood beyond the river, and being soon receiv'd by another small brook, they run jointly for sometime, till at last they discharge their waters into the above said river. Behind the village is a *Sorinsi* temple, and two *Dsitso* Temples within it, with some *Dsitso* columns standing before them. Near one of these temples they shew upon a stone the miraculous impression of the right foot of a son, who with great courage and magnanimity reveng'd the unjust death of his father. The story, or rather fable, doth not deserve to be here inserted. *Isuda* is another village, to the left of which stands a stately temple call'd *Tsjo-Tai-si*, built on a court pav'd with square stones. On one side of the court stands a fine fountain, on the other a table with golden characters upon it, and not far from it the *Tsjo Too San*, or temple-gate, which is built of stone with an inscription likewise in golden characters. *Kattama*, or *Kasamatz*, an inconsiderable village, opposite to which, to the right, is situate the green mountain

mountain *Iskaki Jamma*, very famous in Japanese histories, being the mountain, on which the great Emperor *Taiko* lay once with his army. It was otherwise call'd *Sijro Jamma*, that is *Castle-Mountain*, from a strong castle, which *Foritomo* had built there. Without the village there is a way going up to a neighbouring high hill, call'd *Odowara Isij*, or *Odowara Ijsch*, from a famous quarry, where they dig up a particular sort of a stone, which is carried to *Fedo*, and there cut into pots, which will bear fire. A quarter of a mile from this village, and about half an hour after four, we came to *Odowaranoitzi*, or the suburbs of the town of *Odowara*, which is most pleasantly seated not far from the Sea. The suburbs begin upon the very banks of the river, which arises from the lake of *Fakona*, and discharges it self into the Sea, not far from thence, having finish'd its course between pleasant mountains and green hills, which extend as far as *Odowara*, and are wash'd on one side by the Sea, ending on the other into a large plain about a German mile long, on which the town stands. The town is well defended with strong gates and guard houses, ornamented with handsome structures on each side. The streets within are broad, neat and regular, particularly the middle street is remarkable for its largeness. The town is longer than broad, and it is full half an hours riding from one end of the suburbs to the other. It reckons about a thousand small houses very neatly built, white wash'd for the most part, with square court yards before, and curious gardens behind. On the North-side of the town stands the castle and residence of the Prince, which presents it self, as usual, by a beautiful high tower. The temples are built on the same side, in the ascent of the mountain. The empty shops shew, that there is no great trade, nor manufactures carried on at this place, for all it lies so near the Sea. However, the perfum'd *Catechu*, or *Terra Japonica*, is prepar'd here, and made up into pills, small Idols, flowers, and several other forms, which are afterwards put into small neat boxes, and sold for use. The women particularly love and use it much, because it fastens the teeth, and renders their breath agreeable. This inspissated juice is imported into *Japan* unprepar'd, by the Dutch and Chinese, and after it hath been prepar'd at *Miaco*, or *Odowara*, and mix'd with amber, camphire of *Borneo*, and other things, they buy it up, and export it again. The politeness in the dress and the civil behaviour of the Inhabitants of this place, particularly the women, are a proof, that there are only rich people live here, which are under no necessity of getting their livelihood by trade, but are able to maintain themselves by their own revenues, and chose this town to live in, preferably to other places, by reason of its good air and pleasant situation. But the young boys were full as insolent with regard to us, as we found them at *Fakona*, and by their bawling and crying after us, shew'd that there is not much care taken of their education. This town, with its district, be-

Suburbs
and Town of
Odowara.

Catechu, or
Terra Japonica.
Its pre-
paration and
Use.

long'd

long'd formerly to the family of *Minosama*, and *Inaba Mino no Cami*, was the last of that family, who had it in possession. It now belongs to *Cangosama*, President of the Emperor's Council of state. Upon our arrival at *Odowara*, we dispatch'd an express to *Jedo*, to notify the same to our landlord there.

On *Monday March 12*. We set out early in the morning, in order to get in the forenoon as far as *Fusisawa*, which is eight miles distant from *Odowara*. Having left *Odowara* we first came to the river *Sakava*, which, tho' it was then not above three foot deep, is yet so rapid, and when swell'd, rushes down with so much violence, that they were necessitated to raise its banks, and to fortify them with strong dikes fill'd with stones and bushes, lest it should break thro' and set the adjacent low country under water. We were ferried over this river in flat boats, and then pass'd thro' the following places, *Sakava*, and *Koofi*, two villages of about an hundred houses each. *Mejigawa*, and *Misawa*, two other villages of about two hundred houses each. Before we came to the latter, we pass'd over a bridge fifty paces long. After about an hour's travelling from *Misawa*, we came to *Koyfa*, a small town of some hundred houses, and half a mile further to the village *Firataska*, which reckons about 300 houses. Before we came to this village, we cross'd a river of the same name, riding over a bridge an hundred paces long. Half a mile further we pass'd another village *Bansju*, or *Bendju*, of about an hundred houses, and a large river of the same name, which is very famous among the Japanese. It rushes down to the Sea with great force, and tho' it was then very shallow, yet its rapidity would not permit us to ford it thro', so that we made use of flat prows, which are very proper to cross rivers of this kind, by reason, as hath been observ'd above, of the thinness of their bottom, which will yield to the shock of the waves, and to stones lying in the bed of the river. The mountains, which we had till then seen on our left, sometimes pretty near us, sometimes at a greater distance, ended here in a large plain, whereof we could see no end, it running up as far as *Jedo*. After we had been ferried over this river, we continued our journey thro' an uncultivated spot of ground (wherein however there are three villages, *Matzija*, *Nango* and *Kowanda*, or *Kowara*, the Inhabitants whereof get their livelihood merely by travellers) till we came to the village *Footsuja*. A mile on this side *Footsuja*, opposite to the village *Kawanda* or *Komara*, there appears, not far from the coasts, a very singular rock arising out of the sea in form of a Pyramid, and about a mile off the coasts, directly South, lies the famous Island, *Kamakura*, which signifies coasts. It seems to be round, small, not above a mile in compass, full of timber, otherwise flat; the coasts only are extraordinary high, so that we could see them at a considerable distance. The Emperor confines here some of his disgrac'd Noblemen, who, when once sent to this Island, may be sure to spend there the remainder of their life. The coasts are steep and rocky, like those of the Island *Fatfiso*, and there being no ascent round

River *Bansju*.

Place of Punishment for disgrac'd Grandees.

round the whole Island, the boats, which bring prisoners, or provisions, must be hawl'd up, and let down again by a crane. About a mile from *Footsija*, we came to the town of *Fufisawa*, where we dined tho' not in the Inn we us'd to go to, it being then full. *Fufisawa* consists only of one street, which is about half a mile long. A river runs thro' it, which a quarter of a mile from the town discharges itself into the sea. Having had the sea on our right ever since *Odowara*, we now lost it again, the coasts running S. S. E. for about six miles, so that continuing our journey we saw for four miles together nothing but Land on both sides of the road, till we came to *Fodogai*, where we met the sea again, and thenceforward did not lose sight of it till we came to *Fedo*. But before we quit this place, I must not forget to mention, that at the end of it there liv'd in a Monastery an old grey Monk, fourscore years of age, and a native of *Nagasaki*. He had spent the greatest part of his life in holy pilgrimages, running up and down the country, and visiting almost all the temples of the Japanese Empire. The superstitious vulgar had got such a high notion of his holiness, that even in his life-time they canoniz'd and reverenc'd him as a great Saint, and would worship his statue, which he caus'd to be carv'd of stone, exceeding in this even *Alexander* the Great, who had no divine honours paid him during his life. Those of his countrymen, who were of our retinue, did not fail to run thither, whilst we were at dinner, to see and pay their respect to that holy man. After dinner we continu'd our journey as far as *Canagawa*. Two miles from *Fumisawa*, we came to a small town call'd *Totzka*, which together with its suburbs, consisted of about 500 houses built on both sides of a river. We were half an hour travelling from the beginning of the chief and middle street, which runs irregularly, and in some places along the course of the river to the end. Two miles further we came to another town or village call'd *Fodogai*, likewise consisting of one long and irregular street, running first East, then North-East, and containing several hundred houses, part of which being destroy'd by a late fire, lay still in ashes. *Fodogai* lies on the Sea, where the coasts form a sort of a small gulf, or inlet, into which the river, which runs thro' the town, discharges itself, making a secure harbour for pleasure-boats, several of which we saw there at anchor near the mouth of the river. The night overtook us here, but we continu'd our journey one mile further by moon-shine, travelling along the coasts, as far as the small town or village of *Canagawa*, where we arriv'd at nine in the evening, and lay that night, having made this afternoon five miles. This town consisted of one street of about 600 houses, and was near half a mile long. Tho' it hath the name of a river, yet there is none runs thro' it. The Inhabitants have all their drinking-water from some wells dug at the foot of a mountain or rather long hill at the end of the town. It is clear, but tastes somewhat brackish. The coasts hereabouts appear at low-water to be a soft muddy clay. The country we had this day travell'd thro', was exceedingly populous and fruitful, particularly towards the latter end of our

*History of an
old Monk.*

Totzka.

Fodogai.

Canagawa.

journey it became plain, with a few rising hills, and an almost continued row of towns and villages: The fields we took notice, were cover'd in several places with ropes of straw, ty'd to canes, which made a very uncommon appearance. This was done to keep the birds from damaging the growth.

On *Tuesday March 13*, we set out before break of day, tho' we had but six miles left to reach our Inn in the Imperial capital of *Jedo*. We travell'd chiefly along the Sea, through a fruitful, and populous country. The most remarkable places we pass'd through, in our way thither, were the village *Tsisi*, or *Tsificku*, not far from *Canagava*, of about 150 houses, and half a mile further the town of *Kawasaki* of upwards of 300. Near the latter we cross'd a smooth but deep river in boats, and came to a small hamlet call'd *Rockingo*, where we saw several fisher-boats, there being very good fishing upon the neighbouring coasts. A mile and a half further we came to another fisher's village, *Tsifunomoori*, where we staid a little while. They catch here plenty of shell-fish, the coasts from *Canagava* being very shallow, with a smooth soft clay at the bottom, where the shell-fish, and submarine plants, chiefly *Algae*, are found plentifully, and are in low water gather'd for victuals. I took notice, that they prepar'd the *Alga marina* for the table in the following manner: There are chiefly two sorts of plants found growing upon the shells they take up; one is green and thin, the other reddish and broader. They are both tore off and sort'd, each sort is afterwards put into a tub of fresh water and well wash'd. This done, the green sort is laid upon a piece of wood, and with a large knife cut small like Tobacco, then again wash'd, and put into a large square wooden sieve, two foot long, where there is fresh water pour'd upon it, to make the pieces stick close together: having lain there for some time, they take it up with a sort of a comb made of reed, and press it with the hand into a compact substance, squeezing the water out, and so lay it in the Sun to dry. The red sort, which is found in much less quantity than the green, is not cut small, otherwise they prepare it much after the same manner, and form it into cakes, which are dried and sold for use. At the end of this village is a *Fatzman* Temple, or a Temple built in honour of the God of War of the Japanese, wherein is kept a smooth black stone, call'd *Susunotsi*, or the famous stone of *Susu*. It lies upon a shelf of *Bambous* in the middle of the Temple, and is shewn to pious travellers, as a remaining monument and convincing proof of some fabulous story. Behind the stone hangs a sheet of paper cut in the form of a net, or grate, to prevent people's seeing, what other holy things are kept in the back part of the temple. At the upper end of the wall, a drawn sword was hung a-cross, with two small carv'd figures of horses, all which bear some relation to the same fabulous story, which the monks tell to superstitious people concerning the stone aforesaid.

Fishers Villages.

Preparation of the *Alga*.

Black Stone in a Temple.

Half a mile further begins *Sinagava*, one of the suburbs of *Jedo*, which is reckon'd two miles distant from that capital, or rather from its chief bridge: (called *Niponbas*, that is the bridge of *Japan*, by way of pre-eminence:) It is otherwise contiguous to the true suburb, as we took notice above, *Fudfimi* was to that of *Miaco*. Just before we came to *Sinagava*, the place of publick executions offer'd to our view a very shocking and unpleasing sight, human heads and bodies, some tending to putrefaction, some half devour'd, lying among other dead carcasses, with multitudes of dogs, ravens, crows, and other ravenous beasts and birds, waiting to satisfy their devouring appetites upon these miserable remains.

Place of publick Executions.

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

Sinagava, Suburb of Jedo.

Temples.

Our *Bugjo* quitted his *Norimon* here, and went on horseback, people of his extraction being not suffer'd to enter the capital of the Empire in a *Norimon*. We travell'd about a quarter of a mile to the end of the suburbs of *Sinagava*, and then enter'd the suburbs of *Jedo*, which are only a continuation of the former, there being nothing to separate them but a small guard-house. The sea comes here so close to the foot of the hill, that there is but one row of small houses built between it, and the road, which for some time runs along the coasts, but soon widens into several irregular streets of a considerable length, which after about half an hours riding became broader, more uniform, handsom and regular, whence, and from

Arrival and Entry into Jedo.

from the great throng of people, we concluded, that we were now got into the city. Just at the entry of the city we pass'd across the fish-market, where they sold several sorts of sub-marine plants, shells, cockles, sea-quails and fish, which are all eat here. We kept to the great middle street, which runs Northward across the whole city, tho' somewhat irregularly. We pass'd over several stately bridges, laid over small rivers and muddy ditches, which run on our left towards the castle, and on our right towards the sea, as do also several streets, all which turn off from the great one. Among the bridges, there is one of 42 fathom in length, famous all over *Japan*, because from it, as from a common center, are measured the roads and distances of places to all parts of the Empire. It is call'd *Niponbas*, that is, the bridge of *Japan*, by way of pre-eminence, and seem'd to be about 600 paces distant from the outermost ditch, which encompasses the castle, and sends down that branch of the river, over which the bridge is laid. The throng of people along this chief and middle street, which is about 50 paces broad, and crosses the whole city, running Northwards, tho' not very regularly, is incredible, and we met, as we rode along, many numerous trains of Princes of the Empire and great men at court, and Ladies richly apparell'd, carried in chairs and palankins.

Niponbas.

Fire-Men.

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

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

C H A P.

C H A P. XII.

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

OF the five great trading towns, which belong to the Imperial demefns, or crown lands, *Jedo* is the first and chief, the residence of the Emperor, the capital, and by much the largest city of the Empire, by reason of the many Princes and Lords, who with their families and numerous trains swell up the Imperial court, and the inhabitants of the city, to an incredible number. It is seated in the province *Musasi* in 35° , 32° of Northern Latitude, according to my own observations, on a large plain, at the end of a gulph, which is plentifully stored with fish, crabs, and shells, and hath *Kamakura* and the Province *Idsu* on the right, sailing down from *Jedo*, and the two provinces *Awa* and *Kudsu* on the left, but is so shallow, with a muddy clay at the bottom, that no ships of any considerable bulk can come up to the city, but must be unladen a league or two below it. Towards the sea the city hath the figure of a half moon, and the Japanese will have it to be seven miles long, five broad, and twenty in circumference. It is not enclos'd with a wall, no more than other towns in *Japan*, but cut through by many broad ditches and canals, with high ramparts rais'd on both sides, at the top whereof are planted rows of trees, but this hath been done, not so much for the defence of the city, as to prevent the fires, which happen here too frequently, from making too great a havock. I took notice however, that towards the castle, these ramparts are shut up by strong gates, probably because they serve there for defence too. A large river arising Westwards of the city runs through it, and loses itself in the harbour. It sends off a considerable arm, which encompasses the castle, and thence falls down into the said harbour in five different streams, every one of which hath its particular name, and a stately bridge laid over it. The chief and most famous of these bridges, by reason of its bigness and stateliness, is call'd *Niponbas*, or the bridge of *Japan*, of which in the preceding chapter. Another is call'd *Jedo Baschi*, that is, the bridge of *Jedo*. This city is extream populous, and the number of natives, foreigners, and ecclesiasticks almost incredible, and indeed it cannot be otherwise, considering the multitude of officers of all ranks, posts and quality, who compose the imperial court, but more particularly the families of all the princes of the Empire, which stay there all the year round, with numerous retinues suitable to their quality, whilst the princes themselves

Jedo, the Capital of the Empire.

Its situation.

Harbour.

Large ness.

River.

Bridge.

Populousness.

themselves are allow'd but six months absence from court, during which they take care of the government of their hereditary dominions, and then return to *Fedo*.

Irregularity. *Fedo* is not built with that regularity, which is observable in most other cities in *Japan* (particularly *Miaco*,) and this because it swell'd by degrees to its present bulk. However, in some parts of the town the streets run regularly enough, cutting each other at right angles. This regularity is entirely owing to accidents of fire, whereby some hundred houses being laid in ashes at once, as indeed it very frequently happens, the new streets may be laid out, upon what plan the builders please. Many of these places, which have been thus destroy'd by fire, lie still waste, the houses being not built here with that dispatch, as they are at *Moscow*, where they sell them ready made, so that there needs nothing but to remove and set them up, where they are wanted, without lime, clay, or nails, any time after the fire. The houses in *Fedo*

Buildings. are small and low, as indeed they are in all other parts of the Empire, built of firwood, with thin clay'd walls, adorn'd within, and divided into rooms by paper skreens, and lattice windows. The floors are cover'd with fine mats, the roofs with shavings of wood. In short, the whole machine is a composition of so much combustible matter, that we need not wonder at the great havock fires make in this country. Almost every house hath a place under the roof, or upon it, where they constantly keep a tub full of water, with a couple of maps, which may be easily come at, even without the house, by the help of ladders. By this precaution indeed they often quench a fire in particular houses, but it is far from being sufficient to stop the fury of a raging flame, which hath got ground already, and laid several houses in ashes, against which they know no better remedy at present, but to pull down some of the neighbouring houses, which have not yet been reach'd, for which purpose whole companies of firemen patrol about the streets day and night.

Orders in case of Fire. The city is well stock'd with monks, temples, monasteries, and other religious buildings, which are seated in the best and pleasanter places, as they are also in Europe, and I believe, all other countries. The dwelling houses of private monks are no ways different from those of the laity, excepting only that they are seated in some eminent conspicuous place, with some steps leading up to them, and a small temple, or chappel hard by, or if there be none, at least a hall or large room, adorn'd with some few altars, on which stand several of their Idols. There are, besides many stately temples built to *Amida*, *Siaka*, *Quanwon*, and several other of their Gods, of all sects and religions establish'd in *Japan*: But as they do not differ much neither in form nor structure from other temples erected to the same Gods at *Miaco*, which we shall have an opportunity to view and describe more particularly upon our return to that city, I forbear at present swelling this Chapter with an account thereof.

Ecclesiasticks.

There

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

Palaces and Houses of the Nobility.

Governments.

The castle and residence of the Emperor is seated about the middle of the city: It is of an irregular figure inclining to the round, and hath five Japanese miles in circumference. It consists of two enclosures, or fore-castles, as one may call them, the innermost and third castle, which is properly the residence of the Emperor, two other strong well fortified, but smaller castles at the sides, and some large gardens behind the Imperial Palace. I call all these several divisions castles, because they are separately, and every one by itself, enclos'd with walls and ditches. The first and outermost castle takes in a large spot of ground, which encompasses the second, and half the Imperial residence, and is enclos'd itself with walls and ditches, and strong well guarded gates. It hath so many streets, ditches and canals, that I could not easily get a plan of it: Nor could I gather any thing to my satisfaction out of the plans of the Japanese themselves, which however, such as they are, I do here present to the Reader, together with the plan of the city of *Jedo* itself. (*See Tab. XXX.*) In this outermost castle reside the Princes of the Empire, with their families, living in commodious and stately palaces, built in streets, with spacious courts shut up by strong heavy gates. The second castle takes in a much smaller spot of ground; it fronts the third, and residence of the Emperor, and is enclos'd by the first, but separate from both by walls, ditches, draw-bridges, and strong gates: The guard of this second castle is much more numerous, than that of the first. In it are the stately palaces of some of the most powerful Princes of the Empire, the Councillors

The Castle and Residence of the Emperor.

of

of state, the prime ministers, chief officers of the crown, and such other persons, who must give a more immediate attendance upon the Emperor's person. The castle itself, where the Emperor resides, is seated somewhat higher, than the others on the top of a hill, which hath been purposely flatted for the Imperial palace to be built upon it. It is enclos'd with a thick strong wall of free stone, with bastions standing out much after the manner of the European fortifications. A rampart of earth is rais'd against the inside of this wall, and at the top of it stand, for ornament and defence, several long buildings and square guardhouses built in form of towers several stories high. Particularly the structures on that side, where the Imperial residence is, are of an uncommon strength, all of free stone of an extraordinary size, which are barely laid upon each other, without being fasten'd, either with mortar or braces of iron, which was done, they say, that in case of earthquakes, which frequently happen in this country, the stones yielding to the shock, the wall itself should receive no damage. Within the palace a square white tower rises aloft above all other buildings. It is many stories high, adorn'd with roofs, and other curious ornaments, which makes the whole castle look at a distance magnificent beyond expression, amazing the beholders, as do also the many other beautiful bended roofs, with gilt dragons at the top and corners, which cover the rest of the buildings within the castle. The second castle is very small and more like a citadel, without any outward ornament at all. It hath but one door, and there is but one passage to it, out of the Emperor's own residence, over a high long bridge. The third castle lies on the side of this second, and is much of the same structure. Both are enclosed with strong high walls, which for a still better defence are encompass'd with broad deep ditches, fill'd by the great river. In these two castles are bred up the Imperial Princes and Princesses, if there be any. Behind the Imperial residence there is still a rising ground, beautified according to the country fashion, with curious and magnificent gardens and orchards, which are terminated by a pleasant wood at the top of a hill, planted with two particular differing and curious kinds of plane-trees, whose starry leaves variegated with green, yellow and red, are very pleasing to the eye. It is remarkable, what they affirm of these trees, that one kind is in full beauty in the spring, the other towards the autumn. The palace itself hath but one story, which however is of a fine height. It takes in a large spot of ground, and hath several long galleries and spacious rooms, which upon putting on or removing of skreens, may be enlarged or brought into a narrower compass, as occasion requires, and are contriv'd so, as to receive at all times a convenient and sufficient light. The chief apartments have each its particular name. Such are for instance, the waiting room, where all persons, that are to be admitted to an audience, either of the Emperor or of his prime ministers of state,

*Singular
Plane Trees.*

wait

wait, till they are introduced; the council chamber, where the ministers of state and privy counsellors meet upon business, the hall of thousand mats, where the Emperor receives the homage and usual presents of the princes of the Empire, and ambassadors of foreign powers; several halls of audience; the apartments for the Emperor's household, and others. The structure of all these several apartments is exquisitely fine, according to the architecture of the country. The cielings, beams, and pillars are of cedar, or camphire, or *Jeferiwood*, the grain whereof naturally runs into flowers and other curious figures, and is therefore in some apartments cover'd only with a thin transparent layer of varnish, in others japan'd, or curiously carv'd with birds and branched work neatly gilt. The floor is cover'd with the finest white mats, border'd with gold fringes or bands; and this is all the furniture to be seen in the palaces of the Emperor and Princes of the Empire. I was told that there is a particular private apartment underground, which instead of the cieling hath a large reservoir of water, and that the Emperor repairs thither, when it lightens, because they believe that the force of lightning is broke in the water. But this I deliver only upon hearsay. There are also two strong rooms wherein are kept the Imperial Treasures, and these are secured from fire and thieves by strong iron doors, and roofs of copper. In this castle resided the successors of the Emperor *Jejas*, the first of this family who govern'd the Empire of *Japan* in the following order. 1. *Jejas*, after his death call'd *Gongin*. 2. *Teitokwin* his son. 3. *Daijojin*, a son of *Teitokwin*. 4. *Genjojin*, a son of *Daijojin*, and 5. *Tjinajos*, the now reigning monarch, *Genjojin's* brother's son. Thus much of the castle and residence of the Secular Emperor of *Japan*. I proceed now to resume the thread of my journal.

As soon as we came to our inn, we sent our second Interpreter, the first and chief not being able to go out by reason of his indisposition, to notify our arrival to the Imperial commissioners appointed for inspecting and regulating foreign affairs, and to that of the Governors of *Nagasaki*, who was then at *Jedo*, being *Genseimon*, who for his great care in regulating the affairs of foreign trade, in the year 1685, to the advantage of his country, and the entire satisfaction of the Emperor, was by him honour'd with the title and character of *Sino Cami*. He forthwith gave orders to our *Bugjo* to keep us close to our apartments, and to suffer no body to come up to us, besides our own servants, which orders they never fail strictly to comply with, though otherwise one should have thought our apartments sufficiently remote from the street, being the upper story of a back house, to which there was no entry, but through a narrow passage, which could be lock'd up, if needful. For a farther security there were two doors, one at the upper, and another at the lower end of the stair case, and the rooms were shut up on three sides. My room had one single narrow window,

*Proceedings
upon our ar-
rival at Jedo.*

through which I could, with much ado, observe the meridian height of the sun. We were told, that four days before our arrival, forty streets and upwards of 4000 houses had been burnt down. This very evening a fire broke out about two leagues from our Inn to the East, but was soon extinguish'd, having laid only a few houses in ashes.

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

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

On the 17th of *March*, we were acquainted by our *Bugjo* with news from *Nagasaki*, importing, that within a fortnight after our departure from thence twenty Chinese Yonks were got safe into that harbour. He desir'd us at the same time not to throw any papers, with European characters upon them, out of our windows amongst the dust. This morning we again perceived fire not far from us.

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

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

command us to preserve our health, and to keep every thing in readiness towards that time.

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

On the 23d of *March*, we sent by our second Interpreter *Trojemon*, a present of a bottle of *Aqua vitæ* to the young Lord of *Firando*, who was then at *Fedo*, as a small token of our grateful remembrance of the kind protection, his father had given us, when we had our factory upon the Island *Firando*. This day, about an hour before noon, the weather being calm, there was felt of a sudden a violent Earthquake, Earthquake. which shook our house with great noise. It lasted so long, that one could have told fifty. This sudden accident convinc'd me of the reasonableness and necessity of that law, whereby it is forbid throughout the Empire to build high houses, and that it is no less requisite to build them as they do in this country, all of slight stuff and wood, and to lay a strong heavy beam under the roof, by its weight and pressure upon the walls of the house, to keep them together in case of such a shock.

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

On the 25th of *March*, we were busy with putting the presents, which were to be made to his Imperial Majesty, and to some of the great men at court, in proper order, in hopes that we should be admitted to an audience on the 28th of this month, being a holiday: we also sent to desire *Sino Cami*, and the Imperial Commissioners to use their good endeavours to forward the same. The ministers of state, and other great men at court, some of whom we were only to visit, Chief Ministers of the Imperial Court and to make presents to others, were the five chief Imperial councillors of state, call'd *Goradzi*, or the five elderly men, which were, 1. *Makino Bingono Cami*. 2. *Okubo Canga no Cami*. 3. *Abi Bungono Cami*. 4. *Toda Jamajiro Cami*, 5. *Tsutsia Sagami Cami*: Four Imperial under or deputy councillors of state, call'd *Waka Goridzi*, who were, 1. *Akimotto Tadsijma Cami*. 2. *Katta Saddono Cami*. 3. *Naito Tambano Cami*. And 4. *Inagi sarwa Dewano Cami*. The *Dsisja*, as they are call'd, that is, Lords of the Temple, being three. 1. *Toda no Tono Cami*.

Cami. 2. *Fondakino Cami.* And, 3. *Ongasawara Suddono Cami.* *Matzaro Ikono Cami,* Lord of *Firando,* of the family of *Fifen.* The Imperial Commissioners, as we commonly call them, who are as it were, the Emperor's Attorney-generals for the city of *Jedo,* *Todo Ijono Cami,* and *Obutto Sabboro Saijemon sama:* The two Governors of *Jedo,* *Fodso Awana Cami* and *Nofij Ismono Cami:* Last of all that of the Governors of *Nagasaki,* who is at *Jedo,* being then *Kawagatz Gensaimon,* or according to his new title, *Kawagatz Tsino Cami,* the two others, *Jama Okkasubioje* and *Mijaki Tono mo,* being upon their Government.

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

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

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

The 29th of *March,* being the last of the second Japanese month, is one of the usual court days, on which the Emperor gives audience. And yet we could have hardly flatter'd our selves of so quick a dispatch, had not *Makino Bingo* purposely appointed it for the day of our audience, in order to get rid of us, because on the fifth of the ensuing third Japanese month, he was to have the honour to treat the Emperor at dinner, a favour, which requires a good deal of time and vast preparations. This *Bengo,* or *Bingo* was formerly Tutor to the now reigning Monarch, before he came to the Crown, but is now his chief favourite, and the only person whom he absolutely confides in. At our audience, it is he that hath the honour to receive the Emperor's words and commands from his own mouth, and to address the same to us. He is near seventy years of age, a tall but lean man, with a long face, a manly and german-like countenance, slow in his actions, otherwise very civil in his whole behaviour. He hath the character of a just and prudent man, no ways given to ambition, nor inclin'd to revenge, nor bent upon heaping up immoderate riches, in short, of being altogether worthy of the great confidence and trust the Emperor puts in him. About three years ago, he had the honour to treat the Emperor at dinner, and was then by him presented with a scimeter, esteem'd worth 15000 *Thails,* which the Emperor took from his own side, with 3000 *Cobangs* in gold, 300 *Shuits* of silver, several damask and fine Chinese silk stuffs, and an addition of 300,000 bags of rice to his yearly revenues, which

Bingo President of the Council of State.

which were then already of 400000, so that now he hath in all 700000. It is reckon'd an inestimable honour to treat the Emperor, but such a one, as may undo and ruin the person upon whom this particular favour is bestow'd, because, whatever is scarce and uncommon, must be provided, and every thing pay'd at an excessive rate. As an instance of this, it will suffice to mention what *Bengo* did a few days ago. There being then a ball at court, he sent a *Soccano*, as the Japanese call it, (being a small treat of a few things laid on a wooden machine, made in form of a table, which the Japanese send to each other in token of friendship) to the Emperor, consisting of two *Tab*, or *Steenbrassems*, as we call them, which he bought for 150 *Cobangs*, and a couple of shell-fish, which cost him 90 *Cobangs*. A *Cobang* is worth about five *Ducats*, so that the whole treat amounted to 5200 *Ducats*, or of about 2400 *l.* sterling. These two sorts of fish are the scarcest and dearest in *Japan*, particularly the *Steenbrassems*, which, when in season, are never sold under two *Cobangs* a piece, but in winter-time, and for great feasts, any price is given for them. In this case it is not only very profitable to the fishmonger, but the buyer esteems it a peculiar happiness to have met with a scarce and dear dish for such a guest, as he hath an uncommon value for. But there is something peculiar and superstitious hid in the very name of this fish, it being the last syllable of the word *Meditab*, which the Japanese make use of, when they wish one another Joy.

Costly Treat.

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

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

balls, laid over a broad river, which seem'd to run Northwards about the castle, and on which we then saw great numbers of boats and vessels. The entry is thro' two strong gates, with a small guard between them. Assoon as we pass'd thro' the second gate, we came to a large place, where we found another more numerous guard to our right, which however seem'd to be intended more for state than defence. The guard-room was hung about with cloath: Pikes were planted in the ground near the entry, and within it was curiously adorn'd with gilt arms, lacker'd guns, pikes, shields, bows, arrows and quivers. The soldiers sat down on the ground, cross-legg'd, in good order, clad in black silk, each with two Scimiters stuck in their girdle. Having pass'd across this first enclosure, riding between the houses and palaces of the Princes and Lords of the Empire, built within its compass, we came to the second, which we found fortify'd much after the same manner with the first. The bridge only and gates, and inner guard and pallsaces were much more stately and magnificent. We left our *Norimon* and *Cangos* here, as also our horses and servants, and were conducted across this second enclosure to the *Foumatz*, or Imperial Residence, which we enter'd over a long stone-bridge, and having pass'd thro' a double bastion, and as many strong gates, and thence about twenty paces further, thro' an irregular street, built, as the situation of the ground would allow it, with walls of an uncommon height on both sides, we came to the *Fiakninban*, that is *guard of hundred men* or the great guard of the castle, which was on our left, at the upper end of the above-said street, hard by the last door leading to the Emperor's palace. We were commanded to wait in this guard-room, till we could be introduc'd to an audience, which we were told, should be done, assoon as the great Council of State was met in the Palace. We were civilly receiv'd by the two Captains of the Guard, who treated us with tea and tobacco. Soon after *Sino Cami* and the two Commissioners came to compliment us, along with some Gentlemen of the Emperor's court, who were strangers to us. Having waited about an hour, during which time most of the Imperial Counsellors of State, old and young, went into the palace, some walking on foot, others being carried in *Norimons*; we were conducted thro' two stately gates, over a large square place, to the palace, to which there is an ascent of a few steps leading from the second gate. The place between the second gate, and the front of the palace, is but a few paces broad, and was then excessively crowded with throngs of courtiers, and troops of guards. From thence we were conducted up two other stair-cases to the palace itself, and first into a spacious room, next to the entry on the right, being the place where all persons, that are to be admitted to an audience, either of the Emperor himself, or of the Counsellors of State, wait till they are call'd in. It is a large and lofty room, but when all the skreens are put on, pretty dark, receiving but a sparing light from the upper windows of an adjoining room, wherein is kept some furniture for the Imperial apartments. It is otherwise richly furnish'd, according to the
country

country fashion, and its gilt posts, walls and screens, are very pleasing to behold. Having waited here upwards of an hour, and the Emperor having in the mean while seated himself in the hall of audience, *Sino Cami* and the two Commissioners came in and conducted our Resident into the Emperor's presence, leaving us behind. As soon as he came thither, they cry'd out aloud *Hollanda Captain*, which was the signal for him to draw near, and make his obeisances. Accordingly he crawl'd on his hands and knees, to a place shew'd him, between the presents rang'd in due order on one side, and the place, where the Emperor sat, on the other, and then kneeling, he bow'd his forehead quite down to the ground, and so crawl'd backwards like a crab, without uttering one single word. So mean and short a thing is the audience we have of this mighty Monarch. Nor are there any more ceremonies observ'd in the audience he gives, even to the greatest and most powerful Princes of the Empire. For having been call'd into the hall, their names are cried out aloud, then they move on their hands and feet humbly and silently towards the Emperor's seat, and having shew'd their submission, by bowing their forehead down to the ground, they creep back again in the same submissive posture.

The hall of audience, otherwise the *hall of hundred mats*, is not in the least like that which hath been describ'd and figur'd by *Montanus*, in his memorable embassies of the Dutch to the Emperors of *Japan*. The elevated throne, the steps leading up to it, the carpets pendent from it, the stately columns supporting the building which contains the throne, the columns between which the Princes of the Empire are said to prostrate themselves before the Emperor, and the like, have all no manner of foundation, but in that author's fancy. Every thing indeed is curious and rich, but not otherwise than my draught represents it. (See *Tab. XXXI.*) For in our second voyage to court, the audience being over, the Governor of *Nagasaki* was pleas'd to shew us the hall, which gave me an opportunity of taking a draught of it, which in the end was no very difficult matter, considering, that it requir'd nothing but to tell over the number of mats, posts, screens, and windows. The floor is cover'd with an hundred mats, all of the same size. Hence it is call'd *Sen Sio Siki*, that is, the *hall of an hundred mats*. It opens on one side towards a small court, which lets in the light; on the opposite side it joins to two other apartments, which are on this occasion laid open towards the same court, one of which is considerably larger than the other, and serves for the Counsellors of State, when they give audience by themselves. The other is narrower, deeper, and one step higher than the hall itself. In this the Emperor sits, when he gives audience, cross-legg'd, rais'd only on a few carpets. Nor is it an easy matter to see him, the light reaching not quite so far as the place where he sits, besides, that the audience is too short, and the person admitted to it, in so humble and submissive a posture, that he cannot well have an opportunity to hold up his head, and to view him. This audience is otherwise very awful and majestic, by reason chiefly of the silent presence of all the Counsellors of State, as also of many Princes and

Lords

Lords of the Empire, the Gentlemen of his Majesty's Bed-chamber, and other chief Officers of his Court, who line the hall of audience and all its avenues, sitting in good order and clad in their garments of ceremony.

Second Audience in the inner Palace.

Formerly all we had to do at the Emperor's court, was compleated by the captain's paying him the usual homage, after the manner above related. A few days after, some laws concerning our trade and behaviour were read to him, which, in the name of the Dutch, he promis'd to keep, and so was dispatch'd back to *Nagasaki*. But for about these twenty years last past, he and the rest of the Dutchmen, that came up with the Embassy to *Fedo*, were conducted deeper into the palace, to give the Empress and the Ladies of her court, and the Princesses of the Blood, the diversion of seeing us. In this second audience, the Emperor, and the ladies invited to it, attend behind skreens and lattices, but the Counsellors of State, and other Officers of the Court, sit in the open rooms, in their usual and elegant order. As soon as the Captain had paid his homage, the Emperor retir'd into his apartment, and not long after we three Dutchmen were likewise call'd up, and conducted, together with the Captain, thro' several apartments into a gallery curiously carv'd and gilt; where we waited about a quarter of an hour, and were then, through several other walks and galleries, carried further into a large room, where they desir'd us to sit down, and where several courtiers shaved, being the Emperor's Physicians, the officers of his kitchen, and some of the clergy, came to ask after our names, age, and the like; but gilt skreens were quickly drawn before us, to deliver us from their throng and troublesome importunity. We staid here about half an hour, mean while the court met in the Imperial apartments, where we were to have our second audience, and whither we were conducted thro' several dark galleries. Along all these several galleries there was one continued row of lifeguard-men, and nearer to the Imperial apartments follow'd, in the same row, some great officers of the crown, who lin'd the front of the hall of audience, clad in their garments of ceremony, bowing their heads, and sitting on their heels. The hall of audience was just as I represented it in the *Figure* hereunto annex'd. (See *Tab. XXXII.*) It consisted of several rooms, looking towards a middle place, some of which were laid open towards the same, others cover'd by skreens and lattices. Some were of 15 mats, others of 18, and they were a mat higher or lower, according to the quality of the persons seated in the same. The middle place had no mats at all, they having been taken away, and was consequently the lowest, on whose floor, cover'd with neat varnish'd boards, we were commanded to sit down. The Emperor and his Imperial Consort sat behind the lattices on our right. As I was dancing, at the Emperor's command, I had an opportunity twice of seeing the Empress thro' the slits of the lattices, and took notice, that she was of a brown and beautiful complexion, with black European eyes, full of fire, and from the proportion of her head, which was pretty large, I judg'd her to be a tall woman, and about 36 years of age. By

Lattices,

Lattices, I mean hangings made of reed, split exceeding thin and fine and cover'd on the back with a fine transparent silk, with openings about a span broad, for the persons behind to look through. For ornament's sake, and the better to hide the persons standing behind, they are painted with divers figures, tho' otherwise it would be impossible to see them at a distance, chiefly when the light is taken off behind. The Emperor himself was in such an obscure place, that we should scarce have known him to be present, had not his voice discover'd him, which yet was so low, as if he purposely intended to be there incognito. Just before us, behind other Lattices, were the Princes of the blood, and the Ladies of the Empress her Court. I took notice, that pieces of paper were put between the reeds in some parts of the Lattices, to make the openings wide, in order to a better and easier sight. I counted about thirty such papers, which made me conclude, that there was about that number of persons sitting behind. *Bengo* sat on a rais'd mat in an open room by himself just before us, towards our right on that side, on which I took notice above, that the Emperor sat behind the Lattices. On our left, in another room, were the counsellors of state of the first and second rank, sitting in a double row in good and becoming order. The gallery behind us was fill'd with the chief officers of the Emperor's court, and the gentlemen of his bed-chamber. The gallery which led into the room, where the Emperor was, was fill'd with the Sons of some Princes of the Empire then at court, the Emperor's pages and some priests lurking. After this manner it was, that they order'd the stage on which we were now to act. The commissioners for foreign affairs having conducted us into the gallery before the hall of audience, one of the counsellors of state of the second rank, came to receive us there and to conduct us to the above describ'd middle place, on which we were commanded to sit down, having first made our obeysances after the Japanese manner, creeping and bowing our heads to the ground, towards that part part of the Lattices, behind which the Emperor was. The chief Interpreter sat himself a little forward, to hear more distinctly, and we took our places on his left hand all in a row. After the usual obeysances made, *Bengo* bid us welcome in the Emperor's name. The chief Interpreter receiv'd the compliment from *Bengo's* mouth and repeated it to us. Upon this the Ambassador made his compliment in the name of his Masters, withal returning their most humble thanks to the Emperor, for having graciously granted the Dutch liberty of commerce. This the chief Interpreter repeated in Japanese, having prostrated himself quite to the ground, and speaking loud enough to be heard by the Emperor. The Emperor's answer was again receiv'd by *Bengo*, who deliver'd it to the chief Interpreter, and he to us. He might have indeed receiv'd them himself from the Emperor's own mouth, and sav'd *Bengo* this unnecessary trouble: But I fancy that

the words, as they flow out of the Emperor's mouth, are esteem'd too precious and sacred for an immediate transit into the mouth of persons of a low rank. The mutual compliments being over, the succeeding part of of this solemnity turn'd to a perfect farce. We were ask'd a thousand ridiculous and impertinent questions. Thus for instance, they desir'd to know, in the first place, how old each of us was, and what was his name, which we were commanded to write upon a bit of paper, having for these purposes took an European Inkhorn along with us. This paper, together with the inkhorn itself, we were commanded to give to *Bingo*, who deliver'd them both into the Emperor's hands, reaching them over below the lattice. The Captain, or Ambassador, was ask'd concerning the distance of *Holland* from *Batavia*, and of *Batavia* from *Nagasaki*? which of the two was the most powerful, the Director-general of the Dutch East-India Company at *Batavia*, or the Prince of *Holland*? As for my own particular the following questions were put to me: What external and internal distempers I thought the most dangerous, and most difficult to cure? How I proceeded in the cure of cancrus humors and imposthumations of the inner parts? Whether our European Physicians did not search after some Medicine to render people immortal, as the Chinese Physicians had done for many hundred years? Whether we had made any considerable progress in this search, and which was the last remedy conducive to long life, that had been found out in Europe? To which I return'd in answer, That very many European Physicians had long labour'd to find out some Medicine, which should have the virtue of prolonging humane life, and preserving people in health to a great age; and having thereupon been ask'd, which I thought the best? I answer'd, that I always took that to be the best which was found out last, till experience taught us a better: and being further ask'd, which was the last? I answer'd, a certain Spirituous Liquor, which could keep the humors of our body fluid and comfort the spirits. This general answer prov'd not altogether satisfactory, but I was quickly desir'd to let them know the name of this excellent Medicine, upon which, knowing that whatever was esteem'd by the Japanese, had long and high founded names, I return'd in answer, it was the *Sal volatile Oleosum Sylvij*. This name was minuted down behind the lattices, for which purpose, I was commanded to repeat it several times. The next question was. who it was that found it out, and where it was found out? I answer'd Professor *Sylvius* in *Holland*. Then they ask'd, whether I could make it up? Upon this our Resident whisper'd me to say, *No*, but I answer'd, *Yes*, I could make it up, but not here. Then 'twas ask'd, whether it could be had at *Batavia*? and having return'd in answer, that it was to be had there, the Emperor desir'd, that it should be sent over by the next ships. The Emperor, who hitherto sat among the Ladies, almost opposite to us, at a considerable distance, did now draw nearer, and sat himself down on our right behind the lattices, as near us as possibly he could. Then he order'd us to take
off

off our *Cappa*, or Cloak, being our Garment of Ceremony, then to stand upright, that he might have a full view of us; again to walk, to stand still, to compliment each other, to dance, to jump, to play the drunkard, to speak broken Japanese, to read Dutch, to paint, to sing, to put our cloaks on and off. Mean while we obey'd the Emperor's commands in the best manner we could, I join'd to my dance a love-song in High German. In this manner, and with innumerable such other apish tricks, we must suffer ourselves to contribute to the Emperor's and the Court's diversion. The Ambassador, however, is free from these and the like commands, for as he represents the authority of his masters, some care is taken, that nothing should be done to injure or prejudice the same. Besides that he shew'd so much gravity in his countenance and whole behaviour, as was sufficient to convince the Japanese, that he was not at all a fit person to have such ridiculous and comical commands laid upon him. Having been thus exercis'd for a matter of two hours, though with great apparent civility, some servants shav'd came in, and put before each of us a small table with Japanese victuals, and a couple of Ivory sticks, instead of knives and forks. We took and eat some little things, and our old chief Interpreter, tho' scarce able to walk, was commanded to carry away the remainder for himself. We were then order'd to put on our cloaks again, and to take our leave, which we gladly, and without delay complied with, putting thereby an end to this second audience. We were then conducted back by the two Commissioners to the waiting room, where we took our leave of them also.

It was now already three of the clock in the afternoon, and we had still several visits to make to the Counsellors of State, of the first and second rank, as I have set them down above under the 25th of *March*. Accordingly we left the *Fonmar* forthwith, saluted as we went by the Officers of the great Imperial Guard, and made our round a foot. The presents had been carried before-hand to every one's house by our clerks, and because we did not see them in our audiences, I conjectur'd that they had been actually presented to the persons to whom they belong'd. They consisted in some Chinese, Bengalese, and other Silk Stuffs, some linnen, black serge, some yards of black cloth, gingangs, pelangs, and a flask of tent wine. We were every where receiv'd by the Stewards and Secretaries with extraordinary civility, and treated with tea, tobacco and sweet meats, as handsomely as the little time we had to spare would allow. The rooms, where we were admitted to audience, were fill'd behind the skreens and lattices with crowds of spectators, who would fain have oblig'd us to shew them some of our European customs and ceremonies, but could obtain nothing excepting only a short dance at *Bengo's* house (who came home himself a back way) and a song from each of us, at the youngest Counsellor's of State, who liv'd in the Northern part of the castle. We then return'd again to our *Cangos* and horses, and having got out of the castle, thro' the Northern gate, we went back to our Inn another way,

*Visit the
Counsellors
of State.*

on the left of which we took notice that there were strong walls and ditches in several places. It was just six in the evening, when we got home heartily tired.

And other
chief Officers
of the Crown.

On Friday, the 30th of March, we rode out again betimes in the morning, to make some of our remaining visits. The presents, such as above describ'd, were sent before us by our Japanese clerks, who took care to lay them on boards, and to range them in good order, according to the country fashion. We were receiv'd, at the entry of the house, by one or two of the principal domestics, and conducted to the apartment, where we were to have our audience. The rooms round the hall of audience were every where crowded with spectators. As soon as we had seated our selves, we were treated with tea and tobacco. Then the steward of the household came in, or else the secretary, either alone, or with another gentleman to compliment us, and to receive our compliments in his master's name. The rooms were every where so disposed, as to make us turn our faces towards the Ladies, by whom we were very generously and civilly treated with cakes and several sorts of sweetmeats. We visited and made our presents, this day, to the two Governours of *Jedo*, to the three Ecclesiastical Judges, and to the two Commissioners for foreign Affairs, who liv'd near a mile from each other, one in the S. W. the other in the N. E. part of the castle. They both profess themselves to be particular patrons of the Dutch, and receiv'd us accordingly with great pomp and magnificence. The street was lin'd with twenty men arm'd, who with their long staves, which they held on one side, made a very good figure, besides that they help'd to keep off the throng of the people from being too troublesome. We were receiv'd upon our entering the house, and introduc'd to audience much after the same manner as we had been in other places, only we were carried deeper into their palaces, and into the innermost apartment, on purpose that we should not be troubled with numbers of foreign spectators, and be at more liberty, our selves as well as the Ladies, who were invited to the ceremony. Opposite to us in the hall of audience, there were grated Lattices, instead of skreens, for the length of two mats and upwards, behind which sat such numbers of women of the Commissioners own family, and their relations and friends, that there was no room left. We had scarce seated our selves, when seven servants well clad came in all in a row, and brought us pipes and tobacco, with the usual *Apparatus* for smoaking. Soon after they brought in something bak'd, laid on japan'd boards, then some fish fried, all after the same manner, by the same number of servants, and always but one piece in a small dish, then a couple of eggs, one bak'd, the other boil'd and shell'd, and a glass of old strong *Sacki* standing between them. After this manner we were entertain'd for about an hour and a half, when they desir'd us to sing a song, and to dance, the first we refus'd to comply with, but satisfied them

as to the last. In the house of the first commissioners, a soup made of sweet plums was offer'd us instead of brandy. In the second Commissioner's house we were presented first of all with *Mange* bread, in a brown liquor, cold, with some mustardseed and radishes laid about the dish, and at last with some orange peels with sugar, which is a dish given only upon extraordinary occasions, in token of fortune and good will. We then drank some tea, and having taken our leave, went back to our Inn, where we arrived at five in the evening.

On the 31st of *March*, we rode out again at ten in the morning, and went to the houses of the three Governors of *Nagasaki*, two of whom were then absent and upon their government. We presented them on this occasion only with a flask of tent each, they having already receiv'd their other presents at *Nagasaki*. We were met by *Sino Cami* just by the door of his house. He was attended with a numerous retinue, and having call'd both our Interpreters to him, he commanded them to tell us, that his desire was, that we should make ourselves merry in his house: Accordingly we were receiv'd extraordinary well, and desir'd to walk about, and to divert ourselves in his garden, as being now in the house of a friend at *Fedo*, and not in the palace of our Governor and Magistrate at *Nagasaki*. We were treated with warm victuals, and tea, much after the same manner, as we had been by the Commissioners, and all the while civilly entertain'd by his own brother and several persons of quality of his friends and relations. Having staid about two hours, we went to *Tonosama's* house, where we were conducted into the innermost and chief apartment, and desired twice to come nearer the lattices on both sides of the room. There were more ladies behind the skreens here, than I think, we had as yet met with in any other place. They desired us very civilly to shew them our cloaths, the captain's arms, rings, tobacco-pipes, and the like, some of which were reach'd them between or under the lattices. The person that treated us in the absent Governor's name, and the other gentlemen who were then present in the room, entertain'd us likewise very civilly, and we could not but take notice, that every thing was so cordial, that we made no manner of scruple of making ourselves merry, and diverting the Company each with a song. The magnificence of this family appear'd fully by the richness and exquisiteness of this entertainment, which was equal to that of the first Commissioners, but far beyond it in courteous civility, and a free open carriage. After an hour and a half we took our leave. *Tonosama's* house is the furthest to the N. or N. W. we were to go to, a mile and half from our Inn, but seated by much in the pleasantest part of the town, where there is an agreeable variety of hills and bushes. *Zubosama's* family lives in a small sorry house near the ditch, which encompasses the castle. We met here but a few women behind a skreen, who took up with peeping at us through a few holes, which they made as

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they

they sat down. The strong liquors, which we had been this day obliged to drink in larger quantities than usual, being by this time got pretty much into our heads, we made haste to return home, and took our leave as soon as we had been treated after the usual manner with tea and tobacco. We were the more impatient to be gone, because we were apprehensive, lest our Interpreters, who had been pretty much exercis'd all day, should grow too weary, and unwilling hereafter to attend us so long on the like occasions. The gentleman also, who was to entertain us in the Governor's name, altho' he affected a great civility, had somewhat so froward and disagreeable in his countenance, as forwarded very much our departure: For, we look'd upon ourselves on this occasion, not as merchants sent there to trade, but as Ambassadors to a potent Monarch, who ought to be treated with some regard and honour.

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

*Our audience
of leave.*

On the 2d of *April*, in the morning, we went to court on horseback in the same order, and the same way as on the day of our audience. We staid about an hour and a half in the guard room before the castle, where we receiv'd a visit from the two Commissioners and *Sino Cami*. We staid much about the same time in the great waiting room of the castle, which is taken in with gilt skreens, and the floor cover'd with six and thirty mats. We were again saluted here by the two Commissioners and *Sino Cami*, who call'd our old chief Interpreter out, in order to shew him the room, where the Ambassador should be admitted to audience, as also to acquaint him what ceremonies should be observed on that occasion. Soon after the Ambassador was call'd out himself, and was conducted from the waiting room to a great hall to the left, where with the usual obeysances he took his audience of leave, and had the commands of the Emperor read to him, consisting in five articles, relating among other things chiefly to the Portuguese trade. This being over, he was by *Sino Cami* conducted back to the waitingroom, where we staid for him, and where this Governor took his leave of him with great apparent civility, withal telling him, he hop'd he should see him at *Nagasaki*. And so we went away from Court, without paying our respects to the two Commissioners, and came home about one of the clock in the afternoon. Meanwhile we staid in the waiting room, several officers at Court, and the sons of some Princes of the Empire came to see us. Among the rest was the Prince of *Facatta's* grandson, who although he was blind of one eye, had nevertheless orders from the Emperor to stay at Court, among other young gentlemen of his quality, for no other reason but to serve as a hostage of his Grandfather's fidelity. Some of these people ask'd after the captain's name, and there was one among the rest, who had already taken it down in writing, but this was so quickly betray'd, that that minute orders were sent by *Sino Cami*, that our names should be

be told no body. Our departure from Court was preceded by 30 gowns laid on three tables, as a present from the Emperor. In the afternoon some of the gentlemen, whom we had visited, and made presents to, sent us also their gowns, to wit, 1. *Noji Hsemono*, Governor of *Jedo* two black gowns. 2. *Todotamasijro*, one of the Councillors of state, ten gowns. 3. *Tsutsia Sagamisama*, likewise ten. 4. *Fodioawanafama*, the other Governor of *Jedo* two. 5. *Kagami K. S.* and 6. *Bongosama*, each ten.

*Presents from
the Emperor
and other Per-
sons.*

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

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

C H A P. XIII.

*Of our Return from JEDO to NAGASAKI, and what
happen'd there.*

ON the fifth of *April*, we set out on our return for *Nagasaki*, about eight of the clock in the morning. We were near two hours riding thro' *Jedo* and the suburbs thereof, and then bid farewell to this large and populous town. The country-people we took notice, were then busy with breaking up the rice-fields: They stood in mud and water up to the calf of their legs. At the entry of several villages we found boards with characters upon them, fix'd to high poles of *Bambous*, signifying, that no body should presume to go to the Inns of that place, because of the instant arrival of one of the Princes of the Empire, whose retinue would fill them all up. Passing by the place of execution near *Sinagava*, we found that there was not at that time so shocking a sight as before, of half-corrupted carcasses of executed persons, with numbers of ravenous beasts waiting to devour them. But we found a human head lying on the ground, about a mile and half before we came to the place we intended to lie at. We also met several sick *Ise* Pilgrims along the road. We din'd at *Carwasaki*, and came a little before evening, in dusky and rainy weather, to our inn at *Totska*. The country about *Totska* is very fruitful, somewhat hilly, and terminates by a long promontory into the sea on the gulf of *Jedo*.

*Departure
from Jedo.*

On the 6th of *April* we set out about an hour after break of day in wet weather. We met in the morning several of the avantguards

Retinue of the
Prince of Kij
nokuni.

or forerunners and heavy baggage of the prince of *Kijnokuni*, bearing the Imperial coat of arms stich'd in gold. About noon follow'd that prince himself, with a very splendid and numerous retinue marching in the following order. Twenty men with cover'd guns marching behind each other, twenty with large bows and arrows, twenty with long wooden poles, all in the same order, between them march'd some with pikes, and some with varnish'd cases, wherein were kept arms and scimeters. Next follow'd four horses, and on the back of the last was plac'd a black chair adorn'd with two plumes, such as they fix to the top of pikes. The horses, harness and caparison were all black. Before and after these horses rode some gentlemen on horseback, and others walk'd on foot, carrying, some pikes, and three or four banners of black and white feathers: the prince's *Norimon* follow'd next with twelve footmen walking before it. We held still about twenty paces from his *Norimon*, and in token of respect alighted from our horses, and took off our hats. As he was carried by a slow pace, we sent our chief Interpreter to compliment him, and he return'd the compliment very civilly, bowing his head and wishing us a good journey. He seem'd to be about thirty years of age, brownish, slender-fac'd, of a lean complexion, a grave but agreeable countenance. His *Norimon* was follow'd by some of his servants and pike-bearers on horseback. Then came the Steward of his household and others of the chief officers of his court, with their own pike-bearers, servants and numerous retinues, amounting to no less than a thousand men, all following their Prince and Masters with that silence, order and tranquility, as could not but amaze us in such a multitude of people. The Prince of *Kijnokuni* is a Prince of the Imperial blood. He hath a son, now at *Fedo*, who is shortly to be married to the Emperor's daughter, a young Princess of eleven years of age. We came to our Inn about five in the evening, amidst the insulting cries and scoffing of a parcel of roguish boys running after us.

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

On the 8th of *April*, we left *Misijma* three hours before break of day. The reason of our setting out so early was, that we should not meet the Prince of *Owari*, who was married to the Emperor's sister, and who

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

Numidfu.

On the ninth of *April*, having left our Inn, we travell'd through a fine, pleasant and fruitful country, seated between mountains, for about half a mile, when we got into a narrower and more sinuous road, which brought us to *Syringa*, where the mountains end in a plain, which extends it self so far, that our eyes could not reach the end of it. From *Syringa* we came to the river *Abikava*, then to *Mariko*, where we were surrounded by a troop of importunate beggars of both sexes. Not far from hence, there was a wooden cottage belonging to a monk, wherein he kept, and shew'd

Idol of
Quannon.

the superstitious, a large gilt Idol of the Goddess *Quannon* with twelve arms, two of which, standing before the breast, held each a child, two others she held up over her head, and the rest stood out from the back. Seven smaller Idols adorn'd her head, like a crown or garland, whereby is denoted that she was the happy mother of many a deified Hero. Nay, the Japanese look upon this Idol, as an emblematical representation of the birth of the Gods in general. From hence we came to the village *Utznoja*, the road being all along winding and crooked, thence to the village, or rather town of *Okabe*, where we dined. After dinner, we continu'd our journey on horseback, and soon enter'd the dominions of *Ota Tfino Cami*, Governor of *Osacca*, and passing by his castle, we came to *Fusi Feda*, a town of about six hundred houses, thence to *Simada*, through a mountainous, and in some places pretty dangerous road, thence to the rapid river *Ojingava*, which we found to be about a quarter of a mile broad, and were forded through. There is a particular office to take care, that people be forded through this river, which is so rapid, that there is no passing it in boats. More or less men are appointed for every person according to the height of the water, and the rapidity of the stream. Every one of us had three men to attend him in his passage, and we had each an oil'd paper given us, sign'd at the bottom by the clerks of this office, by whom they are sold for a settled price, which is from 20 to 100 *Casies* each, according to the danger and difficulty of the passage, and the necessary number of men. They afterwards buy them up again for a small matter, of those who ford people through, and who must produce them upon demand, as serving in the nature of certificates, to shew that their passengers are got safe over; for according to the laws of the country, they are answerable for their passengers lives, insomuch, that if any should have the misfortune to be drown'd, all those who had the care of him, would be executed infallibly. Having got safe over this river, and return'd the papers abovementioned, we pass'd over some bridges, and then came to the town of *Kanaja*, where we arriv'd in the evening, and staid that night.

River Ojm-
gava.

On the tenth of *April*, we took *Cangos*, and were carried through the town of *Kanaja*, which I found to consist of about 200 houses, to the town of *Misifaka*, otherwise *Nitssaka*, thence to the large village *Faranga*, passing through several reed fields. This place is accordingly one of the most famous in the Empire, for the best manufactures of mats and shoes of reeds. Then we came to a small town, where we were ferried over a river in boats, and then carried further in *Cangos* as far as *Fammamatz*, where we arriv'd a little before evening and staid that night. On this side *Misifaka*, we were accosted for our charity, by a young fellow who went stark naked, having only a little straw tied about his waste, and a pike in his right hand. His cottage was pasted over with Images of Saints and Heroes. We were also

very

very much importun'd by young wenches begging, who are very troublesome upon the roads hereabouts. In the middle of a field we found a Monk dying. The poor man lay on his face, throughly soak'd with water, it having rain'd pretty hard, but gave as yet some signs of life, and doubtless might have been reliev'd. Such a miserable object, one would think, should have mov'd the hardest stones to pity, but it had no manner of effect on the merciless Japanese. At *Fammamatz* we were very confidently told of a strange accident, which happen'd to an *Isje* Pilgrim, who then lay at a Monk's house at that place. He had obtain'd leave of the Prince, in whose service he was, to go thither in pilgrimage, but being not an over scrupulous observer of that purity and abstinence requisite to perform this holy act, he very impudently had to do with a whore in his journey thither, which so incens'd the Gods, that in punishment for their wickedness, the lewd couple could not by any force, or art, disengage themselves from their sinful embraces. They would make us farther believe, that they had lain in that condition then already a fortnight, and had been view'd by their relations and thousands of other spectators. The Japanese superstitiously believe, that the like accidents happen frequently and almost every year. The country on this side the mountains was very fruitful, abounding in corn and rice: as did likewise the lower hills, many of which were cultivated up to their tops. We took notice, that at all the post villages seven poles, or high posts, were put up, with small square wooden tables fix'd to them, whereupon was written, what Princes were to come next to that place in their journies to or from court, and what day they were expected.

On the 11th of *April* we set out from *Fammamatz* in *Cangos*. It had rain'd very hard all night, and continu'd raining still. *Fammamatz* is a *Fammamatz* town of about 1200 houses. It hath a stately temple and castle, where the Prince resides: It hath also a suburb, and gates and guards at the entry. The country about it is very fruitful. On the left are nothing but rice-fields down to the sea, which lies about a mile off. To the right, at some distance, are seen some hills. From our Inn at *Fammamatz*, the road was straight and even for about three quarters of a mile, when we turn'd off towards our left, and after half a mile's riding, likewise in an even and very good road, we came between a pleasant wood to our right, and the sea on the left, to the large village *Wag-gabasi*, or rather *Wackabejasi*, or *Wakabaesi*. Half a mile further we enter'd another large village call'd *Sijnowara*, at the entry whereof was put up a pillar, to shew the way to the neighbouring places and their distances. The country about this village, particularly to the left, is somewhat stony. Not far from it to the right begins a large gulf, which washes the foot of some high and steep mountains, encompassing the same. Half a mile further we came to *Majasacka* and proceeding on the same road, for another half mile, we left our *Cangos*, and were in the Imperial guard-boat ferried over the gulf to *Array*, whence we continued our journey

journey to the village *Fafijno*, then thro' two fmaller villages to *Sijrassika*, a place of about 500 houfes. Hence we rode up towards the mountain *Fuzi*, and then turning off again, we came to *Bambat*, or *Saringabamba*, thence thro' a wood to *Fitangawa*, a place of about 200 houfes, feated at the foot of a pleafant woody hill. We eat a forry dinner there, and then continuing our journey, we came to the town of *Foftzida*, or *Fofida*, which encompaffes the caftle with regular ftreets. To the left of this place I took notice of a mountainous Ifland, which I took to be about three miles broad. Otherwife the country all about *Fofida* is flat and even, fome wood appearing to the right. From *Fofida* we came to *Kofakki*, or *Kofarei*, thence thro' a wood to *Sakaramatz*, where we faw a caftle belonging to the Prince of *Owari*, who is alfo Lord of the Ifland abovemention'd. We then came to a bridge fourfcore paces long, which brought us to *Koo*, or *Goy*, a place remarkable for a good number of publick Stews, there being fcarce an Innkeeper there but what carries on this trade. In the evening we came to *Akafaka*, where we lay that night. The houfes at *Akafaka* are by much the largeft we met with in our journey to *Fedo*, not excepting even that capital itfelf. The Inns might as well be call'd publick Stews as thofe at *Goy*.

On the 12th of *April* we fet out from *Akafaka*, which we found to confift of about 200 houfes, and foon came to the large village *Kofoi*, of 150 houfes. Fine knit purfes are fold at *Kofoi*. To the left of this place there is a famous temple, where they fay, that *Taicofama*, the firft abfolute Secular Monarch of *Japan*, made his ftudies. Thus much is true, that this great Emperor, who was of a very mean extraction, ferv'd a countryman in this very village, who employ'd him for cutting and carrying of wood, but foon growing weary of fo low and troublefome a fervice, he did, as fome fay, run away from his Mafter, but according to others was by him honourably difcharg'd, and recommended to the fervice of a neighbouring Gentleman. 'Tis therefore only to hide the meannefs of thefe firft fcenes of his life, that they fay, he was educated at this place, and inftructed in all the arts and fcience becoming a man of quality. From thence we came to the village *Samanka*, thence paffing thro' the town of *Fijdzka*, or *Fufkava*, of about 250 houfes, thence to the village *Sfonda*, or *Seoda*, thence to a bridge 140 paces long, thence thro' the village *Simufku*, to the town of *Okafaki*, where we din'd at a very fine Inn in the fuburbs, tho' 'twas not yet dinner-time. The reafon of our dining fo foon was, becaufe we heard, that one of the Emperor's Counfellors of State, who was upon his return from *Miaco* to *Fedo*, intended to dine at *Tfjirin*, the place we ufually went to. But juft as we were at dinner at *Okafaki*, his cook and fome of his retinue came to that very Inn, in order to drefs a dinner for their mafter. This made us haften our departure from thence; accordingly we fet out forthwith, and having crofs'd the largeft river, we had as yet met with, riding over a bridge 428 paces long,

*Taicofama's
Rife and
Greatnefs.*

long, we came to the village *Fasagi*. This village is seated at the entry of a plain, which runs on for about three miles, and is terminated by a ridge of mountains, which run up into the country to the right, but turn'd off on the left towards the sea. In this very plain we were met by *Abino Bongo Sama*, first Counsellor of State. His advanc'd guards did not exceed an hundred men, and his retinue might amount to six hundred. Some few Pike-bearers and others, carrying several sorts of arms, walk'd before his *Norimon*, as did also eleven men clad in black. He sat in his *Norimon*. We alighted from our horses out of respect, and sent our Interpreter to compliment him, for which he return'd us thanks, bowing his head very civilly, and as he had not time to let his *Norimon* stand still, he sent one of his retinue, a strong lusty man, about forty years of age, after us, to return the compliment. Some few more, with pikes and arms, walk'd immediately after his *Norimon*, and were follow'd by two led-horses and some more *Norimons*, with competent numbers of Pike-bearers and arm-bearers walking before and after. The procession was clos'd by twelve men on horseback attending so many *Norimons*. We then pass'd by a high mountain, which we found as yet cover'd with snow, and soon after came to *Ksojamma*, a place of about 200 or 250 houses, thence to the village of *Ofammatsjei*, where we stopt a little to rest and feed our horses, then passing over a large woody plain, we came to *Tsiriu*, a place of about 150 houses. There is a large house at this place to lodge the Princes of the Empire, when they go to, or come from court. From *Tsiriu* we came to *Imauuka*, otherwise *Imogava*, a village of about 100 houses, many of which are *Sacki* houses. Thence passing thro' two villages, by as many hills and thro' some woods, we came to the small town of *Arimatfi*, which hath not above 50 houses. Thence travelling thro' a very good country, we came to *Narumi*, thence over a plain and a bridge, leaving another large village on our left, to the village *Kassadira*, and a temple of *Kiomidz*, where they celebrated a festival, and were worshipping the Idol *Quanosama*. They say, that there is such another temple at *Nagasaki*. From thence we came to the village *Tobe* or *Jamma-sakki*, which some call *Kassadira*, a place of about an hundred houses, thence passing over a bridge 45 paces long, we enter'd soon after the suburbs and town of *Mia*, and arriv'd at our Inn before 'twas dark. At *Mia* we met some of the advanc'd guard of the Prince of *Suffima*, and that Prince was expected himself the next day, by land from *Quano*, in his journey to court. Riding thro' *Mia*, we pass'd by a *Mijab*, or *Sintos* Temple, which stood not far from the coasts on a rising ground. It had two gates leading to it, and had been built but four years ago at the expence of the Lord of that Province. Five *Sintos* Priests sat before the temple behind each other, wearing such caps, as are wore at the court of the Ecclesiastical Hereditary Emperor. Two others came begging to our Inn at night, one with rings in his hands, such as the *Jammabos* wear, the other with a bundle of paper. This temple is call'd *Atzta*, which signifies the temple

Meet one of
the Counsellors
of State.

Temples at
Mia.

of Threé Swords, which were brought thither from *Isje*, and are held in fingular veneration as holy relicks. There is another temple at the same place call'd *Fakkin*, that is, the temple of Eight Swords, because some Priests of the same order have so many swords in their custody, which, they say, belong'd to some of the greatest and most antient Heroes of the country.

On the 13th of *April*, we took boat at *Mia* by break of day, and with a small land breeze sail'd over the gulf to *Quano*, or *Kwano*, where we arriv'd about ten in the morning. We din'd there, and set out again about eleven. That part of the town we pass'd thro' first, had a strong well fortify'd gate, with two guard-houses, walls and ditches, as had also the castle. The middle part of the town was likewise well enough fortify'd according to the country fashion. The third and last part was enclos'd with walls and ditches, but the gates of this were but sorry structures. However, a good guard was mounted there. Having left this large and populous place, we enter'd upon a well cultivated plain, which is bound to the right by a ridge of high mountains, at four or five miles distance, with some low hills between them, to the left by the sea, which however was at least half a mile off the road. We pass'd thro' several large villages, one of which is famous for the extraordinary skill of the Inhabitants in dressing of oysters, and other shell-fish; we staid there a little while, and then came to the village *Fonda*, then to the village *Fatz*, or *Fas*, then to *Jokaitz*, a large borough, then to the village *Naga*, having the sea still on our left a good mile off, then to *Ojiwatsi* another village, and thence thro' many fruitful well cultivated fields, where we found the country-people very busy about manuring, which is done with human excrement, to the village *Jakutz*, or *Isjakutz*, where we staid that night, and were by our landlord extraordinary well accommodated.

Jakutz. On the 14th of *April*, we set out from *Jakutz* by sun-rise, in dark, cold and windy weather. *Jakutz*, is an open village, without gates, of about 150 houses. At the end of the village stands a temple, where, as we went by, the Monks were performing divine service, according to their manner, some of them ringing bells. Having left the village, we enter'd upon a large open plain, and travelling along a very good road, planted with trees on both sides, we came to a large river, over which was laid a poultry miserable bridge, which brought us to a small but pleasant village, *Kummi Gawara*. Thence proceeding on a very good road, we came to the long village *Odamura*, where we were met by the Prince of *Nagatto*, with a retinue of 300 Men, and 20 led-horses. He had but eight footmen running before his *Norimon*. We pursu'd our journey without alighting from our horses, as we had done out of respect to some other Princes of the Empire, and soon after came to the small village *Karwai*, where we met another travelling retinue, compos'd of upwards of 50 men, thence to the village *Wada*, or *Wanda*, thence thro' two woods to the town of *Kamma Jamma*. *Kamma Jamma* is a large and beautiful

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

On the 15th of *April*, travelling between mountains and hills, and through woods, we came to the village *Mejno*, or *Meijenu*, then riding over a plain we pass'd through two other villages *Ono* and *Imafikf*, and not long after passing through some more villages, and riding along some hills and woods, where several *Kobasi*, or Lilly-trees, and *Tsingi* a sort of a tree not unlike box, grew in great plenty, we came to the town of *Minakuts*. The finest hats, mats, and other things made of reed, are manufactur'd at *Minakuts*. The castle, which lies towards one end of the town, is but an indifferent building, having neither walls nor ditches. Leaving this place we enter'd upon a broad fine road, to the left of which appear'd in view, another ridge of steep and high mountains, and to the right we saw the lake of *Oitz*, lying at a distance beyond the village *Itzummi* or *Fedzummi*, through which we pass'd. Soon after we got in sight of the snow and scorpion mountains, (of which above) one of which we had on our left, the other on our right. We next pass'd through the village *Tangawaa*, then through the long village *Nassumi*, or as others call it, *Natzummi* and *Natzume*, near which stood a sort of a shop, for it deserv'd not to be call'd

*Town of
Minakuts.*

call'd a temple, with a wooden Idol within it, which had a small beard but no arms. There stood also a Priest in the shop and two beggars were without, neatly clad in their garments of ceremony, with scimeters stuck in their girdles. We then came to the village *Farri*, thence to *Koosibukuro*, where we saw such another small temple as above, only there was but one man clad in his garment of ceremony stood begging without, and within were two Idols, both black, the largest with curl'd hairs, and both arms stretch'd out, pointing with the fore finger of the right hand towards his breast, and holding somewhat in the left. From thence the road was very good to *Iffibe*, where we din'd. Immediately after dinner, we set out again from *Iffibe*, and travelling round a mountain, in order to get upon the great road, we came to the great village *Takano*, or *Takanomura*, famous for a medicinal powder, which is sold there. The inventor of this powder liv'd in the small village *Menoke*, not far from hence, which we also pass'd through. The powders are bitter and very disagreeable to the taste. They were wrapt up each dose in a paper, with the manner of taking it, and its virtues writ upon it. Opposite to the powder shop stood a temple, with the Idol of *Fanna*, one of the chief Saints of the Japanese, sitting on a *Tarate* flower, his head cover'd with one half of a bivalve shell, and surrounded with a circle or glory of gold, he held a scepter in his right, and something unknown in his left. Those that went to worship, approach'd the temple bare-headed, and in a very humble posture, and having rung a flat bell which hung on the out-side of it, by striking it with a hammer at different times, they said their prayers holding both their hands over their heads. In the neighbourhood of this village we took notice, that the high mountains gradually decreas'd into lower hills. Thence proceeding further on our journey we came to *Nagasi*, thence to *Migawa*, thence to *Sinjefi*, three several villages, thence through another village to the town, or large borough *Kusatzu*, where the *Rottang* canes are made of the roots of a particular kind of *Bambous*. From hence we came to the small village *Noofi*, where we had the lake of *Oitz* on our right, and the mountain *Jeso* on our left. We then pass'd through several turnip fields, then through three small villages, or rather hamlets, then through *Sietta* a long village, thence further through the large village *Zetta*, where there is a small temple built on the shore, for several superstitious purposes. Next to this village we pass'd over the largest bridge we had met with in *Japan*, at the other end whereof there was a small village, which is by some call'd *Zettanofasi*, and by others *Farinkawa*. Thence we came to the town of *Dsiedsi*, the residence of *Ondajjasama*, who, we were told, had been oblig'd to stay at *Jedo* for several years last past. It is a neat and beautiful town, as is also the castle. Strong gates lead to the suburbs. Thence passing through the Suburbs of *Ootz* we came to our Inn in that town, where we design'd to lie. A good quantity

Medicinal
Powdr.

quantity of *Rottang* roots was brought hither from *Kusatzu*, and exposed to sale. The lord of the Province, wherein this particular kind of *Bambous* grows, is frequently necessitated to prohibit the digging of the root for some time, lest the growth of the plant should be too much prejudiced thereby, the roots lying very deep, and being not to be dug up without the loss of the plant. This is the reason, why they are then sold so dear. That fort which grows about *Kusatzu*, is call'd *Fatziku*. The same kind of *Bambous* grows likewise about *Nagasaki*, but the root there seldom exceeds the length of a span, or arm. As sorry as this place seem'd to be, when we enter'd it at night, as well did it look the day after, when all the shops, which were very numerous, and extraordinary well furnish'd, were open'd.

On the 16th of *April*, being Sunday, we set out from *Ootz*, and came to the borough of *Odani*, then to the village *Ootz sakka*, then to *Ojewazi*, or *Ojwake*, another village almost contiguous to the former. Thence riding over a fine green meadow, seated between hills, we enter'd the territory of *Miako*, and soon came to the villages of *Jamafta* and *Jakadai*, which we found contiguous to each other. We dined at the latter, and soon after dinner proceeding on our journey we came to the village *Jamaswa*. Then passing through another smaller village, and riding over a hill we enter'd the village *Keangi*, which is, as it were, the beginning of the suburbs of *Miaco*, and soon after we came to *Awatagatsi*, or *Awatagus*, which lies still nearer that capital. Thence riding on through the suburbs we pass'd over three rivers, the first of which was 1500 paces distant from the second, but this not above an hundred from the third, and then we enter'd this mighty capital, riding between numbers of regular streets, which turn'd off to our right and left, as far as our eyes could reach. As we enter'd the city, we could not but take notice of the beautiful tower, which graces the castle on the West side, which presented itself, to our view in a very agreeable manner. About nine of the clock that night we came to our Inn.

Return to
Miaco.

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

On the 18th, after dinner, we set out from *Miaco* in *Norimons* and *Cangos*. And first of all we were carried back one street, the same way we came the day before, and then over a bridge, towards the mountains, to our right. The streets were all along regular, neat and pleasant, lin'd with small but good houses and well furnish'd shops on both sides. We were set down in the court of the stately Imperial Temple *Tsuganin*, or *Tschuganin*. It is a custom of long standing, upon our return from court, and on the last day of our departure from *Miaco*,

See the Temples there.

Temple
Tjuginin.

to grant us the liberty of seeing the splendor and magnificence of the temples of this city, as being the largest, pleasanter and most stately religious buildings in the Empire, most curiously seated in the declivity of the mountains, which encompass this capital. Nay by degrees this custom turn'd almost to a law: and as things now stand, it can scarce be said that we have the liberty of seeing them, since we are carried thither, and must see them, almost whether we will or no, without any regard had to the inclination or pleasure of the Ambassador and Director of our Trade. A broad and spacious walk leads to this Temple, which runs along the foot of the mountain for upwards of 1000 paces, all upon a level. The gate was large and stately with a double bended roof, like the roofs of temples and castle-towers of this country. Here we alighted from our *Norimons*, out of respect for the Emperor, as must also the Princes of the Empires themselves. This walk which was pav'd with gravel and sand, was lin'd on both sides with the high and stately houses of the officers of the Temple. Going up from the end of this walk, we came upon a large terrass finely gravell'd, and planted with trees and shrubs. Then passing by two stately buildings of wood, we walk'd up a neat and beautiful staircase, and so enter'd another magnificent building, which was likewise of wood, lofty, higher, than the finest palaces and temples commonly are, and in the front much statelier and handsomer than the very palace of the Emperor at *Jedo*. The gallery was curiously varnish'd, and the several rooms cover'd with fine mats instead of carpets. In the middle of the first and outermost hall, or large room, was a chapel, or small temple, wherein stood a large idol with curl'd hairs, surrounded with some smaller idols and other ornaments. Some more chapels stood on both sides, which yet were smaller and not so curiously adorn'd. We were thence carried into two particular apartments, built for the Emperor to sit in; they were rais'd two mats higher (as the way of speaking is in this country) than the antichamber, or rather the hall abovemention'd, and had the sight of these chappels through two doors. Next to these several apartments, at the foot of the mountain, (which of itself was exceeding pleasant for the variety of trees and bushes, and in the ascent of which were hid many smaller temples:) was a small pleasure garden, as it were in miniature, curiously laid out after the Japanese manner, and with as much regularity as the narrowness of the place would admit. The walks were finely and neatly gravell'd with a whitish sand. Many scarce uncommon plants and trees, brought by art to a great degree of perfection, and curiously twisted, with some uncommon stones adorn'd the beds. But what was most pleasing to the eyes, was a row of small hills artfully made in imitation of nature, with the most beautiful plants and flowers growing thereon, and a shallow brook running across with an agreeable murmuring noise, over which were laid four small stone bridges for ornament, as well as for an easier communication with all parts of the garden. Having

got

got to the end of this garden, which indeed was a sight pleasing beyond expression, we went out through a back door on our left, to a neighbouring small temple seated somewhat higher on the mountain about thirty paces off. In this temple are kept the names of the deceased Emperors written on a table in golden Characters; several low stools were set round this table, with three large and one small written papers laid upon each, being forms of prayers to be said for the soul of *Genjosin*. Near the entry of the temple stood some chests, with grated covers for people to throw *Putjes* in, and before the chests was a pulpit. Two young monks well bred, who had shewn us what was remarkable hitherto, conducted us from thence, over a large and separate square, to another stately Temple, which stood on thick strong pillars, one fathom and a half high. The magnificence of this temple, as it presented itself to the eye on the outside, consisted chiefly in the beauty of its bended roofs, which were four in number, bent over each other, the lowermost whereof, and also the largest, jetted out on all sides to cover the walk, or gallery, which went round the temple on the outside. The posts, and beams, and cornishes supporting the several roofs, were painted, by way of ornament, some red, some yellow. The floor within was cover'd with mats, the temple otherwise was empty up to the roof. It was supported by five times six pillars, or posts. On the right side of the middle temple was a large empty space, or room, and another on the left side. In the latter stood several Idols lock'd up in black lacker'd boxes, or cabinets. A curtain was drawn before the chief of these Idols, and a round looking-glass stood before the curtain, with another alms-box, with grated covers, to receive people's charity. Having survey'd also this Temple, we were by our leaders conducted to another building, less magnificent indeed, as to the outward appearance, but no ways inferior in neatness and curious ornaments within, the middle room being likewise a sort of a temple, or chappel, sacred to devotion, and full of Idols and Images of their Gods. We were treated here by six young monks of the monastery, the eldest of whom I took to be about six and twenty years of age, and the youngest not above sixteen. They treated us with *Sakki*, mushrooms, roasted beans, cakes, *Atsjæer* fruits, roots and plants. After an hour and half we took our leave, and were by two of the monks conducted back to the large place, or walk, before this stately Imperial Monastery, which is said to have twenty seven temples within its compass. Thence we went to another temple, call'd *Gibon*, or flower temple, some thousands of paces distant from this. Some of us were carried thither in *Norimons*, others chose to walk it, the way being exceedingly pleasant, across an agreeable wilderness. This *Gibon* temple was surrounded with thirty or forty smaller temples or chappels, all regularly dispos'd. There were shops in several parts of the temple courts, and places for people to exercise themselves with shooting of arrows. The court was planted with pleasant trees at due distances, and it look'd

Gibon Temple,

Kiomids Temple.

as if the whole had been purposely calculated for the diversion of young people. The temple itself was a long narrow building. In the middle room, which was separated from the rest by a gallery, stood a large Idol surrounded with many smaller ones, and divers other ornaments. Among the rest a large japan'd Image of a young woman stood there. It was from two to three fathoms long, with many other Idols and Images of Devils, and young heroes and other figures round it. A Dutch ship, some scimiters and swords, and other bawbles, were put up in the same place. From this temple we were conducted half a mile further, through a street call'd *Ziwonjasakki*, or *Sijwonjasakki*, which signifies the street of beggars and bawds, to the famous temple *Kiomids*. The first thing, which occurs remarkable in going to see this temple, is a high steeple, or tower seven stories high, the lowermost of which was rais'd but a few steps above the ground, being a chappel, or small temple, wherein stood one large, and some small Idols. A little way further up the mountain stands the *Kiomids* temple itself, leaning on one side against the mountain, but supported on the other by pillars, some of which are eight *Ikins* and a half high. We met here a great crowd of people. In the temple, which was enclosed with grates, was nothing but a large round looking-glass, two alms-boxes, and some *Gumgums*, which those, who threw in some charity-money, rung by the help of a rope. Not far from the temple is a stone stair-case of 85 steps, leading down to a famous spring, which springs out of the rock in three different places, and is said to make those that drink it, prudent and wise. It is call'd *Oterwantakki*. It is a limpid clear water, and as far as I could perceive differs nothing from other springs at *Miaco*. From this spring we went further along the mountain over an artificial terras-walk, and having pass'd by several small temples, or chappels, we came to another large temple much of the same structure with that above, and supported in the same manner by the rock on one side, and high pillars on the other, The view from this temple was curious and fine beyond expression, the situation being very high. I took notice, that the chief Idols within were sitting and grasping their hands together. A view of this *Kiomids* temple is to be seen in Tab. XXXIV. From hence we were conducted to the large temple *Daibods*, which was not far from the road to *Fussimi*. However, before we went to view that temple, we call'd at a neighbouring blind Inn, or rather bawdy-house, where we were treated by our landlord, who in return for his compliment was by us presented with a *Cobang*, being four times as much as the entertainment, mean as it was, might have cost him. The *Daibods* temple is built on an eminence not far from the road (see Tab. XXXV.) The temple court was inclos'd with a high wall, built of free stones, extraordinary large, particularly those in the front, which were near two fathoms square. On the inside of the wall was a spacious walk, or gallery, laid open towards the court, but cover'd with a roof, which was supported

Temple Daibods.

by two rows of pillars, about three fathoms high, and two fathoms distant from each other. I counted about fifty of these pillars on each side of the gate. The gate was a structure by itself, not very large indeed, but adorn'd with pillars, and for ornament's sake cover'd with a double bended roof. On each side of the entry stood the statue of a heroe, in black, almost naked, only with a loose piece of drapery about him, with the face of a lion, near four fathoms high, otherwise well enough proportion'd and rais'd on a pedestal one fathom high. Each of these statues had its particular meaning. The *Daibods* temple itself stood opposite to this gate in the middle of the court. It is by much the loftiest building we had as yet seen in Japan, and cover'd with a double bended stately roof, the top whereof rises aloft above all other buildings at *Miaco*. The temple was supported by eight times twelve pillars, or rather, there being two wanting in the middle, by 94. The doors were many and small, but run up as far as the first roof. The temple within was laid open quite under the second roof, which was supported by variety of beams and posts, variously disposed, and by way of ornament painted red. It was so dark, by reason of its unusual height, and the little light that came in, that we could scarce see it. The floor was contrary to custom pav'd with square marble stones; nor was there any other ornament to be seen within besides one large Idol. The pillars were excessive large, and at least a fathom and a half thick, several small posts being put together to form one great pillar. They were painted red, as was also all the carpenter's work in the temple. The Idol was gilt all over, and incredibly large, in so much that three mats could conveniently lie on the palm of the hand. It had long ears, curl'd hairs, a crown on the head, which appear'd through the window over the first roof, a large spot, not gilt, on the forehead. The shoulders were naked, the breast and body cover'd with a loose piece of cloth. It held the right hand up, and shew'd the palm of the left which rested on the belly. It was sitting after the Indian manner, cros's legg'd, on a *Tarate* flower, which was supported by another flower, the leaves whereof stood upwards by way of ornament, both being rais'd about two fathoms above the floor. Against the back of this large Idol was an oval of branched work and imagery, gilt and adorn'd with several smaller Idols in human shapes sitting on *Tarate* flowers. This oval, which was flat, was so large that it cover'd four pillars. The Idol itself was so broad, that it reach'd with the shoulders from one pillar to another, though they were full five fathoms distant. The *Tarate* flower, on which the Idol was sitting, was enclosed with an eight-angular gate, and 'twas in this very place two pillars had been left out. Having sufficiently view'd this temple we went out through another gate, which had but one roof, into a court on one side, where we were shew'd a *Gum Gum* of an uncommon size, hung up by itself in a small house, or hut of wood. It was full a span thick, almost as deep as the

*Quantron
Temple.*

pike of a *Benjos*, and had one and twenty foot in circumference. From hence we went further to another temple, which was a very long structure in proportion to its breadth. In the middle of this temple sat a large Idol, which had forty six arms; sixteen heroes in black, and bigger than the life, stood round it. A little further, on each side, were two rows of gilt Idols, much of the same shape, standing, with about twenty arms each. The furthest of these Idols, which stood nearest to the larger, had thin long shepherds staffs in their hands, and the rest, some garlands of roses, others other instruments or ornaments. Over the head, which was crown'd with a circle of golden rays, were placed seven other Idols, the middlemost of which was also the smallest, but all had their breasts hung and adorn'd with divers ornaments. Besides these there were ten or twelve rows of other Idols, as big as the life, standing as close together as possibly they could, and behind one another in such a manner, that the foremost were always plac'd a little lower, for those behind to appear. They say, that the number of Idols in this temple amounts in all to 33333, whence it is call'd *San man San Sfin Sanbiak, Sansu, Santai*, that is the temple of 33333 Idols. (See *Tab. XXXVI.*) Having view'd also this temple, we stept again into our *Norimous* and *Cangos*, and were carried along the same road as far as *Fufimi*, being about three hours distant. About three quarters of a mile from the temple of *Daibods*, towards the mountains to the left, there was another temple, where it seems, they were celebrating their flower festival, for we saw great numbers of children resorting thither, clad in white and colour'd *Catabers* adorn'd with flowers, and carrying flower branches in their hands. Other people follow'd them likewise clad in white *Catabers*, rejoicing and crying *Fassai, Fassaja*. From thence to *Fufimi* there is one continu'd row of streets and houses. We sup'd at that place, and took boat after supper to fall down the river. We advanc'd so well, that soon after midnight we came very near the town, where there is more danger by reason of the several bridges, and were forc'd to lay by till break of day.

*Return to
Osacca.*

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

However we tarried till the 21st of *April*, and being even then unwilling to go to *Fijongo* by land, we took two sorry open boats, and arriv'd in the harbour of *Fijongo* before sun-set in about three hours time. They would

would not suffer us to go on shore at *Fijongo*. So we went immediately to bed, without eating a supper, because we din'd very late. As we were going over to *Fijongo*, we met the Prince of *Sutzima*, with about five or six pleasure-boats, one of which was varnish'd, carv'd and gilt, and had a sort of a throne plac'd upon deck.

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

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

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

On the 25th of *April*, early in the morning, we made the borough, or large village *Kiono Zura*, which lies about 15 Japanese miles from *Muru*. With sun-rise a favourable gale sprung up, which brought us pretty forward, and as far as *Zireisch*, where the wind turning contrary, we came soon after in sight of *Tomu*, lying Westward of *Zireisch*. *Tomu* on the sea-side represents itself in a very curious and particular manner, by reason of a hill which stands out far into the sea, like a *Cape*, tho' otherwise the best part of the town makes but a sorry appearance, consisting only of *Mariam's*, as they call them, or *Bawdy Houses*, and poor cottages of fishermen and common people. We coasted round the hill, and cast anchor in the South part of the harbour, near that part of the town where there are houses and warehouses built along the shore, as good as any we had as yet seen. The hills and mountains round the city are cultivated, as much as possible, the uncultivated parts being either deep precipices or woods and undergrowth. A fine temple and monastery of widows stands in the ascent of a hill, which adds not a little to the beauty of the prospect of the town and adjacent country. The wind turning favourable in the night, made us weigh our anchors. In the morning we came to *Iwagi*, or *Iwangi*, a village of about an hundred houses, for the best part fishermen's cottages. This village lies at the foot of a mountain, and the houses being built at some distance from each other, make it look larger and handsomer than it really is.

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

On the 27th of *April*, early in the morning, we weigh'd anchor, and the wind being variable, tho' the currents run against us, we made soon after the harbour of *Tsuwo*, which is almost semi-circular, situated at the foot of a mountain, which is cultivated up to the top. It hath a *Pharos*, or light-house, built on the hill, where it stands out into the sea. This village consists of about 150 houses, being for the greatest part fishermen's cottages. We staid about a quarter of an hour taking in water, and then continued our voyage. The wind continuing still favourable, brought us as far as the streights of *Camiosseki*, but because of the narrowness of these streights we could make no further advantage of it, nor did we advance much with our oars, and therefore cast anchor near the village *Sango*, seated in an Island of the same name.

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

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

On the 30th of *April*, we set sail again early in the morning, but the wind being not altogether favourable, and rather contrary, we lost our course, and were forc'd upon the coasts of *Bungo*, which we had on our larboard. As we were endeavouring to get into a harbour, about six miles from *Simonosseki*, the wind turning almost of a sudden into a storm,

we made in for the land with all the haste we could, as did also several other ships that sail'd in company with us, and about noon, it still continuing to blow hard, we came to an anchor in a small gulf, or harbour. *Muggo*, or *Mukko*, near a village or mountain of this name six miles from *Senfi*, and 18 miles from *Simonofeki*. The mouth of this gulf was narrow, but the gulf itself wide and spacious, but shallow, and in low water half dry, when the Inhabitants gather shells and oysters upon the shore. On the same gulf, about a mile from *Mukko*, lies the small town of *Mito Ziri*. We saw to day several whales, of that sort, which the Dutch call *Noord Capers*. A Lord, with a retinue of seven ships with blue sails, pass'd by us, but the wind continuing contrary to our course, we were forc'd to lie at anchor, as did also eight other ships bound for *Simonofeki*.

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

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

Kokura.

On the 3d of *May* we set out from *Kujanoffe*, and riding over a dike, rais'd along the banks of a river, we came to the villages *Tonno* and *Nagatta*, one of which we had on our right, the other on our left. The valley, we travell'd thro', was not above half a mile broad, with high mountains on both sides. The next place we came to, was the village *Kadsino*, thence we got to *Kootaki*, thence to two villages call'd *Kawassò*, in sight of the village *Kammaffuzza*, and three others, all which we had on our left. The country hereabouts begun to be more flat, and we came, in sight of fruitful well cultivated fields, to the village *Tababukro*, or *Kawabukuro*, thence to the village *Katasijma*, thence to two villages call'd *Oja*, thence thro' *Tatiwa* to *Itzka*, a small town of about 200 houses. We din'd at *Itzka*. After dinner we were ferried over the river which runs by this town, and then came to the village *Tentomatz*, thence leaving the villages *Taroma* on our right, and *Tsibakki* on our left, we came to *Nagawa*, a

pretty long village, which runs up quite to the foot of a mountain, near which it lies. Thence passing thro' three small villages *Oimatz*, *Joko* and *Fama*, we came to the large village *Utsijno*, where we took notice, that the women were very handsome, but taller and of a more agreeable and manly countenance, than they generally are in this province. Having staid a little while at this place, we were carried in *Cangos* to *Misi Fama*, where the women are as famous for their great modesty and virtuous behaviour, as for their uncommon beauty. Hence we came to *Jamaije*, where we lay that night.

On the 4th of *May* we set out from *Jamaije*, and came to the village *Ftamira*, thence over a river through a pleasant wood to *Farda*, a small town of about 20 houses. Here the road grew very uneven and irregular, going partly over hills, partly across some fields. About half a mile from *Farda* are the boundaries of the territories of *Tsikusen*, we had now pass'd thro', and those of *Tsuffima*, we were then a going to enter. Not far from hence we came to *Sijra Saka*, a small village of about twenty houses, with a water-mill, thence to the village *Kifamabitz*, then to *Imamatz*, *Tsinoggi* and *Akasakka*, three several villages. From *Akasakka* we came to *Taisero*, a town of about 400 houses, and from thence to *Urijino* a village of 300 houses, and *Todorokki*, another village of near the same number of houses, and almost contiguous to the former. We din'd there, and after dinner, as we were riding thro' this village, we were shew'd a place upon the neighbouring mountains, where there stood formerly two strong castles. From thence we came to the village *Muradanamatz*, thence to the village *Nagaba*, thence to *Tsionsmatz*, another village of about 700 houses, thence to the village *Kirifamura*, thence to *Nittawa* and *Betabara*, two more villages, thence across a well cultivated plain to the village *Faddi*, and soon after to *Kansaki*, where we lay.

Kansaki.

Kansaki is a town of about 700 houses, but the streets are very irregular. We had here an unexpected piece of civility shewn us by our *Upper Benjos*, for our room happening not to be large enough to hold us conveniently, he quitted his own, and left us the use of it. This place is full of temples and Monks, and the walls of our rooms were stuck so full of indulgences, that there was no room left, and in several places those of a later date pasted over the old ones. These indulgences are of the length of a sheet of paper, and about the quarter of its breadth, folded after the manner of a letter, with a printed superscription in large characters, and the seal of the Prior of the Monastery, who hath the power of giving and selling them, in red. Within there are only some small sticks of wood, commonly of fir, tied together with strings, and split, with some holy papers ty'd round them. Nay, in some there was nothing but a small bit of paper, with some lines of *Sfo* characters, and several printed seals in red. There were also some *Ofarrai's* from *Isje* put up in the same room, being thin square boxes with the like folded papers and sticks kept within. The Lord of this Province sent to compliment our upper *Benjos* on his safe return,

return, and to present him with a *Cobang*. The under *Benjos* receiv'd the like compliment, and a goose by way of a present. What the said Prince intended thereby, is more than we know. In the night-time the Monks here made a vast noise, singing and ringing of bells. The country hereabouts is very pleasant, and I was not a little delighted with the great numbers of beautiful *Sakanantzo* and *Satzugi* Flowers, of different colours, growing both wild and in gardens.

On the fifth of *May*, having left our Inn at *Kansaki*, we came to the village *Katafrasikku*, then to the village *Ani*, then over a bridge to *Faranomatz*, a village of about 200 houses, then to *Takkavo*, a pretty large borough, where we were ferried over another river, and soon after came to the town of *Sanga*. We did not stop at *Sanga*, but rode through without alighting, and then came to the village *Ojematz*, thence to *Kasynuomatz*, another village, which is divided into two parts, and hath an empty space in the middle upon the banks of the river, being the place of execution of the town of *Sanga*, as appear'd by the remains of five malefactors, who had been lately executed there, four of whom we found still hanging on the crosses, and the head of the fifth fix'd to a pale. I took notice that there were guard houses on both sides of the place, and soldiers to guard the bodies. They had set a house on fire, which burnt down lately at *Sanga*, and had been taken again, after they had once broke out of jail. One of these poor wretches to avoid the shame of a publick execution hang'd himself, but nevertheless his body was laid on the cross; the head was their landlord's, who harbour'd and conceal'd them, and was therefore sentenc'd to undergo the same punishment. From *Kasje* riding over a bridge 120 paces long, we came to the village *Botak*, a mile and a half off which was a high mountain, where within a mile's compass, I counted ten different villages. We then came to *Utfsu*, or *Utsinsi*, a village of about an hundred houses, then to *Simatz* another village seated at the foot of a mountain. Here we were ferried over a river, which hath the tide, and then came to the village *Kangawa*; an hour after, to the village *Tiramatz*, then to the village *Torimatz*, then through another small village to our Inn at *Ooda*, which is a pretty large borough. From *Ooda*, we came to the villages *Owatz* and *Wewasi*. We were ferried in boats over a river near the village *Icongomi*, then passing over a bridge laid over a large river, which not far from thence runs into the gulph of *Simabara*, and further passing through several small hamlets, dispers'd up and down, we came to *Narfi*, a large borough, where there is great quantities of fire-wood sold, by reason of the woods and forests lying round it. Thence we came to a small village, and so on to another, riding all along between hills and through woods. From this latter village a plain runs down towards the Sea, with some more small hamlets dispers'd up and down, about half a mile from one another. At last, after an hour's riding,

we came to *Swota* a large borough, wash'd by a river which likewise discharges itself into the gulf of *Simabara*, on which at that time there were several barges laden with wood. *Swota* is very famous for extraordinary good china pots and dishes, and other china-ware, which is made there. We lay at *Swota*, and for want of a better accommodation, we were forc'd to take up with a sorry garret of a poor cottage.

On the sixth of *May* we left *Swota* betimes in the morning, and soon came to the village *Tiromatz*, thence riding for near an hour along the banks of the abovemention'd river, we were ferried over it, and so came to *Mino*, a village situate at the foot of a mountain. Opposite to it lies another village call'd *Ookfano*. Having pass'd through *Mino*, we were again ferried over a river, and so came to the village *Imadira*, then cross a large valley to *Sijmofi* another village, thence through the village *Urissijno* to the large village *Jebosijwa*. From *Jebosijwa* we cross'd another valley, then passing by a wooden Mercury in the highway, and riding through three small hamlets, which were not above a quarter of a mile distant from each other, we came to the mountain *Taura*, or *Tawara*, where there is a *Fisenban*, as they call it, that is, a Guard of the Prince of *Fisen*, at a village call'd *Tawarasakka*, being just upon the edge of his dominions. On the other side of the mountain *Tawara*, is the large village *Fide Jamina*. Not far from *Tawarasakka* are two bound-stones to separate the dominions of *Fisen* and *Omura*; the first of these bound-stones, tho' it stood lower than the other, by reason of the ways going up hill, yet it was much higher, to signify that the dominions of the Prince of *Fisen* are also much larger than those of the Prince of *Omura*. We then came to a small village, consisting only of eight houses, where an *Upper Benjos* of *Tangosama*, Prince of *Fisen*, who had conducted us through that Prince's dominions, took his leave of us and left us to pursue our journey over the mountain *Tawara*. The large camphire-tree, which I had mention'd above in the journal of our journey to court, was now in full blossom and a very beautiful sight. From thence we came to another wooden Mercury, there being great numbers of them up and down the country, thence to a large village, thence thro' some small hamlets and cross a fruitful field to *Sonogi*, which is the true name of the place, tho' some call it *Sinongi*. We staid here a pretty while, as it were to wait, till the barges which were to bring us over the gulf of *Omura*, could be got ready, but in fact, that we should not come to *Tokit* too early, nor have any pretext to desire to make an end of our journey this day, and by this means to avoid the troublesome and chargeable honour, of being receiv'd the next day, as usual, by our Japanese friends of *Nagasaki*, who come to meet us at some distance out of the town. We were therefore necessitated to stay that night at *Fokit*. It rain'd very hard all night, nor was there any appearance the next morning that the weather would clear up.

Never-

Nevertheless, on the 7th of *May*, we left *Tokitcz* in the morning, in order to make the remaining, and indeed the worst part of our journey, and about noon we arriv'd safely at *Desima*. We were oblig'd, before we enter'd the town, to leave our *Cangos*, and to mount on horseback, and about thirty paces before we came to our Island, we alighted also from our horses. The Ambassador however, and the *Bugjo*, after some deliberation, caus'd themselves to be carried in their *Norimons* to the gate of our factory. And so we return'd thanks to Almighty God for his powerful protection in this journey to court.

*Return to
Desima.*

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

*What hap-
pen'd at
Desima.*

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

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

*Instance of
Mistrust in
the Japanese.*

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

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

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

The first of *June* was a holiday with the Japanese, which the Dutch call *Pelang*. The Japanese on this day divert themselves upon the water, running races in boats and canoes, frequently crying *Pelo*, and ringing small bells. All the houses are adorn'd with flags and other naval ornaments made of thick paper. However, the festival seems to be calculated purely for the diversion of young people, all grown persons being forbid on that day to meddle or interfere with their pleasures. (See p. 221 of *this History, and the History of the Tea in the Appendix.*)

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

Planting of
Rice.

The Japanese *Satsuki*, or *Rainy Season*, begun about this time, setting in, as it usually doth; with heavy and almost continual showers of rain, stormy and wet weather. This is the proper season for planting rice, which is done in this country by women and young girls.

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

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

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

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

On the 16th of *July*, the oath was administered to our cooks, and to the rest of our officers, to oblige them not to enter into any familiarity, or private commerce with us, and they all sign'd it with their blood.

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

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

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

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

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

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

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

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

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

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

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

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

About this time we had news from *Jedo* of the death of *Kinmotsama*, formerly Governor of *Nagasaki*, and the same, who in the year 1680, Dr. *Cleyer* being then director our of affairs, caused 18 Japanese to be executed for smuggling, some of whom were beheaded, others hung on the crosses. This he did of his own accord, without laying the case before the council of state at *Jedo*, or waiting for orders from thence, and was for this reason depriv'd of his office, and condemn'd to an arrest in his own house, under which he died.

*Death of one
of the Govern-
ors of Na-
gasaki.*

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

watch kept in this city, to prevent smuggling, and the narrow search made after the Inhabitants several times in the night.

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

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

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

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

On the 4th of *October*, another of the accomplices made his escape, and an under Interpreter, who had lent money for this purpose, cut his belly. Their leader, who was likewise apprehended, bit off his tongue out of rage, and not to be oblig'd to betray his accomplices. Though he was laid in irons, and secur'd, as well as they could, yet he found means to tear his gown to pieces, and to make a sort of a rope, to strangle himself. A book was found upon one of the prisoners, wherein were set down the respective sums bought and sold, with the names of the accomplices, and how much money every one had advanc'd. This laid the whole state of the affair open, and discover'd many of the Inhabitants. For this reason strict enquiries were made day and night, and ever since the departure of the Chinese Yonks a strict review was made of all the Inhabitants of every street thrice every night. Three persons were apprehended at *Nagasaki* and put to the question. When the Chinese Yonks are upon their departure, and for some time after, there is a strict review made constantly every night, as soon as the gates of the streets are shut, to see whether there be no body wanting, that might be supposed to have follow'd the Chinese, who generally stay some days upon the coasts, waiting for smugglers. It is surprizing that the people of *Nagasaki* should so frequently expose themselves, and for a trifling gain run so great a hazard, knowing, that when discover'd, they have nothing but death to expect, either by their own hands, or those of the publick executioner, and one should wonder at the Chinese themselves that they are willing to lose much time waiting upon the coasts, whilst the Inhabitants of *Tsukusiu Karatz*, where there are not such strict inquiries made, have much more opportunities to carry on a smuggling trade with them.

On the 6th of *October*, another of the accomplices found means to make his escape. On this occasion the gates of the streets were shut forthwith, and all the Japanese, who were then in our Island had orders to repair to their houses. One of the *Otona's* was depriv'd of his

his office, and arrested in his own house, because the person that escap'd was his prisoner, and an inhabitant of his street. Upwards of an hundred persons of every street, where there was any body missing, were commanded up into the mountains in quest of the fugitives.

On the 7th of *October*, two or three more Inhabitants of *Nagasaki* were discover'd by the prisoners and committed.

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

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

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

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

On the 24th of *October* three smuglers were brought prisoners from *Fisen*. They were taken in the fact, as they were buying some goods of the Chinese, two of them found means to make their escape, upon which our *Kuli*, and some more of our servants were order'd forthwith to quit their work, and to run after the fugitives. The third ript open his own belly.

On the same 24th of *October*, the Governor sent his Secretary and a *Benjos* to acquaint our resident with the sentence, he had pronounc'd in the affair of the camphire, which was, that the person that bought it, and the merchant for whom it was bought, should be both beheaded, and further to desire him, that Mr. *Reinfs* who sold the camphire, might be forthwith secur'd on board one of our ships in order to be sent to *Batavia*, and to be there deliver'd up to Justice. It was intimated at the same time, that since so many of their people had lost their lives for this crime,

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they

they would be necessitated at last to take other measures, and in case Mr. *Reinfs*, or any the like offender, should not be exemplarily punish'd by the supreme court of judicature at *Batavia*, they would for the future do themselves justice.

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

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

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

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

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

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

Earthquake.

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

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

On

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

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

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

*Arrival of
Tfino Cami.*

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

On the tenth of *December*, *Tfino Cami*, our great antagonist gave us the first instance, since his return, of his hatred and ill will, for he sent to acquaint us early in the morning, to keep our selves in readiness to see the execution of two persons condemn'd to die on our account, because, as I have mention'd above, they had privately bought some camphire of a Dutchman. *An Account of this execution having been already given pag. 372. of this History, the Reader is referr'd thither.* I was told by *Josejmon* and *Senbe*, two of our Interpreters, that *Sedaje*, another of our Interpreters, was the sole cause of the execution of these two unhappy wretches, for the sum not exceeding ten *Tbails*, he should not have laid the case before the Governor, the rather since the other Interpreters took no notice of it. We made besides another step to save their lives, and deliver'd the day before the execution a paper to the Governor, wherein we represented to him, that the camphire had not been bought, but stole from our Island. But this severe and cruel Judge would not hearken to our propofals. The Judges in this country, generally speaking, are little inclin'd to mercy, the criminals are try'd without loss of time, and the facts being prov'd, which is the only thing they go upon, they are punish'd according to law with the utmost severity.

About the same time *Siubosama*, one of the Governors of this place, caused one of his own domestick *Benjos* to be beheaded, only for being drunk and quarrelsome. Another *Benjos* who interceded for him, and begg'd of the Governor not to punish him with so much severity, was for

*Severity of
one of the
governors of
Nagasaki.*

his

his pains laid in irons. The like executions are said to be very frequent in their families.

His departure
for Jedo.

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

Execution of
Smuglers.

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

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

On the 19th of *January*, in the night, a Smith coming from a *Mariam* or a Bawdy-house, cut three people, whom he met in the street, but the wounds prov'd not mortal. This cutting is said to be not uncommon in the streets of *Nagasaki* at night.

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

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

C H A P. XIV.

Our Second JOURNEY to COURT.

WE set out from *Desima*, on our second journey to court, on the 2^d of *March*, 1692, at eight of the clock in the morning. *Sassamorifanfao*, a *Joriki*, went with us, as Commander in chief, and the *Dosen*, *Simadaskeimon*, as his Deputy. They were attended by two town-messengers of *Nagasaki*, *Sadaje* as chief Interpreter, and a deputy Interpreter. Our Interpreters and friends of *Nagasaki* honour'd us with their company out of town, as far as a temple call'd *Tenji*, seated on the East-side of the town of *Sakarababa*, and attended by *Jamnabos*, where we were civilly entertain'd by them. It was already ten in the morning, when we left that temple to proceed on our journey. We were carried in *Cangos*, the roads being very uneven and mountainous, to *Fooge*, the top of a mountain of that name, from whence we came to the village *Fimi*, not far from which lies *Aba*, a large village inhabited by fishermen. We took horses at *Fimi*, and thence came to the village *Jagami*, where we dined, and were again treated by some of our friends, who would keep us company so far, with *Soccana* and *Sacci*. After dinner they took their leave of us, not a little surpriz'd, that, contrary to custom, we did not make the usual returns for their civility. Little minding their sour looks we cheerfully continued our journey, and came, through the village *Koga*, to another call'd *Isafaja*, having first rode over three bridges. Not far from *Isafaja*, we beheld not without admiration the side of a mountain, leaning or hanging over so much, that one could not help being apprehensive, that the stones would break lose every moment and tumble down. It was past seven a clock at night when we came to *Isafaja*, where we made but a short stay, eating a small supper, and immediately after, about eight that evening, went on board three barges belonging to the Prince of *Fisen*, which lay there ready to receive us, with another for the transport of our baggage, and a boat to go from one barge to another. We made the best of our way rowing as far as the village *Takasakki*, where we got before midnight, and cast anchor, lying by, some hours, to see whether the wind would be favourable for our passage; for had it prov'd contrary, we would have been oblig'd to go on shore there, and to continue our journey by land. This gulph is by the Dutch call'd the *Boghe van arima*, and is the same which for the insurrection of the christians living in these parts, and the dreadful war carried on against them near hundred years ago, is become so very famous in the Japanese history. It is very shallow about *Takasakki*, for which reason ships

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

Cross the Gulf
of *Simabara*.

Description of
this Gulph.

and boats lying there at anchor, must wait for the tide in order to get off, which we did accordingly, and having set sail made

*Fanagawa
River.*

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

And Town.

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

Kurume.

matz, another considerable borough, thence to the town of *Kurume* where we arriv'd at five in the evening. *Kurume* hath a very good castle with walls, ditches, stately gates and drawbridges. We were honourably attended in our passage over the territory of *Kurume*, by six gentlemen deputed by the Lord of this small Principality, five whereof took their leave of us the next morning, kneeling in a very submissive manner, but the sixth had orders to stay, and conduct us quite to the edge of his dominions. At night the street-door and back-door of our Inn were both shut, and strongly bolted, in order, as they said, to guard us from thieves. It was in vain I took the liberty seriously to represent to our leaders, that it was the greatest affront they could possibly put upon us, to guard and watch us after this manner, and to make people think as if we were Criminals or Portuguese, or Priests carried up prisoners to court, and not free, and the Emperor's friends, going of our own accord to be admitted into his presence. Nothing durst be undertaken contrary to the strict orders given by our malicious chief Interpreter, who upon all occasions shew'd himself to be a profess'd and bitter enemy to our trade and nation.

This

This town consists of a few long but regular streets, cut at right angles. The number of houses may amount to about a thousand, many of which are open and uninhabited, looking more like cottages. It was remarkable that, in our passage thro' this town, there was no body to be seen in the street, along which we rode, all the Inhabitants being in their houses kneeling behind screens and lattice windows, but the cross-streets were lin'd with crowds of spectators, kneeling on both sides and keeping a profound silence. And in our passage thro' this whole territory, every body we met on the road was commanded by our conductors to withdraw out of the way, to alight from their horses if on horseback, and kneeling and bareheaded to wait in the next field, till our whole retinue was gone by.

On the 4th of *March*, we set out from *Kurume* before break of day, and leaving the road, which goes to *Ftsju*, an old castle, lying about a mile off on our right, we were ferried, with our horses and baggage, over the rapid River *Mijanodsigawa*, and then came to the village *Mijanodsi*, from whence the river hath borrow'd its name, Thence riding thro' a long village, the houses whereof lay very much dispers'd, and were inhabited chiefly by husbandmen, we came to the borders of the territory of *Kurume*, where it confines upon a small tract of land belonging to the crown. The man, that had attended us so far by express command from the Lord of *Kurume*, took here his leave of us, on his knees, and in a very submissive manner. The country between *Janagawa* and this place is very fruitful, abounding chiefly in rice, the fields being cut thro' by many canals, deriv'd from the rivers. We travell'd the best part of the way over dikes rais'd on the banks of the rivers, and along these canals. But the small tract of ground we were now entering upon, was but an indifferent country, marshy and full of turf. We came next to *Maatzgafaki*, a village of about 150 houses, thence to *Maatzfaki* another village, thence thro' a small hamlet, and over a river to the boundaries of this small territory belonging to the crown, where it confines upon the dominions of *Tsikusen*, or *Fakatta*. Here we turn'd in towards the highway, which comes from *Akitfuki* in *Tsikungo*. The first place we came to was *Isibitz* a small village, from whence we got to the borough of *Jamaijo*, where the night before lay one of the Princes of the Empire on his return from court, which was the reason that we found the roads very neat and clean. We din'd at *Jamaijo*, and after dinner set out again in *Cangos*, preceded by two messengers of the Prince of *Tsikusen*. We came first to *Togenotseija*, a small hamlet, then to the village *Utsijno*, where we exchange'd our *Cangos* against fresh horses. We got two *Steenbrassens*, (a sort of fish very much valu'd by the Japanese) at an Inn at this place, and were civilly treated by some Ladies with *Sakki*. We thence came to the village *Oimatz*, not far from which stands a temple, thence crossing the river, which we hitherto had on our right, to the large village *Nagawa*, thence to the village *Mamida*, thence to the borough of

Tentomatz, thence to the village *Akimatz*, and thence over a wooden bridge to the suburbs and town of *Mamidzuka*, otherwise *Itzka*, where we lay that night.

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

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

The wind continuing favourable till the 8th of *March*, we set sail that day at four of the clock in the morning in clear and moon-shiny weather. In sight of the Island *Fimesima*, bearing E. S. E. we had the country and village *Iwaja* on our larboard. The high mountains between *Fimesima* and *Busjen*, were then cover'd with snow, as were also those of *Nagatta*, on our larboard. Looking out between them we saw the open sea, bearing S. E. and S. E. by E. when we came to *Fimesima*, which lies about three

or four miles off, the country of *Jwaja*, and two neighbouring Islands *Kansju* bore North, a mile and a half distant. *Muko* lies 18 miles from *Simonofeki*. At noon we pass'd the streights of *Caminoſeki*; and had the Island *Jokafima* a head of us, the Island and mountain *Sembo* on our Larboard, and the course to *Genjuri* on our Starboard. At two in the afternoon we pass'd by the Island *Okino Camiro*; which we had on our Larboard in sight of *Itsufima* on our Starboard, half a mile distant. At half an hour after three we had a village and small gulf on our left, and the Island *Insima* on our right. Half a mile further we made the Island *Tsuwano Marofima*, thence after a course of two miles the Island and harbour *Tsuwo*, and half a mile further the village *Nuwa*, where we cast anchor with the setting of the sun, having made to day in all forty seven water miles.

On the 9th of *March*, we set sail again early in the morning, but the wind soon ceasing, we advanc'd but slowly, and tacking about all day long we could get no further than *Mitarei*, where we cast anchor at four in the afternoon in company of upwards of thirty other boats, two among the rest, with young wenches on board, which they offer'd to passengers sailing from ship to ship.

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

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

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

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

On the 13th of *March*, we set sail with a small gale, soon after we were almost becalm'd, for which reason, and it being already past noon when we came to *Fidsimi*, we resolv'd to return to *Muru*, which is but five water-miles off, where we came to anchor at three in the afternoon.

Fimedfi.

Fimedfi is a town with a spacious castle and stately tower, but it hath no harbour, nor any good anchoring ground, the bottom being shallow and rocky all thereabouts.

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

*Returns
Ofacca.*

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

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

*Audience of
the Governor
of Ofacca.*

On the 17th of *March*, we had our audience of the Governor: we were, besides the guard-room, carry'd thro' two other apartments wherein were hung up several arms, in the first, for instance, twenty small guns, with brass locks, black and blue matches of *Bambous*, boxes for keeping Gun-powder, and other instruments for lading, as also many great black japan'd bows, each of the length of two mats, with a pair of leather gloves, ty'd to them, and as many japan'd quivers fill'd with arrows. In the second room were hung up twice the number of the same arms. Having staid a little while in a small room, we were thence conducted into a large apartment, whither the Governor repair'd soon after, and sat himself down, first at considerable distance from us, but soon drawing nearer, and seating himself within two mats of us, after the usual compliments, he enquir'd very civilly after our persons, quality and age. He then told me of a particular distemper one of his family had labour'd under, for then already ten years, enquiring whether I would undertake to cure the same; upon which desiring to see the patient, he return'd me in answer, that it was a in private part of his body, and withal desir'd me

regulate my prescriptions and medicines, as well as I could, according to the description he had given me of the distemper, which I did that afternoon. The rest of the audience was taken up with examining our hats, with making us write, paint and sing. We were also desir'd to dance, and to shew them more of our customs and ceremonies, but we refus'd it. A little while after we took our leave. The Governor was a tall man, of a pale countenance, about fifty years of age, curious and inquisitive. He spoke much of our dress, and very civilly desir'd the Captain to take off his cloak, that he might have a fuller view of him.

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

On the 18th of *March*, we set out from *Osacca* before break of day, but could not go the common road, which was then mending and shut up. We therefore travell'd over dikes and caufways for about two miles, and in the first place came to the temple of *Montodira*, then to the village *Nuda*, then to the village *Tsitziwanagara*, to the right of which lies the village *Kassingai* about a mile from our Inn, then to the village *Tomobitz*, opposite to which on the left hand, and on the other side of the river, lies the village *Sijmanagara*, thence to the village *Kimma*, opposite to which lies the large village *Sarrasij*, inhabited chiefly by whitsters, who wash and whiten their linnen upon the banks of the river. Thence riding further we came to the village *Akagawa*, thence to the large village *Nagi*, thence to the village *Imaiitz*, where the common and shorter road from *Osacca* falls in with the caufway, we had been upon till then, and on which still continuing our journey we came to the village *Ogire*, having first pass'd by two other villages, one on each side of the river, thence to the village *Sadda*, to the right of which stands the famous temple *Tensin*, which hath a stately stone gate leading into a spacious court call'd *Sadda Tensin*. From hence we came to the village *Symminotsuja*, or *Symmi*, thence to the village *Deguts*, thence to a town of that name, where we saw a temple call'd *Ikosju*, thence to the village *Firacatta*, seated at the foot of a high mountain, where we din'd. After dinner we proceeded on our journey through the villages *Nangisa*, *Siuke*, *Finoje*, and *Kudsjurwa*, opposite to which on the other side of the river stands the village *Jamasakki*, seated at the foot of a mountain famous for two eminent monasteries and temples built at its top. Soon after we came to the town of *Jodo*. To the right of *Jodo*, on the road, lies the town of *Fawatta*, beyond which are several good houses and other buildings in the ascent of a pleasant mountain, on which stands a famous *Fatzman* Temple. We saw several Priests here, and other people going to and coming from this place. From hence to *Miaco*, there is one continued ridge of hills and

moun-

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

Audience of
the Lord Chief
Justice of
Miaco.

On the 19th of *March*, at ten in the morning, conducted to their audience. And in the first place, we went to the palace of the Lord Chief Justice. We left our *Cangos* about twenty paces on this side his palace, there being a large court before it, cross which we walk'd between a file of twenty soldiers arm'd with long staves, which they held out, and two scimeters each. Entering his palace there was a particular guard of six soldiers sitting in a small room on the left hand, thro' which we pass'd into the great guard-room, where we found upwards of forty officers and common soldiers, with two clerks, all sitting in good order. We were thence conducted into the Anti-chamber, where we made our compliments to the Steward of his household, and signify'd to him, that being upon our journey to *Kubosawa*, we would not fail, according to custom, to pay our respects to his master, in the name of our masters at *Jaccatra*, and, with due submission, to offer him a small acknowledgment of their just sense and gratitude for his good offices, consisting in a present of tent-wine and some pieces of stuffs, which lay ready in the great guard-room, on proper tables, as the custom is in this country. Upon this the presents were examin'd once more by our chief Interpreter, and after some time spent in mutual compliments, an answer was return'd us, importing, that the Chief Justice was very glad of our arrival, that he would accept of our presents, and instantly admit us to his audience. After this the presents were, by his Domesticks, carried into the hall of audience, and there rang'd in proper order. We follow'd soon after, and were desir'd to sit down in the middle of the said hall, opposite to another room, which was laid open, the skreens being remov'd. Meanwhile the ladies appear'd in a room next to that, and having consider'd us for some time thro' the grates and lattice-windows, they disappear'd again, upon which the windows of the room, wherein they had been, were open'd, for the light to come in on that side. That moment the Lord Chief Justice enter'd the room. He walked very upright, and sat himself down at two mats and a half distance, but without bowing. Then he bid us welcome, and told us, that he was very glad of our arrival in good health and good weather, which being interpreted to us, we return'd him thanks, acquainted him with the reason of our coming, and desir'd him to accept of our small present, and to grant us the necessary passports. His answer was,

that

that our presents were very acceptable to him, and that he would give orders, that our passports should be issued out forthwith. Upon this he enquir'd after our names and age, and seem'd to be very curious and willing to enter into a further and more particular discourse with us, had it not been for the low and submissive voice of our chief Interpreter, who could hardly make himself understood, neither by the chief Justice himself, nor his Steward, who sat very near him. This audience pass'd with a great deal of order and decency, when one spoke, all the rest were silent. The chief Justice sat upright, but we and our Interpreter in an humble posture, bowing our heads almost down to the ground. His steward, having invited us to stay to dinner, went away, and we were soon after conducted from the hall of audience back into the antichamber, where they presented us with tobacco, and a double set of pipes and other instruments for smoking of a curious and rare make, and likewise with tea, as before the audience, with two large dishes of figs, sweetmeats and some other eatables laid on varnish'd boards, according to the custom of the country. Mean while we were thus entertain'd, the chief Justice his steward came in with two passports, which he deliver'd into the hands of our Captain, who receiv'd them with a low bow, holding them up to his forehead in token of respect, and then gave them to the chief Interpreter to keep them. This done we made our compliments to the steward and took our leave. The steward went with us beyond the great guard room, where we renew'd our compliments, and took our leave a second time. He was a fat, tall, lusty man, with a large head, an agreeable countenance, a roundish face, with a middle siz'd nose, and seem'd to be thirty odd years of age. He walk'd with some difficulty, as if something had ail'd him, but otherwise shew'd a great deal of freedom and good humour in his behaviour. I have been the more particular in my account of the audience we had of the chief Justice of *Miaco*, because in our first journey to court we could not see him, he being then at court himself. I have mention'd elsewhere the importance and greatness of his office.

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

*Audience of
the Governor's*

age, of an agreeable countenance, and not ill shap'd. From thence we were carried to the house of the other Governor, who according to his former custom made us wait for him a long while. After the audience, which pass'd in the same manner, as did the last year, with mutual compliments and civilities, though without asking after any of our things, we were treated with tea, tobacco and sweetmeats. He had two stewards, both gentlemen of a submissive and modest behaviour, and about fifty years of age. After the audience was over, we were shew'd a Thermometer, which had been presented by the Dutch about thirty years ago, the nature and use of which I was desir'd to explain to the company.

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

On the 21st of *March*, we set out from our Inn at five of the clock in the morning, and first came to a temple of *Fatzman*, thence through the gates to the town and castle of *Dsjedsi*, thence to some more temples, among which was another of *Fatzman*, thence passing through the following places, *Katangiwara*, *Sinde*, *Satznanosi*, all villages, *Kusatz*, a large borough, the village *Tibora*, which is almost contiguous to *Menoke*, where they sell the bitter powder, I have spoke of in my first journal, and some other medicines, we came to *Iffibe*, a large village, or borough, where we din'd. After dinner, we pass'd through the following villages *Koosibukuro*, *Firamatz*, *Fari*, *Natsune*, *Jostmakavara*, *Tangava*, *Idsumimura* remarkable for its length, and *Kitawaki*, to the town of *Minakuts*, thence further through the villages *Dsinso*, *Kosatto*, *Imasuku*, *Ono*, *Tokuwara*, *Mojenu* and *Matzno Omura*, to the town of *Tsutsijamma*, where we arriv'd at six in the evening, and lay that night. At *Mojenu* they sell a substance, which they call *Amakas*, it looks not unlike clay, is pretty hard to the touch, and smells exactly like the thin cakes made of flower and honey.

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

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

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

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

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

On the 27th of *March*, we set out from *Simada*, and went on horseback to *Okabe*, thence in *Cangos* to *Mariko*, where we din'd, thence through *Ftsju* to *Feseri*, where we lay this night.

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

Fakone.

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

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

*Return to
Fedo.*

On the 31st of *March*, we set out at five of the clock in the morning, and having refresh'd our selves a little at *Sinagava*, we arriv'd about noon in good health at our Inn in *Fedo*. Our *Joriki* enter'd the capital for this time in his *Norimon*, which formerly he was oblig'd to do on horseback, as I took notice he did in our first journey to court. He had, doubtless, leave granted him so to do by the Governors of *Nagasaki*, in order to shew us, that he was a person of no less consideration and authority, than our Ambassador, who always made his entry in his *Norimon*. As soon as we came to *Fedo*, the two Governors of that city *Tonnemon* and *Siube* sent their *Joriki*'s to compliment us on our arrival. Our chief Interpreter caus'd himself to be carry'd forthwith to the Imperial commissioners, and the then commanding Governor *Sjube* (who was to forward our audience) in order to notify our arrival to them in due form. They promis'd, that notice should be given thereof to the counsellors of state, and that, if possible, we should be admitted to an audience upon the 28th of *April* next.

On the first of *April*, we receiv'd the compliments on our arrival from *Sino Cami*, and the Imperial Commissioners. For some days following, we were busy with taking out the presents for the Emperor, cleaning the
looking-

looking-glasses, lacker'd-ware and other things, drawing the tent-wine into bottles, and forting what other presents we had to make to several ministers of state and other persons at court. All this was done in presence of *Siubosama*, our *Bugjo*, or commander of our train, and of our chief Interpreter. Nor durst we presume to offer to lend them a helping hand, for all the business was to be done by Japanese workmen, according to the custom of the country, and all we knew of it, was, that we paid excessive dear for their trouble.

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

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

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

The Emperor's Regard for the Memory of Koosi:

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

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

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

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

Our Audi-
ence at Court.

On the 20th of *April*, tho' it continu'd to rain pretty hard, as it had done for two days before, yet we were oblig'd at eight a clock that morning to repair to the castle, which we did on horseback, attended by the *Bugjos* of the three Governors of *Nagasaki*. Passing through the second castle we came to the third, and found *Siubosama* waiting for us in the great guard room. We staid there our selves till half an hour after ten, mean while the members of the council of state met in the castle, and we chang'd our wet stockings and shoes for clean ones. From thence we were conducted into the palace, where we staid till noon. Our Captain, as they call him, went first alone to make his submission to the Emperor, according to the fashion of the country, and in the company's name to offer the presents. He return'd soon after to us in the waiting room, and that moment we were by *Siubosama* conducted to audience and first going round the hall, where the Emperor had given audience to our Ambassador, and receiv'd the presents, which still stood there, thence passing through several long Galleries, all gilt and curiously adorn'd, we came into a long room, where they desir'd us to stay till we could be admitted into the Emperor's presence, which they said should be done immediately. We found the Imperial Commissioners and other great men walking there and ten or twelve young noblemen of great quality sitting. But lest the sitting down so long and so often should tire us at last, we were conducted back into an adjoining gallery, where we could have the liberty to walk about, for which purpose also the shutters of some windows were laid open for us, to have a view into the garden. Mean while we staid in this gallery, several young gentlemen of great quality came to see and salute us, and the commissioners shew'd us a gold ring, wherein was set a loadstone, with the names of the *Fetta*, or twelve celestial signs engrav'd round it. They shew'd us likewise an European coat of arms, and some other things. But just as we were examining them, and now a going to explain them according to their desire, the Emperor sent for us in. So we were conducted through a gallery to our left, where we found eighteen gentlemen of the Emperor's bedchamber sitting, clad in their garments of ceremony, under which they wore their ordinary gowns, then passing by twenty other gentlemen sitting in one continu'd row we enter'd the hall of audience, where we found the six councellers of state sitting on our left as we came in, and on our right some more gentlemen

gentlemen of the Emperor's bedchamber of a higher rank, sitting in a gallery. The Emperor and two Ladies sat behind the grated screens on our right, and *Bingosama*, President of the council of state opposite to us in a room by himself. Soon after we came in, and had after the usual obeysances seated our selves on the place assign'd us, *Bingosama* welcom'd us in the Emperor's name, and then desir'd us to sit upright, to take off our cloaks, to tell him our names and age, to stand up, to walk, to turn about, to dance, to sing songs, to compliment one another, to be angry, to invite one another to dinner, to converse one with another, to discourse in a familiar way like father and son, to shew how two friends, or man and wife, compliment or take leave of one another, to play with children, to carry them about upon our arms, and to do many more things of the like nature. Moreover we were ask'd many questions serious and comical; as for instance, what profession I was of, whether I ever cur'd any considerable distempers, to which I answer'd, yes, I had, but not at *Nagasaki*, where we were kept no better than prisoners? what houses we had? whether our customs were different from theirs? how we buried our people, and when? to which was answer'd, that we bury'd them always in the day time. How our Prince did? what sort of a man he was? whether the Governor-general at *Batavia* was superior to him, or whither he was under his command? whither we had prayers and images like the Portuguese, which was answer'd in the negative. Whether *Holland*, and other countries abroad, were subject to Earthquakes and Storms of Thunder and Lightning as well as *Japan*? whither there be houses set on fire, and people kill'd by Lightning in European countries. Then again we were commanded to read, and to dance, separately and jointly, and I to tell them the names of some European plaisters, upon which I mention'd some of the hardest I could remember. The Ambassador was ask'd concerning his children, how many he had, what their names were, as also how far distant *Holland* was from *Nagasaki*. In the mean while some shutters were open'd on the left hand, by order of the Emperor, probably to cool the room. We were then further commanded to put on our hats, to walk about the room discoursing with one another, to take off our perukes. I had several opportunities of seeing the Empress, and heard the Emperor say in Japanese, how sharp we look'd at the room, where he was, and that sure we could not but know, or at least suspect him to be there, upon which he remov'd and went to the ladies, which fate just before us. Then I was desired once more to come nearer the screen, and to take off my peruke. Then they made us jump, dance, play gambols and walk together, and upon that they ask'd the Ambassador and me how old we guess'd *Bingo* to be, he answer'd 50, and I 45, which made them laugh. Then they made us kiss one another, like man and wife, which the ladies particularly shew'd by their laughter to be well pleas'd with. They desir'd us further to shew them what sorts

of compliments it was customary in Europe to make to inferiors, to ladies, to superiors, to princes, to kings. After this they begg'd another song of me, and were satisfy'd with two, which the company seem'd to like very well. After this farce was over, we were order'd to take off our cloaks, to come near the skreen one by one, and to take our leave in the very same manner we would take it of a Prince, or King in Europe, which being done, seemingly to their satisfaction, we went away. It was already four in the afternoon, when we left the hall of audience, after having been exercis'd after this manner for two hours and a half. We had been introduced, and were conducted back by the two Imperial Commissioners and *Siube*, and immediately repair'd to *Bingo's* house, who receiv'd us with uncommon civility. At last in the evening we got home.

Visit the
young Prince
of Firando.

On the 22d of *April*, we went to make a visit to the new lord of the temple, as they call them, who was a son of the prince of *Firando*. His house was full of spectators. But his steward, who receiv'd us, was one of the greatest coxcombs we had as yet met with in the country, a man entirely unacquainted with compliments, and an utter stranger even to common civility. His ill manners and unpoliteness were made good in some measure by the complaisant carriage of the ladies, who treated us with sweetmeats. He examin'd with some attention our hats and swords, and then said, let them sing once, which he did to please his master. However, we did not all think fit to comply with commands made with such an ill grace. From thence we repair'd to the castle to salute the two Governors. Upon the great place before the castle, we took notice that there was a secretary's office, wherein besides the several boxes and cabinets fill'd with papers, were hung up all sorts of arms. At the first Governor's we were only presented with tea, nor were there any ladies present at the audience, we had of him. We then made two more visits, and last of all we went to the two Imperial Commissioners, who receiv'd us both with great civility, and treated us very splendidly, so that we did not at all scruple at their desire to entertain the company with a song. At the first commissioners the treat consisted of the following things. 1. Tea. 2. Tobacco, with the whole set of instruments for smoaking. 3. Philosophical, or white syrup. 4. A piece of *Steenbrassen*, a very scarce fish, boil'd, in a brown sauce. 5. Another dish of fish dress'd with bean-flower and spices. 6. Cakes of Eggs roll'd together. 7. Fried fish, which were presented us on green skewers of *Bambous*. 8. Lemon peels with sugar. After every one of these dishes, they made us drink a dish of *Sacki*, as good as ever I tasted. We were likewise presented twice, in dram cups, with wine made of plums, a very pleasant and agreeable liquor. In short, the whole treat was equally various and good. Only we had nothing made of rice. Last of all we were again presented with a dish of tea, and so we took our leave, having staid an hour and a half.

Japanese
Treat.

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

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

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

We staid in the *Fiakninban*, or guard of hundred men, till we were conducted into the palace upon orders given by the Governors and Commissioners. Having staid about half an hour in the waiting-room, the captain was call'd in before the counsellors of state, who order'd one of the Commissioners to read the usual orders to him, which they do by turns, the orders were among the rest, and chiefly to the following effect, that we should not molest any ships, or boats, of the Chinese or Liqueans, nor bring any Portuguese or Priests into the country on board our ships, and that upon these conditions we should be allow'd a free commerce. The orders being read, the Ambassador was presented with thirty gowns laid on three present boards, each of which was somewhat longer than two mats, and a letter of fortune, as they call it, as a mark of the Emperor's favour, upon which he crept on all four to receive the same, and in token of respect, held a piece of the gowns

over his head. And so return'd to us, but the gowns along with the boards were carried out of the castle to the *Fiakninban*, where they were pack'd up in bundles. After the captain came back, we were desir'd by the Governor to stay at dinner, which should be provided for us by order from the Emperor. Having therefore waited about half an hour, we were conducted into another room, where two fellows with their heads shav'd close, and clad in their garments of ceremony receiv'd us. We guess'd them to be some of the chief officers of the Emperor's kitchen.

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

the

the court and hall of audience was thereby so alter'd, that it look'd quite different from what it was before. We took notice, that there was scarce a room without some gentlemen or other sitting in it. In a large room, and two galleries leading to it, were hung up several Imperial orders, on large boards, consisting each of five rows of characters, only with seven characters in each row. These we had not seen in our first audience, perhaps because then they were not yet hung up, or because they had now carried us another way. Meanwhile we were waiting in this room, till we should be call'd in, which might be about half an hour, a Priest of about thirty years of age, clad in white and blue silk, with a bag of the same colour, came into the room, and with great affectation of shame and modesty enquir'd after our names and age, which had been done before by most of the spectators then present. We saw likewise another Priest clad in orange-colour'd silk, but he staid in the gallery and did not come into the room. As we were waiting, three washing basons in appearance of silver were carried into the inner Imperial apartments. Soon after the same basons, and a black japan'd cover'd table, on which stood several dishes and plates, were brought out again, whence we concluded, that they had been at dinner there. Upon this we were forthwith conducted into a side gallery next to the Imperial apartments, and having staid there but a little while, one of the extraordinary Counsellors of State, and the two Commissioners, came to introduce us, and made us sit down near the grated skreen, on the very same place we had been at in our former audiences. The two commissioners did not enter the hall of audience. The Emperor sat behind the middle skreen on a place, which was somewhat rais'd above the level of the room. *Bingo* sat in the middle against a paper skreen, and the three ordinary and four extraordinary Counsellors of State took their usual places. Behind the grated skreen, on our right, we could discern only a Priest lurking. The place where in our first audience the *Gobobasi* sat, was now left empty, but there were some few in the gallery. Five and twenty sat behind us in one row, and eighteen more in the same row, who were out of sight of the Emperor, tho' waiting for his commands. The other side of the hall was lin'd with the same number of people, and in the same order. After the audience begun, more came in, so that all the avenues were pretty much crowded. We made our obeisances first according to the fashion of the Japanese, but were soon commanded to come nearer the skreens, and to do it after the European manner. The obeisances made, I was order'd to sing a song. I chose one, which I had formerly compos'd for a lady, for whom I had a peculiar esteem, and as at the latter end I extolled her beauty and other excellent qualities, in a poetical stile, above the value of hundred thousands and millions of pieces of money, I was ask'd, by order of the Emperor, what the meaning of it was: upon which I return'd in answer, it was nothing but a sincere wish of mine, that heaven might bestow millions of portions of health, fortune and prosperity upon the Emperor, his family

mily and court. We were then commanded, as we had been in former audiences, to take off our cloaks, to walk about the room, which the Ambassador likewise did, then to shew how upon occasion we complimented, or took leave of our friends, parents, or a mistress: how we scolded at one another, how we made up our differences and got friends again. Upon this a priest was commanded to come in, who had a fresh ulcer upon one of his shins, of no consequence, only with a little trifling inflammation about it: he had laid on a plaister spread thick upon European cloth. I was order'd to feel his pulse, and to give my opinion about his case, both which I did accordingly, and judg'd him to be a healthy strong fellow, and his case such, as was not like to have any dangerous consequences, and would easily heal by keeping only the plaister on. I advis'd him however, not to be too familiar with *Sacki Beer*, pretending to guess by his wound, what I did upon much better ground by his red face and nose, that he was pretty much given to drinking, which made the Emperor and whole court laugh. Then two of the Emperor's surgeons were sent for in, whom *Bingo* call'd himself, they being in one of the inner Imperial apartments. They appear'd forthwith, coming round the skreen, they were both shav'd, and clad like Priests, one of them was quite blind on one eye, the other look'd but little better; otherwise they seem'd to be in pretty good health. Hearing that they were the Emperor's surgeons, I gave them the precedence, and let them feel my pulse first, then I feel'd theirs, and judg'd them both to be in good health, the first rather of a cold constitution, and wanting sometimes a dram of brandy to raise his spirits and to quicken the motion of his blood; the second of a hotter temper, and much troubled with headach, which I could very easily perceive by his countenance. Upon this they enter'd into a discourse with me upon physical matters, and the first ask'd me, whether or no imposthumes were dangerous, at what time and in what distempers we order'd people to be let blood. He also affect'd to have some knowledge of our European plaisters, and mentioning the names of some, which however he could not well pronounce, I set him to right in broken Japanese. This our jargon being half latin and half japanese, sounded so oddly, that the Emperor ask'd what language it was, the Dutchman spoke in, upon which he was answer'd, it was a broken Japanese. This farce being also over, a table was brought in with chop sticks of wood for each of us, and plac'd just before the third mat. On each table were brought in the following victuals, dress'd after the Japanese manner.

1. Two small hollow loaves with *Sesamus's* seed thrown upon them.
2. A piece of white refin'd sugar, as it were strip'd.
3. Five candy'd *Kainoki's*, or kernels of the *Kai-tree*, which are not unlike our almonds.
4. A square flat slice of a cake.

5. Two

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

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

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

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

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

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

We tast'd a little of these things, and the chief Interpreter was commanded to take up the rest, for which purpose boards and white paper were brought in. The Interpreter having taken up his load, we were order'd to put on our cloaks again, to come nearer the skreen, and to take our leave one after another. This being done two Gentlemen, one of whom was the youngest extraordinary counsellor of state, conducted us out of the hall of audience, to the end of the gallery, where the Gentlemen of the fourth and fifth rank sat, eighteen of each class. They left us here with the two Commissioners and the Governor, who went with us as far as the waiting-room, where we took our leave of them, amidst the compliments and loud acclamations of the courtiers, for so favourable a reception as we had met with from his Imperial Majesty, being much beyond what ever they remember'd any body could boast of. Our Interpreter was so loaded with the quantity of victuals, that he was scarce able to follow us. We made no further stay in the waiting-room, but went away immediately, saluting the Imperial guard as we went by, and being come into the third castle, we there mounted our horses again. The Governor *Siube*, or as he is now call'd, *Tsufimano Cami*, happen'd just then to be carry'd by in his *Norimon*, which he open'd to speak a few words with the *Joriki*. His retinue consisted of eight footmen, walking before his *Norimon*, four pages walking by the *Norimon's* side, a pike-bearer, a white led-horse, and three porters carrying bundles on their backs. We repair'd instantly to his house, where he caus'd the shutters of his room to be laid open, and sat himself down before us, with a young gentleman, and the secretary of the younger commissioner. He receiv'd us himself, complimented us on the good reception we had met with from the Emperor, and desir'd us to be merry at dinner, which was brought in after a dish of tea, and consisted of the following dishes; boil'd fish in a very good sauce, oysters boil'd and brought in the shells, with vinegar, which 'twas intimated, that he had order'd on purpose to be provided for us, knowing it was a favourite dish with the

Dutch; several small slices of a roasted goose; fry'd fish, and boil'd eggs. The liquor drank between the dishes was also extraordinary good. After dinner they desir'd to see our hats, swords, tobacco-pipes and watches, which were carried out of the room, for there were no ladies present at this audience, and consequently no *Uta*, or dance. Then two maps were brought in, one of which was without the names of the countries and places, otherwise well enough made, and in all likelihood copied after an European map. The other was a map of the whole world, of their own making, in an oval form, and mark'd with the Japanese *Kattakanna* characters. I took this opportunity to observe, after what manner they had represented the countries to the North of *Japan*, which I found to be as follows. Beyond *Japan*, opposite to the two great Northern Promontories of the province *Osju*, was the Island *Jesogasima*, and beyond that Island a country twice as big in proportion as *China*, divided into several provinces, reaching about one third of its bigness beyond the artick circle towards the pole, and running a good deal farther East than the Eastern coasts of *Japan*: it had a large gulf on the Eastern shore opposite to *America*, and was very near of a square figure. There was but one passage between this country and the continent of *America*, in which lay a small Island, and beyond that, further North, another long Island, nearly reaching with its two extremities the two continents, to wit, that of *Jeso* to the West, and that of *America* to the East, and after this manner shutting, as it were, the passage to the North. Much after the same manner all the unknown countries about the *Antarctick* Pole were represented as Islands. From *Tsusimano Cami* we went to *Gensejmon Sino Cami*, where we were likewise civilly treated in presence of several strangers, who, tho' unknown to us, yet affected a great familiarity. Among the rest were *Siube's* and *Gensejmon's* brothers, one of whom had a son with sore legs, and the other a brother with pimples in his face, for both which distempers they ask'd my advice. The ladies were crowded up behind screens in a light room, for whose diversion we sung and danc'd. At *Tonnemon's*, whom we visited last, every thing was done, as the preceding year, with the utmost splendour and magnificence, so that we did not in the least scruple, in return for so much civility, to entertain the company with singing and dancing to the best of our abilities. Thus at last we got home a little after sunset, as glad of having got over that day's work, as we were pleas'd with the favourable reception we had met with every where.

Countries beyond Japan to the North.

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

This afternoon, before we got home, several of the ordinary counsellors of state, and one of the Governors sent their gowns, some of which were left with our *Foriki*, but others would stay till our return, to deliver them to our Ambassador in person. Several also brought a present for our chief Interpreter and the landlord's son, by whom they were introduc'd to us. The reception of these gowns, when made by our Ambassador in person, is done with the following ceremonies. Some

Kuli's

Kuli's march before carrying the gowns in boxes, one carries the board or table, on which the gowns are to be laid, with a letter of fortune, as they call it, being some flat strings twisted together at one end, and wound up in a paper, which is tied about with an unequal number of pairs of silk or paper strings, as for instance 3, 5, 7, 11, &c. of different colours, sometimes gilt or silver colour'd. Then the person, who is to present the gowns, being commonly the gentlemen's steward, that sends them, is by our *Joriki* introduced into the Ambassador's apartment, in presence of his own retinue, our landlords and interpreters, and seating himself over against the Ambassador, at a proper distance, makes the following compliment. N. N. *My Master sends me to congratulate you on your having had your audience, and your audience of leave, and good weather, which is Medithe (good luck) : Your presents were very acceptable to him, and he desires you would accept in return of these few gowns.* At the same time he delivers to the Interpreter, who gives it to the Ambassador, a large sheet of paper, on which is writ, in large characters, the number of gowns sent, and sometimes also what colours they are of. The captain, in token of respect, holds the sheet of paper over his head, the persons then present in the room all in a profound silence, some sitting, some kneeling, and so returns him with a bow the following compliment. *I give N. N. your Master my most humble thanks, for his assistance in procuring us a quick and favourable audience, and intreat him farther to continue his favours to the Dutch : I thank him also for his valuable present, and will not fail to acquaint my masters of Batavia therewith.* The mutual compliments being over, tobacco, and the whole set of instruments for smoaking, and a dish of tea is brought in, after that distill'd liquors, with a Table, on which are laid five silver plates, with sweet-meats. This table is plac'd before the person that brought the present, and he is civilly desir'd to taste of the Dutch liquors distill'd at *Batavia*, and to regard not the meanness of the things offer'd him, but the sincerity and good will, with which they were offer'd. Then a small dram-glass is fill'd with tent-wine, which the Japanese call *Sinti*, which, according to the fashion of the Japanese, he takes with both hands, holds it up to his mouth, and, with seeming eagerness, drinks it out to the last drop at two or three gulps, then holding the glass over the tobacco, or the empty space between the mats, to let it drop out clean, and wiping the bottom on the outside with his thumb, or a bit of paper, he returns it to the Ambassador, who pledges him in the same liquor, and after the same manner. He pledges the Ambassador again, and with the same ceremonies returns it to the *Joriki*, who drinks to another, and so it goes round. After this manner several sorts of liquors are drank about, till every one hath tasted of them, and commended them as *Miseraaties*. Last of all the glass is return'd again to the Ambassador, who drinks only a little, and then orders the liquors to be carried away. The landlord in the mean time puts up the sweet-meats in paper, ties it about with silk-strings, and gives it to one of his servants. Then the gentleman takes his
leave

leave, thanking for all the civility shew'd him, and particularly for the excellent *Miseraatie* liquors. The Ambassador once more desires him to assure his master of his sincere respects, and unfeign'd thanks for his favour and assistance. The *Joriki* also makes a compliment for himself, much to the same effect. Then the gentleman is conducted out of the room, where, with mutual compliments and bowing, he takes his leave a second time.

On the 25th of *April*, we had ten fine gowns sent us by *Bingo*, five as good as any wove with flowers, by the young Prince of *Firando*, who was lately made one of the Lords of the Temple, in the room of him, who is now Lord Chief Justice of *Miaco*, and a couple of sorry ones by the second Governor of *Jedo*, who hath the inspection of all criminal affairs and executions in this capital. The other Governor had sent us the same number, and full as bad, the day before. The number of gowns we receiv'd, was thirty from the Emperor, ten from *Bingo*, and so many from each of the four ordinary Counsellors of State, six from each of the four extraordinary Counsellors of State, five from each of the three Lords of the Temples, two from each of the two Governors of *Jedo*, in all 123, thirty of which, being those given by the Emperor, belong to the company, and all the rest to the Ambassador. All this business was over by two in the afternoon.

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

C H A P. XV.

Of our second Journey from Jedo to Nagasaki.

*Departure
from Jedo.*

ON the 27th of *April*, soon after break of day, we set out on our journey from *Jedo* to *Nagasaki*, and about nine that morning came to that end of the town, where the posts for proclamations and publick orders are put up. From thence we came to the suburbs of *Sinagawa*, through which runs a pretty large river, which loses itself hard by into the gulph of *Jedo*, after having first receiv'd a smaller one. A little further, not far from the place of execution, are the coasts and village of *Susunomori*, famous for fishing of oysters, which we saw in plenty on the shores, as we went by. At the entry of this village to the right is a famous *Fatzman* temple, where they keep the

the stone *Sufimotz*, being a smooth black free-stone, plac'd on a small shelf of *Bambous* rais'd about two foot from the floor in the middle of the temple. On the upper side of the temple was hung up a scimeter and the pictures of some horses, with some ornaments of paper, cut after the manner of chains. What other things the temple was adorn'd with, we could not well distinguish. About one in the afternoon we came to *Kawasaki*, din'd there, and after dinner went further, as far as *Kanagawa*, where we got at four in the afternoon, and stay'd that night through the caprice of our Interpreters, who pretended it was impossible to go on, all the Inns and lodgings being bespoke for the Prince of *Kijnokuni* and his retinue.

On the 28th of *April*, we set out from *Kanagawa* at five a clock in the morning, and came to the long village *Fodogai* or *Semmatz*; consisting of four or five hundred houses, having first pass'd over a bridge, which was laid over a large river, on which there were then great numbers of boats and barges laden with wood. From *Semmatz* we came to the village *Kasuwao*, where we took notice both to the right and left side of the road of square stones with Idols standing upon them. The next place we came to was *Totska*, a large village of about 300 houses, seated on a considerable river, over which is laid a fine wooden bridge. We then came to the village *Farafku*, and the borough *Fudsfava*, situate on a river of that name, which hath also a fine wooden bridge laid over it. Here we again took notice of some Idols of stone, standing on both sides of the road. Whilst we were at this place, the Prince of *Kijnokuni* pass'd by. We counted fourscore led horses, and upwards of fifty *Norimons* among his retinue, upwards of an hundred common pikes, six and thirty pikes with bushes, feathers and horse-tails, thirty to forty men carrying bows and arrows, besides those, who were as yet in the houses, and whom for that reason we could not see, and upwards of thirty boxes and large trunks with the Imperial and other *Tsiaps*, or coats of arms, gilt. From the borough of *Fudsfava*, we came to the village *Jotsiua*, at one extremity of which we took notice on the road of an Idol call'd *Fudo* sitting, with red, or copper colour'd hair, and a long gown. It had something unknown laid on one shoulder, a red flame behind, the right foot resting on a stone, the left hanging down, in the right hand, which rested on the knee, a hook and a large knife, or scimeter, and in the left, which it held up a double garland. Thence we came to *Jawata*, where there is a *Fatzman* temple, and soon after to the village *Firataska*, at the extremity of which is a bridge 46 mats long, leading to the village *Koorei*, which lies on the other side of the river, and through which we pass'd in our way to the village *Oiso* where we din'd. We set out again after dinner, and travelling between a wood on our left, and pleasant fruitful fields on our right, we came to the village *Koiso*, and thence to the following places, the village *Sijwomi*, the village *Medfawa*, where there are two bridges, one near ten, and

another from fifty to sixty mats long, the two villages *Mejingarwa* situate upon the coasts, the village *Kodsu*, which hath a bridge eighteen mats long, the fine village *Sakava*, the village *Sanofara*, and last of all the town of *Odoiwara*, being the residence of *Cangosama*, one of the Counsellors of state. This town is enclosed with ditches, walls and gates, and hath a fine castle, where that lord resides. I counted between seven and eight hundred houses from the entry of this town to our Inn, whither we got at six in the evening, and staid that night.

On the 29th of *April*, we set out in *Cangos* by break of day, and pass'd through the following places, the village *Katama*, the village *Iriuda*, where there is a famous temple call'd *Tsio tai si*, with a large inscription in golden characters over the *Tsitorisan* or gate, the village *Famasaki*, not far from which we pass'd over a bridge, and then came to the two villages *Femotto*, at the entry of which is a *Sorinsi*, or *Forinsi* temple. Opposite to this village to the right as we came up on the other side of a river are some villages and a warm bath. Thence we came through the villages *Kawabatta*, *Hatta*, *Kasinoki*, *Moto Fakone*, and *Fakone Gongin*, which, as I took notice in my first journal is famous for the neighbourhood of several small temples, where they sell indulgences for the relief of dead children, which are believ'd to be confin'd in the neighbouring lake, as in their purgatory. About eleven we enter'd the town of *Fakone* itself, where we din'd, and were told, that the lake, on which it lies, arose in an earthquake. We set out again at noon, and came through the villages *Famanaka*, *Sassawara*, *Midsija*, *Skabara*, *Fatznegafarra*, and *Kawaragai*, where there is a bridge twenty mats long to the town of *Missima*, which consists of about 650 houses besides the suburbs, and a large place three hundred paces long and an hundred broad, on which stood formerly a temple, which was burnt down not long ago. This place was enclosed with a wall and trees, and the place in the temple, on which the Idol stood, was rail'd in with *Bambous*, where they hung up several papers. At the upper end there was a small temple built in a bush, next to which stood a black wooden horse. A shallow pond was not far from it, wherein they kept tame eels and other fish. From *Missima* passing through several villages almost contiguous to each other, we came to the village *Nanga*, at the extremity of which is a *Fatzman* temple, and another temple not far from it, with a bridge from forty five to forty nine mats long. From thence passing through several other villages, which I forbear mentioning, we got about six a clock in the evening to our Inn in the town of *Numadsu*, and some of our retinue went without loss of time to see the large hunting kettle of *Foritomo*.

On the 30th of *April*, we set out from *Missima* early in the morning, and first came to a *Fatzman* temple. On the very same day, on which we had such a violent storm at *Jedo*, being the 8th of *April*, a fire broke out in the neighbourhood of this temple, which burnt down a considerable number of houses, some of which we found actually rebuilt, but many
more

more in ashes. Thence passing through several considerable villages, as for instance *Farra*, *Fosijwara*, *Fusikava* and others, we din'd at *Kambara*. After dinner we walk'd a foot for a little while, till we had pass'd the mountains. We made the villages *Kansava*, *Fuji*, *Imadsikku*, *Okitz*, and others in our way, and at half an hour after five came to the village *Jeseri*, where we lay that night. About a mile from *Jeseri* we were shew'd a fine temple, the situation of which was exceeding pleasant and romantick. It lay on a mountain, and had a fine staircase of sixty steps leading up to it. A cataract fell down from the mountain into a large bason or pond, which was enclos'd with trees. The mountain itself was bare and steep in some places, and planted with trees in others. We saw to day a very fine white *Echinus*, or sea urchin, with crooked prickles. At *Jeseri* they offer'd fine baskets to sale, and other works of this kind, which probably were brought thither from *Abikava*, or *Syriga*.

Remarkable
Temple.

On the first of *May*, we set out from *Jeseri* by break of day, in order to avoid the rain, which a shipper from *Fedo* pretended to foretel would fall this day. We were carried in *Cangos* from *Abikava*, which is also call'd *Ftsju*, and *Syriga*, follow'd by swarms of *Bikuni*'s, or begging nuns, and *Jammabos*, or mountain priests. A small wooden temple with an Idol of stone, being that of *Dsifosobatz*, or *Utzno Dsifo* stood on a hill on our right. Not far from it was another temple call'd *Fanna Sorri Dsifo*. We met soon after numbers of *Quanwon Jammabos*, begging and ringing of bells. I had an opportunity of seeing the Idol of *Quanwon* in the hands of a priest on the road, who begg'd and rung his bell for people's charity, as well as the *Jammabos*. This Idol was gilt and carv'd. It had a great many arms, two of which it held over the head. These two were much larger and longer than the rest, and held each a child. It had eight little children placed round the head, six whereof form'd a sort of crown, and two others somewhat larger than the rest were over the forehead, one sitting the other standing. Probably this Idol is to represent the apparitions of *Amida*, who came into the world for the good of mankind at different times, and in different shapes. (*A very large figure of the Idol Quanwon, taken from a Chinese original, now in possession of Sir Hans Sloane, is represented in Tab. XXXVII. whereby it appears very distinctly, what it carries in every hand.*) We din'd at *Okabe*, and were told a very melancholy accident, which happen'd at that place on the 8th of *April* abovemention'd. A fire breaking out in the day time, and the wind blowing very hard, it rag'd with great fury, whereupon the people returning from the fields, some found their children either actually burnt, or past all possibility of being sav'd, which melancholly sight so griev'd the parents, that out of despair many threw themselves into the flames. At four in the afternoon we came to *Kanaja* and staid there that night.

Idol of Quan-
won.

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

On the third of *May*, we set out from *Fammamatz* at five in the morning. We took boat at *Majisaka*, and were, in three quarters of an hour, set over to *Array*, where we staid but a little while, till our horses could be got ready. Nevertheless it cost us an *Itzebo*, (about 25 shillings English) for which money our *Eugjo* and Interpreters caus'd themselves to be handsomely treated, mean while they suffer'd us to fast. From *Array* we pass'd by several hills, curiously adorn'd by the finest incarnate and purple *Tsubaki* flowers, which grow there in great plenty. We din'd at *Futagava*. After dinner we came to the village *Mijumeno Tseija*, and thence passing thro' the suburbs of *Josida*, consisting of about 160 houses, we enter'd that town, which hath about 600 houses, and a large castle, adorn'd with several high towers. Having pass'd thro' the town, we came to the opposite suburbs of 240 houses, which extend as far as the large bridge *Josidamatz*, which is supported by 326 arches. Thence passing thro' the villages *Jootsija*, *Koo*, *Goju*, and some more, we came about five in the evening to our Inn in the town of *Akasaka*.

On the 4th of *May*, being *Sunday*, we were, by our impatient *Ksodago*, call'd up at two a clock in the morning, and set out half an hour after, in clear moon-shiny weather. We pass'd thro' the villages *Nagasawa*, *Fosoodsi*, or *Fosoofo*, where there is a famous temple and university, *Famanaka*, *Fufikava*, *Kambasaki*, *Seoda* and *Ojira*, to *Okasaki* a town of about 700 houses. The town and castle are built on a hill, at the foot of some mountains, but the castle is separated from the town by walls and broad ditches, over which is laid a bridge 208 mats long. The town and first suburb, where the mountains end into a plain, which runs off towards the sea, have very good houses, large and commodious. From *Okasaki* we pass'd thro' the villages *Utoo*, *Ojuma* and *Uffita*, and din'd in the borough *Tsiriju*. We set out again from *Tsiriju* about noon, and passing thro' the villages *Imogawa*, *Ano*, *Ariwatsi*, *Naruma* and *Kassadira*, where they shew'd us *Musafisijiro* at a distance, we came to the suburbs and town of *Mia*.

At the entry of this town is a temple remarkable for the uncommon bulk of a wooden Idol contain'd in it. It fills the whole temple, and hath the left hand laid on the left knee, and the right hand on the right knee, which it holds up a little higher than the left. There is another temple in the same town with such another Idol, but this is more particularly eminent for its antiquity, having been built, as they say, by that celebrated Architect *Fidano Fako*, in so singular a manner, that all its parts being join'd together in a particular way, it supports itself, without being supported by pillars, as other temples are. Not to repeat here what hath been said in the 13th chapter of this book, under the 12th of *April*, of the temple *Asta*, or *Atzta* in the same town. Our Inn at *Mia* is very good, and hath a fine court-yard and garden behind.

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

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

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

On the 8th of *May*, we left *Ootz* betimes in the morning, and passing thro' the village or borough of *Odani*, and the villages *Jakotsieja*, and *Jabunosta*, almost contiguous to each other, we came to a village situate at the foot of the mountain *Finoo*. A stone was erected near this village, on which were grav'd the words *Namandabudz*. Opposite to the stone two criminals hung on the cross. Both before and behind the stone, tho' at a considerable distance, and out of sight of the persons executed, sat a Priest on a sorry old carpet, with seven tablets before him sticking in the ground. The name of a dead Person was writ on each of these tablets, and over it hung a banner, with the words *Namandabudz*. The Priest himself had his head cover'd with a large varnish'd summer-hat, and a board standing before him on which lay a bell invers'd, which he beat from time to time with a hammer, singing *Namanda*. He had also a large tub of water standing by him, on a board, with some written papers hanging down into the water, and some *Skimmi* branches lying by it. The Priest took from time to time some of these *Skimmi* branches, ty'd them to a stick, dipt them into the water, and wash'd the tablets above-mention'd, in order to cool and refresh the souls of the persons, whose names were written on the same. The reader may easily imagine, that so much trouble was not to be taken for nothing. The superstitious Japanese gave him *Kasjes* in abundance, perhaps to pray for their souls, tho' the fellow had so much of the rogue in his eyes, that he seem'd very much to want prayers to be said for himself. From thence we came soon after to *Kio*, then to *Jamasijnokio*, and the roads which lead to the *Kurodanna* temple to the right; and the *Giwon* temple to the left a little further, then to the famous bridge *Sansionofas*, and so at last to our Inn at *Miaco* about an hour after sunset.

Return to
Miaco.

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

there being proper persons appointed to determine the prices, which is always done as much to our disadvantage as possible.

On the 10th of *May*, we set out again from *Miaco*, after a small breakfast of Japanese victuals, for which our landlady had a *Cobang*, pursuant to an old custom. Being this day to view the majesty of the temples and other sacred buildings at *Miaco*, we found *Cangos* waiting for us at the door, and went in the first place to the famous monastery *Tsuruoin*, where the Emperor lodges when he comes to *Miaco* to visit the *Dairi*. It belongs to the sect *Siodo*, the followers of which worship *Nama Adai*, and it is said to have been founded upwards of 800 years ago. The first thing we saw there, was the large palace, where the Emperor is lodg'd. The Image of the illustrious Emperor *Genjogin* is kept in the same, in a small chapple; the respect and veneration the Japanese shew for his memory falls but little short of divine worship and adoration. On the left hand, behind a curious garden, is a way which leads up to a small temple built on an eminence, where the said Emperor's bones and ashes are preserv'd. As soon as we came into the back apartments, the *Osjo*, or prior of the monastery, had notice sent him of our arrival. The prior's house is pleasantly seated just on the edge of a steep hill, planted with trees and bushes in an irregular but agreeable manner. He came down into the palace attended by several young boys well clad, one of whom was shav'd and clad like a monk, and ten other young monks shav'd. He was an old gentleman of an agreeable countenance and good complexion, to all appearance in a good state of health, clad in a violet or dark purple colour'd gown, with a bush, such as they wear at court, of the same colour, and an alms bag, which he held in his hands, richly embroider'd with gold. He stood at some distance to see us, and order'd some monks to treat us with a dish of tea, in return of which civility we presented them with an *Itzabo* wrapt up in paper. Going out he left a good number of monks behind him sitting, who lin'd both sides of the room. He sat down himself at the further end of the row, behind the skreen, perhaps to shew us what state and splendor he lives in. From the palace we went over a terrass rais'd a little above the ground, to a large neighbouring temple supported by five times six strong wooden pillars, or rather seven times eight, those taken in, which support the gallery, which goes round the outside. In the middle of the temple stood a small varnish'd chappel magnificently adorn'd with *Namandas* and other curious ornaments. Other chappels with Idols stood on both sides. The temple equall'd in largeness an European church. The mats were taken up from the floor, and lay in a corner by themselves, and lamps were burning every where before the Idols. We did not think it worth our while to see all the other temples and houses, which were in the neighbourhood, we were conducted however about 400 paces up a hill, to see a large *Gum* or bell. It was rather superior in height and circumference to that of the

*Temple and
Convent of
Tsuruoin.*

Large Bell.

second

second magnitude a *Moscow*, but ill shap'd, the edges at the lower end being turn'd inward, contrary to the fashion of our European bells; whereby the sound is, as it were, suffocated within the bell. As we came by, a man struck it for our diversion with a large stick of wood. It seem'd to me however that they make little or no use of it, the stick being quite new, and tied to it. The bell was otherwise rough and ill cast. It was one *Siakf* thick, as they told us, 16 *Siakfs* and eight thumbs high, and twenty eight *Siakfs* and eight thumbs in circumference. A *Siakf* is ten *Sums*; half a *Siakf* is call'd *Gosum*, which is a little less than our span, being as much, as one can reach with his thumb and fore finger extended. Four *Siakfs* with them make a *Ftofiro*, so that one *Ikin* or the length of a mat, which is as much as a fathom with us, is with them two *Siakfs* and three *Sum*, or thumbs. From this bell (the figure of which see *Tab. XXXIII. Fig. 6.*) we were by the two monks, who had orders to attend us, conducted to the other gate of their monastery, where we took our leave. From thence we came to another stately structure supported by fourtimes four or sixteen pillars, with two houses, one on each side, wherein there is a staircase leading up to the said structure. From the other side of this building, going down three staircases, one of 20, one of two, and one of three steps, the two last whereof were of stone, we came to another hill facing the city, and beset with temples. We sent our *Norimons* empty before us, and walking on foot for about half a quarter of an hour, across a pleasant wood, we came to a square place, on which stood a *Giwon* temple, with upwards of 20 smaller *Mia's* or chappels, with lamps and dishes of victuals on a table placed before them. Opposite to the temple, near the entry of the temple court, sat the *Canust's* clad in white ecclesiastical gowns with stiff varnish'd caps. Our Interpreters ask'd some *Puties* of us for them. Coming out of this court we pass'd by a stately *Tori*, or temple gate, and then enter'd a street full of bawdy houses. The landlords of these houses are not allow'd to keep more than two wenches apiece, lest any one of them should grow too rich by this trade. The price of the most beautiful is three *Maas* for a night, for the middle sort two *Maas*, and for the forriest one *Maas*, turning out of this street into another on our left, we came to a small temple call'd *Kurumado*, standing in the same row with the rest of the houses. Within this temple to the right stood a small altar, upon which they offer incense to *Amida* and others of their divinities, and opposite to it, at some paces distance, stood such another, but larger, with burning lamps. In a corner to the left, within a large wooden grate, we took notice of a sexangular lanthorn cover'd with black gawze, which could be turn'd round like a wheel, and is said to be of great service in discovering unknown and future things. We were told likewise that a large book of their Gods and religion lay in the same lanthorn, of the contents whereof they would, or could give us no particulars, and only would make us believe, that it was a very strange and miraculous thing. Our *Bugio* being carried by the landlord into this temple

Giwon Temple

temple, I took the opportunity of following him, meanwhile the others staid in the street. From *Kurimado* passing by a stately tower built in the ascent of the mountain, and seven stories high, with five galleries round it, we came to the large *Kiomids* temple, which is built likewise in the ascent of the mountain, and the frontispice particularly was supported by long wooden posts. In this and two neighbouring smaller temples I observ'd nothing remarkable, besides what I have already mention'd in the journal of our first voyage. They were full of Idols and Images. Among the rest a battle was represented on one wall, and the town of *Osacca* on another, with many more things of this kind, strange to behold. On the upper side of the hill above the water, stood another small temple with several Idols, and among the rest the Image of an old woman: otherwise there was nothing wanting, what was thought could contribute to make this situation pleasant and agreeable. From this temple we went down a stony staircase of upwards of an hundred steps to a running water, which hath given the name to the temple, and thence, according to an old custom we went to an Inn, or rather a bawdy house, where we were treated by our landlord after the Japanese manner, for which he had a *Cobang*, the landlady an *Itzebo*, and the two wenches attending some small matter each. Having staid about an hour and a half in this place, we stept into our *Cangos* again, and caus'd ourselves to be carried to the large temple of *Daibods* (See Tab. XXXV.) Before the court of this temple is a small hill rais'd by art, at the top whereof stands a stone monument, which they call'd the tomb of ears, because *Teiko*, when he return'd from the war, which he carried on against the inhabitants of the country of *Jesso* caus'd his two ears, which had been cut off in a fray, to be buried there. The court of the *Daibods* temple is enclos'd with a wall built of free-stone, which are of an uncommon size, particularly in the front. I have already describ'd the open gallery, which goes round the temple court on the inside of this wall, and which is cover'd with a roof supported by a double row of 50 pillars on each side, or 400 in all, supposing the court to be due square. All these pillars are painted red. A stone staircase of eight steps leads up to the gate house, at the entry of which stand two shocking Images of giants call'd *Arum*, or *Injo*, or *Niwo*, black, or rather of a very dark purple mix'd with black. That which stands to the left, coming in, hath the mouth open, and one of the hands stretch'd out, the other on the contrary, which stands opposite to it, hath the mouth shut, and the hand close to the body, with a long staff, which it holds half backwards. They are said to be the emblems of the two first and chief principles of nature, the active and passive, the giving and taking, the opening and shutting, heaven and earth, generation and corruption, according to their own explanation. Having pass'd through the gate house, we came upon a fine place, which hath sixteen stone pillars on each side for lighting of lamps, a

Daibods Temple.

Temple of
Quanwon.

water basin for people to wash themselves, and some other things. The *Daihods* temple itself is supported by large wooden pillars; of a monstrous thickness, some of which are made only of one trunk, but others of several trunks put together like our masts, and round. All these pillars, as well as the posts and beams of the temple, and in general most of the timber work is painted red. To the right of the temple stood a small chappel black and varnish'd, with a looking glass within, as big, as that of *S. Stanislas* at *Cracow*. Some trade's women were sitting within the temple. I took notice that near this and other temples guards were mounted with staves in their hands, I suppose on our account. The floor of this temple is pav'd with square free stones. From this temple we went to that of *Quanwon*. The Idol of *Quanwon* was in the middle of the temple sitting; he had about him the great devotee *Sakka*, a lean sower looking old fellow, and some *Nirvos*, bigger than the life, with some other Images of unknown persons. On each side of the temple were ten shelves or benches of wood, behind each other, and running from one end of the temple quite to the other. Fifty Images of *Quanwon* stood on each bench, every Image was plac'd on a pedestal by itself, and the whole number dispos'd in such a manner that there were always five on each side one behind another in a straight line. Hence it appears, that there were a thousand Images of *Quanwon*, as big as the life standing on both sides of temple, which with the 33 in the middle make 1033, and with the small puppets, and Images, which they carry in their hands and upon their heads, in all 33333, according to their computation. These *Sensiu Quanwons* were all gilt, with a garland or crown round their heads, and each with upwards of 20 arms, two of which, and those arising from the breast; they hold upwards in a praying posture. Two other arms hold, the right a *Dsisso* staff, and the left a three pointed pike. After the same manner all the other arms either embrac'd one another, or held each something particular in their hands. (See Tab. XXXVII.) A grate is drawn length ways before this assembly of Gods, as also between the benches, where there are small walks to go from one end of the temple to another. Without the temple people diverted themselves with shooting of arrows, and I found it set down in their Chronicles as somewhat very remarkable, that sometimes several thousand arrows were shot by one man in a day's time. The mark to shoot at, is at 170 paces distance. (A view of this *Quanwon* temple taken from a Japanese original, is represented in Tab. XXXVI.)

Having sufficiently diverted our eyes with the view of these temples, we caus'd our selves to be carried down to the waterside, where we found the boats and barges ready to receive us, in order to fall down the river. We did not stay to dine at *Fusimi* (as usual) there being no room for us in any of the Inns there, they being all fill'd by the retinues of five Princes, who came to divert themselves in this town,

so we fell down forthwith to *Jodo*, and were shew'd to our left, a place call'd *Nara*, or *Narano Miaco*, where *Miaco* stood in former times, and where there is also a *Daibòds* temple. The place on which the city of *Miaco* now stands is call'd *Fiesanno Miaco*. We then came in sight of *Jamafaki*, situate on our right at the foot of a mountain, on which stands the famous temple *Jamafaki Sengin*. On our left we saw another temple call'd *Jawattano Fatzman*. It was already dusky when we came in sight of *Osacca*, and we could not get to our Inn in that town before midnight.

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

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

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

Symmios
Temple.

- a.* Is the *Torij* or temple-gate of stone.
b. The round bridge.
c. The chief temple where the *Canusi's* sit clad in white.
dd. The stone bridge over the fish-pond.
e. A place to drink a dish of tea, built after the manner of a gate-house.
ff.f.f. Temples with *Kuge's* waiting.

A. *Eiwonimatz*, or *Eisonomatz* a fir, split in two near the trunk, one of which bearing smaller and tenderer leaves, they call the female, and the other, which bore larger and stronger ones, the male.

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

C. A large stately temple.

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

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

Mineral Water.

Having view'd also these temples, we went back to the Inn, which was some few streets distant, and stood together with the neighbouring houses and a *Quanwon* temple, on a rising ground, which commands a noble prospect over the town and country of *Osacca* in the sea. We staid here some hours, and were handsomly treated by our landlord. In the afternoon we return'd to *Osacca*, and by the way we were shew'd a temple call'd *Ikudama*, situate on the left side of the road in a wood at the foot of a mountain. Not far from the temple was a pond. From thence we came to the suburbs of *Osacca*, which are full of temples, thence to *Osacca Firamatz*, where we pass'd by a garden full of *Fudsi* trees then in blossom,

bloffom, and between five and fix in the evening we got back to our Inn.

On the 13th of *May*, we fet out from *Osacca* in *Cangos*, at eight in the morning. We had fent our night-drefs before us on three horfes, and our heavy baggage by water. The firft place we came to, was the village *Kbitama*, which was on our left and contiguous to *Osacca*, thence we came to the village *Famma* on our right, thence to the villages *Sanba*, *Sinke*, *Dfufo*, *Midsuja*, where there is an oblong temple of the Idol *Soofukufi*. This place is two miles diftant from our Inn at *Osacca*. Our landlord would go with us fo far, and treated us here at dinner. Thence paffing thro' the village *Fatsima*, we crofs'd the river *Kanfackigava*, which comes from *Dfufo*, or *Itzibangava*, and was then, as indeed it is at all times, full of boats going up to *Fufimi*, and coming down from thence. This river is broad, full of fmall Iflands, and its windings are very irregular. Thence paffing thro' the village *Maju*, we came to the town of *Amagafacki*. This town confifts of about 2000 houfes. The above-mention'd river runs thro' it, and round the caftle, which hath a tower and ftrong walls of free-ftone. The ftreets were wafh'd before us, wherever we were conducted, by order of two gentlemen who were fent to attend us in our paffage, and the people faw us go by kneeling at the doors of their houfes with great modefty, every body keeping a profound filence. On the road hither we faw great numbers of calves, which are nurs'd up for ploughing, the country hereabouts being reckon'd the beft in *Japan* for wheat and barley. The foil being naturally a little dry and fandy, the natives remedy this fault by manuring it with human dung. From *Amagafacki* we came to the village *Imas*, at the entry of which, in the fields, ftood fix Idols of ftone with characters, which we had obferv'd alfo at the entry of *Amagafacki*. We then came to the village *Afiap*, thence to the village *Kafama*, in the neighbourhood of which is a quarry of freeftone, which are brought to the water-fide in carts drawn by oxen. Thefe carts have but three wheels, each of one folid piece of wood. The ftones are afterwards transported by water for mills and other ufes. The carts are very low, and when they unlade them, they take off the furthemoft wheel to let the ftones drop down. We were affur'd, that laft year the waters of the river increas'd to fuch a degree by a continual rain of four and twenty days, that many of thefe ftones, tho' very large, were wafh'd away in feveral places. This river is call'd *Simifgava*, and the place where the ftone-diggers live *Simfi*. Not far from hence is another quarry call'd *Taganakawara*, and the village *Midoro*, which hath a large fifh-pond to the left, and to the right the high mountain *Maijafan*, at the very top of which fands a temple in a wood. Not far off we met with another fifh-pond and a houfe, from which there is a way leading to a neighbouring temple. From hence we were carried to the borough *Koobe*, where we took boat, in order to fet over to the harbour of *Fiongo*.

Quarry of
Freeftone.

On the 14th of *May*, early in the morning, we set sail from *Fiongo* aboard our own barge, and with a favourable wind pass'd the streights of *Akasi*, where the wind begun to abate, being follow'd by a heavy shower of rain. However we row'd on, and late at night cast anchor near the Island *Kurokaki*. We saw to day the Prince of *Fisen* go by on the shore, who made his journey from *Osacca* to *Simonofeki* by land in 13 days time. All the princes of the Empire compleat their journey from *Miaco* to *Fedo* in thirteen days time, none being excepted from this rule but those who are of the Imperial blood, and the Prince of *Satzuma*, who is seldom less, and sometimes more than forty days on his journey thither.

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

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

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

We set out from *Kokura* on horseback, on the 18th of *May*, at six of the clock in the morning, and among other places pass'd through the following, the borough *Kurosakki*, the villages *Ujenofar*, *Koosiakf*, *Kujanosse*, *Nogatta*, *Katasijima*, and some more, which I forbear mentioning. We took fresh horses at *Itzka*, which was the third time, we chang'd them this day, and thence passing through the villages *Tentamatz* and *Nagawa*, we came late at night with flambeaux to the borough of *Utsijno*, where we lay.

On the 19th of *May*, we fet out again with flambeaux, at five of the clock in the morning, and were carried in *Cangos* over the mountains to the village *Fammaije*, where we staid about half an hour to take fresh horses, which we afterwards chang'd again at *Maatzkassua*. From hence the road goes to the great temple *Fikosan*, which is ten miles distant. We met near that temple, two strong lusty fellows with their heads shav'd, and their scimeters stuck in their girdles, carrying their night-dresses on their back. We were told, they were *Fammabos*. They were follow'd by one on horseback, who seem'd to be of the same stamp. We then came to *Kurume*, a large town of about 2000 houses. Entering the town we found the guard under arms, lining both sides of the street to some distance from the guard-house. As soon as we came up to them, two of the soldiers put themselves at the head of our train, and two others behind to attend us in our passage thro' the town. The streets were wash'd before us, and there hence not the least crowd to be seen, all the people keeping in the backside of their houses, where they saw us go by, kneeling, and in such a profound silence, that not the least noise was to be heard. We went by the place where publick orders and proclamations are put up, not far from the ditch of the castle, where we saw a new proclamation put up lately, and twenty *Sbuits* of silver nail'd to the post, (in the manner as represented in *Tab. XXXIII. Fig. 7.* to be given as a reward to any body that would discover the accomplices of a murder lately committed upon a dog. Many a poor man hath been severely punish'd in this country, under the present Emperor's reign, purely for the sake of dogs. From *Kurume* we came to the village *Osijmatsz*. There is a road leading from this village to the famous mountain *Ufen*, at the foot of which towards *Nagasaki* lies a celebrated hot bath call'd *Obamma*. I have already given an account of this mountain in *Book I. Chap. VIII. p. 105, 106*, whether I refer the Reader. From *Osijmamatz* we came to the village *Jokomisomatz*, and thence to the village *Jakame*, where the territories of the Prince of *Kurume* end, and the gentlemen sent by him to wait of us in our passage through the same, took their leave. Thence we came soon after to the suburbs of *Janagava*, and went to an Inn on this side of the bridge, our Interpreters pretending it was customary in that country upon returning from court not to go to the same Inn, people had been at in going up. We saw to day the country people dry raddish feeds in the fields, and afterwards thresh them. Some people also were busy about plucking off the *Tsja*, or tea leaves, which they did so effectually, that nothing was left on the shrubs but the meer stalks. They sort the leaves in baskets as they pluck them off. Some countrymen begun already to sow rice, which work we took notice in another place, was done by women. They till the fields when under water, then plough them with oxen, which are somewhat smaller than those made

Kurume.

use of for carriage, and with short mattocks break them into mud. Some hours after supper we set out from *Fanagawa* by water in three barges. After we had fallen down the river, the watermen could not go further till next morning, because the commanding officer had receiv'd strict orders, under pain of death to take care, that we shou'd pass the gulph with safety.

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

On the 21st of *May*, we set out from *Isafaja* by break of day, and passing through the villages *Kami Faki* and *Kega*, and over the river *Kusnogawa*, we came about nine in the morning to the borough of *Fagami*, din'd there, and prepar'd our selves for our entry at *Nagasaki*. We met here some of our friends and servants, who came to receive us. This place is reckon'd four miles distant from *unaga* and three from *Nagasaki*. The first four miles are reckon'd equal in length to fifty streets, and the remaining three make scarce more than and good ones, but they are put at three, because of the badness of the road, which is very mountainous and uneven, and the wages of the workmen, who must be paid for three miles. After dinner we pass'd by the boundaries of the territories of *Fisen* and *Nagasaki*, where we discover'd to our left the village *Aba*, from which they ferry over to the hot bath of *Obamma*. From thence we pass'd through the borough *Timi* and the village *Toge*, and arriv'd about noon in good health at *Nagasaki*.

Return to
Nagasaki.

“To the almighty be again thanks, glory and praise, for his powerful protection, and numberless other mercies, I receiv'd from his infinite bounty in the long course of my travels, and more particularly in this my second journey to the court of *Fedo*.”

Remarkable
Occurrences
upon our re-
turn to Na-
gasaki.

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

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

Some days after our return a discovery was made, that the Chinese, by whores and other means, had smugled to the Japanese the *Nisi Root*, *Calambak*, and *Musk*, on which account the question was given to three people, who confess'd that they had bought of these goods only for 1000 *Thails*. Criminals are now brought to a very quick confession by a new instrument of *Sino Cami's* own invention, being a bench full of short sharp points, over which the criminals are drawn, not unlike the witches-stool at

Lemgow,

Lemgow, the extream pain and torment of which, would make the most innocent man confefs, what he never was guilty of.

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

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

On the 14th of *June*, the first Chinese yonks set sail for *China*. There were then in all four and twenty in the harbour, seventeen of which had had already their first *Cambang* or day of sale.

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

Superstitious Behaviour of the Japanese in hot Fevers.

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

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

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

Temples of Nagasaki.

On the 26th of *June*, we went to see the temples of the city, with the usual attendance of our interpreters, and other officers and the mayors of the town. The temples we saw were

1. *Tsaktjudira*, or better *Fukusai*, a Chinese temple. A stair-case of 50 steps leads up to it, and the entry into the court is thro' a round gate Opposite to the temple stood a small chappel with an Idol, which had a sword in one hand, call'd *Itaten*. The temple itself was supported by pil-

lars;

lars;

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

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

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

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

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

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

the people repeating it after him. Then others of the clergy walk'd up to the Idol of *Amida*, fung before it, and so the congregation was dismissed.

7. *Soofokusi*, or *Foktsiu*, another Chinese temple. In this temple stood the disciples of *Siaka*, in several odd postures, one was throwing a ring, another had the picture of *Siaka* before his breast, another eye-brows a yard long, and so on. All in general were in their *Satori*, or profound meditation. A prodigious large kettle stood in the same place, which was formerly made use of in a great famine, when the Prior of the monastery went himself to beg people's charity for the relief of the poor, and there being at the same time a great scarcity of wood, he broke down one of the temples to make use of the wood for boiling rice in this large kettle. We went by some others, and among the rest a *Givon* temple, and so came to

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

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

On the 25th of *July*, the smugglers, who had bought goods privately from the Chinese, were executed. The body of one of their guards, that ript open his belly, and of another person who made away with himself, were laid on the cross. Two were beheaded at *Mangome* the usual place of execution, and eight others, who would not confess, banish'd to the Islands *Gotbo*, and sent thither bound and under a strong guard.

On the 30th of *July* seven barges of the Prince of *Satzuma* came into this harbour, and brought two *Patanese* prisoners, who were cast in a storm upon the *Riuku* Islands, and from thence brought over to *Satzuma*. They were forthwith carried to the Governors, to be examin'd about their

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

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

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

About that time fifty Chinese who had been kept prisoners a long while, were brought on board a yonk in order to be transported to *China*. They had been concern'd in hiding and smuggling of one pound of the *Ninjin* root, for which crime three persons had been beheaded, one broke on the cross, one of the Interpreters cut his belly, and the rest were sentenc'd to be banish'd.

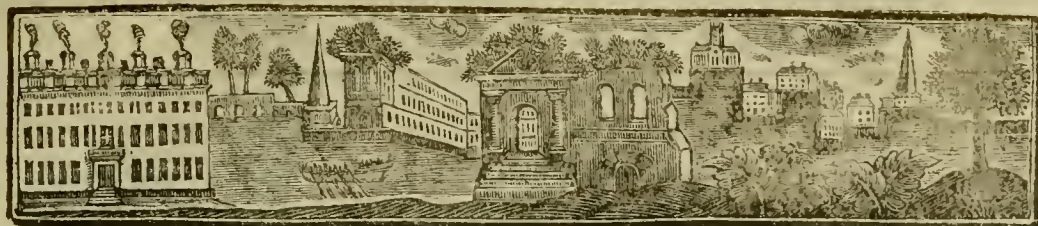
On the 25th of *October*, and three following days, three of our ships weigh'd as far as the *Papenberg*.

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

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

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


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



THE
APPENDIX
TO THE
HISTORY
OF
JAPAN.

I.

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

§. I.  Am sensible, that some will think it superfluous and needless to write the Natural History of Tea, after that prolix and accurate description of this Plant, which hath been given by Dr. *William ten Rhyne*, my much honoured friend, and worthy predecessor in the same station in Japan; and which was publish'd by the learned Dr. *Breynius* in the Appendix to his *Century of Exotic Plants* (printed at Dantzick in 1678.) But as that inquisitive Gentleman did not stay so long in the Country as myself; and besides, leading a much more retired Life, did not meet with the same opportunities of enquiring into all the particulars relating to this plant, 'tis no wonder that he omitted several circumstances, which I thought too material not to be communicated to the publick, and therefore, chose rather to repeat what hath been already said by him, to add what he hath omitted, and thus at once to give a full and compleat account of so remarkable a Plant.

The Botanical description of this Plant.

T S J A.

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

T E A.

THIS Shrub grows but slowly, and rises to a fathom's height, and higher. It hath a black, woody, irregularly branched root. The rising stem soon spreads into many irregular branches and twigs. The bark is dry, thin, weak, chefnut-colour'd, greyish on the stem, and something inclined to green on the extremities of the twigs. The wood is hardish and fibrous: The pith very small, sticking close to the wood. The branches are irregularly beset with leaves standing on very small footstalks, which would not drop off if they were not plucked, (the Plant being an Evergreen,) and in substance, shape, colour and size, resemble, when full grown, the leaves of the *Cerasus hortensis fructu acido*, but when young and tender, and gather'd for use, come nearest to the leaves of the *Evonymus vulgaris granis rubris*, the colour only excepted. *Ex alis foliorum* come forth the flowers, in autumn, one or two together, not unlike wild Roses, an inch or something more in diameter, with very little smell, white, hexapetalous, or composed of six round hollow petals, or leaves, standing on footstalks half an inch long, which from a small slender beginning insensibly grow larger, and end in an uncertain number, commonly five or six, of small round squamæ, or leaves, which serve instead of the Calyx. To the flowers succeed the fruits in great plenty, being *unicapsular*, *bicapsular*, but more commonly *tricapsular*, like the seed-vessels of the *Ricinus*, composed of three round *Capsulæ*, of the bigness of wild plums, grown together to one common footstalk, as to a Center, but distinguish'd by three pretty deep partitions. Each *Capsula* contains a husk, nut, and seed. The husk is green, inclining to black, when ripe, of a fat, membranous, and somewhat woody substance, opaque, and gaping on its upper surface after a year's standing, for the nut, which lies within, to appear. The nut is almost round, on one side only, where the three *Capsulæ* grow together, somewhat compress'd, cover'd with a thin hardish, shining, chefnut-colour'd shell, which, being crack'd, discovers a reddish kernel, of a firm substance like filberds, of a sweetish not very agreeable taste at first, which soon grows rougher and bitter, like that of the *Cherry* seeds, making people spit plentifully, and being very nauseous, when they fall down into the throat, which ill taste however goes soon off. (See Tab. XXXVIII. wherein are represented two branches of the Tea shrub, with the flower, seed-vessels, and seeds; and a view of the whole shrub, as it is figured by the Japanese in their own printed Herbals.)

§. 2.

The *Tea*, which is by the Japanese call'd *Tsjaa*, and by the Chinese *Theb*, hath, as yet, no character of its own, in the learned language of the country, and approved of by the universities; I mean one of those, which, at once give some idea of the very nature of the things express'd by them. Mean while various other characters have been given to it; some of which merely express the sound of the word, others allude to the virtues and description of the Plant. Of the latter kind is that, which represents the eyebrows of *Darma*, an eminent Saint among the Heathens. It will not be improper here to insert the history of this man, not only as it is pleasant and singular in its kind, but chiefly as it serves to ascertain the time, when, according to the Japanese this Plant first came in use. *Darma* was the third son of *Kasuwō*, an Indian king. He was a holy and religious person, as it were a Pope in the Indies, and the eight and twentieth successor on the holy See of *Siaka*, the Founder of the Eastern Paganism, who was an Indian himself, and a Negro, born one thousand twenty-eight years before our Saviour's nativity. About the year of Christ 519. this *Darma* came into China: His design was to bring the inhabitants of that populous Empire to the knowledge of God, and to preach his Gospel and Religion to them, as the true and only one that would lead them to Salvation. Nor was it only with his doctrine, that he endeavour'd to make himself useful to Men, and acceptable unto God. He went still farther, and strove for Divine Grace, by leading an austere and exemplary life, exposing himself to all the injuries of the weather, chastizing and mortifying his body, and subduing the passions of his mind: He lived only upon vegetables, and thought this to be the highest degree of Holiness, to pass days and nights in an uninterrupted *Satori*, that is, a contemplation of the Divine Being. To deny all manner of rest and relaxation to the body, and to consecrate the mind entirely, and without intermission, to God, was what he took to be the sincerest repentance, and most eminent degree of perfection humane nature could attain to. After a continued waking of many years, he at last grew so weary of his fatigues and fasting, that he fell asleep. Awaking the next morning, and with sorrow remembering, that he had broke through his vow, he resolv'd to take to a sincere repentance; and, in the first place, lest the like accident should happen to him hereafter, he cut off both his eyebrows, as the instruments and ministers of his crime, and threw them upon the ground. Returning the next day to the place, where he had done this execution, he observed that, by a wonderful change, each Eyebrow was become a Shrub, and that very one, which is now call'd *Tea*, whose virtues and use were then as yet unknown to the world, no more than the Plant itself. *Darma* eating of the leaves of this Plant (whether fresh, or boil'd in water, is not known) found, with surprize, an uncommon joy and gladness to fill his breast, and his mind endowed with new strength and vigour to pursue his divine meditations.

Its denomination.

History of Darma.

ditions. This uncommon event, and the excellent virtues of the leaves of Tea, he forthwith discover'd to the multitudes of his disciples, together with the way of using them. After this manner it was, as the Japanese pretend, that this singular Plant, which for its great virtues can never be sufficiently commended, came first in use. And hence likewise it is, that since as yet it hath no settled character in the language of the learned, some have thought fit to express it by the Eyebrows of *Darma*. I have added the picture of this illustrious Saint, (*Tab. XXXIX.*) who is held in great veneration among the Heathen Nations in these Eastern parts of the world, with a reed under his feet, on which he is said to have travell'd over seas and rivers. Thus much concerning the name of this Plant.

§. 3.

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

then taper into a point, which is sharp : Some are of an oval shape, somewhat bent, and irregularly undulated lengthways, depresso'd in the middle, with the extremities roll'd backwards : They are smooth on both sides, of a dirty dark green colour, which is somewhat lighter on the back, where the Nerves being raised pretty much, leave so many hollows, or furrows, on the opposite side, and serrated, the serræ, or teeth, being a little bent, hard, obtuse, and set close together, but of different sizes. They have one very conspicuous nerve in the middle, to which answers a deep furrow on the other side : It is branched out on each side, into five, six, or seven thin transverse ribs, of different lengths, and bent backwards near the edges of the leaves. Some smaller veins run between the transverse ribs. The leaves, when fresh, have no smell at all, and are not altogether so ungrateful to the taste as the bark, being adstringent indeed, and bitterish, but not nauseous. They differ very much in substance, size and shape, which difference is owing to their age, and to the situation and nature of the soil, wherein the shrub is planted. Hence it is, that from the dried leaves, as they are imported into Europe, nothing can be conjectured about their shape or size. They would affect the head very much, if they were to be taken fresh, having something Narcotick in them, which intoxicates the animal spirits, and occasions a trembling convulsive motion in the nerves. This inebriating quality however they lose by being dried, and there remains only a virtue of gently refreshing the animal spirits. In autumn the branches are thick beset with flowers, which continue to grow till late in winter, and are composed of six petals, or leaves, one or two of which are generally, as it were by sickness, shrunk, falling far short of the largeness and beauty of the others. They are of a very ungrateful bitterish taste, which affects chiefly the basis of the tongue. Within the flower are many white Stamina, exceeding small, as in Roses, with yellow heads, in shape not unlike a Heart. I counted, in one flower, two hundred and thirty of these Stamina. The kernels within the fruit contain a great quantity of oil, and are very apt to grow rank, which is the reason, why there are scarce two in ten that will germinate, when sown. The natives make no manner of use neither of the flowers nor kernels ; though I don't doubt, but that the kernels in particular would have a good effect in several distempers.

§. 4.

I proceed now to what relates to the culture of the Tea shrub, beginning from the first planting of the seed. And, in the first place, I must observe, that no particular gardens or fields are allow'd it by the natives, but that it is cultivated only round the edges and borders of their other fields, without any regard had to the soil. Nor are the seeds planted in one continued row, which would make them grow up into hedges, but at some distance from each other, lest the shrubs should come in time, by their shadow, to hurt the growth of the fields, or, by growing too close,

its Culture.

prove a hindrance to the plucking of the leaves. The seeds, as they are contain'd in their seed-veffels, are put into four or five inches deep holes, six at least, and twelve at most, in one hole; which number is requisite, because there is scarce one in four or five, that will germinate, the greatest part being nought, or grown rank, which they do in a very short time. This, I mean the seeds being so very apt to rot, is the reason, why the planting of this shrub in Europe hath been hitherto attended with so little success. However, in order to raise it, which it would be better to do in Italy, Spain or Sicily, than in the colder parts of Europe, I would advise, to get it planted in the Country, where it naturally grows, and in large pots, fill'd with its native soil, and so to bring it over, it being a matter of no great difficulty afterwards to transplant the young branches and twigs at pleasure: But still it must be consider'd, that Plants brought over after this manner, will not, with equal success, propagate their kind in Europe, because in their passage through the hot Eastern ocean, they are very liable to be attack'd with a sort of consumption, or wasting, which makes them lose their vital strength, insomuch that their seeds will scarce ever come to be ripe and fit for planting. But to return to the manner of cultivating the Tea in Japan: As the shrub rises, careful and industrious people will fatten the soil, where it grows, once a year, with human dung, mix'd with earth, which is neglected by others. It must be, at least, of three years growth, before the leaves are fit to be pluck'd, which it then bears in plenty, and very good ones. In seven years time, or thereabouts, the shrub rises to a man's height; but as it then grows but slowly, and bears but a few leaves, the way is to cut it down quite to the stem, having first gathered what few leaves it did bear. The next year many young twigs and branches grow out of the remaining stem, which bear such a plenty of leaves, as will abundantly make good the loss of the former shrub. Some deferr the cutting of them down to the stem, till they are of ten years growth.

§. 5.

Gathering of
the leaves.

At the proper time for gathering the leaves, those persons, who have a great many shrubs, hire daily labourers, who make it their particular business, and are very dextrous at it. For as the leaves must not be tore off by handfuls, but carefully pluck'd, one by one, their own domesticks, not being used to this work, would scarce be able to gather three *Catti's* a man in a day's time, whereas these people, who are bred up to it, and must get their livelihood by it, will bring it to nine or ten. The leaves are not gather'd all at once, but at different times. Those who pluck their shrubs thrice a year, begin their first gathering towards the latter end of the month *Songuats*, which is the first month of the Japanese year, and begins with the new moon next preceding the Spring Equinox, whether it falls upon the latter end of February, or the beginning of March. The shrub then bears but a few leaves, which are very tender and young, and not

not yet fully open'd as being scarce above two or three days growth. But these small and tender leaves are also reckoned the best of all, and because of their scarcity and price disposed of only to Princes and rich people, for which reason they are call'd *Imperial Tea*, and by some the *flower of Tea*. (I cannot but take notice in this place of a mistake of some authors, who asserted, that the petala of the flowers are gathered by the Japanese, and made use of in the very same manner as the leaves of the Plant itself : I found this upon enquiry to be absolutely false, and take the error to be owing either to the ignorance of travellers, or to a wrong application of the name of *Tea flower*, which, as I just now observ'd, hath been given to this particular and scarce sort of Tea.) The *Theb Bum* of the Chinese belongs to this same Class, I mean that true and good one, which is scarce and dear even in the Country. The second gathering, (and the first of those who gather but twice a year) is made in the second Japanese month, about the latter end of March, or the beginning of April : some of the leaves are then already come to perfection, others are but half grown, both are pluck'd off promiscuously, though afterwards, before they make them undergo the usual preparation, care is taken to sort them into Classes, according to their size and goodness. The leaves of this second gathering, which are not full grown, come nearest to those of the first gathering, for which they are frequently sold, and on this account separated with care from the coarser and larger ones. The third (and second of others) and last gathering, which is also the most plentiful, is made in the third Japanese month, when the leaves are come to their full growth, both in number and largeness. Some neglect the two former gatherings, and entirely confine themselves to this. The leaves of this gathering are sorted again, according to their size and goodness, into different classes, which the Japanese call *Itziban*, *Niban* and *Sanban*, that is, the first, second and third, the last of which contains the coarsest leaves of all, which are full two months grown, and are the Tea commonly drank by the vulgar.

§. 6.

Hence arises the distinction between the three chief sorts of Tea. The first sort contains only the youngest and tenderest leaves, or the very first buds. This sort, after it hath undergone a due preparation, is call'd *Ficki Tsjaa*, that is, ground Tea, because by grinding it is reduced into a powder, which they sip in hot water. The same sort is also call'd, *Udsi Tsjaa*, and *Tacke Sacki Tsjaa*, from some particular places, where it grows, and this is reckon'd preferable to others, partly for the goodness of the soil in those places, partly because it is gathered on shrubs of three years growth, when they are reputed to be in their greatest perfection. For it must be observed, that both the soil and age of the shrub contribute greatly towards the goodness, as well as the growth and largeness of the leaves, though as to the largeness, that cannot be always allowed a sufficient proof of their goodness, unless they be both large and tender, insomuch as the oldest
and

*Different sorts
of Tea.*

Ficki Tsjaa.

and coarsest are also the largest. I have already observed, that the *Theb Buu* of the Chinese is the same with this. The leaves of the second sort are somewhat older, and fuller grown than those of the first. This is call'd *Tootsjaa*, that is, *Chinese Tea*, because it is prepared after the Chinese manner. The Tea booth-keepers and Tea-merchants in Japan commonly subdivide this sort into four others, which differ both in their goodness and price. The first of these contains those leaves which are gather'd at the beginning of the spring, just when they appear, and when every young branch bears but two or three, and those generally not yet open, nor come to perfection. A *Kin*, foreigners call it a *Catti*, or a Dutch pound and a quarter of this sort, prepared, costs in Japan, if I, being a foreigner, was not misinform'd, a *Siumome* and more, or as foreigners call it, a *Thail* and more, or from ten to twelve silver *Maas*, that is from seventy to fourscore and four Dutch stuyvers, every *Maas* being reckon'd at seven stuyvers. The second sort contains older leaves, and fuller grown, which are gather'd not long after the first: A *Catti* of these comes to six or seven *Maas* of silver in the Country. The leaves of the third sort are still larger and older, and one *Catti* of these is sold for four or five *Maas* of silver. The greatest quantity of Tea, which is imported from China into Europe, and is sold in Holland for five, six or seven Gilders a pound, is of this third sort. The leaves, which make up the fourth sort, are gather'd promiscuously, and without regard to their size and goodness, at that time when every young branch is conjectur'd to bear about ten or fifteen leaves at farthest. A *Catti* of these comes to three *Maas* of silver, at which price it is sold by those people who cry it about the streets, it being that sort which the generality of the natives commonly drink. It must be observed, that the leaves, so long as they continue on the shrub, are subject to frequent and very quick changes, both with regard to their largeness and goodness, and that, if the proper time for gathering be neglected, they may in one night's time become worse by a great deal: But to proceed. The third chief sort is call'd *Ban Tsjaa*. The leaves of the third and last gathering belong to this sort, when they are become too gross and coarse, and unfit to be prepared after the Chinese manner, (that is, to be dried in pans over the fire and curled.) These are design'd for the use of the vulgar, labourers and country people, no matter how prepared. The virtues are more fix'd in the gross leaves of this third sort, and will not be easily lost, neither by their lying exposed to the air, nor by being boil'd, whereas on the contrary the leaves of all the former sorts, by reason of the extreme volatility of those parts wherein their virtues consist, cannot, without considerable prejudice, lie exposed to the air any time, or undergo even a simple decoction.

Tootsjaa.

Ban Tsjaa.

Udji Tsjaa
more particu-
larly described.

At the beginning of this Paragraph I have made a transitory mention of that particular sort of Tea, which is call'd *Udji Tsjaa*, which I proceed now to give a more accurate account of, lest any thing should be omitted in my proposed history of this shrub. *Udji* is a small town situate in a district of the same name, not far from the sea-coasts on one side,
and

and from *Miaco* the capital City and Residence of the Ecclesiastical Hereditary Emperor of Japan, on the other. The climate of this place hath been observed to be, beyond others, favourable for the culture of the Tea shrub: Hence it is, that the Tea brought from thence is reckon'd the best in the Country. All the Tea which is drank at the Emperor's court, and in the Imperial family, is cultivated on a mountain of the same name with the town, and seated in the same district, which on this very account is become particularly famous. The chief Purveyor of Tea at the Imperial court hath also the inspection of this mountain, whither he sends his deputies to take care both of the culture of the shrub, and of the gathering and preparation of the leaves. The mountain itself is very pleasant to behold, and surrounded with a broad ditch to keep off men and beasts. The shrubs are planted as it were in walks, which are swept and clean'd every day, as well as the shrubs themselves, the keepers being obliged to take particular care, that no dirt be thrown on the leaves, for which reason also, and for a farther security, the shrubs are in several places inclosed with hedges. When the time of gathering the leaves draws near, and at least two or three weeks before, the persons who are to gather them must abstain from eating of fish, or any unclean food, lest, by the impurity of their breath, they should stain the leaves, and injure their goodness: So long as the gathering lasts, they must wash themselves twice or thrice a day, either in a hot bath, or in the river: Nor are they suffer'd to touch the leaves with their bare hands, but must pluck them with gloves on. The leaves being gather'd and prepared according to art, are put into paper bags, and these into larger earthen or porcellane pots, which, for the better preservation of the leaves, are fill'd with common Tea. Being thus pack'd up, the chief Surveyor of the works sends them up to court under a good guard, and with a numerous attendance, all out of respect for the supreme majesty of the Emperor. Hence arises the great price of this Imperial Tea, for computing all the charges of cultivating, gathering, preparing and sending it up to Court, one *Kin* or *Catti* amounts to no less than thirty or forty *Siumome*, or *Thails*, that is, forty-two or fifty-six crowns, or ounces of silver. Nay the chief Purveyor of Tea, in the accounts he lays before the Imperial Exchequer, is not ashamed to bring in the price of some of this Tea at one *Obani*, which is a gold coin worth about an hundred ounces of silver, and sometimes at an hundred *Thails*, or one hundred and forty ounces of silver. This will appear the less surprizing, if it be consider'd, that sometimes one pot of this Tea, containing no more than three or four *Catti*'s, is sent up to Court with near two hundred people to attend it. In our audience at Court, as it is customary to treat us with Tea, I remember that one of the gentlemen then in waiting presented a dish to me, with the following compliment: *Drink heartily, and with pleasure, for one dish costs one Itzebo.* An *Itzebo* is a square gold coin, worth about one of our ducats, and a fourth part, (or about twelve or thirteen shillings English.)

§. 7.

Preparation of
the leaves.

Necessary
Instruments.

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

The Prepara-
tion.

The preparation itself is perform'd in the following manner. The roaster puts at once some pounds of the leaves into the iron pan, which, by the fire burning underneath, must be heated to that degree, that the leaves, when they are put in, turgid as they are, and full of juice, crack at the edges of the pan. Mean while, and in order to their being thoroughly and equally roasted, he is perpetually stirring them with both his hands. It must be observed, that in China the leaves of the first gathering, before they are roasted, are put into hot water only for about half a minute, or as long as one would be telling thirty: This is done, the more successfully to deprive the leaves of their narcotick quality, which is much stronger when they are young and full of juice, than when they are grown older and drier. The fire in the oven must be regulated so that the roaster's hands

hands are just able to bear it, and the leaves must be stir'd, till they become so hot, that he can scarce handle them any longer; that instant he takes them out with a sort of a shovel, spread after the manner of a fan, and pours them upon the mat, in order to their being roll'd. The rollers take each a small part before them whilst they are hot, and fall to work immediately, rolling them with the palm of both their hands all after the same manner, because they must be all equally curl'd. The leaves being compressed by this rolling motion, a sharp yellow and greenish juice sweats out of their pores, which burns the hands to an almost intolerable degree. However, this burning pain notwithstanding, the rolling must be continued, till the leaves are become quite cold, for as they will not easily bear being curl'd, but when they are hot, so neither would the curls last any time, if they did not cool under the workman's hands. The sooner they cool, the better it is, and the longer the curls will last: For this reason they endeavour to forward the cooling by continually fanning them. As soon as they are grown cold, they must be again deliver'd to the roaster; as the chief director of the work, who was in the mean time roasting others, and who now puts them into the pan and roasts them a second time, till they have lost all the juice. In this second roasting he stirs them, not quickly and hastily, as in the first, but very slowly and deliberately; for fear of spoiling the curls, which however cannot be so far avoided, but that many leaves will open and spread again in spite of all their care. After the second roasting, they are again by him deliver'd to the rollers, who carefully roll them a second time after the very same manner. If then they are fully dry, they lay them aside for use, if not, the same process, both as to roasting and rolling, must be repeated a third time. Great care must be taken in the second and third roasting, when the leaves have already lost the best part of their juices and humidity, to lessen also the heat of the fire in proportion, which caution, should it be neglected, the leaves would be infallibly burnt, and turn black, to the great prejudice of the proprietor. Curious persons repeat both the roasting and rolling five, and if they have full leisure enough, seven times, at every new roasting insensibly lessening the heat of the fire, in order to dry them by degrees, by which means they preserve that lively and agreeable greenness, which they are otherwise very apt to lose, if the roasting be perform'd too hastily and with too violent a heat. For the same purpose, I mean, in order to preserve their greenness, the pan must be wash'd clean with hot water after every roasting, because a sharp juice sticks to the borders of the pan, which is apt to stain and to corrupt the leaves. The roasting and curling of the leaves being performed according to art, and to the proprietors satisfaction, they are pour'd upon the floor which is cover'd with a mat, and although before the roasting they had been already sorted into different classes, according to their size and goodness, yet they must now, before they are laid aside for use, undergo a new and narrow examination, whereby the grosser leaves, and
which

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

§. 8.

*Preservation
of the Leaves.*

The Tea, after it hath undergone a sufficient roasting and curling, and is now become quite cold, must be put up forthwith and carefully kept from the air. In this indeed the whole art of preserving it chiefly consists, because the air, in these hotter climates, doth much sooner dissipate its extreme subtile and volatile parts, than it would in our colder European Countries. I verily believe that the Tea, which is brought over into Europe, is actually deprived of its most volatile saline parts, for I must own, I could never find in it that agreeable taste and gentle refreshing quality, which I very well remember it possesses in an eminent degree, when taken in its native Country. The Chinese put it up in boxes of a coarse tin, which if they be very large, are enclosed in wooden cases of fir, all the clefts whereof are first carefully stopp'd with paper, both within and without. After this manner also it is sent abroad into foreign Countries. The Japanese keep their stock of the common Tea in large earthen pots, with narrow mouth. The better sort of Tea, I mean that which the Emperor himself and the great men of the empire make use of, they choose to keep in porcellane pots or vessels, particularly, if they can get them, in those call'd *Maatsubo*, which are remarkable for their antiquity and great price. It is commonly believed that these *Maatsubo* pots do not only preserve the Tea in an equal state of goodness, but even improve its virtues, and that it ought to be esteem'd the dearer and better, the longer it hath lain in them. The *Ficki Tsjaa*, or ground Tea, may be kept in these vessels,

vessels for several months, without being in the least injur'd thereby. Nay, they go still farther and pretend, that old and bad Tea, if it be put into these pots, will recover its lost virtues and former goodness. Hence we need not wonder, that the great men of the Empire are ambitious of having one or two of these pots, whatever they may cost them, and that among the set of instruments for drinking of Tea, sumptuous and splendid as they are, they always allow them the first place. The peculiar goodness and excellency of these pots, I think, well deserves, that their whole history be here inserted, which I am the more willing to do, as I do not remember, that the same was ever before publish'd. *Maatsubo* properly speaking signifies, a true pot, but in a wider sense the very best sort of vessels. That particular sort of porcellane vessels, which now bears this name, was made of a fine earth in *Maurigafima*, or the island *Mauri*, which once rich and flourishing island, they say, was, for the wickedness and perverseness of its inhabitants, sunk by the angry Gods, that there are now no remains to be seen of it, excepting some rocks, which appear in low water. It was seated near the island *Teyorvaan* or *Formosa*, about which there are in our maps small points and stars, or crosses, to denote a shallow rocky ground. The Chinese give the following account of the destruction of this island. *Maurigafima* was an island famous in former ages for the excellency and fruitfulness of its soil, which afforded, among the rest, a particular clay, exceedingly proper for the making of those vessels, which now go by the name of *Porcellane* or China ware. The inhabitants very much enrich'd themselves by this manufacture, but their encreasing wealth gave birth to luxury, and contempt of religion, which incensed the Gods to that degree, that by an irrevocable decree they determin'd to sink the whole island. However, the then reigning King, and Sovereign of the island, whose name was *Peiruun*, being a very virtuous and religious Prince, no ways guilty of the crimes of his subjects, this decree of the Gods was reveal'd to him in a dream, wherein he was commanded, as he valued the security of his person, to retire on board his ships, and to fly from the island, as soon as he should observe, that the faces of the two idols, which stood at the entry of the temple turn'd red. These two idols, they say, were made of wood, both of a gigantick size, and call'd *In-fo*, *Ni-wo* and *A-wun*. One is believ'd to preside over the generation of things, the other to command their destruction: The first denotes heaven and an active principle, the second earth and a passive principle, that opens and gives, this shuts and takes. Both had the face of a lion. Both wore crowns on their foreheads, and a short commander's staff wound about with a serpent in their hands, that call'd *In* in the right holding it upwards, this call'd *fo* in the left pressing it downwards close to the breast. They were both naked, and wore only a loose piece of drapery about their waste. One had the mouth wide open, the other shut. They borrowed their names from their office and gestures. The first and generating principle is call'd *In*, *Ni* and *A* in the learned language, and *Rikkiswo* in that of the vulgar, the second and destructive principle *fo*, *Wo* and *Wun* in the language of

History of
Peiruun.

the learned, and *Kongowoo* by the vulgar. These two idols stood, as hath been observed, at the entry of the temple, as they do to this day at the entry of several temples in Japan, and it was by their faces turning red, that the King should be forwarned of the approaching destruction of the island. So pressing a danger impending over the heads of his subjects, and the signs whereby they might know its approach, in order to save their lives by a speedy flight, he caus'd forthwith to be made publick, but was only ridiculed for his zeal and care, and grew contemptible to his subjects. Some time after, a loose idle fellow, farther to expose the King's superstitious fears, went one night, no body observing him, and painted the faces of both idols red. The next morning notice was given to the King, that the idols faces were red, upon which, little imagining it to be done by such wicked hands, but looking upon it as a miraculous event, and undoubted sign of the island's destruction being now at hand, he went forthwith on board his ships, with his family and all that would follow him, and with all the sails crowded hasten'd from the fatal shores towards the coasts of the province *Foktsju* in China. After the King's departure the island sunk, and the scoffer with his accomplices, not apprehensive that their frolick should be attended with so dangerous a consequence, were swallow'd up by the waves, with all the unfaithful that remained in the island, and an immense quantity of Porcellane-ware. The King and his people got safe to China; where the memory of his arrival is still celebrated by a yearly festival, on which the Chinese, particularly the inhabitants of the southern maritime provinces, divert themselves on the water, rowing up and down in their boats, as if they were preparing for a flight, and sometimes crying with a loud voice *Peiruun*, which was the name of that Prince. The same festival hath been by the Chinese introduced into Japan, and is now celebrated there, chiefly upon the western coasts of this empire. The Porcellane vessels, which sunk together with the island to the bottom of the sea, are now taken up by diving. They are found sticking to the rocks, and must be taken off from thence with great care for fear of breaking them, they are commonly very much disfigured by shells, corals, and the like submarine substances growing thereon, which are scraped off by those who clean them, though not quite, they leaving always some small portion, as a proof of their being genuine. They are transparent, exceeding thin, of a whitish colour, inclining to green, in shape not unlike small barrels, or wine vessels, with a short narrow neck, and altogether proper for keeping of Tea, as if they had been purposely made with that view. They are imported into Japan, though but seldom, by the Chinese merchants of the province *Foktsju*, who buy them from the divers, and sell them, the worst for about twenty *Thails*, the middle sort for an hundred or two hundred, and the best of all, which are large and entire, for three, four to five thousand *Thails*. These last no body dare presume to buy, but the Emperor himself, who hath such a quantity of them in his treasure, inherited chiefly from his predecessors, as would amount to an immense sum of money.

It is a very difficult matter to get them without cracks, or fissures, but the people who clean them, know how to mend and repair them, with a particular composition of paint, so neatly, that no art, nor the sharpest eye is able to find out whether or where they were crack'd, unless they be for two or three days together boil'd in hot water, which will at last dissolve the glue. Thus much of these precious Tea-boxes call'd *Maatsubo*.

The *Bantsjaa*, or coarse Tea of the third and last gathering, is not so easily to be injured by the air, for though it hath less virtue, if compared to the other sorts of Tea, yet those few it hath are more fixed in proportion: Nor is it necessary to preserve it with so much care, and in so curious and nice a manner. The Country people keep it, and indeed their Tea in general, in straw baskets made like barrels, which they put under the roofs of their houses, near the hole which lets out the smoak, they being of opinion, that nothing is better than smoak to preserve the virtues of the leaves, and still to fix them more and more. Some put it up with common Mugwort flowers, or the young leaves of the Plant call'd *Sasanqua*, which they believe adds much to its agreeableness. Other odoriferous and sweet-scented substances were found upon trial not to agree well with it.

§. 9.

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

Use of the
Tea.

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

It is a particular art to make the Tea, and to serve it in company, which however consists more in certain decent and agreeable manners, than in any difficulty as to the boiling or preparation. This art is call'd *Sado* and *Tsianoi*. As there are people in Europe, who teach to carve, to dance, to fence, and other things of the like nature, so there are masters in Japan, who make it their business to teach children of both sexes, what they call *Tsianosi*, that is, to behave well, when in company with Tea-drinkers, and also to make the Tea, and to present it in company, with a genteel becoming and graceful manner. The poorer sort of people, particularly in the province *Nará*, sometimes boil their rice, which is the main sustenance of the natives, in the infusion or decoction of the Tea, by which means, they say, it becomes more nourishing and filling, insomuch that one portion of rice, thus prepared, will go so far with them as three portions, if it were boil'd only in common water. I must not forget to mention another external use of the Tea, after it is grown too old, and hath lost too much of its virtues, to be taken inwardly: It is then made use of for dyeing of silk-stuffs, to which it gives a brown, or chestnut colour. For this purpose vast quantities of the leaves are sent almost every year from *China* to *Gusarattam*, (or *Suratta*.)

§. 10.

Its good and bad qualities.

Its virtues.

I took notice above, that the leaves of the Tea have something narcotick in them, which very much disorders the animal spirits, and is apt to make people, as it were, drunk. This ill quality is taken off, in a good measure, by a repeated and gradual roasting, though not quite so effectually, but that some of it still remains, which will affect the head, and which they cannot well be deprived of, but by degrees, in ten months time and more. Having lain so long, they are then so far from disordering the animal spirits, that they rather gently refresh them, and wonderfully cheer and comfort

fort the mind. Hence it is, that taken too fresh, and within the term of a year, they are indeed exceeding agreeable and pleasant to the taste, but if drank in too large a quantity, they will strongly affect the head, render it heavy, and cause a trembling of the nerves. The best and most delicate Tea, and which possesses its refreshing quality in the most eminent degree, must be at least a year old. It is never drank fresher, unless it be mix'd with an equal quantity of an older sort. To sum up the virtues of this liquor in a few words, it opens the obstructions, cleanses the blood, and more particularly washes away that tartarous matter, which is the efficient cause of calculous concretions, nephritick and gouty distempers. This it doth so very effectually, that among the Tea-drinkers of this Country I never met with any, who was troubled either with the gout or stone: And I am wholly of opinion, that the use of this Plant would be attended with the same success, in the like cases, even in Europe, were it not for an hereditary disposition for either of these distempers, which is derived to some persons from their ancestors, and which is frequently cherish'd and fomented by a too plentiful use of wine, beer, strong liquors and flesh meat. Even in Japan the lovers of that sort of beer, which is brew'd out of rice, and which is call'd by the Chinese *Sampsu*, and by the Japanese *Sakki*, cry down, so much as in them lies, the use of the Tea, and others pretend, that the best quality it hath goes no farther, than just to correct the crudity of the water, and to keep people in company together. Among these indeed it is not very rare to meet with such, as are troubled with gouty and arthritic disorders, retention of urine, and the like distempers. They are very much mistaken, who recommend the use of the *Veronica*, or Male Speedwell, and of the *Myrtus Brabantica*, instead of Tea, as being Plants of equal virtues. I believe, that there is no Plant as yet known in the world, whose infusion or decoction, taken so very plentifully, as that of Tea is in Japan, sits so easy upon the stomach, passes quicker through the body, or so gently refreshes the drooping animal spirits, and recreates the mind. Those perhaps might chance to meet with a better reward for their trouble, who would endeavour to find out the like virtues in some of those Plants, which, for their bad and sometimes reputed venomous qualities, are entirely rejected, by making them first undergo a due correction and preparation. But it seems, the Europeans are wholly ignorant of the art of depriving these vegetables of their bad and hurtful qualities, and withal so averse to it, that for ought I know, one would injure his reputation too much, and perhaps run the hazard of being accused of witchcraft, if he should only attempt such a thing. The ingenious *Brahmines* are much better skill'd in this art. Thus for instance, they have learnt by long experience so to correct the *Datura*, or Poppy, (the excellent juice of which hath been rank'd among the poisons by eminent lawyers, *Gothofr. ad L. 3. ff. ad L. Corn. de Sic.*) and other the like Plants growing in their Country, and either to deprive them, or else so to mitigate their narcotick qualities, that, taken inwardly, they make people under misfortunes un-

attentive to the unhappiness of their condition; banish out of their mind all ideas of melancholy and solicitude, and raise others of mirth and pleasure in their stead. They commonly give them in the form of Electuaries.

Its bad qualities.

I proceed now to the bad qualities of the Tea, which according to the account given by the Japanese are as follows. Drinking of Tea hinders and suppresses the effect of other medicines. It is hurtful, and must be carefully avoided in that sort of colick, which is endemick to this Country. The infusion of the fresh leaves, as it very much affects the head in general, so it hath been found by undoubted experiments particularly to hurt those, who are troubled with inflammations in their eyes. I likewise enquired of the Chinese Physicians about the bad qualities of this Plant, and had the following account given me by a grave elderly man. If one should drink all day long of a strong infusion of the Tea-leaves, he would thereby destroy the radical principle of life, which consists in a due mixture of hot and cold, or dry and moist. The like ill effect would ensue, but for contrary reasons, from a daily and too frequent use of fat food, and particularly of swine's flesh, which the Chinese are very fond of. But if these two contraries be put together, they will, far from being prejudicial, rather contribute to health and long life. For the truth of this assertion they vouch the case of a woman, who being weary of a passionate scolding husband, and one labouring besides under a case of impotency, consulted with a Physician about ways and means to get rid of him, and was advised to allow him for his daily food only swine's flesh, and all manner of fat things, which should undoubtedly kill him within a year's time: But not thoroughly satisfied with this advice, she went to consult another, who bid her make her husband, then almost reduced to a skeleton, drink frequently of a strong infusion of Tea leaves, telling her, that this would infallibly bring him to the grave within the term of a year. The woman, upon this, for dispatch sake, and to do her husband's business more effectually, made use of both, but found, to her great grief, that by the joint use of these two contraries, far from declining, he quickly got the better of his constitution, recover'd his strength insensibly, and was at last restored to a perfect state of health. I cannot forbear adding here the elegant verses of *Ausonius*, a celebrated French poet, on a woman in the like case, who, in order to make away with her husband, gave him first a poison, and afterwards, to do his business more effectually, a dose of Mercury, which happily proving an Antidote, destroy'd the effect of the poison, and preserved his life. The words of *Ausonius* are,

TOXICA Zelotypo dedit uxor macha marito,
 Nec satis ad mortem credidit esse datum.
 Miscuit ARGENTI lethalia pondera VIVI,
 Cogeret ut celerem vis geminata necem.
 Dividat hæc si quis, faciunt discreta venenum,
 Antidotum sumet, qui sociata bibet.

Ergo

*Ergo inter sese dum noxia pocula certant,
 Cessit lethalis noxa salutifera.
 Protinus & vacuos alvi petiere recessus,
 Lubrica dejectis, qua via nota cibis.
 Quam pia cura divum! Prodest crudelior uxor;
 Et cum fata volunt, bina venena juvant!*

§. II.

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

*Instruments
 for making
 and drinking
 of Tea.*

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

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

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

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

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

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

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

L. The hanging valve of wood (which shuts the lowermost story of *A*, to hinder the wooden cases from falling out) taken off from its hinges. In it are remarkable the bolt *m*, which is received by the abovementioned hole *i*, and the ring *n*, which answers to the hook *k*, which hook, as hath been observed, serves to keep the valve up, whilst the cases are taken out.

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

P. The larger brass vessel, wherein the water is boil'd. It hath three apertures at the top, each with a cover to it: The first serves to put in the cold,

cold, fresh water : The second to let out the hot water : The third opens into a wind-oven conceal'd within, and serves for to put in coals. I have represented one of the opercula or covers hanging down, to shew both its edges, as they are contriv'd to make it shut close. q. Is the wind-oven just mentioned. It is cylindrical, made of brass, and stands in the middle of the water, being fasten'd to the vessel, in which it is contain'd, by its upper orifice, and its mouth at the lower end. r. Is the mouth of the oven, where the wind comes in to blow up the coals. s. s. s. Are the spiracula or breathing holes, which let the smoak and damp pass through.

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

V. Is a wooden case, containing the dishes and several instruments requisite for making and drinking the Tea, mark'd separately with Num. 1. 2. 3. 4. 5. 6.

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

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

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

3. Is a cup or box full of the leaves of the Tea, either entire or ground.

4. Is a small spoon to take out the ground Tea.

5. Is the instrument call'd *Ficki Tsjaa*, to mix the ground or powder'd Tea, before it is sip'd.

6. Is a brass vessel, which serves to pour the Tea out. The lower part of it, which is also cover'd with tin on the inside, is put into the larger aperture of the brass vessel P, by the ascending vapours to keep its contents from cooling. It hath a cover much as above described.

Z. Is the scale, by which the largeness and dimensions of the several parts of this machine were taken, for the use of those, who would be curious to get such another made. It contains one *Sakf*, or ten *Sun*, which comes very near one of our geometrical feet.

II.

Of the Paper manufactures of the Japanese.

It is well known, that there were many ways of writing anciently in use among the inhabitants of these Western parts of the world, and their neighbours the Egyptians, Syrians, Jews and other nations, all equally perplex'd and laborious, attended with too many tedious difficulties, not to be overcome but by an uncommon degree of patience and application. They had not as yet the use of that light and easy instrument, the Pen, but wrote with an iron Stylus, or a Pencil artfully made. Nor did they write upon Paper, which is now of so extensive and universal an use, but upon various sorts of tables and plates, made, not without a great deal of industry and labour, of skins, membranes, barks of trees, leaves, of brass, lead and other metals, of wax and other substances. Amidst these many difficulties of writing, the greatest obstacles to the preservation of history, and the improvement of learning, Providence permitted the art of making Paper out of old rags to be found out. Some bring this invention back to the times of Alexander the Great, though it seems upon very slight grounds, it being scarce credible, that so useful an art should have lain so long concealed, and continued in a state of infancy for so many ages: Besides, it was no sooner brought to any tolerable degree of perfection, and made known to mankind, but it brought all the more ancient ways of writing, that upon parchment only excepted, quickly out of fashion, which were readily exchanged against one so much more easy and commodious. The Eastern nations, which live nearest to Europe, I mean, the Turks, Arabians, Persians, the inhabitants of the lesser Tartary, and the subjects of the Great Mogul, have thankfully received and admitted among them, so curious and useful an invention, with this difference only, that instead of old linnen rags they make use of others of wool and cotton, which yield a Paper of equal, if not superior goodness. The black nations of Asia, lying farther South, retain'd the way of writing used by their ancestors, which was on palm leaves of different sorts, whereon they still write, or rather curiously engrave their characters with an iron stylus, and tying the several leaves together to small wooden sticks, bind them up after this manner into volumes. In the extremities of the East, (I mean in China and Japan) eminent for an earlier invention of most useful arts and sciences, the usefulness of Paper, both for writing and printing, and the way of making it, were known, and used with success, from remotest antiquity. To explain the Chinese way of making Paper would be foreign to my present purpose. I willingly leave this Province to so many European fathers who live there upon the spot, and have all imaginable opportunities to do it more accurately. My design is only to

Introduction:

give a short, but clear and full account of the way of making Paper in use among the Japanese, a nation less known and less frequented, intended chiefly for the instruction and satisfaction of those, who would be willing to try the same experiment upon some barks of our European trees.

II.

Way of making Paper.

The Paper is made in Japan of the bark of the *Morus Papyrifera Sativa*, or true Paper-tree, after the following manner. Every year, when the leaves are fallen off, or in the tenth Japanese month, which commonly answers to our December, the young shoots, which are very fat, are cut off into three foot long, or shorter sticks, and put together in bundles to be afterwards boiled with water and ashes. If they should grow dry before they can be boil'd, they must be first soak'd in common water for about four and twenty hours, and then boil'd. These bundles, or faggots, are tied close together, and put upright into a large and spacious kettle, which must be well cover'd, and then they are boil'd, till the bark shrinks so far, as to let about half an inch of the wood appear naked at the top. When the sticks have been all sufficiently boil'd, they are taken out of the water and expos'd to the air, till they grow cold, then they are slit open lengthways for the bark to be taken off, which being done, the wood is thrown away as useless, but the bark dried, and carefully preserved, as being the substance out of which they are in time to make their Paper, by letting it undergo a farther preparation, consisting in cleansing it anew, and afterwards picking out the better from the worse. In order to this, it is soak'd in water for three or four hours, and being grown soft, the blackish skin which covers it, is scrap'd off, together with the green surface of what remains, which is done with a knife, which they call *Kaadfi Kusaggi*, that is, a *Kaadfi Razor*. At the same time also the stronger bark, which is of full a year's growth, is separated from the thinner, which cover'd the younger branches, the former yielding the best and whitest Paper, the latter only a dark and indifferent sort. If there is any bark of more than a year's growth mix'd with the rest, it is likewise pick'd out and laid aside, as yielding a coarser and worse sort of Paper. All gross, knotty particles, and whatever else looks in the least faulty and discolour'd, is pick'd out at the same time, to be kept with the last coarse matter.

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

lay wet ashes, and then pour boiling hot water upon it, which as it runs through the straw into the tub underneath, is imbued with the saline particles of the ashes, and makes what they call lye.

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

The bark being thus prepared, is put into a narrow tub, with the fat slimy infusion of rice, and the infusion of the *Oreni* root, which is likewise very slimy and mucous. These three things being put together, must be stirred with a thin, clean reed, till they are thoroughly mixed in an uniform liquid substance of a good consistence. This succeeds better in a narrow tub. But afterwards the mixture is put into a larger one, call'd in their language *Fine*, which is not unlike those made use of in our Paper-mills. Out of this tub the leaves are taken off, one by one, on proper patterns, made of bulrushes, instead of brass wire, and called *Mijs*. Nothing remains now but a proper management in drying of them. In order to this, they are laid up in heaps upon a table cover'd with a double mat, and a small piece of reed, (which they call *Kamakura*, that is, a cushion) is put between every leave, which standing out a little way serves in time to lift them up conveniently, and take them off singly. Every heap is covered with a small plank or board of the same shape and size with the Paper, on which are laid weights, first indeed small ones, lest the leaves, being then as yet very wet and tender, should be pressed together into one lump, but by degrees more and heavier, to press and squeeze out all the
water.

water. The next day the weights are taken off, the leaves lifted up one by one, by the help of the small stick abovementioned, and with the palm of the hand clapt to long rough planks made for this purpose, which they will easily stick to, because of the little humidity still remaining. After this manner they are exposed to the sun, and when full dry, taken off, laid up in heaps, pared round, and so kept for use, or sale.

I took notice that the infusion of rice, with a gentle friction, is necessary for this operation, because of its white colour, and a certain clammy fatness, which at once gives the Paper a good consistence, and pleasing whiteness. The simple infusion of rice-flower would not do it, because it wants that clamminess, which however is a very necessary quality. The infusion, I speak of, is made in an unglazed earthen pot, wherein the rice grains are soak'd in water, and the pot afterwards shaken, gently at first, but stronger by degrees. At last fresh cold water is poured upon it, and the whole percolated through a piece of linnen. The remainder must undergo the same operation again, fresh water being put to it, and this is repeated so long as there is any clamminess remaining in the rice. The Japanese rice is by much the best for this purpose, as being the whitest and fattest sort growing in *Asia*.

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

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

It hath been observed above, that the leaves when they are fresh taken off from their patterns, are laid up in heaps, on a Table covered with two mats. These two mats must be of a different fabrick; one, which lies lowermost, is coarser, but the other, which lies uppermost, thinner, made of thin slender bulrushes, which must not be twisted too close one to another,

ther, to let the water run through with ease, and very thin, not to leave any impressions upon the paper.

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

Coarser Paper.

III.

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

Description of the proper Plants for Paper manufactures.

K A A D S I.

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

Tab. XL.
Fig. 1.

The P A P E R - T R E E.

FROM a strong, branched, lignous root rises a streight, thick, equal *Trunk*, very much branched out, cover'd with a fat, firm, clammy, chesnut-colour'd bark, rough without, and smooth on the inside, where it adheres to the wood, which is loose and brittle, with a large moist pith.

G

The

The branches and twigs are very fat, cover'd with a small down, or wool, green, inclining to a dark purple. They are channel'd till the pith groweth, and quickly decay when broke off. The twigs are irregularly beset with leaves, at two or three inches distance, or more, standing on slender, hairy, two inch long footstalks, of a dark purple cast, and the bigness of a straw. The leaves differ much in shape and size, being sometimes divided in three, sometimes in five serrated, narrow, unequally deep and unequally divided lobes, resembling in substance, shape and size the leaves of the *Urtica mortua*, being flat, thin, a little rough, dark green on one side, and of a lighter green, inclining to white, on the other. They dry quickly, when broke off, as do all other parts of this tree. Strong single fat nerves (leaving a remarkable hollow on the opposite side) run from the bottom of the leaves towards the top, and send out many transverse ribs, almost parallel to one another, which send out others still smaller, turn'd in towards the edges. In June and July come forth the fruits, (*Tab. XL. a.*) *ex alis foliorum*, upon the extremities of the twigs, standing on short footstalks, round, somewhat larger than a pea, surrounded with long purple hairs, composed of *Acini*, first of a greenish colour, which turns to a black purple when ripe: The fruit is full of a sweetish juice. I did not observe whether or no there are any *Juli* that come before the fruit. This tree is cultivated for the use and improvement of the Paper manufactures on hills and mountains. The young, or two foot long twigs, are cut off and planted in the ground at moderate distances, about the tenth month, which soon take root, and the upper part, which stood out of the ground, quickly drying, they send forth many fine young shoots, which are fittest to be cut for use towards the latter end of the year, when they are come to be about a fathom and a half long, and about the thickness of an arm of a middle-sized man. There is also a wild sort of *Kaadsi*, or Paper-tree, growing on desert and uncultivated mountains, but it is scarce, and otherwise not very proper for Paper-making, and therefore never used.

K A A D S I K A D S I R A, *It.* K A G O K A D S I R A.

Papyrus procumbens lactescens folio longo lanceato, cortice chartaceo.

Tab. XL:
Fig. 2.

The F A L S E P A P E R - T R E E.

THIS Shrub hath a thick, single, long, yellowish, white, streight, hard root, cover'd with a fat, smooth, fleshy, sweetish bark, intermix'd with streight fibres. The branches are many, creeping, pretty long, single, naked, extended and flexible, with a very large pith, and little wood. Very thin, single, brown, and towards the extremities hairy twigs rise up from the branches, to which the leaves are set alternatively at an
inch

inch distance from each other, more or less, standing on very small, thin footstalks, not unlike, as to their shape, to the top of a lance, as growing broader from a small beginning, and ending into a long, narrow, sharp point. They are of different and uncertain sizes, the lowest being sometimes a span long, and two inches broad, whilst the uppermost are scarce a quarter so big. They resemble the leaves of the True Paper-tree in substance, colour and surface, and are deep and equally serrated, with thin ribs on the back, the largest of which running from the bottom of the leaf towards the point, divides it into two parts, and send off many transverse ribs, which are cross'd again by smaller veins. I can give no account of the flowers and fruit, not having been able to see them.

O R E N I.

Alcea Radice viscosa, flore Ephemero, magno, puniceo. (Tab. XLI.)

FROM a white, fat, fleshy root, with many fibres, and full of a viscus juice, transparent like crystal, rises a stem about a fathom high, commonly single and annual, (the new shoots, if it happens to stand beyond a year, coming forth *ex alis foliorum*) with a loose, fungous, white pith, full of a gluish juice. The stem is beset at irregular distances with leaves, standing on four or five inches long, carinated, light purple, commonly hollow, fleshy and juicy footstalks. The leaves are not unlike the leaves of the *Alcea Matthioli*, roundish about a span in diameter, composed of seven lobes, divided by deep, but unequal sinus's, serrated on the edges, excepting between the sinus's, the serræ being large, few and something distant from each other. The leaves are composed of a fleshy substance, full of juice, rugged to the aspect, hard to the touch, of a dark green colour, having strong nerves, running along the middle of each lobe towards the extremities, and many rigid brittle, transverse ribs, bent backwards towards the edge of the leaf. The flowers stand at the extremities of the stem, and twigs on an inch and a half long, thick, somewhat hairy footstalk, somewhat broader, where it ends into the calyx. The flowers are supported by a pentapetalous calyx, or composed of five (half an inch long,) greenish petals, or leaves, with dark purple lines; and hairy round the edge. The flowers are pentapetalous also, of a light purple, inclining to white, with the umbilicus, of a deeper red purple, very large, and a hand broad, or broader, composed of large round, striated leaves, with a narrow short fleshy beginning, where they are set to the stylus, which is an inch long, fat, smooth and soft, covered with a fleshy-coloured, yellowish powder, laid on, as it were, in tubercles. The stylus ends in five caruncles, covered with a red down, and set round in the form of a globe. The flowers last only one day, and wither at night, they are succeeded a few days after by a pentagonous and five capsular

turbinated seed-vessel two inches long, an inch and a half broad, membranaceous, thick, growing black, when ripe, and opening its five capsulas, wherein are contained an uncertain number (from ten to fifteen in each) of dark brown rough seeds, smaller than pepper-corns, somewhat compress'd and falling off easily.

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

Frutex viscosus procumbens folio Telephij vulgaris æmulo, fructu racemoso.
(Tab. XLII.)

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

III.

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



THAT particular sort of Colick, which the Japanese call *Senki*, is an endemial distemper of this populous Empire, and withal so common, that there is scarce one in ten grown persons, who hath not some time or other felt its attacks. Thus far do the air, which is otherwise very healthful, the climate, the way of life of the natives, their victuals and drink jointly influence the human body, and dispose it to an invasion of this distemper. Foreigners are no less subject to it, than the natives, when once they are come to taste the liquors of the Country. This we found to be too true by our own sad experience, when upon our arrival in the Country we endeavour'd, as is usual amongst sea-faring people, to wash away the memory of the dangers, we had been expos'd to in our tedious and difficult passage, by a plentiful use of the cold beer of this Country, call'd *Sakki*. This beer is brewed out of rice to the strength and consistence of Spanish wines. It is of such a nature, that it should not be drank cold, but moderately warm, and out of dishes, after the manner of the natives. The name of *Senki* is not given indifferently to all Belly-achs, but only to that particular sort, which besides a most acute pain in the guts, occasions at the same time convulsions in the groins. For such is the nature and violence of this distemper, that all the membranes and muscles of the abdomen are convulsed by it. As to the cause of it, and of colicks in general, the natives are of opinion, that it is not at all a morbid matter lodged in the cavity of the guts, which, they say, would occasion but a very slight pain, but that the seat of it is in the membranous substance of some other part of the abdomen, as for instance of the muscles, the peritonæum, the omentum, the mesentery, or the guts, and that by stagnating there it turns into a vapour, or rather into a very sharp sower spirit, as they express themselves, which distends, cuts and corrodes the membranes wherein it is lodged. Upon the same theory is grounded their method of cure: whenever this spirit is let out of the narrow prison it hath been confined to, and set at liberty, that very moment, they say, the pain which it hath occasioned by distending those sensible parts wherein it lay, must cease. Before I proceed farther, I must beg leave to observe, that instead of the Latin name *Colica*, which is sometimes wrongly given to this distemper, the gut, whence this name is derived, being frequently not so much as affected by it, the Brahmines chose rather to call it in their language, according to the opinion of the Chinese and Japanese, *convulsions or spasms of the belly and guts*. Some very particular symptoms of this endemial distemper of Japan are, that mimicking the hysteric af-

Description of
this distemper.

fection, it often puts the patient under an apprehension of being suffocated, the whole region from the groins up to the false ribs, and higher, being strongly convulsed, that after it hath for a long time miserably tormented the patient, it will end in tumours, and swellings arising in several parts of the body, and attended with dangerous consequences, that particularly in men it will occasion a swelling in either of the testicles, which often suppurates and turns to an abscess, in women *tubercula*, or *pustules* in the *anus* and on the *pudenda*, commonly attended with the falling of the hair. It must be observ'd however, that both these tumors of the testicles, (which the Japanese call *Sobi*, and the patient afflicted with them *Sobimotz*) and the said pustules in the privities are likewise endemial distempers of this Country, and affect many, that have never lain sick of the colick.

Description of
the needles.

Before I proceed to shew, by what particular method the Japanese proceed in the cure of this distemper, which is by the needle, it may not be amiss to take notice, that there are two principal remedies in surgery, supposed to be equally successful in the cure and prevention of diseases, and which on this account are called in to assistance in these parts of the world by the healthful, as well as the sick, by regular Physicians and Quacks, by rich and poor. The Coræans, Chinese and Japanese, all great admirers of antiquity, and scrupulous to excess in keeping up the ancient customs delivered down to them from their ancestors, unanimously pretend, that they were known in remotest ages, long before the invention of physick. Their very names indeed will appear terrible and shocking to the reader, they being no less, than fire and metal. And yet it must be owned in justice to the Japanese, that they are far from admitting of all that cruel, and, one may say, barbarous apparatus of our European surgery. Red hot irons, and that variety of cutting knives and other instruments requisite for our operations, a sight so terrible to behold to the patient, and so shocking even to the assistants, if they be not altogether destitute of all sense of humanity and mercy, are things, which the Japanese are entirely ignorant of. Their fire is but moderate, it hath nothing to terrify the patient, it is such, as the very Gods of the Country are not displeas'd to have burnt before them, and in a word nothing else but a gently glowing tent of the Plant, which bears the name of that celebrated Queen *Artemisia*. So likewise the metals they make use of in their operations of surgery, are the very noblest of all, the ornament of royal palaces, the produce of sun and moon, and, as the Philosophers pretend, richly imbued with the qualities and virtues of those two celestial bodies: The reader easily apprehends, that I mean, gold and silver, of which they have needles made in a particular manner, which are finely polished, and exceedingly proper to perform the puncture in human bodies, and which are on this account held in such an esteem by the natives, that they constantly carry them along with them wherever they go, as they do whole boxes of such other of their instruments or curiosities, which they have a particular

lar value for, or are the most likely to want. The use and application of both these remedies is a thing of such consequence, that the very knowledge of the parts, which are the most proper either to be burnt with the Moxa, or to be prick'd with the needles, is the object of a peculiar art, the masters of which are called *Tensasi*, which is as much as to say, *touchers* or *searchers of the parts*, because the main business lies in the choice of the part, on which either of these operations is to be performed. Those who manage the needle, either pursuant to their own notions, or in compliance with the patients desire, have the particular name of *Faritatte* given them, which signifies *Needle Prickers*. I now make haste to give a description of these needles. It would be scarce possible to thrust a very thick needle into the body without some dangerous consequence or other : For this reason, the needles, whereby this operation is to be performed, must be exceeding small, made of either of the two metals abovementioned, so pure and fine as it is possible to get them, entirely separate from copper, and ductile. It is a particular art to temper these needles, and to bring them to a certain degree of hardness, requisite to make them fit for this operation, which art, although it be known but to very few persons, yet even those, who know it, are not allowed to make them without a particular license granted under the Imperial seal. There are two differing sorts of these needles, with regard to their structure. The first sort is made indifferently either of gold or silver ; these are not unlike (as to their shape) to the bodkins, which our young boys at school spell withal, or the stylus's with which the Indians write, only they are smaller, about four inches long, thin, ending in a very sharp point, with a twisted handle, in order to its being turn'd round or twisted with more ease. Instead of a box, they are kept in a small hammer, which is fitted up so, that on each side of the handle one of these needles may be conveniently lodged. This hammer is made of wild bulls-horns, finely polished, and is somewhat longer than the needle, with a compress'd roundish head, wherein lies a piece of lead, to make it heavy. On that side, which touches the needle, in beating it into the body, it is defended by a piece of leather, commonly of a violet colour, and this to prevent, that in beating it should not leap up. The needles of the second sort are made only of silver, and are not unlike the first, as to their shape and length, but exceedingly small, with a short thick handle, which is striped or furrowed lengthways. They are kept several together in an oblong, square, wooden box, varnish'd without, with the bottom within covered with a piece of cloth, in the woolly part of which the needles are stuck. For the satisfaction of those, who are curious in names, I have thought fit to take notice, that these two sorts of needles, and in general all needles, that are made use of in surgery, are called *Utsbarri*, that is, turning or twisting needles. The needles of the second sort have the particular name of *Fineribarri*, which signifies the very same thing ; and if the operation be performed, as is done frequently, through a small brass pipe, they are then called *Fudabarri*, that is, *channel'd needles*. This pipe is about

one third of an inch shorter than the needle, as big as a goose-quill, and serves to guide the needle, in order to make the puncture on any part of the human body so much the surer. These needles, with their cases, the hammer, and small pipe, are represented, as big as the life, in Tab. XLIII. where- in Fig. 1. is the lower part of the case for the silver needles, with the needles lying in it. Fig. 2. The covering of the said case. Fig. 3. The brass pipe, which is to guide the operator in pricking. Fig. 4. The hammer, with one of the gold-needles standing out a little way, and Fig. 5. a gold-needle taken out.

But to come now to the operation itself, the same is performed after the following manner. The surgeon takes the needle near its point in his left hand, between the tip of the middle finger, and the nail of the forefinger, supported by the thumb, and so holds it toward the part which is to be pricked, and which must be first carefully examined, whether it be not perhaps a nerve, then with the hammer in his right hand, he gives it a knock, or two, just to thrust it through the hardish resistant outward skin. This done, he lays the hammer aside, and taking the handle of the needle between the extremities of the fore-finger and thumb, he twists it till the point runs into the body to that depth, which the rules of art require, being commonly half an inch, sometimes, but seldom, an inch or upwards, in short, till it runs into the place, where the cause of the pain and distemper is supposed to be hid, where he holds it, till the patient hath breathed once or twice, and then drawing it out, compresses the part with his finger, by this means, as it were, to squeeze out the vapour and spirit. The needles of the second sort are not knocked, but only twisted in, the operator holding them between the extremities of the thumb and middle finger: Those who are very dextrous at it, give it a knock with the fore-finger, laid upon the middle finger just to thrust it through the skin, and then they compleat the business by twisting; others make use for this purpose of a pipe, such as above described, which is somewhat shorter than the needle, and will by this means stop it from running in too deep. The precepts and rules of this pricking art are very different, with regard chiefly to the hidden vapours, as the supposed cause of the distemper. Hence, when the operation is to be performed, a careful and circumspect Physician must determine with all his attention and judgment, where and how deep they lie. The acupunctura is esteem'd a very good remedy for those distempers, which are cured by burning with the Moxa, and the needle is to be applied nearly on the same places, and with the same cautions, as that Caustick; but of this more in my account of it. Even the common people will venture to apply the needle, meerly upon their own experience, and without the advice of an expert *Tensasi*, taking care only not to prick any nerves, tendons or considerable blood-vessels. Having premised thus much concerning the *Acupunctura* in general, it now remains to add a few words relating to its use in the cure of the colick in particular.

In order to cure the colick the Japanese perform this operation in the belly, in the region of the liver, making nine holes in three rows, disposed after the manner of a *Parallelogram*, at about half an inches distances from each other in grown persons, (vid. Tab. XLIII. Fig. 6.) Each of these rows hath its peculiar name, as they are also made according to different rules. The first row is called *Sioquan*, and is made just beneath the ribs; the second row is called *Tsuquan*, and claims the middle place between the navel and the *cartilago mucronata*, or ensiform cartilage; the third is called *Gecquan*, and is made about half an inch above the navel. I have been myself several times an eye-witness, that upon these three rows of holes, made according to the rules of art, and to a reasonable depth, the colick *Senki* pains, as they call them, ceased almost in an instant, as if they had been charmed away.

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

To compleat this account, I must not forget to mention another remedy of pretended great efficacy, and frequently used by the common people in the colick, of which hitherto, as also in the cholera morbus, which is a very frequent and fatal distemper in this Country, in that belly-ach, which they call *Saku*, and which is likewise an endemial distemper, not very different from the *Senki*, and from the common colick, in other pains of the lower belly, where the cause of the distemper lies in the guts, out of reach both of the needle and Moxa; and in several other diseases, which I here forbear mentioning. It is a powder, to be taken inwardly, and called by the common people, *Dsiosei*, and in the language of the learned, *Wadsusan*. It is sold in the village *Menoki*, in the province *Oomi*, sealed up by the inventor, who, by a religious fraud, obtained a privilege for the sole disposal of it. For he gave out, that the ingredients of it, being vegetables, were shewn him by the God *Jakusi* in a dream, growing upon a neighbouring mountain, which is otherwise famous for many fabulous stories, said to have happened on it, and in the neighbourhood. The good effect people found upon taking it, soon brought it into repute, and the great consumption there is of it, enrich'd that whole family, which was formerly very poor, but became afterwards able to build three temples, as publick and lasting monuments of their gratitude to the God, who communicated the secret to them. These temples stand opposite to three shops, where this powder is now made and sold. I brought a quantity of it with me out of Japan, but found upon trial, that it would not at all agree with my Countrymen. It is bitterer than gall. The preparation of it is kept a secret in the family. However, upon seeing some of the ingredients in a shop, where

I bought mine, I took notice, that the bitter sort of *Costus*, which is called *Putsjuk*, and is imported into Japan by the Dutch, who bring it from *Surratte*, was one of the chief; the virtues of this *Costus* are said to be very considerable, and there is a much greater demand for it in Japan, than for any other exotick drug; excepting only the root of the *Sifarum montanum Coraense*, or *Ninsin* of Dr. Cleyer.

IV.

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

Introduction.



HERE are in Asia three *Helicons*, that of the Arabs, Bramines and Chinese. Whatever nations inhabit that vast extent of ground, which reaches from Europe to the very extremities of the East, and so far as our Antipodes, have all the arts and sciences flourishing among them, derived from these three chief seats of the Eastern Muses. I forbear enlarging at present upon several things, which might be urged in proof of my assertion, confining myself only to what relates to my own profession. It is not in the least to be wonder'd at, that so many nations, and these so widely differing in their religion, customs, language, and the very nature of the climate, which they inhabit, should have also different principles of the healing art, different remedies, different precepts and methods of cure. The differing *Helicons*, which gave birth to all the learning of the East, easily account for it. Thus far however they are observed to agree, that being ask'd their opinion about the causes of distempers, they have so frequent a recourse to winds and vapours, that they seem, in imitation of our divine Hippocrates, *Lib. de flat.* to look upon them as the general causes of almost all diseases incident to human bodies, particularly those which are attended with pain. Upon this principle is grounded their method of cure, and the frequent use of caustics, which they say are the most effectual remedies to discuss and expell all manner of winds and vapours. But then indeed it is a great question with them, what sort of Caustics are the most proper to answer this end, whether fire, or hot irons? To try the joint strength of Vulcan and Mars upon human bodies, they esteem a cruelty, not only needless in itself, and to no purpose, but altogether unbecoming a rational Physician, who can, and ought to have no other intention in the application of Caustics, but to discuss and resolve the viscid matter, which is the cause of the pain and distemper, and afterwards to make room for it to come out. Hence it is, that

that they are more favourably inclined for a slow and gentle burning, and, in a word, will prefer those Caustics, which are found proper, by vertue of their aperitive salts, to open and dissolve the obstructions, and to draw out the cause of distempers, slowly indeed, but with safety, that, I say, they will prefer them before all the cruel apparatus of other more violent causteries, which by their sharp and burning vitriolick and cutting quality, miserably corrode and destroy the parts they are applied to. For the same reasons it is, that the ancient Egyptian, Greek and Arabian Physicians, to whom we Europeans are indebted for the invention and many improvements in the Physical art, chose to apply burning mushrooms, or the fiery roots of *Struthium* and *Aristolochia*, preferably to hot irons: That some others used hot melted Sulphur; others again spindles of box, dipt in burning hot oil, and applied to the affected part. But it is foreign to my present purpose to enumerate all the various Caustics in use among the ancient Physicians. Whoever hath a mind to be farther inform'd about this matter, may consult *Mercatus*, *Pr. L. 4. c. 1. p. 162.* or *M. A. Severinus*, among the modern writers. My design is to give some account of those Caustics only, which are in use, at this day, in several Asiatick Countries.

§. 2.

The Arabians, and those Asiatick nations, which received their arts and sciences from them, as, for instance, the Persians, and those of the Great Mogul's subjects, who embraced the Mahometan faith, so far as I could learn upon diligent enquiry, never make use of any other Caustic, but woollen cloth dy'd with woad, or what the French call *Cotton Bleu*. They take a piece of this blue cloth, wrap it together, tight and close, into the form of a Cylinder, about half an inch in diameter, and two inches long. They apply this Cylinder to the part, and then set fire to the top of it, letting it glow and burn down insensibly, till it is quite consumed into ashes. This Caustick is not only extremely painful, but besides lasts very long, and troubles the patient sometimes a quarter of an hour, and longer, before it is burnt out, and the heat over. It is likewise attended with very bad consequences, frequently corroding and eating through the flesh, so as to occasion sordid and almost incurable ulcers, which I know to be true, insomuch, as during my stay in those Countries, many patients under these circumstances applied to me for relief. The burning being over, the Surgeon hath nothing more to do, but to anoint the part, and when the Eschara, or Crust comes off, to promote the suppuration. I am apt to believe, that the extreme and lasting pain, occasion'd by these Caustics, and the great difficulty of curing the ulcers, which too frequently follow the application thereof, are the reason, why the inhabitants of these Countries make so little use of them, for all they are so much commended by their Physicians in their writing and conversation. I have just now mentioned the *Glastum*, or *Dyers Wood*, and must beg leave to add something farther upon this subject. The Caustics of the Arabian Physicians must be
of

Various Caustics used in Asia.

1. Among the Arabians.

of a substance died with the decoction of this Plant, upon a supposition, that it encreases the Force of the fire, which supposition, they say, is far from being imaginary, but grounded on a continued experience of many centuries. This opinion of the Arabians is also supported by a notion, which very much prevails among the common people in Europe, that burning a piece of cloth dyed blue with dyers-wod, and holding it under the nose of People in Epileptick convulsions, or possess'd with the Devil, as some call it, will take off the fit more effectually, than the smoak either of white linnen, or any other stuff whatever. Thus much I can affirm, as matter of fact, that in my own practice in the Indies, I found it very successful in external inflammations, to apply blue bandages and rags, in fomentation and otherwise, instead of common white linnen, to which in the like cases they are certainly preferable.

2: Among the
Brahmines,
and Indian
Heathens.

The *Brahmines*, or *Gymnosophistæ* of the ancient Greek writers, who are the Philosophers, Divines and Physicians, of the Indian Heathens, and all those Pagan nations, which follow their doctrine, do not confine themselves to one single Caustick, like the Arabians, but make use of many, according to the variety of cases and distempers. They say, that the hidden causes of diseases are not all of the same kind, and that their changes are equally various, that consequently the use of one single caustick cannot with any probability be supposed equally successful in all cases, but that such a one must be chosen, as hath been found, by repeated experiments, to agree best with the nature of the distemper, and the constitution of the patient. But what various sorts of Causticks the Brahmines make use of, and how they ought to be applied, I could not learn, for all I diligently enquired, as indeed it is almost impossible for foreigners, in general, to penetrate into the secrets of these mysterious doctors. The most common Caustick, used in these Countries (for the rest, whatever they be, are applied but seldom) is the pith of the *Junci*, or rushes, which grow in morassy places. It is no matter, what sort of rushes it be, provided it be somewhat thicker and larger than the common *Scirpus*. This pith they dip into *Sesamus's*-seed-oil, which plant grows in great plenty in their fields, and burn the skin with it after the common manner. I took notice, that the *Malayans*, *Javans* and *Siamites* make use of this pith in burying their dead, which custom, it is highly probable, obtains also amongst several neighbouring nations.

3. Among the
Eastern nations
beyond
the Ganges.

Advancing still farther beyond the Ganges, we shall there meet with another excellent Caustick, preferable to all the rest, and very much used by the Chinese and Japanese. These two nations trace up its origin to the remotest antiquity, and pretend that it was known long before the invention of Physick and Surgery, and that consequently the use of it is sufficiently supported by a continued experience of so many ages. This ancient and so much commended Caustick goes by the name of *Moxa*, not only in China, but in all other Countries, where the learned characters and language of the Chinese are known, as in *Japan*, *Coræa*, *Quinam*, the *Luzon*,

or

or *Philippine* islands, the island of *Formosa*, and the kingdoms of *Tunquin* and *Cotsjinsina*. 'Tis the history of this *Cautstick*, I now propose to give, flattering myself, that the reader will easily excuse, if instead of the *Chinese* names, which I am very sensible would be the most acceptable, I insert the *Japanese* ones, which I did not only for their being easier, but chiefly, because having staid in the Country myself for some time, I was better acquainted with them.

§. 3.

Moxa is a soft down, or flaxy substance, of a grey or ash-colour, very apt to take fire, though it burns but slowly, and with a moderate heat, there being scarce any sparkling observed, till it is quite consumed into ashes. It is made of the dry leaves of the *Artemisia vulgaris latifolia*, or common mugwort with broad leaves, which are pluck'd off, when the Plant is very young and tender, and hung out in the open air for a long while. The *Japanese* say, that it is not at all times equally proper to gather the mugwort for making the *Moxa*, but that it must be done only on such days, which have been by their *Astrologers* singled out for this purpose, and have the advantage of a particular benign influence of the Heavens and stars, whereby the virtues of this Plant are greatly increas'd. These days are the first five days of the fifth *Japanese* month, call'd *Gon-guatzgonitz* by the natives, which according to the *Gregorian* almanack answer to the beginning of June, and sometimes, but seldom, the latter end of May. For, as I have elsewhere observed, the *Japanese* begin their year with the new-moon, which is next to the spring equinox. The Plant must be gather'd early in the morning, before it loses the dew, which fell in the night, and then hung out in the air on the West-side of the house, till it is full dry. It is afterwards laid up in the garret, and it must be observed, that the older it is, the tenderer and better down may be obtained from it, for which reason some keep it ten years. The fresh and young Mugwort is by the *Japanese* call'd *Tutz*, and, when it is full grown, and come to perfection, they call it *Famoggi*. And here I cannot forbear taking notice, that it is customary, both in *China* and *Japan*, for men to change their names, when they come of age, or have been rais'd to any considerable post. In the like manner different names are frequently given to Plants (not to mention other things) according to their different state of perfection, and differing uses. This variety of names, 'tis true, conveys to our mind a clear and distinct idea of things, as they are at different times, and under different changes, but on the other hand it so multiplies the numbers of words, as to become very troublesome to the memory. The preparation of the *Moxa* is a matter of no great art or difficulty. In the first place, the leaves are beaten with a pestle into the form of a coarse flax, and then rubb'd with both hands, till they lose the coarser fibres, and harder membranous parts; which being done, there remains

Preparation
of the *Moxa*.

only that soft, delicate, homogeneous, and so much commended down, which nature bestow'd on the young Mugwort preferably to other plants.

§. 4.

Most persons
are fit to be
burnt with
the Moxa,
and in what
distempers.

The burning of the *Moxa* hath nothing in the least to terrify people, and to deter them from going through the operation. It burns so slowly, that scarce any sparkling can be discern'd, and it might be doubted, whether it burns at all, were it not for a thin scarce visible smook arising from it, which however is not at all disagreeable to the smell. The pain is not very considerable, and falls far short of that which is occasion'd by other Causticks, or actual Cauterics. Those Cones indeed, which the Japanese call *Kawakiri*, that is, *Skin-Cutters*, are something more painful, being the first two or three tents successively applied to the skin. 'Tis from these Cones that the Japanese call the new taxes, laid on them by their Princes and Governors, *Kawakiri*, because they say they are very hard to be bore at first, but become much easier in time. I have seen many times the very boys suffer themselves to be burnt in several parts of their body, without shewing the least sense of pain: For they burn indifferently, and without regard, old and young, rich and poor, male and female; only women big with child are spared, if they have not been burnt before. The intent of burning with the *Moxa* is either to prevent or to cure diseases. But it is more particularly recommended by their Physicians as a preventive medicine, for which reason they advise the healthy, more than sick people, to make use of it. This practice of theirs they ground upon the following principle, that by the very same virtue, whereby it dispells and cures present distempers, it must of necessity destroy the seeds of those to come, and by this means prevent them. Hence it is, that in these extremities of the East, all persons, who have any regard for their health, cause themselves to be burnt once every six months. This custom is so thoroughly and so religiously observed in Japan, that even those unhappy persons, who are condemn'd to perpetual imprisonment, are not deprived of this benefit, but are taken out of their dungeons once in six months, in order to be burnt with the *Moxa*. The burning with the *Moxa*, by way of prevention, requires but a few tents, and those very small ones, but if it be intended to cure a distemper, there must be more, and larger, particularly if the cause of the distemper lies deep, and is consequently so much the more difficult to be removed.

If you ask either the Chinese or Japanese, in what distempers it be proper to burn with the *Moxa*, they return the following answer, That it is proper in all those distempers, where an occult vapour, and which lies, as it were, imprison'd within the body, occasions a dissolution of the solids, and a sense of pain, and hinders the affected part from duly performing its functions. Considering things in this view, there is scarce a distemper, of all that infinite number, incident to human bodies, but the Japanese and Chinese Physicians will advise their Patient to be burnt with the *Moxa* for it, which quickly, as they pretend, and in a very short time, destroys and removes its cause.

cause. This Caustick is not unknown to those black Asiatick nations, which inhabit the torrid Zone. They learnt it from their neighbours, and it is not long ago that its use was introduced among them, with that difference only, that they apply much larger tents, or cones, than either the Chinese or Japanese, of whom they had it, in proportion as the distemper is difficult and dangerous, or as its cause lies deep in the body. Even the Dutch in the Indies have lately experienced, what a good effect may be expected from burning with the *Moxa* in arthritick, gouty, and rheumatick distempers. This Caustick breaks the force of the saline and tartarous particles, which the too plentiful use of Rhenish wines leaves in the blood, and which being fix'd about the joints, and particularly irritating that sensible membrane, which encompasses the bones, are the cause of gouty paroxysms. It dissolves the stagnating lymph, which being gather'd about the articulations, occasions Rheumatick and Arthritick pains, provided a larger cone or tent be applied for either of these purposes, and provided it be applied in time, before the morbid matter be accumulated so far as to break and lacerate the capillary vessels, to tear the membranes and muscles, in which it is lodged, and thereby to occasion those tumours and impostumations, which are frequently the consequences of these dangerous distempers, and which will then yield no farther to any emollient or dissolvent medicine whatever. However, it may not be amiss to observe, that although in the hot Asiatick Countries the use of this Caustick hath been found upon experience very successful in the above-mention'd distempers, yet the like success cannot be reasonably expected from its application in our colder European climates. In hot Countries the perspiration is stronger, the fluids thinner, the pores wider, the muscles and membranes more relax'd. Sometimes also, by the application of this Caustick, the pain will be only removed, and not entirely taken off. The force of the saline particles will be broke in those parts, which are burnt by the *Moxa*, and sometimes perhaps it will penetrate so deep as to burst and tear the periosteum. This will doubtless take off the sense of pain in these very parts, but be no hindrance to its shifting to others. The Brahmines indeed go farther, and confidently assure their patients, that the pain, being once removed, will never return, if they do but abstain from eating of flesh, and from strong fermented inebriating liquors, such as wine, beer, and the like. These, they say, breed new crudities, which, when they come into the blood, will fall down again upon the legs, and there lay a new foundation for gouty paroxysms. *Bushofius*, a Minister of the Gospel at Batavia in the Indies, went too far, when he recommended the *Moxa* to his Countrymen in Europe, as an infallible remedy for the gout. I have reason to apprehend, that many a patient in Germany found himself disappointed in his expectation: This is what the learned Dr. *Valentini*, a German Physician, and Member of the Academy of Sciences founded by the late Emperor Leopold, complain'd of, and not without reason, in a printed letter of his to Dr. *Cleyer*, to whom it was deliver'd in my presence. The neighbouring
black

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c. 1.

black Asiatick nations make more use of the *Moxa*, than the Chinese and Japanese themselves, in Epileptic fits, and all Chronical distempers of the head. Their way is to burn a good quantity of it all along the *Sutura Coronalis*, which sometimes hath been attended with so good a success, that some patients recover'd, who had been given over by the Physicians.

§. 5.

Places to be
burnt with
the *Moxa*.

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

be spotted with their sweat, they wearing no shirts, by which means their wounds and sores, in both sexes, are laid open to view.

§. 6.

I come now to the operation itself, which requires no great nicety or skill. A small quantity of *Moxa* is rolled or twisted, between the thumb and fore-finger, into the form of a Cone, almost an inch high, and something less broad at the bottom. This Cone is put on the part which is to be burnt. Some wet the bottom a little with spittle to make it stick to the skin. This done, they put fire to the top with a thin burning splinter, which the Japanese call *Senki*. The Cone being consumed, which is done in a very short time, another, if needful, is applied to the same part, and burnt as before. This is repeated as often as the Patient desires, or the Operator directs, or the case seems to require. The Surgeons, whose business it is to perform this operation, are call'd by the Japanese *Tensasi*, that is, *feeling people*, or, according to the literal sense of the word, *people that penetrate with the touch*, because, before the operation, they always feel about, and examine the part, which the Caustick is to be applied to. The little rods, or candles, which they make use of to put fire to the Caustick, are the very same which the Heathen Priests burn in the temples before their idols, and whereby they measure the hours of devotion, in imitation, as it were, of the fires, which it is customary to make in camps, to indicate and to measure the time for watching. They burn but slowly, and have a very fragrant strong scent. They are made of the slimy bark of the *Taab* tree, as they call it, or *Taabnoki*, that is, *Laurus Japonica sylvestris*, wild Japanese bay-tree, one of the tallest and largest trees growing in the Country. This bark is reduced into a powder, and mix'd with *Aloe* wood, or its resinous and dearest part, call'd *Calamback*, and with other sweet-scented species, according to every one's fancy, all reduced into a powder. These powders are mix'd with water to the consistence of an Electuary, or thick pulp, which must first undergo a sufficient kneading, and being then put into a basin with many small round holes at the bottom, and weights being laid upon it, there are squeeze'd out through these holes long round pieces, or rods, scarce thicker than a straw, which being taken off, are laid on lathes and dried in the shade, and afterwards sold in shops for burning candles, and for the use above-mention'd, by bundles wrapt up in paper. These *Senki* candles however are not so absolutely necessary for the operation, but that they may be rank'd rather among the more elegant and less useful Apparatus of Surgeons. Any common splinter, or straw, will answer the end full as well, and these are what the common people make use of. The main art lies in the knowledge of the parts, which it is proper to burn in particular distempers. The chief intention of burning is, to draw out the humours and vapours, which lying concealed in the body, prove the cause of the sickness. And although, upon this supposition, one would reasonably imagine that place to be the

most proper which is the nearest to the affected part, yet the operators frequently choose such others, as are not only very remote from it, but would be found, upon an Anatomical inquiry, to have scarce any communication with it, no more than by the common integuments. As strange as that Polish nobleman thought it, to have a clyster order'd him, when he complain'd of a pain in his head, so surprizing will the effects of this Caustick appear to foreigners, when applied to places which seem too remote from the affected part, to suppose any communication with it. A few instances will serve to explain this. In Indigestion, and sickness of the stomach, and loss of appetite; they apply the Caustick to the shoulders. In pleuritic cases they burn the Vertebrae of the back, and in the tooth-ach the adductor Muscle of the thumb, on that side where the pain is: and so on. I am sensible, that the most skilful Anatomist would be at a loss to find out any particular correspondence of these remote and differing parts with one another.

§. 7.

*Rules of
burning.*

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

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

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

KIUSIU KAGAMI.

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

C H A P. I.

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

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

2. *In*

2. In distempers of the Children, particularly swellings of the belly, loosenesses, loss of appetite, in the itch and exulceration of the noses, as also in shortness of sight, the region of the SIUITZ, (or eleventh vertebra) must be burnt on both sides with fifteen or sixteen cones, leaving one SUN and a half's distance (about two or three inches) between the two places, which they are to be applied to. Remark 1. Siuitz, or the eleventh, is so called from its being the eleventh vertebra in number, computing from the fourth vertebra of the neck, that being the most apparent of any, when the head is bowed down forwards towards the breast. The same rule must be observed with regard to all the other vertebræ, whereof the number only is mentioned. Remark 2. Sun is properly speaking a measure, whereby they measure the length of things. They are of two different sizes, the longer is made use of by merchants, the shorter by builders, and workmen. The Sun, as it is above mentioned, with regard to the method of burning with the Moxa, must be understood of neither of these, but its length taken from the second joint of the middle-finger of that very person on whom the operation is to be perform'd, as bearing the most accurate proportion to other parts of the same body.

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

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

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

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

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

8. In swellings and pain of the belly, in pain at the heart from a quotidian fever, in pain of the stomach, and loss of appetite, you must burn six cones above the navel. The place, which you are to burn, must be four Suns distant from the navel, in a streight line upwards.

9. In pain of the hips and knees, for weakness of the legs in particular, and of all the members of the body in general, you must burn the place, called JUSI. (Jusi is that place on the thighs, which one may reach with the extremity

tremity of his middle-finger, holding his hands streight downwards in a natural situation.

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

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

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

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

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

C H A P. II.

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

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

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

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

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

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

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

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

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

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

CHAP. III.

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

CHAP. IV.

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

V.

Some observations concerning Ambergrease.

§. I.

*The substance
of Amber-
grease.*



THE design of this paper is to give a short account of that precious, and so much esteem'd bituminous substance, known by the name of *Ambergrease*. Nothing hath been hitherto found to exceed it in sweetness of smell. 'Tis to the Sea mankind is indebted for it, though it is thrown out but in a very small quantity, as indeed, in general, the more valuable things are, the less liberally nature seems to produce them. Authors differ widely in their opinions, concerning both its origin and production, nor do they so much as agree, what kind of substance it properly is. Some take it to be a bituminous substance, others a sort of earth or clay, others a sea-sponge, others an excrement of the

the whale, others the dung of birds. Many more could be mentioned, if I did not avoid being tedious : But of all the differing opinions, none seems to me to have so little foundation, and likelihood, on its side, as that of a late French author (*Jean Baptiste Denys, Conference seconde dans le Journal des savans de l' an 1672.*) He draws his conclusions merely from some likeness in the substance and smell, and asserts, *that Ambergrease is a mixture of wax and honey, gathered upon the sea-coasts by the bees, that being first digested by the heat of the sun, it falls into the sea, that there it undergoes a farther preparation, and is by the violent motion of its waves, and the admixtion of its saline particles, changed into this precious substance.* An idle and groundless conjecture, which besides its being new, not thought of before, and supported by the protection of a great Prince, will be found in all other respects too trifling, in the least to prejudice the opinion, which hath been generally received, and allowed of by those, who have taken pains to examine this substance more accurately, and have found it to be a kind of bitumen generated in the bowels of the earth, or a subterraneous fat, grown to the consistence of a Bitumen, which is by subterraneous canals carried into the sea, and there undergoes a farther digestion, being by the admixtion of its saline particles, and the heat of the sun, changed into Ambergrease. The few following remarks, gathered chiefly from the curious observations of the Chinese, from what accounts I could procure from the Japanese Whale-fishers, and from a view of the Provinces and Coasts, upon which the Ambergrease is found, are intended to establish the just mention'd old opinion in opposition to that of Monsieur *Denys*.

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

2. Several Chinese and Japanese fishermen, who make it their business, upon the rocks along the coasts of China and Japan, to look for the edible birds-nests, (being nests of sea swallows, which these birds make of the flesh of *Holothuria*, a sort of sea-qualms) all deny that they ever observed any such thing as hives sticking to rocks under water, which Monsieur *Denys* fancies to be now and then thrown off by the impetuosity of the waves. Nature is too careful for the preservation of her productions, not to teach bees, by instinct to avoid the coasts of the sea, and all places, which are so much exposed to storms and tempests.

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

4. Honeycombs, with their Honey, in whatever parts of the world they be inspissated by fire, the coagulated substance will be always of the same kind. On the contrary, there are various sorts of Ambergrease, according to the variety of subterraneous veins, wherein it is generated. And some sorts there are peculiar to certain Countries, insomuch, that skilful persons, upon a narrow inspection, will be able to conjecture, what coasts it hath been
found

found upon, much after the same manner as expert vintners know by tasting a wine, what sort it is, and of what growth. Some sorts of Ambergrease are like a coarse *Bitumen*, or *Asphaltus*, or the black *Naphtha* dried, consequently more or less black and heavy, and of a different consistence in proportion. Other sorts are whiter, from a mixture of nobler particles: These are also lighter and dearer, and this again in differing proportions: Some other sorts there are exceedingly light, and not unlike a mushroom, whence the learned *Scaliger* conjectured, after *Serapion*, that Ambergrease might well be a sort of a *Fungus marinus*, or sea-mushroom.

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

6. There are very often black shining shells, and fragments of other submarine substances, found in Ambergrease, sometimes also particles of such things, as will easily stick to it, when it hath been just thrown upon the coasts, and is as yet soft: But I never heard that it was observed to contain bees, or wax, or honeycombs. Monsieur *Denys* was certainly imposed upon, when he was told, that honeycombs, with wax and honey, (why not bees too?) had been found in Ambergrease: And some later French writers, who maintain the same opinion upon the sole authority of Monsieur *Denys*, are altogether guilty of the same error.

7. They find sometimes exceeding large pieces of Ambergrease, far beyond the size of the largest bee-hives. Not to instance in those monstrous large pieces, of which *Garcias ab Orta* speaks, (*A. H. l. 1. c. 1.*) lesser ones, and which I saw myself, will serve my purpose equally well. When I was in Japan, a very good piece of a fine greyish Ambergrease was found upon the coasts of *Kijnokuni*. It weighed upwards of an hundred *Catti's*, Japanese, that is, 130 lb. Dutch weight, and being by much too large to be purchased by one person, it was divided into four parts, in form of a cross. One of the four parts I was offer'd to sale myself, whereby I could easily conjecture to be true, what I was told of the largeness of the whole piece. But that piece was still larger, which, in the year 1693, after I had left Japan, was sold by the King of *Tidori* to the Dutch East-India Company, for eleven thousand Rixdollars, (or upwards of 2000 *l.* Sterling.) It was sent to Amsterdam the year after, where it is now kept in the Company's Rarity Chamber. It weigh'd 185 lb. Dutch weight. It was of a greyish colour, of a very good sort, and in shape not unlike a tortoise, with the head and tail cut off. It was bought on condition, that if it should be discover'd to have been any ways adulterated, the money should be restored. The learned Dr. *Valentini*, Professor at Gissen, figured it in his *Museum Museorum*, *Lib. 3. c. 28.* (as hath also *Rumph* in his *Amboinsche Rariteitkammer*, *T. LIII. and LIV. from whom, it seems, Valentini took it. The same author hath given an accurate description of it, p. 267. & seq.*)

§. II.

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

*The attributes
of Amber-
grease;*

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

by the sea upon the more Southern Coasts of the East-Indies, which to all outward appearance nearly resembling Ambergrease, often imposes upon its finders. Such a piece, which was said to have been found upon the coasts of the *Luzon*, or Philippine islands, I was offer'd to sale for true Ambergrease, but finding it to be whitish, fungous, brittle, of an offensive smell like rank bacon, I took it to be nothing else but whales-fat, which underwent this change by having lain a long while upon the Coasts, and therefore would not meddle with it. I have such another piece in my possession, which I was presented with for a piece of true Ambergrease: it is of a very difform shape, of about three pound weight, and was found upon the coasts of *Banda*. I take it to be a sort of tallow, or fat of that kind, which *Schroder* calls whitish Ambergrease, and which commonly goes by the name of *Sperma Ceti*, which floating on the surface of the Sea, was gathered somewhere, (perhaps on a rock) and was afterwards by the heat of the Sun melted into one piece. There are three sorts of *Sperma Ceti*, as they call it, came to my knowledge. One sort is found floating on the surface of the water in the Northern Seas, and is gathered in baskets made of twigs, as hath been long known by the accounts of several persons, who have been eye-witnesses of it. The second sort is that, which according to the accounts of Bartholin, Wormius, and those that sail to Greenland for the whale-fishery, is found in great plenty in the head of a certain kind of whale, called by the Latins *Orca*, and by the Dutch *Potuis*. The third sort is gathered in the *Ferre*, or *Feroe* islands, situate to the North far beyond Scotland. The inhabitants of these islands, for the greatest part poor people and fishermen, gather it on the body of a particular fish with a very long head, called in their language *Buskoppe*, which name hath been given also to one of these islands, being the furthestmost to the North, about which this fish is caught in great plenty. I do not know of any author's having ever mentioned this last sort of *Sperma Ceti*: What account I had, and here present the reader with, was communicated to me by a very honest man, who averred to me, that having been shipwreck'd near these islands, he had not only seen, but done it himself in company with the natives, for about six months he lived with them. He farther told me, that that fish exceeded a man in length and size, that the head particularly was monstrously large, and covered all round, chiefly about the chops, with a great quantity of this mucous fatty substance, which is scraped off by the fishermen, and afterwards cleaned and kept from growing rank by a strong lye, and by being dried in the sun. Sailors, when they catch sharks, which after the crocodile is the fiercest of all sea-animals, and very frequent in the Indian seas, always look for a certain exceeding white substance, which is sold for *Sperma Ceti*, and is found in the head, though it be quite a different thing from the brain of the creature, which I found to be exceedingly small. This substance hath nearly the same diuretick qualities with the *Sperma Ceti* itself, though properly speaking it doth not belong to this class,

being

being little else than a powder, and altogether without that mucilaginous fat, which is common to the several different species of *Sperma Ceti*. The coagulated substance, above-mentioned, which I have in possession myself, and which hath all the characteristicks and qualities of the *Sperma Ceti*, seems to belong to the first of the above-mentioned three sorts, so far that I think it could be sold for true *Sperma Ceti*, if it was but reduced to a powder. I must own, that I have oftentimes used it instead of *Sperma Ceti*, and with the same good success. The *Succinum*, or Prussian Amber hath been with a better appearance of reason ranked by several natural historians among the species of Ambergrease, being likewise a subterraneous fat, not unlike Ambergrease, but transparent, and dried upon the coasts much after the same manner, by lying exposed to the air in the sand. I have not only frequently seen it gathered upon the Prussian Coasts, as it was thrown out by the sea, but also dug up in the mines of that Kingdom. But the latter and fossil one, being commonly very tender and brittle, is put into seawater, in order to its growing harder. Had Monsieur Denys known this, he would not have been at such pains to fetch it from the woods and forests of Sweden upon the Coasts of Prussia. The Nations, that live furthest to the East, and more particularly the Japanese, set a much greater value upon Amber, than they do upon Ambergrease, nay they esteem it more than the precious stones, (red corals only excepted) of which they make little or no use. But of all the different sorts of Amber, the yellow transparent one, which is so common and so little valued with us in Europe, is the most acceptable to them, and what they would give almost any price for, because of its perfection, and the antiquity they attribute to it. All the other species of Amber are despised by them, so far that endeavouring to convince them of their ill taste, and to give them reasons, why they are and ought to be esteemed preferable to the yellow one, I was only laughed at, and found, that I had taken pains to as little purpose, as it would be to persuade an European, that gold is of less value than silver. The black nations of Asia, upon whose coasts Ambergrease is found, make no manner of use of it. It is well known, that we Europeans use it in Physick. But the greatest consumption of it is in Persia, Arabia, and the great Mogul's Country, where it is made use of as an ingredient of most of their sweet meats. The Chinese, Japanese and Tunquinese keep it for no other purpose, but to mix it with sweet-scented species, they believing, that it not only heightens, but fixes the pleasantness of the smell, which otherwise, by reason of the great volatility of the odoriferous parts, is apt to lose itself too quickly. And these ends, indeed, the Ambergrease is not unlike to answer, as it hath no very considerable smell of itself. To enumerate the virtues of Ambergrease, would be enlarging this account to little purpose, they being already well known. I will only add a secret against impotency, which was communicated to me by an expert Japanese Physician, as somewhat very valuable. Take as much as you please of crude opium, put it into a piece of linnen, and suspend it in the smoke of boiling hot water, what

*Some account
of Amber.*

sweats

sweats out of the linnen, and sticks to the outside, affords the best and purest opium. Take this substance, mix it with twice the quantity of Ambergrease, and make it up into small pills. A few of these pills taken inwardly, at night before you go to bed, are said to be an excellent stimulating medicine in that case.

VI.

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

I.

Introduction.



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

and

and which he hath confined to any one of these globes, as within the walls of a town, should live in a friendly communication together, a communication, which it cannot but be highly criminal to break through. As to our Earth in particular, the Creator designing it to be the habitation of men, hath also in his wisdom and goodness purposely framed it so as to make it common to all. Different Countries produce different Plants, Animals and Minerals: Not even the most delightful have been supplied indifferently with all:

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

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

Whoever hath a mind to offer these, and perhaps many more arguments and objections of this kind, against the truth of what I propose to demonstrate in this enquiry, with regard to the advantages, that must and do accrue to the Japanese from the present condition of their Empire, as I hear some late Philosophers have, shall not be by me denied that liberty. But in the meantime, I must beg leave as freely to declare, that with me they carry no force of persuasion, and that I am nevertheless, for many good and plausible reasons, inclined to believe, that it is by no means inconsistent with the Divine Wisdom and Providence, that this globe of our Earth should be inhabited, as it is, by nations of different languages, customs and inclinations. If we survey it in the state it now is in, we shall find it fitted up for the reception, not of one alone, but of many nations, we shall find its parts separated from each other by rivers, seas, and chains of mountains, we shall observe remarkable differences in the climates, and such, as it seems, are the very bounds which nature set to keep every nation within that climate, which hath been assigned for its habitation. Hath not God himself, in that dreadful confusion of tongues at Babel, where men as yet made up one society, given the strongest proofs of his will and

intention, that their intimacy and mutual communication should be broke, and that thence-forward different Countries should be inhabited by different nations. Such is the perversity of human nature, that whenever we are become one body, one kingdom, or common-wealth, where one and the same language is spoken, we are naturally inclined to hate our neighbours, who speak another language, and to envy their state and condition. Princes ambitious of enlarging their dominions beyond the limits set by nature, very often, when they are busy about adjusting and composing the differences, or tumults, arising in one part thereof, lose another by insurrection, or invasion. The greatest and most powerful republicks are so far from being supported by the joint strength of many nations, acknowledging their supremacy; that an excess of power proves rather their ruin, and the several dominions of their dependency become so many separate Governments, which always bear a secret and cover'd hatred one towards another. Happy would have been the condition of men, if nature had so blest'd each Country with all the necessaries of life, that the inhabitants fully satisfied with their situation, should have no reason to entertain any thoughts of invading the rights and properties of others. History then would not have been fill'd with so many tragical events. Murdering and plundering of each other, ravaging and unpeopling of whole Countries, laying in waste and ruin publick and private, sacred and profane buildings, and many other calamities, the dreadful consequences of war, cruelty and ambition, would have been entirely unknown to mankind. Men, on the contrary, free from other business, would have been more attentive to promote their publick and private welfare, more diligent to cultivate the desert and barren places of their Country, more industrious in the improvement of arts and sciences, more bent upon the practice of vertue, more inclined to equity, freer from passion and self-interest, juster in rewarding the good and punishing the wicked, more careful in the education of their children, more exact and mindful in the care and management of their private families: In a word, they would have made themselves and others happy, and in their several societies stood a pattern of a Government, the best that could be wished for, in imitation of the Japanese, who confined within the limits of their Empire enjoy the blessings of peace and contentedness, and do not care for any commerce, or communication with foreign nations, because such is the happy state of their Country, that it can subsist without it. It cannot be denied, but that we are desirous of communication and commerce with foreign Countries, merely because from thence we fetch the necessaries of life, or because they supply us with those things, which contribute to make it agreeable, pleasing and commodious, and to keep up luxury and magnificence. Laws prudently to govern the state, Religion for the ease and comfort of our consciences, Sciences to embellish our minds, Mechanical arts for the use and elegance of life, various sorts of Goods and Commodities for cloathing and the table, Medicines to preserve or restore our health, are all what we can look for among foreigners.

If then there be such a Country, which nature hath proved so very kind to, as to supply it with all these things, necessary for the ease and support of life, and which, through the industry and labour of its inhabitants, hath raised itself to a high pitch of power, and makes a very considerable figure in the world, it must necessarily follow, that it is not only advisable, but very much to its advantage, that its inhabitants, so long as they can subsist without the produce and manufactures of foreign Countries, should be kept also from their vices, from covetousness, deceits, wars, treachery, and the like, provided such be the state of the Country, as to admitt, without any great difficulty, of their being confined within the limits thereof, and provided they themselves have strength and courage enough to defend it, in case of need, against any invasion from abroad. And that this is the case of *Japan*, preferably to any other Country as yet known, will, I hope, evidently appear from the following short description, wherein I propose to consider it chiefly with regard to the point in question.

§. 2.

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

The Country is populous beyond expression, and one would scarce think it possible, that being no greater than it is, it should nevertheless maintain, and support such a vast number of inhabitants. The highways are an almost continued row of villages and boroughs: You scarce come out of one,

Description of
Japan.

It is inaccessible.

Very populous.

one, but you enter another; and you may travel many miles, as it were, in one street, without knowing it to be composed of many villages, but by the differing names, that were formerly given them, and which they afterwards retain, though joined to one another. It hath many towns, the chief whereof may vye with the most considerable in the world for largeness, magnificence, and the number of inhabitants. One of the chief is called, *Kio*, or *Miaco*, that is the *Town*, or *Metropolis*, by way of pre-eminence, being the seat of the Ecclesiastical hereditary Emperor. It hath about three hours walking in length, and two in breadth. It is very regularly built, all the streets being cut at right angles. (v. Tab. XXVII.) *Fedo*, (Tab. XXX.) properly the Capital of the whole Empire, and the seat of the secular Monarch, is so large, that I may venture to say, it is the biggest town known. Thus much I can affirm from my own certain knowledge, that we were one whole day riding a moderate pace from *Sinagawa*, where the Suburb begins, along the chief street, which goes across, a little irregularly indeed, to the other end of the town.

The Japanese
a warlike
people.

The Japanese are not wanting something, which I don't know, whether I shall call it boldness, or Heroism; I mean, such a contempt of their life, that when they have been subdued and conquer'd by an enemy, or when they find it out of their power to revenge some scorn or injury done to them, they do not scruple, with an undaunted stoicism, to lay violent hands upon themselves: (*The author's Latin expression signifies laying violent hands upon their bowels, because they generally make away with themselves by ripping open their belly.*) The histories of their civil wars are full of such surprizing actions, whereby, it seems, that in former ages they strove, who could shew the most courage, and greatness of mind. Whoever was to be acquainted, out of their histories, with the great and heroic actions of a *Fositzne*, a *Kijomori*, a *Kusnoki*, an *Abino Nakimar*, and other illustrious persons, would find himself obliged to own, that Japan can boast, as well as Rome, of its *Mutij Scævola*, and *Horatij Coclites*. As an instance of what I have here asserted, let it suffice at present, to mention one single exploit of seven young men, natives of the province *Satzuma*, an action the more surprizing, as it was committed in a foreign Country, in presence of the Dutch, no longer ago than 1630. The case was this: A small Japanese vessel had been a trading to the island *Formosa*, then as yet in possession of the Dutch. Japan was not at that time shut up, and its inhabitants at liberty to trade to what Country they pleased, and the island *Formosa* hath been since taken by the Chinese, in whose possession it now remains. *Peter Nuits*, a Dutchman, who was then Governor of *Formosa*, treated the Japanese, who came on board this vessel, with some hardness and severity, perhaps by way of reprisals. The Japanese took it as an affront and injury done not so much to themselves, as to their Prince, to whom, when they got home, they made grievous complaints, insomuch that he grew very passionate and angry, the rather, as he saw himself, as it were, under an impossibility of revenging so heinous an affront, offered him by *Nanbani*,
that

that is, Southern people, (a contemptible name, which they give to foreigners, and particularly the Dutch) whereupon his guards addressed him in the following manner: *We will no longer, Sir, said they, guard your person, if you will not give us leave to revenge your honour and reputation. Nothing but the offenders blood shall wash off this spot: Command, and we will cut off that wicked head, or bring him alive into your presence, to be punished by you, as you shall desire, and he deserves. Seven of us will be enough. Neither the danger of the voyage, nor the strength of his castle, nor the number of his guards, shall preserve him from our wrath, they are Nanbani, we of divine extraction, Nifonsin, that is, Japanese, or in the literal sense, inhabitants of the subcelestial world. They would not desist from their demand, till leave was granted them. The attempt indeed was bold, but carried on with no less prudence than courage and success. After a happy voyage they came safely to Formosa, and being admitted to an audience of the Governor, they all drew their swords, seized upon his person, and carried him off prisoner to their vessel in the middle of the day, amidst all his guards and domesticks, none of which durst offer to stir in his defence, or to rescue him from his bold conductors, who with their swords drawn, threatned to stab him the moment, any the least opposition should be made.*

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

Revengeful.

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

Invincible.

yet as from time to time, fresh recruits were sent over from Tartary, it enabled them to maintain themselves 15 years, till the year of Christ 799, when the help and power of the tutelar Gods of the Country, and the strength and courage of the Japanese forces concurred totally to ruin and destroy them. For it is related in the Japanese annals, that *Quan Non*, or *Quan-woni*, that many-handed *Briareus* of the Country, and one of their greatest Gods, did in a stormy night, with his numerous arms (the emblems of his power) sink the enemies fleet, that the next day *Tamaramar*, General of the Japanese, singled out by the Gods for this glorious deliverance of his Country, attack'd the enemies, perplex'd and dejected as they they were, without the least prospect of success, even without hopes of a retreat, and obtained so compleat a victory, that not one remained, to bring his Countrymen the melancholy news of this total defeat. Such another attempt was made, but with no better success, in the year of Christ 1281, when *Goouda* was Emperor of Japan. The Tartarian Monarch *Sijfu* had at that time made himself master of the Empire of China, and was advised by *Mooko*, one of his Generals, to subdue also that of Japan, and to annex it to the vast Dominions already conquer'd by him. Accordingly that general was sent over, with 4000 ships, and 240000 men, (Chinese writers mention only 100000) but when they got upon the coasts of Japan, this whole reputed invincible Armada was beaten by a violent storm, and the numerous army on board totally destroyed. Japan was never so severely attack'd before: No victories the Japanese have more reason to rejoyce at, than the defeat of these two enemies, equally numerous and powerful. And in short, to do justice to the Japanese nation, it must be owned, and so I believe, it will appear in ages to come, that they are not wanting prudence, resolution, and conduct in war, not good order in their military expeditions, nor a due and chearful obedience to their commanding officers. Not even the long peace and profound tranquillity, which the Empire now enjoys, is like to breed in the natives, what it hath been too apt to do in many other nations, a certain slothfulness and inactivity, which might in time degenerate into effeminacy. Commemorating, as they do, the great exploits, and noble actions of their illustrious ancestors, they keep up in their minds a certain martial ardour, and earnest desire of glory and reputation. Such is the education of their children, that it seems, ideas of courage and resolution, are the very first and chiefest impressions, they endeavour to make upon their tender minds. In the very first stage of infancy, when they cry, and are out of humour, warlike songs and ballads are made use of to appease them. The boys at school, who learn to read and write, have scarce any other book, or copy, allowed them, but the remaining letters and histories of their illustrious heroes, and those persons, who made away with themselves, an action, which the Japanese esteem noble and heroic, that by this means courage, resolution, and contempt of life might take place in their minds, from their tenderest years. Grown persons turn the conversation, when in company together, chiefly upon the heroic

heroic exploits of their forefathers, they call to mind, what is recorded in their histories, to the minutest circumstances, they cannot cease to admire them, and are sooner drunk with love of fame and glory, than they are of their inebriating liquors. Hence it is, that when, according to the custom of the country, there are fires lighted at night at the top of the mountains, which is never done, but upon some imminent danger, threatening the Empire, or otherwise, when the Emperor commands the Princes of the Empire, to send their quota of troops upon the first notice given, their subjects crowd to be enrolled, carrying their arms along with them; impatient where to be commanded; and extolling upon one another, who should be foremost in obeying: Nay, they are so desirous of fame, and so much inflamed with martial ardour, that they willingly expose themselves, where the danger is greatest, even before they are commanded, which impatience however, as it may sometimes prove prejudicial, doth not deserve much commendation. Nor are they wanting proper arms: at a distance they fight with arrows and guns, when they get hand to hand, they make use of pikes and scimeters. Their scimeters particularly are so very sharp, that at one stroke they will cut a body asunder, and of so good a make, and so well temper'd, that long ago it hath been forbid to sell them to foreigners, or to send them abroad, under pain of the cross for the seller, and death for all persons concerned in the fact.

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

*Laborious,
and inured
to hardships.*

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

III.

And yet, with these many and considerable advantages; I have hitherto enumerated, it would be still a vain attempt in the Japanese, even with all their strength and resolution, to keep their Country free from invasions from

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

Living in a
happy Cli-
mate.

from abroad, and to stay at home themselves without any communication with foreign nations, were it not, that within their own limits, they find enough where-withal to live content and happy. Ever since the Empire hath been shut up, nature, that kind mistress, taught them, and they themselves readily own it, that they can wholly subsist upon what it affords, and that they have no need of being supplied by foreigners with the necessaries of life. Any one who will take the pains to consider the Country in its present happy state and condition, will find it to be true what I here assert. And in the first place, which is no inconsiderable an advantage, the Climate is exceedingly temperate, not exposed to the burning heat of the more Southern Sun, nor froze by the extrem cold of the more Northern Countries. It is well known, that no Countries are so fruitful, none so pleasant and agreeable, as those which lie between thirty and forty Degrees of North Latitude. It might be objected indeed, that Japan is a rough and stony Country, with many chains of steep high mountains, and that it would be altogether barren in most places, were it not cultivated with uncommon care and industry. But even in this particular nature hath been exceeding kind to this Country : this seeming defect in the soil, this want of culture, is what keeps up in the inhabitants that so much commendable spirit of labour and industry. Such is otherwise the fruitfulness of the Climate, that there is scarce a hill, though never so abrupt, scarce a mountain, though never so high, which being cultivated, as most are, do not sufficiently reward the pains and care the industrious labourer bestows upon them. Not even the most barren places, which will scarce admit of any culture at all, are altogether useles. A numerous nation, so much an enemy to idleness, as the Japanese is, and withal confined within the narrow limits of their own Country, learnt to make use of most productions of nature, which either sea or land affords, not only for the support of life, but also for its ease and pleasures. Little can be thought of, but what appears at their table in some dress or other. Many things, despised by other nations, make up part of their desert and most delicate dishes. The woods and forests, the morasses and waste grounds of the Country, contribute their Plants and Roots towards the plenty, as well as ornament of their tables. The sea affords a vast variety of animal and vegetable substances, of crab-fish, shell-fish, *Holothuria*, as natural historians call them, or sea-qualms, sea-weeds, and the like. Not even the venomous qualities of some fish exclude them from use. Nature did not in vain so liberally bestow upon this nation, bodies fit for hard labour, and minds capable of ingenious inventions. A soil barren in itself, and so difficult to be cultivated, as theirs is, was in a manner necessary, lest they should be wanting proper opportunities to exercise their industry, lest instead of being laborious, as they are, they should fall into idleness, and grow slothful, like the black inhabitants of the Torrid Zone, who depending upon the spontaneous growth of the necessaries of life, are for that very reason so very much given to laziness and inactivity, leading a life little better than beasts. Another objection
that

that could be made, is, that a Country must be still unhappy, whose inhabitants are kept, as it were, prisoners within the limits thereof, and denied all manner of commerce and communication with their neighbours, a Country besides so much divided, and split into so many and almost numberless islands: But this again is rather a singular instance of nature's kindness. These many and different islands are, with regard to the whole Empire, what different Countries and Provinces are with regard to the whole globe: Differing in soil and situation, they were to produce various necessaries of life. And indeed there is scarce any thing that can be wished for, but what is produced in some Province, in some island or other, and produced in a quantity sufficient to supply the whole Empire. They find gold in *Osū*, *Sado*, *Syri-ga* and *Satzuma*; silver in *Kitamai* and *Bengo*; copper in *Syri-ga*, *Atsin-gano* and *Kijnokuni*; lead in *Bungo*; iron in *Bitsju*. *Tsikusen* supplies them with charcoals, and *Ono* with wood-coals. The burning mountain *Iwogasi-ma* throws out vast quantities of sulphur, which is dug up besides in many other places. In *Fisen* they have a certain white clay, of which they make all sorts of Porcellane-ware. Great quantities of wood come from *Tossa*, *Ofarra* and *Aki*. *Nagatta* breeds oxen, *Osju* and *Satzuma* horses. *Canga* is very fruitful in rice, *Tsikusen* in chesnuts, *Wakasa* in figs and other fruits. The coasts of the Province *Oki* are eminent for affording plenty of shell-fish, those of *Nisij Jamma* for sea-weeds, and other sub-marine plants; the coasts in general plentifully supply the Country with a great variety of fish. Not to mention at present all sorts of grains, pulse and pease, which grow plentifully in several provinces, and variety of other things, which serve for their manufactures and cloathing. The *Pearls* are found in the gulph of *Omura*, Ambergrease upon the coasts of the *Riuku* islands, and of the Provinces *Satzuma* and *Kijnokuni*, crystals and precious stones in *Tsugaru*. Nor have they occasion to send for any medicines from abroad: So many hills and vallies, so many high and low grounds, produce within the compass of one Country, what plants and trees grow in many differing climates. Now as to all sorts of handicrafts, either curious or useful, they are wanting neither proper materials, nor industry and application, and so far is it, that they should have any occasion to send for masters from abroad, that they rather exceed all other nations in ingenuity and neatness of workmanship, particularly in brass, gold, silver and copper. What skill they have in working and tempering of iron, is evident by the goodness and neatness of their arms. No nation in the East is so dextrous and ingenious in working, carving, graving, gilding of *Sowaas*, which is a particular kind of a precious blackish metal, made artificially of a mixture of copper with a little gold. Things made of this metal, when they come out of the workman's hands, look altogether like gold, and are indeed scarce inferior to it in colour and beauty. They weave silken stuffs so fine, so neat and equal, that they are inimitable even to the Chinese. This is the common amusement of the great men of the Emperor's Court, when in disgrace and banished to certain islands, where they have nothing else

A fruitful
Country.

Not destitute
of arts.

to do, but to spend their ingenuity and time upon this, or the like curious workmanship. Their beer, which they call *Saki*, and which is brewed out of rice, is much better and stronger than that of the Chinese. They also exceed the Chinese in dressing of their victuals, which they generally season with spices of their own growth. Their Paper likewise, which they make of the bark of the *Morus Sylvestris*, or Paper-tree, is stronger, of a better body, and whiter, than that which the Chinese make of reeds and cotton. All their varnished or japan'd household-goods are surprizingly fine. The Chinese and Tonquinese, with all their care and industry, never came up to that skill and dexterity, which the Japanese have in the composition of their varnish, as well as in laying of it on. For as to the *Siamites*, although their Country be full of varnish-trees, they are themselves so much given to a lazy and idle life, that nothing is to be expected from them. It will not be improper to observe, that all these several and many other handicrafts and productions of art, whether they be absolutely necessary for life, or serve only for luxury and magnificence, are not made equally good and curious in all Provinces of the Empire, nor to be purchased every where at the same price. Hence it is scarce credible, how much trade and commerce is carried on between the several provinces and parts of the Empire! how busy and industrious the merchants are every where! how full their ports of ships! how many rich and flourishing mercantile towns up and down the Country! There are such multitudes of people along the coasts, and near the sea-ports, such a noise of oars and sails, such numbers of ships and boats, both for use and pleasure, that one would be apt to imagine the whole nation had settled there, and all the inland parts of the Country were left quite desert and empty. But besides the structure of their ships hath something very singular, for among other material differences they must, by virtue of the Laws of the Country, leave the stern quite open, (*See Tab. XXI.*) and this in order to put it out of their power to attempt an escape from the Japanese coasts, for should they venture too far out upon the main, their ships would take water, and infallibly sink.

Trade and
Commerce.

Sciences.

Now if we proceed farther to consider the Japanese, with regard to sciences and the embellishments of our mind, Philosophy perhaps will be found wanting. The Japanese indeed are not so far enemies to this Science, as to banish the Country those who cultivate it, but they think it an amusement proper for monasteries, where the monks leading an idle lazy life, have little else to trouble their heads about. However, this relates chiefly to the speculative part, for as to the moral part, they hold it in great esteem, as being of a higher and divine origin. They acknowledge, that they stand indebted for it to that incomparable Philosopher *Koo* or *Koofi*, or as we Europeans call him, *Confutius*, and it is nearly the same, which *Socrates*, who lived near an hundred years after *Confutius*, was thought by the *Greeks* to have first communicated to mankind, after it had been reveal'd to him directly from Heaven. I confess indeed, that they are wholly ignorant of musick, so far as it is a science built upon certain precepts of harmony.

They

They likewise know nothing of mathematicks, more especially of its deeper and speculative parts. No body ever cultivated these sciences but we Europeans, nor did ever any other nations endeavour to embellish the mind with the clear light of mathematical and demonstrative reasoning. The same might be said of the knowledge of God and belief in him, as it is conducive to our Salvation through the merits of Christ. This otherwise polite nation is forbid, under the most severe penalties, to forsake the Religion professed by their forefathers, and to embrace a foreign, new, and at first sight incredible Doctrine, of a God, who was made Man and suffered the shameful death of the Cross for the Salvation of mankind. About an hundred years ago, the light of the Christian Religion shone in full brightness in this extremity of the East, but alas! it was soon after extinguish'd by the blood of numberless Martyrs; and what is surprizing, through the faults and misbehaviour of those Reverend Fathers, who lighted it with so much zeal and indefatigable pains. I am apt to think, that the Fathers of the Society of Jesus would meet with much better success in the propagation of the Christian faith, and a surer reward of their care and industry, could they forbear too much to depend upon slender beginnings, and at the same time to entertain too high notions of their own prudence and abilities. Impatient of success, when there is but the least prospect of it, and desirous to see the grand-work of conversion quickly brought to a happy issue, they often make other causes act in concurrence, and meddle with affairs, which are entirely foreign to the purpose they are sent for: Hence, a few and hasty steps, made even, when they are advanced some way, prove often fatal to their main design. Liberty of conscience so far prevails among the Heathen nations, that they never condemn a Religion, and never deny the preachers of a foreign Doctrine admittance among them, till they find it prejudicial to the publick peace and tranquillity. As to the Japanese, it cannot be said of them, that they are or live like Atheists. There are many Religions established in their Empire: They profess a great respect and veneration for their Gods, and worship them in various ways: And I think I may affirm, that in the practice of virtue, in purity of life, and outward devotion, they far out-do the Christians: Careful for the Salvation of their Souls, scrupulous to excess in the expiation of their crimes, and extremely desirous of future happiness. They are more expert in Physick than Surgery, at least the European way of treating Chirurgical cases. The Physicians however do not load their Patients with medicines. They make use of two external Remedies, Fire and the Needle, both which are thought very efficacious, to exterminate the causes of distempers, (which they call Obstructions) and to give room to the obstructing matter, as the cause of pain (which they call wind) to escape from its prison. The frequent and daily use of bathing, which the natives of this Country are so fond of; out of a principle of purity in point of Religion, and a natural love of cleanliness, greatly contributes to keep them in good health, and dispells many distempers, which they would be otherwise liable to. But there are besides

*Physick and
Surgery.*

LAW.

besides many and efficacious hot baths in the Country, whether they send, as we do, Patients labouring under stubborn and lingering sicknesses. But to proceed: Some will observe, that the Japanese are wanting a competent knowledge of the Law. I could heartily wish for my own part, that we Europeans knew as little of it as they, since there is such an abuse made of a Science, highly useful in itself, that innocence, instead of being relieved, is often still more oppressed. There is a much shorter way to obtain justice in Japan, and indeed all over the East: No necessity of being at Law for many years together, no occasion of so many writings, answers, briefs, and the like. The case is without delay laid before the proper Court of Judicature, the parties heard, the witnesses examined, the circumstances consider'd, and judgment given, without loss of time. Nor is there any delay to be apprehended from appealing, since no superior Court hath it in his power to mitigate the sentence pronounced in another, though inferior. And although it cannot be denied, but that this short way of proceeding is liable to some errors and mistakes in particular cases, yet I dare affirm, that in the main it would be found abundantly less detrimental to the parties concerned, than the tedious and expensive Law-suits in Europe. No body can be ignorant, how long sometimes causes are depending in the Courts of Judicature, how many exceptions, demurrs, delays, and an hundred other crafty subterfuges: And after all these difficulties have been once removed, and made easy, what are the parties the better for it, but that an appeal being lodged, they are drawn before a higher Court. Here the cause must be heard over again, the patience of the parties concerned put to a new trial, the troubles, the difficulties, the expences increase in proportion, and all that can be said is, that having escaped the *Charybdis*, they are swallowed up by the no less dangerous *Scylla*. But in the mean time, I would not have the Reader imagine, that the Japanese live entirely without Laws. Far from it. Their Laws and Constitutions are excellent, and strictly observed, severe penalties being put upon the least transgression of any. And indeed, it would be impossible without them, to keep so wealthy and populous an Empire in such a flourishing condition, and to deter from mutinies and insurrections so brave and valiant a nation, and which is of no less fiery and changeable a temper, as the neighbouring sea is stormy and tempestuous. The nature of these Laws, and the happy condition the Empire is in, ever since it hath been shut up, will appear by what follows, wherein I propose to acquaint the Reader, what it was that put the Japanese Government upon taking this resolution, and how it was put in execution.

§. 4.

The Japanese, after their first arrival from *Daats*, or *Tartary*, doubtless led an obscure life for many ages, dispersed through the several Provinces of this Empire, and supported, as is probable, chiefly by what fish the Coasts afforded. *Dsinmu Tei*, a Prince of great prudence, and a majestick aspect,

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

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

In this state of affairs, and in order to check and repress the insolence and ambition of the Princes of the Empire, it was thought expedient, that the *Sargun*, or Crown-General, should be sent against them at the head of the imperial army. It was usual to raise the Emperor's eldest son, as presumptive heir of the Crown, to this eminent and important post, which became in time the foundation of the secular Monarchy. For the Crown-General *Feritomo*, who lived about fivehundred years ago, being disappointed in his hopes of succeeding to the Imperial Throne, assumed to himself a sovereignty in secular affairs, and is accordingly mentioned in Japanese histories as the first secular Monarch. His successors however stood for some time upon tolerable and decent terms with the Ecclesiastical Emperors, for whose sacred persons they still preserv'd a great regard, the rather as they, the Ecclesiastical Emperors, had it in their power to entrust with the command of the army, which was the chief and only support of the secular authority, whomsoever they pleased. About the beginning of

First Emperors
of Japan, like
Roms.

Crown-Generals,
and their
power.

the sixteenth century, the then Crown-General carried matters so high, that he shook off at once all dependency, and made himself absolutely sovereign in the secular government of the Empire: An undertaking which met with fewer difficulties in its execution, than could well have been expected from its nature, moment and consequences. This Crown-General was the Emperor's second son: excluded by his birth from the succession to the Imperial Throne, and yet fond of power, he forcibly maintained himself in the command of the army, and stript the Emperor his father of all his authority in the management of secular affairs, which he took wholly to himself, leaving only his holiness and authority in spiritual affairs unprejudiced, as prerogatives, which he enjoyed by virtue of his divine extraction and lineal descent from the Gods of the Country.

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

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

He reduces the power of the Princes of the Empire.

The ambition and insolence of the Princes of the Empire was successively grown to such a height, that at last it became almost impossible for the Ecclesiastical Emperors to restrain and controul them. In vain did they for four ages together send the Crown-Generals their sons against them, at the

the head of numerous armies. And yet this great work was brought about by *Taico* in about ten years time, not so much indeed by force of arms, as by his prudent conduct and good management, besides that the times were then such, as greatly seconded his designs. The strength and forces of the Princes of the Empire had been already considerably broke by the long continued civil wars, but it still seem'd requisite, that the same should be done more effectually, in order to which *Taico* resolv'd to invade the neighbouring Pen-Insula *Coræa*, as of right belonging to him. His main design, in taking this resolution, was to remove the most powerful of the Princes of the Empire from their Dominions and native Country, not doubting but that, whilst they should have enough to do to subdue the Tartarian inhabitants of that Pen-Insula, he should in the mean time find leisure and proper opportunities to compass his other designs, and to secure himself in possession of his newly acquired authority. In this indeed he succeeded according to his best wishes. But the expedition into *Coræa* proving not so successful as 'twas expected, he began to think of recalling his Generals. Worried out by the fatigues of a troublesome war in a foreign Country, their treasures exhausted, their forces broke, he doubted not, but that they would be necessitated to lay aside all thoughts of sedition and revolt, and be glad at last to purchase their return home, and the peaceable enjoyment of their dominions, almost at any rate, even upon his own hard terms; which were, that their wives and families, under a pretext indeed of a necessary security for their persons in those troublesome and dangerous times, should be sent to Court to live within his own Castle and Residence, which on this occasion, and for these purposes, he had taken care to fortify, and to adorn with suitable palaces for their reception, that they, the Princes themselves, should after their return be put into possession of their dominions, and that a time should be fixed for them to make their appearance at the Emperor's Court, and to see their wives and families once a year. And thus it was, that *Taico*, at one fatal stroke, put the Government of the Empire upon a new foot, weakening the power, and reducing the condition of the Princes of the Empire so low, that for the future there should be no room for any apprehension from their secret and seditious practices. For whilst they themselves were ordered to come to Court once a year to pay their duty and allegiance to the Emperor, their wives and families were the surest hostages of their fidelity. Truly an incomparable and unparallell'd instance, of so many and powerful Princes being subjected by a soldier of so mean an extraction and within so short a compass of time.

The ambition and power of the Princes of the Empire, which was always found detrimental to the publick tranquillity, and the security of the Emperors, having once been sufficiently broke, it remained to controul and refrain also the unruliness and insolence of the common people, than which nothing can be more pernicious in a Government. The new-modell'd authority was to be secured from the seditious rage of the licentious vulgar, that manyheaded beast, by a set of new Laws. And very hap-

*Subdues the
whole Nation.*

happily for the new Monarch the times then were such, that he could make what laws he pleased, or thought would best agree with the state of the Country, and the genius of his subjects, that is, so rigorous ones, that one would think they had been wrote by the *Athenian Dragon*, not with ink, but with blood. And yet it cannot be asserted, that these Laws, though never so severe, command any thing which is not easily to be obey'd, or that in the end they were made with any other design, but that of promoting the general good of the Empire, and preserving that form of Government, which seem'd to be the most conducive thereunto. Much less could it be said, that they were made with a cruel and sanguinary view, like those of that famous Tyrant *Dionysius*, who caus'd his laws to be hung up so high, and so much out of peoples sight, that no body being able to read them, there should be more offenders, and the number of executions so much greater in proportion. The rigour of the Japanese Laws consists chiefly in that no crimes whatever are to be punished by fines only, and pecuniary mulcts: None but corporal punishments, or death, without hopes of pardon or reprieve, attend on the transgression of the Imperial commands. From this utmost severity, however, the Princes and great men in the Empire are so far excepted, that for their misdemeanours they are either banished to certain islands, or else commanded to make away with themselves. Such Laws, and no others, were proper to controul and refrain a nation of that temper, which the Japanese is of. It was thought pernicious and unjust in the highest degree, (and certainly not without reason) that the Laws should be made only for the poor, and that the rich, by being enabled to buy off the punishments, should have it in their power to commit what crimes they pleased. I have often admir'd, in my journeys through this Country, the shortness and laconism of these tables, which are hung up on the roads, in places particularly appointed for this purpose, to notify to the publick the Emperor's pleasure, and to make known the Laws of the Country, for it is barely mentioned, and in as few words as possible, what the Emperor commands to be done or omitted by his subjects: There is no reason given how it came about, that such or such a Law was made, no mention of the Law-giver's view and intention, nor is there any certain determin'd penalty put upon transgression thereof. Such a conciseness is thought becoming the Majesty of so powerful a Monarch. It is enough that he should know the reasons of his commands, whose judgment 'twould be treason to call in question. Besides no body can plead ignorance of the penalty, or complain of any wrong done him, in a Country where all crimes are punished with the utmost rigour, and where the bare transgression of the Laws of the Country is capital, without any particular regard had either to the degree and heinousness of the crimes, or else to the favourable circumstances an offender's case may be attended with. What the Great Duke of Muscovy *Johannes Basilides* used to say of his subjects, holds equally true of the Japanese: *They must be governed with an iron rod.* It wanted most severe Laws, and as severe punishments,

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

Taico having thus settled the affairs of his Empire upon a sure and lasting foundation, and recommended to his successors to tread in the same steps, departed this life in the year of Christ 1598. He was a Prince of consummate prudence, and was after his death related among the Gods of the Country, by the name of *Sin Fatzman*, that is, the second *Fatzman*, or Mars of the Country. Not unhappily for the Empire *Ongosbio*, who was afterwards called *Fejas*, and after his death *Gongin*, took the Government into his hands. He was of the illustrious house *Tokugava*, and had been by *Taico* himself, upon his death-bed, appointed tutor to his only son *Fide Juri*, then but six years of age, (whom he afterwards deprived of the life and throne.) His descendants continued in possession of the Empire ever since, and govern the same with no less prudence than success, following the maxims and examples of their illustrious Predecessors, and strictly keeping to the severe laws by them established. They know very well, and 'tis indeed the main point, the happiness of their Government depends upon, how to keep the Princes and the great men of the Empire in awe and within due bounds of submission, so as not to suffer their power and strength to increase beyond what the security of the state will conveniently bear. They do not indeed oppress them, or keep them low by force of arms, nor do they load them with heavy taxes, but endeavour to gain their friendship and affection by a courteous obliging behaviour towards them, and by bestowing upon them signal marks of their Imperial bounty, although of such a nature, that in fact they squeeze those to whom they prove liberal, exhaust those whom they honour with their presence, and clog those on whom they conferr great titles. In short, there is no mark of honour, no kind of favour, which they do not freely and liberally bestow on the Princes of the Empire, at once to secure their obedience and submission, and to engage them to spend the revenues of their dominions, which might, if heap'd up, prompt and entice them to war and rebellion. For such is the pride of this nation, that they imagine, whatever favours are shewn them, whatever honours conferr'd on them by the Emperor, they must increase their pomp and expences in proportion, live

Upon the death of *Taico* the family of *Tokugava* seizes the Crown.

in a more magnificent and profuse manner, both at home and in their journeys to Court, whether they must all go once a year. Thus depriv'd, as they are, of the real power and grandeur they were once possess'd of, they have the satisfaction, at least with the remaining shadow to feed their ambition. Not to mention at present numberless other contrivances and artifices, the Emperors use to keep them from mutual communication and interviews with each other, to dive into their most secret conversations, and the private transactions of their families, to establish alliances and friendship, or to raise mutual jealousies and enmities amongst them, as it best suits their interest. Among other things particular care is taken to be appraised of the true state and revenues of the Country, to know, with what faithfulness and sincerity the Imperial officers discharge their duty, to be informed of the inclinations and way of life of the Clergy, particularly those amongst them, who are entrusted with authority, to enquire, how justice is administered in the Empire, and to take cognisance what decrees are pronounced particular causes.

*Abolition of
foreign cus-
toms and Re-
ligions.*

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

the nature of the Country, and the genius of the Nation. In a word, whatever evil the common-wealth still laboured under, or was like to be for the future liable to, was all laid to the charge of foreign Customs and Countries. Now 'twould be certainly a vain attempt to restore the body to its pristine state of health, unless the mortified parts be cut off. 'Twould be presumption to hope for a cessation of the evil, so long as its cause is suffered to subsist.

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

*Shutting up
of the Empire.*

Of all foreigners, none were thought to have got so strong a footing in the Country, and withal so much to its prejudice, as the Portugueze, a nation of no less pride and vanity than the Japanese themselves. Soon after the discovery of this Colchis, which was merely accidental, a ship having been cast thither in a storm, about the year of Christ 1543, invited by the prospect of gain, they made large settlements there, and within a short compass of time, with their foreign commodities, with the Doctrine of the Gospel preach'd by their Missionaries, and with mutual marriages between them and the new converts, they so enrich'd and ingratiated themselves into the favour of the nation, and won over so many to their interest, that flushed with success, they durst carry their views even to some revolution in the Government, and form schemes full of ingratitude and malice, and highly prejudicial to the security of the then reigning family. The Emperor was struck with horror and surprize at the sight of two letters full of treacherous designs, one of which had been intercepted by the Dutch, then at war with the Portugueze, and striving to gain this profitable branch of trade to themselves, and the other sent over by the Japanese from *Canton*, a City in China. At once many circumstances offer'd very much to their disadvantage. Heavy complaints were made at Court by one of the chief Counsellors of State, because, being met on the road by a Jesuit Bishop, the haughty Prelate would not pay him the same deference and respect, which is usually shewn them by the natives. The excessive profits the Portugueze made with so curious a nation, and so desirous of foreign rarities, the immense treasures exported by them, touch'd the Government to the quick. The vast success in the propagation of the Christian Religion, the union of the new converts, the hatred they bore to the Gods and Religion of the Country, their constancy in the profession and defence of their Faith, afforded matter of uneasiness and apprehension. 'Twas to be feared, that if the Christians were suffered farther to increase in number, there would be fresh cause, new occasions of sedition and revolt against those very Monarchs, who with so much pains, and the loss of so much blood, had

but

*Fall of the
Portugueze.*

but lately broke the strength of the Princes of the Empire, and by bringing about their subjection, put an end to the civil wars, which had so long desolated the Country.

*Destruction of
Christianity.*

For these several weighty reasons, *Taico* begun to put a stop to the increase of the Portugueze interest, and the propagation of the Christian Faith. However, he made but a slow progress in a work of so much consequence, and which seem'd to require a great deal of time, and dying soon after, left it to be finished by his successors, who, under pain of the Cross, ordered that all the Portugueze, with their Clergy and Japanese kindred, should leave the Country, that the natives of Japan should for the future stay at home, that those, who then happen'd to be actually abroad, should return within a certain limited time, beyond which they should be liable, if taken, to the same punishment, and lastly, that those, who embraced the Doctrine and Faith of Christ, should forthwith renounce the same. 'Twas not without the utmost difficulty these orders were at last complied with. It cost less Heathen blood to acquire the supremacy of the Empire, than there was now shed of the Christian to secure and establish it. The new converts being not to be confuted with reasons, swords, halts, fire, cross, and the like hard arguments were made use of to convince them, and to make them sensible of their error. And yet all this hard usage, all the dreadful variety of torments invented by their cruel butchers, was so far from shaking their piety and virtue, that to the eternal shame of these Heathens, they did not scruple joyfully to seal the truth of their Faith with their blood even on the Cross, and shewed such unparallel'd examples of constancy, that their very enemies were struck with surprize and admiration. This cruel persecution, which hath not its equal in history, lasted about forty years. *Fje-mitz*, who was after his death called, *Teijojin*, son and successor of *Fide-Tadda*, or as he was after his death called, *Teitokuni*, and grandson of *Fjejas*, gave at last the finishing stroke, and with unparallel'd barbarity exterminated in one day all the sacred remains of Christianity in Japan, butchering about seven and thirty thousand Christians and upwards, whom despair and the insufferable torments, their brethren had been forced to undergo, brought together in the Castle *Simabara*, seated upon the Coasts of *Arima*, with a firm resolution to defend their lives to the very last. This Castle was, after a siege of three months, taken on the 28th day of the second month in the period *Quanje* (that is, on the 12th of April, 1638.) according to the printed Japanese annals *Nendaiki*, and *Odaiki*, and another book published in Japan by the title of *Simabara Gasen*, wherein the whole history of this revolt of the Christians is set forth more at large. This was the last scene of this bloody Tragedy: The Christian Blood being now let to the last drop, the butchery and persecution ended about the year 1640. And thus the Japanese Empire was at last thoroughly cleared, and shut up, for ever after, to the natives as well as to foreigners. In vain did afterwards the Portugueze at *Macao* send over a splendid Embassy. Not the Law of nations, not the sacred Character of Ambassadors, was able to protect

teft them from the punifhment, put by the Japanefe Government upon all thofe who fhould prefume to enter the Empire contrary to their Edicts. The Ambaffadors, and their whole retinue, to the number of fixty-one perfons, were beheaded by fpecial command of the Emperor, excepting a few of their meaneft fervants, in order to bring their Countrymen the melancholly news of this barbarous reception.

The Dutch East-India Company had carried on a trade to Japan ever fince the beginning of the feventeenth Century. It was thought a hardship and injuflice to treat thofe with equal rigour, whofe fincerity and loyalty they had experienced ever fince their firft arrival, not only againft the Portugueze, then declared enemies of the Empire, but alfo very lately in the Rebellion of the Chriftians in *Arima*: Befides the liberty of Trade had been fecured to them by two Imperial privileges, one of which they obtained from the Emperor *Ijejas* in 1611, the other from his fucceffor *Fide-Tadda* in 1616. For this reason, a medium was to be found out, and affairs were fo regulated with regard to them, that the fame prifon, for fo I may well call it, which had been built for the Portugueze in the harbour of *Nagafaki*, fhould be affign'd for their future abode. It was not thought advifeable to oblige them alfo to quit the Country, and yet dangerous freely to admit them. For this reason they are now kept, little better than prifoners, and hoftages under the ftrict infpection of crowds of overfeers, who are obliged by a folemn oath narrowly to watch their minuteft actions, and kept, as it feems, for fcarce any other purpofe, but that the Japanefe might be by their means informed of what paffes in other parts of the world. Hence, to make it worth their while to ftay, and patiently to endure what hardships are put upon them, they have given them leave to fell off their goods to the value of about 500,000 Crowns a year. It is certainly an error to imagine, that the Japanefe cannot well be without the goods imported by the Dutch. There is more Silk and other Stuff's wore out in the Country in one week's time, than the Dutch import in a year. And as to moft of their other Commodities, as *Catsju*, Bornean Camphire, *Putfiu*, or *Coftus*, Spices, and many more, they ferve only for luxury and medicines.

Admits the Dutch.

The Chinefe, to whom the Japanefe ftand indebted for their arts and fciences, and even fome Religions flourifhing in the Country, and upon whofe government that of their own Empire had been in great meafure modelled, were not included in the general exclusion of foreign nations, but their trade and liberty referved, with this reftriction however, that *Nangafaki* fhould be the only place of their refort, and that they fhould put into no other harbour. Upon this foot they were admitted not only from China, but alfo from other Eastern Countries and Kingdoms, whither they had been difperfed after the late conqueft of their Empire by the Tartarian Monarch. But afterwards, when the Chriftian Religion was preached and admitted in China, they began to import, amongft other Chinefe Books, which they bring over and fell in Japan, fuch as treated of the

And Chinefe.

Gospel and Faith in Christ, and by this means to spread anew, and revive a Doctrine which had been declared prejudicial to the publick tranquillity, and rooted out not long before with so much trouble, and the death of so many Martyrs. This so incensed the Japanese Government, that it was resolved to put them upon the same foot with the Dutch, and to confine them much after the same manner. Nay their condition is so far the worse, as they have not the same skill and dexterity, where-with the Dutch know how to withstand and ward off the crafty impositions of the Japanese. On the contrary, although they all bear the same name, yet as they live in different Countries, they do what they can to thwart and cross one another, and are withal so avaricious, that they choose rather to bear whatever insults are offer'd them, than to miss any, though never so inconsiderable profit.

§. 5.

In this state of affairs, when the Empire was now entirely shut up, nothing could withstand the views and intentions of the secular Monarchs: No ways apprehensive, neither of the ambition of the great ones, then sufficiently subjected, nor of the obstinacy and unruliness of the common people, nor of the counsels and assistance of foreign nations, nor lastly, of the conversation and influence of those whom they admitted and tolerated, they had their hands tied no longer, but were at liberty to do what they thought fit, to attempt things, which it would be impossible to bring about in any open Country, where there is a free access and commerce, to bring towns, burroughs, villages, all colleges and mutual societies, not even the corporations of workmen and artificers excepted, to the strictest order and regulations imaginable, to reform the old customs, to introduce new ones, to assign and limit every one's work, by commendation and recompense to rouse up their subjects to a spirit of industry, to the perfection of arts, and searching after new useful inventions, but at the same time also by appointing multitudes of overseers and rigid censors to have a watchful Eye over the conduct of the people, to keep them within due bounds of submission, to oblige every one to a strict practice of virtue, and in short, to make the whole Empire, as it were, a school of civility and good manners. And thus the secular Monarch have in a manner revived the innocence and happiness of former ages, free from apprehensions of revolts at home, and so far relying on the excellency of their Country, and on the courage and strength of their invincible subjects, as to despise the envy and jealousy of all other nations. And indeed such is the happy condition of the Japanese Empire, that they have no enemies to fear, no invasions from abroad to dread. *Liquao*, *Jedso*, *Coræa*, and all the neighbouring islands acknowledge the supremacy of the Japanese Emperor. And so far is it, that they should have any thing to apprehend from China, though indeed a mighty and powerful Empire, that they themselves are rather formidable to the Chinese. The Chinese are too effeminate a nation for any attempt

Happy condition of the Japanese Empire, since its shutting up.

attempt of this nature, and the now reigning Emperor, who is of Tartarian extraction, is already so loaded with Kingdoms and Empires, that he will scarce think of extending his conquests so far as Japan. *Tsinajos*, (a son of *Ijetzna*, who was after his death call'd *Genjujin*, and grandson of *Teitoquini*) who now sits on the secular Throne of Japan, is a Prince of great prudence and conduct, and heir of the virtues and good qualities of his predecessors, and withal eminent for his singular clemency and mildness, though a strict maintainer of the Laws of the Country. Bred up in the Philosophy of Confutius, he governs the Empire, as the state of the Country, and the good of his people require. Happy and flourishing is the condition of his subjects under his reign. United and peaceable, taught to give due worship to the Gods, due obedience to the Laws, due submission to their Superiors, due love and regard to their Neighbours, civil, obliging, virtuous, in art and industry exceeding all other nations, possess'd of an excellent Country, enrich'd by mutual Trade and Commerce among themselves, couragious, abundantly provided with all the necessaries of life, and withal enjoying the fruits of peace and tranquillity. Such a train of prosperities must needs convince them, whether they reflect on their former loose way of life, or consult the Histories of the remotest ages, *That their Country was never in a happier condition than it now is, governed by an arbitrary Monarch, shut up, and kept from all Commerce and Communication with foreign nations.*



F I N I S.

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THE HISTORY OF THE

THE

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To both Volumes of this HISTORY of JAPAN.

Int. Signifies the Introduction at the beginning of the first Volume. A. The Appendix to the second Volume. As to the other Figures, they denote the pages in the Body of the Book, where it must be observ'd, that the second Volume begins with pag. 393.

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*An Explanation of the Plates belonging to the second
Volume of this History of Japan.*

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foot

foot broad, now in the collection of Sir *Hans Sloane*. 1. 1. 1. is the place where the Ecclesiastical Hereditary Monarch resides. 2. The castle of the Secular Monarch. 3. The road to *Fedo*. 4. The temple *Kiomids*. 5. The temple *Daibods*. 6. The temple of 33333 Idols. 7. The road from *Fufimi*.

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Tab. XXX. A ground-plot of the city of *Fedo*, the capital of the Japanese Empire, p. 522, & seq. contracted from an original map of the Japanese, four foot and a half long, and as many broad, now in Sir *Hans Sloane's* collection. *a*, is the castle and residence of the Emperor, *b. Nipponbas*, or the bridge of *Japan*. *c*. The place for publick proclamations, at the entry of the town. On both sides of this plate are the coats of arms of the Japanese nobility and Princes of the Empire; and in a corner below, the ensigns of honour and authority, which are usually carried before them, both as I found them represented upon the said map.

Tab. XXXI. The hall of hundred mats, where the Princes of the Empire and the Dutch Ambassadors are admitted to an audience of the Emperor, p. 531. *a*. Is the place where the Emperor sits in a room by himself, rais'd on a few carpets. *b*. The room where the counsellors of state sit on this occasion, and likewise when they give audience by themselves. When the Emperor gives audience, the two rooms *a* and *b*, are laid open towards the great hall *e*, *e*, which is done by removing of the skreens. *c*, The presents made to his Imperial Majesty, placed in a convenient order. *d* Is the place where the Dutch Ambassadors and the Princes of the Empire make their obeisances, prostrating themselves before the Emperor. *E*, The hall of hundred mats. *A, B, C, D, E, G, H, I, K, L, M, N, O*, are the organs, violins, bells, flutes, trumpets, drums and other musical instruments of the Japanese, as I found them represented in their own books. Many of these they have in common with other Indian Nations. The description of the musical instruments of the Persians, as given p. 740, & seq. of the *Amœnitates Exoticae*, may serve, in good measure, to explain these.

Tab. XXXII. The hall of audience for the Dutch Ambassadors in the inward palace, p. 532, & seq. *A*. Is the room where *Bingosama*, President of the Emperor's council of state, sits. *b*. The room, where the ordinary and extraordinary counsellors of state sit. *c*. The gallery, where several officers of the Emperor's court sat in a row. It is lower than the room *b*. *d*. The place, where the Dutch Ambassador and his retinue were commanded to sit down. It was lower than the gallery *c*, the mats having been remov'd, and was cover'd with varnish'd boards. *e*. A side-court, pav'd with small stones, which was laid open towards the hall of audience for the air to come in. 1. The skreen, behind which the Emperor, and the Empress, and other persons of the Imperial family, sat in our second audience. 2. 2. Skreens, behind which sat the ladies and other persons of the Imperial court. 3. 4. Other skreens, behind which the Emperor and Empress placed themselves in the first audience, and whither they remov'd sometimes in the second. 5. The usual place of *Bingosama*. 6. *Bingosama*, as he sat in our audience for the conveniency of talking with the Emperor. 7. The ordinary or chief counsellors of state. 8. The younger, or extraordinary counsellors of state. 9. Some of

of the chief officers of the Emperor's court lining the gallery, which went into the Imperial apartments. 10. The Lords of the Emperor's bed-chamber in waiting. 11. Titular Lords of the bed-chamber, and persons of a high extraction. 12. Officers of the Imperial court of an inferior rank, in one continued row, lining the gallery leading into the hall of audience. 13. The Dutch Ambassador *Cornelius Van Outboorn*. 14. Dr. *Kempfer* dancing at the Emperor's command. 15. Two Secretaries of the embassy. 16. Our Interpreter. The plate is ornamented round with the arms of the Japanese, wore by them upon several occasions, and hung up in their apartments.

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

Tab. XXXVIII. *A*, is a branch of the *Tea*-shrub, with the leaves, flowers and fruits. *B*. Is one of the young shoots, which came up the first year, after the shrub hath been cut. At the bottom are the three capsular, bicapsular and unicapsular fruits. In a corner, is the figure of a *Tea*-shrub, as represented by the Japanese in the *Kinmodsui*, a printed herbal of theirs. (See p. 2, & 4. of the Appendix.)

Tab. XXXIX. In the middle is the figure of *Darma*, an eminent Saint of the Japanese, (p. 3, 4, of the Appendix) with a reed under his feet. He was the first, that reveal'd the use of the *Tea*-leaves to mankind. *A. B.* Two views of a portable machine, containing a whole set of instruments for keeping, making and drinking of *Tea*, together with the figures of the instruments themselves. This machine hath been describ'd, and the references explain'd p. 19, and 20, of the Appendix.

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- Tab. XL.* A branch of the true Paper-tree, with the fruit *a*, p. 25. of the Appendix. A branch of the spurious Paper-tree, p. 26. *ibid.*
- Tab. XLI.* *Oreni*, a beautiful *Alcea*, the infusion of the root whereof is of use in the Paper-manufactures of the Japanese, p. 24, & 27, of the Appendix.
- Tab. XLII.* *Sanekadsura*, a shrub, the infusion of the leaves whereof is used by some instead of the infusion of the *Oreni* root, (See p. 24, & 28, of the Appendix.)
- Tab. XLIII.* The *Acupunctura*, or needle-pricking of the Japanese, for curing the cholick, describ'd p. 29, & *seq.* of the Appendix. *Fig. 1.* The silver needles in the case. *Fig. 2.* The covering of the said case. *Fig. 3.* A brass pipe to guide the needles in pricking. *Fig. 4.* The hammer, with one of the gold-needles standing out a little way. *Fig. 5.* One of the gold-needles taken out. *Fig. 6.* Shews, where and after what manner people are prick'd.
- Tab. XLIV.* Two schemes shewing, what parts of the human body are to be burnt with the *Moxa* in several distempers, explain'd p. 43, & *seq.*
- Tab. XLV.* Three several alphabets of the Japanese language, in explanation of which it must be previously observ'd, that the simple characters always denote whole syllables, and that consequently there cannot be, in this language, an alphabet compos'd of simple vowels and consonants, like the alphabets of our European languages. The *Firo Canna*, and *Catta Canna* characters, as they are call'd at the top of the several columns wherein they are plac'd, are common to the Japanese in general, and understood by the common people. The *Imatto Canna*, or rather *Jamatto Canna* characters are in use only at the court of the *Dairi*, or Ecclesiastical Hereditary Emperor, and are so call'd from the Province *Jamasijro*, in which lies *Miaco*, the residence of the *Dairi*. In every fourth column, beginning from the right hand, the sound of these characters hath been express'd in *Latin* Letters. In the two last columns, to the left, are some specimens of compound characters, taken out of a Dictionary printed in *Japan*. Those mark'd 1, are the *Ssin* characters, as they call them, being the characters of the significant or learned language of the Chinese and Japanese, express'd after the Chinese manner. 2, 3, 4, Are three different sorts of the *Common* characters, as the Japanese call them, which they, as well as the *Chinese*, make use of in their seals. The middle ones, (mark'd 3,) and also the most angular, are likewise call'd *Taf*. 5. Are the *Sfo* characters, or the characters of the learned language, as express'd by the Japanese.



Fig. 3.

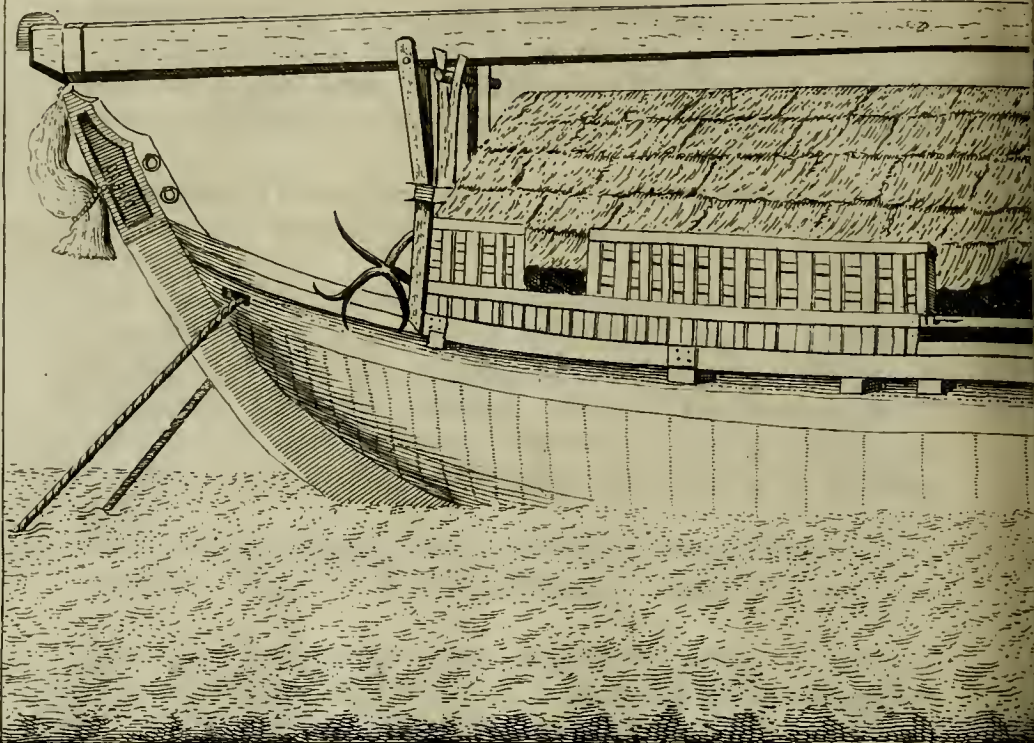
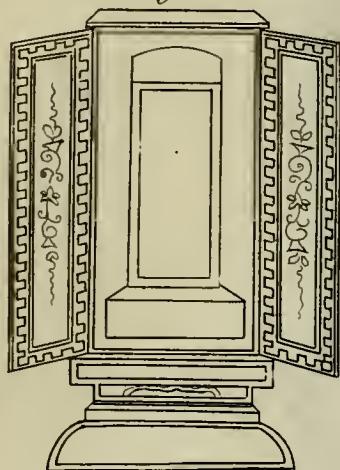


Fig. 5.

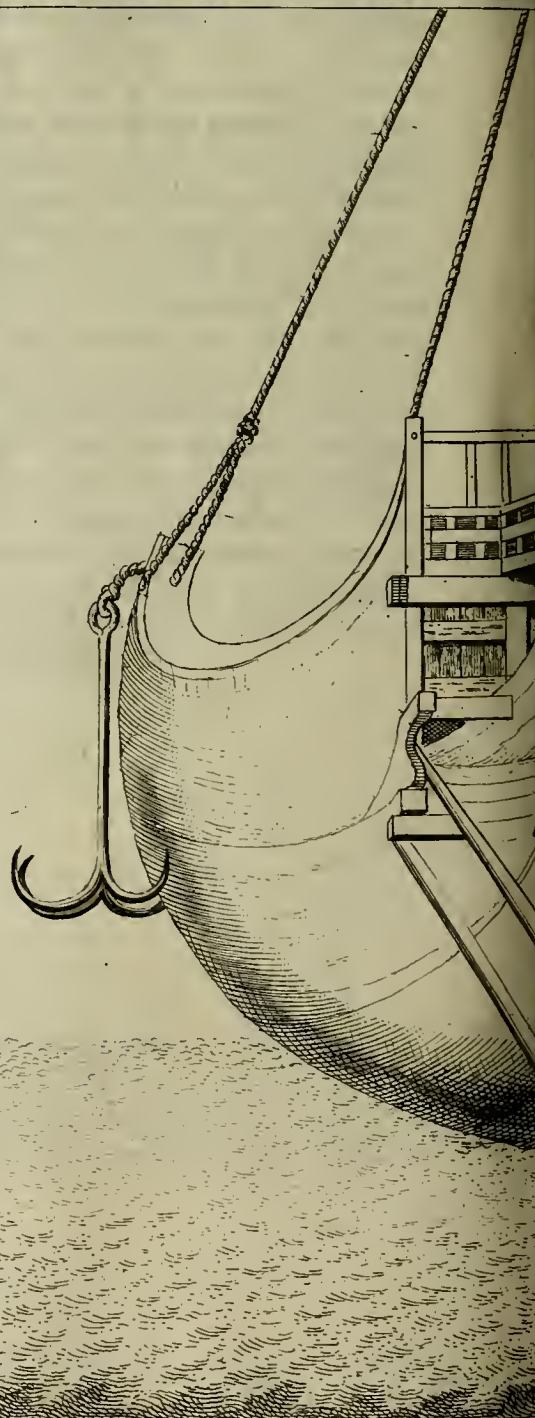
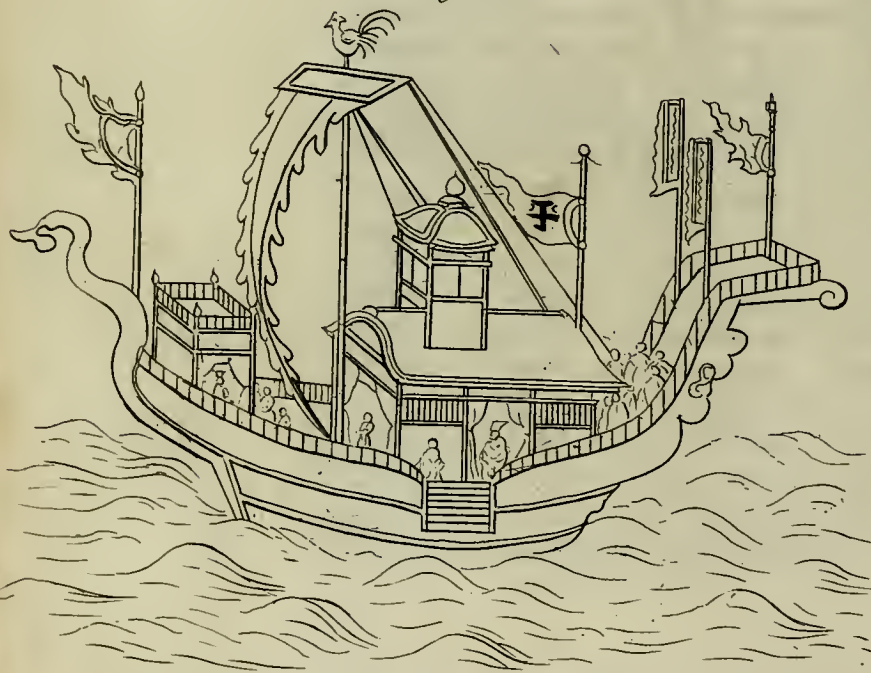


Fig. 9.

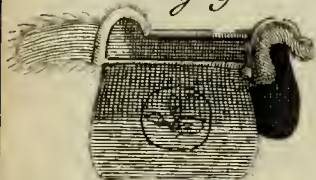


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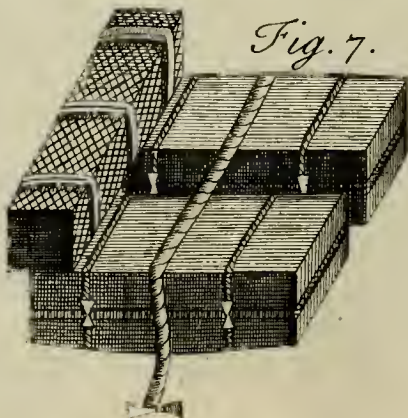


Fig. 8.



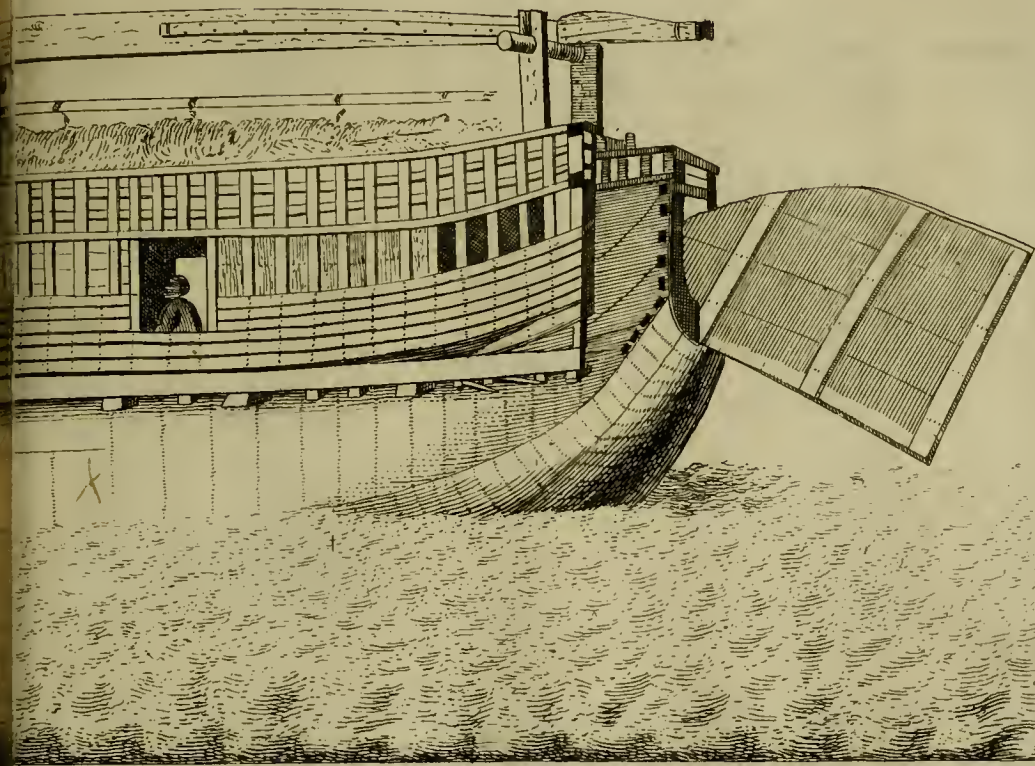


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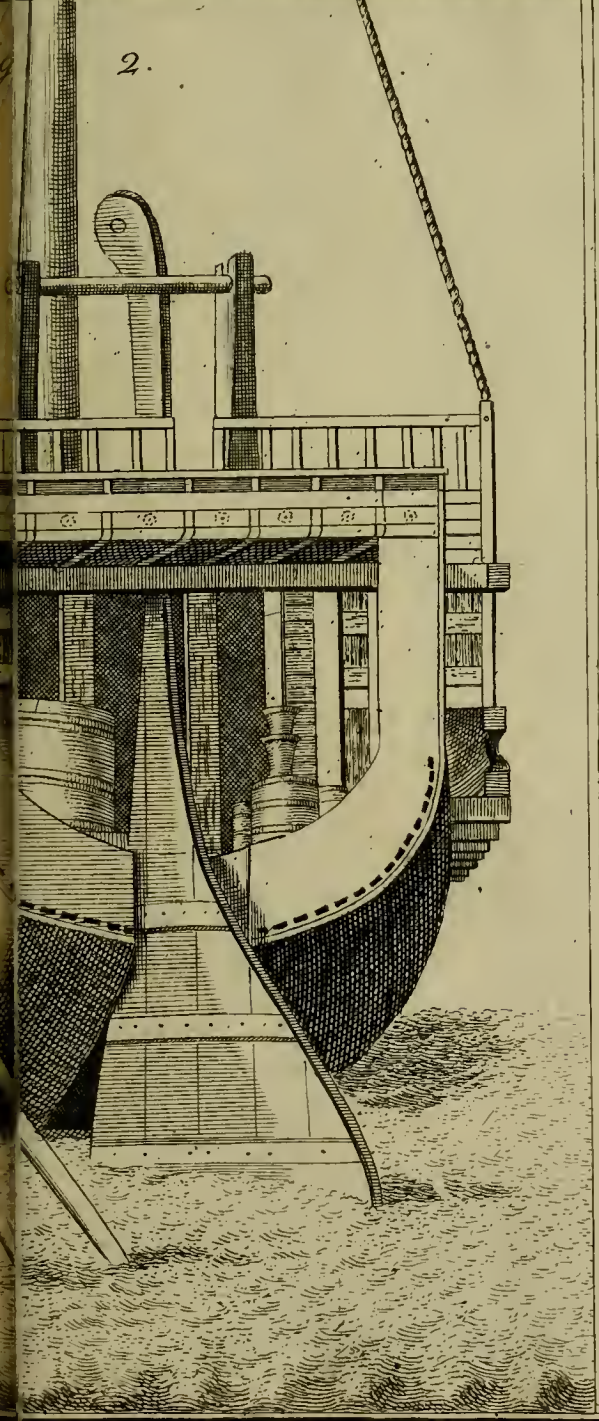
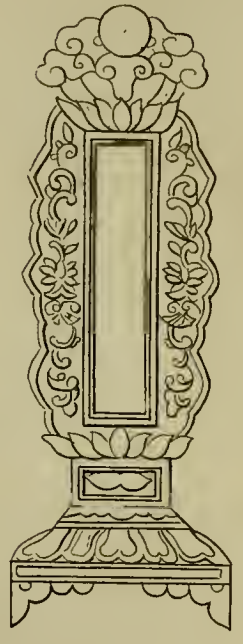


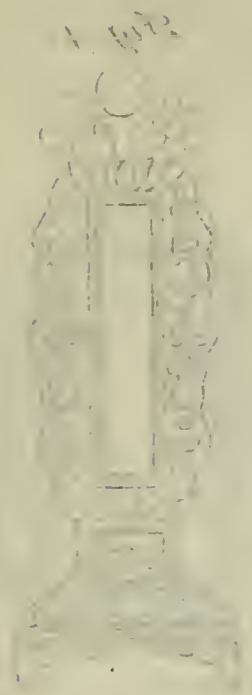
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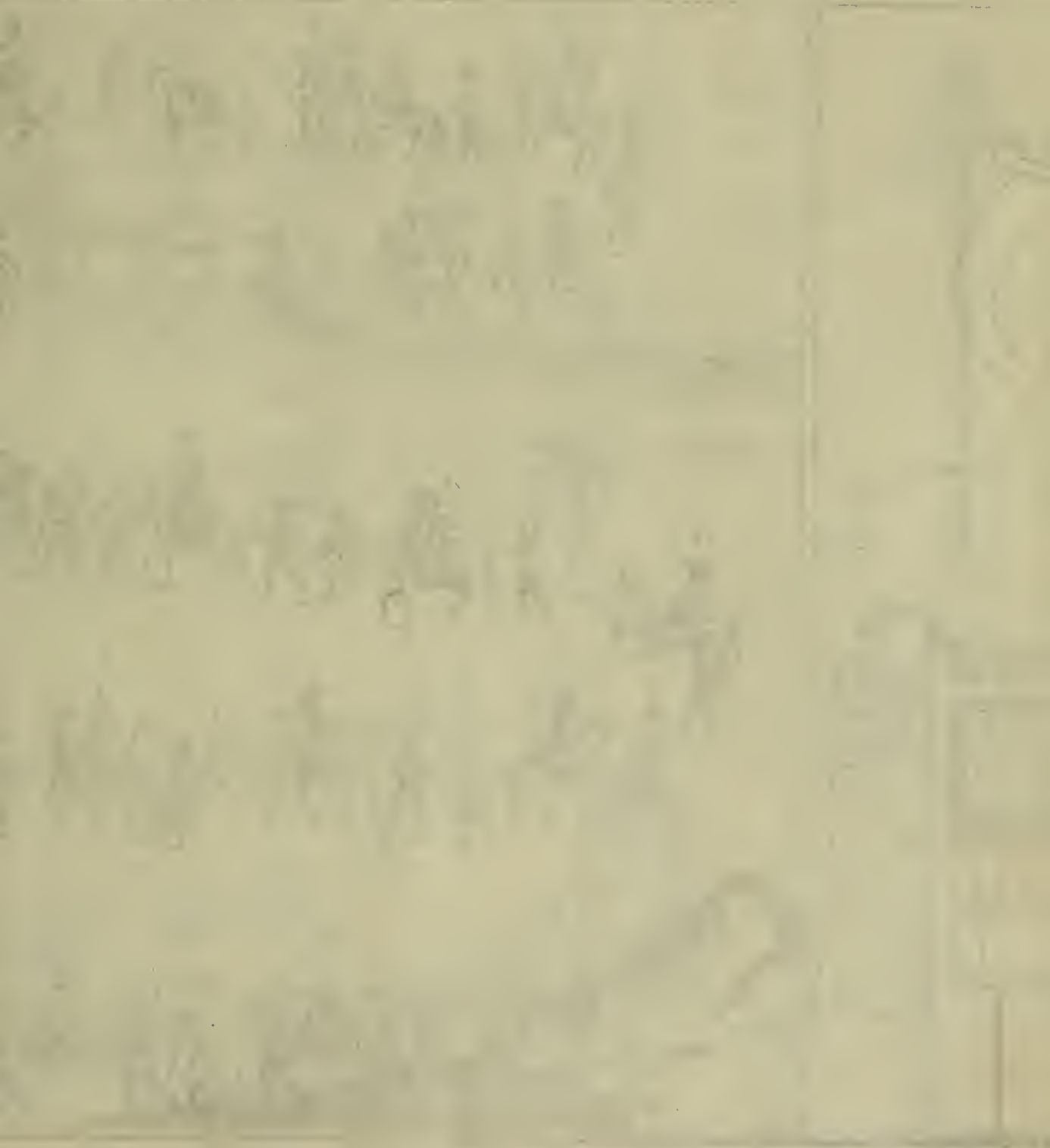


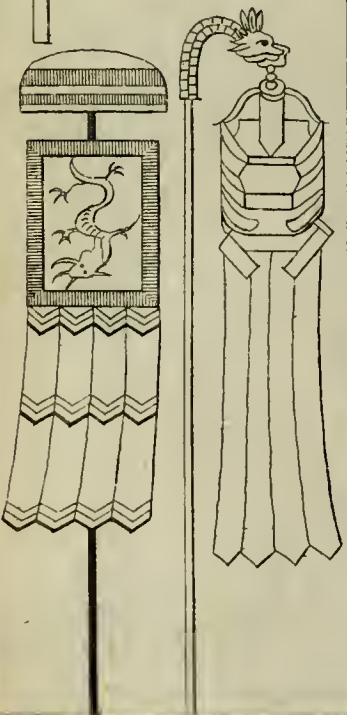
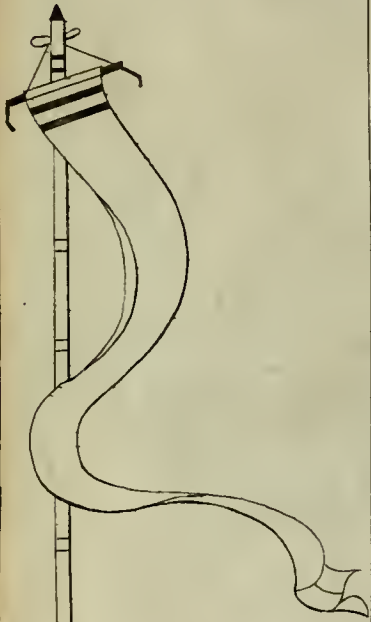
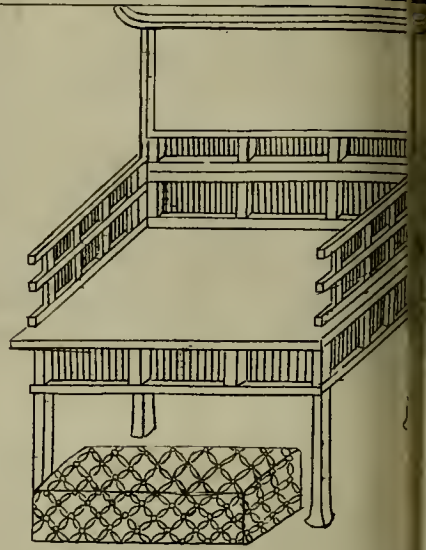
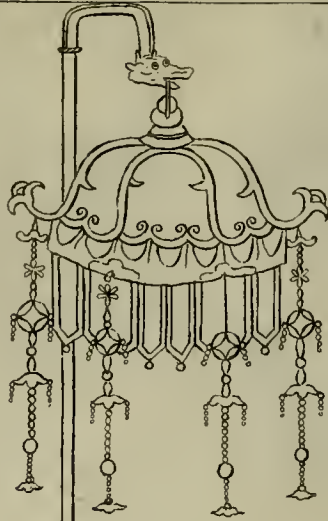
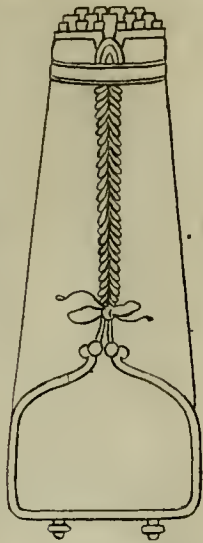
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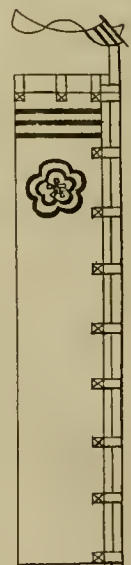
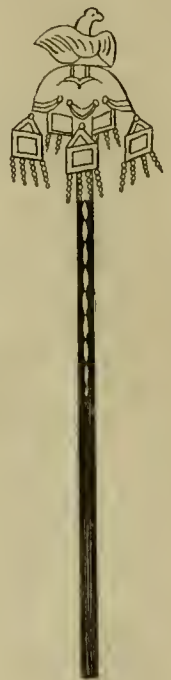
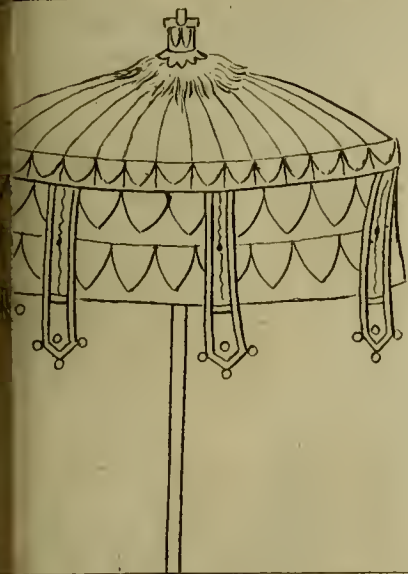
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Itineris Terrestris

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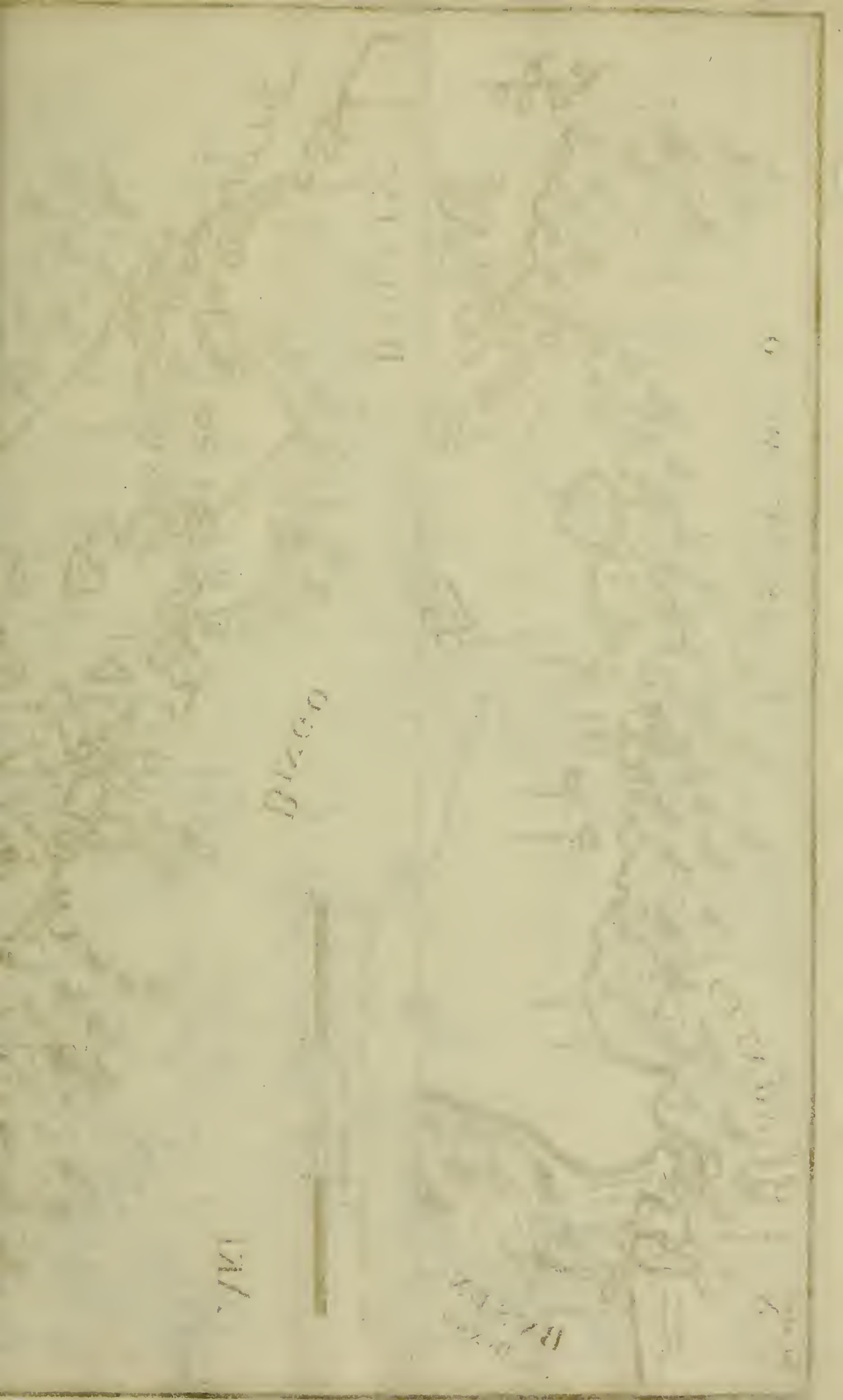
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J. G. Scheuchzer delin. C. Moor sculp.







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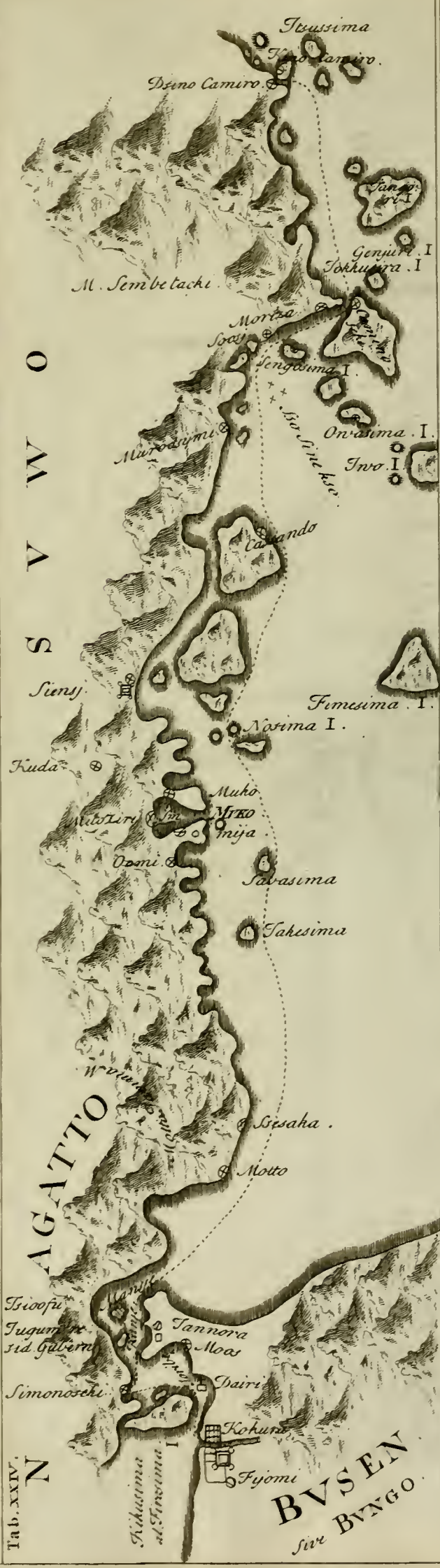
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Tab. xxiv.

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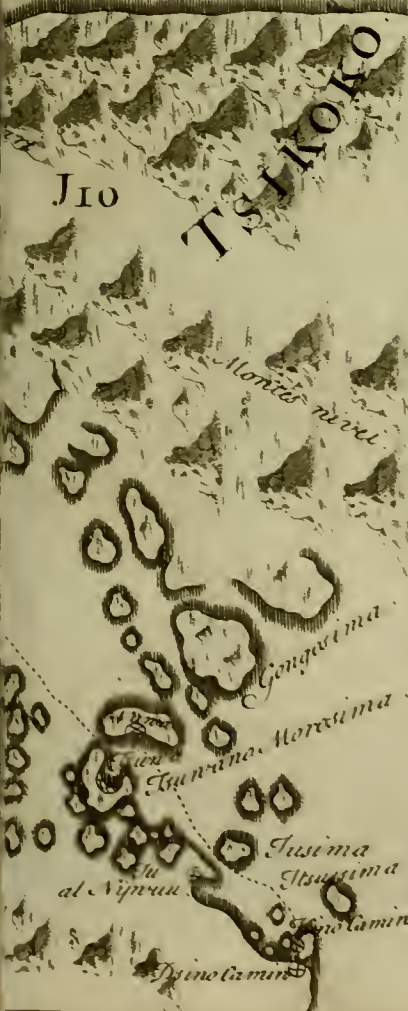
Scala quidecim Milliarum Japonicorum
maritimorum.





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Mappa Itineris ab Urbe Simonoschi Osacem usque mari suscepti, ab Engelberto.
Kampfero. (Adipius Autoris origin: delineavit. I.G.S.)



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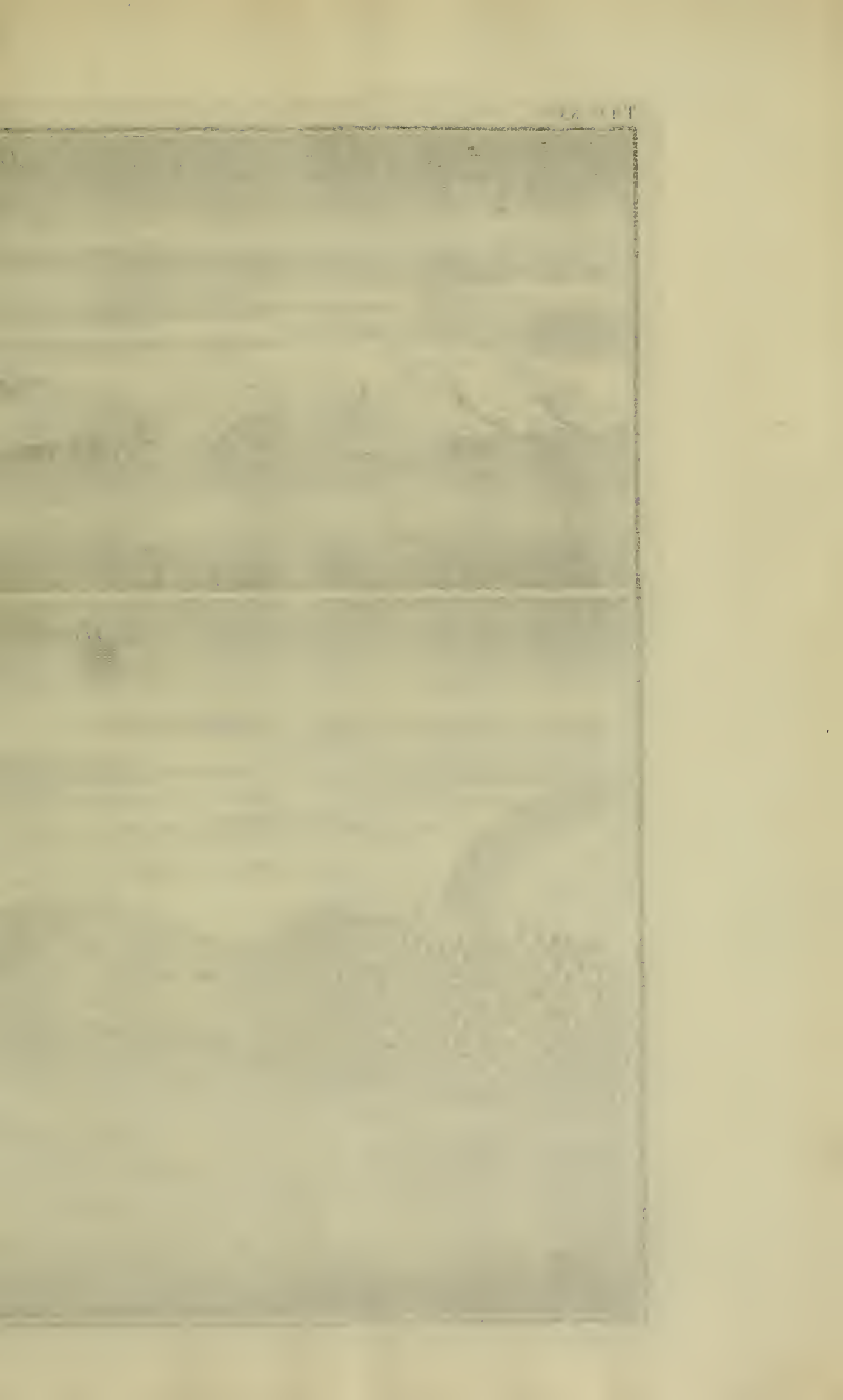
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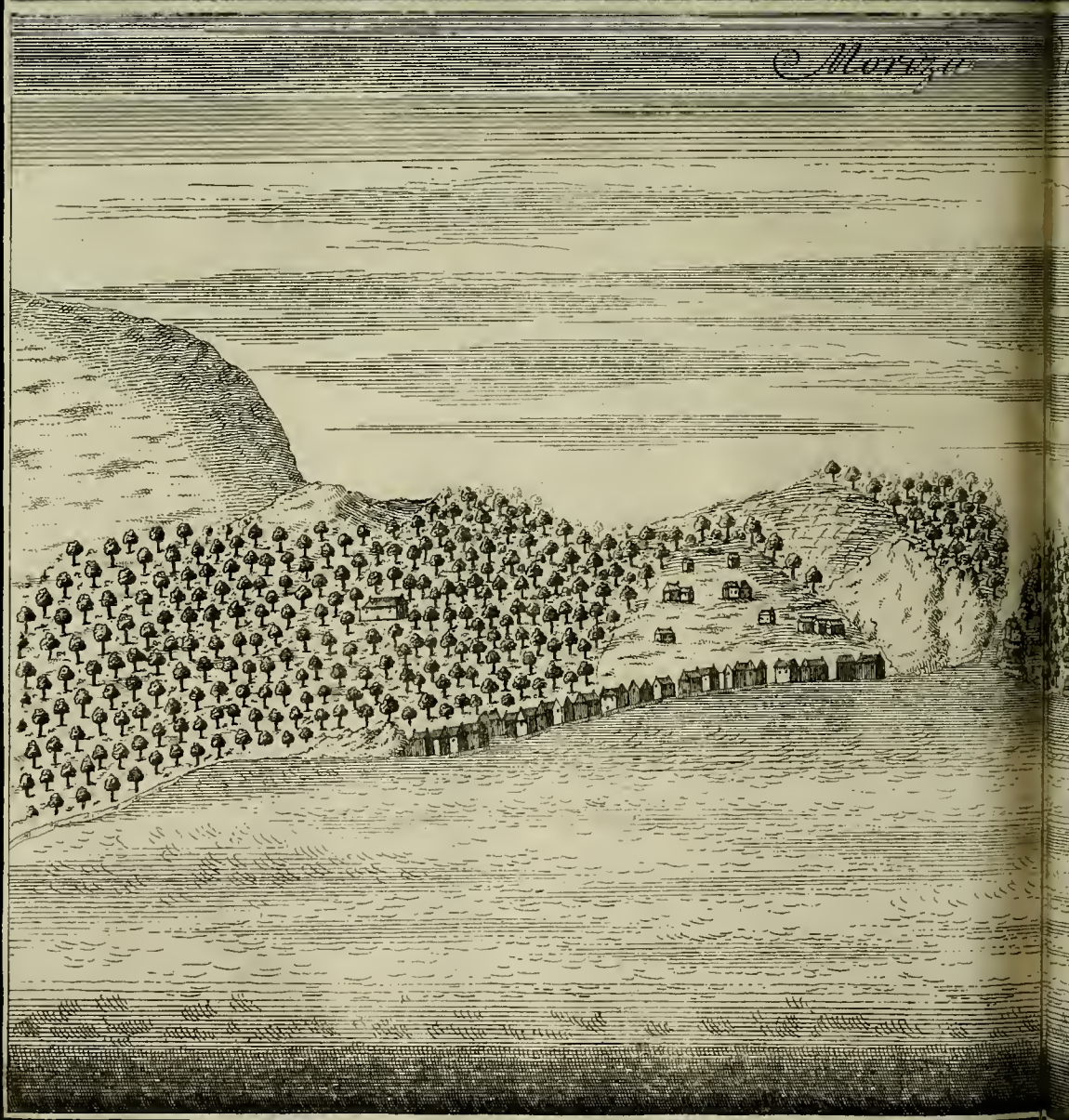
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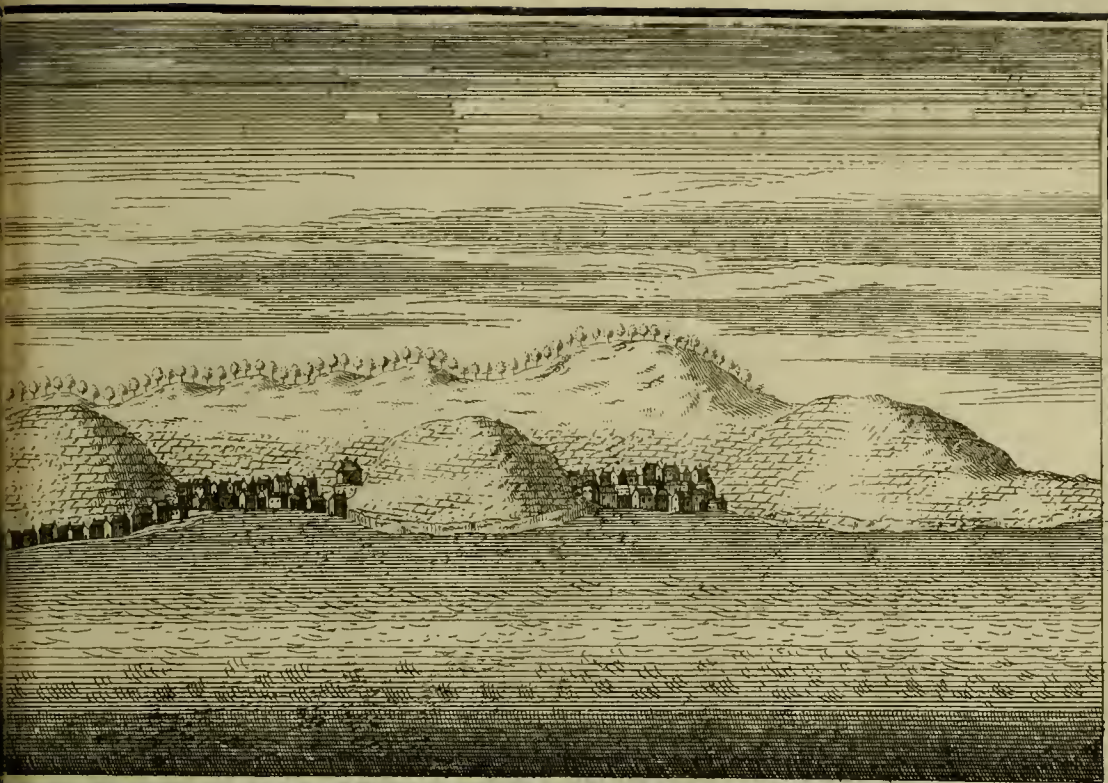




Simo

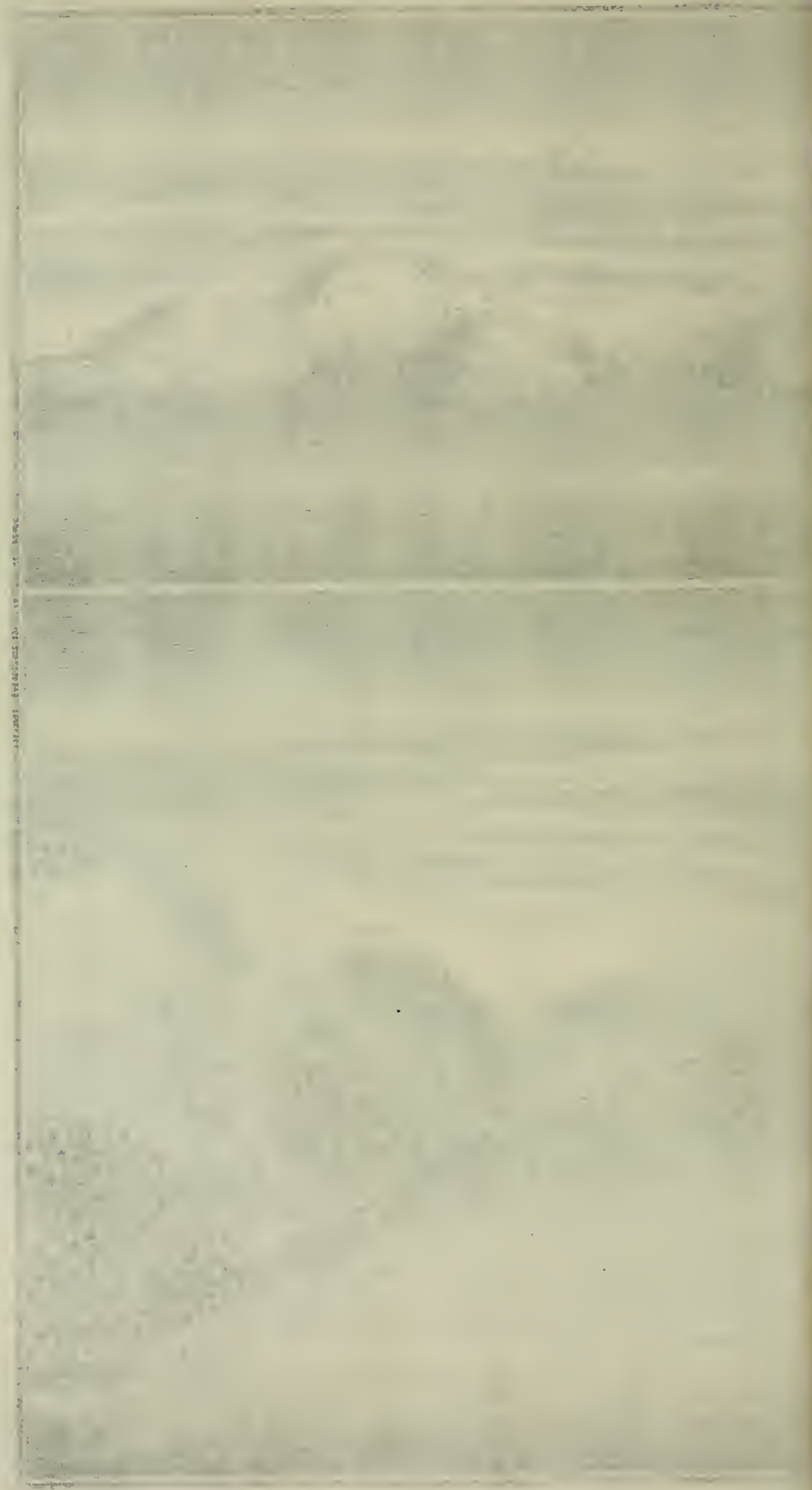


Moraga

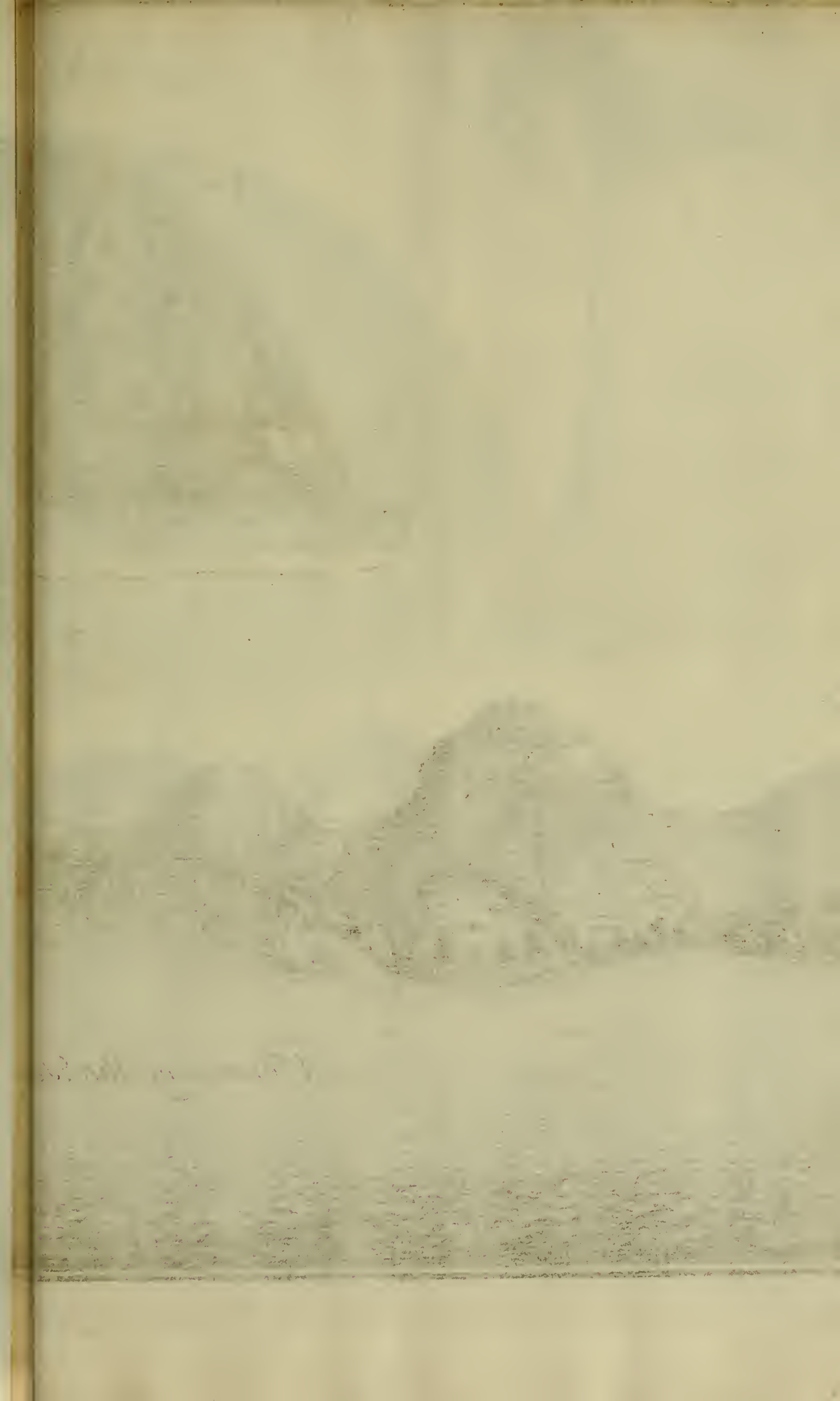


Baminoscher

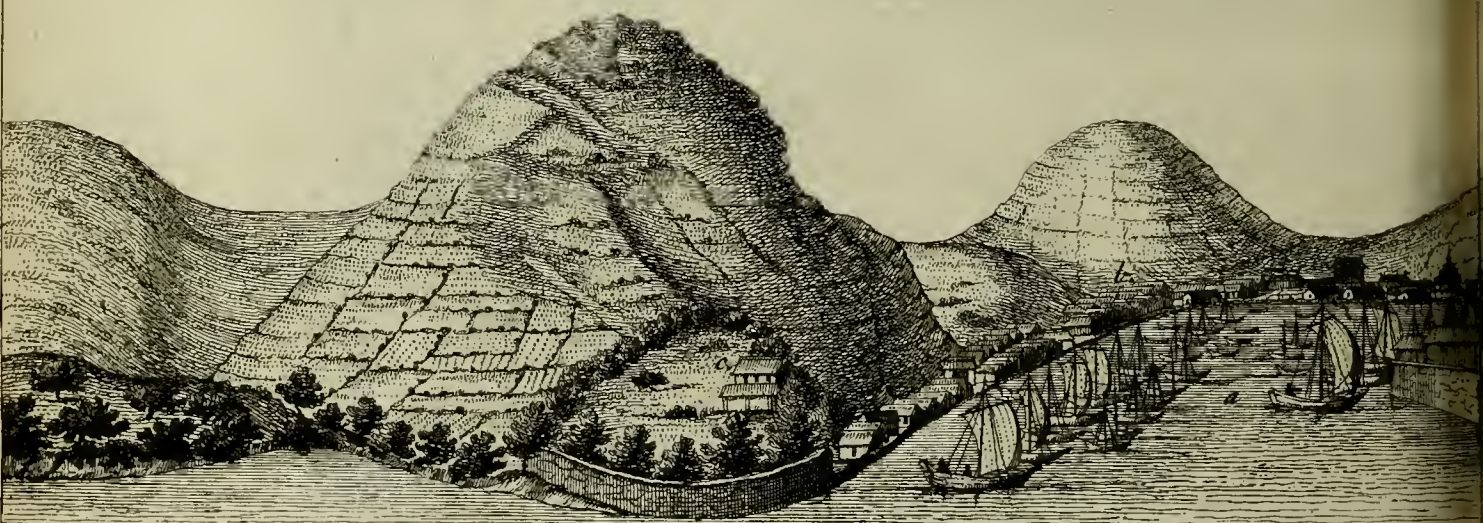
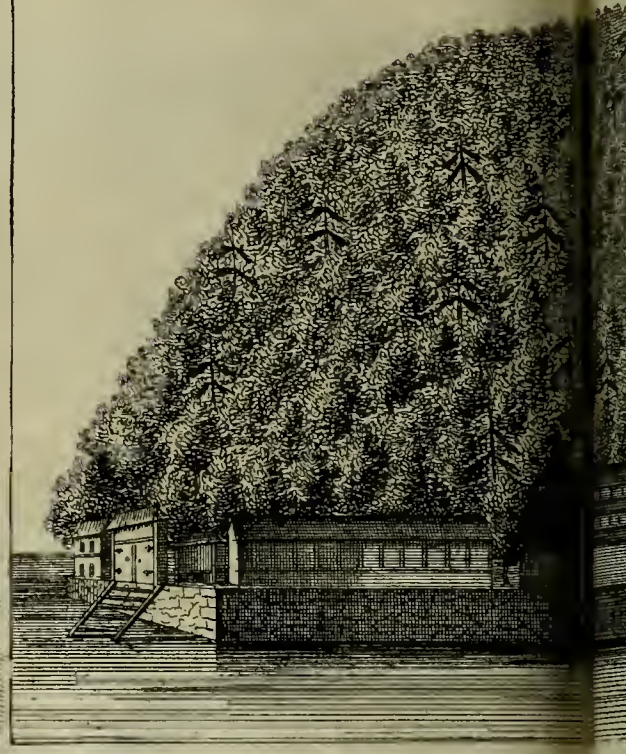




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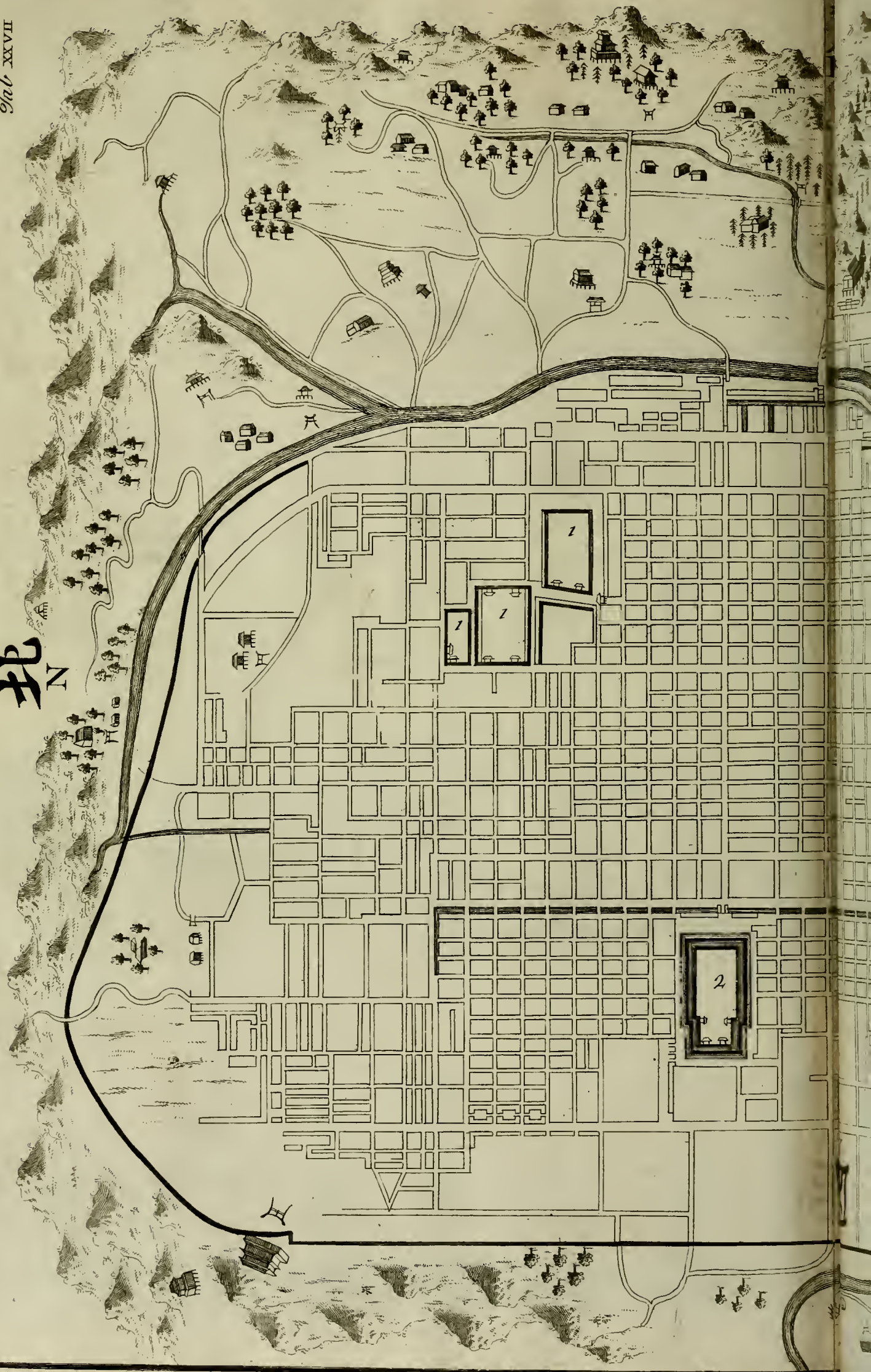
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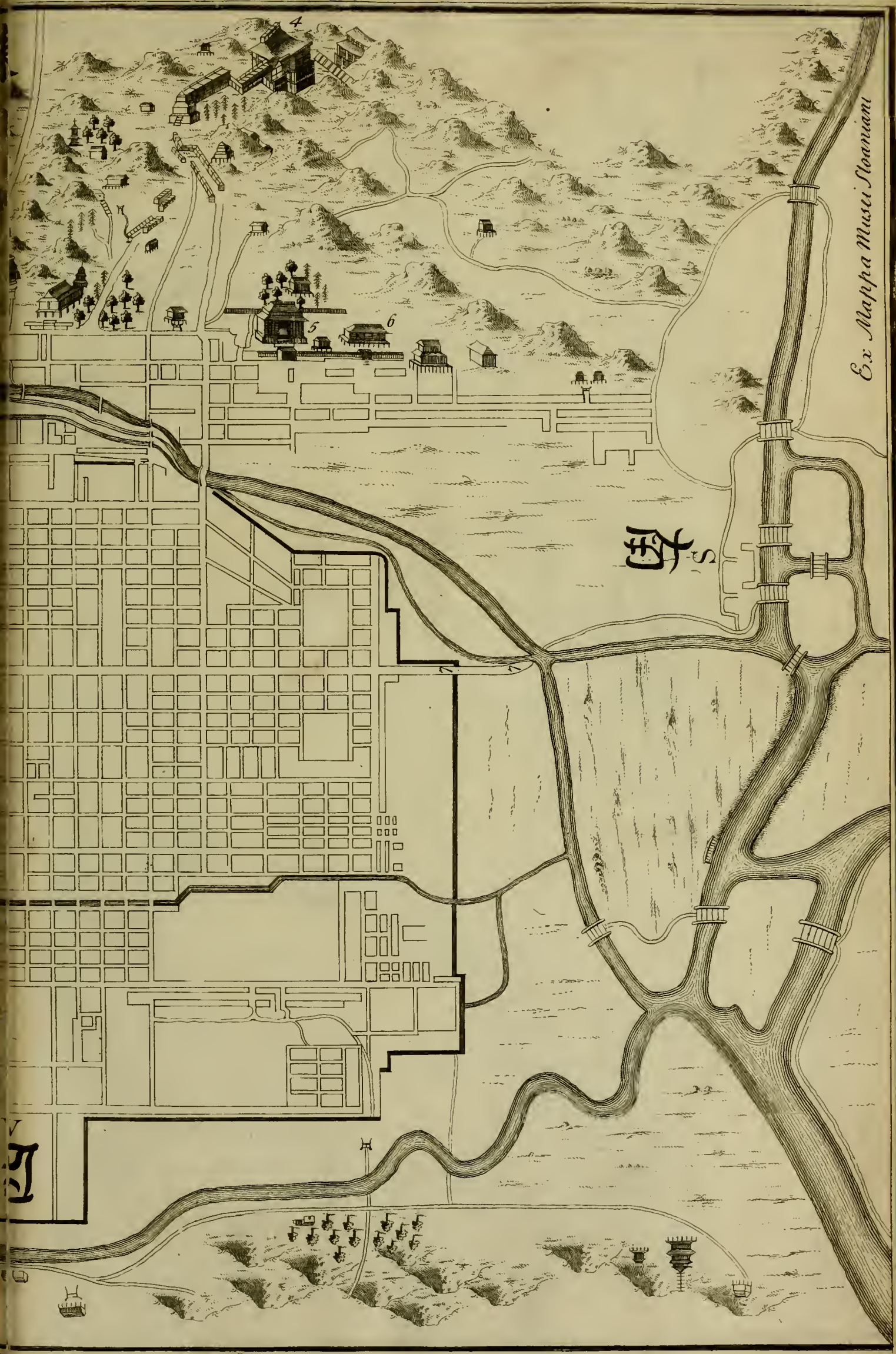


*Technographia Urbis MIACO, quae Summi Japonice Pontificis Sedes est.
Ex Japonum Mappa, quinque pedes Anglicos cum dimidio longa, quatuor lata, contraxit I.G. SCHERCHER.*

Tab. XXVII

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Ex. Mappa Musci Socrumani

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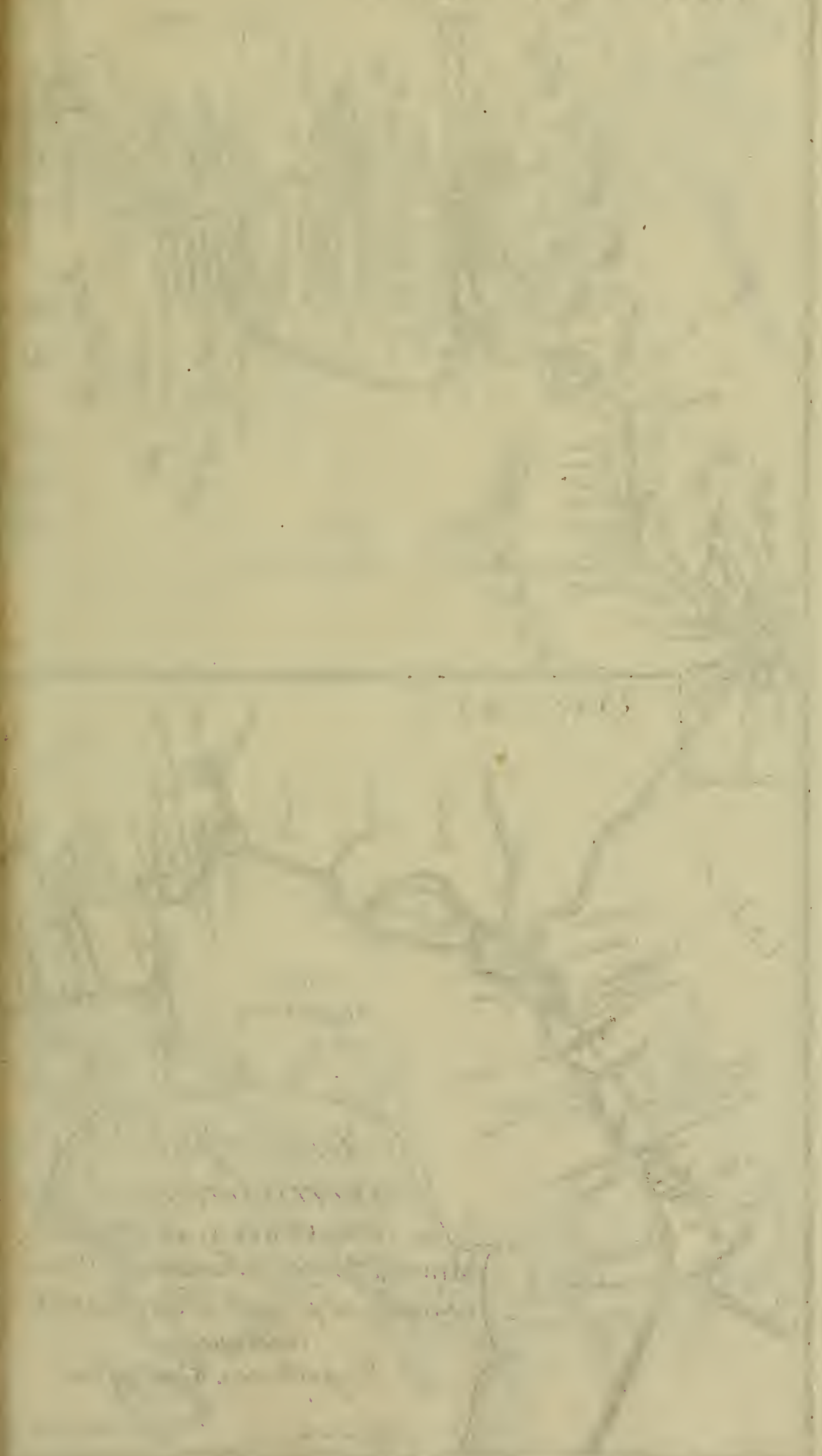
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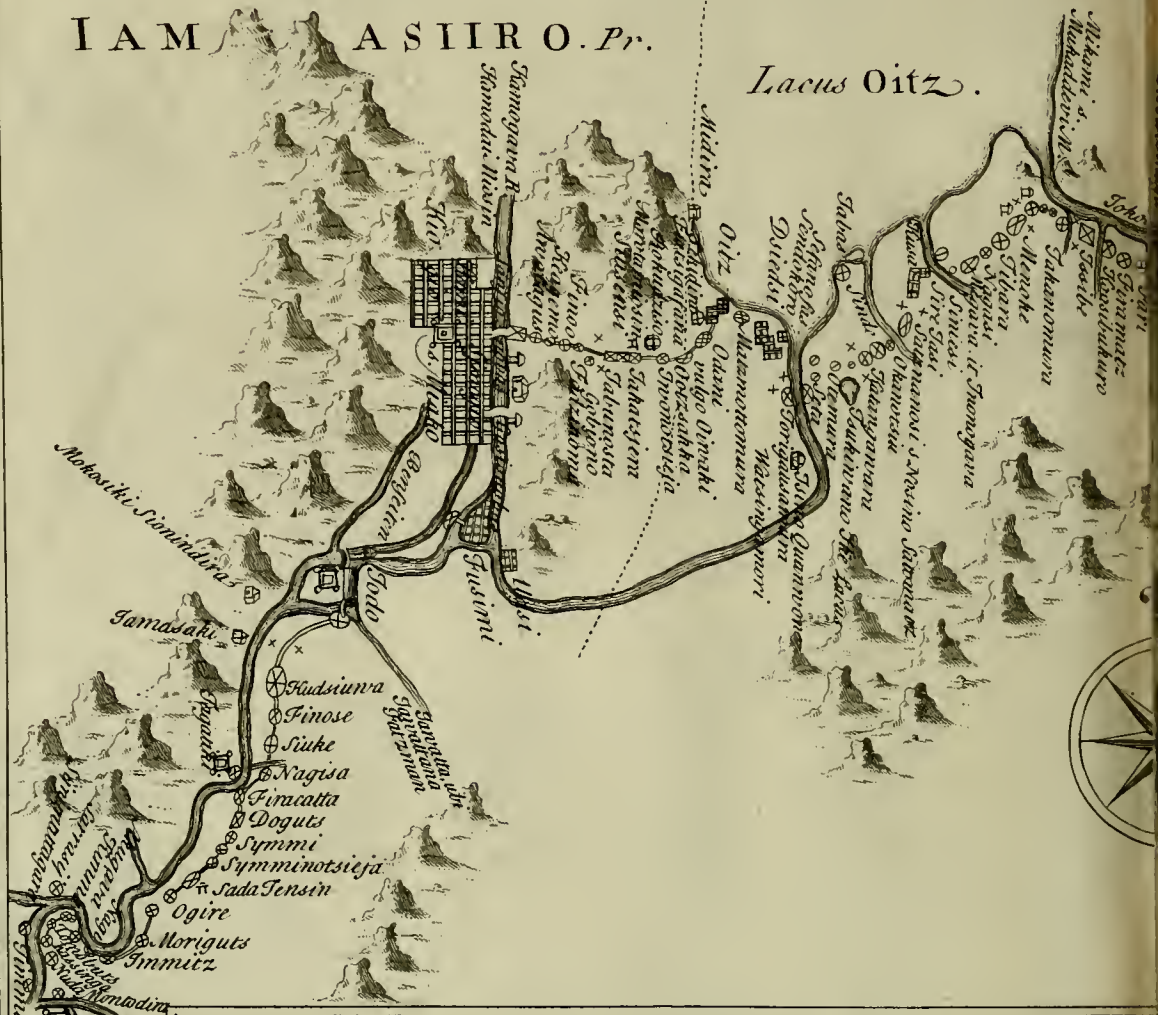
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I A M A S I I R O . P r .

Lacus Oitz .



O W A R I . P r .



*Mappa Specialis
Itineris Terrestris
ab Urbe Ofacca, ad Urbem
Miaco, Pontificis Japonici Sedem,
indeque ad pagum Fammamatz
Suscepti
ab Engelberto Kämpfero.*

I. G. S. delineavit

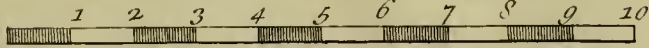
Guil. Hulett Sculpsit

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Milliaria Japonica minora.

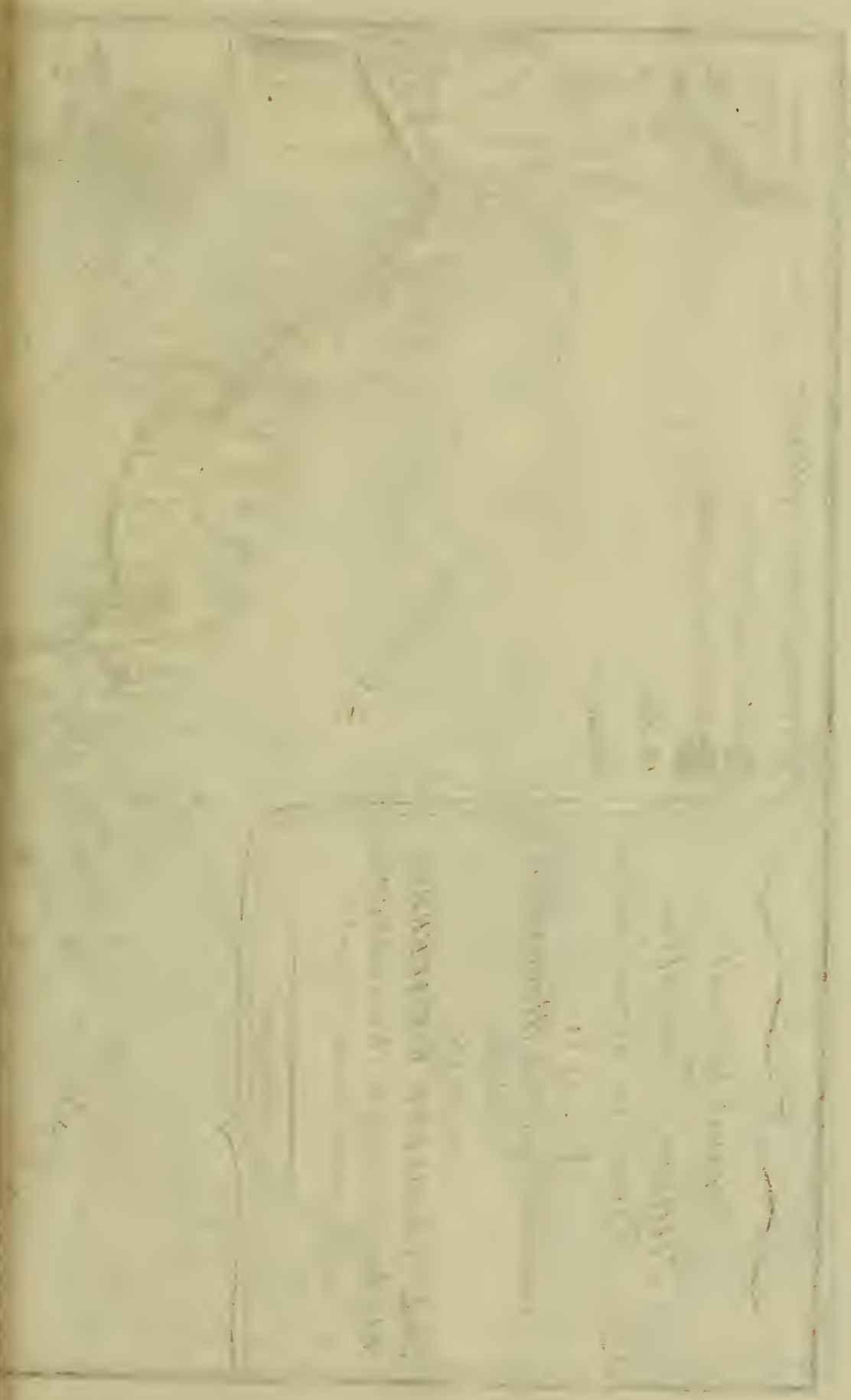


IKAWA Pr.

TOOTOMI. Pr.







Notarum aliquot explicatio.

Fusi no. Summa
& Singularis.

Urbes & Lagi majores.

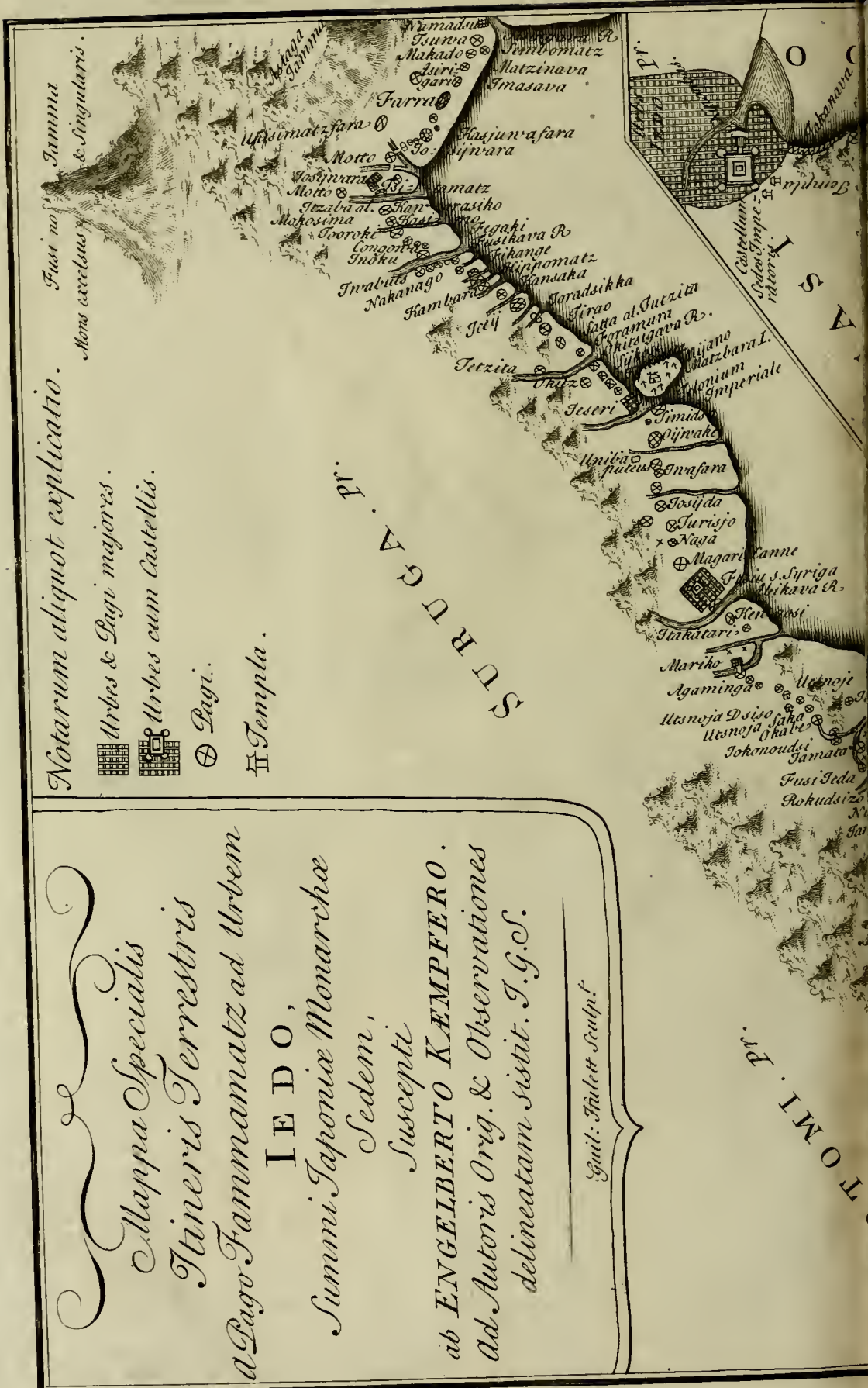
Urbes cum Castellis.

⊙ Lagi.

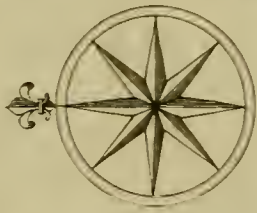
⊠ Tempia.

Mappa Specialis
Itineris Terrestris
a Bago Fammamatz ad Urbem
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Summi Japonicæ Monarchæ
Sedem,
Suscepti
ab ENGELBERTO KÄMPFERO.
Ad Autoris Orig. & Observations
delineatam sistit. J. G. S.

Gul: Fielet & Sculp.



T O M I . I T O



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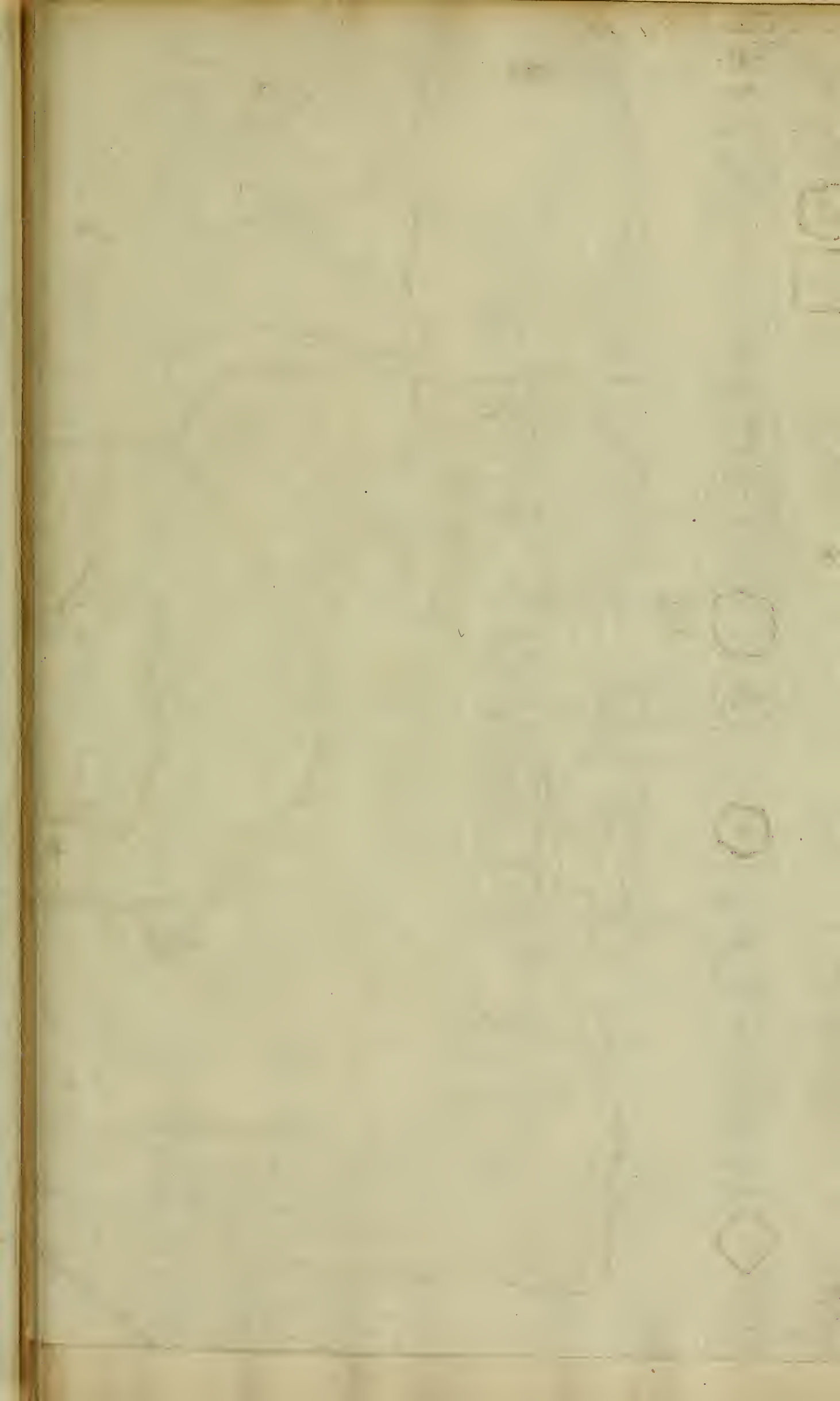
Kamakura
Sijaku
Sijonaka
Totsuka
Parasika
Kango
Junio
Sionin
Templ.
Sikida
Totsuya
Ojamaru
Kawara
Fudisava R.
Tenosima I.
Exuum Mag:
natum.

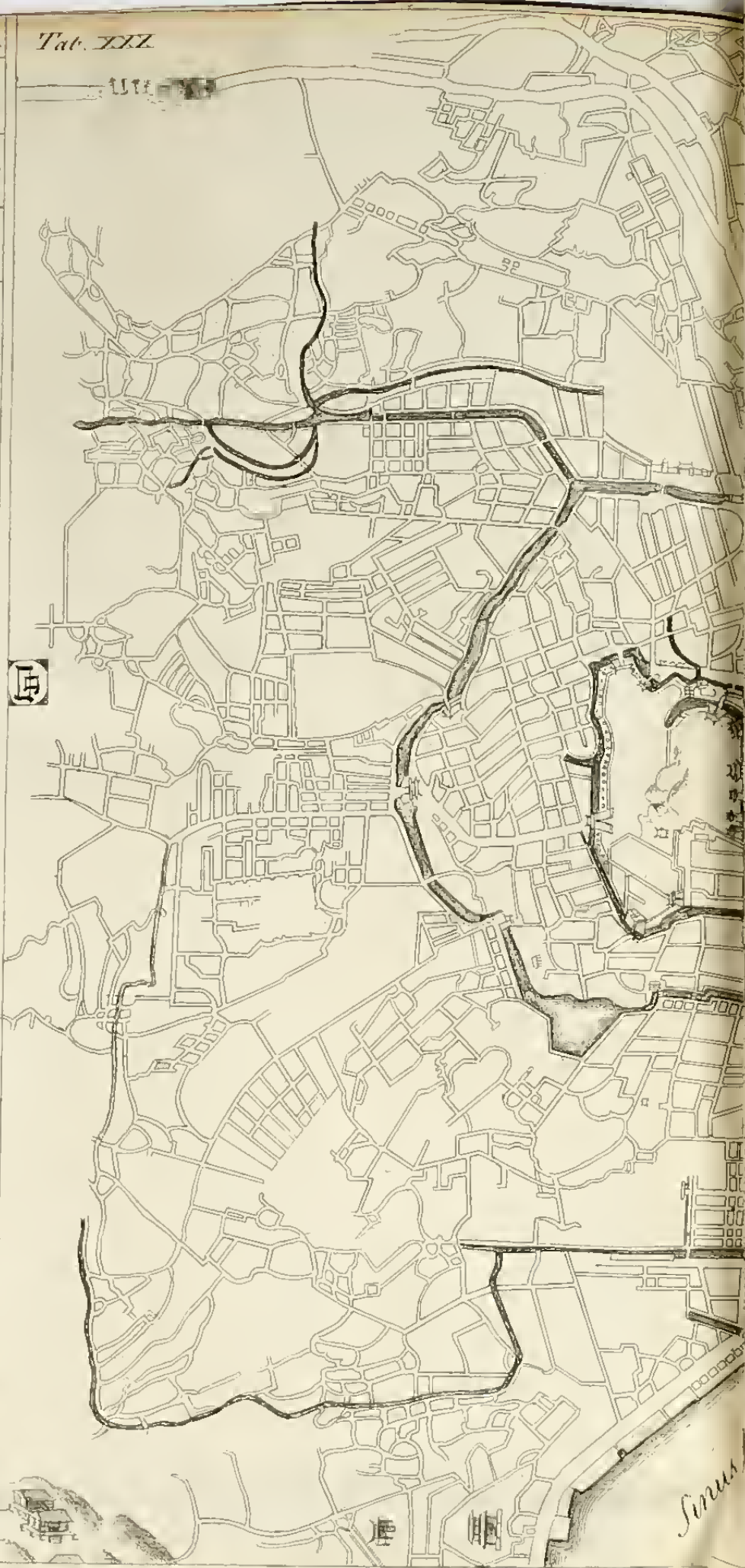
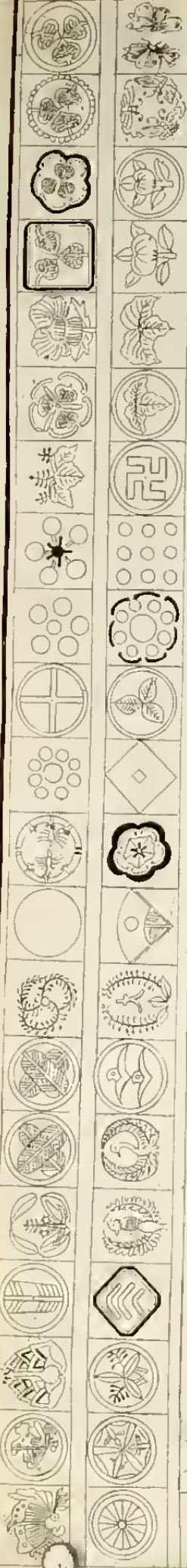
Nango
Matsija
Nakasima
Ban ju
Tanata
Firatka
Kooroi
Dise
Syragiuno Sangarimatx
Koisu
Koo s. Kooto
Sineju al. Kooto
Sivoomi
Midsava
Aegava
Odowar
Kajam
Nurane
Tamoto
Kanabatta
Hatta
Fakone
Fakone
Jamanaka
Jassanwara
Midsija
Tzho Jama
Skabara
Idokum in runc
Fonatekio

Yanimatz al.
Banakastiro
al. Jodagam &
al. Nictagava
Hankungara
Sinden
Nisaka
Fira Fatzman
Tznoke
Sinoigara
Samingalana
Fornugana
Varutake
Kakogawa
Oiki
Jeamura
Tanata
Mukina
Kutsube
Fakurvi
Kivanama
Nisissima
Midzke
Miano
Nagamori
Tentiu
Kasunwa
Fensamatz
Fammamatx

Unguri
Onguri dai
ubi
celelax
Bqui
Fitango Jamma M.
Motto Fakone
Dosiwa
Fakone
Jassanwara
Midsija
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Fonatekio
Nanga
Simoisida
Sungava R.
Sembomatz
Matzenava
Imasava
Kasunwafara

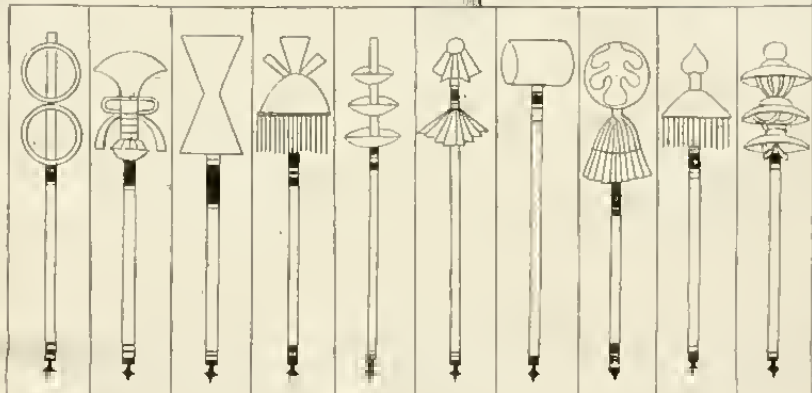




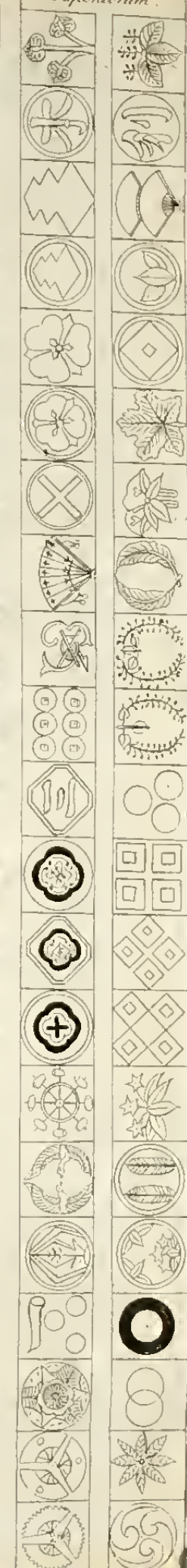


Jedo Pars

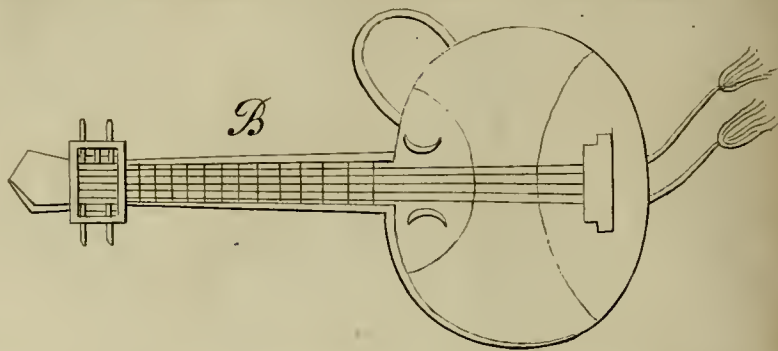
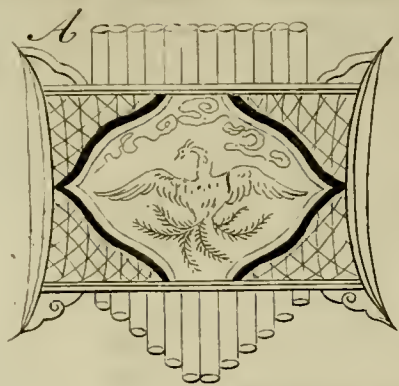
Sinus



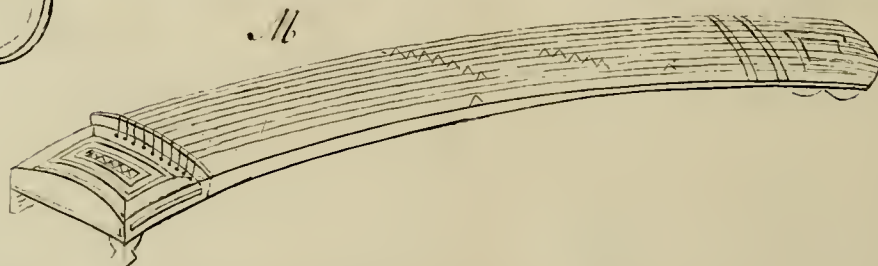
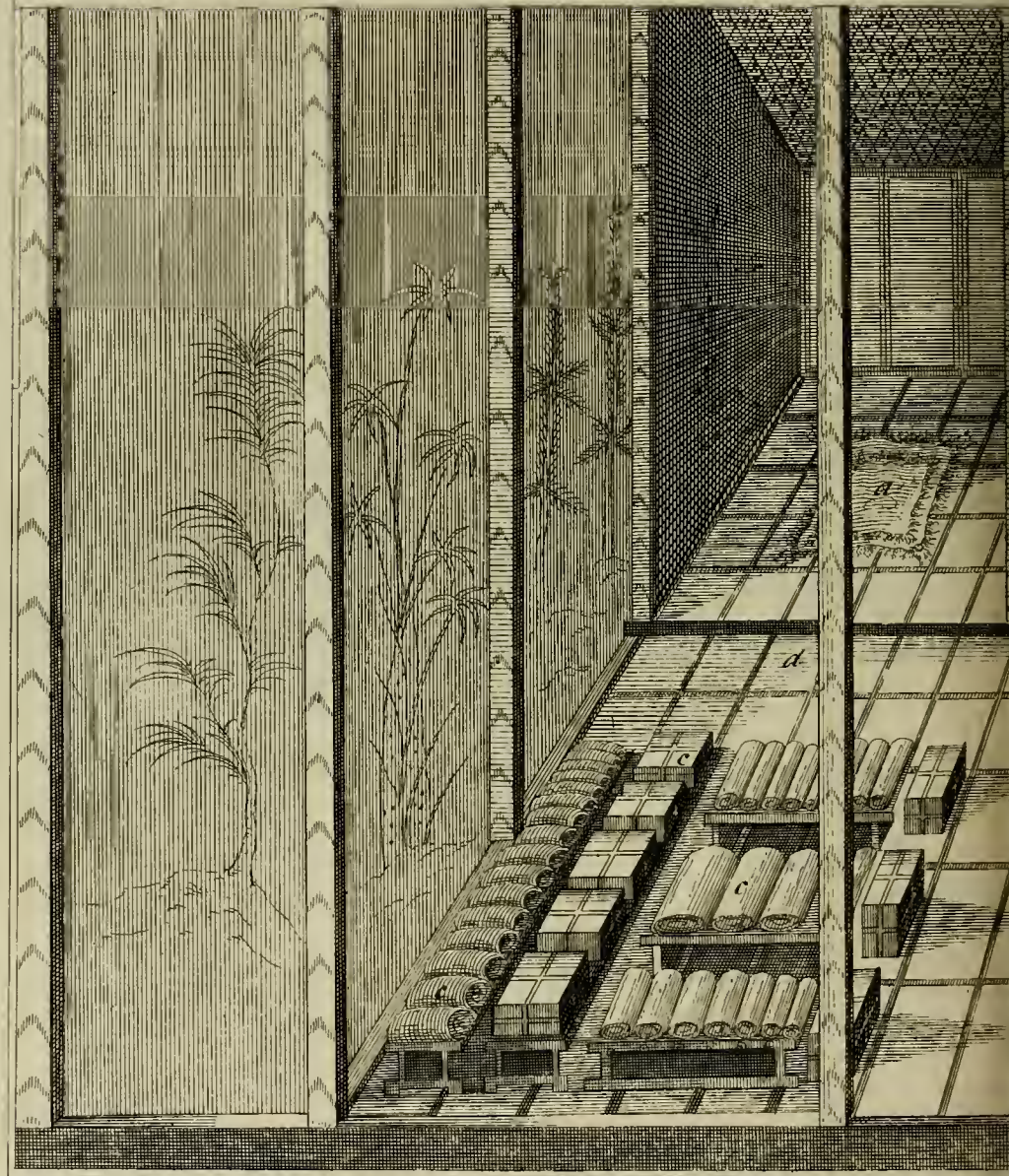
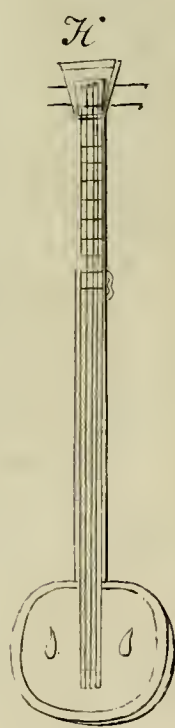
Insignia varia, qualia coram principibus & Magnatibus Imperii Japonici gestari Solent.

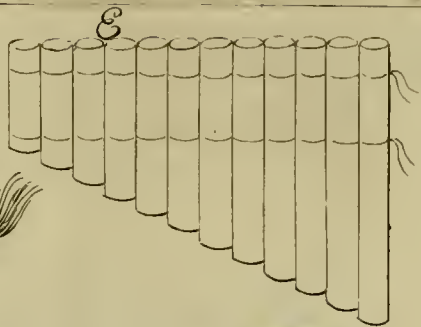
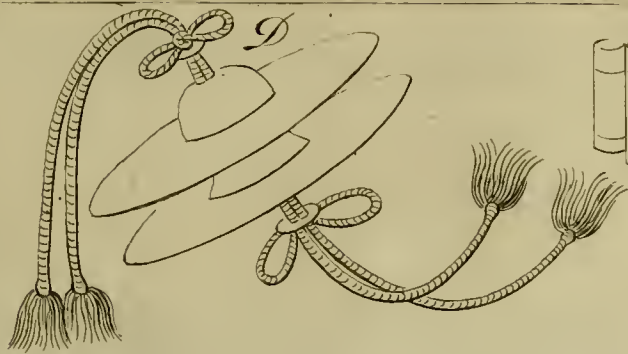
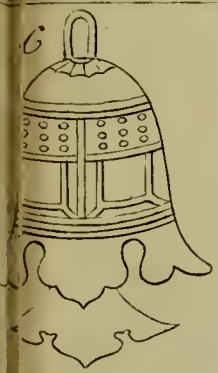


Ichnographia Urbis J E D O, quae Japonici generis Metropolis & Summū Japonum Monarchae Sedes est ex Mappa Japonica Musei Sloaniani, quatuor pedes Anglici in dimidio longa totidem lata contrauit. I G SCHEVCHZER

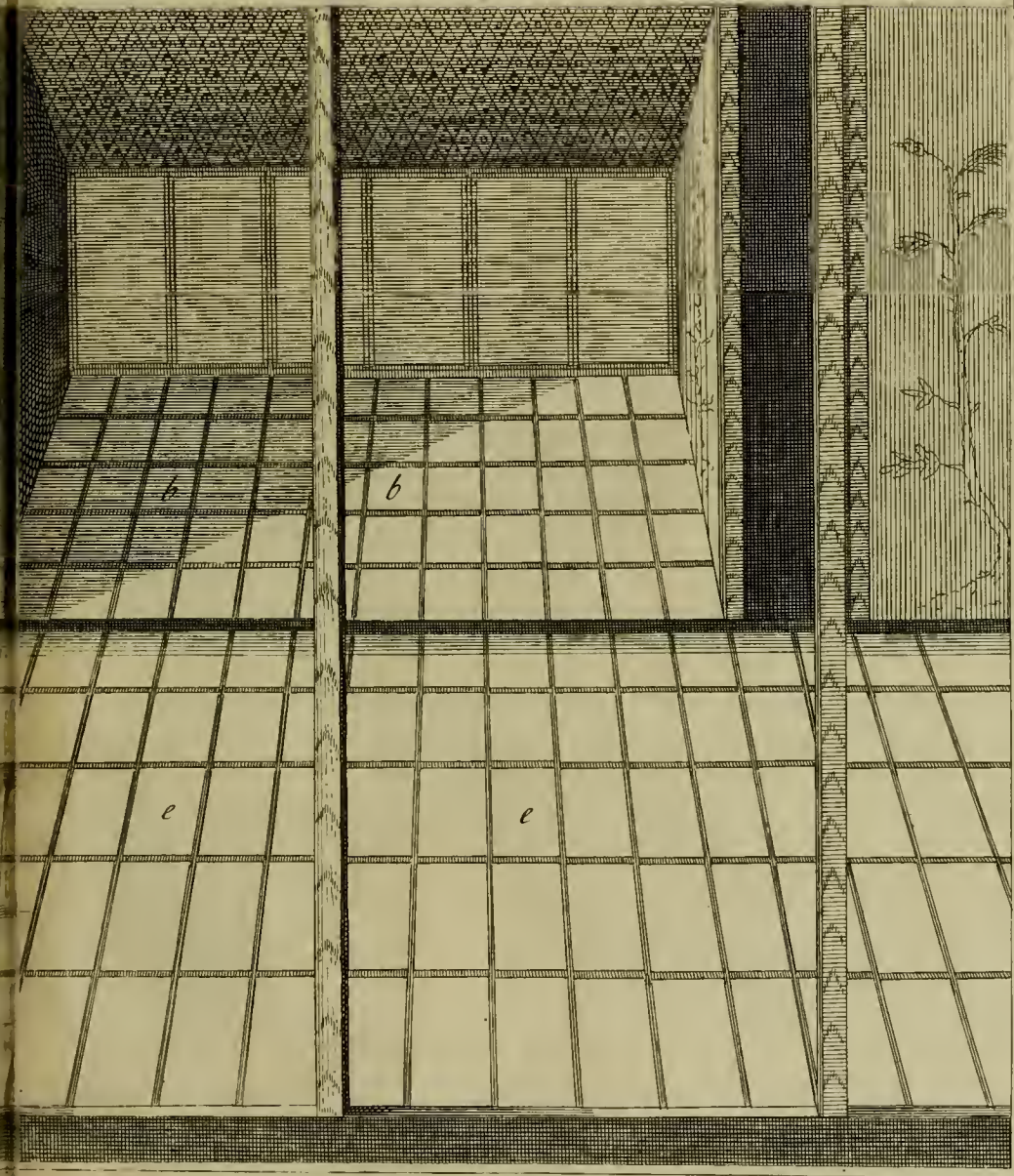


SENSIOSIKI Principum Imperij & Legatorum

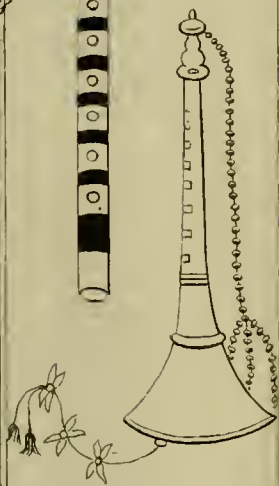




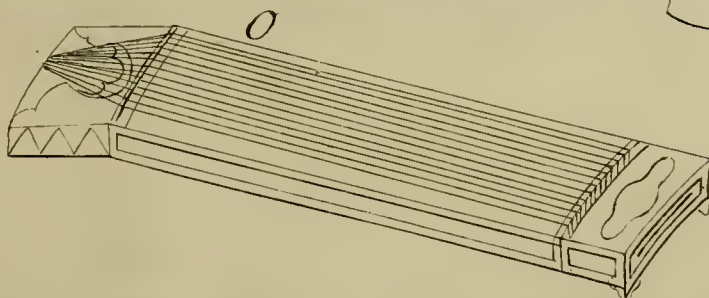
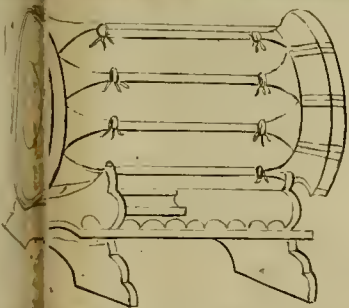
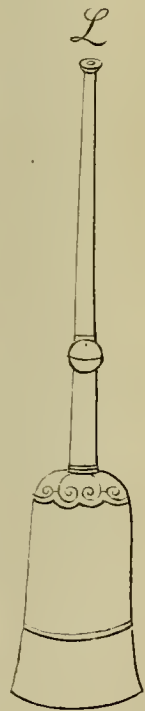
Belgarum coram Japonum imperatore admisionis locus



K



L



5

5

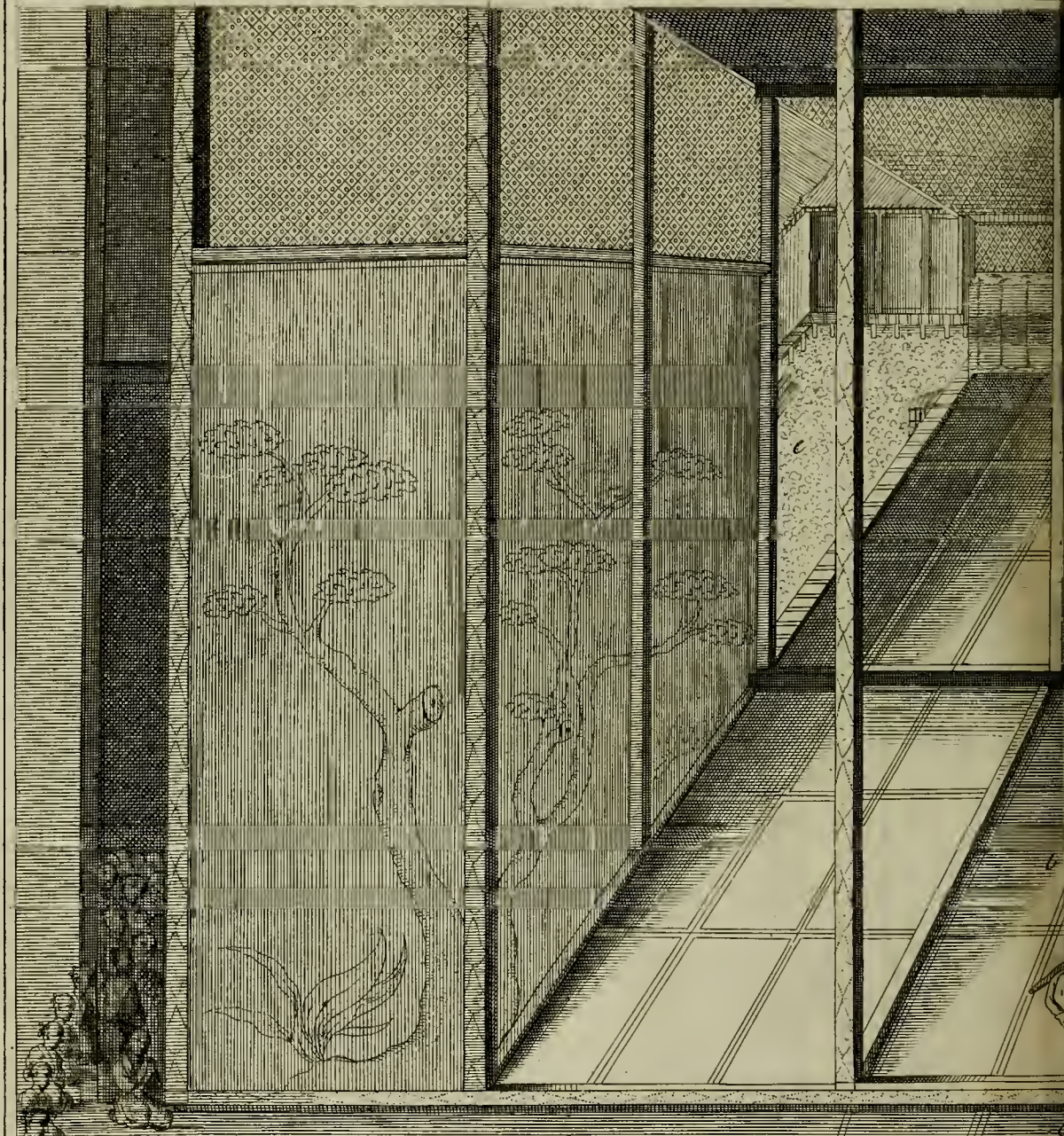
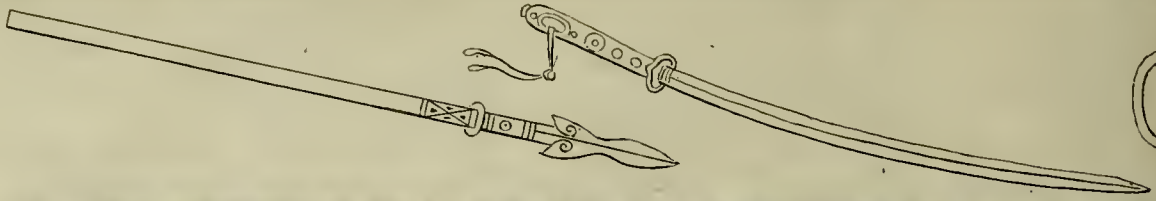
THE UNIVERSITY OF CHICAGO

NAME	RESIDENCE	DATE	REMARKS

THE UNIVERSITY OF CHICAGO

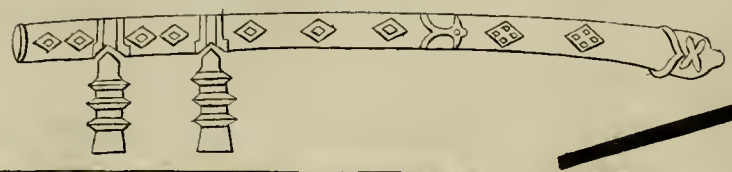
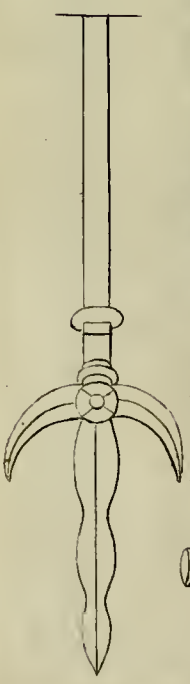
THE UNIVERSITY OF CHICAGO

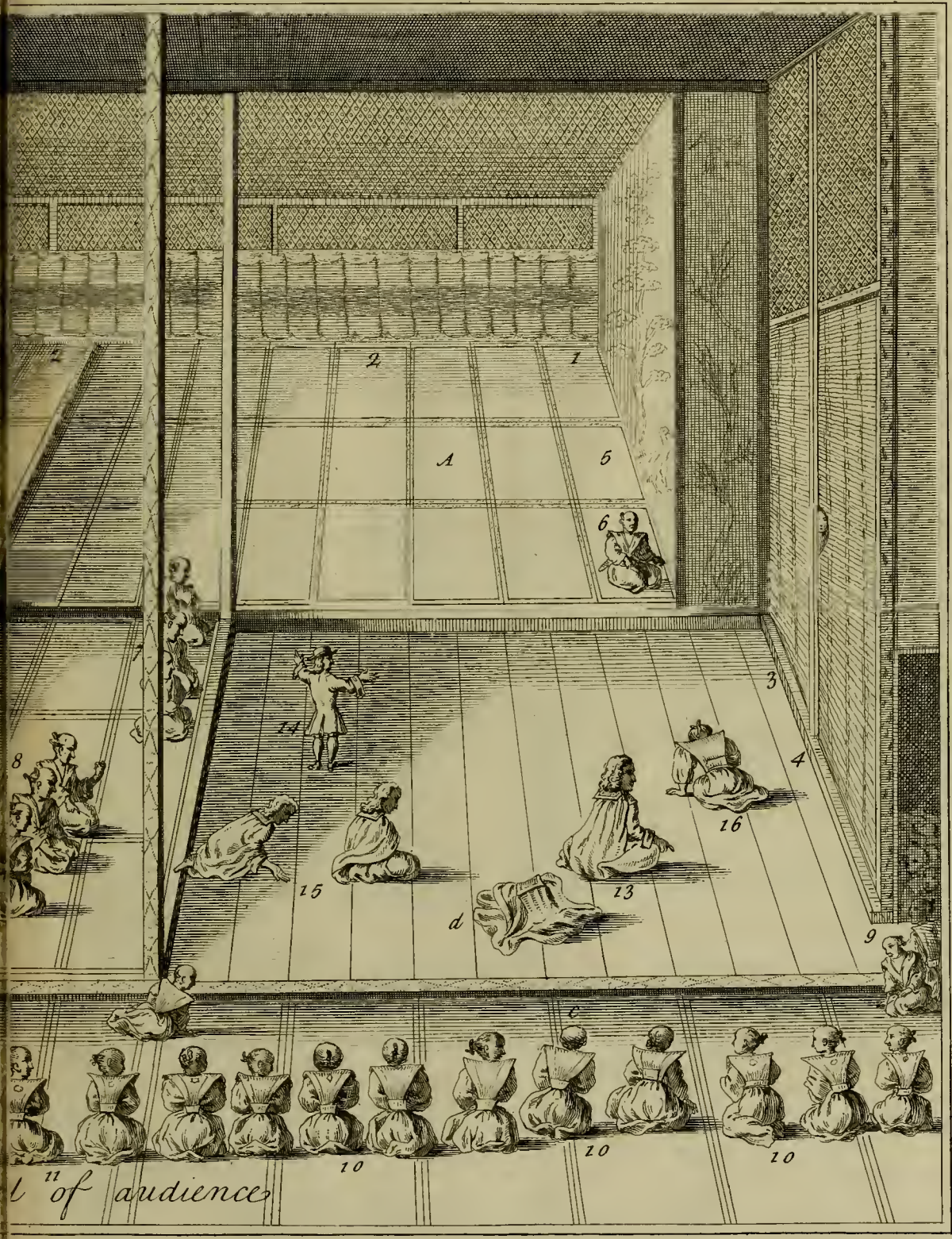
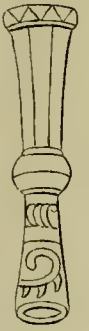
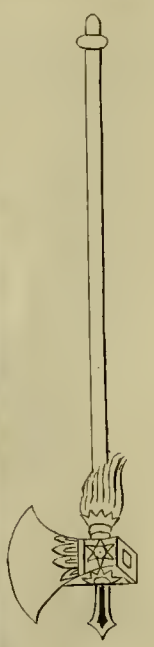




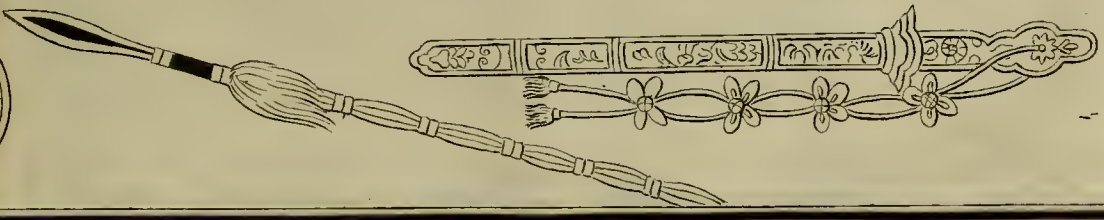
12

Go San'noma . Hd





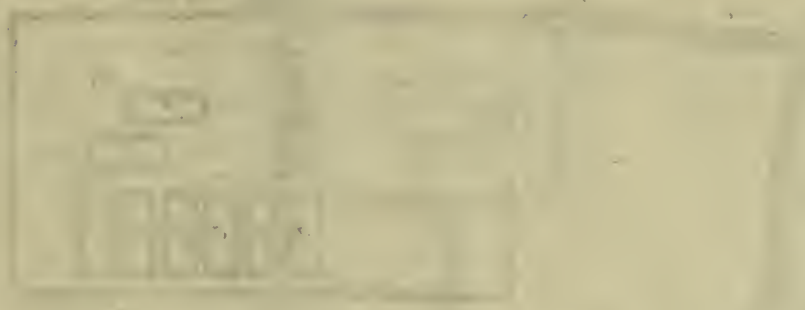
Hall of audience

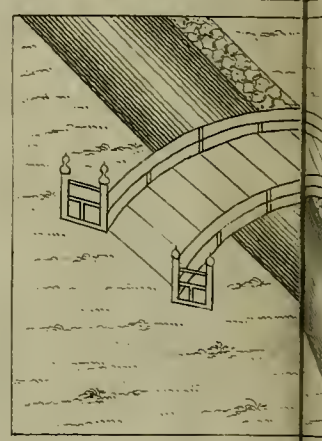
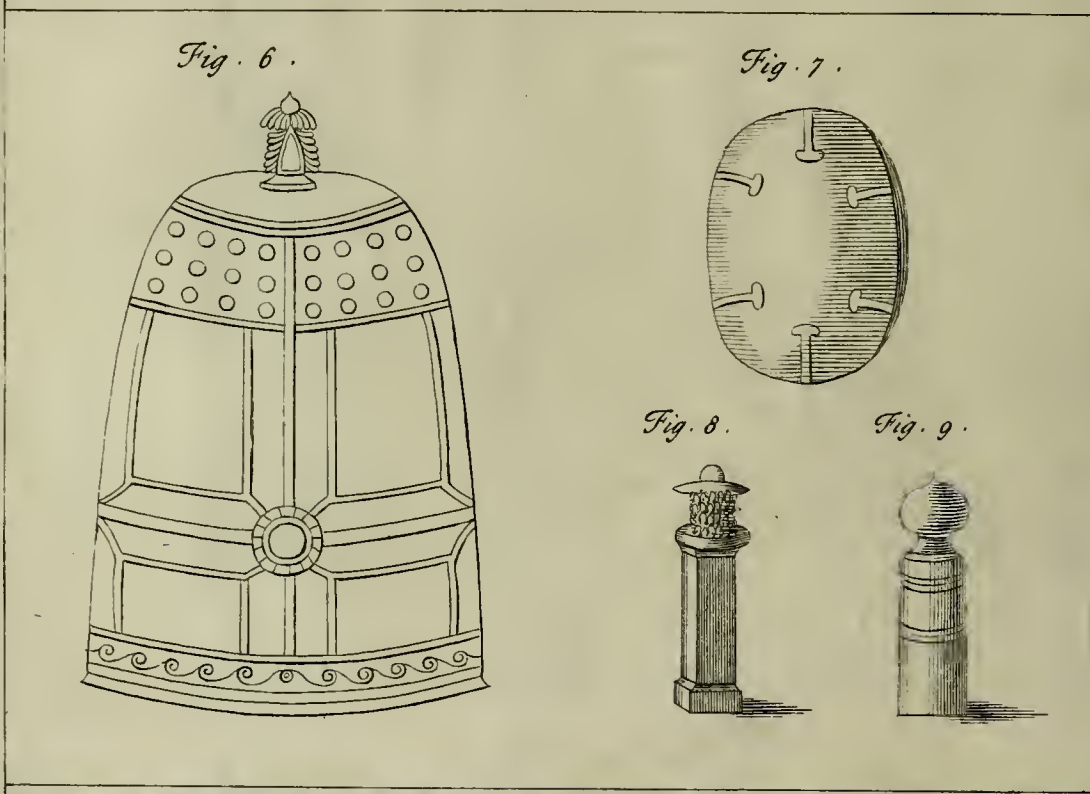
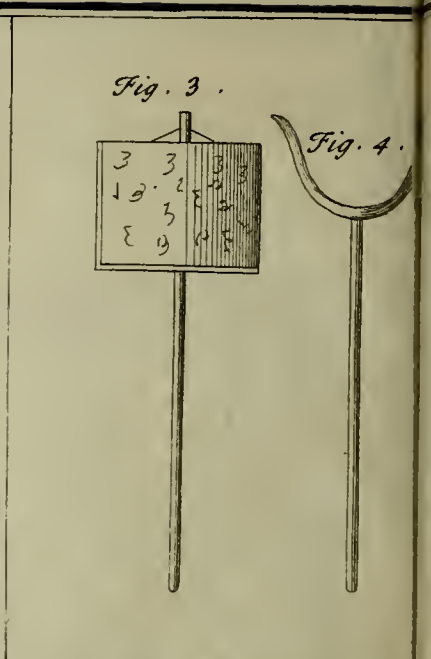
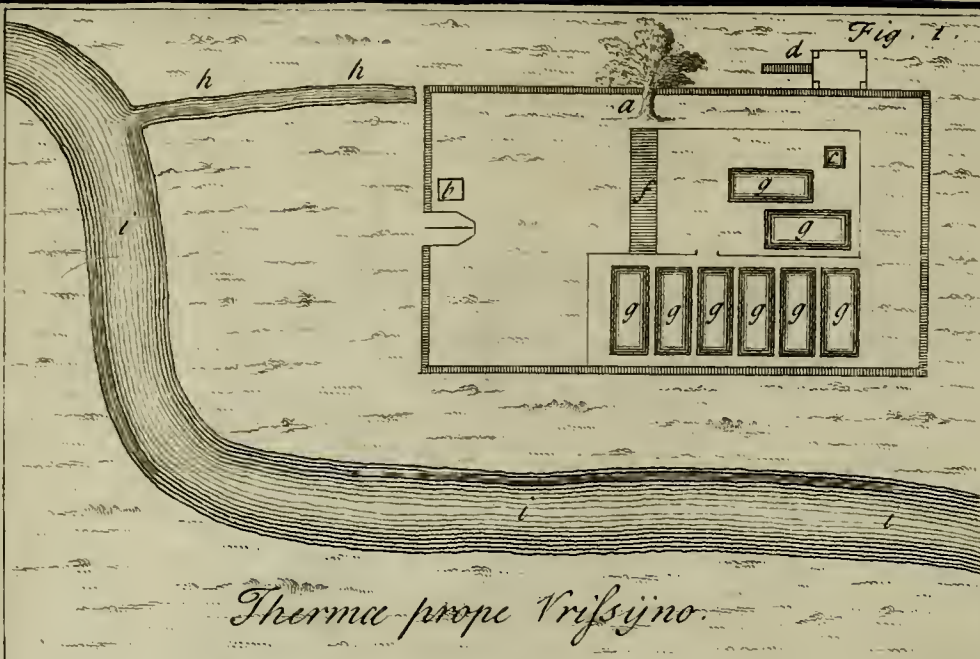




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Kurumado.

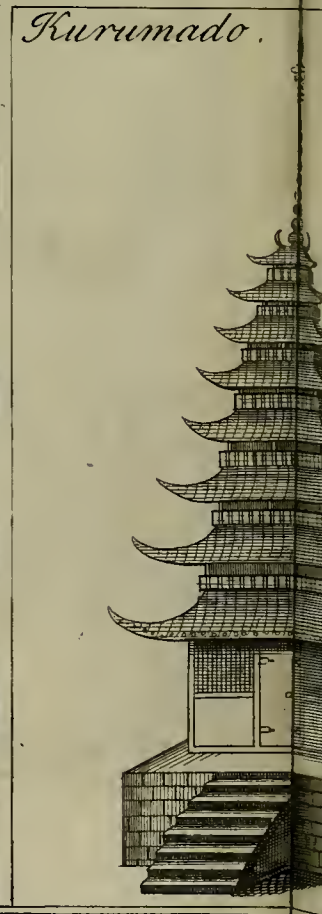
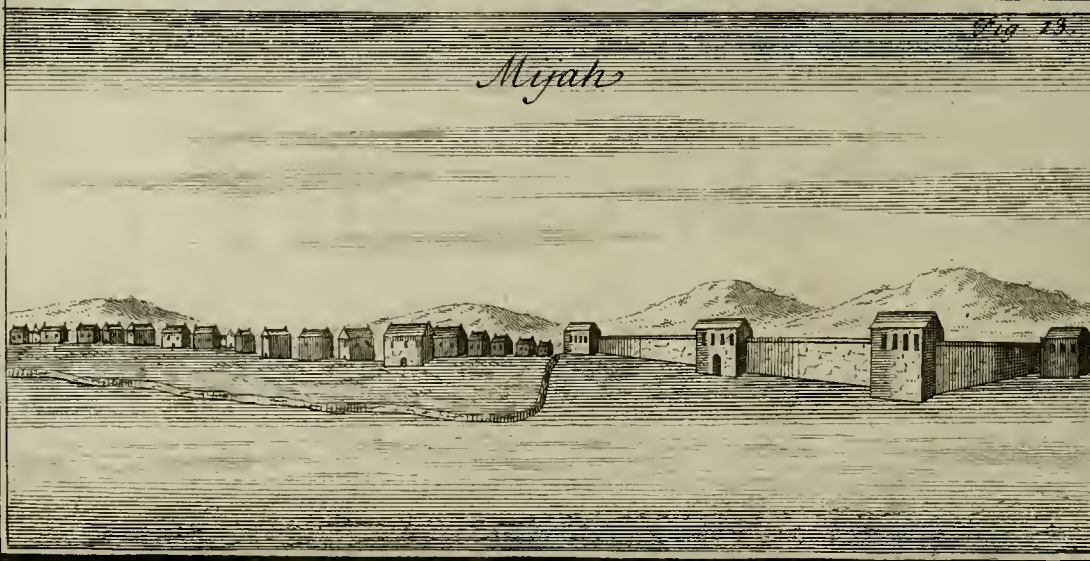


Fig. 4.

Fig. 5.

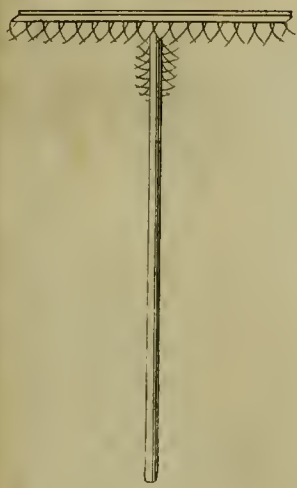


Fig. 2.

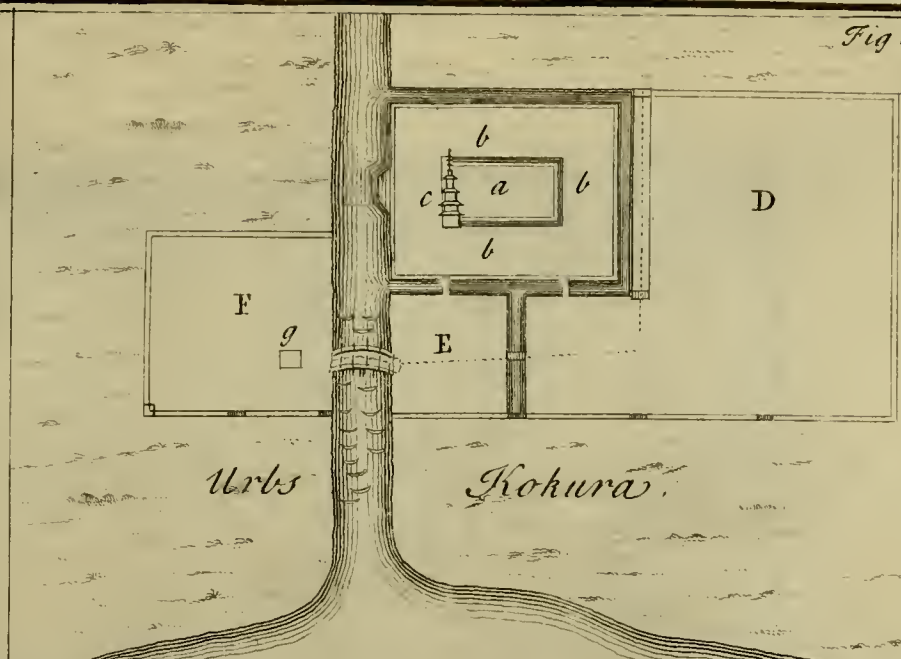


Fig. 11.

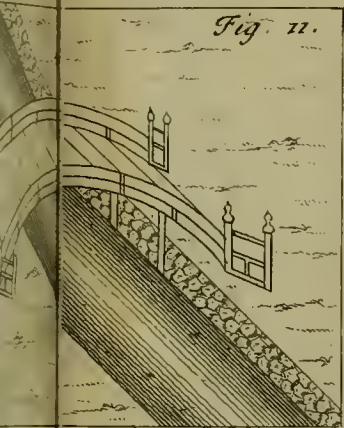


Fig. 10.

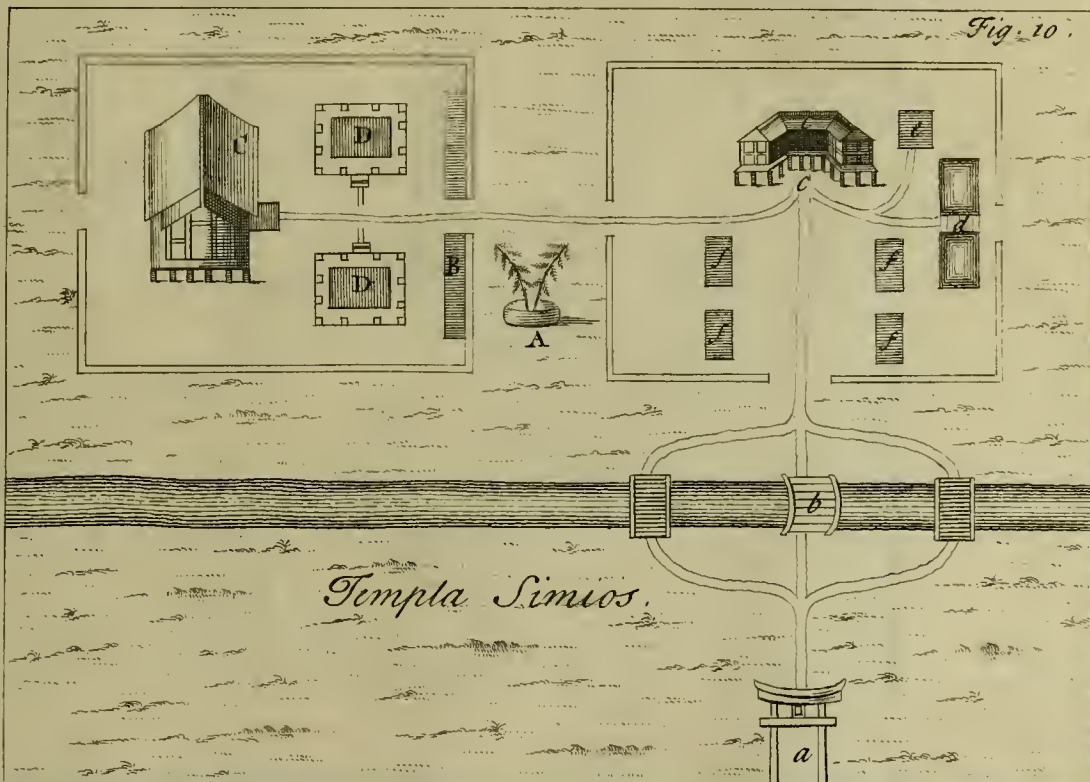


Fig. 12.

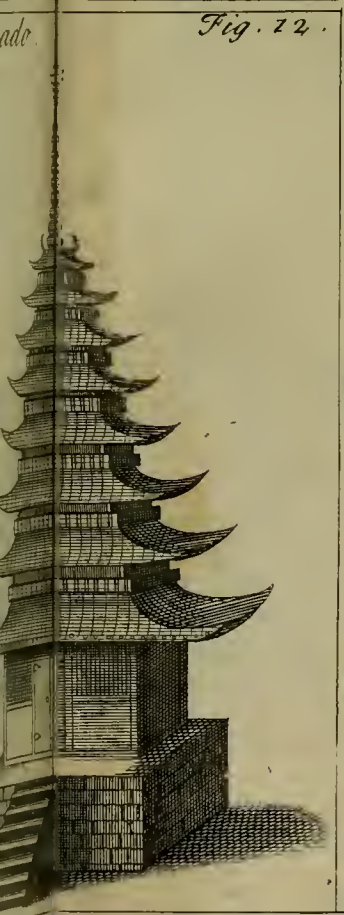
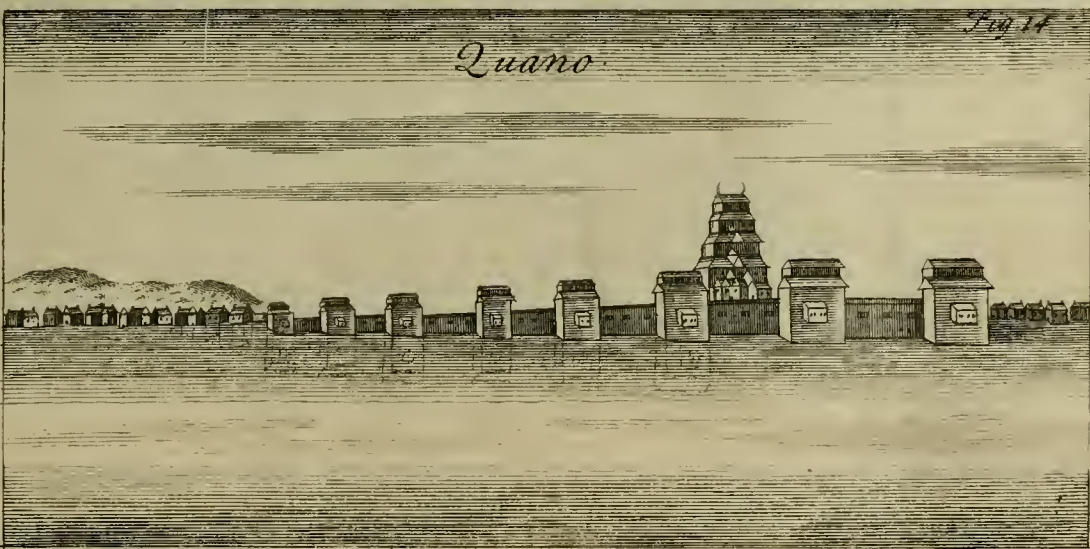
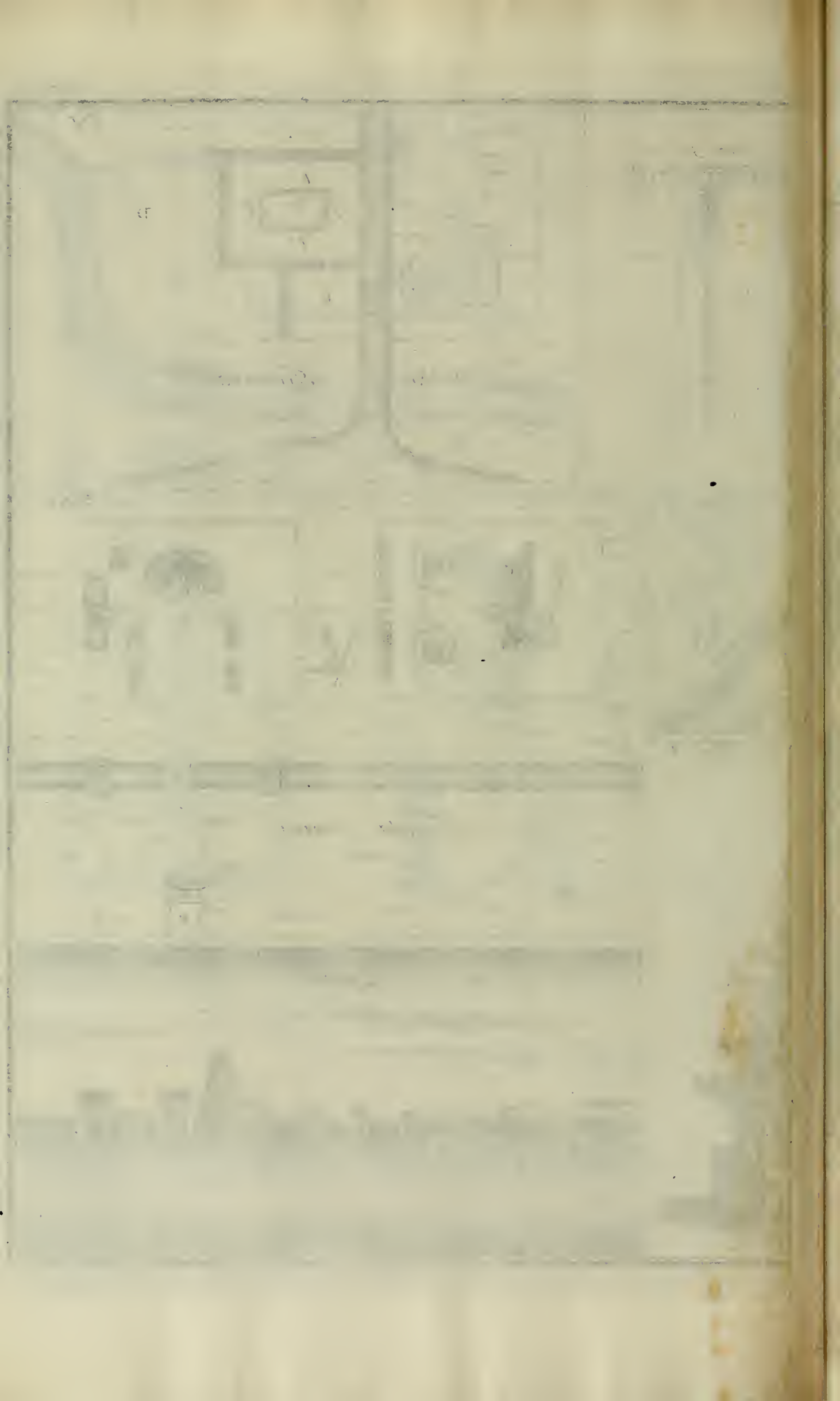


Fig. 14.

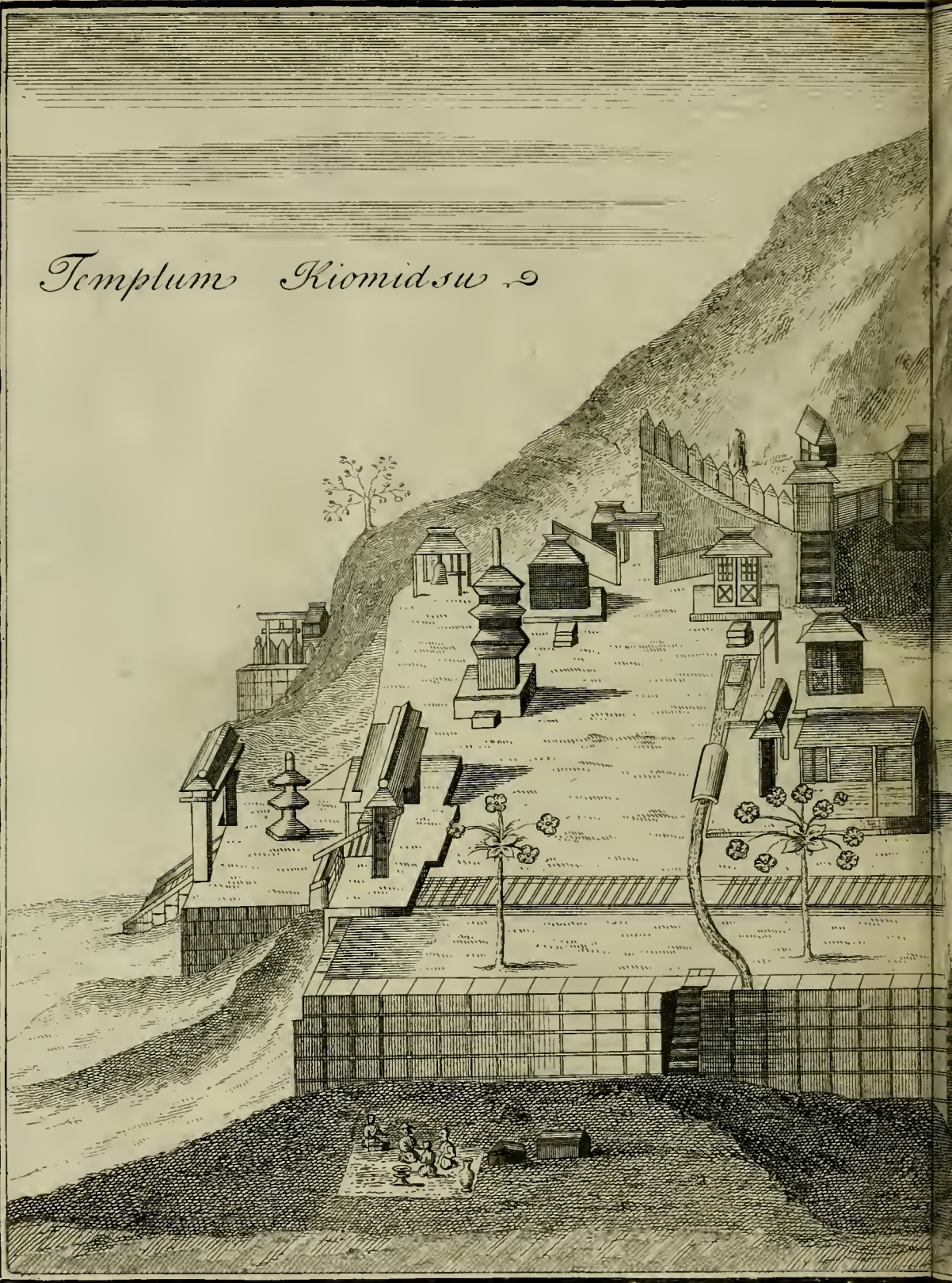


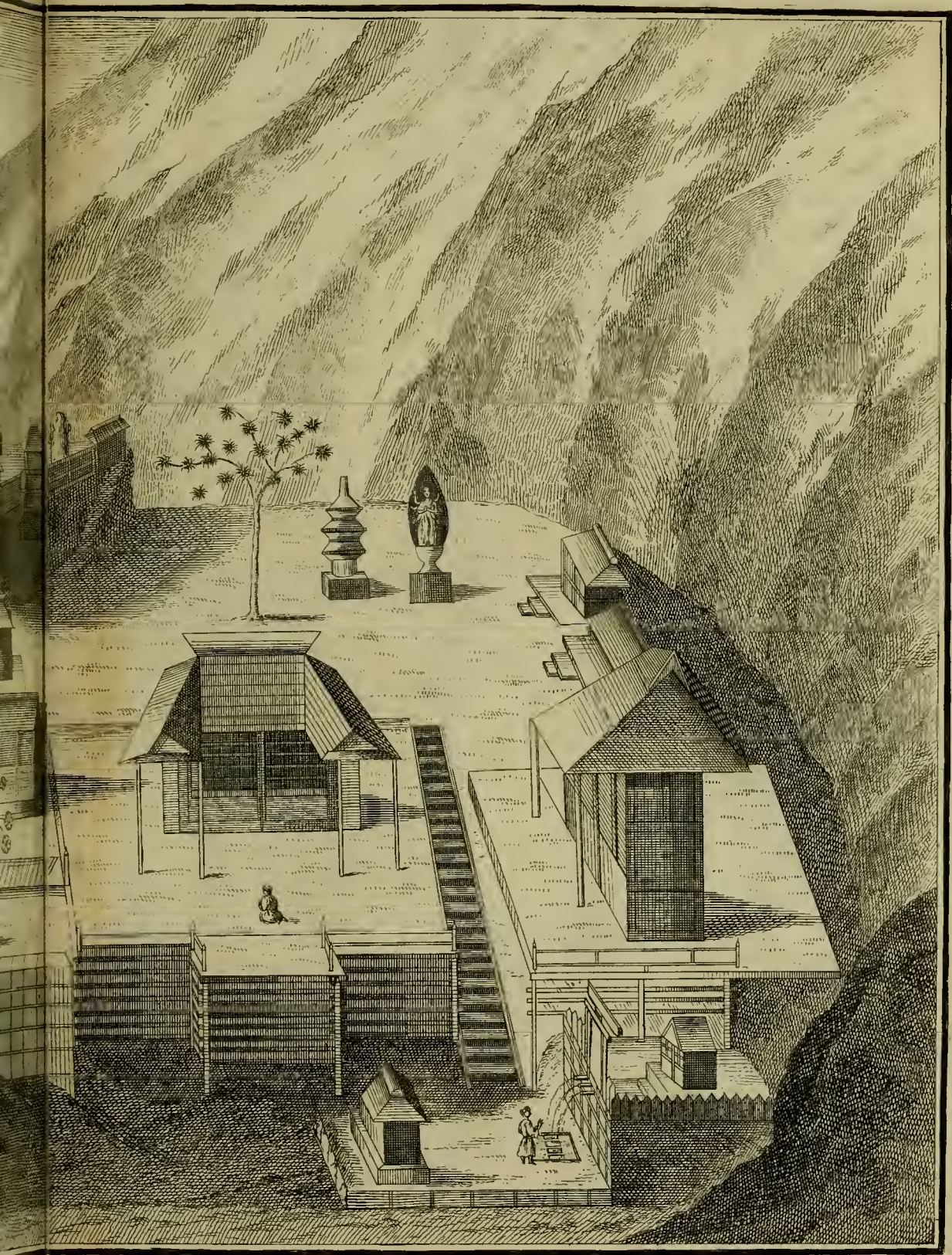


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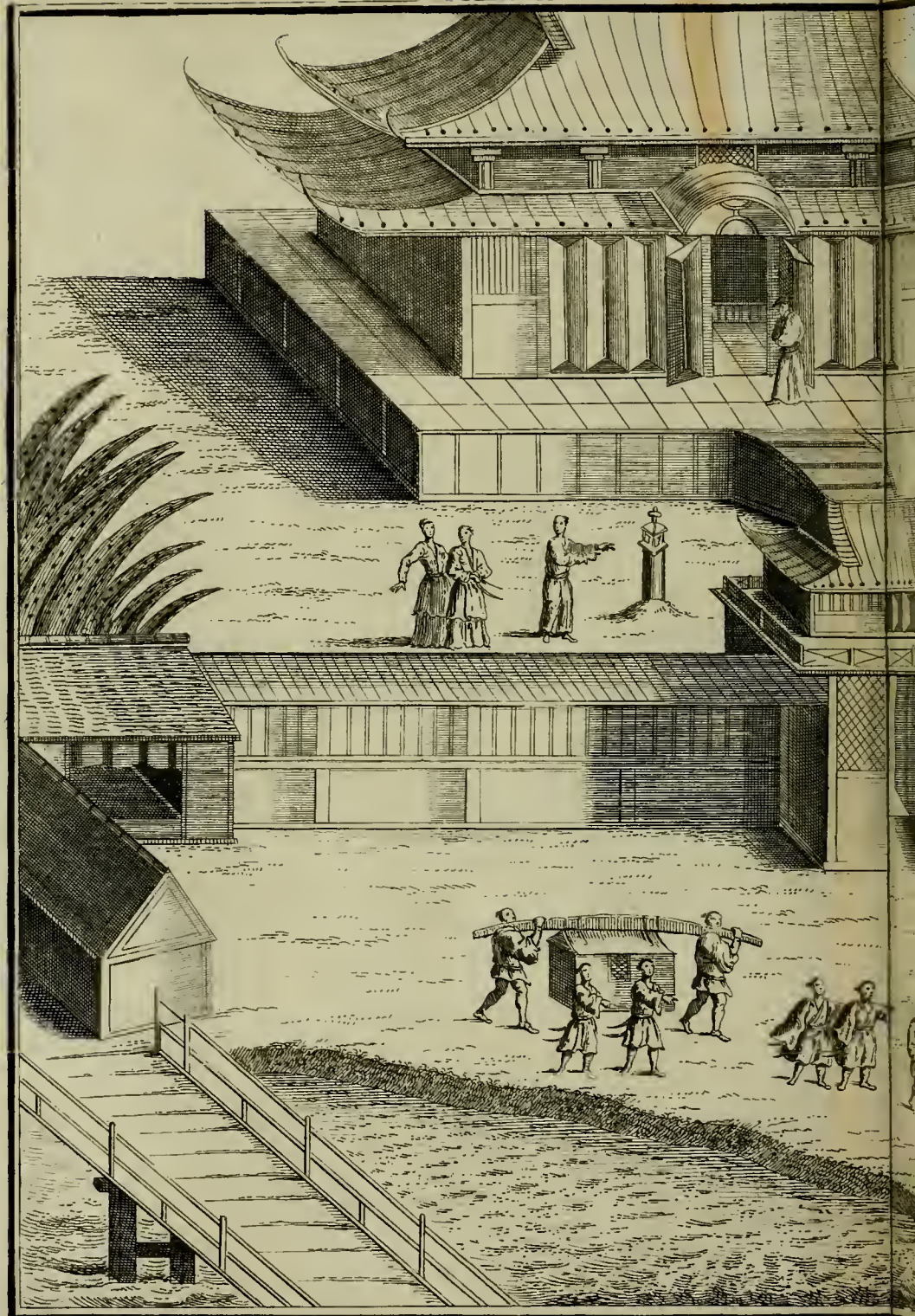
Templum Kiomidsu











V. G. Guetier Sculp

DAIBODS

Templum prope
Urbem.

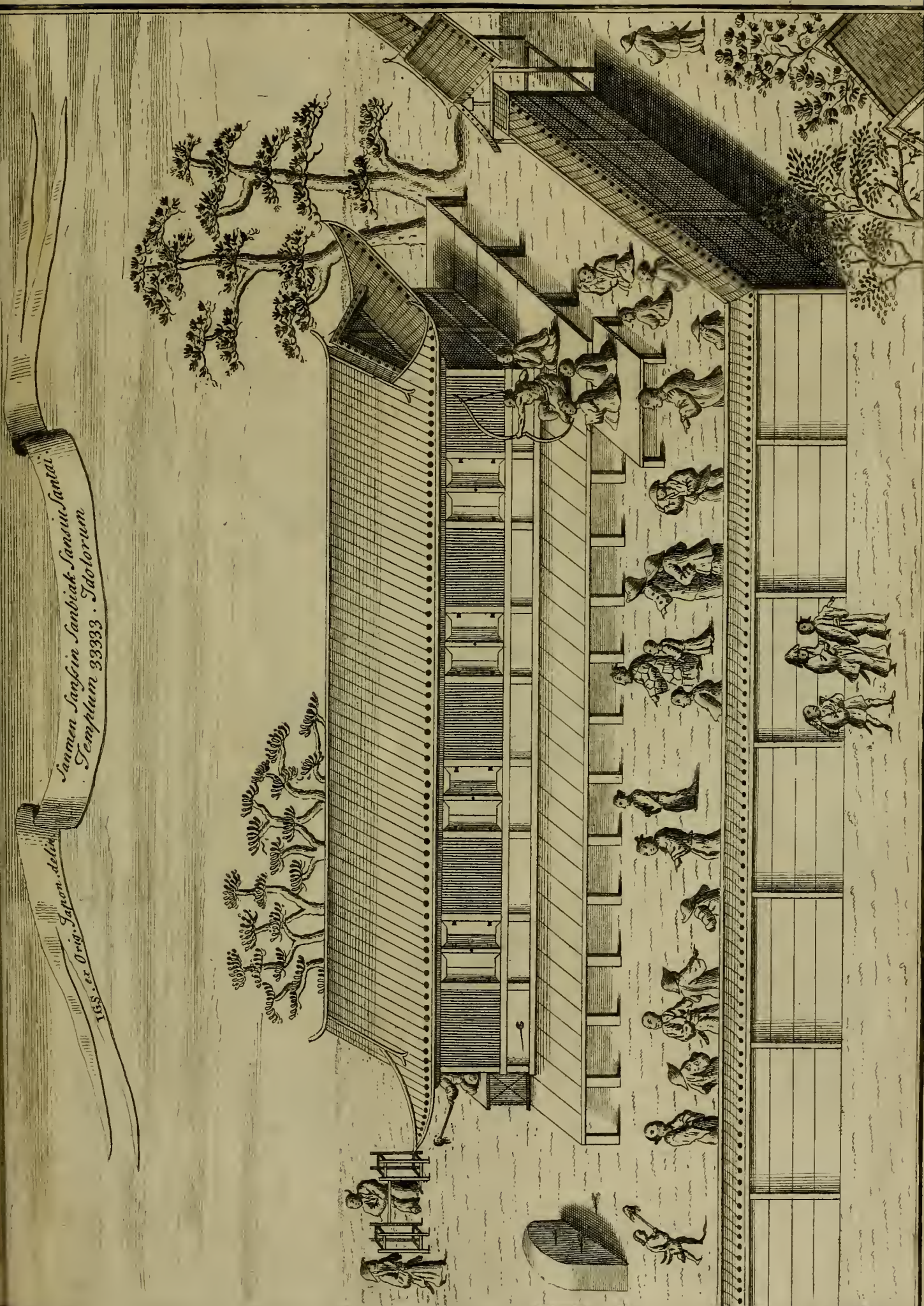
Miaco



Ex Originali Japonico del. J.G.S.



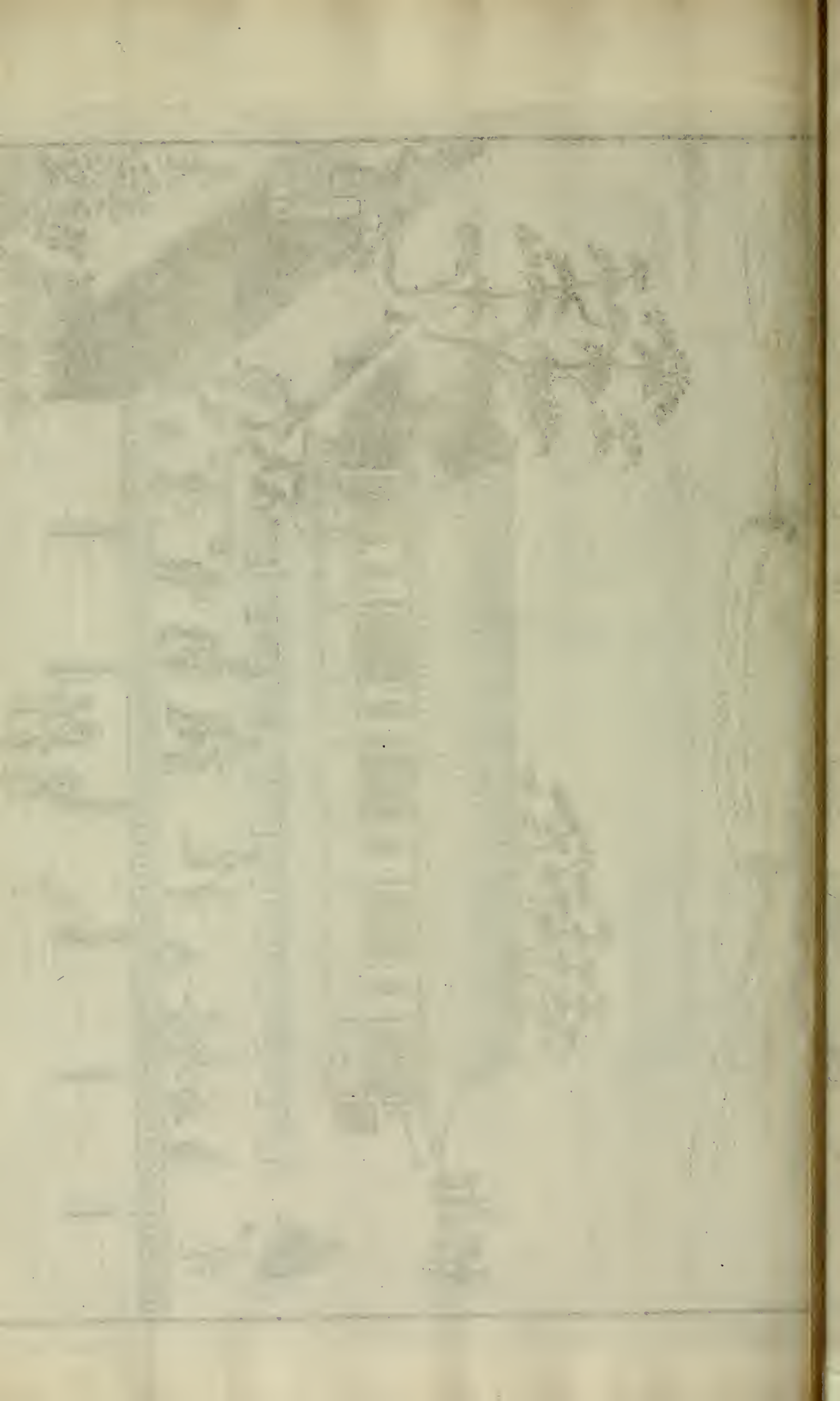
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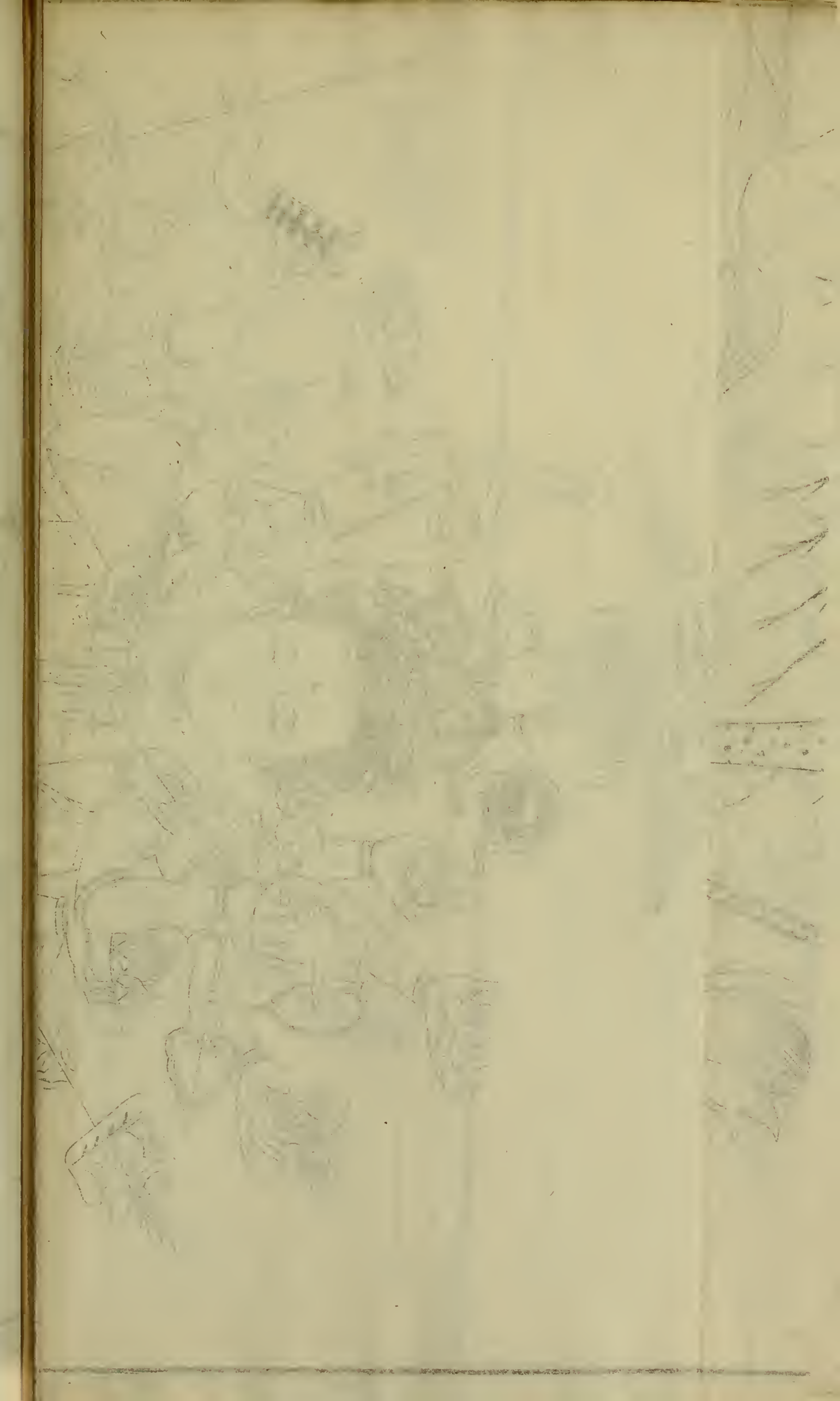


*Sanmen Sangin Sanbiak Sansui Santa.
Templum 3333. Tadorum*

*Japon. delin.
165. et Orig.*

J. G. G. G. G.



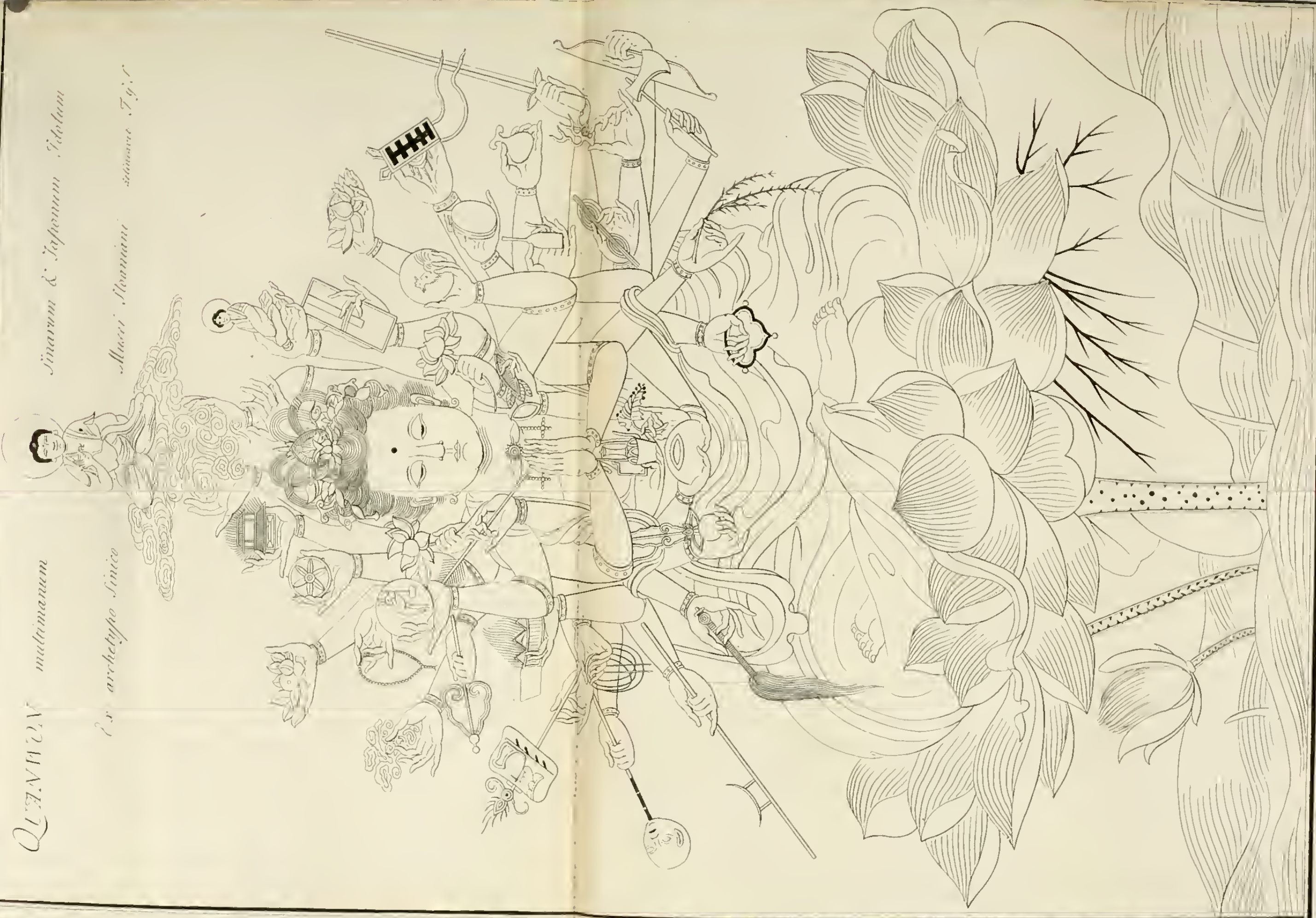


QUAN-YIN multimanum

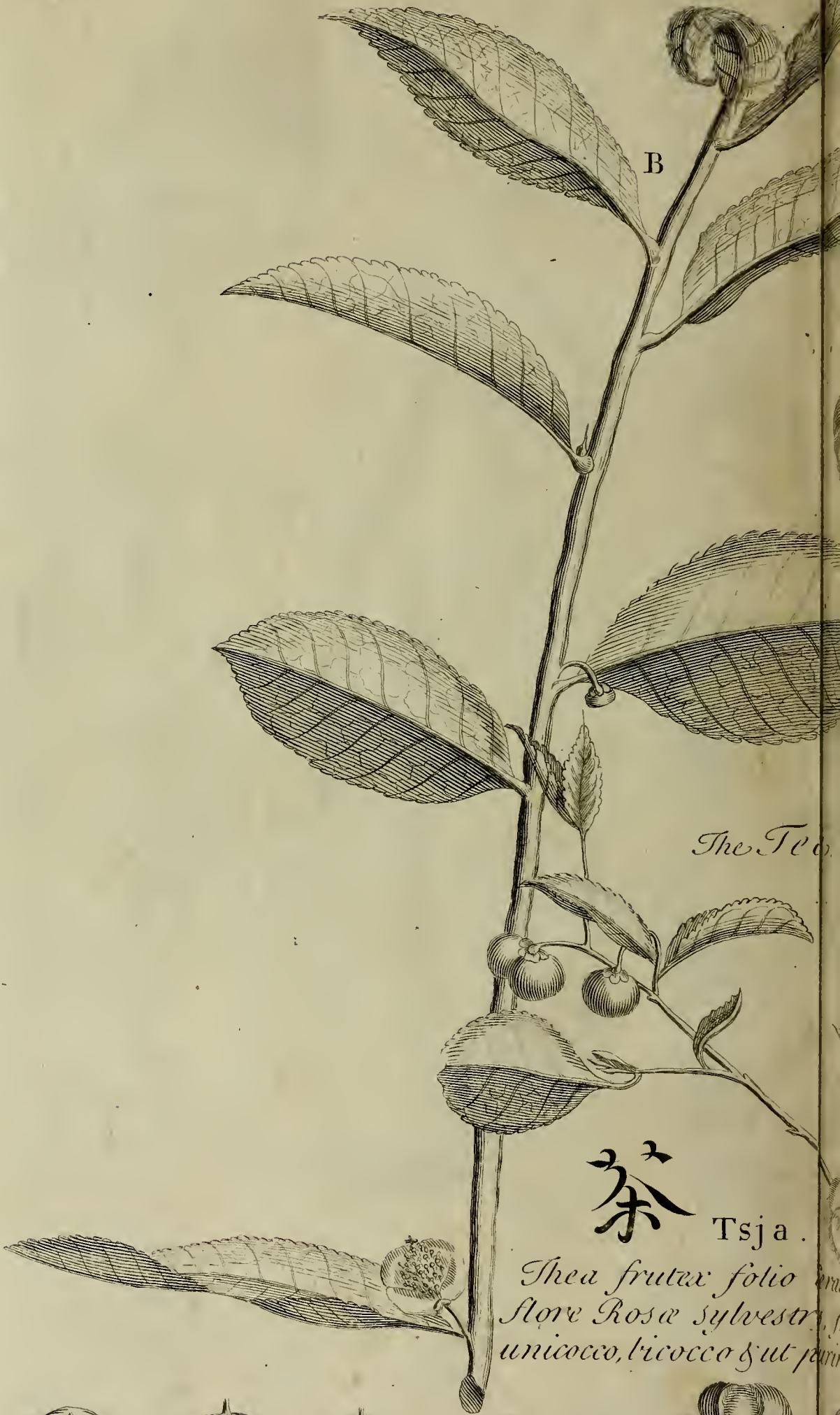
Ex archetypo Sinico

Sinarum & Japonum Idolum

Musei Stoumanni Tab. Fig. 1.







B

The Tea

茶

Tsja .

Thea frutex folio
Stove Rosa sylvestris
unicocco, bicocco & ut parit

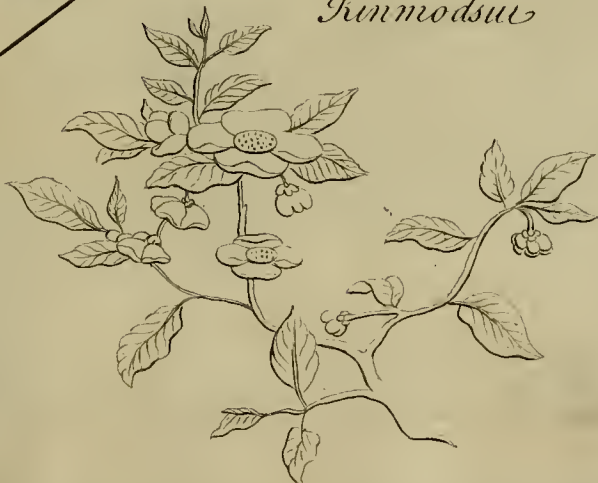




A

Thea, ex Herbario Japonico

Kinmodsu



Fruct.

sja.
 folio crasi
 lrestr, fructu
 rut purinum tricocco.



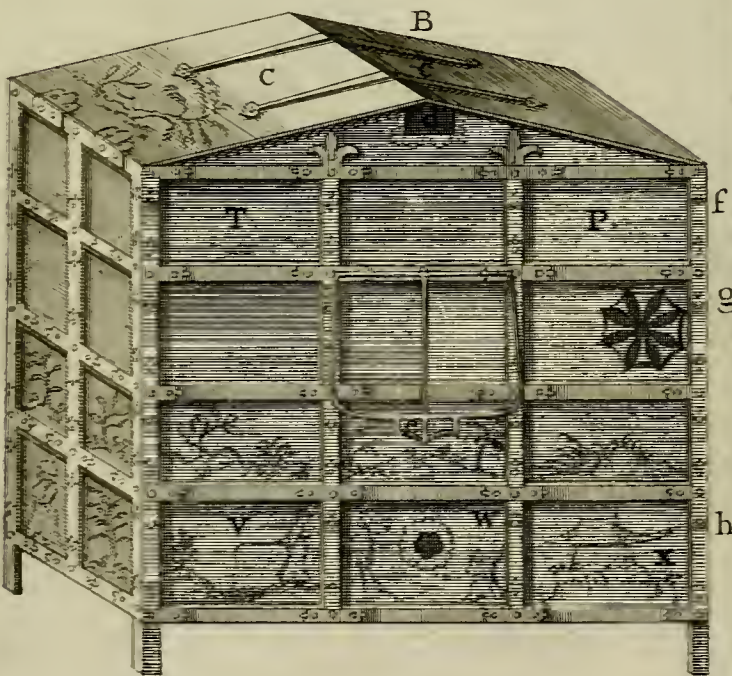
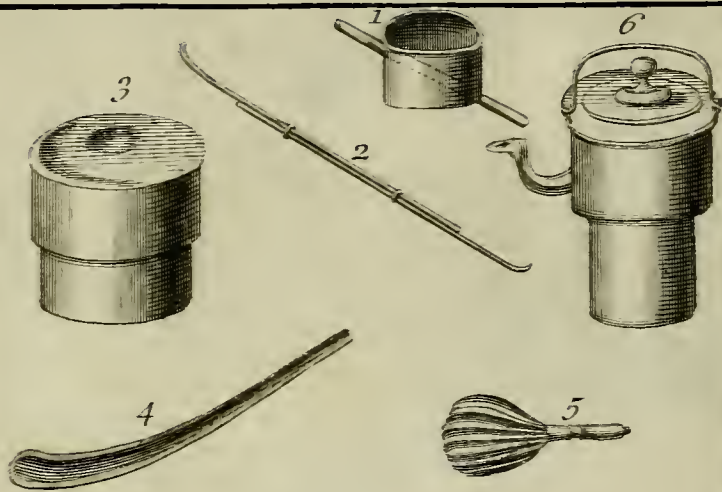
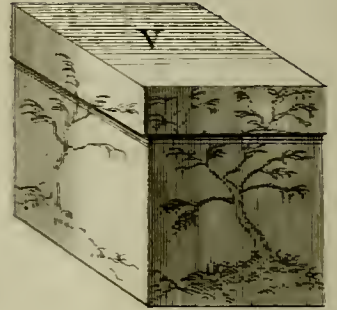
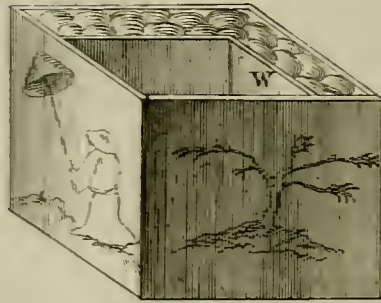
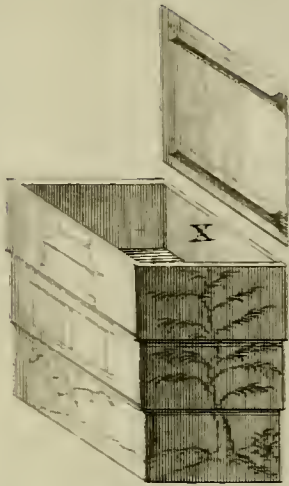
PLANT 101

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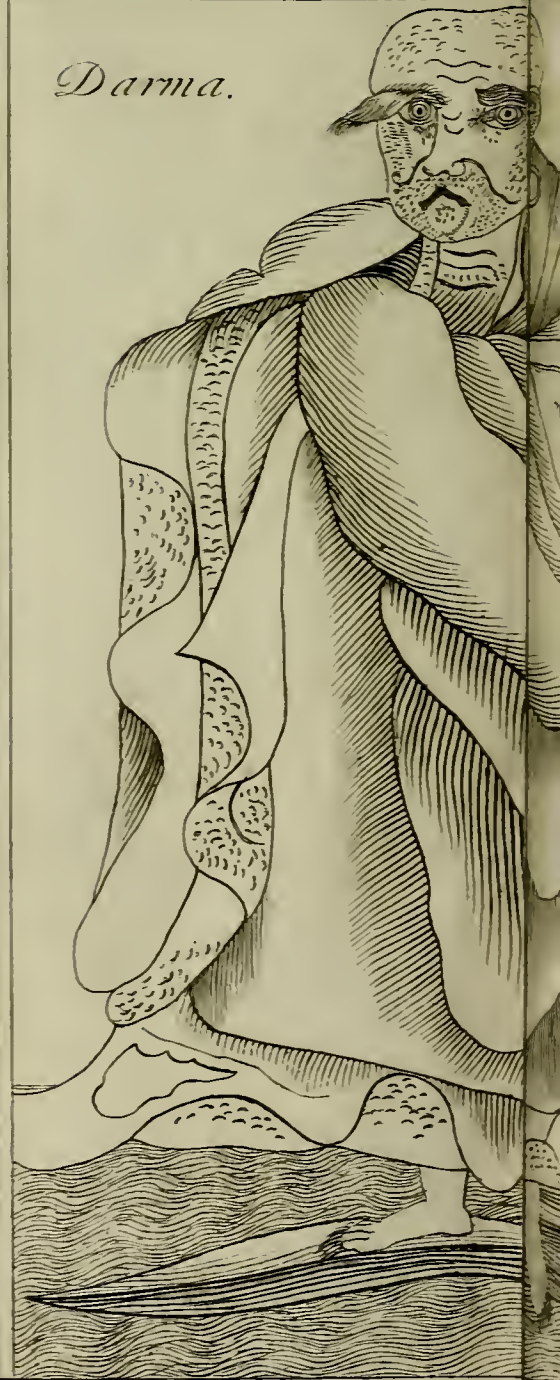
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Vertical column of faint, illegible text on the right side.

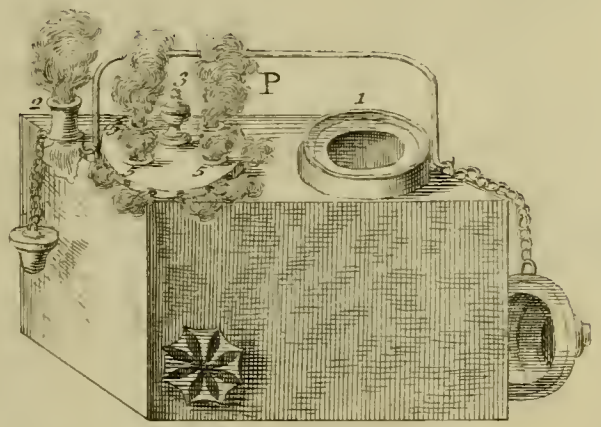
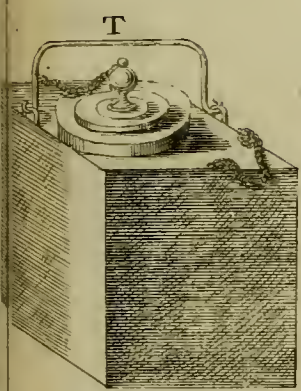
Vasorum, atque omnis apparatus ad Theam coquendum



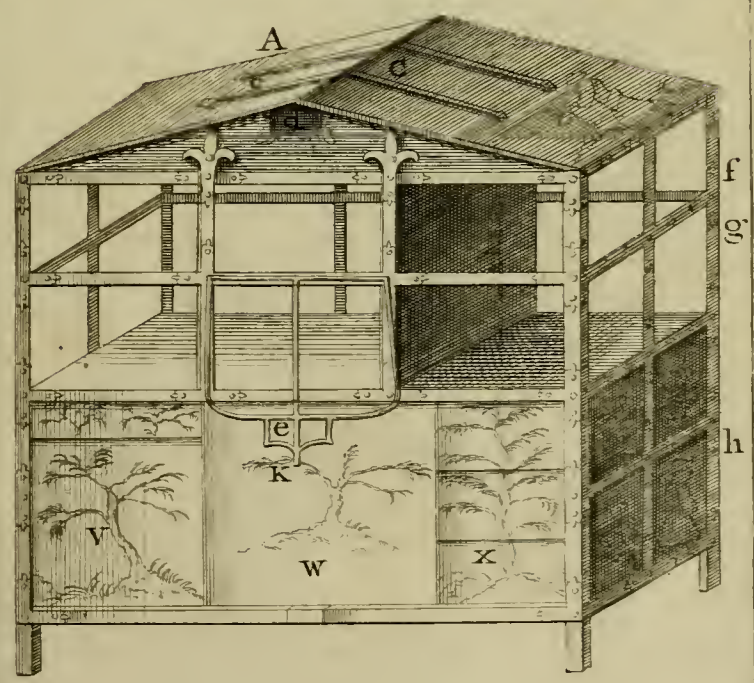
Darma.



...quam scribillandamque necessariorum compendium portatile.



造廠之



山

水

火

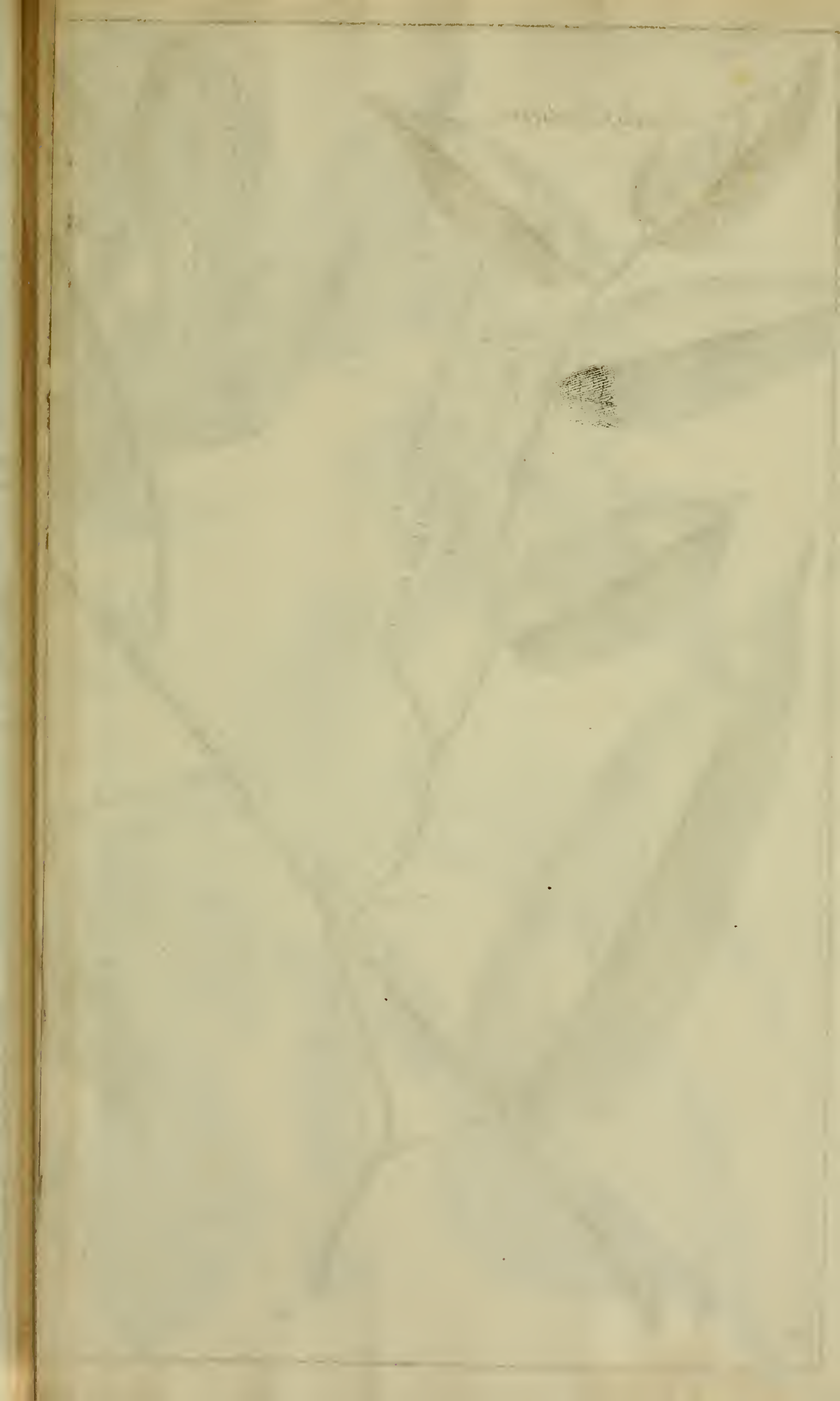
木

土



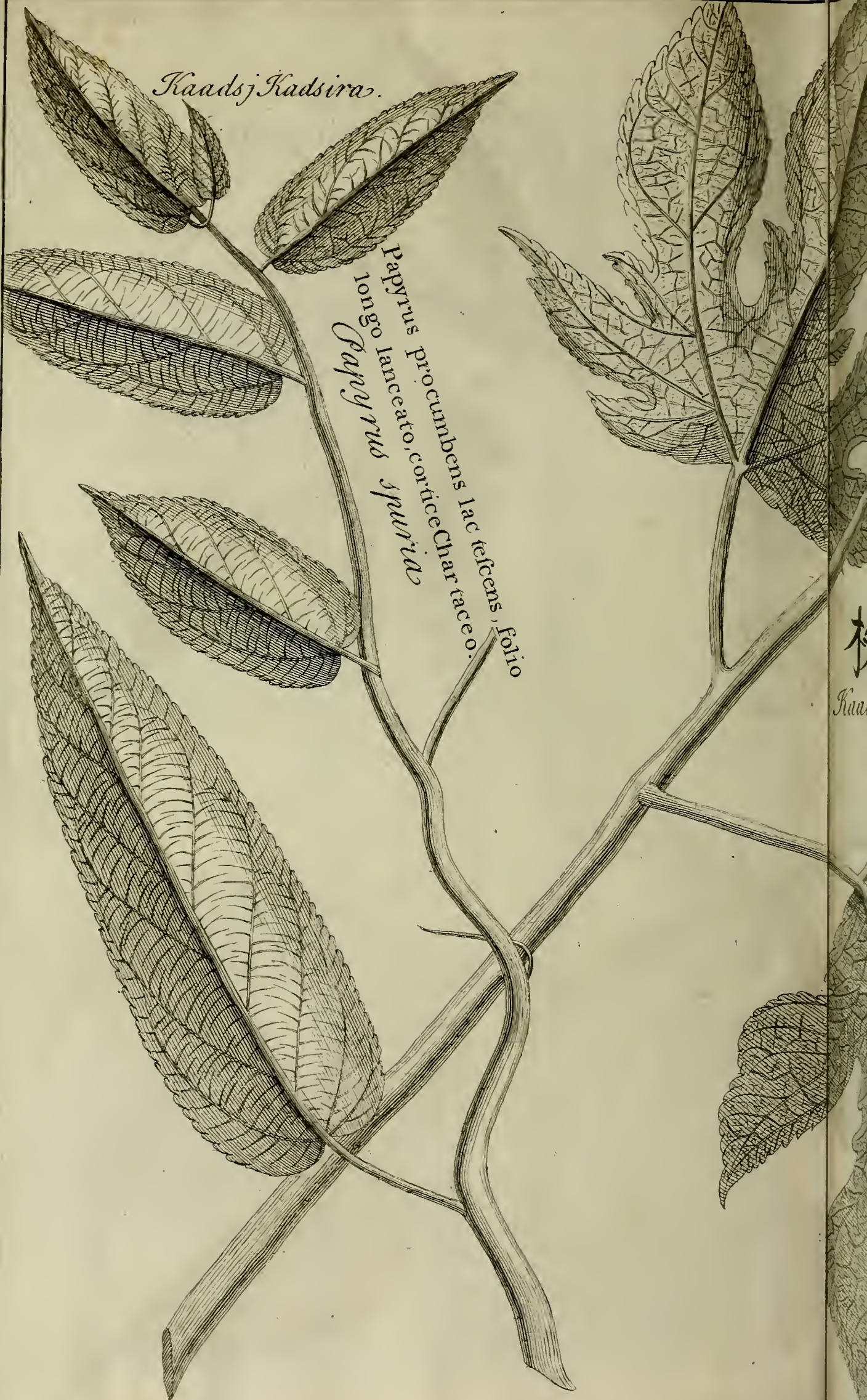
山





Kaadsj Kadsira.

Papyrus
longo lanceato, cortice
Char taceo.
procumbens lac
tescens, folio
spumoso



Papyrus fructu Mori
Celfa

Papyrus legitima
Paper Tree.

楮
Kaadsii.



1800

1800

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Handwritten notes in cursive script, possibly including a name or date, located in the middle right section of the page.

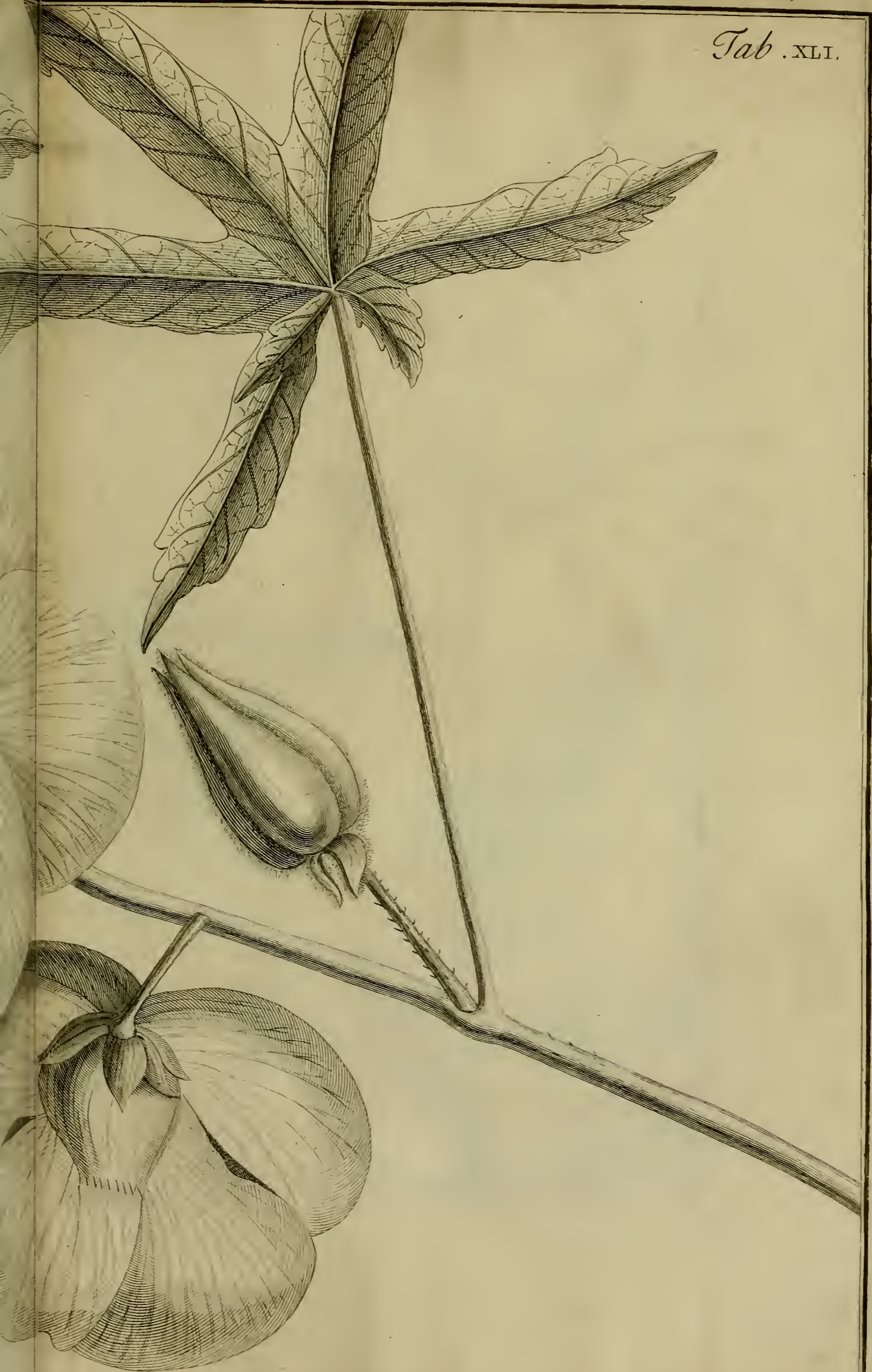
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秋葵
大
Orenj.

*Alcea, radice viscosa flore
ephemero magno puniceo.*

Amoen. Exot. p. 474.







Tab. XXXII.



Futo Kadsura sive Sane Kadsura
alijs Oreni Kadsura.

Frutex viscosus procumbens folio

Telesphij vulgaris amulo, fructu
racemoso. Am. Exot. p.

476.

Gracum bacca
B
geminum integra

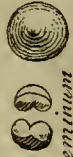




Fig. 1.

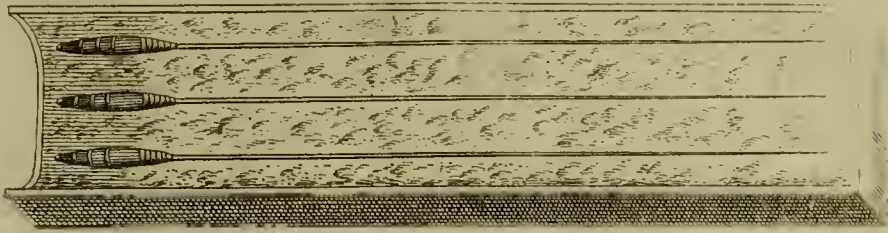


Fig. 3.



Fig. 2.

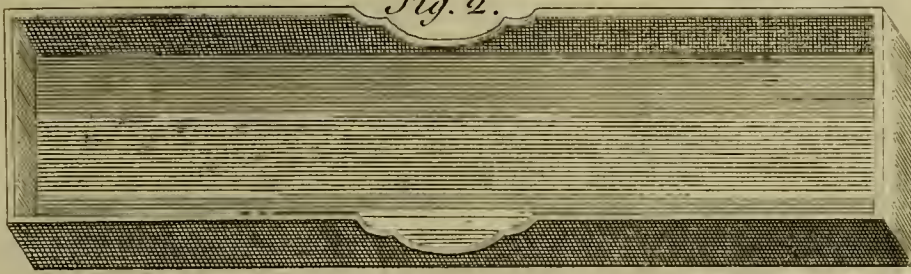


Fig. 4.

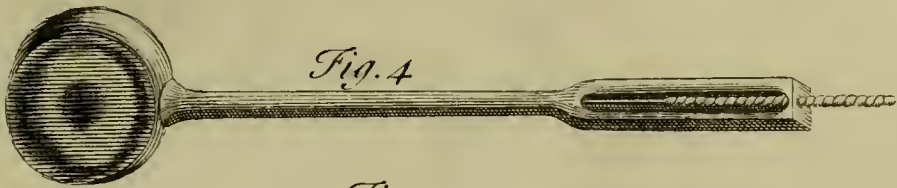


Fig. 5.

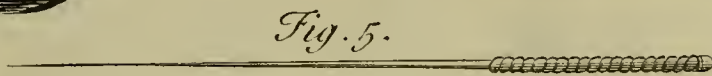


Fig. 6.



Acupuncture Japonum

Fig. 1

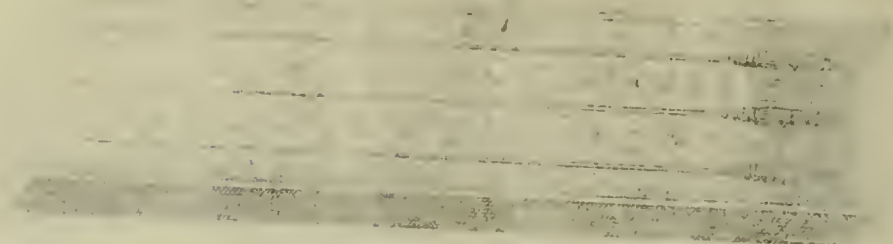


Fig. 2

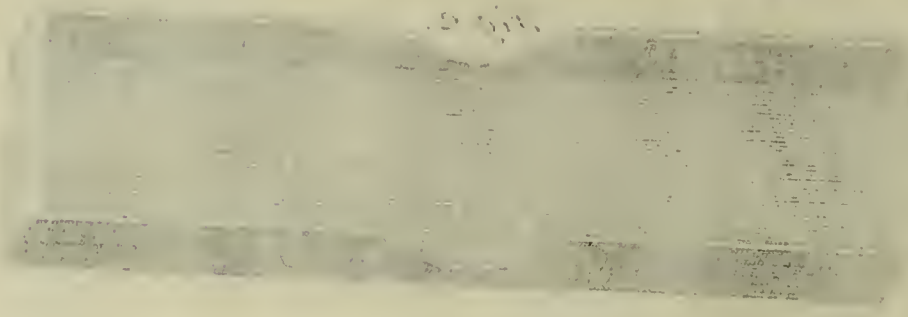


Fig. 3

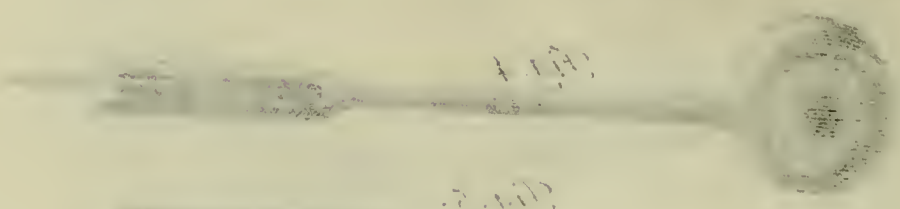


Fig. 4



Fig. 5

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Kiu siu Kagami

Uro...

人身經絡



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Characteres Compositi.			Imatto Canna	Catta Canna	Firo Canna		Imatto Canna	Catta Canna	Firo Canna	
1	玄 天	na	る	十	な	da ta	道	夕	た	
2	宮 天	ne	み	子	ね	de te	と	テ	て	
3	聖 霽	ni	み	二	に	dsi tzi	ふ	子	ち	
4	令 禿	no	り	ノ	の	do to	や	十	こ	
5	玄 天	nu		ヌ	ぬ	tzu	伐	ツ	つ	
Characteres Compositi.										
1	登 以	na	わ	ワ	わ	ra	瓦	ラ	ら	
2	登 己	ne		わ	う	re	木	シ	れ	
3	聖 言	ni			い	ri	利	リ	り	
4	登 以	no	古	フ	を	ro	為	口	わ	
5	如 以	nu	字	ハ	う	ru	弓	ル	る	

Imatto- Canna	Catta- Canna	Firo- Canna		Imatto Canna	Catta Canna	Firo- Canna		Imatto Canna	Catta- Canna	Firo- Canna
カ	サ	カ	ka	リ	カ	カ	a	カ	ア	ア
キ	セ	セ	ke	キ	ケ	ゲ	je	ケ	エ	エ
ク	シ	シ	ki	ク	キ	キ	i	ク	イ	イ
コ	ソ	ソ	ko	コ	コ	ニ	o	コ	オ	オ
ク	ス	ス	ku	ク	ク	ク	u	ク	ウ	ウ
マ	ヤ	ヤ	ma	マ	マ	マ	fa	マ	ハ	ハ
メ	エ	エ	me	メ	メ	メ	fe	メ	ヘ	ヘ
ミ	ヤ	ヤ	mi	ミ	ミ	ミ	fi	ミ	ヒ	ヒ
モ	ヨ	ヨ	mo	モ	モ	モ	fo	モ	ホ	ホ
ム	ユ	ユ	mu	ム	ム	ム	fu	ム	フ	フ

Handwritten text on the right margin, possibly a title or page number.

Handwritten text in the first row of the grid.

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